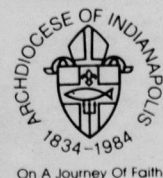


# The CRITERION



## Oldest American bishop rests in peace

Retired Indianapolis Archbishop Paul C. Schulte, 93, was buried in Calvary Cemetery Mausoleum on Wednesday, Feb. 22, following the funeral liturgy at St. Peter and Paul Cathedral. The archbishop died Friday, Feb. 17, at St. Augustine Home for the Aged where he lived since his retirement in 1970.

Cardinal John J. Carberry, former Archbishop of St. Louis, preached the Mass at which Archbishop Edward O'Meara was the principal celebrant. More than 150 priests and bishops concelebrated the liturgy.

At the time of his death Archbishop Schulte was the oldest member of the American hierarchy both in terms of age and episcopal ordination. He served as archbishop of Indianapolis for 23 years from 1946 to 1970. Prior to that he was bishop of the Diocese of Leavenworth (now the Archdiocese of Kansas City, Kan.).

In announcing Archbishop Schulte's death, Archbishop O'Meara said, "His years leading the Archdiocese of Indianapolis were among the most challenging ever to confront a churchman. . . . Those who knew him well speak so often of his ready wit, his decisive style of leadership, his relaxed and ever unthreatened personality. . . . Archbishop Schulte has left his mark on this Archdiocese; it is our sacred trust to cherish his memory in gratitude, and to follow his passing to eternity with the love of our prayers."

With Archbishop Schulte at the time of his death were Msgr. Gerald Gettelinger and Father David Coats. Earlier that same evening Archbishop O'Meara led the prayers of commendation for the dying in the presence of Bishop Henry Pinger, Msgr. Francis Tuohy, Father Thomas Lyons, and the Little Sisters of the Poor who staff St. Augustine's.

Born in Fredericktown, Mo., on March 18, 1890, Archbishop Schulte earned B.A. and M.A. degrees at St. Francis College (now Quincy College), Quincy, Ill. He received his seminary training at Kenrick Seminary in St. Louis and was ordained by the late Cardinal John Glennon on June 11, 1915.

He was appointed assistant pastor of the Old St. Louis Cathedral in downtown St. Louis and in 1922 became its rector. His entire service as a parish priest was spent at the Old Cathedral. On May 29, 1937, he was named Bishop of Leavenworth.

While in St. Louis, he also served as Pro-Synodal Judge of the Archdiocesan Matrimonial Curia. An historian, he authored two works on the history of the St. Louis Archdiocese. "The Catholic Heritage of St. Louis," published in 1934, is a history of the Old Cathedral, and was issued on the centennial of that parish. A second work, a complete history of the Church in St. Louis, is considered one of the most authoritative works on early Catholicism there.



Archbishop Paul C. Schulte

On Sept. 21, 1937, he was consecrated Bishop of Leavenworth by Cardinal John Glennon. During his nine years there, six new parishes were established; three church-school plants were erected; seven new churches were built; and four new grade school buildings, a new high school and a major high school addition were constructed. In addition, a home for the aged was provided and a new orphanage started.

The more than 23 years of Archbishop Schulte's administration of the Archdiocese of Indianapolis were years of

growth and expansion. During that period the Catholic population in the archdiocese increased from 104,900 to 207,900. The number of parishes and missions increased from 140 to 163 and school enrollment nearly tripled from 14,214 to 37,862.

After his installation as archbishop in 1946 he ordained more than 150 diocesan priests, 50 percent of all diocesan clergy serving in the archdiocese at the end of his tenure. He established 33 new parishes, and 16 new churches were built. Ten secondary schools were established, including three built by religious orders.

## Pilgrim journey comes to an end for Schulte

At the announcement of the death of Archbishop Schulte, Archbishop O'Meara issued the following statement:

"The long pilgrim journey of Archbishop Paul C. Schulte is over and its wayfarer is at peace. From Fredericktown to St. Louis to Leavenworth to Indianapolis; from March 18, 1890 to Feb. 17, 1984, it was lengthy no matter how one viewed it.

"When I was only 10 days a student at the St. Louis High School Seminary, we had a free day because a Bishop was being consecrated in the St. Louis Cathedral and we were invited to attend. Father Paul C. Schulte, the pastor of the Old Cathedral under the Gateway Arch on the Mississippi Riverfront (where our first Bishop, Simon Bruté was consecrated in 1834) was to be the new Bishop of Leavenworth. It was Sept. 21, 1937.

"When Archbishop Joseph Ritter left Indianapolis to go to St. Louis, Bishop Schulte left Kansas to come to Indiana as the second Archbishop and the eighth Bishop of Indianapolis. Thus began 24 years of active ministry to the Catholics of this archdiocese, and of service and presence in the Hoosier State. It was Oct. 10, 1946.

"His years leading the Archdiocese of Indianapolis were among the most challenging ever to confront a churchman. Firmly rooted himself in the traditions of pre-Vatican II Catholicism, by the time his ministry ended, the spirit of change and the newness of post-Conciliar Catholicism were everywhere.

"Archbishop Schulte never missed a session of the Second Vatican Council. Those who knew him well speak so often of his ready wit, his decisive style of leadership, his relaxed and ever unthreatened personality. He is even remembered for his skill on the golf course, where he played with just one club!

"Now he is gone from our midst, after a most peaceful passage from this life to the next, surrounded and sent forth in faith by those who loved him. Archbishop Schulte has left his mark on this archdiocese; it is our sacred trust to cherish his memory in gratitude, and to follow his passing to eternity with the love of our prayers."

## Looking Inside

The death of Archbishop Paul Schulte topped the local news this week. In addition to page one, there is a two page feature of story and pictures commemorating the archbishop on pages 10 and 15.

In other news, the Lilly Endowment funded Urban Ministry Report was presented to Archbishop O'Meara recently. Jim Jachimik interviewed Father Clarence Waldon and Immaculate Heart Sister Mary Kinney about its findings. Turn to page 3.

Indianapolis artist K.P. Singh has designed some work for the archdiocese's sesquicentennial celebration. Read about it on page 2.

The Indianapolis South Deanery Board of Education has selected a new principal for Roncalli High School. Turn to page 3.

St. Peter Parish in Harrison County has an active group of parishioners. Turn to page 6.

The Olympics have invaded academe. Read Kevin McDowell's story on page 6.

World Marriage Day was celebrated in a special way at Holy Family Parish in Richmond. Turn to page 7.

The Indiana Catholic Conference has lobbied to some victories in this year's Indiana State Legislature. Turn to page 16.

Susan Micinski visited some youth from St. Susanna School in Plainfield who in turn visited some elderly residents recently. Turn to page 17.

# Singh captures history of archdiocese with pen and ink

by JIM JACHIMIAK

As they mark their sesquicentennial, Catholics in the archdiocese can see some of their history through the eyes of K.P. Singh, a native of India and member of the Sikh religion.

Calling his business K.P. Singh Designs, the former Indianapolis city planner now produces ink drawings depicting buildings and events. He was commissioned by the sesquicentennial steering committee to sketch buildings of significance to the archdiocese. A reproduction of his work is one of a number of souvenir items available commemorating the sesquicentennial.

Singh came to the United States in 1965 as a student of architecture. In 1967, he moved to Indianapolis to become a senior planner and designer for the city.

After completing a drawing of Union Station in Indianapolis, which was used in the campaign to save the building from demolition, Singh formed his business in 1972. He still sees himself as "not strictly an artist, but a trained architect, a city planner." That, along with his Indian background, has given him an appreciation for architecture which he attempts to convey in his drawings.

His work is "essentially documenting historic architecture." By doing that, he preserves—on paper, at least—"the architecture that is changing with the times."

IN INDIA, architecture which has historic value has been preserved. "We don't plow a thoroughfare through a neighborhood and remove special intrinsic elements. We simply move the highway and go around the building." But in this country, Singh said, significant architecture is often replaced with "parking lots and boxes of concrete and glass."

In the past, Singh noted, "there was so much emphasis on unique architectural and sculptural special effects. This is not the case today. That kind of skill and craftsmanship, that kind of investment of time, energy and talent, is almost a thing of the past. We are in a hurry. We want to use our cranes to build our prefabricated buildings."

Before he does any drawing, Singh visits each building. The drawings he has completed for the archdiocese include SS. Peter and Paul Cathedral and the Catholic Center in Indianapolis; St. Mary of the Knobs Parish, the oldest in the archdiocese; St. Francis Xavier Church in Vincennes, the "Old Cathedral"; and the cathedra or bishop's chair at SS. Peter and Paul.

THE SUBJECTS were chosen by Franciscan Sister Sandra Schweitzer, who chairs the Sesquicentennial Art and Environment Committee, and Providence Sister Loretta Schaefer, general chairperson for the sesquicentennial.

"As I traveled to each of these places and as I talked to Sister Sandra, I was able

to get a certain feeling about my assignment," Singh explained.

"Before I involve myself in any project of this nature, I try to get as much general information as I can about my subject. That is a very rewarding experience in itself. These drawings evolve over a long period of time. They don't just happen." With each work, he includes a brief description or historical account.

While much of his work—including cities, colleges and churches—is done for others, Singh also develops some of his own ideas. He has drawn a number of courthouses, covered bridges, round barns and log cabins—"architecture which is exclusive to Indiana."

Singh, his wife and two children live in Indianapolis. "It has been a pleasure to be a part of the city the last 17 years," he said. "This is my home. This is where I am raising my two children."

But at the same time, his Indian background and Sikh religion are important to him. "My background provides me with that special sensitivity for the importance of history. It's part of me that perhaps adds a special effect, feeling or touch to whatever I do."

"It has given me that special orientation that affects everything I do, everything I create. It has an effect on my relationships with others. It has an effect on the way I work and the way I am raising my children."

He noted that the Sikh religion shares some common ideals with Christianity, and Sikh scripture often parallels the Bible. Sikhs make up the fourth largest religion in India, behind Hinduism, Islam and Christianity.

It was founded in 1469, based on a belief that the Indian caste system was unjust. "Sikh religion struck a very unfamiliar note," Singh said. "That was that all life originated from the same Light. Then how can some life be holier than others?"

In India, a person's last name indicated his or her family's occupation. In 1699, the last of 10 Sikh "teachers" gave all of his followers the same last name—"Singh," which means "aligned." It was an additional attempt to overcome the caste system.

"Equality is very highly emphasized" in the Sikh religion, Singh pointed out. Sikhs believe that salvation is open to those of other faiths, and they include Sikh, Hindu and Moslem writings in their scriptures, the Adi Granth.

Sister Schweitzer, who met with Singh

## Bernardin cites importance of reconciliation

ROME (NC)—To help stem the decline in Catholics going to confession, the church should stress "an appreciation of the sacrament of reconciliation as an encounter with the forgiving Christ," said Cardinal Joseph Bernardin of Chicago Feb. 18.

Among the reasons for the decline, Cardinal Bernardin said, are a con-

sideration in which material values seem more important than spiritual ones and a "lack of appreciation of the sacrament as an encounter with Christ."

Many people, including priests, "do not understand fully the sacramental nature of the church. Sacraments are encounters with Christ, not symbolic rituals," said Cardinal Bernardin.

## Msgr. Thomas J. Kilfoil dies

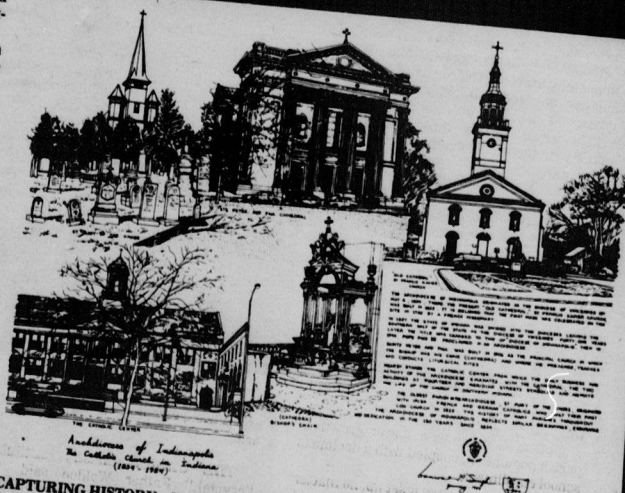
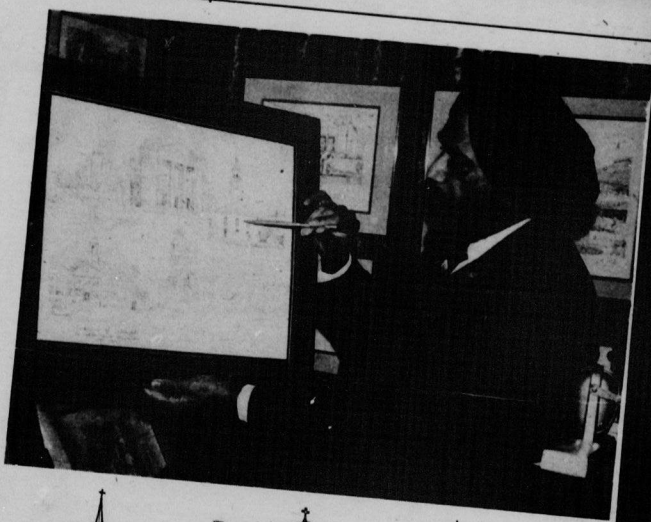
Msgr. Thomas J. Kilfoil, age 78, died Feb. 14 and was buried here on Feb. 18 from St. Mark Church. A native of Kingston, N.Y., he lived in the Indianapolis area most of his life and was ordained a priest in St. Meinrad Archabbey Church in 1929.

Msgr. Kilfoil was formerly associate pastor of SS. Peter and Paul Cathedral and St. Anne, New Castle, and pastor of St. Michael, Greenfield. He served as pastor and co-pastor of St. Charles Borromeo, Bloomington, for 37 of his 46 years of active service in the priesthood.

He became secretary to the apostolic

delegate to the U.S. in 1933 after receiving a Doctorate in Sacred Theology from the Angelicum in Rome. In 1937 he appeared before the Vatican's Sacred Congregation for the Causes of Saints to plead for the beatification of Mother Theodore Guerin, Terre Haute.

Msgr. Kilfoil was named a papal chamberlain in 1943 and a domestic prelate in 1952. He retired in 1975. He is survived by three sisters, Mary Catherine Kiefer, Ann Kilfoil and Virginia Tharpe, and two brothers, Robert and Msgr. Patrick Kilfoil.



**CAPTURING HISTORY**—K.P. Singh (upper photo) displays his ink drawings of some of the historical sites in the archdiocese. He was commissioned to create the drawings to commemorate the archdiocese's sesquicentennial. Directly above is a reproduction of Singh's work. Clockwise from upper left are St. Mary of the Knobs Church, Floyds Knobs; SS. Peter and Paul Cathedral, Indianapolis; the "Old Cathedral," Vincennes; the bishop's chair and offered for sale. (Photo by Jim Jachimiak)

on several occasions during the last few months before his artwork was completed, is pleased with the results of the "ecumenical project." She noted that another sesquicentennial project, a calendar depicting people and places from around the archdiocese, involved only Catholic artists. But "right from the very beginning, K.P. Singh's name came up as someone who could really do justice to a very nice memorial."

In addition to Singh's artwork and the

calendar, other sesquicentennial souvenir items are being sold. They include key chains, ball point pens, badges, beer steins, coffee mugs, a wine decanter with eight glasses, paperweights, caps and visors.

Sales are being coordinated by Benedictine Sister Mary Luke Jones, principal of Christ the King School in Indianapolis. Ordering information about any of the items can be obtained from her at 5860 Crittenden Ave., Indianapolis, IN 46220, 317-251-1469 or 317-257-9366.

The cardinal was interviewed while in Rome to attend a meeting of the Council of the General Secretariat of the Synod of Bishops. The council met to draft an outline for the final document of the 1983 synod on penance and reconciliation.

The outline incorporates what the synod delegates proposed at the end of the synod when they made recommendations on three themes: the absence of a sense of sin in society, the sacrament of reconciliation and structural sin on the world, said Cardinal Bernardin.

## OFFICIAL APPOINTMENTS

Effective February 25, 1984

REV. EUGENE HENSELL, O.S.B., appointed administrator of St. Boniface Parish, Fulda.

The above appointment is from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.



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# Urban Ministry Study points out parish problems

by JIM JACHIMIAK

Unless current trends change, a number of urban parishes in Indianapolis will close, a study of urban ministry in the archdiocese has concluded.

The study was completed by a steering committee established in 1982 and funded by a grant from Lilly Endowment. Results have been submitted to Archbishop Edward T. O'Meara in a report which makes a number of recommendations for preserving the urban church in Indianapolis. A decision to implement recommendations in the report has not been made.

A mission statement adopted by the Urban Ministry Study (UMS) lists four goals for the church in central city Indianapolis: "nurturing the faith of Catholics; serving the community in as broad and vital a manner as possible; increasing significantly the number of Catholics in Indianapolis; and being financially viable." The report of the UMS steering committee is built around those goals.

The report offers three models or options for the archdiocese in dealing with urban parishes.

The first is a continuation of current policies, including the assumption that parishes and schools should operate with a balanced budget. In that case, a continuing decline in parish population would force reductions in salaries and capital improvements. Eventually, this option "would find the central city parishes disappearing one-by-one and two-by-two," the study concludes.

**OPTION II** involves evangelization and growth in the parishes. It assumes that the basic recommendations of the task force will be implemented.

**Option III** assumes a slower growth in parish population, coupled with a decline in school enrollment.

"So the way we have it set up, no matter what happens, our plan is accepted," said Father Clarence Waldon, chairman of the UMS steering committee. "But we're pushing Option II."

That option assumes one parish for each 18,000 residents by 1990. Therefore, the total number of parishes in what is considered the central city will be reduced from 21 to 16. The number of Catholic schools in the target area would also be

reduced—from the present 10 to six elementary (K-6) and two junior high schools.

The report acknowledges that Option II "requires great sacrifice from some parishes and schools which have great and glorious traditions." But at the same time, it says, Option II will allow urban parishes to develop meaningful liturgy; effective ministry; effective youth, religious education and evangelization programs; and inviting physical plants.

"**WE'VE IDENTIFIED** the needs and we've identified some ways that those needs could be addressed," said Immaculate Heart of Mary Sister Mary Kinney, UMS associate director.

Father Waldon sees five general problems in the 21 urban parishes: a decrease in Catholic population in the target area; understaffing of parishes; lack of evangelization of blacks and poor whites; age and size of physical plants; and financial need.

To deal with the first problem, the steering committee recommends developing an Urban Parish Cooperative (UPC) made up of any parishes in the study area which agree to join. It would include an annual assembly of parish representatives, an urban parish council and administrative personnel.

The cooperative is important in the other problem areas as well, Father Waldon said. "Almost nothing will work without it."

The second problem cited by Father Waldon—understaffing—could be solved by increasing staff over a period of time as the urban church begins to grow.

The third problem—lack of evangelization of blacks and poor whites—could be dealt with by an urban ministry institute. The institute would train parish and school personnel for work in the urban area.

**THE URBAN** ministry institute is "crucial," Father Waldon said. "Lay people working in the inner city don't get a lot of training for their jobs. White collar workers bring their skills to the parish. Blue collar workers bring their skills, too, but they are not the skills that the parish needs. We've got excellent carpenters and plumbers, but they have never been in on the planning or the pricing."

The fourth problem, condition and size



**YOU SHALL RECEIVE**—Father Francis Scheets (left) and Immaculate Heart Sister Mary Kinney present Archbishop O'Meara and Father Clarence Waldon with a copy of the completed Urban Ministry Report at a recent meeting announcing the end of the study. (Photo by Father Tom Widner)

of physical plants, could be dealt with in several ways. "The parishes have much more church than they need, and much more expense than they can afford," Father Waldon said.

Sister Kinney added that the steering committee recommends hiring a maintenance director as part of the administrative staff of the cooperative. "He could work with the 21 parishes and see what needs to be done," she explained. He would help parishes determine which buildings are not necessary.

To deal with the problem of finances, the steering committee recommends a timed approach to expenditures and the establishment of norms so a parish can assess its financial situation. The norms could be applied in all parishes to assess expenses in relation to income, income in relation to number of parishioners, and several aspects of elementary school budgets.

An evaluation process for deciding how to bring costs down would be developed and systematic access to necessary funds would be provided. That would involve setting priorities in spending and determining where the funds will do the most good in each parish, Father Waldon explained.

The report also recommends a four-part approach to fund raising—the Archbishop's Annual Appeal; a new archdiocesan foundation; a new archdiocesan stewardship or tithing program; and gifts and bequests.

Sister Kinney noted that a decision-making process would be developed in all areas. She noted that consultation was the basis for the study, and would become the basis for the management structure which the steering committee recommends. "If we shift into implementation," she said, "the procedure would be the same but the tasks would be different."

If the plan is approved, it could have implications for the entire archdiocese. A member of a rural or suburban parish in the archdiocese should be just as concerned about the problem as a member of the urban church, Father Waldon said. "He should be concerned first of all because he is part of the Catholic Church."

Father Waldon believes that "the people in the inner city are really the arms of the church. The person down in southern Indiana is making sure he has strong arms (by supporting the urban church). The inner city parishes are a drain on the whole archdiocese. This is an attempt to turn the spigot off and make those parishes strong so they can support other things."

In addition, said Sister Kinney, rural parishes "have some of the same concerns. Most of their money is also going into

physical plant. Sometimes it's because they don't have anything else to spend it on. Maybe they would want to look into some of these same things."

Implementation of the plan could begin on a small scale, Sister Kinney pointed out. "It could start in a very low-key way and build on what we've done in the study. During the first six months, you could have a very limited staff." If the plan were implemented immediately, the Urban Parish Cooperative could have an assembly this spring.

In addition, she said, "We could keep working on the local level with parish councils. We would just keep bringing the people together to address the needs."

Two meetings will be held next week in the Catholic Center Assembly Hall to present the steering committee's report. The first, on Tuesday at 7:30 p.m., is for the Council of Priests, Finance Council, Clergy Personnel Board, superiors of religious orders, ARIA, deans, principals and members of the staffs of parishes involved in the study.

The second, on Thursday, is for members of issue committees in the study, parishes in the study, staffs of archdiocesan offices and agencies, parish councils, and boards of education at the parish and deanery levels.

The study was conducted under the direction of Crosier Father Francis Kelly Scheets of the Center for Applied Research in the Apostolate (CARA), Washington D.C.

Parishes in the area targeted in the study are SS. Peter and Paul Cathedral, Assumption, Holy Angels, Holy Cross, Holy Trinity, Our Lady of Lourdes, Holy Rosary, Sacred Heart, St. Andrew, St. Anthony, St. Bernadette, St. Bridget, St. Catherine, St. James, St. Joan of Arc, St. John, St. Joseph, St. Mary, St. Patrick, St. Philip Neri and St. Rita.

## Pope urges bishops to defend life

**VATICAN CITY (NC)**—Pope John Paul II told a group of 240 bishops of North and Central America and the Caribbean to lead their people in defense of life. The pope's message was sent to the bishops during a Feb. 6-9 meeting on moral issues in Dallas. "Your study of moral theology will deepen your appreciation of life," the pope told the bishops at the meeting funded by the Knights of Columbus. "When by your pastoral care, you lead people to honor, defend, to choose life in all its dimensions, you will be bringing them to an even closer relationship with the true God, who is the eternal community of life and love."

## Cox appointed principal of Roncalli

Patricia J. Cox, interim principal of Roncalli High School, has been appointed principal following a six-month nationwide search by a committee of the Indianapolis South Deanery Board of Education. She is the first laywoman to hold a principal's position in a co-educational secondary archdiocesan school. The appointment was

announced this week by Nancy Timpe, president of the board, and Father James Wilmoth, dean.

"I am very excited and honored by this appointment," Ms. Cox said. "It will certainly be a challenge to me and to the entire Roncalli community to continue the school's outstanding accomplishments and traditions."

Father Wilmoth had high praise for "the choice of Pat Cox as principal by the members of the board of education and I heartily concur in their unanimous choice."

A native of Virginia, Ms. Cox is a graduate of Indianapolis' North Central High School. She received her B.A. from Purdue University and holds an M.S. in secondary education from Indiana University. In 1980 she received an education specialist degree in secondary school administration from I.U. and is currently pursuing doctoral studies.

Since 1970 she has taught at St. Ann and St. Jude Schools, both in Indianapolis, before joining the Roncalli faculty in 1977 as a member of the English department. In 1979 she was named assistant principal and academic dean.

On the death of Bernard F. Dever, the school's principal, in 1983, Ms. Cox was appointed interim principal by the deanery board of education and the dean.



Patricia J. Cox

# Pope's own experiences shape letter on the meaning of suffering

by Fr. KENNETH J. DOYLE

VATICAN CITY (NC)—Pope John Paul II's apostolic letter on the Christian meaning of suffering, released Feb. 10, was written by a man who is no stranger to sorrow and pain.

By the time Karol Wojtyla, the future pope, was 20 years old, he had come to grips with the deaths of his three closest relatives.

When he was almost nine years old, his mother died. His brother Edmund, a doctor, died of scarlet fever when Karol was 12. His father, with whom he shared an apartment in Cracow, Poland, died when he was 20.

Friends describe Wojtyla, on the night of his father's death, kneeling for 12 hours in prayer and grief at the bedside of the man who had been his closest companion and strongest influence.

Friends also describe the young Wojtyla as athletic, witty and friendly, but with a pensive and meditative side deepened by the struggles with tragedy.

Added to the losses of the three people closest to him, were the hardships placed on Wojtyla by the political situation during his youth.

At dawn on Sept. 1, 1939, the German blitzkrieg smashed through Poland. Several hours later, Wojtyla, then a 19-year-old university student, walked through smoking rubble to assist at Mass in his parish church. The Nazis closed the University of Cracow, so Wojtyla, several classmates and a few teachers continued their courses in secret, slipping individually into houses to meet and hold classes in hushed tones.

LATER, DURING the war, Wojtyla worked in a stone quarry and a chemical plant while attending seminary classes clandestinely.

The Communist takeover of Poland after the war extended the repression of the Polish people. In 1948, as a student priest in Rome, the man who would later become pope decided to return to his homeland

after Polish Communist leaders had arrested 700 priests.

Later, as archbishop of Cracow, Wojtyla constantly did battle with government officials who prohibited parochial schools, opposed the formation of Catholic lay groups and severely restricting church use of the media.

Yet throughout his years as a priest in Poland, Wojtyla preserved his blend of the carefree and the profound. He hiked, camped, canoed and skied with student groups, entertaining them with a guitar at campfires but engaging them also in serious philosophical and religious discussions.

For all of the hardships which have dotted his history, the event which prompted the pope to reflect most of all on suffering was probably the attempt on his life in St. Peter's Square on May 13, 1981.

Seriously wounded by a bullet which sliced through his intestines, the pope spent nearly 100 days in a Rome hospital.

THE POPE HAS said that his concern

for the sick and the suffering intensified following his own brush with death. Last September in Vienna, Austria, he shared with a group of invalids his own experience and said that through the wonders of medicine, he was standing before them "as a healthy man, but not as a stranger."

The experiences and reflections of the 63-year-old pope are wrapped together in his new 16,000-word apostolic letter, "On the Christian Meaning of Human Suffering."

The pope's document is a closely reasoned and deeply philosophical essay.

In summary, it says that suffering enters everyone's life. It can be viewed as pointless, and thus lead to frustration. Or it can be seen as positive because:

—It can lead the one afflicted to a deeper union with God and secure God's blessings for other people.

—It offers people the chance to be kind to those who suffer.

In this sense, the pope said, "suffering is something good before which the church bows down in reverence."

THE FACT that suffering can be viewed as good does not mean that a person should acquiesce in the presence of suffering and do nothing to relieve it, however. The pope points out that some types of suffering are directly caused by human depravity, such as war, and people should do all in their power to eradicate them.

The pope previously expressed this attitude in a talk to a group of hospital patients in Nigeria in 1982.

Although God allows suffering to exist, "he does not enjoy it . . . He expects us to take the ordinary means to prevent, relieve and remove suffering and sickness," the pope said.

But even after all these efforts, the pope suggested in the apostolic letter, some suffering will still exist: physical pain and the "moral pain" which comes from such things as loss of loved ones, the lack of basic freedoms, loneliness or anxiety over the future. His letter is an instructional booklet on how to use such situations positively.

In the letter, the pope shows great sympathy for those who find suffering difficult to comprehend.

"ALMOST ALWAYS, the individual enters suffering with a typically human protest and with the question 'why,'" the letter said.

The very struggle itself to grapple for understanding and the feeling that one's (See EXPERIENCES SHAPE on page 9)

## WASHINGTON NEWSLETTER

# Religious groups worry about Moon's tax evasion conviction

by LIZ ARMSTRONG

WASHINGTON (NC)—The Rev. Sun Myung Moon, leader of the Unification Church, probably would not normally elicit much support or sympathy from mainline Christians, including Catholics.

His religious movement, which many consider a cult, has been widely alleged to mislead and co-opt gullible young people into joining a shadowy organization their parents and clergy find unacceptable for numerous reasons.

Yet religious groups are worried about Mr. Moon's 1982 conviction on tax evasion charges because, his defenders assert, the decision could lead to U.S. government harassment and even persecution of other religious groups.

Mr. Moon recently appealed the conviction to the U.S. Supreme Court.

According to John Biermans, a New York attorney working on the case, a friend-of-the-court brief has been filed with the Supreme Court by the National Council of Churches, Baptist and Presbyterian groups, the National Association of Evangelicals, and others. Specifically, one issue raised by outside groups in such legal documents is not the tax case itself but whether Mr. Moon was treated fairly.

The government claims that Mr. Moon should have paid income taxes in 1973-75 on

approximately \$112,000 in interest earned on a \$1.6 million bank account in his name and on another \$50,000 in income from stocks. Mr. Moon and the Unification Church contend that the money did not belong to Mr. Moon personally but was put under his control to use for church purposes and that he had, moreover, paid taxes on the portion of the money he used for personal needs.

Upon conviction, Mr. Moon was fined \$25,000 and sentenced to 18 months in prison. A Supreme Court decision whether to hear Mr. Moon's case is expected later this year.

Mr. Moon's chief attorney in the high court case is Laurence Tribe, a Harvard University law professor known for supporting issues ranging from federally funded abortions to stopping nuclear power plant construction and ending a Massachusetts law that allowed churches to veto liquor licenses.

The Moon conviction is "the most significant threat to religious freedom in the United States in many decades" and "represents religious persecution by the government, with the IRS (Internal Revenue Service) at the helm," Tribe said. "If the government succeeds, the threat to churches will jeopardize virtually every religious group."

Jesuit Father Virgil Blum, president of the Catholic League for Religious and Civil Rights, which was considering filing its own brief in support of Mr. Moon's appeal, said the fundamental question in the case is religious freedom.

"If there is no religious freedom for Rev. Moon—who is widely hated and his movement widely feared—the religious freedom of all churches is seriously threatened," Father Blum said in a recent column.

Father Blum wrote that church leaders concerned about the Moon case believe "that under the First Amendment a church has the right to decide how to organize itself, expend its funds and allocate its administrative responsibilities."

Father Blum pointed out that many churches hold property in the name of a church official. "Mainline religious groups have no sympathy for Rev. Moon, but they feel great distress at the breach of his religious liberty," Father Blum wrote. "If (Mr.) Moon's religious liberty can be breached by the IRS, so can that of other religious groups in which bishops, pastors

or church leaders exercise sole control of funds."

One question which the Moon case prompts—aside from that of potential violation of First Amendment religious rights—is why Mr. Moon and the Unification Church, or any religious leader and any church, would set up a bank account in the name of one person instead of in the name of the church. Regardless of tradition, the merit of that practice is not likely to be widely understood by lay people (church-goers included); apparently the jury that heard the Moon case and a subsequent appeals court that ruled against Mr. Moon were skeptical, too.

Nonetheless, the question of government interference in internal affairs of a church remains.

The Supreme Court should take a hard look at the Moon case, said Jesuit Father Joseph Fichter, sociology professor at Loyola University, New Orleans. "We need justice for Mr. Moon just as we do for everybody else."

## Anniversary Annals



For the archdiocese's sesquicentennial year, we offer this short weekly feature recapturing items from Indiana newspapers of 1834. Items are printed as they appeared. They were taken from files in the Newspaper Reference Room of the Indiana State Library.

The establishment of the diocese began in the town of Vincennes. The following items were taken from the Vincennes Gazette which on Saturday, February 22, 1834, published volume 3, number 38.

Among acts passed by the General Assembly of Indiana:

—An act to change a part of the state road leading from New York in Switzerland county to intersect the state road leading from Vevay, in said county to Versailles in Ripley county.

—An act to establish a state road from Bloomington in Monroe county, to Spencer in Owen county.

Branches of the state bank will be located in Indianapolis, Lawrenceburg, Richmond, Madison, New Albany, Evansville, Vincennes, Bedford, Terre Haute, Lafayette.

Trustees of St. Francis Xavier Church were among 38 independent and corporate persons called to appear and "complete the said Levee or embankment, across their several tracts of land, fronting on the river Wabash, previous to the first day of April, 1834; or the law will be enforced against them." "By an act to establish a Levee from the town of Vincennes to the Grand Coulee."

To the editors of the National Intelligencer:

Gentlemen:

I see it is stated in your paper, that a daughter of mine was married at Columbia, Tenn., a while back. This is a mistake. There's a heap of Crockets in that part of Tennessee, and from that no doubt the mistake arose, but none of my family live there.

Yours, &c.  
David Crockett

Washington, Jan. 15



## Living the questions

## Archbishop Schulte represents best of an era

*He leaves a lasting mark on the Archdiocese of Indianapolis*

by Fr. THOMAS C. WIDNER

It is appropriate to pay tribute to those whose leadership has passed on no matter what walk of life we are in. The death of Archbishop Paul Schulte is neither surprising nor unexpected. He had lived a full life, enjoyed a number of years in retirement and died last week with a readiness that most of us hope will also be ours.

Tribute can best be paid by those who best knew him. Unfortunately, I entered the archbishop's life at the end of his service as Archbishop of Indianapolis. I have the dubious distinction of being the last archdiocesan priest to be ordained by Archbishop Schulte as I was alphabetically last in the 1988 class of ordinands. That was the last group of archdiocesan priests he ordained.

I only remember him from having been confirmed by him and nearly everyone who was ever confirmed by Archbishop Schulte recalls his vocation commercial during those ceremonies. "How many of you little boys want to be priests?" "How many of you little girls want



to be sisters?" It seemed as if the whole world wanted to wear a collar or a habit.

Then there was the time he came to visit his four lonely seminarians at St. Louis' Kenrick Seminary, his own alma mater. I can still see him lifting up one of our future priests from kneeling before him to eagerly kiss his ring. That was 1967 and already that gesture was on its way toward nostalgia.

The legacy of Archbishop Schulte for me is in the growth and expansion of the institutional church of the archdiocese. I was too young to know him personally and so his mark on me is in the number of parishes and schools he left and the ordination ceremony I went through in 1969. He was known as a somewhat tough character to many of us in the seminary at the time with a rather brusque and brief manner. Not an unkind person, he just always seemed to be busy and personal chitchat did not appear to interest him. But then anyone in authority struck us in much the same way. The late 1960s were among the most difficult years to be in the seminary.

Archbishop Schulte represents the best of an era, I think, and, to use the cliché, his kind will not pass our way again. He had a gift for delegation and those he appointed to head his departments and agencies were left to take both responsibility and privilege with little, if any, interference from him.

Each bishop leaves a particular style of leadership on the diocese he heads. The years of Archbishop Schulte were glory years, I think, because we were in an era in the church in which everything seemed to be moving onward and upward. We were at our material best. I have wondered since his retirement how he felt seeing so much of that aspect of the church face decline. Somehow he didn't strike me as the sort of person who would worry too much about that. Although he was responsible for the establishment of nearly one-fourth of the parishes in the archdiocese, he never gave me the impression that there was something eternal about such things. The material work of the church is but a means to an end and not an end in itself.

The difference between Archbishop Schulte and Archbishop Bishop was the difference between night and day. Again, each leader leaves his mark and only time will reveal to us fully the significance of the work of each of our bishops. Each is called in here by the work of the Spirit to meet whatever need the church has at that time. Archbishop Schulte's work was clear cut. He was well-ordered and well-scheduled and he carried out his duties faithfully. In the end we can say he was faithful—not only to his duties, but also to his God. It is fidelity to the Gospel that speaks most eloquently when words are required and yet totally useless.

## Little children can teach us lessons to live by

by Fr. JOHN BUCKEL

"If you don't quit that fighting right now, you're going to your room." This proclamation is made by the average mother some 20 to 30 times a day—or so it seems. Children are beautiful, but sometimes they drive you crazy. Children have a remarkable capability for fighting and arguing.

A mother has given her son a popsicle with specific instructions, "Share this with your sister." Apparently the son has a hearing impediment, for he runs to his sister and says, "I've got a popsicle and you don't, ha ha." His sister has only one recourse of action: she hits him in the face. He drops



the popsicle, and now both are crying. Mother is called upon to bring peace.

Two hours after you put children to bed, you find yourself still trying to get them to sleep. Jumping on the beds, pillow fights and a few other activities are part of their nightly ritual.

You have to watch little children every moment, or you may find two dozen cracked eggs on the living room carpet, topped with a gallon of spilled milk (a true story).

Woe to the newborn; they are easy prey for older brothers and sisters. Too young to defend themselves, they are dragged by their legs around the house. The newborn is often the victim of a sting operation. Older infants will switch their empty bottle for the baby's full one.

There are times when little children want to help with the preparation of dinner. This "assistance" will delay the final product by hours, if not indefinitely.

This discussion about children calls to

mind a statement once made by Jesus: "Unless you become like little children, you shall not enter the kingdom of God." What did Jesus mean by this?

Little children are easily reconciled. Even though they often fight and argue, it is not long before they are playing together again. They rarely carry a grudge, at least not for very long. What a better world this would be if adults could do as well.

Little children are persistent. If they want something to drink, they will ask 1,000 times if necessary. They are undaunted by a negative reply. Eventually, they will wear you down with their persistence until they get their way. This reminds us of the parable Jesus once told in regard to being persistent with our prayer to God.

Little children are not prejudiced. They will play with anyone, regardless of color or belief or nationality or anything else. Would that adults could do the same.

Little children are sincere. They don't

pretend to be something they are not. They do not put on airs. This is an example to us all.

Most importantly, little children have a great trust in their parents. They never doubt that their parents will provide for them. They never doubt their parents' love for them. Little children always feel safe in the arms of their parents. These children are a shining example of what our relationship should be with our heavenly parents, the Trinity. We should always trust our Heavenly Father, Jesus His Son and the Holy Spirit. We should always feel safe in their arms.

On one occasion, a mother was having a particularly long day. Nothing had gone right. As she was cooking, her son kept holding her leg and shouting, "Mommy, Mommy." "Not now, I'm busy." This happened several times, and finally the mother yelled, "What do you want?" "I love you, Mommy." This says it all.

## "Journey of Faith" means looking back over past

by MICHAEL L. WIDNER

What does it mean to be on a "Journey of Faith"? What does the sesquicentennial mean?

I haven't heard that word since 1971 when the city of Indianapolis celebrated a sesquicentennial. What's the purpose of a sesquicentennial celebration?

To me it means looking back to our collective past and discovering men and women and events which have shaped the present. It means remembering those whose faith is responsible for the fact that we have a community of Christians, a church, today.

We've heard about and read about some of the famous people in our past—people like Bishop Brute, the French priest who came to the Indiana wilderness from the safety of a Maryland seminary to serve as the first bishop of Vincennes. We recently read about Bishop Chartrand and all that he did for the church in Indiana. Many of us remember Cardinal Ritter, our first archbishop. Then there was Francis Silas Chataud, our first American-born bishop, who moved the see from Vincennes to Indianapolis and served as bishop longer than anyone before or since.

When I began thinking about our "Journey of Faith," I also wondered about

those people whom we never hear about, those Christians for whom a diocese was created. You don't hear much about them, mainly because there was never a written record kept on each and every Catholic who formed the new Diocese of Vincennes. However, there are records of some people whose names are not familiar to us but who, nevertheless, lived in the spread of Christianity in this state.

ONE SUCH person was Simon Petit Lalumiere, who has the distinction of being the first native-born priest to serve in the Diocese of Vincennes. Lalumiere was born in Vincennes on Sept. 18, 1804. He was baptized by Father Donatien Olivier, a priest who visited Vincennes from time to time.

Simon grew up in Vincennes and eventually decided to enter the seminary at Bardstown, Ky. He spent 11 years there and was ordained by Bishop Benedict Joseph Flaget on Jan. 3, 1830. He returned to Indiana in June of that year and based himself in Daviess County.

Simon kept a record of all the baptisms, deaths, confirmations and marriages that he performed and we are fortunate to still have this record. It helps, I think, to make us see the struggle involved in the beginnings of our "Journey of Faith."

Simon wrote, "Simon P. Lalumiere CP (Catholic Priest) entered (the) congregation of White River on 22 June 1830 sent by the Rit (sic) Rev. Bishop Flaget. . . on the third 3 of July 1831 was blessed here on the ridge, St. Peter's Church a frame 38 by 28—the ceremony was performed by Rev Mr. L. Picot and S.P. Lalumiere preached."

I SUPPOSE in this day and age we take for granted the establishment of a new church building, but in 1830, this was an accomplishment indeed. This was not, of course, the first church in Indiana. Jesuit missionaries had been here for more than 100 years when Simon helped dedicate St. Peter's. It was, however, one of the beginnings of our "Journey of Faith."

The church in Indiana in 1830 was obviously much more than buildings and statistics. There were real people with real joys and real sorrows. Lalumiere's entries in his sacramental record can give us insight into the lives of those early Catholics. If we use our imaginations, they can become more than facts and figures.

What about the marriage of Ignatius Walker and Molly Ann Master on Nov. 17, 1832? What were their concerns? How did they go about living a Christian existence? How about Susanna Smith, baptized by

Simon on April 8, 1833? Did she grow up a better person or was she better off because of the faith she was baptized into that day? What about their "Journey of Faith"? All of these examples can spark our imaginations and make us think about the theme of our sesquicentennial.

Simon served Catholics all over the area, including his native Vincennes, where his first entry appears in the records on Christmas Day, 1833, just five months before the establishment of the Diocese of Vincennes. When Bishop Brute arrived in the fall of 1834, Simon Lalumiere was the only priest assigned to the new diocese. Simon continued his work in Daviess County and in 1842 he became pastor of St. Joseph Parish in Terre Haute. He continued in that capacity until his death in 1857. It was at St. Joseph that he was buried.

I began by asking the question, what is a "Journey of Faith"? Simon Petit Lalumiere has helped to answer that. His record has helped us to realize that it was, and is, people who make this diocese a reality. If it were not for people, men and women like Simon Lalumiere, then we would have nothing to celebrate. Thank you, Simon!

(Widner is a member of St. Bernadette Parish and has worked extensively in the archdiocesan archives.)

# Former Mennonite has important role in his rural parish

by CAROL MILLER  
New Albany correspondent

St. Peter Church in Elizabeth is a mission of St. Joseph at Corydon. The parish ministers to an estimated 200 Catholics. Although St. Peter does not have a resident priest it is not without a leader.

Bob Williams is a man dedicated to his church and its people. With the support of Father Ernest Strahl, St. Joseph pastor and administrator of St. Peter, Williams is helping to develop programs within his parish.

At first sight Williams reminds you of the Mennonite sect of which he was a member for 10 years. His variegated beard and mode of dress are leftovers from his former life. He likes "the comfortableness of the clothes, the simplicity."

Williams was born and raised in Louisville, Ky., where he attended Catholic elementary and high schools. He studied at Mount St. Francis Seminary where he harbored thoughts of becoming a religious Brother. He has attended Yale and Columbia Universities.

Williams has traveled extensively through the American West and the Orient. He was a Korean linguist for the United States Army at one time.

He met his wife Nettie when he settled in Montana. There they were exposed to the Mennonites. They attended interdenominational Bible Studies and were impressed by the area Mennonites so much that they chose to take up the Mennonite way of life.

"IT WAS THE first time I saw people live Christian lives seven days a week. They really lived their faith. They are a loving, gentle people," Mrs. Williams explains. She is a convert who has gone through much soul-searching on her own.

"It was through our studies on Authority in the Mennonites that led me right to the Catholic Church. I had an urge to move back to Louisville," Williams states in his soft-spoken manner.

Williams did bring his family to Louisville after selling his business in Montana. Although they continued to

practice their Mennonite beliefs Williams was not satisfied. It took two years of praying for Williams to reach the peace he now has.

Six years ago the Williamses started building their home in Elizabeth, traveling each Sunday to Louisville to attend Mennonite services. The Mennonite worship consists of three sections. During the Sunday School section, Williams would find himself walking the few blocks to the Carmelite Chapel. Here he could be found praying.

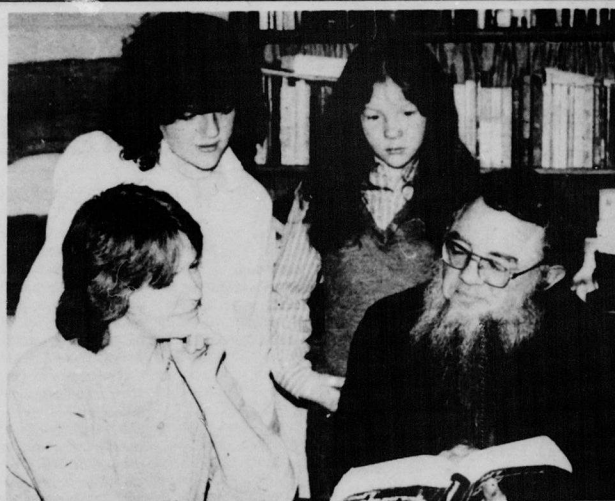
Three years ago Williams and his family became members of St. Peter. There with Father Strahl's encouragement Williams' "love affair with the Catholic Church" took hold. Until Father Strahl and Williams got together, St. Peter was restricted to Sunday Mass only. Together they worked on the needs of the people.

IN APRIL OF 1982 Williams had a dream concerning the Blessed Mother. After much discussion with Mrs. Williams, he began Thursday night Rosary Devotions with Father Strahl's approval. This was followed by a Bible reading and discussion. It was Father Strahl's idea to offer teachings after the Rosary and for Williams to handle the basic fundamentals such as litanyes and novenas. Attendance has been steady and encouraging with even non-Catholics attending.

With Father Strahl's permission Williams set up a Lenten program for the parish. He invited priests from surrounding areas to participate. Franciscans from Mount St. Francis as well as Dominican priests from Louisville took part along with a diocesan priest from Louisville.

Last summer for the very first time in the history of the parish, St. Peter's had Bible School with 40 children attending. Members of the parish have begun pilgrimages seeking nourishment and fellowship. They have ventured to St. Meinrad, to the Cathedral, the Carmelite Convent and St. Agnes Parish, all in Louisville.

"Nothing stands alone. They are all related. I am a leader of a discussion



LAY LEADERS—Bob and Nettie Williams with two of their four children Greta and Rebecca. (Photo by Carol Miller)

group. It all fits together building not only a secular community but a Catholic community," Williams modestly declares. "I could hole up and be happy. It is challenging me to get out and love people. St. Peter keeps me involved, keeps us involved. I have a lot of hunger. When I do it, I enjoy it. I love it! My selfish self gets exposed and I grow as a person."

Williams has his road blocks but he is a sincere man who believes deeply in living his Faith.

"I am trying to build community, to utilize the parish secular community. We need to bring our secular talents in but we

need spiritual counsel along with it. We need spiritual life," Williams explains. "People need to realize they have talents as a spiritual family. We need to remember we are people of God." Williams and his wife also belong to the Third Order of Franciscans.

He claims support prayers, general and specific, are important. St. Peter's Parish is remembered in prayer by the "Carmelites in Louisville as well as our many friends."

"I just feel this has been essential to everything going on. We need this support," Williams stresses.

## Academic talent shows in Cathedral game

by KEVIN C. MCDOWELL

Although there has been recent national interest in education, central Indiana Catholic grade schools have been showcasing their academic talent for the last five years in the Academic Olympics.

The Academic Olympics, sponsored by Cathedral High School and created by Cathedral principal, Donald M. Stock, currently has 25 Catholic grade schools involved in the competition, which goes through five rounds before a champion is determined.

While most of the schools are from Indianapolis, All Saints (Columbus), Our Lady of Mt. Carmel (Carmel), St. Mary's (Anderson), St. Boniface (Lafayette), Our Lady of the Greenwood (Greenwood), St. Malachy (Brownsburg) and St. Joan of Arc (Kokomo) also compete.

Based upon "The Brain Game," a similar competition for high school teams that is sponsored by an Indianapolis television station, the Academic Olympics requires participants to have a wide range of knowledge in literature, history, government, current events, religion, science, geography, mathematics, music and sports. The winning team is the team that presses the buzzer first and correctly answers the most questions.

Stock said the reason for starting the competition was "primarily to give academically talented kids recognition they do not normally receive."

"Athletes are generally more popular in the schools because they're competing against persons from another place. In academics, they're beating people in their own class. The Academic Olympics gives academic achievement more prestige."

Some schools have purchased or constructed boards similar to the ones used in the competition and have class competition to decide a school team.

"One principal told me that one kid wanted to know if he could stay on the team if his grades fell. The question had never come up before. The principal said no, and that kid's grades shot up so he could stay on the team."

Stock said the competition is not a method to determine who is smarter or better. This point is stressed continually, he added. Reaction time is generally the difference between winning and losing. A written test over the same questions may have a different result.

Stock added that the competition is held at Cathedral, but is not a recruiting tool.

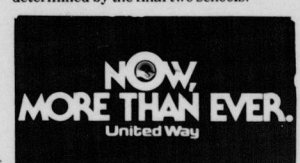
"The possibility of attending Cathedral is never mentioned. If we did that, it would erode the credibility of the program. We never send letters encouraging kids to attend Cathedral simply because they have participated in the Academic Olympics. We have had some eventually attend Cathedral, but this was not through any overt means associated with the competition."

The first round is complete. The second round was held Feb. 18 at Cathedral. All games consist of two 12-minute segments with a short intermission.

The students take the competition seriously, Stock noted. Some students even have religious medals and crosses with them.

But, Stock added, he has been told that the most visited place in the school during intermissions and before competition begins has been the chapel across the hall.

The first two rounds are now finished. The third-round matches, which will be March 3 in the Cathedral library, feature St. Jude vs. St. Simon (8:45 a.m.), Holy Name vs. St. Mark (9:30 a.m.), Immaculate Heart of Mary vs. Christ the King (10:15 a.m.), and St. Pius X vs. St. Thomas Aquinas (11:15 a.m.) The final four teams will meet March 10 at 9 and 9:45 a.m. The championship round time and date will be determined by the final two schools.



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## CORNUCOPIA

# Knowing truth can be small victory

by JACK R. MILLER, JR.

Like most Americans, I was fortunate and never served in our nation's longest war, Vietnam.

However, 2.7 million men and women did serve our country in Vietnam.

One out of every 47 who served in Vietnam died. One out of every nine was wounded. And one out of every 36 became permanently disabled.

For the past few years I have been wondering whether any Marines from my platoon in boot camp died in Vietnam. I had heard rumors that some had.

It was a long time before I could decide if I wanted to know the truth. I thought maybe it was better not to know. However, when the Vietnam Veterans Memorial was built I knew I had to know if any of my comrades was listed on its walls of death.

Recently, I bought a book that gave me the answer. The book is titled the Vietnam Veterans Memorial Directory of Names. It lists all 57,939 casualties, including approximately 1,300 MIA's, that are listed on the memorial.

Statistics are so impersonal because they don't have any compassion. And they can't tell of all the pain and suffering.

One doesn't realize how many people died in Vietnam till they look at all the names listed in the book. Then the statistics become names; and the names become people.

I searched in the book for the names of members of my platoon in boot camp and I felt a small victory when I didn't find any of them listed. It was a small victory because, while none of my comrades was listed, there were still 57,939 reasons to keep it from being a large victory.

Peace be with them.

Festival, and formerly directed vocal programs at Ben Davis High School.

For additional information, call Charles Gardner, chairman of the sesquicentennial Liturgical Music Committee, in the Office of Worship, 317-236-1483.

✓ **St. Patrick Division #1, Ancient Order of Hibernians**, will hold an **Hibernian Mass and Brunch** on Sunday, March 11, beginning with an hour of Irish songs sung by Patrick Grant before noon Mass in St. Mary's Church, 317 N. New Jersey St. The Hibernian Mass will be sung by St. Mary's Choir under the direction of Mary Jo Matheny. Brunch will follow at Mahaffey's Irish Pub, 306 E. Prospect St. and will feature speaker Fr. Kiernon Ridge of the St. Patrick's Fathers Missionary Society. Tickets at \$8 per person may be purchased by calling Shawn Gudat 787-8224, Chris Zahn 786-5967 or Fred Cameron 846-8759. Everyone welcome.

✓ **Engaged Encounter Weekends** for couples preparing for marriage will be held Friday through Sunday, March 2-4 at Holiday Inn, Cloverdale exit of I-70, and again May 18-20 at Scottsburg. Contact Ken and Carolyn Gardner, R.R. 3, Box 291, Clinton, IN 47842, 832-7023 for information.

✓ A program of six sessions emphasizing the **Morality of Sex** will be presented by Jesuit Father Herbert J. Raterman for junior high and high school students and their parents at St. Nicholas parish, Sunman, beginning at 7 p.m. each night. Sessions are: Sunday and Monday, Mar. 11-12 for Fathers and Mothers; Sunday and Monday, Mar. 18-19 for

Mothers and Daughters; and Sunday and Monday, Mar. 25-26 for Fathers and Sons.

✓ **Patrons of Calvary, Holy Cross and St. Joseph Cemeteries** are reminded to remove all winter decorations by Thursday, March 15, since the cemetery will dispose of the remainder on March 16. Vases and baskets for spring and summer decorations are available for sale at the Calvary office.

✓ A Lenten Retreat, "Journey to Jerusalem," will be conducted by noted theologian Dr. Eva Fleischner on the weekend of March 9-11 at Grailville in Loveland, Ohio. The retreat will focus on Jesus' experience of going into the desert and "setting his face toward Jerusalem." For information call April McConeghey at 513-683-2340.



**HELPING STUDENT CENTER**—Ted Bunce, a member of the Fourth Degree Knights of Columbus of the Bishop Chatard Assembly (left), recently presented Father Jeff Godecker, director of the Catholic Student Center at IUPUI, with a check from the Knights' Russell T. Richey Memorial Trust Fund for the benefit of the center. Father Godecker said the donation would be used for audio visual equipment. Looking on these proceedings is Roger Young, an undergraduate. (Photo by Susan M. Micinski)

## check it out...

✓ Choir members and other singers from all parishes of the archdiocese are invited to participate in the **Archdiocesan Sesquicentennial Choir** for the eucharistic celebration to be held on June 3.

The celebration is the major event marking the archdiocese's sesquicentennial year. It will be held at 3 p.m. in the Indiana Convention and Exposition Center in Indianapolis.

Participants must pre-register by March 16 and attend three rehearsals. The first rehearsals will take place during April and May at parishes in each deanery. The second rehearsals will be held at four locations in May. Locations include the Catholic Center, Indianapolis; St. Louis Church, Batesville; Our Lady of Perpetual Help Church, New Albany; and St. Benedict School Hall, Terre Haute. The final rehearsal will be on June 3 at 11 a.m. at the convention center.

Geraldine Miller, choir director at St. Mark Parish in Indianapolis, will direct the sesquicentennial choir. She is also directing the choral portion of this year's Inter-Parochial High School Music

## Couples honored with special liturgy

by RUTH ALDERSON



**MARRIAGE CELEBRANTS**—Holy Family Church in Richmond, along with others in the Connersville Deanery, observed **World Marriage Day** with a special celebration. In the top photo, preparing the Offertory gifts are (left to right) Wilbur and Rose Ripberger and Teresa and Precioso Gabrillo, all of Holy Family. At left, couples post their wedding pictures and dates to share with others. Below right, are the committee members who organized the event—Scotty and Betty Brumfield, Father John Hartzler, Rick and Emily Lemming, and Mary Beth and Tom Spitz. (Photos by Ruth Alderson)



"I ( ) take you ( ) to be my husband (wife). I promise to belong to you, in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life."

**World Marriage Day** (Feb. 19) honored couples as head of the family unit and reminded the world of the beauty of couple fidelity. As couples at the national celebration at St. Patrick's Cathedral in New York City gathered, so did couples in churches all over America. All solemnly proclaimed a renewal of vows.

Holy Family Church, Richmond, extended an open invitation to the Connersville Deanery to join their celebration and 60 couples attended a special liturgy, dinner and reception. The gifts for the Offertory were presented by the longest and shortest married couples and by two

couples celebrating wedding anniversaries.

Longest married were Teresa and Precioso Gabrillo, Holy Family, 56 years; shortest married were Tom and Susan Rohe, Holy Family, four months; the anniversaries, Gil and Nancy Klose, Holy Family, 29 years, and Wilbur and Rose Ripberger, St. Elizabeth, Cambridge City, 54 years.

Father John Hartzler presented each couple with a rose before Communion signifying the life of God's presence in their love, and signifying the importance of their oneness together in union with Christ.

Couples brought their wedding pictures and posted them on a display board with their wedding dates. Assisting Father Hartzler were chairpersons Tom and Mary Beth Spitz, Rick and Emily Lemming, Scotty and Betty Brumfield, and Billie Blanford, all of Holy Family Parish.



### Archbishop O'Meara's Schedule Week of February 26

**MONDAY, February 27**—Judicatory Leaders breakfast, Archbishop O'Meara's residence, 7:30 a.m.

**TUESDAY, February 28**—Visitation with the Jesuit Community of Brebeuf Preparatory School, 5:45 p.m.

**WEDNESDAY, February 29**—Confirmation, Our Lady of the Greenwood Parish, Greenwood. Mass at 7:30 p.m. with reception following.

**THURSDAY, March 1**—Celebration of the 150th anniversary of the Archdiocese of Detroit, Detroit, Michigan.

the question BOX

# What is World Council?

by Msgr. RAYMOND BOSLER

Q Several times recently you have mentioned a statement on baptism, the Eucharist and ministry issued by the World Council of Churches. What is this all about? Are Catholics part of the World Council? How can one obtain a copy of the statement?

A According to its constitution, the World Council of Churches is "a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

It is not a superchurch but a community of some 300 member churches committed



to close collaboration in Christian witness and to striving for visible church unity.

Besides the many Protestant churches, the Anglican and Orthodox churches are members of the World Council. The Roman Catholic Church does not belong, but in recent years has participated actively in the Faith and Order Commission of the council.

The Faith and Order Commission has for many years been developing a statement of common belief that would lead the churches to one faith and one eucharistic fellowship.

Periodically the commission has issued draft statements on baptism, the Eucharist and ministry, requesting comments and suggestions from the churches.

The latest statement, combining all three subjects into one unified document, was presented to the member churches by the World Council in its assembly at Vancouver, Canada, in 1983.

It was composed in Lima, Peru, in 1982.

Some 100 theologians collaborated, including leading Roman Catholic scholars.

Anyone familiar with how widely the churches have differed in doctrine and practice on baptism, the Eucharist and ministry will be surprised at the large measure of agreement.

I have discussed the BEM, as it is frequently called, with Protestant ministers and read Protestant reactions to it. They find the document very evangelical. We Catholics find it very Catholic.

As a sample of what's in the document, here is a small portion of the statement on the Eucharist:

"The words and acts of Christ at the institution of the Eucharist stand at the heart of the celebration; the eucharistic meal is the sacrament of the body and blood of Christ, the sacrament of his real presence . . . The Church confesses Christ's real, living and active presence in the

Eucharist. While Christ's real presence in the Eucharist does not depend on the faith of the individual, all agree that to discern the body and blood of Christ, faith is required."

Along with the text there is a commentary, from which this passage is taken:

"In the history of the Church there have been various attempts to understand the mystery of the real and unique presence of Christ in the Eucharist. Some are content merely to affirm this presence without seeking to explain it. Others consider it necessary to assert a change wrought by the Holy Spirit and Christ's words, in consequence of which there is no longer just ordinary bread and wine but the body and blood of Christ."

The document is published by the World Council of Churches in Geneva, Switzerland. I suggest you contact a Church Federation or state Council of Churches in your vicinity for information on where it is available locally. Or ask the minister of a Protestant church affiliated with the World Council.

(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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## FAMILY TALK

# Motivation is key to losing weight

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: How can I stay slim and trim? I have no trouble taking pounds off. My problem is that I put them back on. Here I am more than 200 pounds again. I have tried many, of the popular diets and have been a member of Weight Watchers and TOPS. Everything goes well. Then I hit a plateau, overeat a few times and gradually give up. Have you got a surefire plan?

Answer: Yes and no. There is no surefire plan. The key to any plan is motivation and staying with it. The key to weight loss is you, not the plan. You must take charge of your life.

My weight loss program stresses two factors.

1. Overeaters need to change their lifestyle. A crash diet may work temporarily, but unless you make permanent changes in eating and exercise patterns, you are likely to revert to your old ways and your old weight.

2. My program stresses motivation. Changing a lifestyle can be very difficult, especially in a society committed to enjoying the good life. You will need a payoff, a regular reward for doing well.

The first step is to decide on a new you, not just an image of yourself looking slim, but a new approach to eating and exercise. No diet plan will substitute for this personal commitment to change.

## Professor says Soviets not likely to end religious persecution

Campaigns against religion in the Soviet Union are likely to continue under the leadership of Konstantin U. Chernenko as head of the Soviet Communist Party, American observers of Soviet affairs said. The "intensified propaganda campaign against religion as well as the strained social discipline" begun by the late Soviet ruler Yuri Andropov most likely will continue under Chernenko, said William Conyngham, professor of politics and associate dean of arts and sciences at the Catholic University of America. The 72-year-old Chernenko, who rose to prominence as the late President Leonid Brezhnev's chief of staff, is known primarily as a bureaucrat with orthodox party views.

Eat sanely. Your body runs on food and oxygen. I suggest you avoid all foods with refined sugar, all candy, cake, cookies, pie and sugar snacks. Refined sugar gives empty calories with no nutritional value. You might switch to whole-wheat bread and cut back on processed luncheon meats.

Exercise daily for 20 minutes with an aerobic activity. Aerobic exercises stretch your heart and lungs, not just your muscles. They include brisk walking, climbing stairs, jogging, running, swimming, bicycling, handball and basketball.

You will know you are getting the required aerobic effect when your breathing pattern changes. Go slow in the beginning. You may wish to check with your physician if you have been sedentary for more than a year or if you have any suspected heart disorder.

Choosing your eating and exercise plan is one thing. Doing it is another. Motivation can be enhanced by guided imagery and charting.

Guided imagery is a combination of relaxation and modern advertising. Associate your new eating and exercise plan with highly attractive symbols. Put a message on tape so you can play it over and over.

For example: "I resolve to eat only nutritious foods, to take delight in my will power and strength of character to avoid fat and sugary snacks. I see myself walking briskly along a wooded path, feeling renewed vigor with each breath, putting myself in harmony with nature, looking forward to a new trimmer body."

Chart your successes. Most reducers make two mistakes: They get after themselves for failures and they make weight loss their goal. Weight loss is a poor goal because it is not a behavior which can be mandated.

Instead, focus on your planned changes in behavior. Keep a chart in your kitchen where you can give yourself credit each night for the Big Four: Avoiding snacks; avoiding sugar foods; following your diet; doing your exercise. Count your credits, not your stumbles. Add up your points and give yourself some small rewards along the way for point totals.

Good luck with the new person you can become.

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

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### WAR'S AFTERMATH

The news from Lebanon tells of continued hardships. Innocent civilian victims of war are trying to pull their scattered families together, rebuild their lives and repair or replace their bombed out homes, schools, churches and hospitals. Lebanon now is a nation of physically, mentally and emotionally wounded. Continued lack of proper food, clothing, housing and medicines make its people easy prey to typhoid, cholera, dysentery and other diseases. They cry to you for help!

Please answer their call as generously as you can—Now!

### A CRY FROM THE INNOCENTS

As always, it is the innocent—the refugees, the very old and the very young who suffer most. They need help—urgently—for medicines, for food, for shelter, for clothing and to rebuild their homes, their churches and their schools. Please give what you can—\$500, \$50, \$5—as soon as you can. Tomorrow may be too late for too many! The cold weather will soon be upon us, making their suffering all the more severe. So please, share what you can—Today!

A woman from New York has sent us her collection of 50-cent pieces; another woman sent precisely \$188.43—the exact amount of her savings account. Some gifts from priests measured in the hundreds of dollars. Catholic organizations throughout the country are sending support.

Extraordinary events—have now created extraordinary new suffering. Countless thousands of human beings need help. The threat has not yet passed. Will we forget again? Please help today—in an extraordinary way.

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1011 First Avenue • New York, N.Y. 10022  
Telephone: 212/826-1480



# THE SUNDAY READINGS

EIGHTH SUNDAY IN ORDINARY TIME (A) FEBRUARY 26, 1984

by Fr.  
JAMES A.  
BLACK

Isaiah 49:14-15  
I Corinthians 4:1-5  
Matthew 6:24-34

**Background:** The theme for next Sunday's readings is that we must turn everything over to God.

In the first reading, Isaiah told the people of Jerusalem that God would never forget them, although all their sins and transgressions.

The Gospel passage is a continuation of Jesus' Sermon on the Mount (a collection of "sayings" of Jesus). In the passage, Jesus reminded his hearers not to worry—God would provide for them.

In the second reading, from Paul's first letter to Corinth, Paul told the Christian community that God himself would praise those who had been faithful to his word.

**Reflection:** It's a painfully familiar scene: the family fight between a teen-ager and his parents. Discussion leads to argument. Argument soon becomes shouting.

In such a situation, most parents are

## More military funds sought

WASHINGTON (NC)—President Reagan Feb. 17 asked Congress for \$8.9 billion in U.S. military and economic aid to Central America over the next five years. The legislation seeks to counter leftist advances in Central America by sharply increasing the amount of aid poured into the region. Specific measures include resuming military aid to Guatemala, relaxing conditions on arms shipments to El Salvador and assisting internal police forces. The U.S. bishops have opposed Reagan's proposals for increased military aid in the region.

distracted. In spite of all the bitter words, they really love their son.

This is similar to the image used by Isaiah in the first reading. Even though we turn ourselves away from the Lord by some of the choices we make, that doesn't change the Lord's interest in us.

More importantly, it doesn't change the Lord's love for us either.

The beauty of genuine love is that it is unconditional. Our choices may turn us away from the Lord, but they never turn him away from us.

suffering might be useless, are themselves a part of the pain, the pope added.

For the person mired in such anxiety, Christianity offers a new insight, said the letter. The life of Christ shows how suffering can be linked to love and to triumph. And integral to Christian faith is the belief that Christ's redemption is still going on, that it is being applied to new individuals and new situations each day because there are people offering their sufferings for others.

The person who sees with this insight, suggested the pope, can be certain that "he is serving, like Christ, the salvation of his brothers and sisters" and that he is "carrying out an irreplaceable service."

An emphasis on this thesis, that those who suffer can help others, has been a constant in Pope John Paul's pontificate. Within 24 hours of his election in 1978 he went to see a friend, Polish Archbishop Andrzej Deskur, in a Rome hospital. There the new pope told a group of patients that

## Pope hears of 'nuclear winter'

VATICAN CITY (NC)—Nuclear war could "carry in its wake a destruction of life unparalleled at any time during the tenure of humans on earth," said 18 scientists in a report to Pope John Paul II.

They urge the pope to warn the world of the peril of a "nuclear winter," the long-range harmful effects of a nuclear war on the global climate.

The scientists prepared the 600-word report during a Jan. 23-25 meeting at the Vatican. The NC Rome bureau received a copy of the report, "Nuclear Winter: A Warning," which as of Feb. 10 had not been released by the Vatican.

The January meeting was sponsored by the Pontifical Academy of Sciences.

The scientists said that even in a limited nuclear war, "longer-term consequences

might be as dire as the prompt effects, if not worse."

The pope made his first reference to the report Feb. 9 in an address to Kaarlo Juhana Yrjo-Koskinen, Finland's new ambassador to the Holy See, when he said, "the work of the Pontifical Academy of Sciences has shown the danger (of nuclear warfare) to the entire planet."

The 18 scientists, who came from the United States, the Soviet Union, Brazil, West Germany, France, Sweden and Italy, said that society already realizes that nuclear warfare carries with it the dangers of radioactive fallout, disease, the weakening of the human immune system, and the collapse of medical and other civil services.

## Experiences shape (from 4)

he was entrusting the success of his pontificate to the prayers of those who are sick and suffering.

Last Jan. 11, the pope asked the sick during a Wednesday general audience "to offer to the Lord your sufferings for peace among people, for the return of God to those who do not know him, who do not believe in him or fight him, and so that there will be no more war on earth, above all so that the world may be spared the trial of nuclear conflict."

Another benefit of suffering, said the pope's apostolic letter, is the time which it often gives for meditative thought.

"In suffering there is concealed a particular power that draws a person interiorly close to Christ, a special grace," he said.

He also noted that "it is suffering, more than anything else, which clears the way for the grace which transforms human souls."

By showing perseverance under suffering, the pope said, "the individual

unleashes hope." This was an echo of his words in Austria last September, when he asked the sick to "teach us, the healthy, to accept it (the cross) in good time and to bear it with courage, everyone in his own way."

As to the responsibility of other people when confronted with those who are suffering, the pope's words were strong and clear. He said that, like the Good Samaritan, we must "stop beside the suffering of another person, whatever form it takes."

Sympathy and compassion, he added, are not enough. There must be "activity aimed at bringing help."

The pope brought his lesson to a close at the end of his letter.

"At one and the same time Christ has taught man to do good by his suffering and to do good to those who suffer," he said.

"In this double aspect, he has completely revealed the meaning of suffering," concluded the pope.

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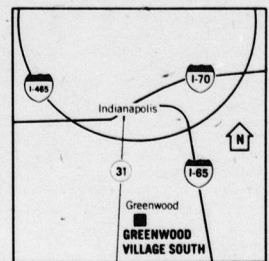
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# Archbishop was man of many talents

by JOHN G. ACKELMIRE

(Note: John G. Ackelmire was former associate editor at The Criterion. The following is reprinted from a special edition honoring Archbishop Schulte at the time of his Golden Jubilee in 1965.)

Archbishop Paul C. Schulte has an amiable, informal way about him that immediately puts the caller at ease. But a caller who happens to be a newspaper interviewer is likely to leave as empty-handed as he is charmed.

The Archbishop has a famous way of gently turning aside questions which he considers repetitious, irrelevant or idle. To his way of thinking, most questions the interviewer had planned to ask seem to fall into one of those categories.

"All there is to know about me already has been printed," he is apt to say, "and anything else can be learned from so-and-so."

Nor is it of any use for a typewriter portraitist to try the standard tricks of the trade—cajovery, flattery, or mild threats about a "desire to avoid errors in my piece."

The Archbishop is several steps ahead of you. Smiling and looking steadily at you through lively, half-amused eyes, he is likely to comment pointedly that he is sure there will be no errors.

A quiet dislike for personal publicity and the limelight is a long-held attitude of this serene, dignified spiritual leader. He seems to feel that he, as a private person, is of no public interest; his work and the vast area of his responsibilities are what count.

And it is true that the peripatetic dynamism of his work speaks for itself. His wide-ranging duties keep him in the public eye, and the observer can learn much simply by watching and listening.

SIX DAYS a week, his schedule permitting, Archbishop Schulte is at the Archdiocesan Chancery, 128 W. Georgia St., Indianapolis, by 9 a.m.

After offering Mass each morning in the chapel of the episcopal residence at 4320 Cold Spring Rd., the 75-year-old Archbishop drives his own car, a 1957 Oldsmobile, to his downtown office. He could have a chauffeur and limousine if he so desired, but he doesn't.

His Chancery office is comfortably furnished, but not lavishly so. Many junior assistant vice presidents in private business have more impressive workaday surroundings.

One gets in to see the Archbishop by clearing through the Archdiocesan Chancellor, Msgr. Cornelius B. Sweeney, a genial executive whose busy office is next door to the prelate's.

Archbishop Schulte sits behind an uncluttered and unpretentious desk. He wears ordinary clerical street garb. He casually extends a large hand in greeting, and invites the caller to sit down. He likes to be addressed as "Archbishop," not as "Your Excellency."

He is a tall man, 6 feet 2, with an athlete's shoulders and a general appearance of muscular leanness and good health. His hair is white and his face has the lines of age, but he looks much younger than 75.

WHEN THE interviewer, seeking a conversational gambit, remarked upon his excellent trim, however, the Archbishop cheerfully parried with, "Ah, but old Anno Domini will get both of us." Which certainly is beyond argument.

The downtown office work is, of course, but a fractional part of the prelate's duties. He likes to get the desk work, conferences and appointments cleared away before noon if possible, then go about his "field" tasks.

Most of his days are long and varied. He spends much of his time among his flock in 39 Indiana counties, traveling over the



Father Paul C. Schulte  
newly ordained

Archdiocese for conferences with his priests, to confer confirmation and fulfill other Church duties. He also is a much-sought guest at significant civic functions.

Archbishop Schulte probably travels twice as many miles in any given week as most busy salesmen. On trips out of Indianapolis and on days when he has, say, several confirmation classes, he permits himself to be chauffeured by Father Kenny Sweeney, his personal master of ceremonies who also is assistant pastor of a busy, downtown Indianapolis parish and director of Archdiocesan radio and television. On these occasions they use Father Sweeney's considerably newer automobile.

OF THE many talks and sermons he gives, the Archbishop probably is best known among the laity for those he gives the youngsters to whom he gives confirmation.

He is wholly at ease among children and delights in joking with them. Almost invariably he asks the girls in a confirmation class how many plan to become nuns, and a majority of them usually raise their hands. Then he asks the boys how many hope to become priests—and many fewer hands are raised.

Another fact about Archbishop Schulte's travels tells a lot about him that needs no comments from him. He does his level best to say the Funeral Mass of every priest who dies in his huge Archdiocese. Sometimes this involves extreme effort and changes in his crowded schedule.

In his leisure hours, which are few enough, the Archbishop is known to favor golf and gardening as relaxation.

He plays a respectable game of golf, although he denies this with a comment that "no man of 75 is a good golfer." He uses but one club, one with an adjustable head, and sets a fast walking pace for his golfing companions, who have included Indianapolis businessmen, political leaders, religious leaders of other faiths, and priests of his own flock. He prefers the public links, one of his favorites being Coffin.

He is an enthusiastic grower of flowers and vegetables who likes to don old clothing and work hard in the sunshine. Neighbors know him as a friendly person who enjoys back-fence chats.

He is a widely experienced traveler. He likes the speed and convenience of international air flights. He has attended the first three sessions of the continuing Vatican Council, and has been an active participant in the proceedings.

Although he is essentially a quiet and contemplative person, with a distaste for public controversy, he has shown a readiness to fight publicly for principles when he has thought his participation was required.

He has engaged openly in court battles which preceded the building of Immaculate Heart of Mary Church and later St. Luke's Church and School, both on the north side of metropolitan Indianapolis.

Also, in 1953, he vigorously came to the defense of the nuns at St. Vincent's Hospital in Indianapolis when a controversy arose over the separation of three doctors from the hospital staff with the backing of the director of the American College of Surgeons.

However, in a world charged with high tensions, Archbishop Schulte generally remains unruffled and assured. A calm delegation of responsibilities marks his management of the huge Archdiocese of Indianapolis.

In the final analysis, of course, the burdens of high office are as inescapable for an Archbishop as for a President. Happily, he is a man equal to those burdens, a man of God who wears well. Untold thousands among his flock doubtless have sensed this in their most familiar view of him—a tall, striking, imposing man in his scarlet ecclesiastical robes serenely presiding over churchly ceremonies in the name of God.

## Events in life of an archbishop

March 18, 1890—Born in Fredericktown, Mo.

June 11, 1915—Ordained in St. Louis. Two weeks later named associate pastor at Old Cathedral.

December 22, 1922—Named rector of Old Cathedral.

May 29, 1937—Appointed Bishop of Leavenworth, Kansas.

September 21, 1937—Consecrated as Bishop of Leavenworth, Kansas.

July 20, 1946—Appointed Archbishop of Indianapolis.

October 10, 1946—Installed as Archbishop of Indianapolis.

February 3, 1961—Appointed Assistant to the Pontifical Throne.

January 14, 1970—Resigned as Archbishop of Indianapolis and appointed Archbishop of Ellicroca.

February 17, 1984—Died at St. Augustine's Home for the Aged.



Bishop Paul C. Schulte  
silver jubilarian



Young baseball player Paul Schulte during  
St. Francis College days.

OPENING DOORS—Archbishop Schulte and Msgr. Raymond Bosler are seen in this 1964 photo as they prepared to leave for Rome during one of the sessions of the Second Vatican Council. Msgr. Bosler was Archbishop Schulte's peritus there. (Photo by Robert Lavelle)



• February 1984 •

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# Faith Today

## A tough act to follow

By Mary Kenny  
NC News Service

If the life of Catherine de Hueck Doherty were presented as a movie no one would believe it. Born into a wealthy Russian rural family in 1900, she was married to a Russian baron at 15. She served actively in World War I as a nurse, only to be forced to flee Russia during the 1917 revolution.

The young woman settled in Canada. There she went from poverty to financial success by the age of 30. She had joined a lecture circuit bringing culture and entertainment to rural America. Her lecture topic: herself, the Russian baroness, and her native land.

Actually, when she joined the circuit she was so poor she had nothing appropriate to wear. She made a gown from a black velvet funeral shroud.

□ □ □

Despite — or because of — her early experiences, she was a woman of prayer. At the height of her financial success, she describes the voice of God "laughing and saying, 'You can't escape me, Catherine, you can't.'" She tried to ignore it but couldn't.

She responded by selling what she owned and moving into Toronto's slums. She planned to lead an obscure life, praying and serving the poor.

But the lone mission she envisioned was not to last. Others came to join her. Their work expanded into the first Friendship House, a storefront apostolate to the poor in Toronto during the Depression.

Mrs. Doherty went to New York City at the invitation of Jesuit Father John LaFarge. There she established a Friendship House in Harlem and spoke of racial justice — not a popular topic in some quarters, she recalls. Other Friendship Houses were opened in cities like Chicago and Portland, Ore.

It is not surprising that poverty became a theme in her writing. For her life was strongly influenc-

ed by an ongoing concern for social justice. In her books one finds much on the meaning of spiritual poverty and detachment.

In 1947 after many years in social action, Mrs. Doherty left the United States for Combermere, a Canadian village in central Ontario. As before, others came to join her. Madonna House was founded.

Mrs. Doherty is a woman who speaks sincerely and simply, going directly to the heart of things. One gets the sense she would dress the same, speak the same, whether meeting a prince or a pauper.

She often has written of life's contrasts. And she knows her subject well.

—A wealthy woman, she embraced poverty.

—A social activist, she struggled to balance this with silence and contemplation.

At Madonna House, the members form a community. They serve the many families and individuals who arrive there for spiritual direction, or on retreat, or to

Individuality. Community. Striking a balance between the two has been a favorite theme in the writings and life of one contemporary woman of prayer. Personal solitude and life as part of a community are not opposed; they complement each other, according to Catherine de Hueck Doherty.

spend some quiet time away from hectic schedules. The community carries out charitable services to the poor, as well.

Mrs. Doherty finds that forming a community is like forming a family. In both cases people try to create bonds of love.

To do so people must accept each other as they are, she believes. "You must develop the ability to see the positive in each other...to see each other's talents and to... be glad about them."

But problems and difficulties are part of family life too. They can be viewed as causes of despair or as opportunities to grow, she believes.

To form a community, people need the courage to share their faults and weaknesses. Merely sharing a

roof and meals does not create a community of love, she believes.

How to find the point of balance between community life and personal solitude has been a favorite topic of Mrs. Doherty. From her Russian heritage, she introduced to America what is known as the "poustinia" — a little hermitage for reflection. Many Madonna House visitors spend some time in the little cabins set apart as "poustinias" there.

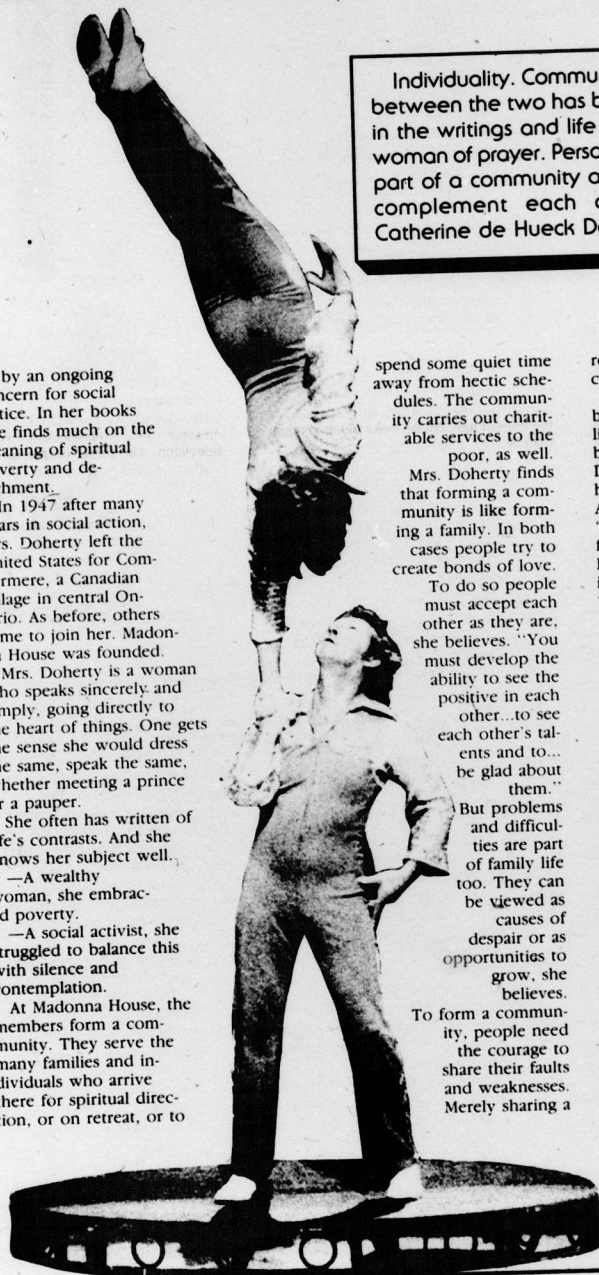
□ □ □

But what of those who are necessarily immersed in the demands of the world and may never get to a Madonna House with its opportunities for solitude? In one of her observations — offered in her disarmingly simple and direct way — Mrs. Doherty points to the moments of silence every person experiences, while getting dressed, or lingering over a cup of coffee, or jogging along a quiet road.

Such moments, she writes, can be used by the Christian. And used they must be! For the person needs the order and tranquility that can grow out of these quiet times.

Concrete and practical, Mrs. Doherty speaks, not in theory, but from the various experiences of more than 80 years at trying to balance the ingredients of Christian life.

(Mrs. Kenny, with her husband Dr. James Kenny, writes a weekly syndicated column on family life.)



## Page 2 • Faith Today

## To bridge your worlds

By David Gibson  
NC News Service

For several months, a new project in his office had consumed much of the man's attention. It was a project carried forward by the efforts of a team. The man's role in the project was challenging to him.

This man felt exhilarated by the project. It involved him in something fresh. Best of all, it allowed him to work with others in ways he found rewarding.

At the same time, many of the man's older tasks in the office still demanded his attention. Not that he objected. For he placed considerable value on those tasks too; he believed he had grown as a person because of them.

This man's agenda for most workweeks included several duties that he performed individually — on his own, you might say. The only fly in the ointment was that, as the new team project demanded more and more time, it began to conflict with the man's individual tasks.

Little by little, he began to experience this conflict as a problem. As the days rolled by, the problem became a source of stress to him.

Readers undoubtedly will recognize this man's dilemma: How can he balance the team work he values with the individual work he also values? Is there room for both in his life at work?

Actually, the perfect balance between individual life and life with others is hard to come by for anyone. Most people know what it is to feel somewhat "unbalanced" about this. At times, people may even begin to doubt that this balance is important.

—Since society appears to reward individual and independent accomplishments, the value of pursuits carried out with others can be lost sight of at times.

—Or, the value of individuality may drift out of sight in situations where community pursuits alone are valued.

Exhilaration can turn to exasperation when people sense that the balance they require between community and individuality is missing. Think of the parent who exclaims after several days of unending activity with children: "I never have time even to sit down and think!"

Catherine de Hueck Doherty found that the balance between the busy pace of life with others and quiet time alone — however brief — is a key factor to reckon with in the Christian life. Her discussion about this took shape in the image of a bridge.

It is a real bridge spanning the

short distance from an island where Mrs. Doherty has lived in the Madawaska River near Combermere, Ontario, to the community of Christians at Madonna House, which she founded.

For her, community life and individual life are not opposed. In fact, she wrote, only in community can a person "attain to the full measure of individuality and personality." That is part of the mystery of community.

—But she found a mystery in the quiet life on her island too. Whenever she crossed over the bridge to life alone on her island, Mrs. Doherty said she sensed an important task awaited her that could not be accomplished on the mainland.

In all of this she saw a basic pattern of life for Christians. And, she suggested, without this pattern people begin to experience stress in various ways:

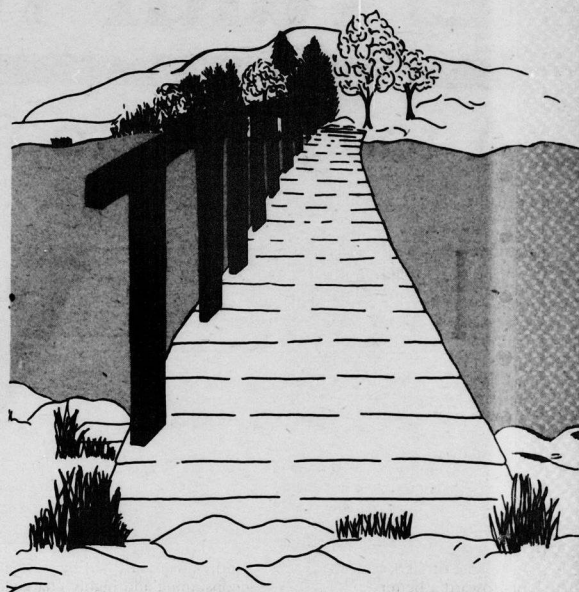
—Without community, where one experiences what others are really like, one may become fearful of those who are different.

—Without some solitude, one may begin to feel confused and diffused as a person.

The movement back and forth from individual life to life with others actually may be a basic rhythm in all of life — at work, at home, wherever.

Mrs. Doherty would argue that the rhythm is good for Christians to ponder. For her, time alone enriches the time spent with others; and time with others enriches the time spent alone.

(Gibson is editor of *Faith Today*.)



## Spanning life's dimensions

## The prophet's pace: burning the mid

By Father John Castelot  
NC News Service

Amos was a shepherd, putting in long, lonely, toilsome hours. He really was a busy man.

"I was no prophet nor have I belonged to a company of prophets," Amos exclaims in the Old Testament account of how God called him. "I was a shepherd and a dresser of sycamores. The Lord took me from following the flock and said to me, 'Go, prophesy to my people Israel.'" (Amos 7:14-15)

In effect, God called Amos while the prophet-to-be was at work. Interestingly enough, Amos was ready to hear what God would say.

Something similar happened with the prophet Isaiah. He was an aristocrat. What's more, he

was deeply involved in state affairs. Still he must have been sensitive to God's presence. He was ready when the shattering experience that changed his life came — when he saw "the Lord seated on a high and lofty throne, with the train of his garment filling the temple." (Isaiah 6)

Jesus was presumably a carpenter or an artisan of some sort before his public ministry began. This meant working long hours with relatively primitive tools and equipment.

And when his public ministry began it was not the beginning of a period of leisure, but one of intense activity. In fact, Jesus' ceaseless activity gave his family cause for grave concern, and we learn that it was difficult for him to withdraw from the crowds.

Yet, in the midst of his activi-

ty, we read that on one occasion, "rising early" in the morning, "he went off to a lonely place in the desert; there he was absorbed in prayer." (Mark 1:35) The Gospel of Luke is punctuated with references to Jesus' prayer in the midst of unremitting toil.

It would be hard to imagine anyone busier than St. Paul. Yet prayer was the very fabric of his life — and a hard life it was. Some scholars estimate conservatively that Paul walked about 1,200 miles over difficult terrain to preach the good news.

Paul founded and instructed many new communities of Christians. It was demanding, time-consuming work. And all the while Paul insisted on supporting himself by manual labor.

Still, even a casual reading of Paul's letters reveals the extent to



## Life, filtered by community

By Katharine Bird  
NC News Service

Adopted as a child, Philippa Palfrey for years harbors the comfortable fantasy that her biological parents were wealthy aristocrats. But when she obtains a copy of her birth certificate at the age of 18, her world turns upside down.

The young woman discovers that her father died in prison; her mother is about to be released from prison after serving time for killing a child. These discoveries occur in the novel titled "Innocent Blood," by British author P.D. James.

Just as I finished the absorbing novel, I coincidentally had an interview with theologian Anthony Tambasco. We were discussing how the church community tries to build on an individual's personal life.

The novel and the interview were unrelated. Nonetheless, they became related in my mind.

Tambasco, a professor at Georgetown University in Washington, D.C., told about using the Gospel of Mark to lead students toward a better understanding of how Scripture and their personal histories relate.

A major theme in Mark's Gospel is the slowness of the disciples at recognizing Jesus as the Messiah. Jesus repeatedly warns people not to tell anyone what he has done to help them. Only after Jesus' death and resurrection do the disciples recognize what kind of Messiah Jesus is.

Explaining why Mark hammers this home, Tambasco said he

thinks Mark wants people to make a connection between the disciples and themselves — to enter into their own process of discovery. Mark pushes readers to see that by dealing with events in their own lives, they can come to discover who Jesus is and what he means.

Thinking this over, I was reminded again of "Innocent Blood." The unsettling events in Ms. Palfrey's life were a stark reminder that the personal events Mark urged people to deal with can be hard to handle, even overwhelming.

The novel's final chapter takes place after evening services in a chapel. Ms. Palfrey's comments then indicate that she somehow has come to terms with events — including an encounter with her biological mother — that led to a crucial turning point for her.

Reflecting on her life, I began to realize just how much is sometimes implied when we speak of the church as a compassionate and supportive community that can contribute to our individual lives. For Ms. Palfrey, an individual quest had become all-consuming and highly charged. On a less dramatic scale than that found in the novel, perhaps, most people have consuming individual or personal concerns.

How does the community dimension of church life help here?

"Being with other people" in the church can be very helpful, Tambasco suggested. Listening to the readings or homilies during a liturgy, or sharing experiences with other Christians in small parish or family groups, helps people develop insights into their own experiences.

Think about what the Bible is, he proposed. "Ultimately it deals with every kind of situation." Also, particular biblical texts speak to people in different ways at different stages in their lives.

He noted that the Bible was developed in a community setting, to be read and shared.

"The faith experience builds on what we are as human beings," the professor observed. He drew a parallel between the way we grow as human beings and as believers. People learn what it is to be human by their association with others, not in isolation from each other.

Similarly, he continued, we become Christians and develop confidence in dealing with our personal history through seeing how other people have dealt — and are dealing — with similar situations.

(Ms. Bird is associate editor of Faith Today.)

## FOOD...

### ...for thought

Just how important is the community dimension of Christian life that one hears so much about today?

"Christian life and worship presuppose community — a willingness to learn from others and to be open to others," the U.S. bishops said in a recent message they issued on the liturgy.

In Christian life, an individual or personal spirituality is important. But it is incomplete, the bishops indicated, without the spirituality of the Christian community that worships together.

The bishops' message came on the 20th anniversary of Vatican Council II's Constitution on the Liturgy. The anniversary, they said, offered an opportunity not only to commemorate a past and significant event, "but also to evaluate its effect and to foster its continued importance for the future of the church."

One theme repeated over and over in the bishops' message concerns the value and the role of the community in Christian life. The bishops state:

"Much progress has been made over the past generation to help people develop a sense of communal prayer.

—Today's liturgy is a growing

sign and instrument of community — people at one with each other and with God.

—The personal prayer of individual Christians is important; it "ensures that they will come to the liturgy with the proper dispositions."

—Personal prayer, however, "does not displace the liturgy nor is it a substitute for it."

—"The way the church prays and worships should be the way individual Christians pray and worship. In that sense the liturgy is normative for Christian spirituality."

—The renewal of the Mass has set out "a rite that is simple and uncluttered, a rite which underscores the unity and bond of the assembly."

—One means by which Christ is manifested in worship is "through the community itself gathered in prayer and song."

God makes "close and intimate contact with each human life," said the bishops. "The generation after the council" is challenged to reaffirm this. It also is challenged "to stress the importance of prayer and especially liturgical prayer as the principal means by which God interacts with his people."

### ...for discussion

1. How would you discuss the following assertion? Problems can develop in a home because —

a) there is so much emphasis on the individual's needs that the needs of the family as a whole are neglected.

b) there is so much emphasis on the needs of the family as a whole that the needs of the individuals are neglected.

Do you agree that problems can develop for either of these reasons?

2. Do you think people ever achieve a perfect balance between their individual life and their life together with others? Between the personal and the community dimensions of life?

3. Why can Catherine de Hueck Doherty say, in the article by David Gibson, that community life enhances one's individuality?

4. Do you think that some time spent alone — even a brief time — can enhance what one brings to his or her life with others?

5. What difference do you think it makes that the church is a community? How many ways

can you think of in which the church, because it is a community, contributes to the personal lives of its members?

### SECOND HELPINGS

Catherine de Hueck Doherty has written about the experiences of her life and her development as a Catholic lay woman in numerous books. "Fragments of My Life" contains her thoughts taken from different periods in her life. Chapters deal with her early memories as a child, growing up in Egypt, job hunting in New York, her identification with the poor and some comments on Vatican Council II. (Ave Maria Press, 1979, Notre Dame, Ind. 46556. \$3.95.) Another of her books, still available in some book stores and in libraries is titled "I Live on an Island."

## Light oil

which prayer was a force in his work. At times his prayer even reached mystical heights, as we read in the 12th chapter of the second letter to the Corinthians: "I know a man in Christ who, 14 years ago, was snatched up to the third heaven...to hear words which cannot be uttered, words which no man may speak."

Though Paul doesn't say so, the man he knew was surely himself.

What was true of the prophets, of Jesus and Paul, has been true of Christians in every age. A great many of the extraordinarily holy persons of history were extraordinarily busy people who maintained a consciousness of God's presence in their lives.

(Father Castellet teaches at St. John's Seminary, Plymouth, Mich.)

## CHILDREN'S STORY HOUR

# 'Come with me to the temple'

By Janaan Manternach  
NC News Service

"Mark," the Roman lawyer called out to his friend in Jerusalem. "Where are you going in such a hurry?"

"I'm going to the temple," Mark answered. "Why don't you come along?"

The Roman lawyer, whose name was Lucius, was curious. He decided to go with Mark. He wondered what the temple was like.

This was in the time of the very early Christians, people in a society of Judaism. The conversation between Mark and Lucius tells us something about the daily life of the early Christians.

"You told me before that you and your friends who believe in Jesus pray a lot in your homes," Lucius said to Mark as they walked through the narrow city streets. "Why do you go to the temple then?"

Mark responded that "Jesus went to the temple very often. He prayed there with the rest of the people. He preached there often. The temple still means a lot to us."

"What exactly is done there?" Lucius continued. "How often do you go?"

"Often we go as a group to pray at least once a day," Mark began to explain. "Sometimes we go twice. We pray together the ancient prayers of our people. We call them psalms."

By then Mark and Lucius had

come into the temple area, Sarah and Suzanna met them there.

"Hello, Lucius," Sarah said with a smile. "We are happy you are coming with Mark." Next the three of them went on to describe to Lucius what the temple was like and what was done there.

"This is called the Court of the Gentiles," Suzanna told Lucius. "You are welcome to come in here."

"The next area is called the Court of the Women," Sarah said. "That's where we make our contributions."

"And the next area behind that is the Court of Israel," Mark explained. "There the people gather to burn incense to honor God. They pray together as the incense burns."

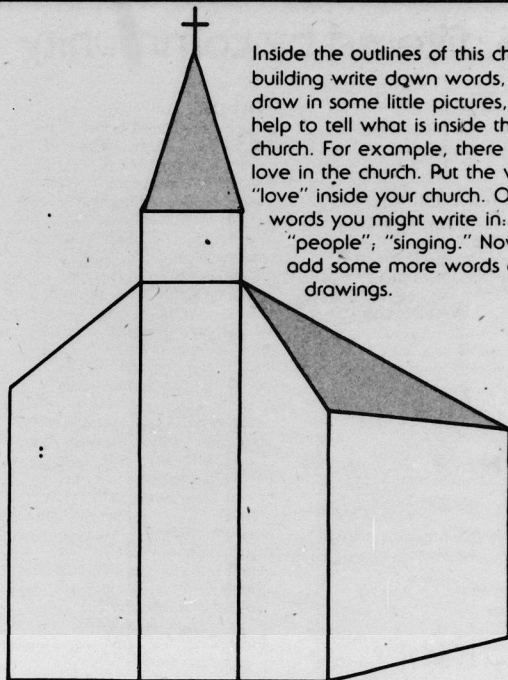
"Beyond that is the Court of the Priests," Suzanna told Lucius. "The altar of sacrifice is there. Each morning and evening the priests offer sacrifices. They offer animals like lambs to God. They also offer cereal."

"The temple," Sarah said, "is a house of worship and of God. We go there to pray to God."

"I'm sorry I can't join you inside the temple," Lucius said sadly. "But please pray for me to your God."

*This week's Story Hour is based on Acts 2:46; 3:1-11; 5:12-42.*

*(Ms. Manternach is the author of numerous catechetical books and articles for children.)*



Inside the outlines of this church building write down words, or draw in some little pictures, that help to tell what is inside the church. For example, there is love in the church. Put the word "love" inside your church. Other words you might write in: "people"; "singing." Now add some more words or drawings.



## Healing

Bringing Holy Communion to an 85-year-old shut-in in the poverty-ridden backwoods of southern Missouri is one way Sister Mary Claudia Wissman, D.C., serves God.

Because she is a registered nurse, Sister Mary brings medical assistance to a deprived people who rarely see either a doctor or a hospital. She serves with two other sisters who are religious education and social services experts.

Supported by a grant from the Catholic Church Extension Society, they work as a team to heal the spirit and bodies of people who will never realize the American dream. Their

work is demanding, frustrating, rewarding—and vital. But their team is too small to succeed alone. It needs you.

Join us and become a member of the Extension Society team. Although you won't be present personally in the home missions, your impact will be felt in this holy effort. Together we can bring the word of Christ to those who might never hear it.

Write for a free subscription to Extension magazine today and discover the difference you can make. Together we can achieve God's goal here in our own beloved country.

## HOW ABOUT YOU?

### Children's Reading Corner

The church is more than a building made of wood, brick and stone. It is also God's people — all kinds of people. "The Church: Learning About God's People," by Carole S. Matthews, is a book that helps children grasp this idea. In short and simple sentences the different "parts" of the "body of Christ" are explained and a brief history is told of how the early church got started. (Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. 63118. Paperback.)

Another book for children about the church is "The Cathedral Book," by Maureen Gallagher. (Paulist Press, 545 Island Rd., Ramsey, N.J. 07446. Paperback.)



The Catholic Church  
**EXTENSION** Society  
35 East Wacker Drive • Chicago, Illinois 60601





**AT HOME**—Archbishop Schulte was known to put in a full morning at the Chancery before completing a day's activities of visits and his own recreation.

## Schulte's tenure brought institutional growth

Institutional growth of the Archdiocese of Indianapolis during the years of Archbishop Paul Schulte's administration is reflected in the following summary:

### New Parishes

- 1946—Immaculate Heart of Mary, Indianapolis
- 1946—St. Andrew the Apostle, Indianapolis
- 1946—St. Mark the Evangelist, Indianapolis
- 1946—Holy Spirit, Indianapolis
- 1947—Nativity of Our Lord Jesus Christ, Indianapolis
- 1948—St. Michael the Archangel, Indianapolis
- 1948—St. Magdalen, New Marion (mission)
- 1948—Christ the King, Paoli (mission)
- 1948—St. Paul, Sellersburg
- 1949—St. Lawrence, Indianapolis
- 1949—St. Joseph, Indianapolis (relocated in 1954)
- 1950—Our Lady of Perpetual Help, New Albany
- 1951—St. James the Greater, Indianapolis
- 1951—St. Jude the Apostle, Spencer
- 1952—St. Bernadette, Indianapolis
- 1953—St. Susanna, Plainfield
- 1953—Holy Family, Richmond
- 1953—Sacred Heart, Jeffersonville
- 1954—Holy Family, New Albany
- 1955—St. Pius X, Indianapolis
- 1956—St. Monica, Indianapolis
- 1958—St. Matthew, Indianapolis
- 1958—St. Agnes, Nashville (former mission)
- 1959—St. Jude, Indianapolis
- 1960—St. Rose of Lima, Knightstown (former mission)
- 1960—Holy Trinity, Edinburgh (former mission)
- 1960—St. Thomas, Fortville (former mission)
- 1961—St. Luke, Indianapolis
- 1961—St. Simon, Indianapolis
- 1963—St. Gabriel, Indianapolis
- 1963—St. Columba, Columbus
- 1965—St. Barnabas, Indianapolis
- 1967—St. Thomas More, Mooresville
- 1969—St. Isidore the Farmer, Bristow
- 1970—St. John the Apostle, Bloomington

### New Churches

Holy Name, Beech Grove; St. Christopher, Indianapolis; St. Rita, Indianapolis; St. Roch, Indianapolis; Little Flower, Indianapolis; St. Charles Borromeo, Bloomington; St. Rose of Lima, Franklin; St. Martin, Martinsville; St. Meinrad, St. Meinrad; American Martyrs, Scottsburg; St. Martin, Siberia; St. Paul, Tell City; St. Leonard of Port Maurice, West Terre Haute; Sacred Heart, Terre Haute; St. Margaret Mary, Terre Haute; St. Patrick, Terre Haute; Our Lady of Providence, Brownstown.

### Archdiocesan High Schools

Schulte High School, Terre Haute; Seccina Memorial High School, Indianapolis; Shawe Memorial High School, Madison; Latin School, Indianapolis; Chataud High School, Indianapolis; Chartrand High School, Indianapolis; Ritter High School, Indianapolis.

### High Schools—Private

Our Lady of Providence High School, Clarksville, Sisters of Providence; Our Lady of Grace Academy, Beech Grove, Sisters of St. Benedict; Brebeuf Preparatory School, Indianapolis, Society of Jesus.

### Retreat Houses

Alverna Retreat House, Indianapolis, Franciscan Fathers; Our Lady of Fatima Retreat House, Indianapolis; St. Jude Guest House, St. Meinrad, Benedictine Fathers.

### Convents

Our Lady of Grace Convent, Beech Grove, Sisters of St. Benedict; Carmel of St. Joseph, Terre Haute, Carmelite Sisters.

### Other Institutions

St. Maur's Priory and Seminary, Indianapolis, Benedictine Fathers; St. Paul's Hermitage, Beech Grove, Sisters of St. Benedict; Providence Retirement Home, New Albany, Sisters of Providence; St. Joseph's Brothers School, Oldenburg, Franciscan Fathers; Immaculate Heart of Mary Novitiate, Terre Haute, Claretian Fathers; Novitiate of the Good Shepherd, Aurora, Glenmary Missionaries; St. Mary's Child Center, Indianapolis, Archdiocesan School Office; Indiana University Students' Catholic Center, Bloomington.



**GREETINGS**—Archbishop Schulte is welcomed by a young Hoosier as he arrives at Weir Cook Airport and his new archdiocese in 1946 (left photo). At right in a more recent photo in the late 1970s, he shares a happy moment with Father Kenny Sweeney.



**CROWD PLEASERS**—Archbishop Schulte posed frequently as is shown in the above three pictures. At top he shares the spotlight with some young graduates. Date and identification are unknown. In the center photo he poses with some Marian Award winners. The year is unknown. Below he poses with the bishops of Indiana dioceses during the Second Vatican Council in South Bend. From left to right are: Bishop Andrew Grutka, Gary; Bishop Leo Purcell, Fort Wayne; Archbishop Schulte; Bishop Henry Grimmelmann, Evansville; Bishop John Carberry, Lafayette.

# Final days of session bring victory for Catholic Conference

With the Indiana General Assembly in its final days, the Indiana Catholic Conference (ICC) reported two major victories last week: parental consent for a minor's abortion and tax credits for donating computers to accredited private schools.

The parental consent bill, HB 1023, was approved by the Senate 33-15 after emotional debate on Feb. 16, the final day for passage.

The bill requires unwed girls under the age of 18 to obtain the written consent of a parent for an abortion unless the court judges her mature enough to make her own decisions.

According to Sen. James Butcher (R-Kokomo), primary sponsor in the Senate, the bill "says quite loudly that the public policy of the state is to encourage young ladies to go to their parent or guardian and discuss matters of serious importance—as is the subject of abortion."

Butcher said that if the bill were not passed—and Indiana removed parents from the role of guiding their minor daughters—the state would be contributing to the unraveling of the family and stripping away of any logical grounds for parental consent in any medical procedure, and even in underage marriage.

The new parental consent law will replace a law passed last year which would have required parental notification in the event of an abortion. That law was struck down by a federal appeals court, which ruled that the appeal process provided for in the bill was inadequate.

**AFTER PASSAGE OF HB 1023**, Butcher noted that "some people who had even been opposed to the notification requirement voted in favor of this bill." He attributes that in part to a good deal of lobbying by organizations and individuals. But he also believes that the legislators "were convinced that it was in the best interest" of those involved.

Sen. Frank Mrvan (D-Hammond), a co-

sponsor of the bill, was satisfied with input into this year's bill. "It had a good, responsible debate. It was given enough study by committees," he said.

Butcher noted, "As much as we can be assured that this bill is constitutionally sound, we are assured," Butcher said. "There were some things we wanted to put in that we didn't, and there were some things we didn't want to put in that we did."

However, he expects a court battle. "I foresee the opponents of the bill attempting to find some minute thing on which to oppose it."

Another major success for the ICC, according to M. Desmond Ryan, executive director, allows a state tax credit for donation of computers to accredited private schools. The bill, SB 180, was approved 92-3 in the House on Feb. 16.

**A LAW PASSED** last year allows a state tax credit for donation of computers to public schools, but private schools were eliminated from that provision. This year, an amendment to SB 180, dealing with donation of computers to institutions of higher learning, extended the provision to private elementary and secondary schools.

The intent originally was to extend the tax credit to donations to all private schools, but the amendment, sponsored by Rep. Edward E. Goble (D-Batesville), limited it to accredited private schools.

Goble noted that limiting the tax credit to accredited schools "removed any opposition" to the bill. We felt that by keeping the word "accredited" in there, it would not hurt the really true school systems," he said. Without that limitation, "maybe people would qualify who really shouldn't qualify."

Rep. Gordon L. Harper (R-Indianapolis), a co-sponsor of the amendment, agreed that limiting the tax credit to donations to accredited schools increased the bill's chance of survival. Last year, when the law allowing tax credits was



**KNIGHTLY PRESENTATION**—Ted Bunce, faithful navigator of the Fourth Degree Bishop Chatard Assembly of the Knights of Columbus, presents a check to Don Herman, president of the Indianapolis council of the St. Vincent de Paul Society. The donation of \$1,000 came from the Russell T. Richey Memorial Trust Fund, which supports charitable donations. (Photo by Jim Jachimiak)

passed, private schools were eliminated from the proposal.

"What was done last year," Harper said, "was to raise constitutional questions, which I think are not valid. The argument that it's going to be used for religious purposes is a bunch of baloney."

In other action during the final days of the legislative session:

SB 173, establishing a child residential treatment program, passed the House 94-0. It directs four state agencies, in consultation with the Mental Health Association, to begin to draft plans. Their plans will include a recommendation for appropriation to fund residential facilities for children who are emotionally disturbed, autistic, drug or alcohol abusers or mentally ill. The four planning agencies include the departments of Public Welfare, Mental Health and Public Instruction, and the State Board of Health.

SB 152, the Farm Foreclosure Act, died in the House Financial Institution Com-

mittee. It would have allowed the owner of farm real estate to petition for an extension of the normal mortgage redemption period.

The budget bill, expected to be sent to a conference committee because of many differences between the House and Senate versions, currently includes funding for three programs supported by ICC. They include \$12 million for Project SAFE to help low-income residents pay for heating; \$7.5 million in additional funding for the Job Training and Partnership Act (JTPA) to help retrain unemployed and dislocated workers; and \$500,000 for a system of residential facilities for the chronically mentally ill, to be monitored by the Department of Mental Health.

The remaining five days of the session, this week, were used to rectify differences between House and Senate versions of all bills which were passed, including bargaining in conference committees if one chamber refuses to concur with amendments added in the opposite chamber.

## Retirement home kicks off fund raising campaign

by DOROTHY LaGRANGE  
New Albany correspondent

Providence Retirement Home in New Albany kicked off a \$150,000 fund raising improvement campaign on Feb. 16 with a luncheon for many businessmen, religious and political leaders from the New Albany, Clarksville and Jeffersonville area. The week of Feb. 16-23 was proclaimed Providence Retirement Home Week by the mayors of New Albany and Jeffersonville and the town board of Clarksville. The city leaders issued proclamations of support for the project and reiterated the great contributions that the non-profit home has made to the communities during its 21 years of existence.

Sister Barbara Ann Zeller, administrator of the home, said that the State Board of Health has mandated that central air conditioning be installed in the home by July, 1986. At the same time, Sister Barbara Ann said that there is a need for additional safety improvements for handrails in resident quarters, more exit signs and a back-up emergency call bell system if the present one should fail in a power outage.

Since the home has a waiting list, they are going to expand with 10 additional rooms on the fourth floor. This will offer accommodations for couples, as more and more couples are applying for residency, Sister said.

The home is mass mailing 708 letters seeking tax-deductible contributions from relatives of current residents, friends of the home, relatives of former residents and business and financial institutions in the area.

"We're after big fish," explained Sister Barbara Ann to those present at the lun-

cheon. "The presence and the commitment of the staff and the residents of the home here at the luncheon today really imbibe and show the spirit of Providence Retirement Home. That same presence and commitment is everywhere," she said.

The home tried to mesh the two counties and the three towns by issuing the luncheon invitations to key community leaders, Sister Barbara Ann said. "Your reputations precede you," she told them. "Not only for your key leadership in your community, but also for your kindness and community-mindedness."

Sister Barbara Ann expressed the hope that the home's dedication and confidence that the \$150,000 goal will be reached by March 1 of this year will be supported by those present. "Get fired up and go home and plant seeds in your civic community," she exhorted. "You need us and we need you." Sister quoted an area businessman who had told her, "You know, Sister, Providence is a good home. All of us will need a place like this someday."

The fund raising will hopefully offset a raise in rates this year, Sister Barbara Ann said. Traditionally, there is a raise in July, but last year there was not, and she hopes to avoid one this year. "We are not certain if we will raise or not. Everyone needs a break," she said.

The median age of the home's residents is 85 and two-thirds are women, Sister Barbara Ann said. "We do welcome and respect all faiths and religious denominations. Our philosophy is to show as much individual attention and care as possible for all," she said. Sister pointed out the service that the home provides for its residents who have round-the-clock

nursing care if needed, pastoral care, social activity programs and excellent dietary, housekeeping and maintenance departments.

The services that the home provides go well beyond its residents and their families, Sister said. The home offers adult day care, and various education service programs such as health fairs, counseling and conferences for adults with aging parents, CPR classes and co-sponsored county extension good-grooming classes for those over 50. Students from nearby Indiana University Southeast and Prosser Vocational School do internships there. The home also employs 58 area citizens.

Providence does have a technical effect then, Sister said. "There is a tremendous pool of resources here, and we continue sharing beyond the campus. We sincerely believe and are dedicated to what we are doing, and I hope that you all leave here with it," she said.

A large sign depicting a thermometer is in the front yard of the home on Spring Street in New Albany. "Help us keep our cool," it reminds those who pass by. Anyone wishing to make a tax-deductible contribution to the drive can contact Sister Barbara Ann Zeller, c/o Providence Retirement Home, 703 E. Spring St., New Albany, IN 47150.

## Persecution creates modern martyrs, pope says

**VATICAN CITY (NC)**—At a beatification ceremony Feb. 19 for 99 people martyred during the French Revolution, Pope John Paul II decried contemporary martyrdom caused by religious persecution and human rights violations. Also beatified was an Italian missionary to what is now Papua New Guinea. "These martyrs invite us to think

of the many believers who suffer persecution even today," said the pope of the 17 men and 83 women. He added that contemporary martyrs suffer because of "lack of religious freedom, discrimination, inability to defend themselves, imprisonment, and denial of their civil rights." The pope did not mention any specific examples of religious persecution.

## Scouts remove abortion material from program

**DETROIT (NC)**—Bowling to threats of cancelled Girl Scout cookie orders, Scout officials in the Detroit area agreed to delete abortion and birth control information from a proposed program on teen-age sexuality. Parents, volunteers and Scout leaders protested when word began circulating Feb. 14 about a program

suggested by the Michigan Metropolitan Girl Scout Council called "Teen-age Pregnancy: Prevention and Intervention," for girls in grades 6 through 8. The project had received a \$25,000 grant from United Community Services and extra money needed was to have been taken from Girl Scout cookie sales.



# Children's visits brighten health care center

by SUSAN M. MICINSKI

What do you get when you mix religion, English and family trees? You get happy youngsters and seniors as was evidenced by a Valentine visitation made by St. Susanna's School children to Clark's Creek Health Care Center in Plainfield.

On that day, St. Susanna's yellow school bus brought two busloads—a total of 87 pupils—up the road and across the creek to present a program of song and good cheer to those living at the health facility. After the children finished singing, they distributed handmade, red and white Valentines to all those in attendance. Although the residents enjoyed the singing, one could tell by their reactions that the children's personal contact—the squeeze of a hand, a cuddly hug or a wink of an eye—was what they really ate up.

The whole thing started last September when Margie Wilson's sixth grade class began writing letters to the nursing home residents as "part of finding out about their heritage," Wilson explained. After getting the go-ahead from Mrs. Stephens, the activity director at Clark's Creek, the pupils began corresponding with their newly made Clark's Creek friends. After an exchange of some letters telling about themselves and the mailing of photos, the group ventured over to the health center where residents watched skits and listened to poems read by the youngsters.

Then in October the children strengthened the ties between themselves and the residents by establishing an adopt-a-grandparent program.

"IT'S A BIG success," exclaimed Stephens. "The program has really been snowballing. I think it's really neat, too, because the students are even coming over to visit the residents after school—on their own time."

Wilson believes the program has been good in lots of ways, and equally benefits both oldsters and youngsters. "A lot of times kids aren't exposed much to older people—they feel they don't know how to act around them, or are even scared of them—and that's a sad thing to have happen." But this program is "fun for the kids and the residents," she said. "Since a lot of our children's grandparents live out of town, the adoptive ones are very good surrogates. It's also nice for the residents who have no family to feel that they do have one by having adoptive grandchildren."

One particular little boy named Joey, Wilson mentioned, was especially apprehensive when first visiting Clark's Creek. "But you'd never know that now," Wilson chuckled. "He has opened up so much, and gives his hugs and kisses so freely to the residents. In fact, as soon as we get to the center, it never fails—you can

depend on at least two or three eager people checking to see if Joey is with us."

ONE BIG HIT for residents and students was the sharing of school experiences. "St. Susanna students were fascinated," declared Catherine Horn, school principal. "They were as eager to hear about the residents' experiences as the residents were to hear about theirs. The residents were very interested in discussing changes in disciplinary practices since their school days."

The activity director reported that one resident told the youngsters that when he was in school, "if you got caught misbehaving the teacher would draw a ring on the chalk board and you had to stand with your nose resting inside the ring." Another disciplinary measure mentioned was the paying of a penny when a child was bad. "That was a lot of money in those days," the resident exclaimed.

Residents also received colorfully decorated cards and pictures from St. Susanna pupils for Halloween. Thanksgiving was celebrated at the school with a para-liturg, and the giving of a box of fruit to the adoptive grandparents. "Each child and faculty member brought in a piece of fruit for the Offertory gift," explained Horn. "The residents were really happy to be remembered." In addition to the giving of fruit, the students presented a short program, shared some refreshments and visited individually with their "grandparents."

At Christmas, 12 Clark's Creek residents came in two vans to a seasonal program at St. Susanna School.

The principal also explained that the Clark's Creek outing for Valentine's Day was part of a month long series of activities for St. Susanna Appreciation Month. "We want everyone to know about the good things that are going on here," she explained. "We're much more than just a school—we're very service-oriented and much a part of the Plainfield community."

Other recent events related to Appreciation Month included: a first grade Round-Up on Feb. 15—an opportunity for kindergarten-age children to check out first grade at St. Susanna; and an All-School Open House held on Feb. 22 and 23. In addition, sixth graders are presently engaged in a Math-a-thon, a fund raising venture similar to a walk-a-thon except instead of walking, students solve math problems, with proceeds benefitting St. Jude's Children Research Hospital, a hospital noted for cancer research.

Now, even the second graders are getting in the act. "They've started writing letters to the residents, too," added Horn. And this seems to pose no problem at all, since there are more than enough residents and love to go around.



BE MINE—This little girl from St. Susanna School gives a Clark's Creek resident a Valentine which she is no doubt very happy to receive. The school children presented a special Valentine's program at the facility on the day before Valentine's Day which was also part of a series of events for Appreciation Month at the school. (Photo by Susan M. Micinski)



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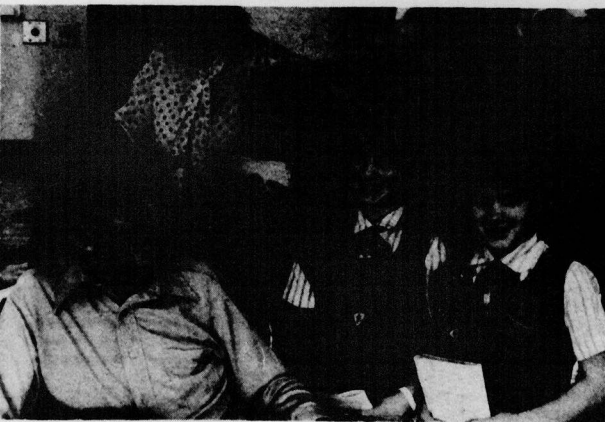
DATE: March 2, 1984  
Soup and Bread Supper — 6:00 PM  
Prayer, Praise & Mass — 7:30 PM  
Co-Celebrants — Fr. John Beitans  
Fr. Rick Tucker

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"May God our Father and the Lord Jesus Christ give you grace and peace." (I Cor. 1:3)



ST. SUSANNA VALENTINES—Students from St. Susanna School in Plainfield paid a visit to residents of Clark's Creek Health Care Center—or more aptly their "adopted grandparents"—in celebration of Valentine's Day. Since fall the children have been visiting, writing and presenting programs to the seniors. Here Brownies Dawn Jones (center) and Stacy Wubbolding (right), along with classmate Brad Gootee, engage in an exchange of pleasantries with resident Elton David. (Photo by Susan M. Micinski)

# 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

## February 24

St. Mark Youth Athletic Board will sponsor a Monte Carlo Night for adults only from 7:30 to 11:30 p.m. in St. Mark Church basement, Edgewood Ave. and U.S. 31 South. Admission \$2. Free beer and snacks.

## February 24-26

Jesuit Father Pat O'Leary will present an Enneagram Spirituality Workshop at Beech Grove Benedictine Center. Deposit: \$25, Balance: \$45. Call 788-7581 for information.

A Charismatic Retreat will be held at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

Mount St. Francis Retreat Center will hold a weekend retreat for Compulsive Overeaters called "Food and the Compulsive Person." Call 812-923-8817 or write: Retreat Center, Mount St. Francis, IN 47146 for information.

Marian College Theatre department will present the musical "Sugar" at 8 p.m. each

night in Marian Auditorium. Admission free (with ID) for Marian students, faculty and staff; \$2 for other students; \$2.50 for other adults.

## February 25

Fr. Jeff Godecker's IUPUI series on The Spirit of Thomas Merton continues on "The World of Prayer and Contemplation" from 9:15 to 11:15 a.m.

Holy Angels Model School presents the 15th Annual Soul Dinner Theatre production of "Now We See More Clearly" at St. Peter Claver Center, 3110 Sutherland Ave. at 7 p.m. Chicken and rib dinners featured. Tickets \$6 per person. Call 926-5211 for reservations.

St. Susanna parish will sponsor a Dinner Dance at the Westside K of C, 220 Country Club Rd. Dinner from 7 to 8:30 p.m. followed by dancing to the music of The Fashionares from 9 to 12 p.m. \$25 per couple with reservations, or \$12 per couple at the door, for dancing only.

Sacred Heart parish in Terre Haute will hold its Second Annual

Benefit Dinner in Foley Hall, St. Mary-of-the-Woods College, beginning with social hour at 6:30 p.m. Live entertainment. Minimum donation of \$20 per person. Call Max Douglas 812-466-9397 or Skip Lenne 812-466-3906 for ticket information.

## February 26

A Sign Mass for the Deaf is held at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd St. and Central Ave.

The Lithuanian-American Society plans an Independence Day celebration beginning with Mass at 1:30 p.m. at St. Ann's Church, 2850 Holt Rd., followed by a dinner. Call 293-5012 for more information.

St. Vincent's Church, Shelby County, presents Dr. Ernest Collamati speaking at 2 p.m. Everyone welcome.

The Lay Franciscan Fraternity of Sacred Heart Church will meet in the chapel at 3 p.m., followed by a business meeting and refreshments in the parish hall. The postulant and

novice class will be held at 2 p.m. New members welcome.

St. Theresa Ladies Auxiliary, #308, Knights of St. John, will hold its regular Card Party at 2 p.m. in Little Flower rectory, 4720 E. 13th St. Admission \$1.25.

## February 29

An Apologetics Course sponsored by the Channel of Peace Community will be held at St. Lawrence Church, 46th and Shadeland, at 7:30 p.m.

## March 1

The Support Group will meet at Kordes Enrichment Center, Ferdinand, from 7 to 8:30 p.m.

The annual Daughters of Isabella Spaghetti Dinner will be held from 4:30 to 7 p.m. in St. Lawrence gym, Lawrenceburg, Adults \$3.75, children \$1.25. Salad bar and dessert included.

## March 2-4

An Engaged Encounter Weekend will be held at Holiday Inn, Cloverdale exit of I-70. Contact Ken and Carolyn Gardner, R.R.3, Box 291, Clinton, IN 47842, 832-7023 for information.

A Workshop on Dreams will be presented at Kordes Enrichment Center, Ferdinand, Call 812-367-2777 for information.

## March 3

St. Benedict Church, Terre Haute, will hold an adults only Mardi Gras Gala Masquerade Ball. Cost is \$2.50 per person, \$5 per couple. Costumes are optional. Call 812-235-0267, 812-235-



"THE MAIN REASON WE TRY TO BE GOOD IS TO GET TO HEAVEN. YOUR MOM TELLS ME YOU'RE ONLY SHOOTING FOR DISNEYLAND."

8651 or 812-235-3028 for reservations.

The Catholic Widowed Organization (CWO) plans a Pizza Party at the home of Judy Renguet following a 6 p.m. Mass celebrated by Fr. Rich Ginther. BYOB. Cost is \$1.50 per person. Call 356-9103 for information.

The Terre Haute Deanery Sesquicentennial Youth Day, "This One's for You(th)", will

take place at St. Mary-of-the-Woods College from 1 to 11 p.m. Cost is \$1. Call 812-232-8400 to register.

Our Lady of Fatima Retreat League presents a Luncheon/Style Show on the lower level of St. Peter Claver Center, 3110 Sutherland Ave., beginning at 11:30 a.m. Styles by Mary-V and Casual Corner, surprise box lunch and wine. Call 545-7681 to reserve \$10 tickets.

(Continued on next page)

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## PROGRAMS 1983/1984

- Feb. 24-28 Enneagram Spirituality  
Pat O'Leary, SJ
- Mar. 10 Contemplative Prayer  
Gwen Goss, OSB
- Mar. 14, 21-28 Sesquicentennial Series:  
Church Today, Women, Call to Peace  
To be announced
- Mar. 16-18 Holistic Retreat  
Gwen Goss, OSB
- Mar. 24-25 Spirituality and the Single Life  
Gwen Goss, OSB; Beth Ann Hughes
- May 12 Leading Small Groups  
The GBGC Staff

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## ICU examines Central America

"Central America: Whose Crisis Next Door?" will be the focus of International Emphasis Days at Indiana Central University in Indianapolis Feb. 27 through March 2.

Speakers, films and discussions each day will deal with Central America and U.S. involvement there.

On Monday at 10 a.m., Jesuit Father Paul O'Brien of Brebeuf Preparatory School in Indianapolis will discuss "Central America: Roots of the Crisis." Father O'Brien has traveled in Central and South America and worked in the Washington Office on Latin America, an organization which disseminates information on that region.

Dr. Janet Gottschalk, executive director of the Society of Catholic Medical Missionaries, will speak on "The Challenge of Health Care in the Developing World" on Wednesday at noon. She has worked with

health care projects in Central America.

Maryknoll Father Phil Bowers, campus minister at Purdue University in West Lafayette, will address "The Role of the Church in a Revolutionary Situation" on Friday at 10 a.m. Father

Bowers has traveled and worked in Central America.

International Emphasis Days are scheduled by the university each year to focus on issues of concern in one region of the world. For more information, call Charles Guthrie at 317-788-3368.



## WORKSHOP FOR THE WIDOWED

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# church in The World

## Pope sends message upon death of Andropov

VATICAN CITY (NC)—Soviet leadership over the Pope John Paul II sent death of Soviet President condolences Feb. 11 to the Yuri Andropov. A papal

## Marcos, opposition criticized

MANILA, Philippines (NC)—Cardinal Jaime Sin of Manila has accused President Ferdinand Marcos and his opponents of being inflexible in their political demands. Marcos is inflexible in regarding the opposition as only interested in toppling his government, while opposition leaders are "rigid and unbending" in demanding that Marcos resign, said Cardinal Sin in a speech Feb. 9. He appealed to Marcos' opponents to press for clean elections and greater civil liberties. He added that if Marcos grants fair parliamentary elections, he should be allowed to finish his term which ends in 1987.

telegram offered "the assurance of a particular thought for the illustrious deceased." Andropov died Feb. 9. The pope sent the telegram to Vasily Kuznetsov, first vice president of the Supreme Soviet. The Vatican announced Feb. 13 that the pope had designated Dr. Jerome Lejeune, a member of the Pontifical Academy of Sciences and professor of genetics at the University of Paris, as his personal representative to Andropov's funeral.

## Human rights evaluated

WASHINGTON (NC)—The world human rights picture continued to be gloomy last year although some improvements in Latin America were noted, according to the State Department's 1983 human rights report, released Feb. 10. Nonetheless, Latin America continued to have its problems, too, the report said. In El Salvador, for example, it found continued use of torture by security forces, murders by right-wing death squads linked to government forces, and a broken-down and intimidated judicial system. It found a somewhat encouraging sign in Salvadoran government interest in resolving these and other problems, however.

## the Saints

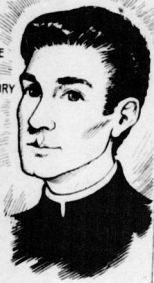
**GABRIEL POSSENTI WAS BORN MARCH 1, 1858, IN ASSISI, ITALY. HE WAS INORDINATELY VAIN AND DEVOTED TO WORLDLY PLEASURES. HIS TEACHERS AND FRIENDS WERE SKEPTICAL WHEN HE ANNOUNCED HE WOULD ENTER RELIGIOUS LIFE AFTER HIS GRADUATION. YET UPON ENTERING THE PASSIONIST ORDER, HE BECAME DEVOTED TO OUR LADY OF SORROWS.**

**ST. GABRIEL**  
for Sorrowful Mother

THERE WAS NOTHING EXTRAORDINARY ABOUT GABRIEL EXCEPT HIS FAITHFULNESS TO PRAYER, HIS LOVE OF SACRIFICE, AND HIS JOYFUL SPIRIT. HE MEDITATED DAILY ON THE GRIEFS OF MARY AND ENCOURAGED OTHERS TO DO SO.

GABRIEL NEVER LIVED TO SEE ORDNATION, AT AGE 23, JUST AS HE WAS FINISHING HIS STUDIES FOR THE PRIESTHOOD. HE CAME DOWN WITH TUBERCULOSIS; A YEAR LATER, NEAR DEATH, HE ASKED THAT A PICTURE OF OUR LADY OF DOLORES BE PLACED OVER HIS HEART. HE THEN PASSED ON FEB. 27, 1862, IN ISOLA, ITALY.

ST. GABRIEL WAS CANONIZED IN LESS THAN 50 YEARS AFTER HIS DEATH. HIS FEAST IS FEB. 27.



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## The Active List

The ladies of St. Barnabas parish, 8300 Rahke Rd., will sponsor a Leisure Day including Mass and lunch from 9 a.m. to 2 p.m. Therese Maxwell will speak on "Back to Square One—Now, What Do I Do?" Advance reservations at \$3 required by calling 888-4599 before Feb. 27.

The Fourth Annual Holy Name Family Festival sponsored by the Holy Name Church Athletic Association will be held in Hartman Hall, Beech Grove. Spaghetti dinner served from 4-8 p.m. Adults \$3, children \$1.50, pre-schoolers free. Booths, games, Monte Carlo (adults only), until midnight. Tickets available at the door.

The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour at 3 p.m. in St. Jude's Church, 5353 McFarland Rd.

Fr. Jeff Godecker's IUPIU series on The Spirit of Thomas Merton continues with another session on "The World of Prayer and Contemplation" from 9:15 to 11:15 a.m.

St. Joseph Church, Terre Haute, will sponsor its Annual

Dinner Dance, featuring music by Mourning Missed II, at the K of C Hall. Cash bar: 6:30 p.m., Dinner: 7:30 p.m., Dance: 9 p.m. Tickets are \$12.50 each, students \$8; dance only \$4 each, students \$2. Call 812-232-7011 or 812-299-1077 for tickets.

A Celebration of Evening Prayer for the Holy Year sponsored by Nativity parish will be held at Sacred Heart of Jesus Church, 1530 Union St. at 4 p.m.

The Catholic Alumni Club invites single Catholic adults to a Fasching Party at Glenbrook Apartments Clubhouse at 9 p.m. For more information call Dan 842-0855 or Mary 255-3841.

St. Anthony Church, Morris, will host a Day of Reflection presented by Providence Sister Connie Kramer from 8:15 to 11:45 a.m. Fee \$2.

### March 4

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5:45 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday at St. Joan of Arc Church, 4200 N. Central Ave.

St. Thomas Aquinas School, 46th and Illinois Sts., will hold a Mardi Gras from 1 to 5 p.m. Free admission. Games, drawings, prizes.

### 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. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 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.

## Series on pastoral held at St. Lawrence

St. Lawrence parish will offer a special Lenten Program on the Bishops' Pastoral on War and Peace beginning on Wednesday, March 14 with Dr. Desmond Ryan, executive director, Indiana Catholic Conference. Other meetings will include: March 21 with Raymond Rufo, diocesan director of extended services, Diocese of Lafayette; April 4 with Rufo; and April 11 with Ryan. Each talk/discussion will be held in Father Conen Hall from 7:30 to 9:00 p.m. and is sponsored by the parish adult education committee. For further information call St. Lawrence rectory at 346-4065.

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# YOUTH CORNER

## Area students participate in folk dance festival

by SUSAN M. MICINSKI

Students from Holy Spirit, St. Barnabas, St. Roch and St. Simon schools will be among the 900 youngsters participating in the 13th Annual Children's Folk Dance Festival tomorrow from 2 to 4 p.m. at the Indiana Convention Center. The theme for this year's festival is "The Dances People Do."

Fourth, fifth and sixth graders will perform 16 international folk dances in unison. Dances included in the program for the first time are: Meillonen Cylich

(Wales); Elvira (USA); Khan Badarom (Israel); Hills of Habershan (USA); and Gaida Gidas (Greece). Others are: Ca Wake (Brazil); Korobuska (Russia); D'Hammerschmedis'selln (Germany); La Bastringue (French Canada); Louie, Louie (Jamaica); Sicilian Tarantella (Italy); Ibo (Nigeria); Virginia Reel (USA); La Raspa (Mexico); Tanko Bushi (Japan) and Montego Bay (Afro-American).

Special entertainment is planned for intermission. Participants in the Roberto LeHoue Memorial Dance Contest will perform "Steppin' Out," and four teachers from the Festival Workshop will dance "Alexandrovsky," a ballroom dance from Imperial Russia. The rest of the teachers will perform "Japanese Soft Shoe," a round dance. Featured will be Latin dances demon-

strated by Sandra Guthrie and John Steurer, national champions of the junior division of the United States Ballroom Championships.

Thirty-two teachers have been attending workshop sessions since November in preparation for their pupils to participate in festival finals.

Admission is \$1 for adults. Children under 18 are free.

\*\*\*  
Tonight, Feb. 24, there will be a joint "Beach Party" lock-in for youths from St. Luke's and Immaculate Heart at St. Luke's Athletic Center from 8 p.m. to 8 a.m. Saturday. The gathering will start with a dance which will be followed by games, open gym and movies. Youths are encouraged to dress in beach attire.

Any youth from Immaculate Heart or St. Luke's parish may attend, and is allowed to bring one guest. Cost is \$3.50 per person, including snacks and breakfast.

\*\*\*

CYO is sponsoring "Youth Ministry: A Journey of Faith," a workshop for adults and key teen leaders working in any aspect of youth ministry—teaching, leading, guiding, coaching or socializing. The workshop will be held on March 10, from 9 a.m. to 4 p.m. at the Archdiocesan Youth Center.

Frank C. Bucaro, a frequent speaker and presenter for teacher training, spiritual formation and family life, will be the keynote speaker. Bucaro, who has a master's degree in religious studies from Mundelein College in Chicago, is an instructor in moral theology at Benet Academy in Lisle, Ill. He has also written many articles on youth ministry.

Featured presenters and their workshops include: Bucaro, "Morality Towards the Year 2000;" Mike Carotta, "Approaches to Adolescent Catechesis;" Frank Giammarino, "In-



**CHOSEN STUDENTS**—All Saints fifth and sixth grade students demonstrated techniques in physical education at the Midwest District of the American Alliance for Health, Physical Education, Recreation and Dance convention last week at the Hyatt Regency Hotel. Standing are Jim Clements, Matt Simmerman, Kenny Hargis, Tony Simmerman and Louis Blakey; seated are Lora Morton, Lorie Nelson, Melissa Cnlik, Elaine Vigil, Karsha Russell, Mendee Allard and Kevin McHugh. (Photo courtesy Fran Simmerman).

volving Parents and Other Adults on a Parish Youth Ministry Commission;" Father Jeff Godecker, "Up the Down Staircase;" Valerie Dillon, "Identifying and Addressing Important Aspects of Pre-Marriage Preparation;" Robert Tully, "Issues Important to Adolescents;" Father Paul Koetter, "Building Relationships with Youth;" Ed Tinder, "Athletics and Youth Ministry;" Joy Baumgartner, "Development of the Adolescent;" and Father Kenny Taylor, "Youth Ministry and the Black Culture."

The fee is \$10 with lunch or \$8 without lunch; \$50 for a

parish group with five or more participants. Registration deadline is March 2. For further information or registration contact Carl Wagner, CYO, 580 E. Stevens St., Indianapolis, IN 46203, 317-632-9311.

\*\*\*

Sophomores in the Jefferson County Sunday Religious Education program recently held a basement sale at St. Michael's in Madison that netted \$300.10 with proceeds going to the Willard Carmen Medical Fund, a fund established to help a Louisville resident who needed a bone marrow transplant.

## Disagreements are normal but can be overcome

by TOM LENNON

Question: I am 15 years old and I am adopted. My mother and I don't really get along. We're always fighting and rarely agree on anything. Do you think this has anything to do with the fact that I am adopted?

Answer: I doubt that it has anything at all to do with your being adopted. Among my young "non-adopted" friends are a number of boys and girls who have very frequent disagreements with their parents.

If Uncle Sam had some statistics on the subject, I suspect they would show that non-adopted children disagree with their moms and dads about as often as adopted children with theirs.

Besides, you should try to keep in mind that your adoptive parents must have loved you in a very special way when they chose you, not someone else, to be their child.

Now, about all those arguments you and your mom are having. What to do?

I wish both of you could have known my Aunt Helen and Aunt Charlotte. These sisters, after their parents died, lived together until they passed away in their 80s. That's a long, long time.

One was a Democrat, the other a Republican.

One was a liberal, the other a conservative.

One was a champion of minority groups.

And so on.

My two aunts held quite a few opposing viewpoints, but for long, long years they lived together in peace, always respecting one another.

How did they achieve that happy way of life together? I suspect that very early they learned the wonderful skill of agreeing to disagree. Neither tried to hammer her opinions and beliefs into the other's head.

Each knew instinctively that if the other didn't like lemon meringue pie, there was no way to force her to like it. The one who liked that delicacy was content to enjoy it herself and not fret about what the other liked or didn't like.

When Aunt Helen and Aunt Charlotte disagreed on much greater issues, their respect for one another prevented war from breaking out. As far as I ever knew, the truce was always in effect.

They agreed to disagree—and didn't fight. The result: a happy life together.

Could you and your mother learn, perhaps slowly, to live with each other as did my Aunt Helen and Aunt Charlotte?

(Send comments and questions to Tom Lennon, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.)

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# Test knowledge of alcoholism

by BILL BROOKS

How much do you know about alcoholism?

Do you think that coffee sobers up a drunken person, that eating keeps one from getting drunk, and that there are many cures for hangovers? Sorry, all of these are myths.

Test yourself with these true/false questions. (Answers appear at the end.)

1. Some social drinkers consume far more alcohol than even advanced alcoholics.

2. The spouse of the alcoholic is often a primary cause of the alcoholism.

3. At least one out of 10 drinkers develops alcoholism.

4. About 20 percent of all alcoholics are on skid row.

5. An alcoholic with more than 10 years of sobriety may safely take an occasional drink.

6. The first step in therapy with an alcoholic is to determine the underlying reasons for drinking.

7. Becoming unconscious from excessive drinking is called a blackout.

8. A brief drinking history should be obtained on every new client in any kind of helping agency.

9. Al-Anon is the companion group to A.A. for females only.

10. Probably the best criterion for defining a person as alcoholic is whether the drinking has continuing adverse effects on his/her life.

11. An alcoholic must hit bottom before he/she can begin the recovery process.

12. It is usually wise to conceal liquor when entertaining a recovering (sober) alcoholic in your home.

13. A person who can abstain from drinking for long intervals is not a true alcoholic.

14. It is best to wait until an alcoholic admits his/her problem and stops drinking

before offering professional help.

15. In essence, alcoholic drinking boils down to a simple question of will power.

16. Alcoholism is a fatal, progressive but treatable illness.

17. The suicide rate among alcoholics is markedly higher than for the general population.

18. The spouse or other informant should be interviewed if possible whenever a drinking problem is suspected.

19. One may be a reliable worker on the job and still be an alcoholic.

20. Education about alcoholism often helps the alcoholic reduce his/her resistance to accepting the fact of his/her condition.

21. A 50 percent success rate can be considered tops in the treatment of alcoholism.

22. Alcoholism is also a moral, ethical issue as well as a health issue.

23. Treatment issues and directions for alcoholic men as well as women are identical.

24. The family plays a major role in getting the alcoholic into treatment.

25. Alcohol by itself is basically a stimulant.

26. Virtually anyone who consumes a large enough quantity of alcohol over a long period of time will develop alcoholism.

Answers: 1. T; 2. F; 3. T; 4. F (only 3-5 percent); 5. F; 6. F; 7. F (blackouts are temporary memory losses); 8. T; 9. F (males also attend); 10. T; 11. F; 12. F; 13. F; 14. F; 15. F; 16. T; 17. T; 18. T; 19. T; 20. T; 21. F (industrial recovery rates go as high as 85 percent); 22. F; 23. F; 24. T (more than half of the family interventions, conducted by an intervention counselor, are successful); 25. F (it's a sedative drug); 26. F.

(Questions on alcoholism, drug abuse? Call Koala's free, 24-hour, statewide Helpline at 1-800-622-4711.)



**PRINTS OF A GUY**—George Slook, third grader at Holy Rosary School in Claymont, Del., grudgingly relinquishes fingerprints to principal Sister Ellen Murphy with help from classmate Kelly Buckley. The fingerprinting is part



of a national campaign to aid in locating missing and runaway children. After the ritual (right) George decides it wasn't so bad after all. (NC photos by Jimmy Grant)

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# USCC staffer explains movie ratings

Ratings say nothing positive about films

by MICHAEL GALLAGHER

NEW YORK (NC)—Periodically it is good to go over the principles that we, the staff of the Department of Communication of the U.S. Catholic Conference, bring to bear when we evaluate and classify movies.

The classifications themselves are A-I—general patronage; A-II—adolescents and adults; A-III—adults; A-IV—adults, with reservations (the comma is very important since it obviates the little joke about phoning the box office ahead of time and thus being able to attend a racy movie with a clear conscience); and O—morally offensive.

The classifications are essentially negative in nature. An A-I, for example, merely indicates that a movie has nothing at all that could cause a problem for any viewer regardless of age. It says nothing positive about the movie and by no means should be taken as an indication that you're sure to find it entertaining.

Since 1980, however, there has been at least one positive element to the system, the designation "recommended" immediately after the classification. But given the quality of movies these days, we get few chances to use this. The most recent occasion was "Tender Mercies," which came out early last year. ("Chariots of Fire" and "Gandhi" were earlier recipients.)

The reviews that we write size up the movie in both aesthetic and moral terms. We never classify a movie

without reviewing it. These classifications should be taken as a substitute for a review only if you have no other choice.

Our review will not only explain why a movie was given a particular classification but where within the particular category the movie stands. Is a particular A-III—adults, for example, closer to being an O—morally offensive, or an A-II—adolescents and adults? Only a review will tell you.

Let's take some specific examples.

A-I has become the rarest of classifications, limited mostly to cartoon features—though we've been obliged in recent years to give even some cartoon features, "Fire and Ice," for example, well-merited O classifications.

The only film currently on our list with an A-I is "Joni," an extremely well-done inspirational film made by Billy Graham's organization. "Chariots of Fire," three years ago, also got an A-I classification, and here we were more tolerant than the Motion Picture Association of America which withheld its G, general patronage, and gave it a PG, parental guidance, on account of a few Cockney vulgarities used by station porters in an early scene.

A-II movies are also rare, but they do occur. "Betrayal," a film about adultery based upon a play by Harold Pinter, which had quite a successful run in what Variety calls the "art house circuit," received an A-II despite its subject matter,

something that might raise a few eyebrows.

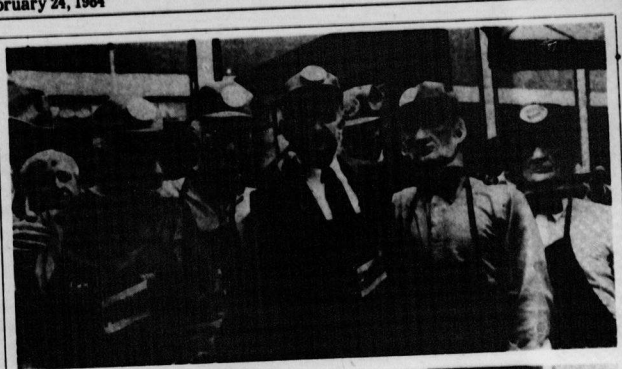
We gave "Betrayal" an A-II, because it was a seriously intended movie (even if shallow in execution), and, as you might guess from the title, it did not take a benign view of adultery even though it was far from viewing adultery in the context of Catholic moral theology. Finally, there was no nudity or graphic sex in it.

"The Big Chill," "Educating Rita," "Reuben, Reuben," "Terms of Endearment," "Uncommon Valor," "Under Fire," and "Yentl" are all A-III movies. You would, however, have to read our reviews to find out their relative place within the A-III category and our estimate of their aesthetic quality.

Our reviews, for example, had grave reservations about both "The Big Chill" and "Terms of Endearment." We judged that both were superficial and had flawed moral outlooks, but we also felt that they would present no problems to mature viewers.

"Reuben, Reuben," "Educating Rita" and "Under Fire," though better films and more humane, nonetheless dealt with moral issues (and in the case of "Under Fire" political issues as well) in such a way as to rule out younger viewers. The issues with "Yentl" and "Uncommon Valor," as different as they are from each other, are more simple and straightforward.

"Uncommon Valor," a sleeper success at the box office which our review



TV FARE—"Enterprise," a PBS series dedicated to the inner workings of the business world, takes a look at Frank Perdue (left) and the marketing of a new line of chicken franks on "Perfectly Frank," airing on PBS March 1. At right, Rosanna Arquette, front, Geraldine Page, left, and Michael Learned star as three generations of women whose relationships undergo an upheaval when a man is released from prison and returns home in "Parade," a new drama airing Feb. 29 on CBS. (NC photos)



## Wartime internment of Japanese examined on PBS

by HENRY HERX

NEW YORK (NC)—One of the many moral contradictions of World War II was the American government's decision to intern some of its own citizens solely on the basis of race. The consequences of this wartime "emergency" are still with us today, as shown in "Invisible Citizens: Japanese-Americans," a documentary airing Sunday, Feb. 26, 10-11 p.m. EST on PBS.

In February 1942, President Roosevelt issued an executive order declaring the West Coast a military zone. More than 100,000 Japanese-Americans were then removed from the area and sent to detention centers in the desolate wastes of the Southwest.

Housed in wooden barracks with few amenities, surrounded by barbed wire and armed military guards, the internees had to bear the harsh physical conditions of life in the camps. Even more devastating, however, was the psychological damage caused by being uprooted from home, isolated from normal society and treated as an enemy of America.

To prove that they were loyal and true Americans, many young men in the camps volunteered for military service. Most were sent to fight in Europe with the 442nd, one of the most decorated units of the war.

Describing the patriotism that motivated these Japanese-American soldiers, whose motto was "Go For Broke," is a surprisingly unembittered veteran who was blinded fighting in France and, as we learn from a neighbor, is still the subject of prejudice from some in the community.

Those in the camps as well as their children today still suffer from the guilt of being singled out as potential traitors, while Americans of German and Italian descent were undisturbed.

The psychological toll of this on Japanese-Americans is spelled out by those interviewed in the program. "For the first 27 years of my life I was utterly ashamed of being Japanese," is a typical statement describing the effect of those years.

Produced by Keiko Tsuno, the documentary provides the human context to this sorry bit of American history that most of us would rather forget. Young Japanese-Americans are determined that this injustice be acknowledged and some form of reparation be made. The 1981 presidential commission that held hearings on the matter agreed. But the question of compensation for property losses estimated at \$400 million, to say nothing of the mental and emotional suffering of the internees, is still unresolved.

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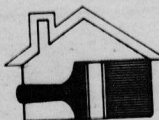
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## Mexican-Americans, Jews seek areas of common interest

SAN ANTONIO, Texas (NC)—Mexican-Americans and Jewish leaders need "to develop a better understanding between us in order to work together and help each other," Archbishop Patrick Flores of San Antonio said Feb. 13. Calling the approximately 75 Mexican-American and Jewish participants at a Feb. 13-15 con-

ference in San Antonio "brothers and sisters," Archbishop Flores said, "Our being here together helps make it a success." The purpose of the conference was to work toward overcoming stereotypes and to find areas of common interest in issues such as cultural pluralism, immigration, bilingual education and voting rights.

## Parade may become political event

NEW YORK (NC)—The unification of Northern Ireland and Ireland will be the only political issue of the St. Patrick's Day parade, said Thomas Gleason, 83, who was elected Feb. 14 to be the parade's grand marshal. But the election of a former Irish Republican Army member, Michael O'Rourke, as the parade's honorary grand marshal may create political problems. O'Rourke, 32, is a convicted bomb-maker who blew his way out of a Dublin, Ireland,

jail in 1976 before fleeing to the United States. He was arrested on suspicion of entering the United States illegally and has been held without bail in a New York jail for four-and-a-half years while fighting extradition.

## French martyrs beatified

VATICAN CITY (NC)—Ninety-nine Catholics who were guillotined or shot to death during the French Revolution for refusing to submit their religious activities to civil authority were beatified as martyrs by Pope John Paul II Feb. 19, the Vatican announced. The group, from the Diocese of Angers in northwestern France, is the largest of several French groups that have been beatified or canonized for their deaths during the 18th century French Revolution. All were executed by revolutionary leaders in early 1794 after refusing to comply with the Civil Constitution of the Clergy, the law that imposed a reorganization of the French church.

## Bertolucci to go to Vatican

STEUBENVILLE, Ohio (NC)—Father John Bertolucci, a television evangelist, has been invited by the Vatican to speak at a Holy Year international youth conference April 11-15. Father Bertolucci, whose weekly TV and radio program "The Glory of God," is broadcast on cable, satellite and commercial channels in 5,000 cities, will be among catechists and church leaders preaching at the special Holy Year gathering. More than 50,000 people are expected to attend.

## Abrams takes issue with USCC

WASHINGTON (NC)—Some U.S. Catholic Conference officials are presenting politically biased views on the Central American human rights situation, said Elliott Abrams, assistant secretary of state for human rights and humanitarian affairs, in a Catholic newspaper interview. "There is something of a political bias here toward the left," especially toward the

Nicaraguan and Cuban governments, said Abrams. This bias is "not on the part of the church. Not on the part of American Catholics. But on the part of people who work on this full-time for various church institutions," he added in a lengthy interview which appeared Feb. 9 in The Wanderer, an independent Catholic newspaper based in St. Paul, Minn.

## OBITUARIES

† AHAUS, Robert E., 67, St. Lawrence, Lawrenceburg, February 12. Father of Mary, Theresa, Wadsworth, Susan, Robert, William, Richard and Randy; brother of Lawrence, Raymond, Henry, and Catherine Noppert.

† BLOOM, Alma Mary, 86, St. Andrew, Indianapolis, February 2. Mother of Jean, Norbert, William, Charles, and Dorothy Bear.

† BURKE, Catherine Rose, 67, St. Margaret Mary, Terre Haute, February 2. Sister of Elizabeth Effner, and John.

† COREY, Frances, 67, St. Margaret Mary, Terre Haute, February 9. Sister of James.

† GAYNOR, Edmer, 81, St. John the Baptist, Dover, Brother of Edwin, Gertrude, Emma, Esther, and Lillie Donlon.

† GUILFOY, Brian Thomas, 12, St. Philip Neri, Indianapolis, February 14. Son of Paul B. and Terri H.; brother of Leslie.

† GOLDSCHMIDT, Albert B., 85, St. Mary, North Vernon, February 12. Husband of Inez M.; father of Dorothy L. Roane, and Robert L.; brother of Kathleen Eder; grandfather of five.

† HALEY, L. Richard, 62, Our Lady of Perpetual Help, New Albany, February 10. Husband of Mary Traugher; father of Richard T. and Barbara Morales; brother of Earl and Edward.

† JARDINA, Anthony, 78, Holy Rosary, Indianapolis, January 30. Brother of Fred, Rose, and Anna Filicicchia.

† KLEEMAN, Edmund, 73, St. Lawrence, Indianapolis, February 9. Husband of Dorothy; father of Edna Kelly, Augusta Bailey, Louise Henrickson, Eva Knable, Darlene Darlington, Banita Rogers, Bernard and Virgil; brother of Norbert, Paul, Ferdinand, Ambrose, Rose Thaxton and Mary Jarbo.

† LYLES, Whitfield, Jr., 75, St. Bridget, Indianapolis, February 14. Husband of Lorene; father of John Wesley, Robert Lee, Milton, Albert, and Dorothy Mae Elyles; stepfather of Joe L. Williams.

† MELLON, Hazel, 88, formerly Holy Spirit, Indianapolis, February 8. Mother of George E. and Earl L. Powers.

† MOORMAN, Eugene F., 76, St. Mary, Rushville, February 14.

Husband of Florine; father of Alberta J. Smith and Lynn Bracken; grandfather of seven; great-grandfather of four.

† MURRAY, Madlyne C., 67, St. Jude, Indianapolis, February 5. Wife of Edgar; mother of Michael, and Alice Nagel.

† NEWKIRK, Mary, 65, St. Mary, Rushville, February 12. Mother of Thomas, Mary Margaret, Willey and Stephanie Shook; sister of Dorothy Sutton; grandmother of seven.

† SCHOTT, Melinda B., 85, St. Joseph, Shelbyville, February 10. Grandmother of Steve, and Hettie Sandman; sister of Hubert Belange.

† SIENER, Thomas A., 65, St. Mary, North Vernon, February 14. Husband of Rita; father of Christine Scroggins, Sue Ann Garrard, Kathy, Jeanette and Mark; brother of Barbara Dieckoff, Clara Louise Lauth, and Charles; grandfather of seven.

† WEHLAGE, James R., 60, St. Jude, Indianapolis, February 6. Husband of Doris; father of Christina Hill; son of Nell.



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## VIEWING WITH ARNOLD

# 'Rita' probes role of education

by JAMES W. ARNOLD

"Educating Rita" is one of those quiet little English-flavored, adult-oriented films (like "Local Hero") that made a lot of critical Ten Best lists a few weeks ago and is just now getting around the country, hanging on in the malls where many flashier films with more sex and violence have run out of audiences.

It's not likely to win a basketful of Oscar nominations, although its vivacious star, newcomer Julie Walters, has a chance. She's been getting friendly exposure from Johnny Carson and other talk-show hosts. The attention is deserved: she's infectiously charming as the outspoken working-class hairdresser with a late-blooming passion for learning, a role she polished in the original London stage version of Willy Russell's play.

There are loud echoes of "Pygmalion" in this tale about an ordinary woman of marvelously uncultured background who blossoms into a brainy sophisticate, with boundless horizons, under the affectionate, open-university program tutelage of a much older, highbrow English professor-poet (Michael Caine). But there are interesting differences. Not only do they not fall in love in any real sense, but this professor is a burnt-out case who has doubts that he's changing her for the better. "Rita" effectively forces us to ponder profound questions about the purposes of education.

Actress Walters' salty, near-Cockney Rita in many ways represents a dream-child of both educators and feminists. Stuck in a traditional low-status female job and married to Denny (Malcolm Douglas), an otherwise nice young man who believes having a baby will calm her restlessness, 26-year-old Rita suddenly and passionately decides she

wants to discover herself first. The script never really explains why, and that's hard to take: in the real world, motivation is the mysterious key ingredient. In the film, Rita just has it.

**SHE COMES** to the prof raw as a first-grader, but full of the spunk and common-sense wisdom of her class. E.g., given an essay question

on how to solve the difficulties of producing Ibsen's complicated "Peer Gynt," she replies succinctly, "Do it on the radio." Caine's boozy prof is amused and charmed, but dubious about the whole project. He's long past the point of academic despair: "All I know is that I know absolutely nothing." His personal life is also in disarray: divorced, he's in the process of losing his young live-in woman friend to a professor colleague.

Rather quickly, Rita is transformed, though not without doubts and struggle, especially with Denny, who at one point burns her books. She changes not only in mind but in appearance and style. But as she becomes as smart, indeed smarter than everyone else, we wonder with the prof if she hasn't lost the uniqueness that made her so marvelous to begin with. She has become a bright but conventional person with the right tastes, clothes and academic opinions.

**THUS**, writer Russell seems to take a position, radical in these conservative times, that education is a very mixed blessing—at least, what often passes today for education. The true university ideal (as Newman wrote) is to produce a



**AT THE MOVIES**—Michael Caine is a disillusioned English professor and Julie Walters is Rita, a working-class hairdresser who wants an education, in Columbia Pictures' "Educating Rita." The pair, as "literature's odd couple" are "worth the price of admission," says the U.S. Catholic Conference which classifies it A-III. (NC photo)

genuinely liberated mind, not one simply indoctrinated in the fashions of the times.

Unfortunately, that kind of education goes on in few classrooms in a society where everyone seems, like Rita, to want to know only what is needed to fit in, preferably on the higher economic levels.

The irony in the story is that the prof realizes he's created a kind of monster, but it's really too late. By the time he invites Rita, rather impulsively—there has been feeling between them, but no electricity—to start life anew with him in Australia, she is already caught up in the options her new status has given her. (Denny has long since gone to a lady who wants babies.) Thus, a poignant farewell in a typical movie air terminal.

Despite this serious underlay, "Rita" appeals to audiences mostly as a comedy of character built around Walters' juicy performance as a no-nonsense female fighting for what she sees as a better life. Caine is fine in the not-so-difficult role of the cynical intellectual, and most viewers will probably see him as a tragic figure too thoughtful for his own good. Indeed, you wish he would hang in there and teach English literature as it really should be taught.

While "Rita" is at least a subliminal love story, it is free even of sexual innuendo. But some viewers may be justifiably concerned with its cavalier attitude toward such fairly serious subjects as

motherhood, the pill and divorce, and even alcohol abuse and suicide.

This is the first major success for producer-director Lewis Gilbert since "Alfie" (1966), another play adaptation that helped make Caine an important international star. The

university sequences, gothic, ivy-covered and gorgeous to look at, were shot at Trinity College, Dublin.

(Brightly acted comedy with a thoughtful edge; satisfactory, with some reservations, for adults.)

USCC rating: A-III, adults.

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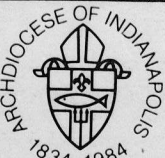
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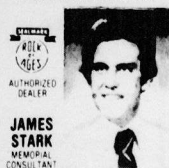
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