

# THE CRITERION

## St. Francis de Sales Parish to close its doors for good on June 30

St. Francis de Sales Parish in Indianapolis will be closed effective June 30, 1983.

The parish's closing, the first in the city of Indianapolis to close since the old St. Joseph's parish in 1949, was announced to parishioners through a letter from Archbishop Edward O'Meara this week. The final parish liturgy will be offered June 19. A meeting of parishioners was held Tuesday evening, April 19, at which Msgr. Gerald Gettelfinger was present to explain the reasons for the closing.

In his letter Archbishop O'Meara cited the great loss of parishioners due to the construction of Interstate 70 in recent years "that the valiant few of you remaining can no longer maintain the parish." According to archdiocesan statistics, St. Francis de Sales Parish lists 95 persons as members.

The official decree announcing the parish's close says the drop in the number of people attending Mass each weekend—it is approximately 75 persons—makes the parish's financial burden impossible to meet. In addition, the parish has a past debt of more than \$275,000. Highway construction decimated much of the parish and divided it with a barrier, the decree further states. It also said "sound use of clergy and teaching personnel, finance! and facilities resources demands such a decision."

An accompanying memo with Archbishop O'Meara's letter indicated making the decision involved consultation with Holy Cross Brother Douglas Roach, who has served as St. Francis Parish Administrator the past year. Father William Munshower, Dean of the Indianapolis East Deanery was consulted as well as the pastors of the parishes affected and the Archdiocesan Priests' Senate.

St. Francis de Sales Parish celebrated its centennial in 1961. It was founded April 29, 1881 with Father Charles Curran as its first pastor. Divine Word Father Arthur Kelly has offered the weekend liturgies since the death of its last resident pastor, Father Charles Lahey, in 1961. The present church building was erected in 1913. A school was formed in 1903 which closed in 1970. The school reopened in 1977 with grade one only and began adding a grade each year since then. Current enrollment is 84 children in

grades one through six. A kindergarten enrolls approximately 50 children.

The parish territory is being attached to four other Indianapolis parishes—St. Andrew, St. Philip Neri, St. Rita and St. Therese.

The new boundaries of St. Andrew Parish start at 46th Street and Arlington Avenue and go west to Fall Creek, south on Fall Creek to 30th Street, east on 30th Street to Sherman Drive, south to Interstate 70, east to Arlington Avenue and north to 46th Street.

The new boundaries of St. Philip Neri Parish start at Sherman Drive and Interstate 70 and go west to Commerce Avenue, east to Pogue's Run to Tecumseh Street, south to Michigan Street, east to Keystone Avenue, south to Washington Street, east to Rural Street, south to English Avenue, east to the Penn Central Railroad, north to the intersection with the Baltimore and Ohio Railroad, east to Sherman Drive, north to Washington Street, east to Chester Avenue, north to Michigan Street, west to the Penn Central Railroad, northeast to Sherman Drive and 10th Street and north to Interstate 70.

The new boundaries of St. Rita Parish start at 30th Street and Sherman Drive and go west to Guilford Avenue, south to 23rd Street, east to Bellefontaine Avenue, south to Interstate 70, east to Sherman Drive, and north to 30th Street.

The new boundaries of St. Therese Parish start at Interstate 70 and Arlington Avenue and go west to Sherman Drive, south to 10th Street and southwest along along the Penn Central Railroad to Michigan Street, east to Riley Avenue, north to Walnut Street, east to Emerson Avenue, north to 10th Street, east to Arlington Avenue, and north to Interstate 70.

Sacramental books and records will be placed in the custody of St. Rita Parish. Funds set aside for Founded Masses as well as any documents pertaining to the parish will also be kept in the future by St. Rita.



SAINT FRANCIS DE SALES CHURCH (Criterion file photo)

### Looking Inside

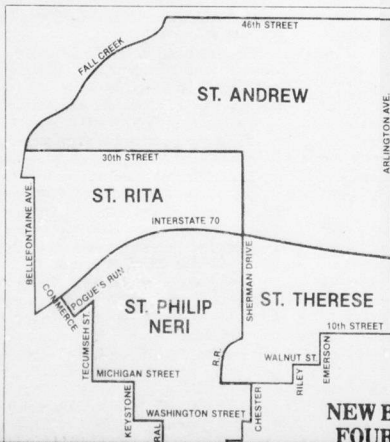
How did the West German bishops influence the American bishops in the writing of a pastoral letter on war and peace? Read Jerry Filteau's analysis on page 5.

Father Jeff Godecker talks about the concept of vocation in the first of two parts on page 4.

Mary, Queen of Peace Parish in Danville is this week's Parish Profile on page 14.

Gibault School in Terre Haute has been educating delinquent youth for many years. Read about it on page 15.

What's it like living with Walter Madson?



Boundaries of four parishes, St. Andrew, St. Philip Neri, St. Rita and St. Therese, will be extended to incorporate St. Francis de Sales parish, which will close officially on June 30. The last liturgy in St. Francis de Sales will be held June 19. Sacramental records and Founded Mass funds for St. Francis will be held at St. Rita parish.

**NEW BOUNDARIES FOR  
FOUR CITY PARISHES**

the CRITERION

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Indianapolis, Indiana

# Coalition promotes peace, justice in Terre Haute

by SUSAN MICINSKI

"We make our point in a lot of different ways and try to offer a wide range of activities," stated Diane Carver, a member of St. Patrick's parish in Terre Haute and one of the co-founders of the Wabash Valley Coalition for Peace and Justice (WVCPJ), a group of concerned individuals interested in promoting peace. Starting from a handful of people, this organization has grown to a core group of 20, a mailing list of 400 and has between 40-60 people in attendance at meetings.

According to Carver, Father Darrell Rupiper from Omaha, Nebraska, who is a close friend of Charlie Gibson (the other co-founder) and is a full time peace activist, played an instrumental part in forming the group. He got together with Diane and Charlie, plus a few other people who were interested in the religious aspect of the nuclear arms race, and set up a "one-shot deal"—a Peace and Justice Awareness Week—with a series of films, workshops and speakers." But the group had such a good response and found they shared so many common interests that it naturally evolved into the coalition.

Now the group holds a public meeting on the third Monday of each month; a steering committee meeting on the first Monday of each month; a brown bag lunch Thursdays at noon; and a teaching team that meets as needed at the Religious Education Center to study and share responsibility for speaking engagements.

Who belongs to the Wabash Valley Coalition for Peace and Justice?

"We have members who are professional, ex-military, and city, state and federal government people," asserted Carver. "Many of our members are active in other groups such as Pax Christi, Women's International League for Peace and Freedom, Bread for the World, Greater Terre Haute Church Federation and Fellowship for Reconciliation."

"And we have lots of sisters of Providence," declared Gibson, who is an artist and city employee. "The local pastors have been real supportive, too—especially Father Chuck Fisher. Our members range in age from 16 to mid 70s."

Last Friday, April 15, the coalition sponsored its second annual Tax Day Demonstration at the Post Office/Federal Building in downtown Terre Haute. The group was protesting against the percentage of federal tax monies spent for military-related purposes, estimated at 60 per cent, or 60 cents out of every tax dollar. It also hoped to call attention

to this fact which some people may not be aware of.

Last month five members of the WVCPJ attended a citizens' lobby for the nuclear freeze in Washington, D.C. Over 7,000 people from all over the country came in for an intense lobbying session. "We got to talk to Senators Lugar and Quayle, neither of whom are supporters of the freeze, which is no surprise," stated Carver.

Carver, who is the resource coordinator at the Terre Haute Deanery Religious Education Center, asserted that the coalition is "heavily into legislative activity." They are always calling or writing the state legislature. "We have a whole network of levels from local to state to national that we're in communication with regarding the freeze. Brother Bill Mewes, state coordinator for the Indiana Nuclear Weapons Freeze Campaign, sends us alerts on how the issue is going."

Both co-founders of the coalition expressed displeasure with the recent bishops' pastoral on war and peace. They were in agreement with an article from the National Catholic Reporter that stated "how watered down the pastoral is."

"The third draft is just a rehearsal from older documents," declared the resource



**PEOPLE FOR PEACE**—The Wabash Valley Coalition for Peace and Justice works toward advancing the efforts of peace. Here members meet for a brown bag lunch. The group includes (from left to right): Rev. Gary Bowser, Baptist campus minister at Indiana State University; Charlie Gibson, co-founder of the coalition; Diane Carver, the other co-founder; Kay Le Mosy, an employee of United Ministries; and her husband, Rev. Bill Le Mosy, pastor of Washington Avenue Presbyterian Church in Terre Haute. (Photo by Susan Micinski)

coordinator. "There is no newness. Where they (U.S. bishops) changed 'halt' to 'curb' in the section concerning the production of nuclear warheads, is the whole key to me. It's a general lessening of intensity—there is no clear condemnation of first use." She stated she had "great hopes for this pastoral, but it fell way short."

"I wanted to see some prophecy come through from the bishops," asserted Gibson. "We, as Catholics, should be more sensitive to this issue than anyone in the world. The United States bishops ought to call the United States arms race to task so we don't have another Hiroshima or Nagasaki. We have to come to grips with the fact that we use the bomb."

Carver stated that the coalition "isn't all a grim Armageddon." One activity having more cheery tones is the Mothers' Day March for Peace. "A great crowd of mothers and babies with balloons marks this event," explained Carver.

Persons interested in learning more about the WVCPJ will have a chance to do so on Saturday, April 23 at the Renaissance Faire at St. Mary-of-the-Woods College where the coalition will have a booth. Plans call for the baking of 1,000 "bagels for peace" to sell as a fund raiser. Anyone wishing to help with the baking or to donate bagel ingredients should call Sylvia Conway 812-299-1755 or Charlie Gibson 812-234-2730.

## Armstrong tells how to 'keep your cool'

by JIM JACHIMIAK

As keynote speaker at a conference on "Reporting the News of Religion," Methodist Bishop A. James Armstrong had a chance on Monday to turn the tables on journalists.

Armstrong, bishop of the Indiana Area, United Methodist Church, has been criticized in the media, especially for his actions as president of the National Council of Churches of Christ. The conference opened with his keynote address, "On Keeping Your Cool in the Face of Heat."

The one-day conference, held at Franklin College, Franklin, was designed for representatives of the secular and religious press, as well as pastors and laity involved in church communication. It was sponsored by the college's journalism department and the National Religion Newswriters Association.

Armstrong said that his comments could be applied to journalists and pastors, who must both face pressures and develop a social conscience.

How does one "keep his cool"? Armstrong offered the following guidelines:

First, "don't take yourself too seriously;" second, "do your homework;" third, "when attacked, consider 'the source';" and fourth, "be faithful to yourself and your own values."

Taking oneself too seriously is a "special temptation" for those in the ministry, Armstrong said. "We are religious."

For example, "When I was a young preacher, I knew I was going to save the world—or at least I was going to give it the best shot I could."

But, he warned, "don't pretend you've never made a mistake."

When Morley Saefer of CBS' "60 Minutes" interviewed Armstrong for a recent segment on allegations against the NCCC, "I took that pretty seriously." Later, Armstrong realized, "I'd better not overreact. No institution is above reproach—I happen to believe in original sin."

The challenge facing the NCCC is "to be what a conciliar institution ought to be" and still recognize that "there may be some truth" to criticism of the organization.

"If we don't take ourselves all that seriously we can relax a bit with who we are, confessing our humanity. We can keep our cool."

Doing his homework has also paid off for Armstrong. Last year, Armstrong was asked to appear on NBC's "Today" for a four-minute segment—"a massive block of time"—which would examine the relationship of churches in the United States to Central America.

Armstrong has been "in touch with" the U.S. Catholic Conference, Father J. Bryan Hehir and others with knowledge of that subject. He has also spoken with the mother and brother of Jean Donovan, one of four Catholic women from the United States slain in El Salvador.

"When you have done that kind of homework you don't feel too tense" when asked to discuss the subject.

But even doing one's homework does not always solve the problem. A Methodist parish in Logansport called for the United Methodist Church to withdraw from the NCCC. The resolution was introduced at the church's national conference and Armstrong presided over the vote. The resolution was defeated by "at least 10 to 1."

After the vote, "I commended everyone there for the quality of the debate." Armstrong remembers the event as "one of those moments that doesn't happen very often in a national conference of our church."

"Yet only one pastor was wired for sound and only one church was featured" in televised reports, Armstrong pointed out.

To illustrate his third point, "when attacked, consider the source," Armstrong recalled the 1954 Supreme Court decision on desegregation. He was assistant pastor at a Jacksonville, Fla., church at the time.

"Jacksonville is not Florida," Armstrong explained. "It's the deep South." Local media wanted to present "three varying points of view" on the decision.

One came from a "radically racist" attorney. The second came from Florida's attorney general, a "moderate" with a "resistant, but legally resistant, point of view." And "digging around in the very bottom of the barrel, they came up with this racist

assistant pastor" to express the third point of view. "I said at the time that I felt like I was being tossed into the ring with Rocky Marciano," Armstrong recalled.

But when he is opposed because of his beliefs, Armstrong said, "I'm glad, because we are known by the company we keep. We are known by the enemies we make."

Considering the source is "not always negative," Armstrong said. He accepted an invitation to appear on "Firing Line" with William F. Buckley. "After Morley Saefer, I felt quite up to that," he explained. "Frankly, I thoroughly enjoyed 'Firing Line.'"

Armstrong said, "You can live up to the consequences unless you faked it, unless you had not done your homework, unless you lost your cool."

Shortly after he appeared on "60 Minutes," Armstrong received a call from a reporter who felt that the journalistic profession had been insulted by the segment. "I have not received a greater gift in all these months than that phone call," Armstrong said.

Finally, Armstrong said, one must "be faithful to yourself and your own values. My first allegiance is not to capitalism or society, to the Republican party or the Democratic party, to the American way of life."

Furthermore, "If I'm true to myself, I've got to be able to run the risks and live the consequences. If I'm true to myself I will be non-violent, not only in action, but also in attitude."

He noted, "I received a card from an elderly couple in West Virginia shortly after all of this hit the fan." It referred to "Satanic attacks" against him, and said that, "all of this was handled on Calvary." With the letter, was a check for \$500 "to help feed the poor."

Armstrong said, "There have been negative responses and there have been positive responses" to the criticism he has received. "In the long run, I think it has been a gift," he declared.

"How do you keep your cool? Know who you are. Live comfortably with that knowledge. Be who you are. Under God, be who you are called



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**THE CRITERION**

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# 'Excellence in education' benefits limited to public sector

Action in the final days of the Indiana General Assembly completely stripped out non-public schools from Governor Robert D. Orr's "excellence in education" legislation and limited benefits to the public sector. Affected are about 100,000 students who attend non-public accredited schools in Indiana.

Vote on the last bill—SB 404—came on the 60th session day. The General Assembly adjourned on the 61st day.

Rep. Jerome J. Reppa (R, Munster), House sponsor of SB 404 (Student Loan Repayment) and a conference committee member, questioned the effect which this action would have on Indiana's ability to share in the federal money being considered for math-science education. Indiana SB 404, a loan forgiveness bill, would help repay loans of students who become certified in math and science and then teach.

The federal bill (HB 1310) specifies that non-public schools must have full participation in the educational programs set up with the \$250 million grant money. HB 1310 was passed by the U.S. House 348-54. The U.S. Senate has yet to consider the bill.

Rep. John J. Day (D, Indianapolis), another conferee on SB 404, charges the administration and leadership with inconsistency in limiting the place of employment for math-science teachers when there is no such limitation on a similar loan forgiveness program for doctors and nurses. "Medical personnel are given loan forgiveness," says Day, "and can work in any public or non-public hospital. Why should Indiana teachers be limited in their place of employment?"

SB 404 is targeted to students. A second bill, SB 575, is targeted to current teachers. Each would receive financial assistance to repay loans if they become certified in the math-science area and then teach—but the latest action demands that they teach in public schools.

The tax credit part of the educational package involves credits to businesses who hire math-science teachers during the summer vacations (HB 1814) and tax credit for anyone who donates certain high technology equipment to schools (HB 1962).

The four bills traveled through the legislative process with overwhelming support for allowing benefits to all accredited schools in the state, according to Dr. Desmond Ryan, executive director of the Indiana Catholic Conference. But that was before representatives of Governor Orr joined public school lobbying groups in a concerted effort to eliminate non-public schools from the bills.

Here's what happened in the final week:

**SB 404:** Sent to conference committee when the Senate refused to accept the House amendment which removed non-public schools. Deadlocked in conference committee when Rep. Reppa and Rep. Day refused to sign a recommendation to remove non-public schools. Finally signed by all four conferees, with the accredited school wording, with the understanding that public school proponents would attempt to remove non-public schools on the floor of the House.

Utilizing a little known rule which says that reports to be considered in either chamber after the 59th session day must be approved by

the Rules committee, the report was sent to that group and "bottled up." Then the Senate sponsor, Sen. Gregory D. Server (R, Evansville) asked the Senate to withdraw their previous dissent. Senate voted approval and the bill was sent to the Governor for signature.

**HB 1962:** Tax credit for donating qualified high technology equipment to schools.

Assigned to conference committee for technical amendment after passing House 92-1 and Senate 49-0 in support of allowing benefits to all accredited schools.

Rep. Day, alone, refused to sign a conference committee report deleting non-public schools. Without notice to Day, he was replaced

on the committee and the report was signed and sent to the chambers where it was approved.

**HB 1814:** Business tax credit for hiring math-science teachers during the summer.

Conference committee removed benefits from those teachers employed by non-public schools. Action approved in both houses.

Math and science are receiving attention at the state and national level because of a critical shortage of qualified teachers at the same time that there is a sharply increased need to educate students for high technology industries.

## D'Aubuisson linked to assassination

by NC NEWS SERVICE

Three U.S. officials have linked Roberto D'Aubuisson, one of El Salvador's leading political figures and president of the Constituent Assembly, to the assassination of Archbishop Oscar Arnulfo Romero of San Salvador, two U.S. newspapers reported April 15.

The officials said the State Department received "highly reliable" information in 1980 that D'Aubuisson and about a dozen active-duty security force officers drew lots to choose who would kill the archbishop, said articles in the Los Angeles Times and Albuquerque (N.M.) Journal.

Archbishop Romero was a critic of the Salvadoran government's human rights record and of social and economic conditions in a country where a small but powerful landholding class controls national life. He was assassinated March 24, 1980, while celebrating Mass. A month before his death the archbishop sent a letter to then U.S. President Jimmy Carter asking for a halt to U.S. military aid to El Salvador, saying it aided "unscrupulous military men" repress civilians.

Information about the assassination was contained in two cables sent to the State Department by the U.S. embassy in San Salvador, said the sources, described as three well-placed officials who said they had seen the cables.

The Los Angeles Times article said the three officials were interviewed on condition that they not be identified.

One cable, sent in November 1980, said lots

were drawn to determine who would kill the archbishop, said the sources.

"It was seen as a great thing to kill Romero," one of the sources was quoted as saying. "Like the only fair way of doing it was by lots—the excitement, you know, the honor, the privilege of killing Romero."

The Los Angeles Times also quoted Robert E. White, U.S. ambassador to El Salvador at the time the November 1980 cable was sent, as saying that a cable was sent to the State Department reporting that D'Aubuisson had gathered a group of people to plan the murder.

Another cable, sent about a year later, said the man suspected of killing Archbishop Romero was Walter Antonio Alvarez, 27, a former member of the National Guard, said the sources.

Salvadoran press reports have said that Alvarez was shot to death in September 1981 and his body dumped on a roadside.

D'Aubuisson is leader of the staunchly anti-communist ARENA political party which draws its support from El Salvador's landholding class. D'Aubuisson's party won 19 percent of the vote in elections in March 1982 for a Constituent Assembly to draft a new constitution. But he gained the assembly presidency by forging a majority coalition with several other parties.

Speculation about D'Aubuisson's involvement in the archbishop's murder has been common in El Salvador since the assassination. D'Aubuisson has consistently denied any involvement in the case.

Judge Atilio Ramirez Amaya, who conducted the initial inquest into the

assassination, was quoted in a Venezuelan law review as saying that D'Aubuisson and another retired military officer hired an assassination squad. The article appeared after Ramirez Amaya had left El Salvador in April 1980 following two attempts on his life.

No serious investigation into the case has been conducted since.

At the time of the assassination D'Aubuisson was an ex-intelligence officer who had attained the rank of major.

Several months after the archbishop's death, D'Aubuisson criticized him as a communist dupe.

"The archbishop was in good faith when he defended the popular masses and became identified with them, but he was used in the communist plans to take over (the government)," said D'Aubuisson in July 1980.

"The church has been infiltrated by communists who want to make use of the people's faith in the priest. Many priests have joined the guerrilla movements or favor the Marxist-Leninist line," he added.

Pope John Paul II has praised Archbishop Romero on numerous occasions. When the pope visited El Salvador March 6 he prayed at the tomb of Archbishop Romero and called him a "conscientious pastor whose love of God and service to his brothers led him to lose his own life in a violent manner as he celebrated the sacrifice of pardon and reconciliation."

When Pope John Paul arrived in El Salvador, he chatted briefly with D'Aubuisson who received the pope at the airport along with other major government figures, as required by protocol.

## CROP Hunger Walk slated for April 23

The Greater Indianapolis CROP Hunger Walk will be held Saturday, April 23 beginning at 9 a.m. and ending at noon with four separate walks converging at Veterans' Memorial Plaza near downtown. Walk routes will start from Indiana Central University (bell tower), First Baptist Church, St. Gabriel Church and Covenant Presbyterian Church.

This year's goal is \$30,000, and 750 people are expected to participate. Twenty-five percent of walk receipts will go towards In-

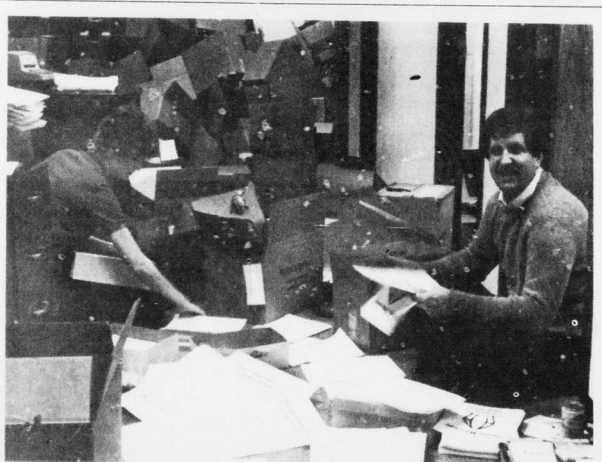
dianapolis hunger needs with Gleaners Food Bank, the St. Vincent de Paul Society and food pantries related to the Church Federation and the Metro Center being some of the recipients.

Churches will provide rest stops along walk routes as well as support services at the beginning and end of the walk. After the walk a music program and refreshments are scheduled at Veterans' Plaza. For further information contact Roger Heimer, walk coordinator, at 923-2945.

## Judge strikes down new rule on care for newborns

WASHINGTON (NC)—U.S. District Judge Gerhard Gesell April 14 struck down the Reagan Administration's new rule on care for handicapped newborns. Gesell said the government did not allow enough time for public comment before putting the rule into effect. The government immediately announced that it would appeal the decision. The new rule requires hospitals receiving federal funds to post notices that denial of customary care to handicapped infants is a violation of

the rule March 7, announcing it would go into effect March 22 as an "interim final rule," while the public comment period would remain open until May 6. Waiting for the comment period to end, the administration argued, might mean loss of life for handicapped newborns. The judge's ruling came almost exactly one year after the event which created the current controversy: the death on April 15, 1982, of a Down's syndrome baby who was denied food and an operation that would have



AAA '83 GEARS FOR BUSINESS—Cathy Verkamp, Administrative Assistant, and Jim Ittenbach, Director of the Office of Development, prepare boxes of material to be sent to parishes for the Archdiocese's Hunger Walk.

# POINT OF VIEW

## Priest finds no specific, logical reason for pursuing his vocation

by Fr. JEFF GODECKER  
(First of two parts)

When people ask me why I became a priest, there is a part of me that flinches and wants to crawl away and hide. I often want to just pass the answer off with a joke about how at night I wanted to quit the seminary but was too tired to pack in the mornings so I stayed and was ordained.

Why do I make a joke of such a serious thing? Often what people want is a very specific, logical answer; but there is a part of me that doesn't have a real logical and precise answer that adds up to 2 plus 2 equals 4. It is true that when I look at my own history I can find all kinds of reasons and experiences of people that influenced me. And I am sure that psychological and spiritual analysis reveals much about why. But at bottom I am still not sure of what the answer to that question is.

I am sure that some think I should be embarrassed about my lack of a clear answer. But actually more and more I am beginning to have a great reverence and awe for that mysterious process—that rather curious mixture of my own motivations, circumstances, personality strengths and limits, the people that loved me and the people that did not, the moments of grace and the moments of sin that have left me to be who I am today in Indianapolis, Indiana,



which is a long way from an infant in a hospital in Kentucky in January of 1943. My vocation and who I am and what my role in life is today is a process larger than what I can grasp.

Thomas Tyrrell of the House of Affirmation in Whitinsville, Massachusetts, says, "We find ourselves called by a vocation. It seems that a life form chooses us. We move toward a choice that seems to choose us. It is the experience of being captured, of being set upon by a life that was lying in wait." So what I am trying to share here is that I am not a self made man. I am not totally of my own making.

It is an act of faith to believe that the shape of one's life is a vocation, that who I am is not just an accident nor is it so carefully planned and plotted for that matter. All the circumstances and variables add up to more than an accident, more than fate and more than psychological makeup; but it's also more than human planning. There is a deeper and more personal life source—call it spirit or grace or providence or whatever—that urges me on through my life to become who I am. The shape of my life is my call; my vocation is the shape of my life.

Vocation reaches into deeper parts of my life than simply the plans I made. Vocation goes beyond the skills that I have learned and the functions I have been given by the community.

In my opinion, this is the crux of the so-called vocational crisis whether that crisis be in ministry or in marriage or in parenting or in educational institutions or other areas of service. We have done a very bad thing to the

notion of vocation by locking it up with roles and functions.

Being a priest, being a husband or wife, being a man or a woman is often reduced to a function, to something that has to get done.

Take, for example, the many people who are now asking the question, "What can a priest do that no one else can do?" Or those who say, "Well, why have a priest in that job? Anybody can do that." I think priesthood is in a lot of trouble as long as people base its vitality by connecting it with an ability to do something no one else can. The same is true for marriage or parenting or teaching or any other vocation.

It is true that role flows out of a vocation and that roles and functions are necessary. But role and function are not identical with vocation. Roles are in large part contrived and arbitrary. Roles and functions are the determinates of society. A role is largely an impersonal reality

with no mind, no freedom, no heart, no eyes. Role and function are a secondary reality.

Vocation, it seems to me, is more primal, reaching into deeper and darker areas of a person's life, touching realities like integrity, loving, the ability to be just and joyful, the ability to be life-giving. Vocation relates to the heart, to the liberation of one's own spirit, to the call for compassion and justice toward one's brothers and sisters, to the art of allowing the Spirit to nourish and fashion us.

I believe we have come from an age that enslaved vocation to a role. I hope we are moving toward an age that will continue to shed the tyranny of vocation by function in favor of going back and allowing our vocations to grasp us, to choose us in deeper places than role.

(Fr. Godecker is Catholic chaplain at Indiana University/Purdue University at Indianapolis.)

## WASHINGTON NEWSLETTER

# Catholic concerns voiced on Social Security

by JIM LACKEY

WASHINGTON (NC)—The new Social Security reform measure which President Reagan was preparing to sign into law in mid-April comes close to meeting many of the traditional concerns that Catholic groups have expressed for years about the long-term survival of the system.

Catholic participation in the Social Security debate is not just a recent phenomena. As early as 1919—more than a decade before Social Security was enacted—the U.S. bishops supported a federal system of old-age insurance, an idea considered radical at the time.



Thus in the past few years, as the financing woes of Social Security took center stage, the church has been more than just an interested observer of the various plans to save the system; it has been an active participant in the debate.

Perhaps the most outspoken church advocate of Social Security rescue has been the National Conference of Catholic Charities, which has argued that Social Security has played perhaps the most important role of any federal program in reducing poverty in America.

It has done that, Catholic Charities says, by serving as a bulwark against the loss of wages for retirees, disabled workers and surviving dependents even as it pays benefits to all classes of citizens.

The U.S. bishops too have continued their support for Social Security, urging for instance that non-profit groups, which until now had the option of dropping out of the system, stay in for the good of their employees as well as the general health of the Social Security funds.

Thus when Reagan's National Commission on Social Security Reform submitted its proposed rescue package to the president and Congress in mid-January, church groups were among those keenly interested in the commission's findings.

Writing in the February issue of *Charities USA*, Mathew Ahmann, Catholic Charities' associate director for government relations, said most of the commission's recommendations were in line with Catholic Charities' Social Security policy objectives. Two examples he cited were the proposals to bring all non-profit employees into the system,

taining a broad wage base for the Social Security tax, and the proposal to give employees an income tax break for their additional Social Security tax, which indirectly infuses the system with general revenues and relieves some of the pressure on Social Security funding.

The U.S. bishops also issued a new statement on Social Security in March supporting changes aimed at saving the system. Unfortunately for the bishops though, by the time the statement came out Congress had pretty much wrapped up its work on Social Security and was preparing to send the package to Reagan for his signature.

Still, some of what the bishops urged was incorporated into the final plan.

While saying they did not want to offer "specific technical solutions" to Social Security's financial problems, the bishops nonetheless urged again that non-profit employees be brought into the system and said any changes in benefits should not penalize low-income individuals and families.

Though not everyone was satisfied with all the compromises that went into the Social Security rescue plan, one change which some say could create major problems for some future Social Security recipients is the provision to raise the retirement age to 67 by the year 2027.

On the surface the change in the retirement age seems merely a recognition that life expectancies have increased and that the average worker can stay on the job longer than he could when Social Security was first enacted. But raising the retirement age—or, more precisely, penalizing employees who retire early—has significant policy implications for elderly people who are unable to hold a job until the retirement age and who suffer a penalty for retiring early through no fault of their own.

Some also have questioned whether the commission's recommendations and the nearly-identical rescue plan approved by Congress actually will keep the system afloat into the 21st century. Critics point to the 1977 Social Security tax increases which proved to be inadequate and contend that the new plan leaves no room for an economic downturn that in the next decade again could deplete the funds.

But supporters of the new plan say its economic assumptions are more than sufficient to ensure that Social Security will continue to provide an adequate base for retirement for millions of Americans, particularly those for whom poverty might be the only other option.

## World leaders participate in Vatican conference

by Fr. KENNETH J. DOYLE

VATICAN CITY (NC)—"Why is the global situation of North-South relations more alarming than it was at the beginning of the 60s?"

"Why is the gap between rich and poor constantly growing wider?"

Those questions were posed by Pope John Paul II to some 350 members of the Trilateral Commission April 18 during a private audience at the Vatican.

The commission met with the pope during its three-day annual conference in Rome.

Among the members present at the audience were former U.S. Secretary of State Henry Kissinger, former U.S. National Security Advisor Zbigniew Brzezinski, former Chase Manhattan Bank Chairman David Rockefeller and Paul Volcker, chairman of the U.S. Federal Reserve Board.

The commission, a 10-year-old non-governmental study group, consists of influential business, political and academic leaders from the United States, Western Europe and Japan.

Among elements which advance international solidarity, the pope highlighted "a more just sharing of resources."

Ethical and moral exigencies touch the many factors of technology and bear directly on the productivity and profit of enterprises, the pope told the commission members.

"In a word," he added, "all activity must be at the service of life—the life of individuals and communities wherever they may be—and this activity must not violate the laws of life, the generation of life, the dignity of life, especially the life of the poor."

"It is impossible to separate technology and ethics," said the pontiff.

"Without the aid of ethics, political activity does not secure the common good but becomes an unbearable and detestable exploitation of man by man."

"International solidarity," the pope observed, "applies not only to the relations between nations but also to all the instruments of relations between nations, including those at the level of government and of multinational

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the CRITERION



# West Germany's bishops may share views on nuclear policy

Documents show response to U.S. pastoral draft

by JERRY FILTEAU

WASHINGTON (NC)—The West German bishops might not be as blunt as their American counterparts in challenging particular aspects of nuclear deterrence policy, but there are indications that views of the two hierarchies on war and peace may be converging.

One key document indicating the West German bishops' stance is a letter from Cardinal Joseph Hoffner of Cologne, president of the (West) German Bishops' Conference, to Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops in the United States. The letter, sent last Aug. 31, was a critique of the first draft of the U.S. pastoral. It was published April 7 in an Italian Catholic monthly, 30 Giorni (30 Days).

Other key documents indicating the views of West German and other European bishops were memos recently obtained by NC News concerning a Jan. 18-19 meeting in which Vatican officials and representatives of the U.S. and several European hierarchies discussed the second draft of the American pastoral. Those documents, which had been sent to all U.S. bishops, were published April 7 by NC's documentary service Origins.

The dissatisfaction of French and West German bishops with the first and second drafts of the U.S. pastoral was widely known, although documentation of their exchanges was not previously available.

THE WEST German bishops are working on their own national pastoral letter on war and peace. Originally it was to have been voted on at a meeting of the nation's bishops in February, and its release was originally expected sometime after West Germany's March 6 elections, probably in April or early May.

German Catholic sources said the pastoral has been delayed, however. The draft version, which has not been made public, is to be discussed at a meeting of the German bishops' Permanent Council April 18.

Reasons for the delay were not announced, but one factor could have been a desire by the West Germans to wait for the third draft of the U.S. pastoral.

While they may wish to be less specific than the U.S. bishops in analyzing particular defense policies or postures, the West German bishops appear likely to put greater stress than the Americans on one area: the role of political, cultural and economic detente in relaxing East-West tensions to create a more positive atmosphere for dialogue and negotiation on military questions.

One of Cardinal Hoffner's criticisms of the first draft of the U.S. pastoral was to suggest greater emphasis on the nature of the threat that Western nuclear deterrence seeks to turn aside.

"The threat to man by totalitarian systems without doubt is one important reason for the emergence of the worldwide conflict between antagonistic blocs," he wrote.

"IN ORDER TO enable the realization of peace and justice in the world, threatening and blackmailing among nations have to be excluded," he continued. "It is the task of security policy to serve this aim."

He noted pointedly that, unlike their European allies, Americans had never had "their political order based on the principle of freedom . . . imperiled by neighbors." A spokesman for the French bishops has also criticized what he considered an isolationist slant in the first two drafts of the pastoral letter.

The third draft of the U.S. pastoral takes clearer account, in both its theoretical and its practical discussions, of the nature of the Soviet threat and its impact on the moral issues involved in U.S. policy. It also places greater emphasis on the moral responsibilities of the United States in the defense of Western Europe.

Cardinal Hoffner also suggested that the U.S. first draft focused too exclusively on nuclear weapons without sufficient attention to the conventional arms race.

"The principle of nonaggression," he wrote, "has to be adhered to unreservedly . . . With the abandonment of only one form of violence, namely the use of nuclear weapons, the comprehensive prohibition to use violence indeed seems to be undermined. Our supreme objective must be the prevention of any war, both conventional and nuclear."

proposed by the administration. One item involved including administration statements concerning deterrence policy, the other was agreeing to mention nuclear disarmament proposals, which had not been done in the second draft. "Some newspaper articles give you the impression that the administration rewrote the document while the bishops went out for coffee," said Father Hehir, who commented that the continuity between the policy sections of the second and third drafts was "substantial and even overwhelming."



EASTER MARCH—Anti-nuclear weapons demonstrators march on Easter Sunday in Edmonton, Alberta, to protest plans to test the U.S. cruise missile in northern Alberta. (NC Photo from UPI)

THE THIRD DRAFT of the American pastoral still focuses chiefly on nuclear issues and stresses that the threat of nuclear holocaust is qualitatively different from that contained in conventional warfare. But it integrates issues of nuclear and conventional war more thoroughly.

In one key shift from previous drafts, for example, it moves away from a more categorical rejection of first use of nuclear weapons.

That issue was central to West German and French Catholic concerns over the first two U.S. drafts, which had simply called for a no-first-use policy. It was at the heart of their suggestions that the U.S. bishops' drafting committee took too little cognizance of the nature of the Soviet threat and was being isolationist, forgetful of U.S. responsibilities toward their Western European allies.

"Let us suppose," wrote Cardinal Hoffner in response to the first draft, "that the aggressor has already destroyed half of the population by using chemical and bacteriological weapons and that the extinction of the entire population has to be feared. Given such a situation, is the attacked nation allowed to try to save the rest of its population through a first nuclear attack? I do not dare to answer NO."

In the third draft the U.S. committee acknowledges the current necessity of the first use policy. It says the United States and its allies have a "weighty moral responsibility" to move rapidly to adequate conventional defensive strategies which will allow them to give up the morally dangerous first use stance. But it balances the issue of first use or no-first-use in terms of prudential moral judgments as to the risks in each policy.

Cardinal Hoffner's letter also pleaded for caution in "solving the tense relation between the moral norms and the application of these norms in a given case."

"It seems to me," he wrote, "that here we face the question what declarations we bishops as holders of the ministry may make when we have to deal with options where Christians with

equal sincerity might disagree . . . The church cannot present one particular opinion as the only Christian one."

The published documentation of the Vatican meeting in January indicated that that issue was one of the central ones discussed there as well. The U.S. bishops there were strongly cautioned to make clear distinctions in the pastoral between essential church teachings and conclusions that were drawn from prudential judgment of facts, where a person working from the same moral principles might honestly disagree.

One of the most notable features of the third draft in comparison with its predecessors is its careful, explicit distinction between points of moral principle or binding church teaching and points of prudential judgment. It is particularly careful not to endorse specific political proposals, citing instead the moral goals or principles that it hopes to see realized through political decisions or diplomatic negotiations.

While the influence of the West German bishops on the third draft of the U.S. pastoral is apparently a result of the dialogue between U.S. and European bishops, the delay of the West German pastoral suggests that the dialogue may be working both ways.

In January Der Spiegel, a major West German weekly magazine, reported that the unpublished draft of the German bishops' pastoral held "nothing good" for German Catholics engaged in the peace movement.

It suggested that the draft document was a conservative one that "evades" tough questions about nuclear warfare and morally justifiable means of defense.

If, as it seems, the West German bishops have been waiting for further developments on the American scene before completing work on their pastoral, it may be that the new draft of the U.S. pastoral will influence the German bishops to expand their document to confront the issues of nuclear warfare and nuclear deterrence more directly and explicitly.

(Also contributing to this story was Nancy Frazier in Rome.)

## Father Hehir minimizes Reagan's influence over final draft of bishops' pastoral

NEW YORK (NC)—The Reagan administration had much less influence on the third draft of the U.S. bishops' proposed war and peace pastoral letter than much of the news reporting suggests, Father J. Bryan Hehir told participants in a Manhattan College observance of the 20th anniversary of the papal encyclical, "Pacem in Terris" (Peace on Earth). Aside from a technical point made by Secretary of Defense Caspar Weinberger, Father Hehir said, only two changes from the second to the third draft represent items

proposed by the administration. One item involved including administration statements concerning deterrence policy, the other was agreeing to mention nuclear disarmament proposals, which had not been done in the second draft. "Some newspaper articles give you the impression that the administration rewrote the document while the bishops went out for coffee," said Father Hehir, who commented that the continuity between the policy sections of the second and third drafts was "substantial and even overwhelming."

## Funeral rites held for Bishop McNicholas

SPRINGFIELD, Ill. (NC)—A Mass of Christian Burial for Bishop Joseph A. McNicholas of Springfield was offered April 21 at the Cathedral of the Immaculate Conception. Bishop McNicholas, 60, died April 17. Cardinal Joseph Bernardin of Chicago was the prin-

# Cardinal Glemp sees Catholic Church as ineffective mediator

by AGOSTINO BONO

The Catholic Church's efforts to mediate the disputes between the Polish communist government and its critics, especially leaders of the outlawed Solidarity labor movement, have yet to produce positive results, according to Cardinal Jozef Glemp of Warsaw and Gniezno, Poland.

Cardinal Glemp, leader of the Polish church, gave his pessimistic assessment April 17, two months before the planned trip to Poland of Polish-born Pope John Paul II and amid rising tensions in Poland involving several detentions of Solidarity's leader, Lech Walesa.

"We have used many words in an attempt to find synonyms for accommodation," said Cardinal Glemp April 17 at an outdoor ceremony attended by 10,000 people in the capital of Warsaw.

"But neither words nor gestures have produced expected results," said the cardinal. "The goal of reconciling people from opposing camps can only be achieved by a long process

of dialogue accompanied by deeds in a spirit of good will."

Previously, Cardinal Glemp had implied that moves toward reconciliation were important preconditions for the papal trip, scheduled for June 16-22.

At the end of March Cardinal Glemp had called for calm and dialogue in preparation for the pope's visit and said that there are some pro-government and anti-government people opposed to the papal trip who might try to disturb the public peace in the hopes of putting the trip in doubt.

"THERE ARE SOME who are discontented with this trip, for example in the old structure of the (Communist) party," he said in an interview appearing in the March 26-April 1 issue of the Italian magazine *Il Sabato*.

"And perhaps, also within the sector of the opposition, there are those who see in the visit of the holy father a support for the government," the cardinal added in the *Il Sabato* interview.

Pope John Paul had originally hoped to visit

Poland last August, but the visit did not come about because the government feared the trip, which would have come while Poland was under martial law, could become the focus of anti-government demonstrations.

Poland's communist government has been leery about a papal visit because when the pope visited in June 1979 he was highly critical of government programs and supported the need for independent labor organizations. According to many Polish sources, his trip stimulated the formation of Solidarity, the first labor union in the Soviet bloc independent of the Communist Party.

Besides asking for labor reforms, Solidarity also pressured the government for political reforms including greater popular voice in electing local government officials. The government outlawed Solidarity last October.

CARDINAL GLEMP'S April 17 speech came in the midst of stepped-up tensions between the government and Solidarity. The government detained and questioned Walesa several times after he announced April 12 that he had held secret meetings with underground Solidarity leaders to coordinate positions.

The underground leaders, members of the Solidarity Provisional Coordinating Committee, have been organizing illegal anti-government demonstrations and strikes.

Walesa is not a member of the underground group, known as TKK after its Polish initials.

Prior to the secret meetings April 9-11 he had not publicly supported any of the provisional committee's calls for public protest actions.

On April 12 Walesa issued a statement saying that he had met the underground leaders.

"We agreed to maintain contacts. The TKK agreed to go along with my decisions and I agreed to go along with theirs," Walesa said.

On April 13 the government detained Walesa for five hours and Walesa's wife, Danuta, was detained for questioning for three hours on April 14. The detentions occurred in Walesa's hometown of Gdansk.

Walesa and his wife later said that they provided no information to police. Also temporarily detained for questioning was Walesa's driver, Mieczyslaw Wachowski. Police suspect he took Walesa to the secret meetings.

Meanwhile, on April 14 the underground Solidarity leaders issued a communique calling for anti-government demonstrations on May 1, Poland's labor day, and confirming that they had met Walesa. The communique said labor day rallies should call for freedom for political prisoners, an end to price rises, peace and restoration of independent union rights.

Walesa's name did not appear on the communique but when asked about it he said "I am not distancing myself from it."

On April 17, Cardinal Glemp traveled to Gdansk and met Walesa for 30 minutes, but no information was released about the meeting.

On April 18 Walesa was detained again by police while he was driving to Warsaw to attend an unauthorized wreath-laying ceremony commemorating the Jews killed by German troops in the 1943 Warsaw ghetto uprising. With Walesa at the time of the detention was Father Henryk Jankowski, Walesa's friend and pastor. Father Jankowski was released after five hours of questioning and said he expected Walesa to be released as well.



**NEWLY ELECTED OFFICERS**—At a recent meeting of the Archdiocesan Council of Catholic Women (ACCW) the group's new officers were installed. Standing in the back row is Rosemary Bruns (Batesville), corresponding secretary; in the middle row are (from left to right) Ella Wagner (Indianapolis), auditor; Helen Hagard (New Albany), treasurer; Mary Margaret Iacoli (Terre Haute), recording secretary; Joanna Kinker (Batesville), vice president; and seated is Frances Kremer (Batesville), president. (Photo by Susan Mielinski)

## ACCW installs new officers, plans training program

The Archdiocesan Council of Catholic Women (ACCW) installed their newly elected officers, and discussed the upcoming leadership training program they are sponsoring to be held at Marian College on May 18 and 19, at their fourth quarterly meeting held at the Catholic Center on April 13.

Feg Bennett, National Council of Catholic Women (NCCW) third district vice president from Pittsburgh, and Kay O'Keefe, NCCW national secretary from St. Paul, will conduct the institute at Marian College.

Guest speakers from the division of

safety, Donna Agnew and Robert Donovan spoke of the loan-a-seat-rent-a-seat for child safety when riding in an automobile. Those present were given booklets and bumper stickers saying "Protect little Hoosiers, use child safety car seats."

Mrs. Frances McAvoy, president of the Indianapolis Deaneary Council of Catholic Women, told those at the meeting that there is a victim assistance program which can be of use to those who are victims of all types of assaults. She stated that "you can lend victims a helping hand by giving them financial assistance, a visit or words of comfort."

## Pope wants bishops to stress sacrament of penance

by Fr. KENNETH J. DOYLE

VATICAN CITY (NC)—Pope John Paul II has urged a group of U.S. bishops to give special priority to the sacrament of penance, including making it available during all the days of Holy Week.

In recent years, some bishops have adopted a practice of not scheduling confession periods on Holy Thursday, Good Friday or Holy Saturday, in order to establish a "liturgical quiet" for contemplating the death and resurrection of Christ.

The pope spoke to 23 bishops from eight dioceses in New York and from the military ordinariate on April 15. It was the first group of U.S. prelates to make their "ad limina" reports to the pope, required every five years so bishops can report on the status of their dioceses.

During April 14-15, the pontiff spent several hours meeting individually with each of the 23 bishops before addressing them together in a 20-minute talk which focused on reconciliation with God through penance.

The pope invited the bishops "to go in search of those who have sinned, so as to invite them to return to the fullness of the father's love" and said that the hierarchy should "concentrate the attention of the faithful on the person of Jesus the redeemer, who personally forgives and reconciles each individual."

The faithful should be encouraged to confess their sins during Lent in advance of the sacred triduum as a spiritual preparation for the final events of Holy Week and in order "to diminish the heavy pressure on confessors," the pope said.

"Nevertheless, I would ask that bishops urge their priests to do everything possible in their pastoral generosity and zeal to make confessions available also during the last days of Holy Week," he added.

"There will inevitably," said the pope, "be people who, in spite of everything, will need this opportunity of grace."

On Good Friday of this year, Pope John Paul for the fourth year in a row heard confessions for an hour and a half in St. Peter's Basilica.

The pope noted that the themes of the current Holy Year and of the forthcoming Synod of Bishops focus on reconciliation.

"We are truly called to proclaim the reconciliation of humanity with God. This means reviving a sense of God, of his word, of his commandments—of the need for accepting his will as the real criterion for human action," he told the bishops.

This means "reviving a sense of sin among our people," he added.

"Proclaiming reconciliation," the pope continued, "means insisting on the greatness of God's pardon and on his compassionate love."

The pontiff also asked the bishops "to help ensure that the norms" on general absolution and on first confession be "understood and properly applied."

The Vatican requires that children be taught the meaning of the sacrament of penance and offered the opportunity to receive it before making their first Communion. It also requires that general absolution be limited to special circumstances and not be used as a substitute for private confession.

General absolution, observed the pope, has an "exceptional character" to it and "is not envisioned solely because of large numbers of penitents assembled for a great celebration or pilgrimage."

Of first confession, the pontiff said: "The treasures of Christ's love in the sacrament of penance are so great that children too must be initiated into them."



## CORNUCOPIA

## Man's best friend edged out

by CYNTHIA DEWES

There was a time when dogs were THE pets to own. Lots of movies in the 30's and 40's featured cute little cairn terriers—remember the tiny swinging door for Daisy in the Blondie series, or the adorable Shasta in the Thin Man?

Collies were popular too—Lassie-came-home, both in movies and in a TV series. And later, poodles became fashionable, appearing often in those fluffy 50's pictures.

Dogs were straight, American, macho, or whatever it took to be o.k. They were seen following cowed hometown boys, chasing errant baseballs, or stretched out peacefully beside young fishermen who held poles over the local waterhole.

Even more sophisticated writers like James Thurber ("Wea, Women and Dogs") were fond of them. A dog's loyalty was unquestioned. The world seemed orderly and even predictable.

But times have changed. Just as the world is no longer tidy, so dogs are no longer the national animal. Cats have become the IN pet.

We see the famed Morris grumbling in the TV commercials. No slavishly loyal pet, he. Cats grace the pages of slick magazines, showing off designers' products and home interiors, languidly gazing at the viewer. They appear to be sophisticated, snobbish, individualistic, unlike more obliging dogs.

Now, I'm not saying that our pseudo-Beagle, Scout, is less popular at our house than her companion, Tigger the striped cat. But Tigger IS the King, and we all know "the King don't care."

Scout's limpid brown eyes betray disgust as she watches Tigger leaping stifflegged around the house, pausing only to claw mementoes of his passing on every couch and chair. She gives

us inquiring looks when Tigger caterwauls to go outside, to have his food served, or just to get attention.

Scout is polite, waiting for her dinner. Tigger returns her nonviolence with attacks on her gently wagging tail or kamikaze leaps from above. He flips upside down or stretches full length at our feet to distract us from caring for his poor sister in the pet service.

Although Scout has regular shots, heartworm checks, etc., her vet bills are nothing compared to Tigger's. Every year we try to think of ways to claim them as deductions on our income tax. So far we've had no luck passing him off as a fuzzy child. We are also lobbying to have Blue Cross extended to animal care.

Meanwhile, for a barn cat of undistinguished ancestry, Tigger stands out as having lived through at least four of his nine lives in a relatively short time. He survived two ear infections which left him with a permanently cocked head and sideways gait. He was thrown (or fell, the story varies) into a trash fire and was lucky enough to escape with only singed fur, whiskers and pride.

A bladder infection, a cut paw and various cat fights complete his checkered career to date as a survivor. Being neutered young had no bearing on his image of himself as Macho Cat, which accounts for all the fights.

Scout is nonplussed when we go for walks and there is Tigger tagging along as though he was a German Shepherd in disguise. Scout knows she's a dog and expects Tigger to be more sure of his identity as a cat, especially when the walks are too long for short cat legs.

Scout is a loving, soothing friend. But Tigger is nuts. Considering the times, it's no wonder cats are more popular than dogs.

## check it out...

✓ In-service volunteers at St. Vincent Hospital and Health Care Center were honored April 10 at an awards and recognition brunch. Recipients of award pins for the most hours of service were: Mrs. Daniel T. Hass, over 7,000 hours; Mrs. George Karr, over 6,000 hours; and Mrs. James W. Catton and Mrs. John Kokos, over 4,000 hours of service each.

✓ Catholic Social Services retiring board members Judy Harkness, Dorothy Lynch, Sally Ohleyer, Gerald Jenn and Lawrence Connor were honored at the agency's annual recognition luncheon on Friday, April 22 at LaScala Restaurant. A 10 year volunteer plaque was awarded to Teresa Fanning of Caritas. Staff service awards were given to Dorothy Baxter, 20 years; and Lillian Jones, Ella Vinci, Joanne Karutz, Mary Miner, and Donna Laughlin, five years each.

✓ Charles Gardner will present a series of workshops to train parish cantors on the evenings of May 18, 26, June 1 and 8, at the Catholic Center. Call him by May 4 at the Office of Worship 226-1483 for further information.

✓ Thomas O'Brien of St. Luke's parish and Charles Stimming of St. Thomas Aquinas parish were proclaimed Knights of the Holy Sepulchre on April 10 in ceremonies conducted by the Most Reverend Michael F. McAuliffe, Bishop of Jefferson City, Missouri, at the Immaculate Conception Cathedral in Kansas City. The two men were inducted into the Equestrian Order of the Holy Sepulchre of Jerusalem, of which Bishop McAuliffe is Grand Prior, for their prominence in religious and civic affairs.

✓ Mr. and Mrs. Raymond Snyder of St. Gabriel's Parish, Greenfield, will celebrate

their 50th Wedding Anniversary on Monday, April 25. Raymond Snyder and the former Louise Burnyard were married at St. Gabriel's on April 25, 1933. They are the parents of three sons, Raymond, Jr., John and Harold.

✓ The annual Ritter High School Foreign Language Department's International Dinner will be held Saturday, April 30 from 5:30 to 7:30 p.m. in the school cafeteria, 3360 W. 30th St. Tickets for the dinner, which features foods from six countries, are \$4 for adults and \$2 for children under age 12, by advance sale only. Call 924-4333 Monday through Friday from 9 a.m. to 2 p.m., or 241-6288 Monday and Wednesday evenings from 6 to 10 p.m., for reservations.

✓ Father Francis J. Eckstein, pastor of St. Vincent de Paul Parish in Bedford, will be honored with a celebration to commemorate his 25th anniversary as a priest of the archdiocese of Indianapolis on Sunday, April 24 at the parish. A reception will follow in the school cafeteria. For more information, call the parish, 812-275-6539. Father Eckstein's is the first of a number of Silver Jubilee celebrations to be held this year. Next week's issue of The Criterion will give a complete listing of these celebrations.



✓ Mr. and Mrs. Felix G. Gettelfinger will celebrate their 50th Wedding Anniversary with a 10 a.m. Mass of Thanksgiving on Sunday, May 8 at St. Patrick's Church, Madison. Later a reception will be held from 2 to 4 p.m. at the Clifty Inn, Clifty Falls State Park. The Gettelfingers were married May 9, 1933 in St. Mary's Church, New Albany. They are the parents of four sons, Robert, Melvin, Ernest, and Glenn; one daughter, Shirley Jones; twenty-one grandchildren and two great-grandchildren.

✓ Bernice O'Connor, a member of Our Lady of Lourdes parish and a columnist for the Indianapolis News, recently received the Frances Wright award for outstanding contributions in Journalism.

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## FAMILY TALK

## Nursing home officer writes

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I am a nursing home administrator and found your column on nursing home alternatives unfair.

You say institutions often overmedicate. This is extremely misleading. Any medications prescribed for our patients are prescribed by their attending physician. A pharmacy consultant visits our facility monthly to audit our patients' charts and medicine records. We are regulated and surveyed by the state health department.

The patients in our home are not over-medicated. Such actions are in opposition to our corporate philosophy and would not be condoned by our ownership or administration.

You also say that "institutions are expensive." Our charges, like those of other businesses, are based on our costs. I think you will find that the profit factor for a proprietary nursing home is rather small compared to other businesses. You should also reflect to your readers that nursing homes operate 24 hours a day, seven days a week, 365 days a year, with professional people.

Answer: Thank you for taking the time to write a detailed letter. Our column was not an attack on institutions, but an endorsement of family care. Our endorsement stands.

Elderly people in institutions receive more

medication than elderly people in the same health living at home. According to a recent study of proprietary nursing homes, the average patient has 5.5 drug prescriptions. Persons of similar age and health living at home receive less than two.

What commonly happens in the nursing home is this. John complains he cannot sleep at night. The nurse's aide tells the nurse supervisor, who writes it in John's chart. The physician is informed and prescribes sleeping medication as needed.

A few days later, John has trouble urinating. An antibiotic is prescribed by a physician to handle a possible infection. John gets a stuffy nose. An aide reports to the nurse, who tells the physician, who prescribes a decongestant. In no time the regular medicine intake accumulates.

What commonly happens at home? Charlie can't sleep. His daughter fixes him a glass of milk and sits up a while talking calmly with him. When Charlie has trouble urinating, his daughter will try extra fluids first, listen to his complaints and wait a few days. For a stuffy nose the family may use a vaporizer, sympathy and patience rather than medication. Often minor complaints clear up without medical treatment.

In institutions nurses chart every little complaint (as they are trained to do), and

doctors resolve these complaints with medication (as they are trained to do). Drugs are a radical medical treatment and need to be restricted to serious medical problems. (For a forthright argument against routine use of drugs, read "Confessions of a Medical Heretic," by Robert S. Mendelsohn, M.D., a 1980 Warner Books paperback.) Families are more apt to provide non-drug remedies for minor problems.

You also object to my claim that institutions are expensive. You are, of course, quite correct in explaining that all your costs are reasonable. I agree.

Nursing home care costs at least \$1,000 per month. Even when an elderly person contributes substantially to the family for room and board, he can be well provided for at less than \$500 per month. Family care is considerably less expensive precisely because the "help" is not paid.

Family care of the elderly is not always possible. But when it is possible, family care is the first and best alternative.

(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.)

## Bishop: Church must recognize women in ministry

NEW YORK (NC)—The time has come for the church to recognize women's role in ministry, Bishop William A. Hughes of Covington, Ky., said in an address April 17 at St. James Cathedral in Brooklyn, N.Y. Addressing the topic, "Being Catholic in the 21st Century: A New Educational Approach," Bishop Hughes said that as society was making an increasing effort to recognize the equality of women, so there was "a growing awareness" that the church needs to address the question. "While the question of admission of women to the priesthood demands further historical and theological research, their induction into all other ministries has the backing both of theology and tradition," he said. Bishop

Hughes, 61, was the second of six speakers in the cathedral's annual "Shepherds Speak" series.

## Don't rely on secular

PROVIDENCE, R.I. (NC)—Catholics should not rely on secular interpretations of the U.S. bishops' proposed pastoral letter on war and peace, Bishop Daniel Reilly of Norwich, Conn., said April 14. Bishop Reilly, a member of the five-bishop committee responsible for writing the document, said in a speech in Providence, "It's not a political document, it's a document coming from the soul and the spirit."

## NOTES ON BLACK HISTORY

## Malcolm X was peer of underclass blacks

by VIRGIL R. MADDEN

Malcolm X was a public moralist, a scold whose private manner was gentlemanly, even priestly, but whose aspect to the world was one of implacable and uncompromising fury. "Field nigger" as he called himself, he believed he was the peer of his underclass brothers and sisters and thus renounced everything about white society and embraced black Islam. As "field nigger" and moralist, he was a voice, that of alienated black ghetto talk with a southern black preacher style.

One of Malcolm X's hypotheses was "You don't catch hell because you are a Democrat or a Republican; you don't catch hell because you are a Mason or an Elk, and you sure don't catch hell because you are an American, because if you were an American you wouldn't catch no hell. You catch hell because you are a black man."

He took this theme when accusing all whites of being devils. According to his teacher Muhammad, white slavers destroyed the black civilization of Africa stripping them of everything and taught them to speak a foreign tongue, worship a "spook" Christian God and call themselves Smith, Jones, Powell, Bunche and King, etc.

Malcolm X's rebellious style could perhaps have been partly because of his broken home, his era or whatever. However, he was a radical with a style of violence and hate with a love of the Islamic religion, yet a communicator for the poor black man.

Charles Hamilton, a political scientist stated he, as an artist of the spoken word, and his contributions cannot be judged by normal standards of success or failure as other leaders of his time. Yet his victories were the kind you can create and win yourself.

was the reverse of the accommodationist era and the promotion of blacks to reveal their black worth, as men and women of worth, beauty and untested chance in white America.

\*\*\*

Whitney M. Young, Jr., Mr. Urban League of the 20th century, was a remarkable leader. Under his leadership the League gained all the necessary structure to proceed. However, its most notable achievement was the ability its executive director had in making "rich white folks" pay for black economic advancement.

Often called the "inside man," Young bridged the gap between the white establishment and blacks, supporting civil rights and the black revolution. With Young at the helm, the League became involved, yet stayed separate, in the new black revolution with voter education and registration and leadership development as the "New Thrust" of the late 60's community organization.

Whitney Young, as A. Philip Randolph, came in a similar way to favor compensatory action and the affirmative action of employers to make positive efforts to employ minority groups. Another was the Domestic Marshall Plan, a special effort, a massive investment by government and the private sector in crash programs to close the economic, social and education gap among blacks.

A social engineer such as Charles Houston, he was on a different track with the same goals and list of accomplishments for blacks. Also, as Houston, Young sought to work within the present structure offering and training and implementing changes where necessary to become equal to (white) American founding principals.

Whitney Young was the ambassador of the white economic bridge and the black ad-

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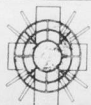
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# Pastoral letter makes appeal for non-violent resistance

by JERRY FILTEAU

WASHINGTON (NC)—Imagine for a moment 200 million Americans prepared to make it impossible for Moscow to conquer or rule them—not by nuclear counterattacks or bloody trench warfare that leaves tens of millions dead on each side, but through non-violent resistance.

One of the distinctive features of the third draft of the U.S. bishops' pastoral letter on war and peace, released April 6, is its appeal for such an alternative as part of national policy.

"Before the possibility (of non-violent resistance) is dismissed as impractical or unrealistic, we urge that it be measured against the almost certain effects of a major war," the draft says.

"Citizens would be trained in the techniques of peaceable non-compliance and non-cooperation as a means of hindering an invading force or non-democratic government from imposing its will," it says.

Among examples of non-violent resistance that are cited by the draft are the refusal of Norwegians under Nazi occupation to teach Nazi propaganda in the schools, the refusal of Danes to turn Jews over to the Nazis, and the examples in the United States of Catholic pacifist Dorothy Day and the murdered black civil rights leader, the Rev. Martin Luther King.

The third war and peace draft—which the U.S. bishops are to debate and probably vote on at a special national meeting called for that purpose May 2-3—makes a stronger case for non-violence, both theoretically and practically, than the two earlier drafts of the controversial document did.

THE PASTORAL'S second draft, completed last October, was criticized for appearing to put pacifism and the church's just war teachings on practically an equal plane and for failing to distinguish clearly enough between individual morality and public morality in describing the pacifist option.

The third draft responds to those criticisms, clearly subordinating pacifism to the just war theory and spelling out more clearly the duty of a nation to defend its citizenry against unjust aggression. But in the process of doing so it emphasizes far more than the first two drafts the fundamental opposition to violence on which the just war theory is based.

Where the second draft suggested by its structure and language that pacifism and the just war theory are two parallel options, the third draft suggests that the tradition of non-violent response is not simply parallel to the just war theory but an integral part of that theory when it is considered in all its dimensions.

The shift is a subtle but important one.

Among its most significant implications is that a comprehensive view of the just war theory in the nuclear age may require a national policy that prepares for the possibility of non-violent as well as violent defense.

This argument is not completely absent from the first and second drafts of the war and peace pastoral, but in the third draft it achieves a point of integration with moral teaching that was missing in the earlier drafts.

THIS IS DONE basically at three levels—in the basic just war theory itself, in supportive arguments favoring non-violence, and in translating the theory more thoroughly into practical implications.

On the theoretical level, the third draft says: "Just war teaching has evolved, however, as an effort to prevent war; only if war cannot be rationally avoided, does the teaching then seek to restrict and reduce its horrors. It does this by establishing a set of rigorous conditions which must be met if the decision to go to war is to be morally permissible. Such a decision, especially today, requires extraordinarily strong reasons for overriding the presumption in favor of peace and against war. This is one significant reason why valid just war teaching makes provision for conscientious dissent. Objection to war—to all war—must be the norm for all sane people. Only the most powerful reasons may be permitted to override such objection."

The first and second drafts of the pastoral letter also made the point that the just war theory begins from a presumption in favor of peace and against war. Both also defended the right of individuals within the Catholic tradition to object in conscience to a particular war or to all war and urged civil law provisions to protect that right.

What is new in the third draft is the explicit linkage of conscientious objection to the just war theory itself in a way that suggests that the burden of proof rests on the other side—"Only the most powerful reasons may be permitted to override such objection," and "extraordinarily strong reasons" are required today.

On the supportive level, the third draft strengthens correlative arguments for non-violence.

It does this in several ways. One is more extensive argumentation against even conventional warfare as an appropriate means of settling conflicts today. Another is a more nuanced treatment of the nature and multiple dimensions of non-violence, emphasizing that Christian non-violence is "not passive," but a positive method of resisting injustice.

On the practical level, the third draft suggests in greater detail how non-violence can be used to prevent war or push back its frontiers, or as an alternative response when the effects of war might be considered morally disproportionate to whatever good one can hope to attain from war.

In this area the draft gives greater prominence to policy plans for non-violent conflict resolution, including a national budgetary allowance for a peace academy, strengthening of the United Nations and the formation or strengthening of other international agencies and programs to promote justice and preserve peace.

The third draft stresses that "non-violent resistance, like war, can take many forms depending upon the demands of a given situation . . . Effective non-violent resistance requires the united will of a people and may demand as much patience and sacrifice from (See PASTORAL LETTER on page 10)

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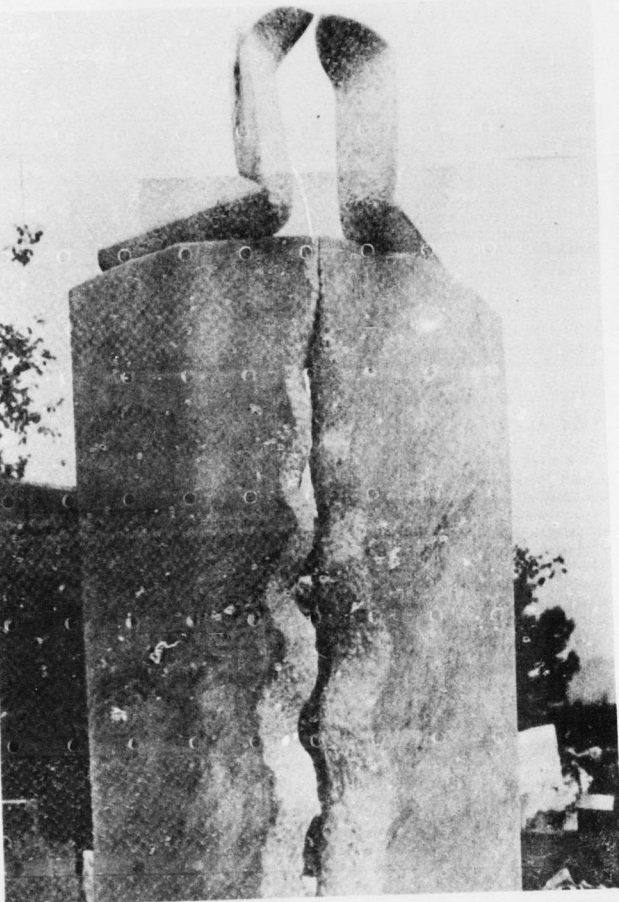
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MONUMENT TO A MESSAGE—Two years after the pope's visit, a statue conveying a message of peace is being constructed at the Hiroshima Peace Park. Two columns of split marble symbolize the world being split by war and hatred and stylized doves on top represent the human longing for peace. The pope's words are inscribed in Japanese and English. The idea for the statue came from a survivor of the 1945 atomic bomb attack who wanted to ensure that the peace pilgrim's visit would not be forgotten. (NC photo from KNA)

# Couples discovering NFP as alternative method

Discussion with spouse may bring surprising results

by NONA AGUILAR

The reluctant husband has become something of a caricature in the Natural Family Planning landscape. "If it weren't for him, we could be using a natural method," is the wife's lament.

In some instances this is true. But it isn't true in all cases.

For example, one wife reported that she had been reading about natural methods and had wanted to make the change for a long time. The problem? She didn't know how to bring up the subject with her husband.

But she never had to. One day her husband asked her if she would be willing to make the change. If she only had asked sooner...

Another wife told me her experience: "When I heard that abstinence could last as long as ten to twelve days, I just knew I couldn't discuss the idea with my husband," she said.

But she was wrong. Encouraged by her sister-in-law, she tentatively brought up the notion of changing from

artificial birth control to Natural Family Planning. Her husband was skeptical. He didn't think the new method would work and, above all, he wasn't sure that he wanted to bother. This was not an unusual reaction.

Still, the husband not only eventually agreed to try NFP, but today he's an enthusiast. Indeed, it was his idea that the couple begin to teach other couples how to use the method.

It's nice that some husbands react so positively, but most don't. Especially at first. So let's assume that you talk to your husband about making the change—and the response is a loud, emphatic, "Not interested!" What should you do?

First, drop the issue—for the time being. Instead of becoming upset, try to understand what's at the bottom of your husband's refusal.

Many men are afraid to trust Natural Family Planning because another child simply cannot be afforded. So your real task is somewhat different. Ask yourself: "How do I help my husband to understand that the new method is reliable, that it works?"

The wife of the skeptical husband faced the same task. She was also realistic: she knew that her major problem is the fact that Natural Family Planning is not well known or understood. Her husband needed more information.

Fortunately, more and more material has

become available on the entire subject of Natural Family Planning—how the methods work, how to use them, psychological factors involved, etc. Certainly there is more material available today than was available even three or four years ago.

We are all beneficiaries of this information explosion.

Look for material that not only explains the fertility signs clearly, but that also offers careful supporting documentation on the effectiveness of the method. Information from research studies often spells the difference between resistance to using the new methods and a willingness to investigate further. This information is what helped the skeptical husband shed his initial doubts and agree to at least try the method.

Another matter: You will notice that material on Natural Family Planning differs widely in approach, tone and content. Use your understanding of your husband to select something for him to read that is likely to appeal to him.

Still, if your husband remains unsure and unconvinced, let the matter drop for awhile. The switch from an artificial to a natural method of birth control represents a major change in a couple's way of relating sexually. Sometimes one partner is ready for the change but the other isn't. The spouse who's ready for the change has a new challenge: to be patient.

\*\*\*

The following books on Natural Family

Planning may be obtained by writing The Couple to Couple League, P.O. Box 11084, Cincinnati, Ohio 45211. The Couple to Couple League is a non-profit, interfaith organization for Natural Family Planning.

"The Christian Couple," by Larry and Nordis Christenson, \$3.50, 186 pages, Bethany Fellowship—includes a discussion of why the authors believe contraception is harmful to marriage.

"Breast Feeding and Natural Child Spacing," by Sheila Kippley, \$2.95, 197 pages, Penguin—about the beauty of natural mothering.

"The Battle for the American Church," by Msgr. George A. Kelly, 1979, \$14.95, Doubleday—good for understanding the birth control controversy in the Catholic Church.

"Birth Control and the Marriage Covenant," by John Kippley, 1976, \$3.95, 221 pages, Liturgic Press—provides a covenant theology of sex.

"No-Pill, No-Risk Birth Control," by Nona Aguilar, can be ordered by mail through: CCN Booksales, 5410 Wilshire Blvd., Suite 100, Los Angeles, CA 90036. Please send \$6.95 for quality paperback, or \$12.95 for clothbound. Add \$1.50 for bookrate postage and handling or \$2.50 for UPS delivery. Mastercard or Visa phone toll free 1-800-421-4250.

For more information about Natural Family Planning, contact Mrs. Valerie Dillon at the Archdiocesan Family Life Office, 1400 North Meridian St., P.O. Box 1410, Indianapolis, IN 46206, 317-236-1595.

## Pastoral letter makes (from 9)

those who practice it as is now demanded by war and preparation for war."

The draft calls non-violent resistance a point of "common ground of agreement" between the pacifist and the person who accepts the theology of the just war, because it points out that "both are able to be committed to the same objective: defense of their country." The point of non-violent resistance, says the draft, is not simply avoiding doing harm or injury to another, but "winning the other over, making the adversary a friend."

Non-violent resistance, in the view of the third draft, is not simply something that individuals alone may choose as a valid alternative to the use of lethal force. It is, rather, a position that should be integrated into public

policy at various levels. It is something that requires study, effort, planning, funds, political decisions—a whole public structure that would push war-fighting further down the scale as a last resort or, if a nation should come to the brink of a war that would be unwinnable or winnable only at an intolerable moral cost, as an alternative to an immoral war.

"Non-violent popular defense does not insure that lives would not be lost," says the third draft. "Nevertheless, once we recognize that the almost certain consequences of existing policies and strategies of war carry with them a very real threat to the future existence of humankind itself, practical reason as well as spiritual faith demand that it be given serious consideration as an alternative course of action."

## Pope challenges media to become 'workers for peace'

VATICAN CITY (NC)—In his 1983 message for World Communications Day, Pope John Paul II urged workers in the communications media to "rethink the fundamental principles and aims" of social communications and to become "workers for peace." The message was dated March 25, made public April 15, and is to be part of the May 15 observance of World Communications Day. The pope said social communication workers can promote peace "through the establishment on the institutional plane of an order of communication that

guarantees a correct, just and constructive use of information, free from oppressions, abuses and discriminations based on political, economic or ideological power." The pontiff also encouraged media operations to take an active role in education for peace, or face a "dramatic alternative" which is "the threat of the atomic destruction of human civilization." Pope Paul VI established World Communications Day in 1966 to focus attention on the role of the media in modern society.

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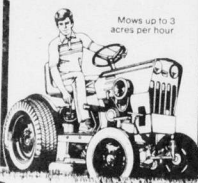
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# Pathways of the Spirit

## Marriage preparation taken more seriously

Planning for Christian marriage takes time and hard work, but couples reflect attitude change

by Fr. DAVID K. O'ROURKE, O.P.

I have seen a marked change during the past few years in the couples coming to prepare for marriage. They are much more serious about their marriage preparations.

One couple, whom I shall call Mike and Janet, typify this new seriousness. I want to talk about them because their situation says a lot about marriage today.

This couple came to see me at the beginning of their senior year in the University of California at Berkeley. Since it was October, we had to squeeze our meeting into a schedule crowded by university football games and parties at their fraternity and sorority.

When they first came to see me I expected they would be what my years in Berkeley had prepared me for—intelligent, high-spirited, worldly young people, not too sure how the church fit into their lives.

I mentioned to them, as I always do in my first session with a couple planning a marriage, that our marriage preparations would take time and some hard work. Mike answered they knew it would. That was why they had come so many months in advance of their June wedding.

Janet, who came from a family with deep Christian faith but no formal church connection, said that she wanted to become a Catholic so they could have their common faith as a further bond.

I was surprised by these statements. But I was even more surprised by what followed. Quietly but very seriously, Mike said, "In this town anything goes. And everything is going on. It's not easy to live a Christian life here."

Janet added, "So we want to learn how to support each other in our beliefs. And we want to learn how to set up a good marriage."

The young couple's religious commitment may be stronger than that of the average couple. But their realization that marriage requires a serious commitment and real preparation is becoming common.

People preparing for marriage are coming to realize that preparing for a Christian marriage is different. They are becoming more and more aware that what we mean by marriage in the church and what we mean by marriage in America's midstream are just not the same anymore.

To prepare for a Christian marriage (See MARRIAGE on page 13)

### Resources

"Six Skills for a Happier Marriage," by Michael Cavanagh. Catholic Update, March, 1983. St. Anthony Messenger, 1615 Republic St., Cincinnati, Ohio, 45210. 25-99 copies, 20 cents each. This four-page newsletter, written by a clinical psychologist, contains practical advice for couples who want to improve their marital relationship.

"Marriage: Sacrament of Hope and Challenge," by William Roberts. 1983. St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio, 45210. \$4.75. The author intends his easy-to-read book for married couples and for use in college and senior high school marriage courses as well as in marriage preparation and enrichment courses.



GENERATION—There is a generosity involved in raising the next generation. People who surrender the freedom and mobility of their young and middle-age years to take on the raising of children, thereby assuring

the future of the church and society, are giving a great gift to us all. (NC photo by Beth and Warren Wilson)

## Feelings about love hard to express

by NEIL PARENT

Several months before I was to be married, a group of teen-agers with whom I was working as a parish director of religious education began questioning me during one class about my forthcoming marriage.

"Why do you want to get married?" they asked.

Trying as best they could to assume the air of young sophisticates, fully aware of 20th century habits, they wanted to know why my fiancé and I didn't just decide to live together. "What's to be gained by marriage?" they asked.

Their questions didn't startle me. I had heard them before in my work with youth. In fact there was a kind of open honesty about their questions. I knew they were asked out of genuine interest and not from casual sarcasm.

What did startle me, though, was the difficulty I discovered in trying to adequately express my thoughts and feelings about love and the kind of commitment marriage entails.

I recall trying to explain to that somewhat skeptical group of listeners why living together was not the direction that my fiancé and I wanted to take. For us, I explained, marriage best expressed how we wanted to make our relationship permanent. Living together, regardless of the moral questions involved, did not adequately do that for us.

Though our conversation went on for quite

some time, my young friends never seemed to accept what I was trying to say about love leading to commitment—a commitment that can best be expressed in marriage.

We parted that night having aired honestly our differing perceptions about marriage—both from the perspective of one who had long ago left his teen-age years behind and was now on the threshold of marriage, and from the perspective of youth for whom marriage was still a distant consideration and a somewhat questionable goal in life.

Now, years later, those same listeners—teen-agers no longer—are married and, in some instances, the parents of children. Somewhere along the line they must have discovered for themselves what I was trying to say years before.

Somewhere along the line, they fell in love. Though some of them did live with someone for a while, somewhere along the line they too decided that marriage was the right step for them to take.

I don't suppose that anyone fully understands how marriage got started in the first place. Undoubtedly, in distant ancient societies marriage had a lot to do with rights and privileges, with ownership of women and legitimacy of progeny and that sort of thing. But, I also think that marriages, even those earliest ones, were not without some expression of love and commitment. We read in the Old Testament that Jacob labored a total of

14 years for the privilege of marrying Rachel, the woman he loved.

There always has been something deeply religious, even holy, about two people pledging their love to one another and committing themselves to each other in a formal way. It's an act that seems to cut across both time and culture. It seems to emanate from the very depths of humanity's soul. It seems to be of God.

There is something fundamentally religious about marriage, independent of its being a sacrament. But sacramentality says a great deal about the nature of Christian marriage.

The fact that marriage ultimately came to be recognized as a sacrament suggests that love and faith are intimately bound together. If marriage is about love and commitment, faithfulness and sacrifice, trust and forgiveness, so is faith. Each involves the same ingredients for living in meaningful ways.

In sacramental marriage, a couple is trying to apply their belief in the redemptive meaning of love to the most fundamental and ancient of human relationships. The couple seeks something beyond each other through each other.

Ultimately, of course, they are each seeking God. That's why their relationship, sealed in the church's ritual, is such an important symbol or sacrament of faith.

# Ezekiel finds it hard to put his vision of God into words

by Fr. JOHN CASTELOT

The prophet Ezekiel's career began with a vision of God. But the prophet was evidently at a loss to put the vision into words, although he tried valiantly for a full chapter.

It is hard to form a complete, coherent picture of just what Ezekiel saw. Many have attempted unsuccessfully to produce a drawing of his vision. It is not surprising the drawings

were unsuccessful, for mystical visions are of a much higher order than cartoons or drawings.

In some ways, visions are not unlike dreams. Like dreams, for example, they defy pictorial reproduction. They rarely respect the laws of physics, mathematics or geometry, the laws which govern drawings. Like dreams in another way, visions leave a definite impression.

Ezekiel's vision definitely made a very strong impression.

The vision occurred during the fifth year of Ezekiel's exile in Babylonia, around 593 or 592 B.C.

The prophet is with his fellow Israelite exiles by the Chebar Canal, an irrigation project fed by the great Euphrates River.

In his vision, Ezekiel sees a complicated apparatus in the sky. It is surrounded by storm clouds, thunder and lightning—a quite terrifying sight.

The apparatus includes four composite creatures, each having some features of a human being, an ox, an eagle and a lion. Such composite figures were common in Babylonian sculpture at the time and they may have made a vivid impression on Ezekiel's very sensitive imagination.

Each creature has two pairs of wings. One pair is outstretched so that the tips touch the tips of the wings of the creatures on either side, thus forming a square. Between each pair of creatures is a double wheel, that is, one wheel within another at right angles. The rims of the wheels are full of eyes.

The four creatures support a glittering platform on which the throne of the Almighty stands.

At the sight of all this, Ezekiel flatt flat on his face. Who can blame him?

Wild as the vision may seem, it makes a definite impression on the prophet which he tries to convey to people.

The vision includes four living beings. Now,

for Ezekiel and those he associates with, the number "four" signifies universality. The vision suggests, then, that all living beings are at the service of the Almighty; all living beings, you might say, are bearers of the Almighty's throne.

But these are not just ordinary creatures who bear the throne. No, indeed! Each creature represents the best in creation:

—the human being: intelligence, king of all the animals;

—the ox: strength, king of domestic animals;

—the eagle: speed, king of the birds.

And far above all the others, the Almighty Creator.

The four double wheels probably signify the ability to move about. The eyes, a sign of intelligence, probably denote the ability and readiness of these creatures to comply with every command from the Almighty, to carry him anywhere in the universe.

In other words, God is everywhere. That is a point of special importance to the Israelite exiles. Far away from the Jerusalem temple, God's dwelling place, the Israelites are tempted to feel they are also far from God and that he is far from them.

But Ezekiel is saying no to all that. God is here too, even by the Chebar Canal in Babylonia.

God is in exile with his people—a heartening message indeed for the Israelites and one sorely needed at this time in their lives when they are so far from home.

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## Discussion points and questions

1. Ponder your idea of marriage as a sacrament. Do you think of the sacrament as something linked only to the wedding day? How might the sacrament be understood more fully, as a reality tied to the entire development of a couple's home?
2. Good communication is a key to most good relationships. Do you have any specific ideas about how to improve communication in a marriage?
3. Father David O'Rourke suggests that marriage is a vocation that is valued by the whole church. What do you think he means?
4. How much do you know about the requirements in your area regarding

preparation for marriage in the church? Why do you think those requirements came into existence?

5. Have you ever heard teen-agers raise the same question raised by the teen-agers Neil Parent discusses? Have you ever heard celebrities or influential people disparage the value of marriage in favor of just living together?

6. How would you respond to the teen-agers that Parent tells of in his article? How do you think the value of marriage can best be explained?

7. And, if you are a teen-ager, what do you think is the real meaning of Christian marriage?

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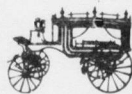
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## The Word

by PAUL KARNOWSKI

Spitting cinders out of her mouth, the young girl didn't know which stung worse: the bloody scrapes on her knees or the tears that involuntarily rolled down her face.

It had been a nasty fall in the first turn of the race, colliding, as she had, with someone who had stepped into her lane. Running again, she looked down the backstretch and saw the rest of the racers fifty yards ahead of her. The tears came faster when she thought about her father standing down on the fourth turn. He would be there, he had told her, "To give you some extra punch as you turn into the homestretch."

As she entered the third turn and picked out his familiar purple windbreaker, she wanted to run into his arms and cry, "Unfair!"

And she would have. But as she got close enough to see his eyes, she recognized there the familiar pride. Striding ever closer, she saw him give her the usual "thumbs up" signal as she approached. What could she do? Tears still streaming down her face, she picked up her pace, and as she went by, she gave him a simple shrug. She'd see him at the finish line.

Today's readings speak of meeting someone at the finish line, but not before they talk about falling down. In the first reading from the Acts of the Apostles, Luke tells a story about Paul and Barnabas preaching in Antioch.

As the story opens, they are meeting with great success: many people are interested in what they have to say about the Lord. By the story's end, however, their mission seems to end in failure as they are forced out of town by threats of violence. Like the little girl in the race, all they can do is shrug their shoulders and move on to another town.

Each of us experiences rejection as we run out the days of our lives. We know how it feels to be crowded out of a lane; we know the embarrassment of falling. There are times when we feel as if we run alone, isolated in our pain. But the author of the book of Revelation

reminds us that someone is watching. He reminds us that when we get to the finish line, "God will wipe every tear from our eyes."

A little girl would agree. "If he didn't," she might say, "what kind of a father would he be?"

APRIL 24, 1983  
FOURTH SUNDAY OF EASTER (C)  
Acts 13:14, 43-52  
Revelation 7:9, 14-17  
John 10:27-30

## THE QUESTION BOX

### Why are t

by Msgr. R.T. BOSLER

Q Would you please enlighten me as to why tabernacles in some of our beautifully refurbished churches have been removed from the center altars and placed off to the side? Jesus is very central—not only in our lives but in our church buildings. Why can't we focus on him first and not have to search for his presence?

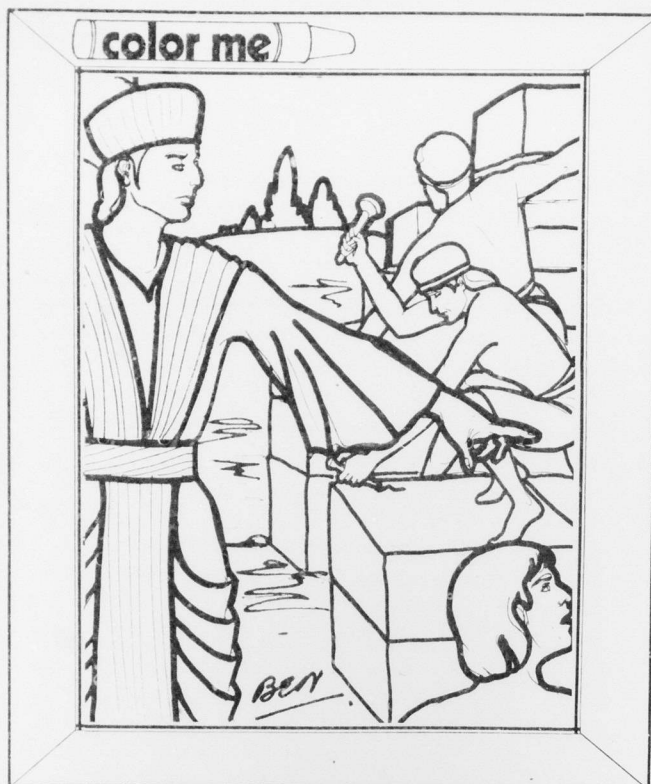
A It is hard for some of us, but we are living through a transition period. Eucharistic devotion is changing. It's by no means the first time in the history of the church that this has happened.

What's going on today began at the beginning of the century with St. Pius X's call for frequent, even daily, reception of the Eucharist. This was a reaction against a prevailing notion that the laity were not worthy to receive communion regularly.

That notion developed from an overemphasis on adoring the divine presence of Jesus in the sacrament.







# Nehemiah returns to find troubled Jerusalem

Draws up plan to rebuild the city of his homeland

by JANAAN MANTERNACH

Nehemiah usually was very happy. He lived in the palace of the Persian king, Artaxerxes. Nehemiah had a good job, waiting on the king at mealtime.

He saw that the food was properly prepared and selected the best wine. As the king's cupbearer, Nehemiah was in charge of serving wine to the king and guests.

One day Nehemiah's brother visited him and brought sad news. "The walls of Jerusalem are broken down. The city gates have been destroyed by fire. Our fellow Jews there are suffering much."

Nehemiah began to cry. He fasted and prayed for the people he loved in Jerusalem. As he poured the king's wine that evening, Nehemiah's face was sad. His eyes were still red from crying.

"Why are you so sad?" the king asked. He had never seen Nehemiah sad. "Are you sick? What is troubling you?"

"My friends and relatives in Jerusalem are suffering very much," Nehemiah told the king. "The walls of the city have been broken down. I want to go there to help the people, to rebuild Jerusalem."

The king and his queen agreed to send Nehemiah home to direct the rebuilding of Jerusalem and its defenses. The king named Nehemiah governor of Judah.

Nehemiah was happy again. He soon left Persia and traveled to Jerusalem. After

resting for three days, he secretly inspected the city walls. With just a few men he walked all around the city to see how great was the damage. As yet no one knew he had been sent by the king.

Nehemiah drew up a plan and called together the leaders of God's people in Jerusalem. He explained how he heard God's call to him to rebuild the city. He showed them the official letters from the king.

Nehemiah said to the leaders: "The walls and gates of Jerusalem have been destroyed. Come, let us rebuild them. We need to be able to defend ourselves."

Nehemiah shared his plans. "We will do as you say," the Israelites replied. "Let's go to work. We'll rebuild the walls and the city."

Hundreds of workers were organized. Most citizens were excited at the plans and joined in the work. A few laughed at the workers and made fun of Nehemiah.

Others decided to take advantage of the poorer people by charging huge interest on loans.

It made Nehemiah angry. He told the rich money lenders, "What you are doing is not good. I lend money to the needy at no interest. I ask you today to return all you have taken from your poorer brothers and sisters." They agreed.

Nehemiah worked with everyone else on the walls. He paid the wages of many workers out of his own money. He fed about 150 persons every day at his own expense. Unlike the governors before him, Nehemiah took no money from the people.

Under Nehemiah's leadership the people worked hard. Within 52 days they rebuilt the walls of Jerusalem. The city was now safe from attack.

Nehemiah and all the citizens of Jerusalem celebrated. They praised and thanked God for helping them and for sending Nehemiah to them.

## Part I: Let's Talk

**Activity:** Going to school can be considered the work of children just as earning a living is the work of many parents. Using a sheet of paper, draw two columns. At the head of one column write: "Things that make work satisfying." Above the second column, write: "Complaints about work."

Next, put as many answers in each column as you can think of. Talk about your list with another family member. Children: Ask someone older what he or she feels are the good things about work.

**Questions:** Why did cities of old have walls around them? What made Nehemiah so unhappy? What did Nehemiah do when he got to Jerusalem? Did all the Jews in Jerusalem like what Nehemiah asked them to do?

## Part II: Parent and Teacher Notes

**Story Background:** Nehemiah and Ezra were the two men most responsible for restoring Jewish life after the exile from Jerusalem in Babylonia. Nehemiah worked on reorganization, rebuilding and defense. Nehemiah's time as governor of Judah lasted about 12 years.

**The Bible and Us:** Do you believe that the work most people do can show they are people with faith? Do you think God is interested in such things as construction work and building walls around a city—the kinds of work Nehemiah undertook? Why is it hard to think our regular work is valuable in God's eyes?

## Marriage preparation taken (from 11)

requires a change of life and values from what is commonly accepted in America's civil society.

In California the civil code defines marriage

simply as a personal relationship arising out of a contract. Like other contracts it can be terminated at the will of the contracting parties. Unlike most contracts, it can be ter-

minated by just one of the parties.

The difference between the views of marriage held by the church and by many sectors of society means that those who enter into the sacrament of matrimony are no longer moving into a common and accepted social pattern.

Christian marriage is different.

Couples who want to establish a Christian marriage are like pioneers. They are separating themselves from the safe way and choosing to live in a new way.

These couples are living on the cutting edge, on the prophetic side of life. In espousing one another in the way described by Christ they also are espousing a way of life that runs counter to the individualism of American living.

In effect, this means that today a special life of Christian dedication can be embraced right at home. To take on this life of Christian dedication all couples have to do is try to live a lifelong, committed marriage relationship.

A profound spiritual journey can unfold in marriage. For deciding to share your life and yourself with someone else is an act of human kindness that has few parallels.

And there is a generosity involved in raising the next generation. Those people who surrender the freedom and mobility of their young and middle-age years to take on the raising of children, thereby assuring the future of the church and society, are giving a great gift to all of us.

From that standpoint, the rest of us—and I include myself as a priest in this group—bear a special debt of gratitude to those who are married. For couples like Mike and Janet have chosen a self-giving vocation that is needed, the sacrament of matrimony.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 800 N. Alabama, Indianapolis, IN 46204.)

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## Tabernacles being moved?

Originally, the consecrated bread was reserved for the dying as a viaticum. The place of reservation was some inconspicuous niche in the wall of the church or in the sacristy.

The Eucharist was primarily an action in which all the people unite with the sacramentally present Jesus in a renewal of the Last Supper. It was not something to be adored.

But long struggles of the church against those who questioned the divinity of Christ and denied his real presence in the sacrament brought a remarkable change. The people rarely, if ever, considered themselves worthy to receive the sacrament. They looked upon the Mass primarily as the action that made Christ present for adoration.

The place for reserving the Eucharist became important. It might be an ornate casket on a pedestal or a golden container in the form of a dove suspended near or above the altar.

Not until the 17th century did it become common practice to have a tabernacle or the main altar.

But from then on, the tabernacle became the focal point in our churches. And you and I grew up nourished by the fruitful devotion to the presence of Jesus in the tabernacle.

# Mary, Queen of Peace Parish

Danville, Indiana

Fr. Francis Dooley, pastor

by JIM JACHIMIAK

"We've had a lot of new faces in the last four or five years," says James Collins, of Mary, Queen of Peace parish in Danville. "That's changed the complexion of the parish."

But Collins says one thing has not changed: "We have always been quite active."

Father Francis Dooley, pastor, agrees. Parish council members are "very active in helping to minister to the parish, and they do a very good job of it." The council was disbanded in the mid 1970s and reinstated in 1978.

The council sponsors a parish picnic, Valentine's Day dance and Christmas party. For the Christmas party, high school students dress as Santa Claus and his elves. "If there's a present for you," says DRE Julie Nicc, "you have to sit on Santa's lap. That's a requirement."

The council is made up of building and grounds, finance, liturgy, social action, youth and ad hoc facilities planning committees. It also includes a board of education representative and two high school representatives, one of whom is a voting member of the council.

According to Mrs. Nicc, a group of about 12 men recently organized as "an outgrowth of the finance committee." They are planning a fund raising project for the parish.

Jane Telha says, "I get an awful lot of cooperation" as president of the Altar Society. "It has not been a headache for me."

THE SOCIETY sponsors a spring rummage sale and a fall "swap and shop," which financed cabinets, refrigerator and stove for the kitchen last year. The goal for this year is to purchase folding chairs for the parish hall. The organization also gives to the needy at Christmas and supports community projects. In addition, a birthday party for Father Dooley, and a mother-daughter or father-son breakfast is planned each year by the Altar Society.

Mrs. Nicc notes that there are also "a lot of people who are willing to give a lot of time" to religious education in the parish. She cites

qualified catechists, good attendance at adult education programs, and a youth ministry program which "mixes the spiritual and the social. Youth are really involved."

Mrs. Telha points out that "we have kids coming from five different school systems," and from as far as 12 miles away. The religious education program enrolls more than 150 students, including 35 at the high school level.

An Adult Catechetical Team (ACT) was organized two years ago. "We use that group to take a new person through the RCIA (Rite of Christian Initiation of Adults)," Mrs. Nicc says.

While the Danville area is not largely Catholic, the parish participates in several activities with other churches. For example, a summer Bible school is organized in conjunction with four other Danville churches.

"WE DON'T HAVE the facilities here," Mrs. Nicc says, but "we have the largest number of kids attending and the largest number of teachers."

Mary, Queen of Peace includes 225 households and 600 parishioners. Father Dooley has baptized about 40 infants since arriving in Danville in October, 1981. Zelma Poole, parish secretary, says the parish population is evenly distributed in terms of age.

"It's a fairly young parish," Father Dooley continues. "A lot of people have moved from the Indianapolis area."

Because it is a small parish, Mrs. Nicc points out, "a lot of people form friendships and things that wouldn't happen in a bigger parish."

The parish was established in 1939, in a chapel built a year earlier. The late Father Anthony McLoughlin became the first resident pastor in 1946. Two years later, a tornado on Good Friday damaged a home just west of Danville, which was purchased and rebuilt as a church and rectory. In 1964, the present church and hall were built.

"When the church was built we left a lot of work to the parishioners," says Collins.

"Every night there would be a crowd of us doing one thing or another."

Collins also remembers that part of the parish property was fenced off for cattle, which were raised to help defray the cost of the building.

The late Father Edward McLaughlin, who served as pastor from 1956 until 1971, saw the parish debt on the church and hall paid off and began saving for the future.

Parishioners remember a number of accomplishments during the pastorate of the late Father Joseph McCrisaken, who followed Father McLoughlin.

Physical improvements during that time included roofing, painting and general cleanup of parish property, paneling of the church sanctuary, construction of a reconciliation room and installation of an electronic bell system.

Father David Coats was ordained a priest in

1974, also during Father McCrisaken's pastorate. Father Coats is the only son of the parish who has been ordained, and is now archdiocesan personnel director for priests.

The only other religious vocation in the parish was that of Franciscan Sister Rachel West.

Father George Coffin replaced Father McCrisaken in 1977, and served until his death in 1981. After Father Coffin's death, a number of priests served the parish on a temporary basis until Father Dooley's appointment. Father Jeff Godeckef and others celebrated Mass there on weekends, and Father Kenneth Smith lived in the parish for about three months.

"I think we've been through a lot in the last couple of years," Mrs. Nicc says. After Father Coffin died, the parish was in "a real limbo period. We needed somebody to kind of pull us together."

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PARISH PRIDE—Parishioners at Mary, Queen of Peace, Danville, gather near a statue of their patron saint. They are (left to right) Father Francis Dooley, pastor, Jane Telha, James and Mary Collins, Zelma Poole and Julie Nicc. (Photos by Jim Jachimik)



# Gibault School helps boys turn away from delinquent behavior

by SUSAN MICINSKI

Since 1921 Gibault School for Boys, a residential treatment facility located in Terre Haute, has been helping troubled and delinquent boys, ages 10 to 16 years. The school is sponsored by the Knights of Columbus, and was formerly under the administration of the Brothers of Holy Cross from Notre Dame, Indiana. It is licensed by the Indiana State Department of Public Welfare as a Residential Child-caring Institution.

According to Justin Clements, assistant to the director of the school, there are presently 96 boys at the school. From this total number, eight live at a transition home in Terre Haute and attend school there.

In order for a boy to go to Gibault, he first must be referred by a judge of his home county. "Each boy here," stated Clements, "has been in trouble with the law several times, has been caught and convicted. Usually the trouble revolves around some aspect of stealing; grand theft, breaking and entering, etc. He no longer is under the jurisdiction of his parents, but has become a ward of the court of his home county."

What is the goal of the program?

"The goal of the program is to help each boy replace negative or delinquent behavior with that which is morally and socially acceptable," explained Clements. "We help the boys make the change by providing them with moral training and spiritual development, education, counseling and social services and transition."

HOW DOES A boy act when he first arrives at Gibault?

"Usually, when a boy first arrives he is on the quiet side. They really don't know what to expect at this one-year institution. Sometimes they show fear. Only a minority of students come in here with a belligerent attitude, and we generally know who they are before they come because we have their files and case histories beforehand," declared the assistant to the director.

Although this school does keep students apart from family and friends, they do have the opportunity to have visitors and leave the campus. "A boy's family can visit once a month on Saturday and Sunday," explained Clements. "They can even take him off campus for the day if they so desire. Boys can go home four times during the year, too. But for the first 90 days when a boy is here, he is not allowed

any visitors. After this 'honeymoon period' as we call it, we know if we can trust him or not."

Upon entering the campus, a person would not realize this school is for delinquents. There are no high fences, dogs or security checks at the gate. With all these external trappings missing, one may well wonder if there is a problem with boys running away.

"GENERALLY, we don't have a problem with boys running away," stated Clements. "They have enough direct supervision while they are here, be it in class, at recreation, in the dorm or wherever. Sometimes, though, a boy doesn't want to return when he goes home. When a boy goes home he normally leaves on a Thursday and returns on Sunday. If he doesn't show up when he's supposed to, we send the case worker assigned to that boy to pick him up."

It costs \$54.95 per diem (daily rate) for a boy to stay at Gibault. This is paid for by the boy's home county, and covers all expenses: food, clothing, counseling, etc. Each county is sent a monthly bill for however many days a boy was there that month. Of course, the school could not survive if it had to exist solely on this income.

"If we want to renovate buildings or make capital improvements we have to raise funds," stated Clements, who is also the school's director of development and is responsible for fund raising and public relations. "Additional money comes from the Knights of Columbus, but most of it really comes from private donors and corporations. We aren't like a college or university, in the sense that we don't have an alumni association. Many people don't want it to be known that they went to Gibault."

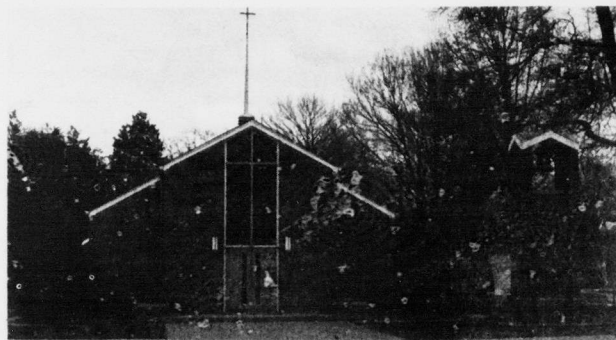
Where are donors located?

"We have donors in every state," asserted Clements. "But most of the larger donations—donations of \$1,000 and up, come from the state of Indiana. We do the whole fund raising shot, with appeal letters, personal solicitation, etc. It's surprising, but in spite of the present state of the economy, we've been getting a 20-40 percent increase with each appeal in terms of dollars and cents over the past three to four years. People still give when times are bad."

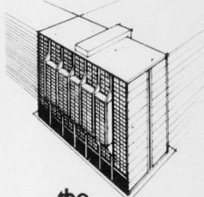
When asked what makes a boy delinquent and brings him to Gibault, Clements stated that there are three main underlying causes for delinquency. "First, he could be coming from a broken home. He might not have both parents there, or even if he does, they might not be taking an active interest in the child. Second, bad peer groups could contribute to turning a boy into a delinquent. He might not do some acts by himself, but through the prompting of peers gets involved. And lastly, school systems that don't provide for students with learning disabilities could also be another factor. If a child gets ridiculed in school, he has to get tough to compensate."

Since Gibault has many students with learning disabilities, their school system is non-graded with students working at their own pace. Class sizes are small to allow instructors to pay more attention to individuals, and competitiveness is played down.

Twenty-five to thirty percent of Gibault's boys are Catholic. The school has an open admissions policy so boys of other faiths are eligible to attend. Catholics are required to attend Mass, and non-Catholics have the option of attending Mass or the Protestant service held on the campus. For further information contact the school at 812-299-1156.



RELIGION AND RECREATION—Students who attend Gibault School for Boys in Terre Haute take part in prayer at the Catholic chapel, as well as partying in the school gym. Each staff member of Gibault shares the responsibility of creating an environment in which the boys can alter the direction of their lives. (Top photo by Susan Micinski; bottom photo courtesy Gibault School)



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## Supreme Court to review nativity case

WASHINGTON (NC)—The Supreme Court has agreed to review whether local governments can sponsor nativity scenes at Christmas without violating separation of church and state. The high court, in an announcement April 18, said it would review a case from Pawtucket, R.I., in which two lower federal courts have ruled that city sponsorship of a nativity was unconstitutional. Though limited to the issue in Pawtucket, the justices' decision in this case may settle several other disputes around the nation over officially sanctioned nativity scenes. Some of those disputes have involved local Knights of Columbus councils that have purchased nativity scenes for erection on public property. The high court's ruling may not come until late this year or in 1984.

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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

## April 22

Las Vegas Night will be in progress at Little Flower parish, 14th and Bosart, Indianapolis, from 7 p.m. until midnight. Tickets: \$2 per person.

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A dessert card party sponsored by the Auxiliary of the Benedictine Center, Beech Grove, will begin at 7:30 p.m. in the Center gym. Tickets: \$2.50.

## April 23

The newly formed Explorer Post 728, sponsored by St. Anthony parish, will have a Spring Fling at 8:30 p.m. in Ryan Hall, 379 N. Warman Ave., Indianapolis. Tickets at the door are \$12 per couple. For more information contact Fritz Harbridge, 293-4371.

\*\*\*

St. Pius X carnival will be held in Msgr. Ross Hall, 7200 Sarto Dr., Indianapolis, from 11 a.m. to 3 p.m. Food and entertainment aptely.

\*\*\*

St. Thomas Aquinas Singles will make a bike trip at Marrott Park, 73rd and College, Indianapolis, at 1 p.m. Call Sarah, 251-2914, for information.

\*\*\*

A service and talent auction will be conducted in the church auditorium of Immaculate Heart parish, 5692 Central, Indianapolis. The 6:30 p.m. admission is a box dinner for two to be sold or at 8:30 p.m. an oral auction at \$5 per person.

## April 23, 24

Students of St. Meinrad College will give performances of Moliere's "Scapin" in St. Bede Theater on the campus of St. Meinrad Seminary at 2 p.m. Tickets, available at the door, are \$2 for adults, \$1.25 for students and \$1 for senior citizens and groups of ten or more.

\*\*\*

A spring flower sale of bedding plants and potted geraniums will be conducted by the Marian College

Alumni Association at West 30th and Cold Spring Road, Indianapolis, between 10 a.m. and 6 p.m. each day. For advance orders call the Marian alumni office, 317-924-3291.

## April 24

The Catholic Alumni Club will sponsor a Singles Day beginning with Mass at St. Peter and Paul Cathedral, Indianapolis, at 1:30 p.m. Following the Mass the group will meet for a social hour in the staff lounge at The Catholic Center.

## April 25

A pastoral musicians' meeting will be held at The Catholic Center, 1400 N. Meridian St., Indianapolis, from 7:30 to 9:30 p.m. Contact the Office of Worship, 317-236-1483, for further information.

## April 29

"Spades 'N Seeds" card party at Holy Spirit parish, Indianapolis, will begin at 7:30 p.m. Public is invited.

## April 29 to May 1

Worldwide Marriage Encounter will meet for the weekend at Mount St. Francis Retreat Center in southern Indiana. For details call Don and Rosemary Smith, 502-239-7729, or Tom and Lorie Nohaly, 502-491-9583.

\*\*\*

A men's retreat directed by Franciscan Fr. Tom Krupski will be held at Alverno Retreat Center, 8140 Spring Mill Road, Indianapolis. Make reservations by calling 317-257-7339.

## April 30

The Catholic Widowed Organization will have its second birthday dinner at the Chatham Walk Clubhouse, Indianapolis. For complete information call Neatha Diehl, Catholic Charities Office, 236-1565.

\*\*\*

Opus Dei Father Hilary Mahaney will conduct a free Day of Recollection at St. Mary's, Lanesville. Women's session: 10 a.m. to 12 noon; luncheon: 12 to 2 p.m.; and Men's session: 2 to 4 p.m. For reservations or transportation call the following persons before April 28: Jeannie VanBree 812-951-2533; Linda Jones 812-951-3261; or Gretta Noone 812-952-2755.

## May 1

A prayer workshop on Journal Keeping and Imaginative Prayer will be offered at Mount St. Francis Retreat Center located west of New Albany. Reservations necessary. Call or write the Center, 812-923-8818, Mount St. Francis, IN 47146.

\*\*\*

Roncilli alumni will hold an initial planning meeting at 7:30 p.m. at Roncilli for an alumni musical production of "West Side Story" to be presented the last weekend of July. Prospective actors, musicians and crew members are invited to attend.

## 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 Pius X Council



"MOM AND DAD HAVE BEEN FIGHTING ABOUT MOM TAKING PART IN THE LOCAL PEACE MARCH."

3433, 7 p.m.; Roncilli 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, 6:30 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.

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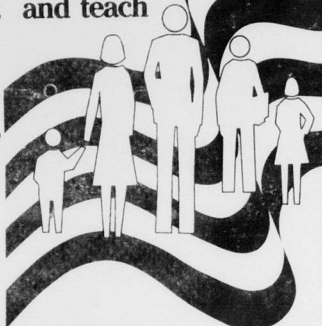
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## SDRC plans activities

Separated, Divorced and Remarried Catholics have scheduled three events in the coming week for members and others interested in becoming members.

On Sunday, April 24 a Mass at St. Peter and Paul Cathedral will be followed by a social in the Catholic Center lounge for a special Singles Day. For further information call 359-7570.

On Wednesday, April 27 a citywide meeting will be held at the Catholic Center at 7:30 p.m. Father James Farrell, pastor of St. Andrew Church, will give a presentation on the internal forum. For further information call 894-1634 or 359-7570.

On Saturday, April 30 an adult social will find members joining for dinner at the Old Spaghetti Factory at 5 p.m. followed by a movie for those interested. For reservations and further information call 637-7866 or 875-7122.

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# Simeon House offers seniors alternative living situation

by MARGARET NELSON

Walter Madson is a man who smiles a lot. Though he has lived on this earth for 93 years, Walter still gets around pretty well. His good physical condition helps him to qualify to share the Simeon House, congregate living quarters for the active elderly at St. Andrew the Apostle Catholic Church in Indianapolis.

Madson grew up on a big farm in Minnesota. The first thing he remembers is walking up and down the hills with a horse in front of a plow. Later, he owned his own farm near Tulsa, Oklahoma.

Today, Walter attends daily Mass at St. Andrew's and walks to keep fit "if it's not too cold." He quips, "Maybe if I walk enough, I'll get so I can run a little." Adding to his fitness philosophy, Madson comments, "The more you exercise, the more you'll be around to exercise."

A resident of the home for two of its two-and-a-half years of service, Walter is recognized by parishioners and neighbors as he walks to the drug store a block away and covers the huge school and church grounds on foot. He smiles and waves at all who honk or wave. When people remark about the broad smile, Madson says, "Smile and the world smiles with you; cry and you cry alone." Occasionally he adds a few lines of his own creation, causing the women residents to comment, "I never heard THAT one!"

The eight other Simeon House residents have varied histories and interests. Mary Lutz, mother of Father Herman Lutz, "prays for us all," according to Judy Smith, director of the facility. The newest resident, Clotilde Funk, who illustrated children's books, has decorated her room with original art and hopes to work with the children at the Small World Kindergarten soon.

MARGUERITE Tritarelli grows lovely flowers outside and spends much of her time creating beautiful embroidery and macramé work. Al Nolle does a lot of the yard work around the former convent, trimming the trees

and turning the soil in the garden all winter. Al does not spend all of his time at the Simeon House, since he is still quite active in the community.

To share the "congregate living quarters," residents must be over 60 years of age and physically and mentally able to care for themselves. Religious, racial or socio-economical factors are not considered, but whether this kind of facility would be beneficial to the would-be resident. Though there are separate rooms where they can be to themselves, those who live there spend much of their time in the ground level "family" room where they can watch television, knit, read, chat or nap, if they like. They also share their meals in the dining room.

Though the bedrooms are furnished, residents can use their own familiar furniture, if they prefer. Those who share the facility are expected to keep bedrooms and clothing clean, with the cleaning supplies furnished. The downstairs and bath areas are professionally cleaned.

**THE COOK** prepares two meals every day. Those who stay there are expected to fix what they like for breakfast from a large variety of foods available. They may bring in special favorite foods and are welcome to "raid the refrigerator." Mrs. Smith not only takes a sincere interest in those who share the facility, but sees that the necessary food and cleaning supplies are available.

Florence Maron, an 81-year-old resident, likes to set the table before meals and help out in the kitchen. Her friend, Pat Adams, shares these "chores," too. These two are constant "smilers." When talking about her life there, Florence's eyes gleam as she says, "All we do is have parties, parties, parties!" Recently, there were Easter parties given by two Small World Kindergarten classes. Another party occurred when the St. Matthew's Catholic School confirmation class brought each Catholic resident a rosary.

The nine gave two parties themselves. One

was to celebrate the birthday of St. Andrew pastoral associate Sister Betty Hopf, who lives in the home, and another to bid an appreciative farewell to their faithful cook. The parish sponsors an annual party for the residents. Florence and Pat often join the members of the community for the monthly Parish Night Out, where they can enjoy the company of all at a reasonably-priced restaurant.

Rose Elizabeth Blitz, 79, who still owns a home in Tipton, said, "I would recommend the Simeon House to anyone who can take care of themselves. I really and truly like this place." Rose, who enjoys baking in the kitchen facilities, explained that residents try to look out for each other, without intruding.

Most of the Simeon people have children or other relatives they can visit with. But by the time most adults reach the eligible age, their children have left home to start their own lives.



**SIMEON RESIDENTS**—Walter Madson and Florence Maron enjoy life in the Simeon House congregate living home. (Photos by Margaret Nelson)

Often the spouse has died. (Simeon House does have two rooms that are suitable for couples). The old family home is then too large to keep clean and too expensive to heat and maintain for just one person. Most "seniors" find it increasingly difficult to physically maintain a larger home. And inflated costs of repairs and maintenance make congregate living an appealing alternative.

Because costs are shared, residents can live at the Simeon House on a Social Security check. As Walter Madson points out, "Social Security is one thing they can't take away from you."

Those interested in sharing companionship and the costs of living, yet maintaining their independence, may contact Judy Smith at the Simeon House, 547-5600. An open house is planned for Sunday, June 12, when the facilities will be available for inspection from 2 p.m. to 4 p.m. It's a chance to meet Walter!



## OBITUARIES

† **BESS, Dorothy**, 57, St. Rita, Indianapolis, April 9. Mother of Sandra DeGraffenreid, Vikki Bess and Dawn Bellig.

† **BROWN, Florence** (Pfeiffer), 69, Little Flower, Indianapolis, April 14. Wife of Beverly; mother of Julie and Jennifer Brown.

† **CALLON, Ann M.**, 76, St. Lawrence, Lawrenceburg, April 13. Mother of Gerald and Ronald Callon.

† **CRAIG, Dorothy F.**, 73, St. Vincent de Paul, Bedford, April 13. Mother of Michael F. Craig, Sister

of Frances Strange and Ruth McHugh.

† **FEHLING, Mary Louise**, 96, St. Mary of the Immaculate Conception, Aurora, March 17. Mother of Charles and Edward Fehling and Anna Louise Schaeffer.

† **GOFFINET, William J.**, 86, St. Paul, Tell City, April 10. Father of Hilarion and Preston Goffinet, Rita Mitchell, Jean King, Loretta Heaser, Annette Owen, Betty Jacob, Rose Parker; brother of Virgie Cronin, Hettie Smith, and Nettie Harpenau.

† **GREEN, Sophia L. (Hays)**, 68, St. Augustine, Jeffersonville, April 11. Mother of Beverly Riviera; sister of Elizabeth Wright and Robert L. Hays.

† **HINTON, Virginia R.**, 59, Sellersburg, April 4. Wife of W. Raymond; Mother of Connie Kidd; Sister of Bonnie Jackson and Dorothy Orr.

† **MCNEELY, Frankie Revon**, 73, St. Philip Neri, Indianapolis, April 9. Sister of Betty Nichols, Cloe McCord and Laura McCoy.

† **MILLER, J. Walter**, 85, St. Andrew, Indianapolis, April 9. Husband of Irene; father of Carol Casari and Jack Miller; brother of Edith and Edward Miller.

† **POPP, Mary Joan (Divine)**, 55, St. Augustine, Jeffersonville, April 11. Mother of Phyllis Catt, Paula Young, Joan, Susan and Dale Popp; sister of Patricia Hammel, Kathleen Ledsoe and Michael Divine.

† **REDELMAN, Bertha Mae**, 91, St. Mary's, Greensburg, April 14. Mother of Donald and Elmo

of Dewey Roszell, Tressa Ellis and Nellie BeDunnah.

† **ROQUE, Marco A.**, 7 months, Sacred Heart of Jesus, Jeffersonville, April 12. Son of Cesar and Enid Roque; brother of Raquel and Cesar Roque III; grandson of Cesar Roque, Sr., Basilisa Vazquez, and Mr. and Mrs. Jose A. Vazquez.

† **ROSE, Julia Esther**, 84, St. Vincent de Paul, Bedford, April 11. Mother of Opal Lessig and Mary Miller.

† **RUPE, Kathleen E.**, 60, St. Andrew, Richmond, April 11. Daughter of Ruth E. Rupe; Step-granddaughter of Blanche Rupe.

† **RUSS, William C.**, 70, St. Bridget, Indianapolis. Husband of Fennis; father of Roberta Hornbeak, Susie Jackson, Carol, Mary, William and James Russ, Sr.

† **SCOTT, Charles J.**, 57, St. Mary's, Greensburg, April 9. Husband of Henrietta; father of Mark and Charles Scott, Cheryl Kaericher and Kathleen Kirby; brother of Margaret Burke.

† **SHARKEY, Mary (Pat) E.**, 92, St. Mary's, Greensburg, April 12.

† **THOMAS, Mary Elizabeth**, 93, Little Flower, Indianapolis, April 12. Mother of Charles Edward Thomas, Jr.

† **TREBING, Kathryn (Hubbuck)**, 56, St. Augustine, Jeffersonville, April 13. Mother of Estelle Bratner, Rosalee Spellman, Randel and John Trebing; sister of Marie Perronnie and Eleanor Iula.

† **WATKINS, Edna M.**, 73, St. Bridget, Indianapolis, April 2. Husband of Edna; father of Gaylord Watkins, Jersetta Baynham and

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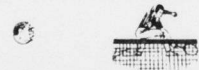


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## the Saints

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HE SERVED AS PARISH PRIEST AT CROZET, JOINED THE MARIST IN 1831 AND WAS A PROFESSOR AT THEIR SEMINARY IN BELLEY FOR THE NEXT FIVE YEARS. IN 1836 HE WAS SENT AS A MISSIONARY TO NEW HEBRIDES IN THE PACIFIC OCEAN AND WORKED WITH SOME SUCCESS ON THE ISLAND OF FUTUNA.

PETER WAS ORDERED THERE ON APRIL 28, 1834, BY ORDER OF THE CHIEF WHEN HE FOUND THAT HIS SON WANTED TO BE BAPTIZED.

PETER WAS CANONIZED BY POPE PIUS XII IN 1954—THE FIRST MARIST MARTYR AND THE FIRST MARTYR OF COMORAS.

THE FEAST OF ST. PETER MARY CHANEL IS APRIL 28.

**ST. PETER MARY CHANEL**



# PARISH GOALS FOR AAA '83

The Archbishop's Annual Appeal Goal for 1983 is \$2,100,000. Listed below are the Deanery, Dean, Deanery Lay Chairperson, Parish, Pastor, Parish Chairperson and goal.

PARISH	PASTOR	PARISH CHAIRPERSON	1983 GOAL
<b>DEANERY 1—INDIANAPOLIS, NORTH—Reverend James Moriarty, <i>Dean</i></b>			
Deanery Lay Chairperson: Robert J. Aldering			
Immaculate Heart of Mary	Rev. David Lawler	William Otte	\$ 38,220
Our Lord Jesus Christ			
the King	Rev. Kenny C. Sweeney	Robert Brafford	42,460
St. Andrew	Rev. James Farrell	Tom Sullivan	12,750
St. Joan of Arc	Rev. Donald L. Schmidlin	Vic & Trudy Belinski	12,750
		Ralph Froehlich	
St. Lawrence	Rev. Joseph V. Beechem	Elizabeth Murphy	46,720
		Michael Kempf	
St. Luke	Rev. Paul J. Courtney	Michael Layden	78,750
	Rev. Bernard Head		
St. Matthew	Rev. James D. Moriarty	Richard Hahn	42,440
		Patricia Hair	
St. Pius X	Rev. Msgr. Charles Ross	Ronald Sharpe	46,710
St. Thomas Aquinas	Rev. Martin A. Peter	Michael Scanlan	31,810
<b>TOTAL—DEANERY 1</b>			<b>\$352,610</b>

## DEANERY 2—INDIANAPOLIS, EAST—Reverend William Munshower, *Dean*

Deanery Lay Chairperson: Kenneth Taylor

SS. Peter & Paul	Rev. Msgr. Gerald A. Gettelfinger	Ron Schouten	\$ 8,490
Holy Cross	Rev. James F. Byrne	Mary Berry	4,250
Holy Spirit	Rev. William Munshower	Robert Pacanowski	46,710
Our Lady of Lourdes	Rev. Francis Buck	Richard Rosengarten	29,740
St. Bernadette	Rev. John O'Brien	Brendan Tiernan	7,640
St. Francis de Sales	Bro. Douglas Roach, CSC	John Kelly	2,120
St. Mary	Rev. Mauro Rodas	Thomas Miller	8,490
St. Philip Neri	Rev. Gerald J. Kirkhoff	Richard K. Owens	16,140
St. Rita	Rev. Elmer S. Powell, SVD	Darryel Holland	4,250
St. Simon	Rev. Harold L. Kneuen	Lawrence Bowman	25,480
St. Therese of the Infant Jesus	Rev. Frederick Schmitt	Pat Smock	38,220
		Dennis Murphy	
		Frank Wojcik	
St. Thomas (Fortville)	Rev. Joseph S. Kos	Faith Martinecz	3,400
St. Michael (Greenfield)	Rev. Stephen J. Banet	Vincent Povinelli	14,440
<b>TOTAL—DEANERY 2</b>			<b>\$209,370</b>

## DEANERY 3—INDIANAPOLIS, SOUTH—Reverend James Wilmoth, *Dean*

Deanery Lay Chairperson: Bob Cook

Holy Name (Beech Grove)	Rev. James Wilmoth	Robert Callon	\$ 42,460
Holy Rosary	Rev. Robert Sims	Gus Minardo	3,400
Nativity of Our Lord	Rev. James Bonke	J. Louis Furgason	16,990
Jesus Christ			
Sacred Heart of Jesus	Rev. Sylvano Pera, CFM	John Mader	8,490
St. Ann	Rev. Charles S. Chesebrough	David Johnson	7,640
St. Barnabas	Rev. John Sciarra	B. Chas. Kerkhove, Jr.	42,460
St. Catherine	Rev. Mark Svarczkopf	Paul Day	8,490
St. James the Greater	Rev. Mark Svarczkopf	William Schaefer	8,490
St. John	Rev. William Stineman	Joseph F. Casey	12,750
St. Jude	Rev. Gerald Burkert	Frank Minardo	30,640
	Rev. William Morley		
St. Mark	Rev. Msgr. Francis Tuohy	Patrick Henn	25,480
St. Patrick	Rev. Michael Bradley	Ron Nevitt	6,800
St. Roch	Rev. John Sullivan, OFM	Steve Schaefer	21,240
Our Lady of the Greenwood	Rev. Joseph Riedman	John Rihm	42,460
<b>TOTAL—DEANERY 3</b>			<b>\$277,790</b>

## DEANERY 4—INDIANAPOLIS, WEST—Reverend John Ryan, *Dean*

Deanery Lay Chairperson: Cheryl Kitchin

Assumption	Rev. John Ryan	William Reuter	\$ 2,130
		Pat McHugh, Jr.	
Holy Angels	Rev. Clarence R. Waldon	Bernice Kent	3,400
Holy Trinity	Rev. Larry P. Crawford	Joseph Luzar	6,800
St. Anthony	Rev. John T. Ryan	Cheryl Kitchin	7,640
St. Bridget	Rev. Gerald Forkin, OMI	Jane Batsell	3,400
St. Christopher	Rev. Msgr. Francis Reine	John Grande	31,420
St. Gabriel	Rev. Paul Landwerlen	Jim Amrhein	21,240
St. Joseph	Rev. John Elford	Dale Watson	7,640
St. Michael the Archangel	Rev. Patrick B. Harpenau	Albert Long	40,770
St. Monica	Rev. Albert Ajamie	Brian Welsh	21,240
St. Malachy (Brownsburg)	Rev. William Pappano	Joe Keers	29,740
Mary, Queen of Peace (Danville)	Rev. Francis Dooley	Anthony L. Steinmetz	6,800
St. Thomas More (Mooreville)	Rev. Robert Kolentus	Mary Begley	8,490
St. Susanna (Plainfield)	Rev. Richard Zore	Bernard & Rose Sponsel	16,990
<b>TOTAL—DEANERY 4</b>			<b>\$207,700</b>

## DEANERY 5—BATESVILLE—Reverend John Geis, *Dean*

Deanery Lay Chairperson: John Strange

Immaculate Conception (Aurora)	Rev. Harold Ripperger	Robert Clark	\$ 12,480
St. Louis (Batesville)	Rev. Robert Hoffer, OFM	William Gutzwiller	33,260
St. John (Dover)	Rev. James K. O'Riley	Judy Schneider	3,330
St. John (Enochsburg)	Rev. Ambrose Schneider	David Schwegman	4,990
St. Mary (Greensburg)	Rev. John Geis	Robert Scheidler	37,420
St. Anne (Hamburg)	Rev. Ambrose Schneider	Howard Meyer	2,490
St. Lawrence (Lawrenceburg)	Rev. Thomas Amsden	Bill Kerr	16,630
St. Charles (Milan)	Rev. Charles Berkemeier	Carl & Imelda Ball	2,080
Immaculate Conception (Milhouse)	Rev. Msgr. Joseph Brokhage	Keith Westrick	6,660
	Rev. Msgr. Raymond T. Bosler		
St. Anthony (Morris)	Rev. Bernard Schmitz	Anthony Dall	6,660
St. Maurice (Napoleon)	Rev. Msgr. Joseph Brokhage	Steve Wagner	4,160
St. Paul (New Alsace)	Rev. William Engbers	James Stock	5,820
St. Magdalen (New Marion)	Rev. John Minta	Charles Meisberger	830
Holy Family (Oldenburg)	Rev. James Fitzpatrick, OFM	Ron Stock	16,630
St. John (Osgood)	Rev. John Minta	Roger Wagner	6,660
St. Dennis	Rev. Msgr. Joseph Brokhage	Francis Diekhoff	830
	Rev. Msgr. Raymond T. Bosler		
St. Joseph (St. Leon)	Rev. Richard P. Grogan	Charles Werner	7,480
St. Maurice	Rev. Ronald Ashmore	Robert Haunert	3,330
St. Nicholas (Ripley County)	Rev. Richard Terrill	James Fritsch	7,480
St. Peter (Franklin County)	Rev. David Senefeld	Richard Fussner	4,990
St. Pius (Ripley County)	Rev. Charles Berkemeier	Carl & Imelda Ball	830
St. Martin (Yorkville)	Rev. Lawrence Voelker	Joe Grote	3,330
<b>TOTAL—DEANERY 5</b>			<b>\$188,370</b>

## DEANERY 6—BLOOMINGTON—Reverend Francis Eckstein, *Dean*

Deanery Lay Chairperson: Elwood Martin

St. Vincent de Paul (Bedford)	Rev. Francis Eckstein	Richard Buchanan	\$ 13,250
		Joseph Becherer	
St. Charles	Rev. Robert Borchertmeyer	Thomas Klopfenstein	24,940
St. John	Rev. Myles H. Smith	Clifford Burk	10,810
St. Paul Catholic Center	Rev. James P. Higgins	Roderick Rhea	4,160
St. Martin (Martinsville)	Rev. Charles Sexton	Richard Seger	8,310
St. Agnes (Nashville)	Rev. William Munshower	Fred Schilling	4,990
St. Jude (Spencer)	Rev. Samuel Curry	John Morgan	1,250
<b>TOTAL—DEANERY 6</b>			<b>\$ 67,710</b>

## DEANERY 7—CONNERSVILLE—Reverend William Cleary, *Dean*

Deanery Lay Chairperson: William Kelsey

St. Michael (Brookville)	Rev. Louis E. Schumacher	Jonathan Schuck	\$ 16,630
St. Elizabeth (Cambridge City)	Rev. John H. Luerman	William Hosey	6,660
Holy Guardian Angels (Cedar Grove)	Rev. James O'Riley	Michael Schwab	6,660
St. Gabriel (Connerville)	Rev. Gerald T. Renn	Laurena Burkart	37,420
St. Rose (Knightsdown)	Rev. Patrick Commons		2,490
St. Bridget (Liberty)	Rev. James Barton	Mike Blackwell	4,160
St. Anne (New Castle)	Rev. Daniel F. Armstrong	James Griffith	12,480
St. Cecilia (Oak Forest)	Rev. Joseph Klee	Edward Ortnan	830
Holy Family (Richmond)	Rev. John Hartzler	James & Jane Smith	16,630
St. Andrew (Richmond)	Rev. Clifford R. Vogelsang	Oren Stiens	19,640
St. Mary (Richmond)	Rev. Joseph Dooley	Theodore Sobol	16,630
St. Mary (Rushville)	Rev. William Cleary	Richard Eckel	18,300
St. Mary-of-the-Rock	Rev. Joseph Klee	Melvin Eulskamp	1,250
<b>TOTAL—DEANERY 7</b>			<b>\$159,780</b>

## DEANERY 8—NEW ALBANY—Reverend James Sweeney, *Dean*

Deanery Lay Chairperson: Edgar Day

St. Michael (Bradford)	Rev. Albert Diezeman	Norbert Hoehn	\$ 8,310
St. Michael (Charlestown)	Rt. Rev. Bonaventure Knaebel, OSB	Lester Richard	6,660
St. Anthony (Clarksburg)	Rev. David C. Hutt, OFM Conv.	Daniel MacDougall	41,570
		Thomas Williams	
St. Joseph (Corydon)	Rev. Ernest Strahl	Cynthia Bauer	8,310
St. Bernard (Frenchtown)	Rev. Frederick J. Denison	Kenneth Hawkins	5,820
Sacred Heart (Jeffersonville)	Rev. Wilfred Day	Henry Striby	24,940
St. Augustine (Jeffersonville)	Rev. Edward Ripperger	Bill Hochadel	20,790
St. Mary (Lanesville)	Rev. Joseph Sheets	Maurice Kochert	17,780
St. Mary (Navilleton)	Rev. Bernard W. Gerdon	Allen Schuler	7,480
Holy Family (New Albany)	Rev. Louis Marchino	Michael Brodfehrer	24,940
Our Lady of Perpetual Help	Rev. James J. Sweeney	Jim Lee	29,110
St. Mary (New Albany)	Rev. Stanley J. Herber	John Kavathas	30,000
Most Precious Blood (New Middleton)	Rev. Ernest Strahl	Joyce Smith	1,660
St. Joseph (St. Joseph Hill)	Rev. Henry E. Tully	Margaret Klein	8,310



PARISH	PASTOR	PARISH CHAIRPERSON	1983 GOAL
St. Mary of the Knobs	Rev. Paul Sweeney	Odell Banet	20,790
St. Peter (Harrison County)	Rev. Ernest Strahl	Ralph Davis	1,660
St. Paul (Sellersburg)	Rev. Aloysius Barthel	Michael Akers	9,970
St. John (Starlight)	Rev. Richard M. Smith	Callistus Smith	4,990
TOTAL—DEANERY 8			\$273,090

**DEANERY 9—SEYMOUR**—Reverend Robert Drewes, *Dean*

Deanery Lay Chairperson: V. Thomas Fettig

Our Lady of Providence (Brownstown)	Rev. Carlton Beever	Mildred Dill	\$ 830
St. Anthony (China)	Rev. Carmen Petrone		
St. Bartholomew (Columbus)	Rev. Raymond Moll	Rev. Raymond Moll	830
St. Columba (Columbus)	Rev. Bernard Koopman	Jim Hemmelgarn	20,790
Holy Trinity (Edinburgh)	Rev. Joseph McNally		24,940
St. Rose of Lima (Franklin)	Rev. Michael Welch	David Long	3,330
St. Francis Xavier (Henryville)	Rev. Robert E. Mazzola	Carl Tharp	8,310
	Rev. Carlton Beever	John Lindsey	2,490
	Rev. Carmen Petrone		
St. Mary (Madison)	Rev. John L. Fink	Thomas & Diane Wolfschlag	8,310
St. Michael (Madison)	Rev. John L. Fink	Jerry Barnes	7,480
St. Patrick (Madison)	Rev. Hilary Meny	Michael Moore	8,310
St. Mary (M. chell)	Rev. Carlton Beever	Bill Scherschel	2,490
	Rev. Carmen Petrone		
St. Mary (North Vernon)	Rev. Robert Drewes	Richard McGill	16,630
St. Anne (Jennings County)	Rev. James Arneson	Rev. James Arneson	1,660
St. Joseph (Jennings County)	Rev. James Arneson	Rev. James Arneson	2,490
St. Paul (Decatur County)	Rev. James Dede	Rev. James Dede	410
St. Vincent (Shelby County)	Rev. James Dede	Ron Lanter	7,480
St. Patrick (Salem)	Rev. Carlton Beever	Lawrence Wilson	2,080
	Rev. Carmen Petrone		
Church of American Martyrs (Scottsburg)	Rev. Carlton Beever	Louis Piet	2,490
	Rev. Carmen Petrone		
St. Ambrose	Rev. Msgr. Cornelius B. Sweeney	V. Thomas Fettig	16,630
St. Joseph (Shelbyville)	Rev. William W. Ernest	Edward Wise	24,940
Most Sorrowful Mother (Vevay)	Rev. Raymond Moll	Rev. Raymond Moll	830
TOTAL—DEANERY 9			\$163,750

**DEANERY 10—TELL CITY**—Reverend Richard Lawler, *Dean*

Deanery Lay Chairperson: Charles Etienne

St. Michael (Cannelton)	Rev. Joseph Kern	Larry Schank	\$ 4,160
	Rev. Richard Lawler		
	Rev. Harry Monroe		
St. Boniface (Fulda)	Rev. Alan McIntosh, OSB	Michael Gelarden	3,330
St. Augustine (Leopold)	Rev. Donald Evard	Justin Etienne	5,820
Holy Cross (St. Croix)	Rev. Andrew Diezeman	Rose Mary LaGrange	2,490
St. Isidore (Perry County)	Rev. Stephen Happel	Merl & Irene Gelarden	3,610
St. Joseph (Crawford County)	Rev. Andrew Diezeman	Bernard Beam	1,250
St. Mark (Perry County)	Rev. Donald Evard	Charles Etienne	3,330
St. Meinrad	Rev. Kilian Kerwin, OSB	Jerome Graman	10,810
St. Martin (Siberia)	Rev. Simon McTighe, OSB	Joe & Irene Fritz	1,250
St. Paul (Tell City)	Rev. Joseph Kern	Greg Wathen	
	Rev. Richard Lawler	Gerald Mehringer	41,570
	Rev. Harry Monroe		
St. Pius (Troy)	Rev. Joseph Kern	Sr. Mary Ruth Krack	2,490
	Rev. Richard Lawler		
	Rev. Harry Monroe		
Our Lady of the Springs	Rev. Andrew Diezeman	Charlie Morrison	3,330
Christ the King (Paoli)	Rev. Andrew Diezeman	Leo Toby	830
TOTAL—DEANERY 10			\$ 84,270

**DEANERY 11—TERRE HAUTE**—Reverend John Dede, *Dean*

Deanery Lay Chairperson: Paul Pike

Annunciation (Brazil)	Rev. Anthony Spicuzza	Jim Tribble	\$ 8,310
Sacred Heart (Clinton)	Rev. James Shanahan	Morgan Kyle	8,310
St. Mary (Diamond)	Rev. Anthony Spicuzza	Martin Dzurella	410
St. Paul (Greencastle)	Rev. Edward A. Hilderbrand	Jerry Beer	7,480
Immaculate Conception (Montezuma)	Rev. Lawrence Moran	Ronald Reinhart	830
St. Joseph (Rockville)	Rev. Lawrence Moran	Ronald Reinhart	4,160
St. Mary-of-the-Woods	Rev. Msgr. James P. Galvin	Michael Maher	2,920
Holy Rosary (Seelyville)	Rev. William Turner	Hubert E. Hoffman	2,080
Sacred Heart of Jesus	Rev. Charles J. Fisher	John Inhofer	12,480
St. Ann	Rev. Charles J. Fisher	Martin Thomas	4,570
St. Benedict	Rev. Kent Biergans	Rev. Kent Biergans	8,310
	OFM Conv.		
St. Joseph	Rev. Dismas J. Veeneman, OFM Conv.		7,480
St. Margaret Mary	Rev. John F. Dede	Rosemary Travis	11,640
St. Patrick	Rev. Joseph P. Wade		33,260
St. Joseph (Universal)	Rev. James Shanahan	Madeleine Counsell	830
St. Leonard (West Terre Haute)	Rev. Edward V. Gayso	John A. Gresh, Jr.	2,490
TOTAL—DEANERY 11			\$115,560

# Abortion debate misses an important angle

## Aborted babies may have become great leaders

by EVA WESTHAFFER

I have been involved in the Pro-Life movement for several years. One thing which concerns me, and I never hear mentioned, is that the children we are killing by abortion may well have been our greatest leaders. I know God is aware of this as He knows each tiny little person that is being killed. Perhaps the following dialogue might make this point more clear.

**Peter:** These are some of the babies which were killed by abortion this week down on earth.

**God:** Why were they killed so early in their lives?

**Peter:** Well, down on earth they say that these babies are only potential life, and so it is all right to kill them.

**God:** Why don't they know these babies already had life, the life I gave them? They were not a potential life, but rather a life full of potential. It was what they would become and what they would do with their lives that no one understands. Let us see who we have with us.

**Peter:** Here is baby Joseph Smith.

**God:** This is the child I gave to the world who would find a cure for cancer.

**Peter:** I am sorry. The next one is baby Peter Brown.

**God:** But this is the child I gave the world who would eliminate nuclear bombs and save the world from nuclear war.

**Peter:** I am sorry. This is baby Patrick Jones.

**God:** But this is the child I gave the world to teach the joy of living.

**Peter:** But he was physically handicapped.

**God:** I know. But he had the capacity for a full productive life and he would have shown the world the true meaning of joyful living even though he was handicapped.

**Peter:** I am sorry. Here is baby Ann Thompson.

**God:** But she was to teach the world the true meaning of love. She was to become a second Mother Teresa.

**Peter:** I am sorry. Next we have baby Jonathan Little.

**God:** But he was to develop a more productive way of growing food which would enable all the people of the earth to have plenty to eat.

**Peter:** I am sorry. The next is baby Thomas Owens.

**God:** This is the child I gave to the world who would become a leader of peace and show the world how to live without war.

**Peter:** I am sorry. This is baby William Richards.

**God:** I gave this child to the world because he would have become a great Christian leader.

**Peter:** I am sorry. Here is baby Robert Mills.

**God:** He was going to become a very good person. He would never have been well known except in his small community. His community needed him.

**Peter:** I am sorry. Next we have baby Judy Hall.

**God:** But she was to have been a great mother. She would always have found time for others in need.

**Peter:** I am sorry. This is baby Jill Williams.

**God:** But I gave her to the world because she had a beautiful voice. She was going to bring joy to people all over the world with her singing.

**Peter:** I am sorry. Next we have baby Theodore Adams.

**God:** He was to have been a great teacher. He was to spend his life teaching and helping young people. He would have been an inspiration and would have helped many reach their full potential in life.

**Peter:** I am sorry. God, what will happen now that these great people have been killed while still in their mother's womb?

**God:** The people on earth will continue to suffer.

(Eva Westhafer is a member of St. Mary Parish, Greensburg)

# Father-to-be is forgotten during pregnancy

by JACK R. MILLER

Some of you may remember my article this past Christmas titled, Dear Unborn Baby. Well, the baby is still unborn, but it should be born any time.

I've read all sorts of articles about pregnancy. They deal with everything from diet to diapers. But one deeply concerned person they all leave out is the father-to-be. They may deal with the father-to-be having sympathy pains and different ways of coping with the personality changes of the mother-to-be, but they don't deal with the waiting. This is the fourth time I've been through the waiting. One would think I'd be an "old pro" by now. However, that's not the case.

At least the mother-to-be can feel the life inside her. She can feel the changes. When the baby has the hiccups or is kicking she feels it. The father-to-be can only observe and imagine.

And when the doctor says it could be born at any time the waiting intensifies. When will it be

born? Will my wife awaken me in the middle of the night and say, "It's time, let's go to the hospital"? Or, will I be at work when the time comes?

I'm not undermining in any way the role of the mother-to-be. Everyone knows her role is by far the most important. She's the one who goes through the morning sickness, carrying the baby for nine months, all the physiological and psychological changes, and the painful childbirth. I'm only saying it's not easy for the father-to-be either.

I've often heard that good things happen to those who wait. But I'm tired of waiting. I'm tired of jumping every time the phone rings at work. I'm tired of worrying about whether we'll make it to the hospital on time.

So, unborn baby, please come soon and meet your mom and dad and brothers and sister. We love you very much and are very, very anxious to meet you.

(Miller is a member of St. Bernard Parish, Frenchtown.)

# YOUTH CORNER

## Youth convention focused on handicaps

by SUSAN MICINSKI

Over 225 youth were in attendance at the Archdiocesan Youth Convention held at Roncalli High School April 15-17. Of this number, 130 delegates were from deaneries outside of Indianapolis.

The theme of this year's convention, "The True, But Silent Meaning of Life," focused on handicaps people must live with. According to Carl Wagner of CYO, "these handicaps are not always physical ones, but rather masks people hide behind because they're afraid of trying to do things they actually can."

Friday, April 15, the delegates met and mixed on an informal basis playing introductory games. Indianapolis delegates housed out of town participants.

On Saturday, Terry Haffner, a congenital quadrupal amputee (born without arms and

legs), delivered the keynote address. He told of the problems and frustrations he faced as a youth, but explained his parents and faith were the two things that helped him accept his disability. He challenged the delegates to become advocates—that is, to convince themselves and society to give people like him a chance.

Several workshops were held on Saturday. Bernie Eagan, a blind disc jockey from WENS, talked about how hard it was to get a job because he was sightless. Mike Pence, an admissions counselor from Hanover College, spoke on "The Abundant Life." He stated we can find the "real" abundant life in the Gospels rather than collecting material goods. Vickie Bigelow, a senior from St. Mary's parish in New Albany and former youth council member, spoke about

handling the death of a loved one.

At the Sunday convention banquet, Archbishop Edward T. O'Meara explained the importance of youth to the Catholic Church and to him, and applauded them all for their efforts.

Theresa M. Holloran, a senior at Ritter and the daughter of Mr. and Mrs. Ed Holloran, and Heidi A. Fullenkamp, a senior at Lawrenceburg and the daughter of Mr. and Mrs. Harold Fullenkamp, were the recipients of the Roger Graham Memorial Award. This award is usually given to the outstanding boy and girl in the Archdiocese of Indianapolis, but this year two girls were deemed the best candidates for the award.

Jeanette Warholak from St. Catherine's, was elected youth council president. Other officers are: Jim Kukolla, St. Lawrence (Indianapolis), vice president; Michael Battles, St. Simon, recording secretary; and Mary McClure, St. Bartholomew (Columbus), corresponding secretary.

\*\*\*



**YOUTH LEADERS**—Heidi A. Fullenkamp, daughter of Mr. and Mrs. Harold Fullenkamp (top left), and Theresa M. Holloran, daughter of Mr. and Mrs. Ed Holloran (top right), both received the Roger Graham Memorial Award for being the outstanding youths in the Archdiocese of Indianapolis at the Archdiocesan Youth Convention held April 15-17. New officers elected at the convention include (from left to right) Mike Battles, recording secretary; Jeanette Warholak, youth council president; Mary McClure, corresponding secretary; and Jim Kukolla, vice president. (Photos courtesy CYO)

Brebeuf will hold Le Grand Garage Sale, Saturday and Sunday, April 23 and 24 in the school gym from 9 a.m. to 5 p.m. Students, faculty, alumni and parents have been collecting and donating items all year for this event.

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Sunday, April 24, St. Columba, Columbus youth will discuss "Homosexuality" on "Lifesigns," the radio show for youth. The program is aired at 11:30 a.m. on WICR 88.7 FM.

\*\*\*

The next CYO deanery meeting will be held Monday, April 25 at 7:30 p.m. at the CYO office. Deanery nominations will be taken at this time.



## Bedford celebrates International Day

by LINDA FITZPATRICK

International Day, an annual event at St. Vincent's School in Bedford, involves class research and portrayal of countries chosen to be represented to parents, friends and other classmates for celebration on St. Patrick's Day. As lunch time neared that day, over 100 extra hamburgers and French fries were served.

Sister Jean Michael Sautry, who came to the school from several years in the missions, displayed shells, beads, quills, a grass skirt and a string bag, which were gifts presented to her when she left New Guinea. Her remarks were an ongoing experience for Sister Jean's kindergarten students.

Sue Robison's first graders invited Assi Schoug, a Rotary exchange student from Sweden, to show slides from her homeland. The children constructed two "paper chain" flags, one of the United States and the other of Sweden. The mothers helped by bringing snack food for a smorgasbord. The youngsters learned how to count from one to five and sang three songs in the native language. Assisted by Mrs. John Merry, sma gradorna (small frogs) were made from green paper bags.

After five weeks of construction, the second grade erected an eight feet, four and

one-half inch tall church with a picture of the Black Madonna over the main altar. Its bell rings and 37 miniature lights work. It is carpeted inside and contains "stained glass" windows, eight benches, an altar, Way of the Cross, as well as a special chapel for the tabernacle. Since Poland was the country the second graders were studying, the Polish aunt of one student came as guest speaker. She taught these children various Polish phrases, a dance and a song. The children wrote a letter inviting Pope John Paul II to their special day, but he could not make it.

"Buenos dias, senior and senioritas" greeted parents and guests as they entered Mrs. Jan Corbin's fourth grade classroom. Each of these children converted their given names to Spanish ones. Cheryl East, a cadet teacher for nine weeks and a former student at St. Vincent's, taught the class Spanish words and songs. They knew the alphabet, numbers, names, days of the week and months. To end the fiesta, a pinata filled with candy was broken.

The third grade adopted France as their country of interest. Russia, Egypt and Greece received much recognition in grades five through eight.

## TEENS ASK MYRA

by MYRA KELLER

Dear Myra:

This summer I plan to babysit during the day a lot so I can earn money for clothes. There are two or three neighbor families who will hire me. Their kids are O.K., but I wonder if I can handle them for hours at a time. They are sometimes a problem just for an evening. I'm not old enough to work in a restaurant or stores yet.

Lisa

Dear Lisa:

You don't tell me the ages of the children you plan to babysit, but from what you say they are probably 10 or under. If that's true your main effort will be to direct all the energy they'll be putting out.

Daytime babysitting may be easier since you won't be trying to put the kids to bed—never a popular activity. At the end of the day your clients are usually wound up and tired, but anxious to stay awake just when you want them to settle down. On the other hand, in the early hours they can be as active as they want.

Think about the play areas available in your neighborhood.

Do the children have yards, empty lots or playgrounds nearby? Is there a public pool or school tennis court handy? Are you within walking or biking distance of a park like Eagle Creek?

Once you have an area where the kids can play, plan a few activities to keep them occupied there. Ball games, foot races, scavenger hunts, nature walks will keep them busy and happy. Old fashioned games like hide and seek or fox

and geese can include the other neighbor children in the fun.

Keep a few craft ideas up your sleeve for rainy days, or days when it's too hot to play hard outdoors. Simple, cheap materials like paper plates, string, crayons and paste can be endlessly creative.

Take the kids to the library and let them select books to read themselves or have read to them by you. Libraries sometimes have storytelling hours available during the day,

and you might take the children to them. If the library is not within walking distance, ask the children's parents (or your own) to pick up some books for you.

Kids seem to remain contented better when there is some routine to their lives, so arrange your babysitting sessions in a pattern they will look forward to. Give yourself times to relax, too, so you'll be able to cope with all that liveliness.



**WOODS GRADUATES**—Indianapolis women Helen Andrews, Kathy Hahn, Diane Orr and Jerilyn Strong will be among graduates from 11 states and one foreign country at St. Mary-of-the-Woods College commencement on Sunday, May 8. (Photo courtesy St. Mary-of-the-Woods College)



## 1983 CALENDAR IN BRAILLE

New York—The Xavier Society for the Blind announces the availability of its 1983 Braille Catholic calendar. This calendar will be sent free to any person in the United States and Canada as long as the supply lasts.

The only one of its kind, the Xavier Society's Braille calendar provides the sightless person with a convenient means of knowing each Sunday's feast, as well as all other important feasts occurring within the month. It thus acts as a companion to the Sunday Mass Propers in Braille (also available from the Xavier Society).

To receive a Braille calendar and to obtain further information on other free services in Braille, Large Print and Tape, the visually impaired should write to:

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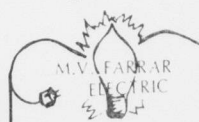
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IN THE MEDIA

# All punches are pulled on pro wrestling

by JAMES BREIG

See this look of astonishment on my face? I got it watching professional wrestling on television the other day.

My astonishment derives from several factors. First, I cannot believe that this silly pseudo-sport survives in the Eighties. Other shams have been uncovered in the last few decades and died, but pro rasslin' goes on and on. Even roller derby had enough shame to slither into the bushes, but there is wrestling, strong as a hammerlock, being broadcast all over the place.

Astonishing.

Let's be frank, folks. Pro wrestling is a fake. Everyone knows it's a fake. People involved in it know it is a fake. But it chugs along, drawing fans to arenas and viewers to the tube.

Did you know that, for example, in New York State, there is an office in the state bureaucracy which handles wrestling? Did you know that the bureaucrat in charge sits down with the wrestlers to discuss who will win the matches and how? Did you know that each match is a fraud, an "exhibition" to use the term which wrestling is forced to use? Each match is as scripted and about as dangerous as a pas de deux.

But people still tune in to see Andre the Giant dance with The Magnificent Morocco.

that the evil guys are so often the foreigners, especially the



Oriental? Mr. Fuji seems left over from World War II propaganda about the yellow peril. But then there is Superfly Jimmy Snuka, who is reportedly from some bush country somewhere, and he's a hero.

The mysterious pasts of the wrestlers and their colorful antics also make me laugh. Gorgeous George started it all three decades ago and I can't believe it continues. There are wrestlers who wave Confederate flags, wear masks, come from exotic locales, conceal their true names and do weird little dances of victory.

Does anyone take this seriously?

I think they do. I don't think most people show up or tune in to laugh. I think they buy every hokey minute of it and won't be deterred by any reports—including this one—that wrestling is as phony as Howard Cosell's hair.

They watch to boo the

baddies, cheer the goodies, gape at the freaks (midgets and women) and witness mayhem with a ten-minute time limit.

And that is astonishing, too. If people think it is real, do they really get their kicks out of seeing men squirm in pain? If wrestling were for real, it would be banned more rapidly than boxing because it contains some of the most brutal moments

visible outside a Sam Peckinpah movie.

There are gougings, strangulations, "death holds" and embraces designed to render the opponent a vegetable. And it is all done with no regard for rules. The referee in a wrestling ring is about as useful as a traffic light on a battlefield.

Folks, believe me. It's a fake. Watch to laugh but don't

watch to witness pain. (Don't you love how they pound the mat to express excruciating pain?)

Finally, the most astonishing of all: I can't believe Chief Jay Strongbow is still wrestling. I watched him as a kid. He's got to be 50 pounds overweight and about 100 years old. Chief, what's wrong? Bad investments? No Social Security?

## Pope calls for release of Czech prisoners

VATICAN CITY (NC)—Pope John Paul II called April 17 for the release of 64 Czechoslovakians kidnapped more than a month ago in Angola by guerrillas opposed to the nation's Marxist government. Speaking to some 70,000 people in St. Peter's Square before reciting the Sunday nighttime Regina Coeli prayer, the pope appealed "to those who keep them prisoners, to make a humanitarian gesture and cut short the suffering of those forced to tolerate it." Members of the Angolan

guerrilla movement, Unita, kidnapped the Czechoslovakians in an attack on an industrial complex March 12. The group included technicians, their wives and 21 children. Vatican sources said the papal appeal was designed to ease church-state tensions in Czechoslovakia. On March 28, Rude Pravo, the official newspaper of the country's Communist Party, had strongly criticized Pope John Paul's silence on the fate of the kidnapped Czechoslovakians.

I'VE BEEN watching wrestling a lot lately. Mainly because I can't believe it's still on TV. I remember watching it when I was a junior high student. It was the big thing to view when I was between 12 and 15. Apparently, it still is since both my sons, 12 and 13, watch it, and their friends get all excited over Tiger Mask, Bob Backlund and Superstar Billy Graham.

No, not the minister. This Billy Graham looks like a villain from Terry and the Pirates. Bald, scarred, grimacing, he is a snarling, demasked Darth Vader.

I also have been watching because wrestling makes me laugh. It is sometimes very funny in the way the Three Stooges are funny. Anything so outrageous has to make you laugh.

When Moe pokes Curley's eye, you either laugh or cry. The same thing is true when Ray the Crippler Stevens performs his patented piledriver on Special Delivery Jones. Either you believe Curley is blind and Jones maimed for life or you realize it is all special effects—and laugh at the silliness of it.

Find somebody with a VCR and tape a wrestling match. Then watch it in slow motion. No blows land. It's all bob and weave, duck and cover, near misses and acrobatics.

But people watch it, believe it and get excited when the good guy pins the bad guy.

AND THAT'S a reason wrestling remains popular, I guess. It is one of the few remaining places where you can find good and evil with no grays. Billy Graham is evil, no doubt about it. And Backlund is so good he almost has wings.



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VISITORS FROM SPACE—Jane Badler and Richard Herd as two seemingly human and friendly alien leaders from deep in space are interviewed by a TV reporter played by Jenny Sullivan about the mission of peace they claim to be on in "V," a two-part drama airing May 1 and 2 on NBC. (NC photo)

## Code raises questions for schools

by SUSAN MICINSKI

According to a recent Associated Press (AP) article, revisions of the Code of Canon Law have raised questions for some U.S. Catholic colleges and universities. The confusion stems from two clauses which stated that an institution designated Catholic must have a "pontifical faculty," in which those teaching theology must have a "canonical mission" granted by the "competent ecclesiastical authority." It was also feared that the code could conflict with federal regulations regarding funding.

The presidents of the two Catholic colleges in the Archdiocese of Indianapolis and the officials of the archdiocesan tribunal were contacted to address these issues. Providence Sister Jeanne Knoerle, president of St. Mary-of-the-Woods College, Dr. Louis Gatto, president of Marian College and Father Frederick Easton, officials of the tribunal were asked "what effect, if any, does the revised Code of Canon Law have on archdiocesan colleges being Catholic schools?"

Sister Knoerle stated that "at the present moment the code doesn't affect us, but the issue could be troublesome. I haven't seen the revised code, but I don't anticipate any difficulties."

Dr. Gatto echoed similar sentiments. "We don't consider the code a problem," he asserted. "What the code is basically saying is

that the appointment of theology professors is subject to approval by the archbishop. By and large, most of our theology professors are archdiocesan priests—only two are not (a layman and sister). If a priest is assigned here, he obviously is getting approval from the archbishop. But we will look into it further to make sure we are in compliance with it."

"It does open the way for an archbishop (or bishop) who wants to be in control, to be in control," declared Sister Knoerle. "After all, the purpose of a college is not to serve the Church; it is to educate its students," she explained. "It should, however, provide an atmosphere reflective of the Catholic religion if it is a Catholic school."

And how could the code conflict with funding?

"It could create problems with federal aid if a school did not follow federal regulations for hiring (theology faculty)," stated Sister Knoerle.

Father Easton stated that "it's rather unlikely that the colleges in this archdiocese will be affected by the revised code unless their charters indicate they have been authorized to be called Catholic." He declared that the issue is still under study by a canonical affairs committee of the National Conference of Catholic Bishops, but that it would be resolved by Sunday, Nov. 27, the first Sunday of Advent when the new code takes effect.



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## VIEWING WITH ARNOLD

## Segal film is a mixed bag

by JAMES W. ARNOLD

It doesn't take a Ph.D. in psychology or classical literature to figure out the theme of Erich Segal's "Man, Woman and Child," which is whether a "perfect" American family can stand the stress of the sudden revelation of the father's infidelity.

It's impressive that the event is taken that seriously, since by today's sloppy standards, at least in movies and TV drama, the man's transgression seems more misdemeanor than felony. The affair occurred 10 years ago in France and lasted two days, and the hero (Martin Sheen), a graying-bearded English prof at a university in Los Angeles, has been a dedicated spouse a. Daddy ever since.

That isn't all, of course. By contemporary standards, a worse event has resulted—pregnancy. Segal, destined to be known forever as the runner-classics scholar who wrote "Love Story," concocts a situation, in this film of his 1980 novel, that would strain the credibility of the "E.T." fan club. The father knows nothing of the son born and raised from that brief union, and now the mother has been killed in an accident. Although the prof hasn't seen her in a decade, it's necessary that he remember her with enough love to be afflicted with sorrow and guilt. The orphaned child, of course, has absolutely nobody else in the world who wants him.

What will Sheen do? What would you do? How will his lovely and intelligent wife (Blythe Danner) and two young daughters react?

AND HOW will the French boy react to them, not to mention America (or more precisely, L.A.)? If all these questions grab you, then ob-



viously you should see this movie. But the crowds won't be big. It's just too hard to see any of these as relevant or compelling issues.

Among the good things: attractive acting by Sheen and Danner, some pretty photography in France and California, and lovely music by the magnificent Georges Delerue.

"MW&C" clearly belongs to the New Male Melodrama genre so adroitly described by Dave Kehr in the current issue of American Film magazine. He discusses the kind of emotional movie plot in which fathering is the central value and Mom is often the less caring antagonist. (Key examples among many are "Kramer vs. Kramer," "Ordinary People" and "Author! Author!!").

The genre is also about breaking the macho male stereotype, showing that men have parental feelings, that they make good "mothers" and (as in "Tootsie") are not even bad as "women."

In Segal's story, the conflict is between fatherhood—the father's feelings for the son—he never-knew-he-had—and his wife's feminine resentment, which seems more psychological than moral. (As in most movies, the characters are totally secular, thus their "goodness" and fidelity-value seem only arbitrary, and the crisis much more superficial).

SHE'S upset because of the blow to her pride: she is confronted not only with the knowledge that her husband cheated but also with the offspring of that humiliation. She punishes him not only by resisting the child, but sexually, by drifting toward an affair of her own with an English writer (David Hemmings).

Most of what we see in the film, however, is the gradual warming of tense relationships. The father is in a particularly pathetic situation, because his clearly mutual affection for his

son (sensitive played by Sebastian Dugan) also creates conflicts with his daughters, adding to the boys vs. girls, choosing-up-sides feeling.

But there never seems much doubt it will all work out. Everybody in this movie is so nice. The Sheen character is especially too good to be true. Not only a heroic father, faithful both to wife and dead lover, responsible, totally honest—he always knows exactly what to say—but also an idealistic teacher. He's the sort of prof who lets a nuclear physics student into a Shakespeare class with a guaranteed A, because it'll be good for his soul, and suggests the whole staff resign to protest layoffs in the humanities department.

The worst thing about "MW&C" is the ending, which is shamelessly manipulated by director Dick Richards—it must be the world's longest airport farewell—and also frustratingly inconclusive, except for the fact that the family has indeed survived.

Morally, it's a mixed bag. E.g., it is wholesome to see positive images of parental and marital love, and to watch a loving family weather a storm, even if we don't know how they're steering the boat.

On the other hand, the affair in France is also poignantly gorgeous, romanticized through



CONFRONTED BY PAST—In the role of a college English professor, Martin Sheen has a conversation with Sebastian Dugan, the child he fathered out of wedlock years earlier but didn't know existed in "Man, Woman and Child," a Paramount release. The film is classified A-III by the U.S. Catholic Conference. (NC photo)

the roof, and difficult to see as family love story; minimal sex and language problems; not (Thin and contrived, but recommended). well-acted, Daddy-oriented USCC rating: A-III, adults.

## Recent USCC Film Classifications

Max Dugan Returns ..... A-II, adults and adolescents  
Monty Python's The Meaning of Life ..... O, morally offensive

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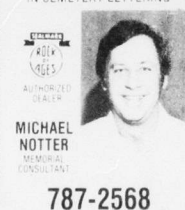
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