

the CRITERION

Bishops approve pastoral on war and peace by overwhelming margin

by JIM LACKEY

CHICAGO (NC)—By an overwhelming margin which surprised and pleased even its chief architect, the U.S. bishops May 3 agreed to issue a historic pastoral letter examining the moral principles surrounding war and peace in the nuclear age.

The vote on the pastoral, titled "The Challenge of Peace: God's Promise and Our Response," was 238-9.

It capped two days of discussion at a special meeting of the U.S. bishops in Chicago at which more than 500 amendments were proposed. Nearly 175 amendments were accepted, although more than 100 of those were of a non-controversial nature.

The others either were rejected, mostly by voice vote, or withdrawn after the committee which drafted the pastoral indicated opposition to their inclusion in the text.

The chairman of that drafting committee, Cardinal Joseph L. Bernardin of Chicago, appeared extremely pleased at a postmeeting news conference that the pastoral—which generated tons of controversy during its two years of development—had been approved by such a large margin.

Cardinal Bernardin noted that many had expressed concern that the document would be divisive both for the bishops and for the Catholic community at large.

"I think what has happened here the past two days is an indication that there really is a great deal of unity among the bishops," he said.

Though it would take several days to sort out the amendments that give the pastoral its final shape, the more than 150-page document fundamentally rejects any war except as a last recourse. It also:

- Rejects or strongly questions the morality of any form of nuclear war;
- Repudiates the arms race and calls for an

immediate negotiated halt to new nuclear weapons systems;

► Categorically condemns any form of counterpopulation warfare and expresses deep skepticism as to whether a nuclear exchange can be kept within the limits of moral acceptability;

► Urges NATO to move rapidly out of its policy of possible first use of nuclear weapons in Europe, and

► Urges non-violent solutions to conflict and stresses that the avoidance of war involves a comprehensive positive effort to promote peace.

On deterrence, one of the key sticking points in the development of the document, the pastoral offers a "strictly conditioned moral acceptance" of deterrence that requires real efforts at disarmament and a rejection of all nuclear strategies that fail strict tests of morality.

The bishops wasted little time dealing with some of the most controversial amendments facing them as the meeting opened May 2. Their first action was to overwhelmingly support a "halt" rather than a "curb" in the testing, production and deployment of new nuclear weapons systems.

A call for a "halt" to new nuclear weapons systems had been contained in the second draft of the pastoral but had been reduced to "curb" in the third, partly to dissociate the pastoral from the political campaign for a nuclear freeze.

But when the issue came to the full body of bishops for a vote, only about 25 of the approximately 275 bishops in attendance stood to indicate their opposition to shifting the pastoral back to "halt."

As a concession the bishops added a new footnote that says they do not want the pastoral "to be identified with one specific political initiative or to have our words used against specific political measures."

A proposal by Archbishop Edmund J. Szoka of Detroit to use "cease" rather than either "halt" or "curb" was rejected by the bishops.

Later the bishops also strengthened the pastoral's condemnation of first use of nuclear weapons, passing a series of amendments by Archbishop John Quinn of San Francisco stating flatly that initiation of nuclear war was "morally unjustifiable."

The third draft of the pastoral had called initiation of nuclear war "an unjustifiable moral risk."

Though the "halt-curb" debate got the most attention, Archbishop Quinn called the vote on his amendments "the real turning point" of the meeting.

But while Archbishop Quinn was successful in getting several of his amendments approved, sometimes over the opposition of Cardinal Bernardin's drafting committee, the bishops almost unanimously rejected another series of amendments by Archbishop Philip M. Hannan of New Orleans that would have softened some of the pastoral's judgments on first use and nuclear deterrence.

"I didn't expect to be so alone," admitted Archbishop Hannan, who had been the most



DAZZLING BANNER—Each year, CCD students at St. John the Apostle Church in Bloomington make a banner for Easter that is displayed until Pentecost. This year's project is a cross with a crown upon it and sun behind it. Standing by the children's handcraft are, left to right, Donna Hawk, parish secretary; Father Myles Smith, pastor; and Mary Flaten, director of religious education. (Photo by Susan Micinski)

outspoken critic of the pastoral. He said the bishops were "blatantly disregarding the will of the holy father" in making specific judgments on complex issues.

In other action on the pastoral the bishops:

► Called for legal protection for conscientious objectors but deleted language saying that the church has endorsed conscientious objection itself;

► Decided to delay issuance of the pastoral's "precis"—a summary of the pastoral that was included in the third draft—until Cardinal Bernardin's committee has a chance to write a new one that reflects the pastoral's new amendments. The bishops will vote on the new precis by mail later this spring.

► Decided to drop from the pastoral an appendix that accompanied the document through its first three drafts. The appendix, which listed all the experts in government, ethics, theology and Scripture studies with whom the committee consulted, was no longer needed in the final document, according to Cardinal Bernardin.

► Voted to add an amendment encouraging devotion to Our Lady of Peace after some

Looking Inside

The birth of a baby is an exciting event. Jack Miller, Jr. of Frenchtown is the happy father on page 7.

Nona Aguilar talks about Natural Family Planning on page 8.

Have we lost a sense of personal sin and forgiveness? Read Pathways to the Spirit on page 9.

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St. Lawrence School at Lawrenceburg has excited its students by bringing computers into the classroom. Read page 12.

Ritter High School students copped a number of awards for high school journalism. Check out page 16.

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the CRITERION

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Bishops approve pastoral (from 1)

bishops objected to a more specific reference to Our Lady of Fatima. Cardinal John Carberry, retired archbishop of St. Louis, wanted the pastoral to call attention to the message of peace given by Mary at Fatima, but Archbishop Francis T. Hurley of Anchorage, Alaska, pushed for the more general reference to Mary because, he said, the pastoral should not exclude devotion to Mary in other forms, such as Our Lady of Guadalupe.

The meeting opened with Cardinal Bernardin setting the scene for the debate by calling the pastoral primarily a "teaching document."

"We speak not as technicians or politicians but as teachers of moral and religious principles," he told the assembled bishops.

He also defended the length of the document, saying the "intricacy of the issues" dictated that the pastoral run more than 150 typewritten pages.

And he called the pastoral "theologically sound, pastorally significant and capable of making a contribution to the welfare of church and state."

The unprecedented public attention given to the pastoral also brought an unprecedented number of journalists to the bishops' meeting in Chicago and a similarly unprecedented number of demonstrations, pilgrimages and all-night vigils by supporters and opponents of the pastoral.

As approximately 450 reporters, camera operators and technicians crowded into the meeting hall in the Palmer House hotel, a nationwide cross section of peace groups and individuals gathered in front of the hotel and outside the bishops' meeting rooms to urge the development of a strong statement on nuclear arms.

Young and old, Religious and laity demonstrated their call for peace by carrying banners, singing songs, fasting, praying,

passing out leaflets or simply standing in silence.

At the same time a coalition of conservative groups opposed to the pastoral also demonstrated outside the hotel or quietly held signs in nearby hallways. Two of the signs read: "Poland has a freeze," and "Kremlin smiles, Catholic bishops meet."

The day before the meeting opened about 2,000 persons participated in a peace pilgrimage through the streets of downtown Chicago. The pilgrimage, according to Carmelite Father Tracy O'Sullivan, one of its organizers, symbolized what he said was grassroots support for the bishops' letter.

The pastoral also was receiving the continued attention of the Reagan administration, which has followed progress of the pastoral closely.

In a speech just four days before the opening of the Chicago meeting, Secretary of Defense Caspar W. Weinberger said U.S. nuclear deterrence policy "is consistent with many principles of Catholic teaching" in the third draft of the pastoral.

Weinberger, speaking at Jesuit-run Fordham University in New York, quoted several of the moral judgments contained in the pastoral and said U.S. policy agreed with most of those principles.

But he also criticized the pastoral arguments on first use of nuclear weapons in Europe and on development of new weapons capable of a "hard target kill."

Weinberger said if the United States and NATO rejected first use of nuclear weapons in Europe, the result would be the need for more expensive conventional forces to deter Soviet attack. He likewise said the United States needs "very modern and accurate" U.S.-based nuclear missiles to maintain the peace.

Though the work on the amendments by the



SECRETARIES' DAY—The Secretary: Person, Professional, Prayer and Player, was the theme for the second annual Secretaries' Day sponsored jointly by the Archdiocesan Department of Schools and the Beech Grove Benedictine Center. Benedictine Sisters Helen Jean Kormelink and Donna Fyffe planned the day, which provided the 90 secretaries in attendance with sessions on gaining organizational skills, "developing confidence, deepening personal prayer, maintaining morale, dealing with pressure, and re-energizing oneself through leisure." (Photo courtesy Beech Grove Benedictine Center)

bishops was tedious and time consuming, the meeting was not without its lighter moments.

Shortly after Archbishop John R. Roach of St. Paul-Minneapolis, president of the bishops' conference, pleaded with the bishops to withdraw some of their amendments if all the work was to be completed in two days, Auxiliary Bishop Patrick V. Ahern of New York did just that.

After one of his early amendments—number 12 on the printed amendment sheets—failed he said, "In light of number 12, I waive 15, I waive 17, I waive 35, I waive 40—I feel like I'm waving good-bye."

With work on the pastoral completed—except for the precis—the document now becomes the responsibility of a three-member follow-up committee headed by Bishop George A. Fulcher of Lafayette, Ind., a member of the pastoral's drafting committee.

The new committee, according to Msgr. Daniel Hoyer, general secretary of the National Conference of Catholic Bishops, is to work on a

national level to encourage awareness and appreciation of the pastoral by Catholics and other Americans.

Other members of the committee are Bishop Kenneth J. Povish of Lansing, Mich., and Bishop Kenneth Untener of Saginaw, Mich.

(Also contributing to this story were Jerry Fiteau, James Bradley Burke and Steve Gorecki.)

Spanish priest found guilty in papal attack

VILA NOVA DE OUREM, Portugal (NC)—Father Juan Fernandez Krohn, 33, an illicitly ordained Spanish priest, was found guilty of attempting to kill Pope John Paul II at Fatima, Portugal, in May 1982 and sentenced May 2 to six and a half years in prison. While being sentenced by the Portuguese court at Vila Nova de Ourem, near Fatima, Father Fernandez Krohn called the judges "puppets, communists, murderers." Subsequently, the court gave him another seven months' imprisonment for his insults. The court found Father Fernandez Krohn guilty of trying to murder the pope at Fatima on May 12, 1982, with a bayonet. He said at the beginning of his trial last October that he wanted to stab Pope John Paul "in legitimate defense of the church."

Mobile archbishop made appeal

MOBILE, Ala. (NC)—Archbishop Oscar H. Lipscomb of Mobile said he had appealed to Gov. George Wallace of Alabama for clemency for John Lewis Evans II, who was executed April 22. In his April 29 column in the Catholic Weekly, Mobile archdiocesan newspaper, Archbishop Lipscomb told of re-examining his views on the death penalty and revealed that he had made the clemency appeal in a letter to Wallace April 12. Convicted of a 1977 robbery-murder, Evans died in the electric chair after the Supreme Court set aside a stay of execution from a federal judge. The archbishop wrote in his letter that "mercy should not be confused with weakness."

Clarification

Last week's front page story stated 1983 AAA goals remain the same as those for 1982 and 1981. The total goal for 1983 is actually \$200,000 more than 1982 and 1981. This is because the 1983 goal now includes the administrative expenses for operating the campaign, an amount which was not previously included in AAA goals. Parish goals increased only to cover the inclusion of administrative expenses. We hope this clarifies any misunderstanding.

Cult members await decision of court

Charges of reckless homicide may be dropped

by JIM JACHIMIAK

Charges of reckless homicide against three members of the Faith Assembly religious cult may be dropped, but not before the Kentucky Supreme Court makes a final decision in a separate case.

The Faith Assembly was the subject of a series of articles in The Criterion last year.



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The three members, Sandra Reynolds of Versailles and Terry and Rhonda Murphy of Shelbyville, Ky., were charged with reckless homicide after the Murphys' second baby died on March 29, 1982, during delivery at home.

On Monday, the Shelby Circuit Court continued the case until its next term, said Bruce Reynolds, an associate of Commonwealth Attorney Ted Igleheart. Reynolds, no relation to Mrs. Reynolds, is prosecutor in the case.

Mrs. Reynolds, not licensed as a midwife in Indiana or Kentucky, assisted with delivery of the Murphy baby. She was also present in March, 1981, when the Murphys' first baby died while being delivered at home.

The Murphys are members of the Shelbyville Christian Assembly. Mrs. Reynolds and Thomas Hamilton, pastor of the Shelbyville group, are associated with Corban Ministries, Versailles.

Both groups are part of the Faith Assembly, formerly the Glory Barn, based in Warsaw. Members of the Faith Assembly believe in faith healing and reject medical treatment.

A motion was filed to dismiss charges against the three after the Kentucky Supreme Court ruled in March, in a separate case, that the death of an unborn baby could not be considered murder.

That case involved a woman who delivered a stillborn baby after being assaulted by her husband. "He entered her vagina with his hand and caused the baby to be dislodged from the womb," Reynolds said.

The court ruled that the baby could not be considered a person because it died while still

in its mother's womb. The court also ruled that while the husband could not be charged with murder, he could be charged with performing an illegal abortion.

However, Kentucky's attorney general has filed a motion for reconsideration of that case. The state supreme court has not acted on the motion.

"They could theoretically write an entirely new opinion if they wanted to," Reynolds said, "but the chances of that are slim."

He noted, however, that the court was split 5-2 and "there was a very vigorous dissent written in this case. The two dissenting members—and I'm paraphrasing now—saw it as a brutal murder of an innocent victim."

If the Kentucky Supreme Court lets its decision stand, Reynolds said, "in my opinion it precludes prosecution of Mrs. Reynolds and the Murphys."

He added, "I could go on and argue that this case is distinguishable, but as an officer of the court, I don't feel that way." Because the Murphys' baby died before it was completely removed from the womb, Reynolds said, the Kentucky Supreme Court's decision would probably apply.

"Needless to say, I'm disappointed with the court's opinion. But now Kentucky joins a majority of other states with this ruling," Reynolds said.

"I plan to do what I can to persuade the next Kentucky legislature to add three words to the statute" under which the Murphys and Mrs. Reynolds were charged—"a viable fetus."

Kennan praises bishops' pastoral letter on war and peace

NEW YORK (NC)—George F. Kennan, professor emeritus at the Institute for Advanced Study in Princeton, N.J., and former U.S. ambassador to the Soviet Union, has praised the proposed pastoral letter of the U.S. bishops on war and peace.

Kennan said that the pastoral "may fairly be described as the most profound and searching inquiry yet conducted by any responsible collective body into the relations of nuclear weaponry, and indeed of modern war in general, to moral philosophy, to politics and to the conscience of the national state." His comments were in an article published in The New York Times May 1, the day before the bishops met in Chicago to vote on the document.

Kennan noted that the pastoral went through two preliminary drafts which were discussed by the members of the National Conference of Catholic Bishops, reviewed in international ecclesiastical meetings under Vatican auspices and "discussed at length with senior officials of the present, and previous, American administrations."

"Whatever else may be said of this paper," Kennan said, "no one can say that its authors made it easy for themselves. They confronted, without flinching, the challenges that nuclear weapons present, not just to all previous Catholic teachings on the relationships of war to morals and politics but to Western public philosophy on these questions generally. Both tone and language of the document bear wit-

ness to the earnestness that this effort involved.

"The entire question of war, as a legitimate recourse of the national state, is re-examined here with relation to the conditions of this present age," Kennan continued. The bishops state, he said, that there can be circumstances in which the state would be justified in waging war, "but the conditions in which war might be legitimately resorted to are narrowly circumscribed, and the manner in which warfare can then properly be waged is subject to a

whole series of restrictions."

The bishops state, Kennan noted, that, in the light of these principles, no circumstances justify starting a nuclear war.

"Nuclear weapons," he said, "are too indiscriminate; even if they are not launched with the aim of destroying innocent civilian life, they inevitably subject it to a wholly unacceptable jeopardy."

Kennan noted too that the bishops recognize the "wholly unacceptable destructiveness of even the so-called conventional weapons in this

modern age" but admit that Western conventional forces may have to be strengthened to substitute for removing the nuclear option.

The pastoral insists firmly that military values must be seen "invariably, as relative and conditional: relative to the fundamental need of civilization for survival, conditional on the observance of those elementary moral scruples beyond which horror becomes unlimited, and hope impossible," Kennan said. "There is surely no lesson that this generation of Americans needs more to learn."

church in the world

Pope John Paul II defends pluralism of thought allowing for 'African theology'

VATICAN CITY (NC)—Pope John Paul II April 30 defended a pluralism of thought allowing for an "African theology" and the specific contribution of African thought and experience to the life of the church.

At the same time, said the pontiff, care should be taken that this derives from the legitimate authority of the church and the teaching of Christ.

The pope's words came as he addressed 15 bishops from Zaïre during their "ad limina" visit to the Vatican to report on the status of their dioceses.

Quoting Pope Paul VI on the validity of a "pluralism of research and thought," Pope John Paul hailed the "fundamental values of an authentic African contribution" to the thinking of the church and lauded the positive developments which cultural diversity brings.

But the pontiff coupled this with a reminder

to the bishops that they share with the pope "the judgment of the Christian authenticity of the ideas and the experiences."

The pope called the mission of a bishop "one

not of domination but of service, a mission altogether special which assures that the presence of the Lord Jesus will be close to a group of the faithful."

Archbishop Lefebvre expects Vatican to issue decree

TULSA, Okla. (NC)—Archbishop Marcel Lefebvre, suspended by Pope Paul VI for ordaining priests in defiance of a direct papal prohibition, said he expects the Vatican to issue a decree May 15 which will bring it closer to accepting his position regarding the liturgy. "I think we are much closer" to resolving the 15-year-old dispute, the French-born archbishop said in an interview while in Tulsa to administer confirmation and dedicate St. John Fisher Church, the only church in Oklahoma for his followers. The 77-year-old Archbishop Lefebvre, head of the International Society of St. Pius X, did not identify the source of his information about the expected Vatican decree, but he said he had received a letter from an official in the Vatican saying it "is ready to authorize the Latin Tridentine Mass." The liturgical reforms of Vatican II included ending the use of the Tridentine Mass. One of the conditions the archbishop expects in the

new decree is acceptance of the new Mass. He said, however, that he could not accept such a compromise.

Dail passes amendment on abortion

DUBLIN, Ireland (NC)—The Dail (Irish Parliament) has passed a constitutional amendment, backed by the Catholic bishops which prohibits the Dail or Supreme Court from approving abortion legislation. The toughly worded amendment, approved 87-13, was criticized by Health Minister Barry Desmond, who said, "This almost all-male and almost all-Catholic Dail seems determined . . . to impose its moral values and medical criteria on the women of Ireland for decades to come. Shame on those of us who did so today."

Activities planned in New Albany to mark anniversary

NEW ALBANY—An ecumenical prayer service, an open house and a dance are the highlights of a week of activities celebrating the 20th anniversary of the opening of the Providence Retirement Home here.

The prayer service sponsored by the Floyd County Ministerial Association and Church Women United will be held Saturday, May 14 from 3 to 5 p.m. at the Home. A mayoral proclamation honoring the home will be followed by entertainment from the New Albany High School Chorus.

Open house will be offered Sunday, May 15 from 1:30 to 3 p.m. Tours will be given and entertainment will be provided by the Providence High School Chorus. A reception will be hosted by the Providence Retirement Home Auxiliary.

A memories dance is planned for Saturday, May 21 from 8 to 11 p.m. A presentation will be made of the Governor's Certificate honoring the home. Entertainment will be provided by the Buddy Knight Combo.

Opened in 1902 as St. Edward's Hospital, the building became Providence Retirement Home in 1963. It was formerly operated by the Franciscan Sisters of Perpetual Adoration. Providence Sister Barbara Ann Zeller is administrator.

St. Patrick School to celebrate

TERRE HAUTE—St. Patrick School here will celebrate its 100th anniversary with a series of events next weekend including a rededication service preceding the 5:30 p.m. liturgy on Saturday, May 14 at St. Patrick Church.

An open house will take place at 4 p.m. followed by the rededication at 5 p.m. A reception at the Holiday Inn in Terre Haute at 7:30 p.m. will conclude the day's activities.

John Paul dedicates talk to workers of world

VATICAN CITY (NC)—Pope John Paul II dedicated his Sunday noon talk on May 1 to all the workers of the world. The date is celebrated in Italy and in many other countries as a holiday similar to the Labor Day Americans celebrate in September. It is also normally celebrated as the liturgical feast of St. Joseph the Worker, although this year that feast was replaced by the celebration of the fifth Sunday of Easter. The pontiff told some 50,000 people in St. Peter's Square that he wanted to honor all those who labor, "to say to them a word of best wishes, of solidarity, of appreciation, of hope." Without specifically mentioning his native Poland, where the outlawed Solidarity union sponsored demonstrations that same day, Pope John Paul offered his "sincere hope" that workers' "irreplaceable contribution to the progress of society may always and above all be recognized, safeguarded, protected and respected."

Pope tells British leaders peace needs cooperation

VATICAN CITY (NC)—Pope John Paul II told a group of British church leaders April 29 that Christian witness to peace is "an extremely urgent problem" which demands ecumenical cooperation. The pope told the private audience of 12 Catholic, Anglican, Methodist, United Reformed and Presbyterian leaders—invited by the pontiff during his visit to Canterbury, England, last May—that "it is significant that the question of the Christian witness to peace should have first place on your program, for surely this is an extremely urgent problem that faces the church and the world today."



INDIANA DELEGATES—Delegates representing the Indianapolis Province at the National Federation of Priests' Councils met in Milwaukee recently. Seated in front, left to right, are Fathers Phil Fusco (Gary), William Dietsch and Bill Wargel (Evansville). Standing in back, left to right, are Fathers Marty Peter and Stanley Herber (Indianapolis), John Davidson (Prov. Rep.) and Ed Krason (Ft. Wayne-South Bend). (Photo courtesy NFPC)

POINT OF VIEW

Abortion and modern-day war linked: both destroy innocent life

by Fr. FRANCIS X. MEEHAN

Abortion in America is "only the tip of the iceberg." So wrote Archbishop Bernardin in a recent article explaining how abortion is a symbol of a deeper life-denying attitude. The other part of the iceberg, according to the Archbishop, includes the evil of modern war in its destruction of innocent life.

Today Christian people are beginning to see how the two issues of abortion and war are intertwined. The moral roots are almost identical. People are recognizing that a moral struggle must take place on both fronts. Indeed, many American bishops who have

recently spoken out against our present arms race admit that they first started their journey of moral insight through the logic of their pro-life stand.

If there is one teaching that is absolutely clear in Jesus' words as well as the earliest traditions, it is the teaching that life is to be revered. There may be arguments about the right to defend one's self which arise later, but killing children... Never!

Sometimes people do not wish to compare the two issues of war and abortion, believing that abortion is direct killing while war is not. They insist that the Church allows a just defense. But this attitude misses a fun-

damental point in Catholic morality, namely, that authentic teaching about a just war always requires that the defense not cause disproportionate evil. It also requires reverence for non-combatants, especially children. In reality, much of modern warfare and all nuclear warfare violates both these requirements. That is why both abortion and nuclear war call for an identical response rooted in the moral reverence due to human dignity.

John Paul II, in his encyclical "Redemptor Hominis," links abortion and nuclear war—"the use of atomic, hydrogen, neutron and similar weapons," and "the lack of respect for the life of the unborn." He says that both subject God's creation "to futility." Many Catholics know of the Church's strong stand against abortion. But too few have heard Vatican II's dramatic condemnation of total war: "Any act of war aimed indiscriminately at the destruction of entire cities... is a crime against God and humanity itself. It merits unequivocal and unhesitating condemnation."

The time is urgent. Even now millions of people around the world are destroyed not only by abortion but by our arms race. In the words of the Vatican delegation to the United Nations: "Even when the armaments are not used, by their cost alone, they kill the poor by

causing them to starve." Here are some suggestions for action:

1. Obtain information from your diocesan offices on Respect Life and Peace and Justice and discuss the issues.
2. Make coalitions. If you belong to a pro-life group, for instance, reach out to a peace group.
3. Write letters to public representatives and newspapers. Letters are more influential than you think.
4. Encourage priests, religious, and lay leaders to preach and teach on these issues. Support them in their work.
5. Reflect prayerfully on appropriate actions you and your family can do to change public policy that is contrary to life.
6. Prayer is most important. The Lord pours out his Spirit in our hearts. We follow the Lord's way of peace so that the children of the world may live.

Above all, remember that you do not have to be an expert before you speak out and act. The issues are not as complex as some like to claim. So do not fear. God will give you his Spirit to help you speak.

(© 1982, Liguori Publications/Liguori, MO 63057. Used with permission. Rev. Francis X. Meehan teaches at St. Charles Borromeo Seminary in Philadelphia. He is a member of the Executive Council of Pax Christi USA.)

WASHINGTON NEWSLETTER

Memory of four women a stumbling block for Reagan

by JIM LACKEY

WASHINGTON (NC)—President Reagan's difficulties with Congress over Central American policy can be attributed to many factors. But perhaps the biggest stumbling block of all is something Reagan didn't mention in his April 27 address to a joint session of Congress: the constant memory of the deaths of the four American churchwomen in El Salvador.

It has been more than two years since Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kazel and lay worker Jean Donovan were found murdered near the San Salvador airport, allegedly by a group of Salvadoran National Guardsmen. In those two years the hostage crisis in Iran has been resolved, power in Congress has been shifted dramatically to the Republicans, and a new president already has served half his first term.

And yet despite the way issues tend to come and go these days, hardly a week or a month slips by without some reference to those deaths



and the lack of convictions in the case. The latest reference came from Sen. Christopher Dodd (D-Conn.), who in the Democratic response immediately after Reagan's address pointed to the women's deaths and said the Salvadoran judicial system is "so intimidated that it cannot even bring the accused murderers to trial."

The deaths, in December 1980, prompted President Carter immediately to cut off all military and economic assistance to El Salvador pending an investigation. But a little more than a month later, in the face of the Salvadoran rebels' "final offensive," Carter resumed economic and military aid, the latter much to the consternation of the U.S. bishops.

ACTUALLY THE bishops long had opposed military aid for El Salvador because, it was argued, most of that aid went to repressive military groups that violated human rights with impunity. The bishops, for instance, had urged the Carter administration to honor the request of the late Archbishop Oscar Romero of San Salvador, who shortly before he was assassinated in March 1980 had asked in a letter to Carter that no more military aid be sent to his government.

But the murder of the four women crystallized opposition among American Catholics and shocked the nation even though such deaths are commonplace in El Salvador itself.

Ever since then the slow progress—some would say the lack of progress—in the prosecutions of the five ex-Guardsmen being held in the case has been used as one of the reasons to oppose Reagan's semi-annual certifications that human rights progress is being made in the country.

Reagan in his address to Congress said that there are still "major problems" in the Salvadoran criminal justice system and in the killings of non-combatants. But critics of his policies say that the answer is not more aid but an end to aid until improvements are made.

AT A MARCH congressional hearing Stephen L. Kass, a New York attorney who went to El Salvador earlier this year to review its criminal justice system, said he saw "no reasonable hope" that the Salvadoran judicial system can be improved so long as the Salvadoran military sees itself as above the

law in its perceived mission of eliminating subversives.

With aid continuing, Kass said, there is no incentive for reform while a "significant interruption" in aid would do the most good.

But such an interruption is not likely, at least under the present circumstances. Though Congress has been reluctant to give Reagan everything he wants, it has tended to give the administration at least partial victories, such as the House foreign operations subcommittee's decision the day before Reagan's address to give him \$30 million of the \$60 million in military aid he wanted to shift to El Salvador from other countries.

Where Congress has been tougher on the administration has been in the setting of

conditions for that aid. One new proposal, sponsored by Rep. Stephen J. Solarz (D-N.Y.), would directly link to the churchwomen's deaths by requiring presidential certification that trials have been held for "substantial numbers" of Salvadoran troops responsible for violent acts against U.S. and Salvadoran citizens.

How much overall impact the murders of the four churchwomen has had on the debate over El Salvador is unclear. But it is almost certain that had they not died the Reagan administration might not be facing the problems it faces today as it tries to convince a reluctant Congress to go along with its policies in Central America.

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Propagation of Faith donations top \$39 million in U.S.

NEW YORK—Contributions of United States Catholics to the worldwide General Fund of the Propagation of the Faith amounted to \$39,525,319 in 1982, according to Propagation sources here. The General Fund, expected to exceed \$80 million in contributions from nearly 100 countries in 1982, is used to support the pastoral programs and outreach of the Church in some 900 mission dioceses around the world.

Monsignor William J. McCormack, National Director of the Propagation of the Faith, said, "We are most grateful for the exceptional generosity shown once again by American Catholics. This generosity is all the more remarkable given the difficult times faced by so many people. There is no doubt that this mission offering of the Church in the United States is a reflection of faith and of an awareness that the world needs Christ and His Gospel message. I do not stop with thanks for this financial aid alone, but add deepest gratitude for the prayers that accompany it."

The largest single component of the nearly \$40 million total was the \$8.5 million which represents the Propagation of the Faith's 51 percent share of the 1982 World Mission Sunday collection in the United States. This collection also provided support for needy dioceses in the United States (40 percent of the total) and the

mission areas of the Near East (9 percent). Monsignor McCormack noted that World Mission Sunday will be celebrated this year on October 23 as a day of prayer and sacrifice for and with the Church in the Missions.

The worldwide General Fund of the Propagation of the Faith is distributed in its entirety each year; nothing is retained for investment purposes. Monsignor McCormack pointed out that "maintaining a General Fund assures that every local church in the missions can have access to help, and that no church in the missions goes unattended. And the General Fund provides assistance in the way that most respects the dignity of the receiving churches."

The Society for the Propagation of the Faith has the principal responsibility for fostering and developing the missionary commitment that Pope John Paul II has said "represents the maximum manifestation of the baptismal identity, of living faith, and therefore of the true maturity of every Christian." The financial support generated for the Church's mission needs is seen as a vital and necessary expression of this missionary commitment. Active in over 100 countries of the world, the Propagation of the Faith has a local Director in each diocese of the U.S.

the CRITERION

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LIVING THE QUESTIONS

In making changes, we cannot ignore human element

by FR. THOMAS C. WIDNER

Agnes Johnson is one of the most thorough and devoted persons I know. Agnes was circulation director for The Criterion for more than 25 years before retiring in 1981. She oversaw the change from the Indiana Catholic and Record in 1960 and made certain that each and every subscription was transferred from one to the other. You might think it was just a question of changing the name of the paper. But bureaucracy is more complicated than that and Agnes literally had to return unused subscriptions to the Indiana Catholic and renew them as subscriptions for The Criterion. It was like closing down shop and settling all your accounts and then opening up a new shop with new accounts.



Agnes stuck through The Criterion in good times and in bad. She talked with and worked with pastors who supported her and some who didn't. As a public relations person she handled every call and every visitor with a smile and with kindness and often with charity. Agnes didn't just do her job. She created a friendly feeling for those doing business with The Criterion.

Agnes endured a big test when in the late 1970s we decided to computerize our circulation list and Agnes had to oversee that activity. I was more excited about it than she and I was determined to get it done. We had meetings with Paris

Mailing who mails our paper each week, we took trips to Cincinnati and to St. Meinrad to look at computers, we traveled to Peoria and Evansville to see what other Catholic papers were doing—we talked price, we talked software, we talked savings. We did all this but it was Agnes who took the brunt of seeing to it that the names and addresses all got changed.

To me it was a simple matter of switching from one system to the other. As far as I was concerned, it was work that someone else was doing. I simply set it into motion. I didn't see Agnes' stomach churning or her mind spinning as the newness of the change came to be.

It has struck me since that our switch was more than just substituting one system for another. Something else happened. A whole new attitude was created. The computer is not just a quicker means of getting work done. It is a whole new way of thinking and mastering it means restructuring one's ideas about how work is accomplished.

Well, what happened was that one day Agnes burst out in tears and trembling and shaking appealed to me for some assistance in the change. I had told Agnes to get this job done but I had forgotten to support her in doing that work. I had in effect given her a green light to do something that she didn't know anymore about than I did. She was drowning in the difficulties the changeover had brought. The system's bugs were crawling all over her. And she was taking it all by herself while I sat downstairs thinking everything was going all right.

The kind of thing that I let happen to Agnes happens all the

time in businesses where employers fail to take into account the human beings doing the work. It happens in the Church which must function in a business-like way. When the Second Vatican Council turned our Church inside out, none of us were prepared for it. Oh, the enthusiasm of some helped to get things going. But at what price? The human cost was high. And it didn't need to be. All it would have taken was a greater emphasis on the part of churchmen toward preparing the way for our people. And a lot of care and attention for human capabilities and limitations.

St. Francis de Sales Parish is closing this summer. There aren't many Catholics left to attend its services but the numbers aren't important. Last week we tried to follow up the announcement of the closing by finding out how the surrounding parishes were preparing themselves for absorbing new territory and new parishioners. Some were obviously upset.

The announcement was sudden and, for some at least, unexpected. Like death, there was the initial denial and then the anger that it was happening. Acceptance came quickly but the present task is reconciling those hurt by the decision.

St. Francis was a part of the birth of the church in the city of Indianapolis. Its history cannot be erased. In confronting the issues which led to the closing of St. Francis, it is possible that we forgot some people still love their parish. If we are really in the business of imitating Christ and not just opening and closing parishes, we cannot ignore the human beings who are the primary focus of our attention. Until June 30 it is important to join in St. Francis' grief. A period of mourning has begun. Let us remember who we are losing.

Measuring 'quality of life' denies wisdom of our Creator

by BRIDGET TYNAN HODGE

In the wake of Bloomington's Infant Doe's ultimately return last year to the Heaven in which he was created, much has been said and written in regard to our social and moral obligations to those who come to us in a state other than that which society considers normal.

(It is interesting to note that we do not question the normalcy of the eccentric, madcap artist (writer?) raising not an eyebrow when, in the pursuit of his art, his mode of living deviates totally from that of Mr. or Ms. Average. We are equally tolerant of the reticent recluse who dares not to place himself at variance with any man, woman, group or idea, however alien to his principle; they may be. Which raises the question, "Is any one of us, burdened as we are with our own, individual idiosyncrasies, qualified at all to define 'normalcy'?"

During his short lifetime, and in the sad circumstances surrounding his death, Infant Doe has contributed immensely toward the arousal of public consciousness of the somewhat strained nature of our mercy.

There is hope that tomorrow's Infant Doe will be treated more humanely than his tiny predecessor. A recently enacted law in Indiana ensures the handicapped child will receive the same considerations as his non-handicapped brother. Many of us will vigorously applaud such an enactment.

ASIDE FROM the legal aspects of this issue, many groups across the nation are working to enhance the lot of our handicapped. One such organization, The Healing Community of White Plains, N.Y., under the directorship of Dr. (Rev.) Harold H. Wilke, has proposed that 1983 be designated "The Religious Year of the Handicapped." That proposal has been endorsed by all the major churches of these United States, including the Roman Catholic Church, although it has not, to date, been given government approval.

Dr. Wilke would like to implement, at a

diocesan level, programs to foster congregational concern for the physical and emotional needs of our handicapped, so that they "could be received into fullest church and community life."

While I pray for the success of such endeavors, I am also mindful of the enormous strides that medical technology has taken in the area of correcting some of the misfortunes of Nature.

As a parent anticipating the arrival of my eighth child, I am comforted by the knowledge that such procedures as in utero surgery and replacement therapy will be available to counter some of the fetal problems detected during infanticipation.

While optimistic for my child's healthy future, I strive to guard against becoming blinded to the reality that there are some children to whom medical science can offer no assistance. Our irreversibly innocent...

DISTANCE AND my parents' commitments prevented my meeting Eddie Kirwan until I was about eight years old. During the planning of that meeting of the Dublin Tynans, the Mountrath Tynans and the Carlow Kirwans, no indication was given that Eddie differed from any of my other cousins.

I commend my family for allowing me the freedom to greet him with a child's natural tolerance—to have done otherwise would have been a negation of my Christian upbringing and a dreadful injustice to Eddie.

Our journey to Carlow was shortened by all the sights of a typical Irish July; hay was being made, turf was being cut, fields were lush and our road had many a turning. Villages, small towns and large towns, they came and went, punctuating our travel with waves from cottage doorways and quizzical glances from busy farmwives. Then we reached our destination, the Lodge of Mount St. Joseph Monastery, on the rural side of the city of Tullow.

The rural serenity of that residence of prayerful men, separated from the tiny lodge by fields and gardens and carefully-clipped

hedges, did not, despite such loveliness, adequately prepare me for the most beautiful smile I have ever received.

It was a smile that was lovingly placed upon Eddie Kirwan's face long before he came into this world, designed, I feel sure, with the purpose of bringing Heaven a little closer to this oft-sorrowing universe. That is certainly the effect it had on one small girl.

Advocates of parental freedom to decide the fate of handicapped children might question the quality of Eddie's life there by the monastery gates, for productivity and achievement have become the yardsticks by which human living is measured.

How terribly, terribly sad, for such thinking leaves no room for the Eddie Kirwans of this world, and serves only to deny the wisdom of a Creator who gave life, and limitations, to each one of us.

When I consider myself, striving for wakefulness at 3 a.m. to follow a writer's dream, and contemplate Eddie, at peace in his nirvana, blissful in the friendship of the St. Joseph monks, I wonder which one of us is the more limited? Life by those monastery gates may very well encompass "the things of which dreams are made."

The human inclination to facilitate convenience has resulted in the frequent use of the word "burden" in describing the status of the handicapped in family and community life. A glance inside the Lodge would confirm that the weight of a burden is directly related to the degree of willingness with which it is accepted.

Eddie's sister, Bridget, his guardian, would be surprised to learn that the gentle innocent she cherishes and protects would be considered an encumbrance by some. Perhaps she is blessed with a greater acceptance of the imperfections of human life than most of us, for the phrases, "I wish" and "If only," those oral exercises in futility, have no place in her vocabulary. And perchance she possesses the ability to look beyond that beautiful smile to the image and likeness in which Eddie was made.

How very well we adjust to our near-

sightedness, fatness, thinness, dullness of wit and lack of common sense, but we shrink from the thought of God-made innocence.

It was that innocence, embodied in a perfect smile that highlighted a July day long ago, that has brought joy and comfort to me many times since. Along with other cherished memories, that smile accompanied me when youth, and a thirst for adventure, found me, alone and barely solvent, on a train somewhere in France, or searching for my future in the heart of Spain.

John Henry Cardinal Newman might have referred to an Eddie Kirwan when he wrote:

"And with the morn those Angel faces smile,

That I have loved long since and lost awhile."

Someday, when it's over, the Infant Doe of my family will take all of his beauty and goodness on Home to his Father.

That I could give to my Creator just half so generously!

Change is sought in Parliament

DURBAN, South Africa (NC)—Archbishop Denis Hurley of Durban, South Africa, president of the Southern African Catholic Bishops' Conference, has criticized a proposed constitutional change which would allow Indians and coloreds (people of mixed race), but not blacks, in the South African Parliament. The proposal would provide segregated houses of Parliament for the whites, Indians and coloreds. Archbishop Hurley said he believed the only just system for South Africa would be a "one man, one vote" majority rule. He also said the proposed change was an attempt to get the world to believe the country is moving away from apartheid, the system of strict racial segregation established by South Africa's white-minority government.

New center serves abused children

by SUSAN MICENSKI

"How does this place help keep something negative from happening?" asked Dr. Ray Helfer, a noted pediatrician who teaches at the College of Human Medicine at Michigan State University and who addressed the crowd at the grand opening of the Family Support Center Friday, April 29. A not-for-profit agency founded in 1980 in Indianapolis, the Center provides services related to abused and neglected children from birth to age 18.

"What are we trying to enhance here?" the pediatrician asked. "We are trying to enhance a parent-child interaction. It could be in terms of father-child, mother-child, or father-mother. Before something positive can happen, though, one must first understand children reared in an abusive and/or neglected environment."

According to Helfer, a child brought up in an abused or neglected manner has a limited

capability to plan ahead, and to delay gratification. He cited several examples, one of which dealt with a three-year-old being offered a stick of gum immediately, or told he could have a whole pack on Sunday. "But," explained Helfer, "what is Sunday? Will you be around on Sunday to give that child the gum?"

The point this pediatrician was trying to make was that it takes a lot of trust and a certain basic cognitive knowledge to make a decision such as the one about the gum. Children from any environment would have trouble deciding what to do. A child from an abused environment, however, often learns that "everyday is built like every other day, and if something is offered, he better grab it," declared Dr. Helfer. "A serious developmental deficiency is present."

This problem is not something a person will outgrow. "Adults wondering why their check on Tuesday is gone by Friday carried this deficiency into their adulthood," stated Helfer.

In returning to the subject of the center, Helfer stressed the importance of having such a place. "Most government support goes to centers with 'after the fact' services." But why should a parent have to hurt a child before he is eligible for a service? This place has the potential of putting some good prevention measures on the map."

The Family Support Center would benefit both parents and children. "You've got to have time for rest and relaxation," stated Helfer. "By having parents make reservations to drop their children off here, it can get them through the next five days or two weeks, or whatever

length of time in between. It also provides a method for them to plan ahead and delay gratification."

Children would enjoy the center, too. It is a clean, comfortable place that would be free of problems they face at home. "They would also have a chance to make friends with other children coming to the center," explained Helfer.

"This is the type of service that's to be taken advantage of," stated the Michigan State teacher. Of course, he wanted those present to know that the staff of the center should not feel taken advantage of. "They (the staff) should develop a philosophy that families that are in stress with their children don't have to do something terrible to them in order to come in."

According to the Family Support Center, an available crisis care facility is one of the most effective ways of preventing parents from injuring their children and for breaking the cycle of abuse and neglect. When parents separate themselves from their children, they have a better chance to get control of their lives. A brief break from their responsibilities while children receive complete care is often a simple solution to a temporary crisis. Crisis intervention has proven to be cost efficient, cost beneficial and cost effective.

Helfer closed his speech with a further discussion of the center staff. "The more the staff learns about child development, the easier it will be to understand how these children are jeopardized in the homes where



Dr. Ray Helfer

they reside." He stated that the staff has an important job of re-educating children in regard to sensory stimulation. "Normally, children learn how their home smells, looks, hears, feels, etc. They associate these sensory stimulations with being safe. A child from an abused home, however, will not have the same feelings. A certain smell to him could cause feelings of fear. Even if a child is not being subjected to some type of abuse upon returning home, the sensory stimulations alone can cause him to hurt."

Persons wishing more information about the Family Support Center, located at 1575 Northwestern Ave., can call the facility at 317-634-9050.

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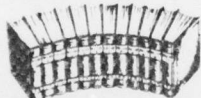
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TO THE EDITOR

Alumni club is seen as discrimination

The April 15 issue told of a Catholic Alumni Club Singles Day. I am very sorry for these educated people who exclude people from a club based on the fact they have less education. This is just a way of discriminating against the poor.

I have heard that college graduates have more in common. But all Christians have something in common—they certainly should have. Jesus' ministry was much more to the uneducated—his apostles were mostly common men—fishermen. Most of them would be excluded from the Catholic Alumni Club as would Jesus himself. That is what is wrong with the Catholic Church today—we talk about love but too often Jesus is excluded.

We spend a great deal of money on education and we exclude the poor, the black people (most of whom until the last 15 years could not get a college education). I heard someone say once Jesus would fly in a plane if He came back today. I do not believe this—I think he would ride a bus for Jesus loved the poor.

I will pray for these people every day. Loving Jesus should be more of a criterion for joining a Catholic club than lack of a formal education. You don't need a degree to love Jesus.

Shirley Ann Lerner

New Albany

Closing the gaps in Sacred Heart's history

I realize that only so much can be written and that space might be limited, but it was disappointing not to read just a little more of the history of the Sacred Heart Church of Terre Haute, in the article written by Fr. Widner.

The church just did not become in the past three or four years or with the parish renewal and the greeters. The fact is that approximately 59 years have passed since the Sacred Heart Church was established in 1924. It was the good ladies who labored annually with the suppers and bake sales. The good sisters, who over a period of better than 30 years administered with patience a good Catholic education to the children. It was the many parishioners who offered their financial support and services for the welfare of the church and school.

It was the good Fathers Eisenman, Holloran, Pfau, Moore, Kraka, Engbers, Richard, Bradley, McSweeney, Bennett and McCrisken who administered to the people of Sacred Heart Church, but it was Father James McBarron, under whose capable leadership of 33 years that the old church debt was paid, and

a new church was constructed and also paid for. These are the reasons why there is a Sacred Heart Church today.

Peter Moroz

Terre Haute

Gays need prayer

In regard to the Kennys' April 8 article titled "Replies Show Pain For Gays"—In Mark 7:6-8 Jesus reprimanded the disciples about forsaking the commandments of God to follow the traditions of men. God condemned the sin (Lev. 18:22, 20:13, Romans 1:20-32). He destroyed Sodom because of it. He is not going to deal lightly with those that accept it as a lifestyle.

I agree that they are hurting. It is because they know they are apart from God and that He does not and will not accept their behavior. But God loves them. Jesus loves them. By praising Him and getting to know His Word, they will overcome their afflictions. We need to help them, love them, and pray for them, but not excuse them.

Mrs. Ella Rosfeld

Metamora

CORNUCOPIA

Birth of baby brings sadness and joy

by JACK R. MILLER, JR.

Yes, its true good things do happen to those who wait.

Nicholas Raymond Miller was born at 1:08 p.m. on Saturday, April 9th, at Saint Anthony Hospital in Louisville, Kentucky. He weighed in at 8 lbs. and 13 oz. He is 21 inches long. Nicholas and his mother, Joan, are doing fine. Thanks to God.

This was the first time I had gone into the delivery room. It was truly an enriching experience to witness the miracle of birth. My only regret is that in years gone by I hadn't seen the birth of my other three children. The thing I'll always remember most is when Nicholas was in the process of being born he grasped Dr. Arnsperger's fingers and reached out to the world.

At that time I was bubbling with joy, but part of me was sad because I thought of how many babies don't get a chance to be born. How many babies don't get the chance to reach out to the world outside the womb? I think we all know the answer to that question. Far too many. One is far too many. How can people be so cruel? Abortion isn't the correct word. The correct word is murder.

Incidentally, Nicholas was named for his great-great-grandfather, Nicholas Miller, who came from Germany and started his family in America. His middle name, Raymond, is from his great-grandfather, Raymond Miller, who taught me to enjoy life for its simple pleasures. The name Raymond is also for his grandfather, Raymond Nolot, who is still a source of strength for our family.

As one can see, I'm a person who believes in tradition. However, one tradition that I hope and pray isn't carried on in Nicholas' generation is the tradition of murdering unborn babies.

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

Archbishop O'Meara's Schedule Week of May 8

MONDAY, May 9—Confirmation for the parishes of Holy Family, St. Andrew, St. Mary, Richmond, and St. Bridget, Liberty, to be held at Holy Family Parish, Richmond, Mass at 7 p.m. followed with a reception.

TUESDAY, May 10—Confirmation for the parishes of Sacred Heart, Jeffersonville, and St. Michael, Charlestown, to be held at Sacred Heart, Jeffersonville, Mass at 7 p.m. EDT with a reception following.

THURSDAY, May 12—Confirmation at St. Christopher Parish, Indianapolis, Mass at 7:30 p.m. with a reception following.

FRIDAY, May 13—Cathedral High School, Baccalaureate Mass, 9 a.m.

—Indiana State Convention of the Knights of Columbus, Mass at 6 p.m. followed with dinner, Hilton Hotel, Indianapolis.

SATURDAY, May 14—Indiana Catholic Conference Advisory Council meeting, Catholic Center, 10 a.m.

—Confirmation at Holy Rosary Parish, Seelyville, Mass at 2 p.m. followed with a reception.

—Confirmation for the parishes of Sacred Heart, Clinton, and St. Joseph, Universal, to be held at Sacred Heart Parish, Clinton, Mass at 6:15 p.m. followed with a reception.

check it out...

✓ **Oldenburg Franciscan Sister Mary** Xavier Grieshop recently received the National Catholic Business Education Association's annual Service Award at the group's convention in Washington, D.C. Now semi-retired, Sister Grieshop taught 18 years in Cincinnati and 20 years at St. Mary Academy and Seecina High School in Indianapolis.



✓ **St. Philip Neri Class of 1933** will celebrate its 50th Anniversary on June 11 with a 5:30 p.m. Mass at the church followed by dinner and a party in the school community rooms. Letters are being sent to class members whose addresses are known. Call Bob Sheehan 638-9139 or Rose (Hickey) Buehler 636-7048 for more information.

✓ **Young Actors Theatre** will produce "Alice in Wonderland" at 2 p.m. on May 14, 15, 21 and 22 at the Athenaeum, 415 E. Michigan. Members of the cast include: **Christine Hingten** and **Heather O'Key**, Immaculate Heart; **Lara O'Dell**, St. Matthew; **Janine Donkian**, Brebeuf; **Karl Kenzler**, Cathedral; and **Ramanda Gates**, St. Gabriel. Tickets at \$1.50 will be available at the door.

✓ **Holy Cross School Class of 1933** will hold a reunion on Saturday, June 18. Anyone having information on the following graduates who have not yet been located may call 353-1052 or 356-0875: **Helen Caldwell**, Mary O'Connell, **Delbert Williams**, or **P. Sinclair**.

✓ **Sister Hilda Godecker** will celebrate 75 years of profession as a Sister of St. Benedict on Sunday, May 29 at Convent Immaculate Conception in Ferdinand. Sister Hilda entered the convent on June 27, 1905 from St. John's parish in Starlight and pronounced her first vows on July 30, 1908. She served 40 years as a teacher on all levels and as an administrator and missionary. Father **Jeff Godecker**, great-nephew of Sister Hilda, will participate in the jubilee celebration whose principal celebrant will be Bishop **Francis R. Shea** of Evansville.

✓ **Evans Woollen**, architect for St. Thomas Aquinas Church and the Marian College library in Indianapolis, and the new monastery and library at St. Meinrad, has been named a Fellow of the American Institute of Architects. Woollen is president of Woollen, Molzan and Partners, Inc. He and another Indiana architect, **Patrick Horsbrugh**, a Notre Dame architecture professor, will be invested in AIA College of Fellows on May 22 in New Orleans.

✓ A voluntary program sponsored by the Mayor's office offers grocery and medicine shopping for handicapped or elderly persons living in the area bounded by West 16th St., I-465, West 79th St. and North Michigan Rd. Cost is \$2 above the price of the order. Call the Mayor's office 236-3600 for information.

✓ **Viktors Ziedonis** will conduct the free third annual Indianapolis Sinfonietta concert at St. Rita's Church, 19th and Martindale, on Sunday, May 8 at 4 p.m. **Rod Ludwig** and the Trinitones Choir directed by **Margaret Bollinger** will be featured in a program of classical music.

✓ High school juniors and seniors and college students are invited to participate in the Indianapolis Shakespeare Festival Summer

Apprentice Workshop. All aspects of theatre production will be covered, and college credit may be obtained through Marian College. For more information call 637-1833 or contact **David Edgcombe** at Marian College 924-3291, ext. 268.

✓ **St. Agnes Academy Class of 1958** will hold its 25 Year Reunion on Saturday, June 11 at the home of **Mary Lou Lysaght Klein**. Anyone knowing the addresses of the following missing classmates, please call **Mary Anne Kondrath Rupp** at 849-2223: **Cathy Blackwell Carroll**, **Joan Crosby Grande**, or **Stephanie McClure**.

✓ The Vocations Office will sponsor an evening for college age or older **Men and Women Considering Priesthood and Religious Life** on Tuesday, May 10 from 7 to 9 p.m. in the Youth Center next to Holy Rosary Church. For more information call 236-1490.

✓ **Benedictine Fathers Gavin Barnes** and **Nicholas Taylor** are directing the St. Meinrad College production of **Robert Louis Stevenson's "Treasure Island"** on Saturday, May 7 and Sunday, May 8 at 2 p.m. CDT in St. Bede Theater on campus. Tickets at \$2 for adults, (See CHECK IT OUT on page 17)

Directory and Yearbook



Catholic Archdiocese of Indianapolis

The Official Archdiocesan Directory and Yearbook contains pertinent information about the parishes, schools, priests, sisters, Catholic agencies and institutions in the 39-county Archdiocese of Indianapolis. Over 200 pages of everything from telephone numbers and parish contact people to Mass schedules and priest's biographies.

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FAMILY TALK

Marriage reaches 'dry spell'

by Dr. JAMES and MARY KENNY

Dear Mary: For 10 years or more my marriage has been in a dry spell. My husband believes marriage is sex. It's criticism on everything you can mention: food, shopping, cleaning, cooking, washing, etc.

I went to a priest for counseling and a doctor for my nerves and a mental health clinic for my head. I go to Mass every Sunday and believe me I pray as I never prayed before.

Right now I work part time and am feeling fine physically and mentally, but if the day ever comes that I can walk out, I will do it. However, I still have two children at home.

My parents and in-laws were poor people, but never were unkind or insulting to others in company or among friends. I'm 42 and my husband is 45. Now that our children are older we should be enjoying each other, but we are not. Piece by piece my husband destroyed my love for him by his constant degrading and fault-finding, and yet he doesn't even appear to realize it.

Answer: Mutual support is the lifeblood of

most marriages. In your case it seems to be totally lacking.

However, a marriage that runs on mutual sharing and support, while highly rewarding and desirable, is not the only style of marriage.

In our book "When Your Marriage Goes Stale" (Abbey Press, 1979), we describe three styles of marriage. We've mentioned these briefly before, but we think they are worth repeating. Most marriages have elements of all three styles. Some emphasize one.

The first style is individual fulfillment. The couple shares the same roof, but most of their activities and satisfactions come from outside the marriage. You allude to this style when you mention working part time and feeling fine. As your children need less of your time, you can find further satisfaction by discovering what you want to do with your life and, within normal limits, doing it.

The second style of marriage is mutual development. This is where you feel such an acute lack. Like all human beings your husband too wants to share and communicate. He is at an age when many men suffer midlife crisis. Perhaps he seeks communication and

support through sex (a normal expectation in marriage) and, not being satisfied, takes out his frustrations in verbal abuse. Verbal abuse only worsens the sexual relationship.

After 10 years I doubt you can break this destructive cycle without counseling and a desire to change by both partners. If you can achieve such a change, wonderful. If not, examine the other styles of marriage.

The third style of marriage is the common task. Together the partners are engaged in something bigger than their personal day-to-

day joys and hurts. Raising children is the most familiar common task in marriage.

You allude to this style when you say that you cannot leave because you have children at home. Running a business or supporting community and political causes are other examples of common tasks. Possibly you and your husband share or could develop such a binding mutual task.

There are many styles of marriage. Not all marriages that lack mutual fulfillment are failures. Apparently for you, individual fulfillment within marriage (style one) is the most promising. Rather than dwelling on the mutual support which you lack, try to develop a common task with your husband or to develop yourself as an individual.

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

Couple-to-couple approach helps promote NFP

by NONA AGUILAR

Many reluctant husbands have become more open to considering Natural Family Planning after a unique learning experience: they heard another married couple explain exactly how the methods have worked for them.

This couple-to-couple learning approach has many advantages. The obvious one, of course, is its potential for helping a man understand that family planning can be a mutual responsibility. Since most of the effective contraceptive technologies currently available are female-oriented, it's not surprising that many men have unconsciously accepted the notion that the whole family planning responsibility is—and should be—the woman's.

Seeing another man actively, and quite publicly, sharing the family planning responsibility with his wife is a sound first step in changing this misperception. Indeed, many couples have told me that a crucial factor in the husband's willingness to at least try the new methods was the man's first awareness that the responsibility could be—and probably should be—a joint one.

There is an additional advantage to learning from another couple: the fact that Natural Family Planning works becomes concrete. As a doubtful husband listens to and hears what another husband has to say about the high reliability of the new methods, his own doubts and concerns can't help but begin to melt.

Still, many wives who have persuaded their husbands to attend a presentation made by a teaching couple have felt disappointed because their husbands remained unwilling to abandon contraception. The husband may have felt surer that the method would work after the presentation, but he still resisted a change.

derstandable, it is also understandable why a husband is not ready to make the change. After all, abandonment of contraception in favor of natural methods does demand a change in sexual behavior.

To be blunt: the idea of abstinence makes many men pause.

Of course, even this difficulty is only a perceived difficulty. Once couples adjust to abstinence, most report advantages: it banishes sexual boredom, relieves performance pressure and even helps men overcome certain sexual problems (premature ejaculation and impotence in particular).

But these advantages—and there are many others—are really discovered advantages. In other words, the couple must experience the abstinence before beginning to appreciate what it can offer them. So, while it is disappointing, we must understand that initial reluctance is natural. Your difficulty as a wife will be to remain patient.

Indeed, during the period that you work to change your husband's attitude—so that he may eventually become a true partner in sharing the family planning responsibility with you—you must continue to do two things: continue loving him; continue praying for him.

Certainly, you must let your husband know that taking contraceptives out of your intimate life means a great deal to you. But if you continue to love him a great deal—and pray for him constantly—more likely than not he will eventually become willing to show you that he loves you enough to try the methods, even if only for a short time.

And you may be surprised: that a short trial may last forever. Many couples can testify to that.

(For more information about Natural Family Planning, contact Mrs. Valerie Dillon at the Archdiocesan Family Life Office, 317-236-1595. Nona Aguilar is the author of "No-Pill, No-Risk: Birth Control" which 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 U.P.S. delivery. Mastercard/Visa phone toll free 1-800-421-4260.)

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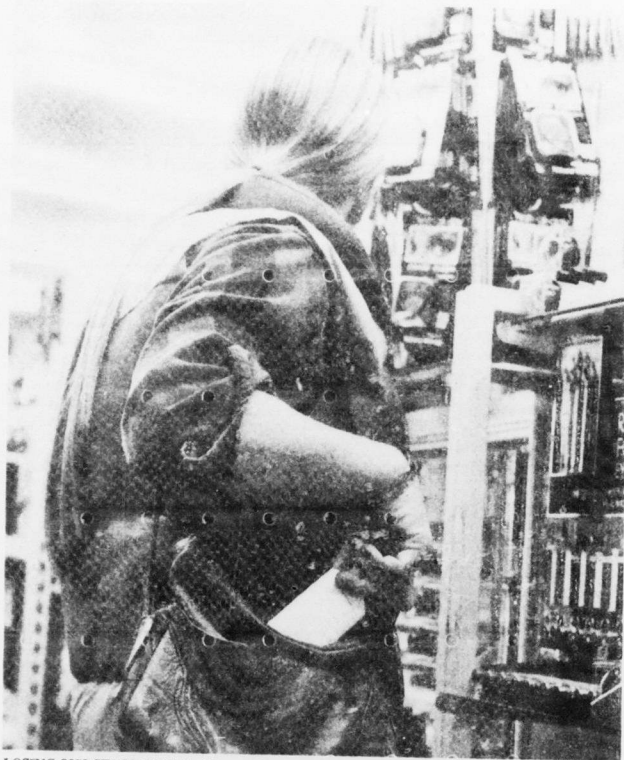
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Pathways of the Spirit



LOSING OUR SENSE OF SIN—A teen-age girl picks up a bottle of lotion, worth a little over a dollar, and slips it into her bag when no one is looking. Perhaps she is thinking, "Everybody does it," or "Their prices are too high anyway" or "One bottle will never be missed." Many people today seem to have lost a sense of sin. As one high school student put it, "They fool themselves into believing that what they've done isn't really serious or doesn't really matter. Thus the reality of sin is ignored." (NC photo by Dwight Cendrowski)

Have we lost sense of what is sin?

by Fr. JAMES A. BLACK

Do you believe in sin? Is sin real or is the concept outmoded?

Many people seem to make moral decisions according to the criterion, "Everybody's doing it." If everybody is doing it, is it OK? Or have we simply lost our sense of sin?

There are several possible explanations for the way today's people perceive sin. Interestingly enough, most of those explanations tend to assume sin's reality.

"We're hearing things from both sides," explained Jim Steinbrecher, a high school student in Nashville, Tenn. "We've been brought up according to one set of standards. But our surroundings offer an entirely different set of values."

Steinbrecher suggested that television was one factor in the perception of sin today. "We frequently see situations presented in which moral decisions are treated lightly and this is sometimes reflected in the way people live," he said. "People don't seem to see any actions as wrong in themselves."

Stefanie Cunningham, another high school student, claims that people often rationalize their actions. "They fool themselves into believing that what they've done isn't really serious or doesn't really matter," she said.

When pressed, most people would admit sin

is a reality in their lives. If so, maybe it's not so much that people are changing their perception of sin but rather that they are simply ignoring its presence in their lives.

The sacrament of penance is the normal means by which sin is forgiven. And it's also a means of discovering the very reality of sin—and goodness—in our life. Penance provides a forum for reflection and self-examination.

Some Catholics fear the sacrament of penance. And they may even minimize their sins or rationalize them away. After all, if sin can be ignored, there's no need to receive the sacrament of penance.

When was the last time you went to confession? People offer any number of reasons for not going. Here are some of the more common objections I've heard with a brief reply for each.

1. "I don't go to confession because it's too embarrassing."

But, embarrassment isn't the worst thing in the world. And maybe we ought to be embarrassed by some things we do! If we make a greater conscious effort to grow in Christ, the reality of sin will become less a part of our lives and we won't be so embarrassed.

2. "The priest might know who I am."

So? You're a human being struggling to overcome your sinfulness. What's wrong with that?

Personal sins arise from sin of the world

Examples of original sin are found in events around us

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

What first comes to mind when you think of sin? A preacher's words against it? Some of your own actions? Your last confession?

I want to ask you to think for a moment of sin in the singular—not sins, but sin. The very early Christians often spoke of sin this way. Why?

Following an ancient Christian tradition, when we recite the Gloria of the Mass we say of Christ, "You take away the sin of the world." There is a difference between the sin of the world and our own personal sins. Our sins, in the plural, are our own personal actions. And bad actions can be judged.

But the sin of the world is not an action. It is a wound in our human nature. And wounds are meant to be healed.

So in this article I want to spend some time looking at sin not in terms of actions to be judged, but in terms of that wound that needs to be healed.

In our Catholic tradition the sin of the world also goes by another name. Theologians call it original sin, because it is the origin, the source, of our individual wrongdoing. It is the wound that gives rise to our own sins.

It is important to understand this wound. But what does the wound look like? Let me give an example.

I was traveling in Latin America, delivering funds to a mission. It was raining and miserable. As my group approached the village that was the goal of the journey, we came upon an especially desperate-looking collection of dripping and soggy shacks made of cardboard, sticks and old plastic bags.

Within the shacks, shivering families huddled together in the cold and mud. I looked at them, but the face of real, human poverty was more than I could abide. I turned away.

In my turning away we can see the sin of the world as it is written in one man's being. I was not abandoning them. To the contrary, I was bringing them the means to have better housing and health care. My actions were good.

But I could not look their poverty in the face. Their condition, because of my own fears, made me see them not as other people just like myself except for their economic situation, but as frightening or fearful. And that is the sin of the world, or original sin, as it is in us.

Bishops have pointed out that another example of original sin can be found in an economic system that would allow people to live in such misery. The bishops speak of helping to heal this wound by healing the lives of suffering people.

The church teaches that God became human in the person of Jesus of Nazareth to free us from sin. Great theologians, like St. Thomas Aquinas, point out that first and foremost this means freedom from original sin or the sin of the world.

Original sin is not a wrong action as much as a wound in need of healing. Being freed from original sin means having this wound healed. For this reason we can speak of the Christian life as a life of healing.

We baptize small children at the very beginning of their lives not because they have done anything wrong but because, like us, they share in the wound that is part of being human. The lifelong process of healing begins with this baptism. We recognize, by our presence as baptismal witnesses, that as children grow up they will need our help to cope with the fears and weakness that are part of being human.

For as we all know, once we grow up we can allow that wound within to lead us to wrong actions—our sins in the plural. Then we need to have our sins forgiven. For this we turn to the sacrament of penance.

But the sacrament of penance does not stop at forgiving our individual sins. It goes deeper. It also touches the root of sin in us, original sin. Like all the sacraments, penance applies a moment of healing to that wound.

For all of the Christian life is a process of healing the wound of original sin, the sin of the world.

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Resources

"What Puzzled Parents Can Do About Kids and Confession," by Francis Nichols. March 1983. U.S. Catholic magazine. 221 W. Madison St., Chicago, Ill. 60606. Single issue, \$1.25. The author talks about his experiences with the sacrament and his three children.

"A Romantic Tale from Antiquity," by Father Martin Weiler, O.F.M. March 1983 issue of Marriage and Family Living magazine. Abbey Press, St. Meinrad, Ind. 47577. Single copy, \$1.25. The author explains some of the significance of the Book of Tobit in the Old Testament.

Exiles in Babylon see their plight as divine punishment

by Fr. JOHN CASTELOT

Ezekiel's fellow exiles were in the habit of quoting a proverb which expressed their cynicism and pessimism: "Fathers have eaten green grapes, thus their children's teeth are on edge." (Chapter 18:2)

They saw their sad plight as a divine punishment for the sins of their forefathers and they considered themselves more or less innocent victims caught in a trap from which there was no escape.

While there was an element of truth in this, Ezekiel hammered home the truth that

ultimately each individual is responsible for his own actions and for the consequences of those actions. While their sorry situation was the result of their fathers' and their own sins, it was not an irrevocable sentence of unending doom.

Each person could do something to bring about better days. The Israelites could contribute to the rebirth of a new, chastened people of God by accepting the penance and profiting from it to become a better people, more truly faithful to God.

This note of hope is the dominant one running through most of the rest of the book and

Ezekiel develops the theme in a variety of ways.

One of the most striking is the vision of the dry bones. The situation of the exiles may seem as hopeless as that of bleached and broken skeletons littering a desert. But in his vision the prophet sees these bones fitted together, clothed with flesh and endowed with new life.

Nothing is impossible to God; his people will revive. It was Ezekiel's grand privilege to announce this resurrection and to contribute to its realization.

The period of the Babylonian exile was one of real transition for the people. Their old traditions remained intact, of course, but underwent a vigorous development and took on a new coloring.

It was a new Israel which eventually emerged from captivity. Before the exile the descendants of Abraham were known as Hebrews and Israelites; after the exile they are Jews.

This is merely a change of name, it is true. But it reflects much more profound changes. Before the exile, and especially before the fall of Samaria in 722 B.C. and the dispersal of the 10 tribes which made up the northern kingdom, the Israelites were a people made up of several tribes.

Now all that remains, for all practical

purposes, is the southern tribe of Judah. Hence the religion, their way of life, is now called Judaism and the people are called Jews.

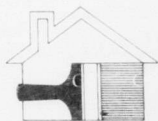
Since Ezekiel was the most influential individual involved in this transition, he has often been called the father of Judaism. He has a right to this distinction on several counts. Just the fact that he contributed so mightily to keeping the people together as a distinct national and religious unit when so many forces were at work to pull them apart—that alone would justify giving him this title.

But his influence was by no means limited to the direct impact he had on his own generation. Ezekiel took the materials of Israel's old traditions and reworked them, giving them a new direction, a new meaning.

His teachings—on the transcendent oneness and holiness of God, on the personal, moral responsibility of each individual human being, on Israel as a religious community and a church, rather than a nation—exerted a profound influence on subsequent Jewish thinking and writing.

In fact, the exact extent of Ezekiel's influence defies human measurement. It was varied, powerful and far-reaching. His many disciples saw to that.

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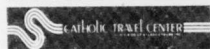
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THE QUESTION BOX Is handshake needed?

Sign of peace shows our unity with others

by Msgr. R.T. BOSLER

Q The handshake at Mass does nothing to make me feel more friendly to the people around me. I have come to dread all varieties: the vise-grip handshake, the limp handshake, the wet, clammy handshake, the sneezer's-cougher's handshake. Isn't it unsanitary to receive the host in your hands after all this exposure to germs? And you can't escape it. One can't refuse a proffered hand, can one?

A My goodness, you do have your problems.

What do you do at a wedding reception after you have shaken the germ-filled hands of the wedding party and a fair number of guests?

Must you visit the washroom before you dare sample the cookies and finger sandwiches?

I'm not poking fun at you—just trying to help you and several others who have written to me about the same problem. In fact, the question as it reads is a combination from two letters.

Why is it that it is only during Mass you find handshaking a disagreeable experience? Could there be an underlying cause you don't want to admit?

You still don't like the changes in the Mass? You don't want to be disturbed in your prayers before communion?

That's understandable. Many old-timers and some not-so-old-timers still prefer to "attend" Mass, to prayerfully watch the priest praise God in their name.

They find it hard to participate, to recognize that the Mass is an expression of unity, a forming of greater unity, and the

experience of community with Christ and one another in the worship of the Father.

If this is not your problem, forgive me. It is certainly somebody's.

Q At some Masses the celebrant changes the wordings of certain passages. For example, instead of the customary "Pray brethren that our sacrifices may be acceptable . . ." some priests make up their own words. Why do so many priests interpolate their own comments and change words?

A Instructions for the priest on how to lead the liturgy encourage a certain amount of liberty.

In the sacramentary, or altar book, the celebrant is invited to give three admonitions, or brief introductions—at the beginning of the Mass, before the scriptural readings and before the eucharistic prayer.

It is also suggested that he bring the liturgy to a conclusion in his own words before dismissal.

The sacramentary contains a variety of introductions to the penitential rite and to the Lord's Prayer. However, a special letter to the bishops of the world from the Roman Congregation for Divine Worship in 1973 stated that these admonitions need not be delivered word for word.

This letter from Rome urged priests to make use of the many options and the considerable freedom offered by the sacramentary to adapt the Mass to the needs of local congregations.

Some priests have a natural talent for this. Others find it helpful to seek the cooperation of a parish liturgical committee on preparing introductions and admonitions.

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

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color me



Tobiah is guided in journey by the angel Raphael

by JANAAN MANTERNACH

Tobiah was a handsome young man. He lived with his parents and loved them very much. Tobiah and his family were poor. His father, Tobit, was blind.

One day Tobiah was asked by his father to go on a long journey to get some money of his from a friend.

"Find a man you can trust who knows the way to Media," Tobit told his son.

Tobiah left his father and met a man standing near their house. Though Tobiah did not know it, the man was the angel Raphael, one of God's special guides and protectors.

"I've been to Media many times," Raphael told Tobiah. "I'd be happy to go with you."

Tobiah brought Raphael to his father. Tobit believed Raphael would be a good guide for his son. He told Raphael, "I will pay your wages and expenses when you return."

So Tobiah set off with Raphael. Tobiah's dog went with them.

That night they camped beside the Tigris River. Tobiah went down into the water to wash his feet. Suddenly a large fish jumped out of the water. Tobiah jumped back, afraid the fish would bite his foot. "Grab that fish," Raphael shouted. "Don't let it get away!"

Tobiah held onto the fish and pulled it up on the shore. He and Raphael cleaned the fish and broiled it for dinner.

"The heart and liver and gall of this kind of fish make good medicines," Raphael told Tobiah. "Keep them with you as we travel."

"What kind of medicines are the heart, liver and gall of a fish?" Tobiah asked. "Burning the heart and liver drives off evil spirits," Raphael answered. "The gall, rubbed on the eyes, can cure blindness."

The two traveled on until they came to Media. Raphael led Tobiah to the home of a close relative, Raguel. This relative welcomed the two travelers and introduced them to his family. Raguel had a beautiful daughter, Sarah.

Tobiah fell in love with Sarah and wanted to marry her. Sarah wanted to marry Tobiah but she was troubled by an evil spirit. Tobiah took the heart and liver of the fish and burned them in the fireplace. The smoke and smell cured Sarah of her troubled spirit. The two were then married.

The wedding was a great celebration. At the wedding party Tobiah met the man who had his father's money. The man gave Tobiah the money to take back to his father.

The wedding party lasted for two weeks and Tobiah and Sarah were very happy. But Tobiah knew his parents by now were worried about him. So he and Sarah left Raguel's home. Raphael guided them back to Tobit's house in Nineveh.

His parents welcomed Tobiah back home. They took Sarah into their family.

Tobiah took the gall of the big fish and rubbed it on his father's eyes. After a few moments the heavy cataracts fell from Tobit's eyes. He could see again. Tobit praised God for giving him back his eyesight.

Tobit called Raphael to him and offered to pay him. But Raphael said, "I have something to tell you. I am Raphael, one of the seven angels who serve the Lord. He sent me to guide your son to heal you and Sarah. Do not be afraid. Thank God every day."

Tobiah joined his father in giving thanks to the Lord.

Part I: Let's Talk

Activity: Teach your children the Guardian Angel prayer:

Angel of God, my guardian dear
To whom his love commits me here
Ever this day be at my side
To watch and care, to rule and guide.

Questions: Who was the trusted messenger guiding Tobiah to Media? What unusual event concerning a fish happened to Tobiah? How did Tobiah use the fish? How did Tobiah's trip help his father, Tobit?

Part II: Parent and Teacher Notes

Story Background: The story told in the Book of Tobit is meant as a colorful reminder that God is with us to guide and to help and to heal us. The book intends to stimulate us to trust God. The story reflects the Jewish people's interest in angels, a common theme at the time the book was written around 200 B.C.

The Bible and Us: Do you believe God is with you as a guide along life's journey? Tobiah's story tells of a young man on a journey with an angel as a guide. Who are some of the special guides in your life?

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The Word

MAY 8, 1983
Sixth Sunday of Easter (C)
Acts 15:1-2, 22-29
Revelation 21:10-14, 22-23
John 14:23-29

by PAUL KARNOWSKI

Peace. We don't talk about it much anymore—at least compared with the late sixties and early seventies. In those days peace was the password and on everyone's lips. The peace sign—resembling the World War II victory sign—was a common hand gesture. Peace medallions practically grew on turtle-neck sweaters. Even the president of the United States got in on the act. He was for peace, he said, but peace with honor.

But for all the talk, for all the protest songs that were sung, for all the posters that were tacked about town, peace never came. The end of the Vietnamese war was not honorable nor did it bring peace to southeastern Asia. The peaceniks moved to suburbia and began raising 2.4 children. The peace movement was buried and left to rest in peace. The movement died because it had too much width and not enough depth.

In today's third reading from the gospel of John, Jesus talks about peace. "Peace is my

farewell to you," He tells His disciples, "my peace is my gift to you: I do not give it to you as the world gives peace." And indeed, He doesn't. The peace Jesus offers his disciples—and us—is a harmony with God, a connection with the spiritual reality of the universe. The peace of Christ is Christ Himself.

Notice that the Lord does not offer an end to conflict, struggle, or war. Even He was not exempt from the effects of those things when He walked on earth. Instead He gives a peace that enables us to deal with the chaos in our lives, a harmony in the midst of discord. His peace is found deep within our hearts in a sort of underground reservoir that will never dry up.

And yet, the peace we find in Christ is more than a means of personal survival. It is a resource that yearns to be shared. Unlike the peace which the world offers, the wider we share the peace of Christ, the deeper it becomes. It is a movement which shall never die.

Discussion points and questions

1. Do you ever think of the sacrament of penance as a healing event in your life?
2. Do you feel that people today think about sin less than people once did? If so, why is that the case in your opinion?
3. Do any of the items in Father James Black's list strike home for you? For example, have you ever thought, "I don't want to go to penance because the priest will find out how long it has been since I last went?"
4. After reading Father David

O'Rourke's article, what do think is meant by the creed in the Mass when it speaks of the "sin of the world"?

5. What does Father O'Rourke give as an example of original sin's impact?

6. Some people think of the sacrament of reconciliation as an opportunity to meet with a spiritual guide and to discuss personal growth. Have you ever thought of it that way? How could you find a spiritual guide in your own community? Who could tell you of such a priest?

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St. Jude Parish

Spencer, Indiana

Fr. Samuel Curry, pastor

by JIM JACHIMIAK

Although the population of St. Jude Parish in Spencer is stable at 129, the parish serves more than 5,000 tourists every year.

Benten Pittman notes that St. Jude, the only Catholic church in Owen County, plays host to visitors to McCormick's Creek State Park and other parks in the area. Because of increased attendance, a second Sunday Mass is added each weekend from April until Christmas.

The parish has no permanent church, so a chapel, offices, parish hall and residence are located in a home purchased by the archdiocese in 1961.

In that year, the Oblates of Mary Immaculate established the parish and Oblate Father Joseph J. Pucci became administrator. Until the appointment of Father Samuel Curry as pastor in 1976, each administrator lived at Indiana University in Bloomington and studied at St. Jude.

"Spencer used to be very anti-Catholic," says Henry Persyn. "There was a lot of animosity at first but it has completely turned around. You can walk down the street now without wearing a protective vest."

Father Joseph Miller, a priest of the Archdiocese of Louisville who was administrator from 1939 to 1976, is largely responsible. "He really broke the ice as far as Spencer is concerned," says Jere Persyn.

Henry Persyn adds that "Father Miller had a lot of friends in Louisville" who offered him financial support, so he turned his salary over to the parish. St. Jude also received interest from bonds which were held by Father Miller.

"WHEN HE LEFT, he took the bonds with him," Persyn says, "but I don't blame him for that."

Persyn adds that "some benefactors

donated large sums of money to the parish" for renovation of the parish center and other projects.

Because of the size of the parish, "donations from outsiders" have been important, says Martha Bell. "It's things like that that keep us going."

Despite its size, the parish supports itself and the needy in the community, Father Curry says. "I think the people here are very kind and generous and sincere. The parish could not hold together if this were not true."

"Anybody in this town who really needs something, if we hear about it, Father gives them whatever they need," Mrs. Bell says.

Freda Jelase, manager of the parish clothing room, notes that "anybody who needs clothing can come and take what they want."

The clothing room is open to Catholics and non-Catholics. "We even get things from people who don't belong to the parish," Mrs. Bell points out.

St. Jude is also part of a food pantry, which all Owen County churches have been invited to join, and provides storage space for the project.

"ALL OF THAT makes the point that the Catholics are being accepted now in Owen County," Pittman declares. "And how better can you serve the poor?"

"Ecumenism is a big factor," Father Curry notes. "The parish is involved in many ecumenical activities that promote communication between the Protestant bodies and the Catholic church."

He serves on the board of directors of Christian Fellowship, a local men's group. "The first time they met at St. Jude it was the largest turnout ever for any activity here," he says.



During Lent the local ministerial association participated in the Way of the Cross. "We had a number of Protestant bodies which co-celebrated," Father Curry says.

The parish participates in ecumenical dialogues with other churches in the community, and local ministers have enrolled in Father Curry's comparative religions course on Protestant-Catholic relations. "Regardless of religious affiliation," Father Curry says, "anyone can be included in our educational system."

Rosanne Cordell, coordinator of religious education, explains that Father Curry coordinated the program until 1980, when a board of education was formed. The program involves 31 children and eight adults.

Because of the parish size, three grades are grouped together in each class. "So we have to adapt our programs to those kind of groupings. They are individualized programs," Mrs. Cordell points out.

She adds that the program receives "better than 95 percent attendance over the whole year." Because some parishioners live as far

as 35 miles from Spencer, no classes are held during the winter.

Travel is an inconvenience for many parishioners. Father Curry notes that they invest "not only an extraordinary amount of time" in parish activities, but also an "enormous number of miles traveling to and from the parish center."

The parish council, organized in 1973, oversees parish activities. "They just all work real hard," says its president, Mrs. Bell.

John J. Leffler says, "One of the reasons I got on the council is that I wanted to see how it works." When there is work to be done, he says, "they always get it done."

Pittman says the parish is marked by its "unity and friendliness," but also gives credit to its pastor. "He is known for good homilies. He often doesn't talk from the pulpit. He walks around and talks to individuals and does things that can't be done in a large church. He calls people by name and he is great about recognizing visitors."

Pittman adds, "He likes the small parish and he draws it into a family unit. He's a good Jewish priest."



UNITY—A group of parishioners gathered in St. Jude Hall includes (upper photo) left to right, Henry Persyn, Art and Roberta Feltman, and Peter and Irma Ilg; and (lower photo) front row, Jere Persyn, Mary Persyn, and Sandra and Norman Rexing; back row, Judy and Benten Pittman, Joe Jelase, Ralph Carle, Freda Jelase and Velma Carle. (Photos by Jim Jachimlak)

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Computer is part of classroom at Lawrenceburg school

by BARBARA JACHIMIAK

Computer literacy has been defined by one business teacher as "a means by which the mystery surrounding computers is removed." St. Lawrence School in Lawrenceburg has obviously done that with no basic computer literacy text to study from.

For about a year the school has had two Apple computers, two monitors and a printer which have been used in reinforcing traditional instruction in math and science classes. The students in the fourth through eighth grades are given a definite time period, according to grade, on the computers to learn how to write and debug programs.

Betty Cook, principal at St. Lawrence School, was enthusiastic about the interest shown by the students since the computers were installed. "The motivation is unbelievable," she said. "Free time and outside recesses are often given up to work on the computers."

Mrs. Winifred Mendenhall, the math and science teacher at St. Lawrence, instructs students in the upper four grades in math problems and scientific principles with the help of the computers. According to Mrs. Mendenhall, each grade uses them one 40-minute period each week. The fourth grade is given one quarter of the school year on them; the fifth, sixth and seventh are given two quarters of the year; and the eighth grade has four quarters.

The ten students in the eighth grade have learned enough about data processing and computer programming to be able to test out at Lawrenceburg High School at the end of this semester. They are capable of developing programs using counters and loops. An example is one showing the yearly accrued interest on an IRA account.

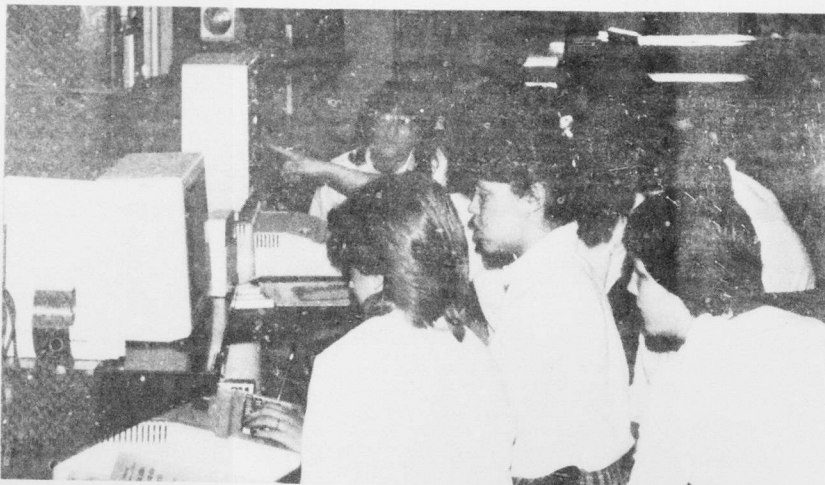
"Even if a school has no one fully trained on a computer, it is really not hard to understand the basics of how it works," Mrs. Mendenhall said. "It is exciting to me and the children find it exciting. One computer is better than no computer. Some people think you need more than one or two to be able to teach effectively, but one is a good beginning."

Mrs. Mendenhall's interest in computers was the reason they were installed at St. Lawrence, she said, even though she had no previous training in using them.

"In fact, I was the one that introduced it," she added. "I have a computer of my own which I got because I was so interested in it. I simply went through the Apple tutorial program that came with my computer and I had taken a couple of mini-courses." She gives her son credit for much of her training. He is a computer expert now living in California.

The students and Mrs. Mendenhall have been learning to understand and use the computers together. She has passed on her knowledge to them and said she has managed to stay one step ahead. There is no typing course offered at St. Lawrence so the students are not as fast on keying facts into the computers as they could be with more keyboard training. The eighth grade students were unanimous about how much learning the basics of programming has helped them to understand logic in problem-solving.

Mrs. Mendenhall said that each year for the past few years an eighth grade student from St. Lawrence has been awarded a free week at a summer computer camp. The school had borrowed a computer for two weeks a year during that time until they bought their own.



COMPUTER LITERATE—Eighth graders at St. Lawrence School, Lawrenceburg, practice on the school's computers.

Computer training is becoming a valuable aid to education. (Photo by Peter Jachimiak)

"We gave the students some basic math on it," she explained. "From this we determined that the students learned more and computers were really a help to the teacher."

Mrs. Cook said the school will add another computer next year and one will be used at the lower level in the primary area.

"One of the computers is being used now to drill basic math problems by the lower level students in the fifth and sixth grades," she added. "They are not into writing programs at this time. They will follow a commercial program or one the teacher has written for them."

When asked why Apple computers and peripherals were the

first choice for St. Lawrence School, Mrs. Mendenhall said it was because of the variety of educational software available and because an Apple service technician was nearby in case there was a problem with the system. Until now, she smiled, there has been no need of this service.

The school is not using a text this year on basic computer literacy, but Mrs. Cook and Mrs. Mendenhall have chosen one for the next school year. The pilot program now being used will be modified and improved for the opening of school in the fall. It is apparent computers are a permanent aid to learning at St. Lawrence School.

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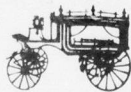
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ICC to hold workshops on unemployment

Dr. Desmond Ryan, executive secretary of the Indiana Catholic Conference, and his administrative assistant, Mrs. Linda Short, will host workshops on "The Response to Unemployment" in Indianapolis and New Albany later this month.

The workshops will focus on three points with the Indiana Catholic Conference leading the participants in a discussion of the Church and the public and private response to the issue of unemployment in Indiana. The focus of the workshops will be to review Catholic teaching on unemployment, Indiana state law on employment and job training and what individuals, church groups and neighborhoods can do to meet the needs of the unemployed.

Members of the ICC Information/Action networks and all interested persons are invited to attend either of the workshops. There will be no charge.

The Indianapolis workshop will be held at the Catholic Center in the Employee's Lounge from 7 to 8:30 p.m. (EST) Thursday, May 19. Those wishing to attend are asked to call the Catholic Communications Center at 317-635-1585 to make a reservation.

The New Albany workshop will be held from 7 to 8:30 p.m. (EDT), Wednesday, May 25, in the school cafeteria of Sacred Heart Church in New Albany. For reservations call Dominican Sister Theresina Greenwell, 812-283-6914.

THE ACTIVE LIST



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

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

May 6

A family square dance will be held from 8 to 11 p.m. in Camelot Hall at St. Rose of Lima, Franklin. Admission, 25 cents; \$1 limit per family. Call 738-3929 for information.

The Senior Companion Program recognition banquet will be held at the St. Peter Claver Center, Indianapolis, at 12 noon. The program is a special project of the Indianapolis Archdiocese.

May 6, 7

St. Nicholas parish, Sunman, will

have its annual parish yard sale from 10 a.m. to 6 p.m. on Friday and 9 a.m. to 5 p.m. on Saturday. Saturday specials: fill a bag for \$1.

May 7

St. Leonard parish of West Terre Haute is serving a spaghetti dinner from 11 a.m. to 7 p.m. as a part of Macksville Community Days. Pre-sale tickets are \$2.50 for adults and \$1.75 for children 12 and under; at the door, \$3 for adults and \$2 for the children.

The Fourth Degree Knights of Columbus at Bedford will have a German Fest at the K of C Hall, 2202

"M" St., from 6:30 to 8:30 p.m. Tickets are \$5 per person.

The Ladies' Club, St. Michael parish, Charlestown, is sponsoring a bazaar from 9 a.m. to 3 p.m. at a location opposite the First Bank of Charlestown.

"Seminars in Parenting" will continue at St. Vincent Wellness Center, Carmel, from 10 a.m. to noon and be repeated at Zionsville on May 17 from 7 to 9 p.m. For details call 317-846-7037 or 873-2799.

May 8-11

Meetings of parish groups of

Separated, Divorced and Remarried Catholics (SDRC) will be held at the following locations at 7:30 p.m. unless indicated otherwise: May 8: St. Thomas Aquinas parish center, Indianapolis; St. Gabriel parish, Indianapolis, 2 p.m.; May 10, Beech Grove Benedictine Center; St. Michael parish, Greenfield; May 11, St. Simon parish library, Indianapolis; St. Mary, Greensburg, bi-monthly; call the parish or Angela Brinkman, 812-633-7475.

May 9-15

Learn the discipline of meditation under the guidance of Franciscan Fr. Justin Belitz in a course at Alverna Retreat House, Indianapolis. Week nights, 7 to 11 p.m.; weekend, 9 a.m. to 6 p.m. Call 317-257-7358 for complete information.

May 10

The CYO at Our Lady of Perpetual Help parish, New Albany, will sponsor a dessert card party at Wagner Hall, 1752 Scheller Lane, at 7:30 p.m. Admission is \$2. Call Sadie Powell, 812-948-8766, for reservations.

The Ave Marie Guild for St. Paul Hermitage will meet for a dessert meeting at 12:30 p.m. at the Hermitage (Continued on next page)



Television Mass for shut-ins to resume

The weekly television Mass for shut-ins will resume broadcast on WISH-TV, Channel 8, at 7 a.m. (EST) on Sunday, May 15. Charles J. Schisla, director of the Catholic

Communications Center, announced the resumption of the Mass this week.

The TV Mass will be aired on a one-week delay basis from the Archdiocese of Cincinnati.

Channel 8 will carry the program at the same time it has aired in Indianapolis the past 11 years. The response of viewers who wrote expressing support for the program was deemed "helpful" in the station's decision to accept the program, according to Schisla.

The TV Mass is being carried on Channel 8 through the cooperation of WISH-TV General Manager William Stough and Program Director Karen Miller as well as Father Ted Kosse and the Radio and Television Department of the Archdiocese of Cincinnati.

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THE ACTIVE LIST

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May 11

A luncheon/card party is scheduled at St. Mark parish hall, Edgewood and U.S. 315. Indianapolis Card games follow the 11:30 a.m. luncheon. Men are welcome.

May 12

The Indianapolis Council of Catholic Women will hold its quarterly meeting at St. Michael parish, Indianapolis. Registration begins at 9 a.m. A catered luncheon will be served and prepaid reservations are necessary. Send \$5 check to Mrs. Maxine Schmolli, 9411 Oak Park Dr., Indianapolis 46227.

The music department at Cathedral High School, 5225 E. 56th St., Indianapolis, will present its annual spring concert in the school auditorium at 7:30 p.m. No set admission fee, donations accepted.

United Catholic Singles' Club (ages 35-65) will have dinner at the Brown Derby, 350 S. Franklin Road.

Holy Year prayer set at Alverna

To help make this Holy Year 1983 really special, Alverna Retreat Center will host an hour of prayer in the Little Portion chapel on the Alverna campus for the Church's needs and intentions as well as the individual needs of those present beginning on Sunday, May 15 and continuing every Sunday thereafter at 3 p.m.

This yearlong, on-going reminder and challenge is meant to make the Holy Year fruitful. All denominations are welcome to attend. Persons unable to attend, but who would like to be remembered during the prayer service, should contact Alverna, 8140 Spring Mill Road, Indianapolis, IN 46260, 317-257-7338.

Those attending the hour of prayer are also welcome to bring a blanket and picnic lunch for either before or after the service.

Indianapolis at 7 p.m. Reservations requested. Call 861-0462.

May 13-15

A Central Indiana Marriage Encounter weekend will be held at the motherhouse of the Sisters of St. Francis, Oldenburg. Call Charlie and Carol Post, 317-462-1289, for registration.

The second annual retreat for the alumnae of Our Lady of Grace Academy will be held at the Beech Grove Benedictine Center, 1402 Southern Ave. Benedictine Sr. Gwen Goss will direct the program. For reservations call 317-788-7581.

An "Everyone" retreat will be held at Mount St. Francis Retreat Center, Mount St. Francis, IN 47146. Any interested person is invited. For reservations call 812-923-8818 or write the Center.

A parish renewal weekend will be held in Camelot Hall at St. Rose of Lima, Franklin. For pre-registration or more information call 317-738-3929.

May 14

Holy Angels parish, 740 W. 28th St., Indianapolis, will have a city-wide rummage sale/flea market and fish fry. Anyone may buy or sell. Sellers' tables are \$20 and may be set up at 6:30 a.m. Doors open for

business at 8 a.m. and will continue through 7 p.m.

St. Patrick School, 449 S. 19th St., Terre Haute, will mark its centennial year with an open house and re-dedication at 4 p.m. Celebration of the liturgy will be at 5:30 p.m. followed by a reception at Holiday Inn, US 415, at 7:30 p.m. All graduates of St. Patrick's are invited.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St.

Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; 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.

K of C plans state convention

The 82nd annual state convention of the Indiana Knights of Columbus will be held Friday, Saturday and Sunday, May 13-15, at the Indianapolis Hilton Hotel.

In this 101st year of existence of the Catholic fraternity, delegates from the state's 106 councils with a membership of 31,000 will hold two business sessions presided over by State Deputy Raymond C. Alter of Fort Wayne.

State Treasurer Doug Adams of Wabash is the convention chairman.

Highlighting the Friday activities will be a Memorial Mass at 6 p.m. for the deceased members of the past year. The Most Rev. Edward T. O'Meara, Archbishop of Indianapolis, will be the celebrant and homilist.

The convention banquet will be held at 7 p.m. Saturday with Immediate Past State Deputy Caran G. Siefert of Batesville serving as toastmaster.

Among the awards presented will be those for the outstanding Catholic layman, outstanding Columbian Squire, outstanding district deputies, supreme council recognition for outstanding programs, and Crusader honors for local councils.

On the speakers' program will be Charles P. Riesbeck, Jr., of New Haven, Connecticut, assistant supreme secretary, and Daniel P. McGinley of Terre Haute, executive director of the Gibault School for Boys. Another guest at the convention

will be John C. O'Connor of Champaign, Illinois, of the new council development department.

The Convention Mass will be celebrated Sunday at 8:30 a.m. by Monsignor Roman F. Vollmer of Vincennes, state chaplain, who will also give the homily.

Committee reports, election

of state officers and election of delegates to the supreme convention will conclude the official business Sunday afternoon.

The Fourth Degree Color Guard for the masses will be provided by the Bishop Chatard Assembly of Indianapolis, Robert D. Cales, faithful navigator.

OBITUARIES

† BELVY, Clark J., Sr., 83, Our Lady of Perpetual Help, New Albany, April 20. Husband of Estella (Bryan); father of Linda Ford, Gloria Rosenberger, Doris Beets, William, James and Clark J. Belvy Jr.; brother of Olga Lee and Margie Krebs.

† BRONNERT, Frances L., 75, St. Ann, Terre Haute, April 25. Sister of Theresa Marcellino, Betty Stover, James and Paul Smith.

† BURKS, Minnie, 82, St. Andrew, Indianapolis, April 23. Mother of Martha Reed, Mary Moore, Charles Burks and Harold Smith.

† DRISCOLL, John F., 85, St. Augustine, Jeffersonville, April 21. Husband of Frances (Sprigg) Driscoll.

† FLAGG, Irma J. (Wright), 79, St. Bartholomew, Columbus, April 27.

† LESKO, Margaret, 63, St. Joseph, Terre Haute.

† LOFTUS, Marie (D'Andrea), 66, St. Joan of Arc, Indianapolis, April 25. Stepmother of Richard, John, Thomas and Donald Loftus; sister of Rita Cales, Beatrice Duncan, Anita Perrella, Stanley Victor and Julian D'Andrea.

† MONAGHAN, Laurence, 81, St. Joseph, Terre Haute.

† PEARSON, Helen B., 77, St. Andrew, Indianapolis, April 20. Mother of Janet England, Marilyn Hodel and Kenneth Pearson; sister of Eleanor Boersig and Kathleen Holler.

† REIDEMAN, Dennis O., 35, St. Bartholomew, Columbus, April 27. Husband of Emily (Noreiga); father of Michael and Michelle Riedeman; brother of Sr. Mary Beth and Julie Riedeman, Joyce Holkamp and Rose Anne Noah.

† ROBERTS, Irene A., 73, St. Mary, Rushville, April 19. Mother of Frieda Haggard, Joe Ed and Jim Hoffman; sister of Frances George and Charlotte Hinchman.

† SANDERS, Lawrence C., 80, St. James, Indianapolis, April 26. Father of Janet Siakotos, Robert and Tom Sanders; brother of Alma Teets and Joseph Sanders.

† SCHUCK, Ronald R., 43, St. Joseph, St. Leon, April 20. Husband of Susanne (Brunsmann); father of Pamela and Jennifer Schuck; son of Ethel Bleil and stepson of Wilbert Bleil.

† SHOLTEN, William, 64, St. Joseph, Terre Haute, April 20.

† SNIDER, Elba J. (Abe), 74, St. Agnes, Nashville, April 6. Father of Marilyn Noll and Gary Snider;

brother of Gladys Skillman, Joy Stevens, Alvin and Albert Snider.

† SNIDER, Mary Margaret, (Peggy) 73, St. Agnes, April 21. Mother of Marilyn Noll and Gary Snider; sister of Frank, Joseph and Bernard Abel.

† ZEPF, Mary C., 93, Madison, April 23. Mother of Irene Ackerman and Richard Zepf.

† ZINSER, Clotilda (Ostheimer), 91, Little Flower, Indianapolis, April 21. Sister of Josephine T. Ostheimer.

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Awards made to Ritter journalists

by SUSAN MICENSKI

The efforts of the journalism students at Ritter High School have paid off. On Saturday, April 16 the group attended Indiana University's Journalism Day, Media Merit-thon, at IUPUI and walked away with numerous awards.

In the yearbook division, Lori Osecki won second place for advanced feature writing; Katie Carson got a second for double page design (novice) and Greg Bunn placed second for double page design (advanced).

Chris Bowman received an honorable mention for sportswriting (novice) in the newspaper division.

For the student life category in the photography division, Jodie Phillians was awarded second place (novice) and Bill Baker received a third place (advanced). Angie Fernades placed second in personality

(novice) and Dan Clare took a second in the advanced division.

On Monday, April 18, the students participated in Journalism Day at Indiana State University in Terre Haute. Ritter High won the following prizes: editorial, first place, John Kramer; editorial community, third place, Mary Morley; editorial cartoon, third place, Mary Morley; in-depth story, third place, Mary Morley; straight news, third place, Chris Bowman; review, third place, David Feeney; sports photo, third place, Mary Morley; news page layout, second place, Jim Walters; arts/graphics, first place, Mary Morley; and special issue, second place, Ritter Reporter.

Ritter's yearbook, Generation '82 "What Counts!" placed first in all 14 categories of the contest, and was named "Best Overall Yearbook" in Division II.

On Friday, April 22 the yearbook competed against yearbooks from 25 Indiana high schools at Ball State University's Journalism Day, and was named the second best yearbook in the state of Indiana. The book received special awards in theme (first), division pages (first), sports (honorable mention) and typography (honorable mention). Photographer Jodie Phillians received an honorable mention for her entry in print quality.

The Belle of Louisville Cruise, an annual event sponsored by the New Albany Deanery CYO, is scheduled for Wednesday, June 8 at 7:30 p.m. The cruise will embark at the riverfront immediately adjacent to the Belvedere in downtown Louisville. Music for this year's dance will be provided by "Casanova." Tickets are \$4.50 and will be



DANCE FOR DOUG—Doug Reinhardt looks over a pledge sheet for a dance marathon, sponsored by St. Mary's, New Albany, Youth Ministry, held in his behalf on Friday, April 29. Doug, a junior at Lanesville High School and president of his parish CYO, has leukemia and is awaiting a bone marrow transplant. Proceeds from the dance, which exceeded \$1,200, will help the Reinhardt family with expenses related to their stay in Cleveland where the operation will take place. Pictured (left to right) are Theresa Bledsoe, Sandy Menemeyer, Reinhardt and Tony Cooper, youth minister at St. Mary's. (Photo courtesy St. Mary's Youth Ministry)

available to the New Albany Deanery the first week of May, and to the rest of the archdiocese beginning Tuesday, May 17. Tickets will be given out on a "first come first serve with cash in hand." Checks or money orders may be sent to New Albany Deanery CYO, 1752 Scheller Lane, New Albany, IN 47150. CYO members must present their membership cards, and will be allowed to bring a friend. Junior CYO units are asked to give priority to their own membership.

Rancho Framasa from July 31 to Aug. 5.

The sessions are filling up fast, so interested parties should sign up as soon as possible. The cost is \$70 a week. To obtain an application or for further information contact CYO at 317-632-9311.

Chatard High School students will discuss "Images of God" on "Lifesigns," the radio show for youth, this Sunday, May 8. The program is aired at 11:30 a.m. on WICR 88.7 FM.

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TEENS ASK MYRA

Upcoming weddings raise questions for families

by MYRA KELLER

Dear Myra:

When my sister gets married this summer she is going to have a maid of honor and three other bridesmaids. They are all her friends. My mother used to talk about when we would get married and be in each others' weddings she would be so happy, and on and on. It hurts my feelings to think that my sister would have outsiders in her wedding and not me. Do you think I should say something to her?

Feeling Left Out

Dear Left Out:

If your sister is quite a bit older than you she may have thought you would be uncomfortable with a wedding party of boring adults. Or, she may have plans for you to help in another way—perhaps taking care of the guest book, or serving something at the reception.

Sometimes brides-to-be get so carried away with the

wedding plans that they forget to think about other people. Try to be patient with her if you think she's been thoughtless. This is one of the most important days in her life and you wouldn't want to spoil it for her just to get some temporary feeling of revenge.

Your mother is probably feeling badly for you also, especially since she made the mistake of assuming what her children would plan. Instead of speaking to your sister why don't you tell your mother how you feel? She may know more about why your sister decided as she did.

Think about having a good time at the wedding, no matter what happens. Dress up and join in the fun. Wish your sister and her husband all the best in their new life, and you may surprise yourself by really meaning what you say.

Dear Myra:

My daughter is marrying a man whose parents are divorced and both remarried. We are not sure how to handle

this at the wedding, since there is conflict between the families of the two parents, the new spouses, etc. We would like to invite them all, of course.

Mother of the Bride

Dear Mother:

Although there is coolness between the divorced parents and their families, there is apparently no animosity toward the young man who is going to marry your daughter. Naturally he will want both his parents present at his marriage.

Anyone else the bridegroom wants to invite from his family should be invited, too: grandparents, whoever. If they don't want to share the wedding celebration with their former in-laws it will be their decision to make. In other words, the bad feelings from the divorce are their problem and should not be yours or the bridal couples'.

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

Education conference deals with issues of peace and justice

"Love is not enough; we need to address the systems and structures that perpetuate injustice," said Maryknoll Father Edward Killackey, one of six keynote speakers to address the 47th annual meeting of the National Conference of Diocesan Directors of Religious Education (NCDD), held this past month in Philadelphia. Titled "Renew the Face of the Earth," the meeting was attended by more than 250 people including Matt Hayes, Mike Carotta and Benedictine Sister Antoinette Purcell, all of the Office of Catholic Education here.

Father Killackey spoke to the educators on what the Scriptures have to say about peace and justice. Bishop Thomas Gumbleton, auxiliary of the Archdiocese of Detroit, reflected on the corporate sinfulness of the nuclear arms race. He called for personal conversion which effects societal conversion.

He explained that we cannot be sure where this personal conversion might lead us. It might involve us in peacemaking actions, or protest actions, he pointed out. Bishop Gumbleton, who served on the United States Bishops Committee which drafted the pastoral letter on war and peace, explained aspects of the pastoral and some of the possible ramifications of the eventual statement.

"The emergence of women is the most critical issue for our times," stated Humility of Mary Sister Madonna Kolbenschlag, a resource fellow at the Woodstock Theological Center in Georgetown University and another keynote. She explained that "the relationship of men and women is connected to the root of injustice."

Patricia Mische, co-founder of Global Educational Associates, explored the changing world as a global interdependent community.

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\$1.25 for students, \$1 for senior citizens and groups of 10 or more, and 50 cents for children will be available at the door. Call 812-357-6611 for more information.

✓ Former Lieutenant Governor, now vice-president of Lilly Endowment, Inc. Richard O. Ristine will address the 46th annual Commencement of Marian College on Sunday, May 8 at 2 p.m. Honorary degrees will be conferred upon: Norbert Neuss, John Z. Martin, Jack E. Reich, and (posthumously) Elmer L. Winkler. 1983 Outstanding Alumnus Mary (Mrs. Howard S.) Young will also be honored.

✓ A workshop for persons interested in Evangelization, RCIA and Adult Catechesis will be held on Friday through Sunday, June 3-5, and Saturday, June 11 at Marian College. Registration fee is \$50 per person (discount fees available for parties of two or more from the same parish). Registration deadline is May 20. Call the Christian Leadership Center 924-3291, Ext. 206 for information and registration forms.

✓ Five Indianapolis women will be among 32 graduates receiving degrees from the

Women's External Degree (WED) program at St. Mary-of-the-Woods commencement exercises on Sunday, May 8. They are: Barbara Knapp, Judith Copeland, Millicent Petaway, Dolores Runyon, and Jane Vollmer. The WED program serves adult students who return to college.

✓ Franciscan Sister Marie Bernard Witte, professor of biology at Marian College, will retire at the end of the academic year after serving 36 years. Sister Marie joined the Marian biology faculty in 1947.

✓ Jerome Smith, associate professor at I.U. School of Social Work, will instruct an Adoptive Parenting Series on six consecutive Tuesday evenings beginning May 17. Topics will include community attitudes, legal aspects, genetic diseases, telling children about the adoption, etc. Smith is a Clinical Consultant for Catholic Social Services, which sponsors the Series. Call 236-1500 for further information.

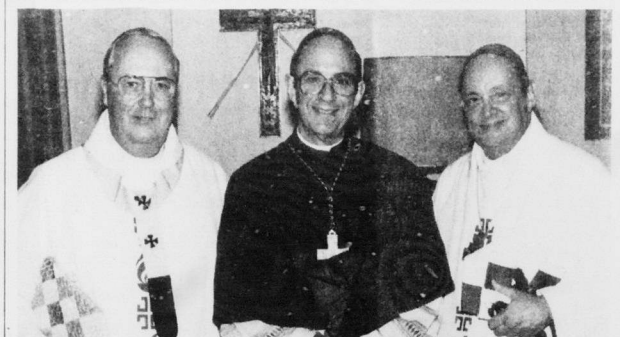
✓ Little Flower Class of 1933 members will celebrate their 50th Class Reunion on Saturday, June 11. Call 356-6298 or 356-2960 for details and reservations.

Consolata Father Anthony Bellagamba, executive secretary of the United States Catholic Mission Association, explored the church's structure and offered a new model of church "on whose preoccupation is mission, inculturated in many cultures, whose center is service and dialogue and who relates to other agents of the Kingdom of God on earth in dialogue and cooperation."

Matt Hayes, director of the Department of Religious Education, found this meeting

"extremely challenging from personal sides. As an educational experience, it was very profitable because of the contact with all the resources—printed material as well as sharing ideas with other participants. In a nutshell, it gave me a number of ideas and approaches to use with adults concerning the war and peace pastoral."

Audio tapes of all six speakers are available from the Office of Catholic Education Resource Center.



INSTALLATION PRINCIPALS—Indianapolis Archbishop Edward T. O'Meara (left) and Chicago Cardinal Joseph Bernardin (center) congratulate newly installed Bishop George Fulcher of Lafayette (right) after his installation ceremony held in Lafayette Cathedral on April 14.

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in the MEDIA

Lack of TV news no longer a problem

by JAMES BREIG

In the mists of pre-dawn, when dinosaurs and Lorne Greene still stalked the earth, I began writing this TV column. I can recall frequently complaining in those days about the lack of news programming on TV.

I complain no more. In fact, I'm beginning to wonder if there is too much. The cable system to which I subscribe offers three all-news channels. The networks have gone early morning and late night on us, a sort of hit 'em high, hit 'em low tactic. Everybody's got news to tell and time to tell it. It's just that I don't have time to listen to it all.

So here's a list of my favorites, programs which I try to watch as often as I can:

► "Nightline" (ABC): Does Ted Koppel know how good he is? The man is amazing and he is in the right spot.

"Nightline" is an hour show which comes on after the late night local news. Mr. Koppel takes one topic (usually) and gives it a thorough treatment.

First, there is a backgrounder by an ABC reporter. Then there is an interview portion with expert guests. Time after time, I have come away from "Nightline" with the feeling that "now I know what it's all about." For example, I never felt I com-

pletely understood what the EPA-dioxin-Gorsuch contretemps was about until I saw "Nightline's" treatment of it.

I HAVE lauded Mr. Koppel before for his skillful questioning and I will do so until the cows come home. (Around



these parts, that's about half past forever.) He never lets an interviewee squirm away or mouth nonsense. A frequent Koppel rejoinder is, "That's nice, Senator, but how about answering the question?"

► "Agronsky and Company" (PBS), "Washington Week in Review" (PBS) and "Crossfire" (CNN): I have grouped these three because they have something in common: they're fun to watch. I don't always have the sense that I know more, but I do have the sense that I've had a good time.

The two PBS shows feature a gang of journalists going over what happened the week before and fighting each other over what it means. "WWIR" is a little staid and polite, but "A&C" is gloves-off action with George Will and Carl Rowan rolling their eyes at each others remarks.

"Crossfire" stars, as the introduction goes, "Tom Braden on the left, and Pat Buchanan on the right." In the



EUBIE BLAKE HONORED—Pictured above is Eubie Blake who will be honored in a Kennedy Center Tonight special called "Eubie Blake: A Century of Music," airing Saturday, May 7 at 9 p.m. ET on PBS-TV. Below, Anita Morris (left), Lola Falana (center), Terry Burrell (right) and a host of entertainers join in the celebration. (Photos by Kenneth Love)



middle sits a guest. It's quite a sandwich and the guest often ends up being the pickle in the middle who gets ignored while Tom and Pat insult each other.

Tom is so extreme in his liberalism and Pat so far over on the right that it is impossible to find any middle ground. If the guest is a favorite of either host, he or she is coddled by that one while the other attacks, snarls, snaps and bites.

► "60 Minutes" (CBS) and "20/20" (ABC): I have written before about each of these—about how I think the former is going rapidly downhill while the latter relies too much on celebrity puffery and Geraldo Rivera's horrid journalism. But I keep on tuning in anyway, just in case something good comes along.

Occasionally, it does. Andy "didja ever notice" Rooney is always fun on "60" while "20/20" (it needs another 20 to reach 60) can sometimes surprise you.

► "Inside Story" (PBS): This half-hour has just returned to public broadcasting after some time off. Hosted by

Hodding Carter, it looks at the news media—magazines, newspapers, TV, radio—and how they cover the news. It is often very insightful, sometimes on the mark in spotlighting media bias or failure, and always educational since it peeks behind the cameras, mikes and typewriters to speak to the men and women who are in charge of telling us what's going on.

► "Latenight" (PBS)—This is not the NBC "Late Night With David Letterman" comedy show; it is a nightly hour talk program featuring telephone call-ins.

Dennis Wholey is the impresario and he can sometimes be annoying; he's also inconsistent in the quality of his interviews. I'm tired of his

sweaters and his Cosellian intonations (especially when introducing a guest); it was a mistake also to subdivide the program into two topics, diluting the concentration.

So why do I watch it occasionally, especially when it is opposite "Nightline"? Because it sometimes hits the mark and can be a welcome relief after a long day since it tends toward show biz and sports personalities.

The telephone call-ins, by the way, are extraneous, a cute gimmick that doesn't work.

So there you go—those are mine. What shows do you watch? (If you admit to sometimes sneaking a peek at "Entertainment Tonight" under the guise of catching some news, I will, too.)

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viewing with ARNOLD

'Hero' no masterpiece, but it is fun

by JAMES W. ARNOLD

Bill Forsyth's "Local Hero," which appears to be the first off-beat movie hit of the new year, is one of those increasingly rare little films that tell audiences something nice. It's not necessarily true, but it's something most of us would like to believe.

What happens is that a couple of junior executives from a megabuck oil company visit a picturesque fishing village in Scotland. Their mission is to buy it, and its miles of unspoiled beach—whatever the cost—for oil exploration and development. An ecological horror story for our times, right?

But instead we watch the "greening" of the young men; instead of changing the town, they are changed from corporation men back into human beings. They pick up the easy, romantic lifestyle and never want to leave. It's something like "Brigadoon" with topical relevance, but without the music and the explicit fantasy.

Those lucky enough to have seen Scots writer-director Forsyth's first feature, "Gregory's Girl," can imagine that the telling of this yarn is hardly straightforward. It's full of wry, quiet and often unpredictable humor that is about as far from the ordinary pop taste in movie comedy as early Alec Guinness is from Monty Python.

One of the strangers is a brash American (Peter Riegert) who owns a Porsche 930 and a high-rise condo overlooking downtown Houston, and who thinks clinching this deal is another step up the ladder of affluence and success. His associate is a delightfully insecure young Scot (Peter Capaldi), who speaks 10

languages and rescues injured bunnies on the highway.

On their second day in town town, they go walking on the beach in their dark suits and ties, carrying briefcases, and marvel that the beach looks just like the plaster model they saw back in the lab. They also worry about what the world would be like without oil: "no ink, no

automobiles... no detergents, polythene, cleaning fluid..."

This situation could've been more logically set in an exotic paradise in some Third World country. But one of Forsyth's ironies is that the oilmen feel secure "dealing with people like ourselves." The error in that judgment is what makes the story.

But it's partly true, because the locals are not simple nature-loving innocents, but canny traders anxious to squeeze every last million (and percentages) from the intruding naifs. Led by the hero of the title (Denis Lawson), the affably shrewd innkeeper and master of several other occupations, the residents plan to delay,

wear down the opposition, and get the best possible deal.

Meanwhile, the visitors from "civilization" discover what they've been missing and "go native." Riegert is awed by meteor showers, the northern lights and Lawson's pretty, free-spirited wife; he grows a beard and begins shelling out among the rocks. Capaldi falls worshipfully in love with a young lady scientist in a frog suit who comically arrives and departs from the water and might as well be a mermaid.

THE TOWN is full of lovable characters, of course, including the pastor, Rev. MacPherson, a black African who came as a student and couldn't get away."

Also suffering an enduring passion for the place is a genial Soviet sailor who visits every year, checks his investments, and sings country-western songs in the pub. The village is an obvious haven from what ails both capitalism and communism.

We know we're not supposed to take anything very seriously, because Riegert's boss (beautifully and warmly played by Burt Lancaster) is a gentle lunatic who has long ago traded in his greed for an interest in comets. He's more eager for reports from Riegert on the stars than on the oil deal. He's also humorously harassed by a nutty psychoanalyst determined to insult him out of his neuroses.

All of this is consistently funny and occasionally hilarious, although Forsyth eventually runs into trouble trying to resolve a happy ending for the beach and all the people who fall in love with it. The village and shore are also the subjects of much low-light, picture-postcard photography. (It never rains or gets cold in this part of Scotland).

As in "Gregory's Girl," it's all achieved with a sort of wholesome, if knowing, innocence and joy. Some dirty words from the desperate shrink are about as bad as things get.

Produced by David Puttnam ("Chariots of Fire"), "Hero" is no masterpiece, but it is a fun tribute to the values of nature and the simple life, as opposed to the ethic of the ratrace and mindless materialism. Seaside Scotland beats urban Texas by several touchdowns.

(Recommended for adults and mature youth).

USCC rating: A-2, adults and adolescents.



Film ratings

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the ★ before the title.

| | |
|----------------------------------|-------|
| Airplane II: The Sequel..... | O |
| The Amateur..... | A-III |
| Amin—The Rise and Fall..... | A-I |
| Annie..... | O |
| Baby, It's You..... | O |
| Bad Boys..... | O |
| Barbarosa..... | A-II |
| Best Friends..... | A-III |
| The Best Little..... | O |
| Whorehouse in Texas..... | O |
| Betrayal..... | A-II |
| The Black Stallion..... | O |
| Returns..... | A-I |
| The Border..... | A-III |
| Britannia Hospital..... | O |
| Bugs Bunny's Third..... | O |
| Movie: 1001 Rabbit Tales..... | A-I |
| The Chosen..... | A-II |
| Concrete Jungle..... | O |
| Diva..... | A-III |
| Endangered Species..... | A-III |
| Enigma..... | A-III |
| The Escape Artist..... | A-II |
| E.T., the Extra-Terrestrial..... | A-I |
| Exposed..... | O |
| Firefox..... | A-III |
| First Blood..... | A-III |
| Five Days One Summer..... | A-II |
| Flashdance..... | O |
| The Flight..... | O |
| Of the Eagle..... | A-II |
| 48 Hours..... | O |
| Frances..... | A-IV |
| * Gandhi..... | A-II |
| Go! All the Way..... | O |
| Gregory's Girl..... | A-II |
| Hanky Panky..... | A-III |
| Hey, Good Looking..... | O |
| High Road to China..... | A-II |
| Honky Tonk Man..... | O |
| I Love You..... | O |
| I, the Jury..... | O |
| Independence Day..... | A-III |
| Jinxed..... | A-III |
| Jonni..... | A-I |
| The King of Comedy..... | A-II |
| Kiss Me Goodbye..... | A-III |
| The Last Unicorn..... | A-I |
| Le Beau Mariage..... | A-III |
| Liams..... | O |
| Local Hero..... | A-II |
| Lone Wolf McQuade..... | A-III |
| The Lung Good Friday..... | A-IV |
| Lookin' To Get Out..... | A-III |
| The Lords of Discipline..... | A-III |
| Love Child..... | A-IV |
| Lovesick..... | A-III |
| The Man From..... | O |
| Snowy River..... | A-II |
| Man of Iron..... | A-II |
| Man, Woman and Child..... | A-II |
| Max Dugan Returns..... | A-III |
| Mephisto..... | A-IV |
| The Missionary..... | O |
| Monsignor..... | O |
| Monty Python's..... | O |
| The Meaning of Life..... | O |
| My Favorite Year..... | A-III |
| The Night of..... | O |
| Shooting Stars..... | A-II |
| Night Shift..... | O |
| An Officer and..... | O |
| a Gentleman..... | O |

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