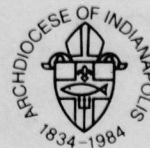


# The CRITERION



On A Journey Of Faith

## Bishops praise and criticize Reagan

by Liz Armstrong

WASHINGTON (NC)—Leaders of the National Conference of Catholic Bishops told President Reagan April 18 that while they deeply commend his backing for tuition tax credits and anti-abortion efforts, they strongly disagree with administration policies in regard to Central America and the poor.

They also urged greater initiatives by the White House toward resumption of arms control talks and expressed strong reservations about deployment of the MX missile, the bishops said after a lunch with Reagan and briefing by top officials.

While praising Reagan for his pro-life and tuition tax credit stances, "we expressed strong concern about the budget cuts, especially as they affect the poor," in particular low-income elderly and women, Bishop James W. Malone of Youngstown, Ohio, NCCB president, told reporters outside the White House.

He characterized the private discussions as "cordial and open."

The bishops spent approximately four hours at the White House in the luncheon and briefing.

Bishop Malone said that on El Salvador the bishops reiterated that "the only solution to war is a political solution as contrasted with a military one."

He said the bishops oppose any "massive increases" in military assistance and believe military aid should be pegged to human rights improvements, although he said the bishops do not oppose all military aid.

"ALTHOUGH WE admit that under the present situation some military aid is needed," the bishops fear a disproportionate emphasis on military options, added Cardinal Joseph L. Bernardin of Chicago.

Archbishop John J. O'Connor of New York commented that if the Central American crisis worsens, "we'd be grossly concerned about intervention by U.S. troops."

Questioned extensively by reporters about covert actions in Nicaragua, where the United States is blamed for mining the harbors, the church leaders said they have consistently opposed such activity.

When they raised the question of mining with Reagan during lunch, "he made no substantive statement," Bishop Malone said.

Archbishop O'Connor said he "specifically raised the question of covert operations and made it clear that we, the bishops, do not approve of covert operations."

"We specifically discussed the mining," he said.

(See BISHOPS PRAISE on page 9)



WOULD YOU LOOK AT THAT!—It has been a long wait for these students in Mrs. Pat Rieke's third grade class at Holy Family School in New Albany. They've been waiting for some baby chicks to hatch. The class put the eggs into the incubator so they could see first hand the life cycle and how it works with chickens. After the

21-day incubation period the eggs began to crack open. The incubator was opened for a short period Tuesday afternoon as the class took a close look at how the eggs opened and the chicks hopping around. (New Albany Tribune photo by Don Beck)

## Holy Rosary to mark 75th anniversary

Holy Rosary Church will begin its 75th anniversary celebration here with a Mass, the first in a series of events to mark this occasion over the next six months, on Wednesday, May 2 in memory of Father Marino Priori, the founding pastor.

Following the Mass, a birthday party for all past and present parishioners will be held in the church basement. At this time, too, a book of the parish history and Italian community by Dr. James Divita, Marian College history professor and Michael Timpe, Holy Rosary parish council president, will be on sale. Father Michael Bradley, administrator and Providence Sister Charles Van Hoy, pastoral minister, extend a welcome to all wishing to share in these festivities.

On Saturday, May 5, Archbishop Edward T. O'Meara will concelebrate the 75th Anniversary Mass, which will feature a procession with children in medieval Italian costumes, at 6:30 p.m. with 12 other priests. A Lasagne Dinner will be served after the Mass. Reservations for the few remaining tickets may be made by calling 636-4478 or 786-9477.

A "May Crowning" is scheduled for May 13 during the 8:30 a.m. Mass and the annual Mother's Day Breakfast will follow. Father's Day will be celebrated at the 8:30 a.m. Mass on June 17 with the Father's Day Breakfast to follow. Tickets for both events are available at the church.

A homecoming dance will be held on Saturday, June 23 from 9 p.m. to 1 a.m. at the southside Knights of Columbus. Tickets for this event will be sold at the May 2 and 5 celebrations and after Sunday Masses at the parish.

An Italian Street Festival, patterned after street festivals held in Italian sections of New York City and Boston, will be held on July 7 and 8 in the street in front of the church. It will feature over two dozen Italian food booths, games for adults and children, dances and soccer and bocci.

The feast day of Our Lady of the Rosary, Sunday, Oct. 7, will be marked with a special Mass at 12:10 p.m.

The anniversary celebration will conclude on Nov. 4 with the annual Italian Festa and Spaghetti Supper which will run from 1 to 6 p.m.

Holy Rosary Church was established when Father Marino Priori, a Franciscan priest from Rome, accepted the invitation of Bishop Francis Silas Chatard to minister to the needs of the Italians living in Indianapolis.

Lean years followed the founding of the parish. But Father Priori was not discouraged. He started a religious literary magazine as one way of raising funds for Holy Rosary. He also wrote several books, including one about the papacy and another about Rome. At this time, too, many of the Italian parishioners were produce merchants, and the area around the church was known as Banana Alley and Indy's Little Italy. During these early days, they would give Father Priori a dime for each bunch of bananas they sold. This was another way he raised funds for the parish.

Originally known as Holy Rosary Italian Catholic Church, the "Italian" was dropped when canon law was changed. Holy Rosary continued to serve Italian-Americans until the late 1950's. At that time, other people also began joining the parish although the Italian-Americans still remained the majority members.

The present church was dedicated on May 8, 1925 by Bishop Joseph Chartrand. Father Priori was named a monsignor in 1933 and he served as pastor until 1934, a period of 25 years. He died in 1946.

Holy Rosary Grade School served the needs of the parish for many years. It was originally staffed by the Providence Sisters and later taken over by the Franciscans. The school had only four classrooms and two grades shared each room. The convent

connected to the school and church, forming a courtyard.

The grade school closed in 1956 when many younger members of the parish began moving to the suburbs. The Latin School moved into the school and expanded to the east. It closed in 1978 and the space was then used by the Vocations Office, The Criterion and CYO, which is the last remaining agency there.

A great deal of social activity took place in the 1930's and 1940's. Huge "festas," bingo and spaghetti dinners helped pay off the debt. The church was extensively redecorated in 1948 and the "Fatima" mural was painted. The church was again re-done in 1967.

Other former pastors included: Msgr. Joseph Brokhage, Fathers Ambrose Sullivan, William Knapp, Augustine Sansone, and William Cleary. Before Father Michael Bradley, Father Robert Sims was administrator of the parish.

### Looking Inside

Kevin McDowell continues part two on the Catholic vote on page 2.

A Marian College philosophy professor sang his way into Susan Micinski's story on page 2.

Two articles on the first anniversary of the U.S. bishops' letter on war and peace appear on page 4.

Read about an unusual wedding held recently at St. John's Church in Osgood on page 6.

AAA Commitment Sunday comes up May 6. See pages 13-16.

Providence Sister Luke Crawford uses the media to spread the Gospel in Terre Haute. Turn to page 20.

the criterion

Vol. XXIII, No. 29 — April 27, 1984  
Indianapolis, Indiana

# ICC hoping to increase voter interest as elections approach

by Kevin C. McDowell  
(Second of five parts)

"The Christian has the duty to take part in the organization and life of political society."  
—Pope Paul VI, "A Call to Action"

Christ's example and teachings require individual acts of charity and concern. "They also require understanding and action upon the broader dimensions of poverty, hunger and injustice which necessarily involve the institutions and structures of economy, society and politics," the United States Catholic Conference (USCC) notes in "Political Responsibility: Choices for the 1980s."

In essence, it is becoming increasingly difficult to carry out Christ's example and personally care for the needs of our neighbors. For that, we have a government, and yet fewer registered voters are actually exercising their rights—and hence, their influence—as each election arrives. By their apathy, they may be creating a government that is unresponsive to the needs for which they have an ultimate Christian responsibility.

In the 1976 presidential election, 54.4 percent of those eligible to vote did so, compared to 63.8 percent in 1960. In the 1960 congressional elections, 46 percent voted, compared to 37.9 percent in the same elections in 1978. The United States is at the bottom of the list in terms of percent of the eligible populace voting.

The USCC ascribes this decline to a sense of powerlessness, exacerbated by complex issues and increasing poverty.

Members of the electorate, according to the USCC, do not feel they can influence their representatives' positions, adding to their perceived immediate problems at hand.

**THE COMPLEXITY** of issues, the breakdown of longstanding party or organizational loyalties, the increased mobility of the potential electorate (which further disrupts the traditional organizing principles of American politics) have combined to heighten this sense of powerlessness.

It is anticipated that Indiana elections in the immediate future may be decided by fewer than one-third of the eligible voters.

The church's role in the political order, according to the USCC, is to educate Catholics concerning their responsibilities, analyze the issues for their social and moral dimensions, measure public policy against Gospel values, participate in the debate over public policy and speak out on those public issues involving human rights, social justice and the life of the church in society.

To carry out these functions, the USCC has 29 national affiliates, of which the Indiana Catholic Conference (ICC), representing Indiana's five dioceses, is one.

M. Desmond Ryan, executive director of the ICC, said that the 16-year-old organization is the social arm of Indiana's Catholic bishops, just as the USCC is the social arm of the National Conference of Catholic Bishops (NCCB).

**THE ICC's** task is to coordinate public and political activities of the Catholic Church in Indiana and to try to involve as many people as possible in the political process.

This involvement is primarily through a series of networks throughout the Archdiocese of Indianapolis and the dioceses of Evansville, Fort Wayne-South Bend, Gary and Lafayette.

Currently, 1,500 are involved in this network, linked by "telephone trees." They receive regular mailings updating them on the lobbying activities of the ICC and the status of targeted bills. When one such bill is being acted upon, the ICC sets the network in motion by phone, encouraging those so informed to study carefully the issue at hand and either contact or visit their state representatives or senators.

Although the ICC lobbies for and against

the passage of bills, Ryan said that the organization does not tell its network members—or Indiana Catholics generally—how to vote. The ICC is a tax-exempt organization and, as such, is prohibited from participating in political campaigns or endorsing candidates.

Ryan, who is also the ICC's lobbyist, said that proposed bills are reviewed by the ICC's Board of Directors and Advisory Council. They choose the bills the organization will become involved with.

**WHILE RYAN** is busy representing the ICC position in the legislature, ICC network members are receiving continual updates. Following adjournment of the legislature, a composite voting record of state representatives and senators is prepared and networkers are asked to comment and rate the ICC's stands on issues and its work in these areas.

Ryan said that Catholic legislators are not singled out for special attention. Any attempt to do so may give the impression that Catholic officeholders are not free to think.

Ryan is concerned about the decline in voter participation which is affecting Indiana as well as the nation.

"There are moral components in voting. I'm concerned about people giving up the sacred right to vote. Many are just not voting at all—period. When they walk away from the polls, they are not only losing a chance to make their opinions known, but they are leaving the process to the elite to control."

This Nov. 6, besides the presidential race, Hoosiers will elect a governor, 25 of 50

state senators and all 100 members of the Indiana House of Representatives, as well as all 10 U.S. representatives. Ryan estimates, though, that possibly fewer than 30 percent of those eligible to vote will decide who our state officials will be.

**IF RYAN'S** estimate proves correct, Catholics could exercise a disproportionate influence on the outcome.

Ann Wadelton, ICC director of communications, said that Catholics comprise just under 13 percent of the Indiana population (710,290 of 5,476,673). Diocese by diocese, the breakdown is as follows: Evansville, 89,973 of 466,821; Fort Wayne-South Bend, 137,387 of 1,044,602; Gary, 194,657 of 772,235; Indianapolis, 201,353 of 2,127,915; and Lafayette, 86,920 of 1,065,100.

The greatest share is in Gary, where slightly more than one in four is Catholic, while Lafayette has the smallest share at 8 percent. If Catholics heed the urgings of the USCC and ICC, they could have a major influence on the outcome of this November's elections.

"I'm concerned," Ryan noted, "that so many people are walking away from the political process. Catholic Americans have a right to get involved; indeed, they have an obligation to do so."

The ICC is encouraging Catholic voters to vote in the state primaries May 8 and in the general election Nov. 6. A recent ICC news release reminded voters of Catholic social teaching themes to keep in mind as they prepare their votes: to ensure the dignity of the human person (basic human rights); to work for the common good (See ICC HOPING on page 19)

## Philosophy professor sings in opera

by Susan M. Micinski

"I feel I have the best of both worlds," stated Denis Ryan Kelly, a philosophy professor at Marian College whose teaching career spans 21 years there, and whose career in opera has just begun.

Originally from Dayton, Ohio, and a graduate of the University of Dayton and the University of Notre Dame, Kelly explained that he made his singing debut in a homecoming variety show the school presented in the fall of 1977. In that production he was cast as MacBeth set to the music of Gilbert and Sullivan in a skit similar in style to the former NBC television show "Laugh In."

"I sang and died, and got up and sang some more," chuckled Kelly, in thinking back about MacBeth.

After MacBeth closed, the music and drama departments were excited about doing an opera, continued Kelly. So they ended up putting on "Gianni Schicci," the only comic opera Puccini ever wrote.

In the audience at one performance of "Schicci" was Loretta Yoder, who was then with Christian Theological Seminary's Theater. "She came backstage and met me," said Kelly, "and asked me if I did any acting around town. I said 'no,' and she said 'you ought to.'" One thing led to another and "before I knew it she asked me to be Bill Sykes in Christian Theological Seminary's musical version of "Oliver," which she was to direct."

**BUT IT** wasn't smooth sailing all the way. "I broke my foot during the last week of rehearsal," said Kelly. "I ended up doing the show in a walking cast. Actually, I ended up looking like a very menacing bad guy. Thanks to that cast, I had a real bad limp."

While doing that show, Kelly got a letter to audition for the Indianapolis Opera Company. "I really was surprised to get that, but then at the bottom of the letter I saw Loretta Yoder's signature—she was then recently named artistic director of the Indianapolis Opera Company."

Although excited at the prospect of trying out for the company, Kelly remarked that "when it was time to go for the audition, my kids literally had to push me out the door. All I could think of were the others who would be auditioning—people from the Music Conservatory in Bloomington, music teachers, professional singers and the like." The experience landed him an understudy role and chorus spot in "Pagliacci." This was the first of a

long line of operas Kelly would be in. Some of the others included: "La Traviata," "Rigoletto," "LaBoheme," and "Otello." This February he was flown by the Syracuse, N.Y. Opera Company to do "Otello" there—his first out-of-town professional engagement.

**IN ADDITION** to his affiliation with the Indianapolis Opera Company, Kelly is also a member of the Indiana Opera Company and the Indianapolis Opera Resident Ensemble, and cantor at St. Michael Church in Indianapolis.

Although he has been encouraged to sing professionally on a full time basis, and that with six months of coaching could easily be singing in New York, Kelly admitted that he "loves teaching. I get the same sort of high from teaching as I do from singing—especially when I see a student's eyes light up and hear him say, 'oh yeah, now I see that.'" But at the same time, "it feels so good to have mastered a difficult piece of music. It's one kind of enjoyment to learn, and another to revel in the actual doing of it."

When asked if his involvement with opera ever interferes with teaching or his family life, he replied that "it's not so much a problem of interfering, but it certainly makes for 20 hour days. It forces me to organize. Today I make lists as a result of this. My wife and children have been very supportive of me. They are totally conscious of the demands, and know that my singing does take me away a great deal—which they are not happy with. But they are very pleased and proud of me."

Kelly attributes much of his interest and talent in singing to his mother who had her own school of dramatic art until the age of 38. "Then she gave it up after she married my father—who was an actor she had met at an audition—but she still continued to put on shows. She always encouraged my sister and I in this area."

Rosalie, Kelly's wife, has also encouraged him to study and take private lessons. "Studying, no doubt, has enhanced my ability," Kelly admitted, "and I'm not finished studying by any means."

And this idea of encouraging musical development is something that has carried over to Kelly's child-rearing techniques. Both Jennifer, 20, and Denis Jr., 22, have been encouraged in the realm of music. Jennifer has started taking guitar lessons, while Denis, who recently graduated from Wabash College, has been guided in taking voice lessons.



Denis Ryan Kelly

The element, however, that perhaps had the most influence on spurring Kelly on in the music world, as well as in life in general was the triple coronary by-pass surgery he underwent in 1976. Since then, "I've stopped smoking, reduced my drinking and started playing a lot of tennis—so much that they asked me to be tennis coach," he said. "I feel I'm more willing to take a risk now. There was a definite attitudinal change that took place. I appreciate life more as a result of the surgery. Sometimes I feel like I'm a music box—I constantly find myself singing and humming."

What's next for Kelly?

"I've been invited to be the guest soloist of the Indianapolis Maennchor," he answered. "The week following that, I'll be doing eight programs for 16,000 school children with Stephen Stein, associate conductor of the Indianapolis Symphony. I'll also be the master of ceremonies for the 'Ciao' opera audition, to be held at Warren Central Performing Arts Center. And I'm still waiting to hear about an audition for 'Trial by Jury,' an upcoming Indiana Opera Theatre production."

To sum it all up, Kelly said that "recently, life seems like those musicals we'd go to see as children. It's just one good thing after another happening."



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# Pope brings Holy Year to close in Vatican City

by Father Kenneth J. Doyle



"LIVING WAY OF THE CROSS"—Seventh and eighth graders at Holy Name School presented a "Living Way of the Cross," a narrative and musical depiction of Jesus' final journey on earth, at Holy Name Church on Good Friday. Conceived and directed by Franciscan Sister Bernice Roell, and under the musical direction of Jerry Craney, parish and school music director, the cast in-



cluded: Jason Linville as Jesus, Dawn Trackwell as Mary, Steve Costello as Pilate, Jenny Staton as Veronica, Chris Hurst as Simon, David Howe and Greg Felts as soldiers, and Dawn O'Connor, Holly Howard and Stephanie Parton as women of Jerusalem. (Photos courtesy Sister Bernice Roell)

VATICAN CITY (NC)—Pope John Paul II closed a heavy bronze door in St. Peter's Basilica on Easter Sunday, bringing to a dramatic end a special Holy Year which he had proclaimed to celebrate the 1,950th anniversary of Christ's Redemption.

As television viewers in 36 countries watched, the pontiff said in a prayer to God that even though the Holy Door was being closed, "We know with certainty that there is never closed the door of your mercy for those who believe in your love."

The event capped papal Holy Week celebrations attended by record-breaking crowds.

Just before closing the Holy Door, the pope had celebrated Mass before 250,000 people who sat in the sun in St. Peter's Square.

At the end of the Mass, the pope read a 15-minute Easter message, imparted his blessing "urbi et orbi," Latin for to the city and to the world, and wished a happy Easter in 45 languages. In English, he said, "A blessed Easter in the joy of Jesus Christ."

In his Easter message, the pope urged an end to the world's "feverish preparation" for war and lamented the discrepancy between "the wealth that comes from material and technical progress" and the "extreme poverty and penury paid for with the deaths through hunger or thirst of millions of children and of men and women."

After reading the message, the pope stepped into the cool vestry of the basilica to close the door which he had opened March 25, 1983, when the Holy Year of Redemption began.

PLANS CALLED for the door to be sealed with 3,000 bricks. It is scheduled to be re-opened Christmas Day 1999, to begin the Holy Year of 2000. Holy years traditionally have been celebrated every 25 years, although several popes, such as Pope John Paul, have called holy years at different times to commemorate anniversaries of the Redemption.

A large wooden cross which had stood inside St. Peter's Basilica since the Holy Year began was consigned by the pope to the young people of the world as a reminder of their responsibility to carry Christ's goodness to others. At the end of the Easter Sunday ceremonies, several young people carried the heavy cross across St. Peter's Square to the nearby San Lorenzo International Youth Center, where it will stand permanently.

On the night before, April 21, a last-minute decision moved the pope's Easter vigil ceremony from within St. Peter's Basilica to the vast square outside. The decision to celebrate the vigil outside for the first time in history was dictated by an unprecedented crowd of 30,000. The basilica can hold 20,000 people.

Beginning the vigil ceremony, the pope blessed the new Easter fire and lit a paschal candle in which he had carved the figure "1984" and the Greek letters alpha and omega, symbolizing Christ as the beginning and end of all things. As the pope carried the five-foot white candle to the elevated altar in front of the entrance to the basilica, smaller candles held by each of the worshippers were lit, bathing the square in a glow of yellow.

Later, as the Gloria of the Mass was sung, the huge bells of the basilica pealed in recognition of Christianity's greatest and most basic truth: Christ is risen.

DURING THE Mass, the pope baptized 29 people from 11 countries, including several adult converts from South Korea, a country the pope is scheduled to visit May 3-7.

Then, led by the pope, members of the congregation renewed their baptismal vows.

In a brief homily, the pontiff expressed the Christian message of hope.

"Jesus Christ lives," he said, "and we live in Christ."

The papal ceremonies for the "Sacred Triduum," as the final days of Holy Week are called, began at St. Peter's Basilica on (See POPE BRINGS on page 27)

## NCCB may withdraw ERA support

WASHINGTON (NC)—The National Conference of Catholic Bishops announced April 19 it will "have no alternative but to oppose" the Equal Rights Amendment if a clause is not added excluding abortion and abortion funding from its scope.

In a news release the NCCB said its Administrative Committee in March approved a resolution stating the new position on ERA "because of the serious moral problems" that would be presented by an ERA without the inclusion of an anti-abortion clause.

The NCCB also announced establishment of an ad hoc interdisciplinary committee to study implications of the ERA. The committee is chaired by Archbishop John L. May of St. Louis, NCCB vice president.

Msgr. Daniel F. Hoye, NCCB general secretary, said the Administrative Committee at its March meeting had noted recent developments in Congress and the courts which he said raise questions about ERA's implications not only for abortion but for private educational institutions, the tax-exempt status of charitable organizations, religious exemptions in federal grant statutes and government aid programs.

"In general, it seems fair to say that the potential gravity of the amendment's implications is the product not so much of its own terms as originally understood by sponsors and supporters, as it is of an ambiguous congressional record and the interaction among ERA, legislative enactments and other legal principles," Msgr. Hoye said in a statement.

The ad hoc committee studying the implications of the ERA will present its findings and recommendations to the Administrative Committee in September, the NCCB said.

Previously the bishops have taken no position on the ERA itself. Last fall, without changing its basic neutrality, the bishops' conference announced support for a proposed amendment to the ERA sponsored by Rep. F. James Sensenbrenner, R-Wis., which supporters say would make ERA "abortion neutral."

Major supporters of the ERA, such as

the National Organization for Women, want Congress to resubmit the proposal to the states for ratification without amendment.

The NCCB statement said that at the March Administrative Committee meeting a joint report on the issue was presented by the NCCB Committee on Pro-Life Activities, chaired by Cardinal Joseph Bernardin of Chicago, and by Wilfred Caron, NCCB general counsel.

The statement said the Administrative Committee also discussed a March 9 ruling in which the Commonwealth Court of Pennsylvania used that state's ERA to strike down Pennsylvania's prohibitions on

public funding of abortions. Pro-life groups have argued that a federal ERA similarly could affect federal abortion restrictions.

Msgr. Hoye said the Administrative Committee in its discussion reaffirmed the bishops' commitment to women's rights.

"The discussion made clear the committee's concern that there be no doubt about the conference's fundamental commitment to civil rights and the dignity of the person, and its support of governmental and private efforts to promote fair treatment of all people and prevent all forms of wrongful discrimination between the sexes," he said.

## Marian seminar devoted to historic preservation

The preservation of public and private buildings will be the theme of a weekend lecture series at Marian College, Indianapolis, April 28 and 29.

Included in the program will be tours of two historic mansions on the campus.

The lecture series will feature Carl Doebley, historic preservation consultant, speaking on paint schemes and mortar analysis for historic structures.

Sponsored by the Cornelius O'Brien Foundation, the two-day series will open on Saturday with a slide lecture dealing with "Historic Paint Schemes and Techniques of Paint Analysis." Sunday's presentation will be on "Historic Mortars and the Repointing of Historic Buildings." Both lectures are designed specifically for homeowners, architects and craftsmen responsible for working on historic structures.

Both lectures begin at 1 p.m. in the Marian College Library Auditorium, 3200 Cold Spring Road, and are free and open to the public. Tours will be offered in the nearby Allison and Stokely mansions, 1-4 p.m. on Saturday, and in the Stokely Mansion, 1-4 p.m. on Sunday. A \$1 admission fee at each mansion will be used for preservation of the buildings.

The Allison Mansion was the home of

James Allison, founder of the company which eventually became Detroit Diesel Allison and Allison Gas Turbine. It was purchased by the Sisters of St. Francis of Oldenburgh in 1936. The order opened Marian College in the mansion the following year. Today, the mansion houses the college's hospitality center and art department classrooms.

The Stokely Mansion, known on campus as Stokely Music Hall, was purchased by the college in 1963 from William Stokely Jr. of Stokely Van Camp, Inc. The mansion had been built by Frank Wheeler, Indianapolis industrialist and sports promoter, early in the 20th century.

The O'Brien Lecture Series is underwritten by the O'Brien Foundation from funds contributed by Mrs. John Timberlake Gibson of Washington, D.C. The fund is named in memory of her father, an early advocate of historic preservation in Indiana.

The program is presented in cooperation with the Indiana State Historical Bureau, the College of Architecture and Urban Planning at Ball State University in Muncie, the Indiana Chapter of the American Institute of Architects and the Indiana Historical Society.

# Impact of pastoral letter after one year goes beyond church

by Jerry Fiteau and Liz Armstrong  
An NC News analysis

WASHINGTON (NC)—With a 239-9 vote May 3, 1983, the U.S. Catholic bishops endorsed a 42,000-word pastoral letter whose challenge reverberated around the world.

A powerful and controversial document titled "The Challenge of Peace: God's Promise and Our Response," the letter addressed one of the most difficult problems confronting humanity today: the morality of nuclear deterrence.

As the first year of the pastoral comes to an end, it is clear that it has affected U.S. Catholicism.

No other action by the American hierarchy has been given so much attention or generated so much discussion, not only within the U.S. Catholic community but among other Americans. The debate over the pastoral also has spread around the world, particularly to Europe, considered one of the most likely theaters for a nuclear conflagration.

Cardinal Joseph Bernardin of Chicago, who chaired the committee that drafted it, received some 8,000 letters on the pastoral shortly after its completion. Groups inside and outside America are still inviting him to discuss the document, he said in an interview.

"It has sensitized the Catholic population, as well as society generally, to the moral dimension of various war and peace issues," the cardinal said. "That was basically our intent."

Those "sensitized" to the issue include members of the Reagan administration, he suggested.

"THEIR RHETORIC has moderated," he told reporters at the White House April 18 following a meeting between the bishops, President Reagan and other administration officials. Nonetheless, he added, the bishops would like to see the administration take firmer steps toward arms control.

The debate still taking place over the pastoral and the bishops' ability to address such an issue is comparable in recent Catholic history only to that which followed "Humanae Vitae," the 1968 encyclical by Pope Paul VI in which he reaffirmed church teaching against artificial means of birth control.

In addition, not since the Second Vatican Council has so much attention been devoted to implementing a church document in the United States.

Just as in the wake of Vatican II, with its myriad parish study groups, seminars, speeches and books, the year since the bishops' pastoral has brought parish and

diocesan study days, lectures, workshops and seminars all over the country devoted to understanding the pastoral. Catholic educators have incorporated it into curricula from grade schools to postgraduate courses in universities.

Millions of copies of the pastoral itself were printed—most of them by diocesan newspapers sent directly into Catholic homes. In addition, within the first year combined direct sales of the text by Origins, the NC News Service documentary service, and the Office of Publishing Services of the U.S. Catholic Conference, went over 300,000.

ONE WOULD have to go back to 1966, when "The Documents of Vatican II" sold some 500,000 copies here and abroad in its first year of publication, to find any church documents that reached a comparable general readership in the United States.

Catholic newspapers and magazines have devoted uncounted pages of print, and sometimes whole issues, to commentary and analysis on the pastoral. Books about it have already appeared. Audio-visual program resources for studying the pastoral have proliferated. The Xavier Society for the Blind in New York is making the text available in Braille and on cassette.

Diverse Catholic organizations have made implementation of the peace pastoral a major part of their agenda. Among these have been the Leadership Conference of Women Religious, the Conference of Major Superiors of Men, numerous individual Religious orders, the National Federation of Priests' Councils, the National Catholic Educational Association.

In addition, leaders of other major Christian churches have urged their people to study the Catholic document and use it as a resource in forming their own consciences on issues of war and peace. As a focus of interfaith interest, the pastoral is unrivaled among Catholic documents since Vatican II.

"They (other denominations) know about it; they're concerned about the issues that confront us as a society," said Cardinal Bernardin.

ANOTHER demonstration of widespread interest in the pastoral is its translation in the past year into Spanish, French, Italian, Dutch, Flemish, Portuguese and Swedish.

But with all those signs of widespread interest, the bottom-line questions remain: What impact has the pastoral had or is it likely to have on American Catholic thinking and action?

Msgr. John Egan, director of ecumenism and human relations for the Archdiocese of Chicago and one of the leading national figures in Catholic social action for decades, said the pastoral will have notable effects "down the pike" on Catholic political attitudes. But he doubted that it would have any discernible impact on this fall's national elections.

One of the effects of the pastoral has been the encouragement it has given to Catholics in the peace movement, providing them a new sense of identity with and support from the institutional church.

But David O'Brien, history professor at Holy Cross College in Worcester, Mass., and a specialist in the history of American Catholic social reform, sees that as a two-edged sword.

Unless there is "an effective diocesan approach" to implementing the pastoral, O'Brien said, the way Catholics learn about and understand the pastoral "will be left to the peace people." This kind of approach is "very vulnerable to right-wing attack," he said.

Cardinal Bernardin, discussing criticism of the pastoral from both liberal and conservative camps, said, "I counsel them not to read into the pastoral what's not there, whether they're on the left or right."

Similarly, he said he regards as "inevitable" efforts by either right- or left-wing groups to use the pastoral for their own causes. The response is to "keep drawing attention to what the document really says," he advised.

O'Brien, noting that Cardinal Bernardin has sought to link abortion, peace and other issues in a "seamless garment" of respect-for-life concerns, said that the broader framework of the pastoral is to seek a "turnaround" in the "public moral perceptions" that underlie political attitudes and decisions.

This approach is different from that of the anti-abortion activists who seem to "despair" of such a broader coalition of moral concerns, O'Brien said, and from that of pacifists who move to an either-or position of accepting public policy or becoming a conscientious objector.

Harry Fagan, associate director of the New York archdiocesan Pastoral Life Conference, who has spoken on the pastoral frequently at clergy conferences around the country, said that more important than the specific conclusions of the pastoral itself is the pastoral's dimension of transforming Catholic moral thinking.

It was the new style of episcopal teaching, of challenging people to think and form their own consciences in light of the church's moral teaching and traditions, that was the major success of the pastoral, Fagan said.

In talks to priests, Fagan said, he always emphasizes that the war and peace pastoral can be approached the wrong way.

If one begins by debating its conclusions on the political level, he said, the pastoral becomes "a source of divisiveness." But if one approaches the pastoral as a challenge to understand the traditions of theology and spirituality that the Catholic Church brings to bear on those questions, then the document becomes a source of dialogue and "an opportunity to develop," he said.

Perhaps the pastoral's greatest achievement, he suggested, is that it has brought into focus the extent to which the Catholic Church's moral values run counter to those of American culture in general.

"The church is the only major credible institution in the country that is really countercultural," he said—not only on nuclear weapons, but on a range of issues from abortion to capital punishment to sexual morality to the rights of the poor.

By calling on Catholics to form adult consciences on those values and bring those values into their political life, the pastoral is an exercise in "Christian civics," Fagan said, and in that sense "there is a lot more at stake" for the future of American Catholicism than questions of nuclear deterrence policy.

## Highlights of document are reviewed

by NC News Service

May 3 marks the first anniversary of the U.S. bishops' landmark pastoral letter, "The Challenge of Peace: God's Promise and Our Response." Here is a brief review of some of the main points in the pastoral:

►All nations have a right to defend themselves against unjust aggression, but an offensive war of any kind cannot be justified morally.

►All nations should commit themselves to "no first use" of nuclear weapons.

►No weapons may be used to destroy civilian targets or population centers intentionally. The moral principle of proportionality prohibits even military targeting if the unintended civilian casualty toll would be too great.

►Because there are serious questions on whether a so-called "limited nuclear exchange" can be kept under control, there is "no moral justification for submitting the human community to this risk."

►Policies of nuclear deterrence are morally acceptable only on a strictly conditioned basis. The conditions include serious efforts at progressive disarmament and a policy of deterrence based only on sufficiency, not superiority.

►The bishops supported immediate, negotiated bilateral agreements to halt any further testing, production and deployment of nuclear arms, followed by deep cuts in existing arsenals of both superpowers.

►Catholics are bound by the moral principles enunciated in the letter. While they are not bound to accept the bishops' prudential judgments on specific issues such as "no first use," they are to give "serious attention and consideration" to the bishops' views in forming their own consciences.

►Realism demands recognition of Soviet repression and the threat of Soviet power, but it also demands recognition that there are "irreducible" mutual interests which can serve as a common basis for negotiations.

►Because true peace must be based on justice and the protection of human rights, U.S. political and economic policies must be aimed at meeting the needs of the world's poor and promoting just international systems that promote development. The United States should be more supportive of the United Nations and promote the development of a world order in which conflicts between nations can be resolved without recourse to war.

►The church's theological traditions of a just war and non-violence are distinct but complementary. Each contributes to the full moral vision needed in the pursuit of peace. While peace is understood in a variety of ways in Scripture, the Bible still provides a unique source of revelation on war and peace issues.

►Prayer and penance are essential elements of peace, and U.S. Catholics are urged to pray and do penance for peace, especially on Fridays throughout the year.

►Catholics in various professions and states of life have different responsibilities in promoting peace. Those in the military are involved in preserving peace in a special way and must maintain high moral standards in their profession.

►Parishes and dioceses should carry out educational programs to promote a better understanding of war and peace issues by all Catholics.

## 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.

Madison was an important port on the Ohio River in 1834. The following item was taken from the Madison Republican and Banner, newspaper of that city, which on Thursday, May 1, 1834, published volume 18, number 686.

Severe Frost—On the night of the 28th April, there was a prodigious freeze, for this season of the year. On the hills back of the town the ice was three-fourths of an inch thick. The whole forest is now discolored by the dying leaves, and the air in the morning is filled with the effluvia of frost-bitten vegetation. The peaches, apples, grapes, cherries, raspberries and quinces are all destroyed. We know not, in fact, that any fruit in the whole country will survive the chill—certainly not a peach, cherry, quince or grape.—The destruction has been very great, but it is the work of Him that knows what is best for man.

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## LIVING THE QUESTIONS

## Too many leave problems for 'experts' to solve

by Fr. THOMAS C. WIDNER

What were some of the many messages of Easter this year?

Judy Garland sang "Easter Parade" on Sunday afternoon television. Nearly every Biblical epic ever made was on TV last week. Churches were packed, of course, and the once-a-year Catholics came out in full force. The Middle East was relatively quiet and so believers worshipped.

The political scene in the U.S. was somewhat quiet too. The president left for China. Jesse Jackson came to Indianapolis. We are in between primaries, it seems, and we were spared the superabundance of rhetoric during this last Holy Week.

There is still a war in Iran and Iraq though, and Central America is always newsworthy it seems. Father Bernard Survil sent one of his letters from Nicaragua describing the kind of tension he and his parishioners live under there. Father Survil, you might recall, is a former chaplain from Cathedral High School now serving in a parish in Nicaragua through the Maryknoll Foreign Mission Society.

In terms of eternity, Father Survil wrote, "all political parties and movements are passing fancies, hardly worth our attention, something I have to remind



people here, as I did to the Sandinista representative of our town and with whom I chatted only last evening. He wanted me to attend the meetings of the local Sandinista central committee. I explained to him that I was overloaded with pastoral work, and besides not everyone in town is a Sandinista and as pastor, I can't pick sides. When I suggested, nonetheless, that we keep in close contact, he seemed satisfied."

Father Survil went on to say he thought the problem with too many U.S. Christians is that "they want to harness the power of the State to solve problems that simple Christian witness can solve, oh, so much more effectively." He gave the example of 1,500 Cuban teachers whose presence witnesses in classrooms throughout Nicaragua. Had America sent teachers instead of soldiers, he claims, the attitude of the people toward America would be different.

Easter is not a feast we can celebrate in simple terms. The Resurrection is not an event which occurs without considerable pain and sorrow. In our country people seem to think that solutions are resolved by the higher-ups. John Naisbitt says the trend is for us to solve our problems ourselves. Yet it seems that we are helpless or act helplessly about many things. Our first resort often seems to be to threaten others with a lawsuit.

That threat, of course, is frivolous. But a lot of people are making money from such frivolity. Witness the lawsuits filed over the transfer of the National Football League team from Baltimore to Indianapolis. What

amounts of money are tied up in such frivolity while ordinary people continue to struggle just to get by?

What simple Christian witness can be given by those of us who are not touched by real poverty on a day to day basis? Father Survil and others in the missions often ask for instructional materials for religious education programs—even things like pencils, pens, etc. We can send them. But he also asks that we get involved in our own political processes so that we learn that issues are not so simple. Governments fight political enemies which would enslave us but missionaries fight poverty and ignorance which also enslave people. They are not always on the same side.

Each Easter we rejoice that the complications of death have been overcome. Jesus' resurrection reveals that we are not helpless. He invites us to take responsibility for the life he has returned to us. Maybe we watch too much TV. It seems like many of us would rather be led by others than lead ourselves. And so we leave the solutions to doctors and lawyers and, yes, clergy persons, and pharmacists and shopkeepers and anyone else we can call boss. We give so much power to so many people and we don't realize how much we have ourselves.

Has Christ really risen from the dead? Not everyone is interested in finding out. Many have left the question up to "experts" who gladly overpower the rest of us and set up for our worship the god of the experts but rarely the risen Christ.

## WASHINGTON NEWSLETTER

## Legislation stirs support from many organizations

Stations would have to air minimal amount of educational programming

by Cindy Liebhart

WASHINGTON (NC)—Proposed legislation to increase the amount of educational children's programming on network television has stirred impassioned support from more than 140 consumer, educational, professional and religious organizations.

But the measure has not evoked similar favor among broadcasters.

Known as the Children's Television Education Act, the bill would require commercial TV stations to air a minimum of one hour of educational or instructional programs for children each weekday.

Among its backers is the U.S. Catholic Conference, public policy arm of the U.S. bishops, which called the proposal a reasonable attempt to respond to "the almost total vacuum of quality children's educational programming on TV."

Proponents hope the measure will be enacted into law as part of wider broadcast deregulation legislation now being negotiated in the House telecommunications subcommittee.

The USCC, in a March statement by Richard Hirsch, secretary for communication, said no legislation could guarantee "educationally suitable as well as entertaining" children's programming. He said if the bill were passed, the success of its objectives would depend on the good-faith efforts of broadcasters.

SUPPORTERS OF the measure, which also include the National Catholic Educational Association, the American Jewish Committee, the American Academy of Pediatrics and others, argue that television has both the responsibility and the potential to help stem a decline in education in the United States.

They point to statistics that the average child spends up to 15,000 hours watching television by the time he or she graduates from high school—more time than is spent in the classroom. They also point to a recent National Science Board report which calls television "the most pervasive medium of informal learning today."

The legislation is necessary, said Peggy Charren, president of Action for Children's Television, because commercial broad-

casters "have turned their backs on young audiences."

And Rep. Timothy E. Wirth, D-Colo., chairman of the subcommittee and sponsor of the proposal, said the legislation "presents the last real opportunity to assure that broadcasters provide, in return for the substantial deregulation they would receive, some meaningful amount of programming aimed at enhancing the educational needs of this nation's 44 million youngsters."

But the National Association of Broadcasters contends that requiring specific amounts of children's programming "violates broadcasters' First Amendment rights" and borders on censorship.

"WILL THE government next decide how much and what type of programming minorities, women, the handicapped and others want and need?" the NAB said in a statement. The broadcast group said the government on the same grounds could also decide "how much entertainment and sports programming are appropriate."

The NAB maintains that a sufficient amount of children's programming is available through many broadcast outlets—including network, public and cable television—and that "marketplace forces insure that programming targeted toward children always will be a part of broadcast schedules."

To make its point the NAB released in March a "Guide to Innovative Children's Programs for Television" designed to show what the NAB says is the wide variety of local children's programming available around the nation.

But Ms. Charren, citing a telephone survey her organization took of the same stations listed in the NAB guide, said at a news conference in April that the guide was "a heartless exercise in premeditated deception."

Of 101 regularly scheduled, locally produced children's programs listed in the guide, Ms. Charren said she found that 24.8 percent of the shows were not being aired; 5.9 percent were actually only short segments, not programs; 3 percent were not regularly scheduled; and 1 percent were not termed children's shows by the station.

Of 40 locally produced special programs in the NAB guide, Ms. Charren said 35 percent of the specials aired more than a year ago and 7.5 percent were never aired.

The broadcasters' association "misleads the public and government into believing that there is plenty of children's programming available on TV," she said.

The NAB denied the assertion and said that the information in the booklet was collected in the spring of 1983, which according to the NAB explains why some of the programming was not being aired at the time of Ms. Charren's survey.

The NAB's senior vice president of television, Dick Hollands, said it was coincidental that the guide was distributed at the same time the House subcommittee was considering the legislation. But Ms. Charren said that with the guide the NAB had "issued false data and hindered Congress' efforts to advance the public interest."

Whatever the ultimate fate of the congressional proposal, the debate over children's television looks like it will not end soon.

## NETWORK rates legislators on several issues

NETWORK, a Catholic social justice lobby, has released its second voting record for the 98th Congress.

The voting record cites 11 House votes and 11 Senate votes relating to such issues as arms control, employment, weapons systems and Central America. The number with each legislator's name indicates the number of times, out of a possible 11, that the legislator voted with NETWORK's priorities:

Sens. Richard Lugar, 3, and Dan Quayle, 3. Reps. Dan Burton, 0; Daniel Coats, 2; Katie Hall, 11; Lee Hamilton, 7; John Hiler, 2; Elwood Hillis, 2; Andy Jacobs Jr., 9; Frank McCloskey, 10; John Myers, 1; and Phil Sharp, 8.

In presenting this record, Providence Sister Nancy Brosnan of NETWORK cautions that recorded votes are only one aspect of a legislator's performance. Some votes are by voice and not recorded, and much crucial action takes place at committee and subcommittee levels.

Constituents should also consider the quality of a legislator's leadership in initiating resolutions and bills, holding hearings and generating policy on key issues, as well as their service to constituents.

NETWORK is a 13-year-old Washington-based lobby. It has active membership groups in 40 states and 245 congressional districts. The national staff works with

NETWORK state coordinators and congressional district contacts who organize grassroots constituents and promote NETWORK issues by referendum at the beginning of each Congress.

The group believes a voting record is an educational tool, an advocacy program and a source for congressional accountability. A voting record helps to assess, in part, the legislator's commitment to fostering justice and to naming injustices.

NETWORK focuses on many of the issues highlighted in the bishops' pastoral "The Challenge of Peace."

Those issues include resistance to the arms race, to the deployment of first strike and chemical weapons, to proliferation of weapons to other countries; encouragement of negotiation instead of armed conflict; support for a bilateral and verifiable halt to the production and deployment of nuclear weapons; and concern about budget priorities, human rights and economic justice.

NETWORK does not duplicate the efforts of other lobbying groups which focus on specific issues. Sister Brosnan urges constituents to check with these groups for a fuller picture of candidates' records.

For more specific information about bills included in this record, write to NETWORK, 806 Rhode Island Ave. N.E., Washington, D.C. 20018.

# Wedding becomes sign for young couple

## Bride 'hears' ceremony through interpreter

by Barbara Jachimiak  
Batesville Deanery Correspondent

"I, Thelma Jo, take you, Michael Joseph, to be my husband," the bride repeated softly but surprisingly clearly for a young lady who has never heard a spoken word.

On April 7, Thelma Jo Miller, Versailles, and Michael Joseph Chalmers, Fortville, exchanged their wedding vows at St. John the Baptist Church in Osgood. Father John J. Minta, pastor, officiated at the unique service.

Thelma Jo "listened" to the words of her wedding ceremony with her eyes instead of her ears. The entire service was signed by Shirley Pavey, a friend of the bride and the mother of a hearing impaired daughter, Nadine.

The bride "heard" the groom speak his vows by reading his lips and Mrs. Pavey's signs. When it was her turn to repeat the vows, Thelma read the words signed to her and said them aloud. Father Minta's opening prayers, the sermonette, the vows and the concluding prayers were all

translated for the bride's benefit. It is believed to be the first time that a wedding ceremony has been signed for a bride or groom in this area.

Thelma Jo is the daughter of Mr. and Mrs. Dennis Miller, Versailles, and Michael is the son of Mr. and Mrs. Gerald Chalmers, Fortville. Rita Mazingo, Greensburg, sister of the bride, and Jeff Stearns, Pendleton, friend of the groom, were the attendants.

Theresa, a sister of the bride, spoke about how hectic the last few weeks have been and expressed relief that things could now get back to a calmer routine. She referred to more than just her sister's wedding preparations. A few weeks ago her brother, Wayne, lost his small son in a house fire in which two other small children also perished.

Despite the tragedy, the family decided not to postpone the wedding. It must take a special family to make that decision so Thelma and Michael could have their day.

A special couple should have a special marriage, and the entire community joined in wishing them a long and happy one.



**SIGNED WEDDING**—Although unable to hear, Thelma Jo Miller, the bride, next to her husband-to-be Michael Chalmers, "listened" to her wedding vows take place as signed by Shirley Pavey, while Father John Minta officiated. The couple's attendants were Jeff Stearns and Rita Mazingo. (Photo by Peter Jachimiak)

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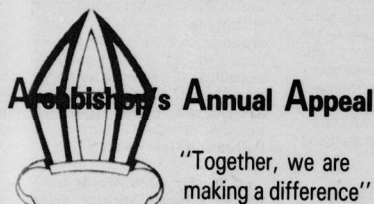
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I solemnly tell you:  
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Celebrant — Rev. James Sweeney

For Further Information Contact:

**Catholic Charismatic Community Center**  
Phone: 848-8000 (Phone Courtesy of Ambassador Leasing)

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

## TO THE EDITOR

### Why are we afraid to be witnesses?

It seems to me that Christianity, particularly the Catholic Church, is a vital force in the world—the living reality of Christ within us and among us. We are the extension and witness of Christ into the temporal world, yet so often we are afraid of appearing religious or different. God forbid that people should see me praying, or speaking the name of Christ or calling others to a deeper commitment to Christ.

We substitute for the Cross of Christ our own brand of righteousness. We bring the temporal world into the Church. It's so much easier to conform to secular rules and be good scouts than to take seriously the hard sayings of Christ. We need to respond to the call to evangelize our parish, our community, and our world.

The words of Christ are either true, or they are not: "This is My Body . . . This is My Blood." Christ is alive at our altars and in our hearts and minds. Shouldn't this truth be the primary motivation of how we

live our lives—a truth to be proclaimed and lived???

Nettie Williams  
St. Peter's Mission

Laconia

### Where are priorities?

When I read of the adjustments that need to be made because of the shortage of priests, I felt sad about our priorities in the Church. For 2000 years Eucharist has been central to the Christian experience. We are at a point of sacrificing that centrality in order to perpetuate a celibate, male priesthood.

I also feel deep concern for the men who are being asked to go from one liturgical celebration to another with less and less time for pastoral presence to the people they serve.

Nancy Brosnan, S.P.

Osgood

## Changes affect several dioceses

WASHINGTON (NC)—Pope John Paul II has named a new auxiliary bishop in Covington, Ky., and promoted auxiliaries in Scranton, Pa., and Jackson, Miss., to head those dioceses.

The appointments were announced in Washington April 24 by Archbishop Pio Laghi, apostolic pronuncio to the United States. They are:

—Auxiliary Bishop William R. Houck of Jackson was named bishop of Jackson, succeeding Bishop Joseph Brunini who retired in January.

—Auxiliary Bishop James C. Timlin of Scranton was named bishop of Scranton, succeeding Archbishop John J. O'Connor,

who was transferred to New York in January and installed in March.

—Father James Kendrick Williams, pastor of Holy Trinity Church in Louisville, Ky., was named an auxiliary bishop of Covington.

Bishop Houck, 57, a native of Mobile, Ala., has been a bishop since 1979.

Bishop Timlin, 56, is a native of Scranton and has been a bishop since 1976.

Bishop-designate Williams, 47, was born Sept. 5, 1936, in Larue County, Ky.

He was ordained a priest of the Louisville Archdiocese on May 25, 1963, after studies at St. Mary's College in St. Mary's, Ky., and St. Maur's School of Theology in South Union.



## CORNUCOPIA

# Nothing can beat rocking a baby

by Jack R. Miller, Jr.

There is one way to spend an evening that can't be surpassed: rocking a baby to sleep.

Nothing is more beautiful than a baby, fresh from its bath, cuddled up in its little sleeper.

They will often cuddle up to you to keep warm. Sometimes the rhythmic beating of your heart will sing them to sleep.

They smell like all the goodness in the world. And they are even softer than fluffy clouds on a graceful summer day.

Occasionally after they are asleep they will flash a heavenly smile. A doctor would say that it was probably only gas. However, the baby's parents know the smile was especially for them.

They sleep with such ease that they are relaxing just to watch. As you watch them sleep, whatever problems you may have had drift away. Then you remember what is important—life—and how precious it is.



Christi Garcia



Nelleke Knarr



Nancy Watt

Center. Fee is \$18 for each mother and baby, or \$32 for two mothers and two babies. Call 846-7037 to register.

✓ A Retreat for Parents and/or Teachers of physically or mentally handicapped persons will be held from 10 a.m. to 4 p.m. on Saturday, May 26 at Olivia Hall, the Oldenburg Motherhouse (parents and teachers) and at Holy Family parish, Oldenburg (handicapped persons). For more information call Andrea Ertel 1-622-2218 or Sr. Amy 1-934-2475.

✓ The 1959 Graduating Class of Sacred Heart Central will hold its 25th Reunion on Saturday, July 7 at the Lake Shore Club, 4301 Carson Ave. beginning with cocktail hour at 6 p.m. Class picture, buffet dinner, memorial service and dancing until midnight. \$30 per couple before May 10 plus \$5 for picture. For reservations call Mary (Brennan) Brehm 888-8876. Anyone knowing current addresses for Patricia Cox or Martha (Cannon) Dahlstrom, please contact Mrs. Battles.

✓ St. Bernadette School's Class of '74 Ten Year Reunion Party is in the works. Anyone having information about members of the 1974 class please contact David Rodgers 881-9078 or Mark Williams 784-6276.

✓ The remedial life safety project of St. Paul Hermitage was recently awarded a \$10,000 grant from the Clowes Fund, Inc. and a \$4,500 grant from Rock Island Refining Foundation. The Hermitage has now achieved half its goal of \$150,000. Additional gifts from the public are welcome.

✓ The Music Department of Immaculate Conception Academy in Oldenburg will present "The Sights and Sounds of Spring" on Sunday, May 6 at 2 p.m. and again on Monday, May 7 at 7 p.m. The concert will feature the ICA orchestra and Senior Chorus. Tickets available at the door.

✓ St. Vincent Wellness Centers will sponsor Summer Treats for Tots, a program to promote good snacking habits, on Wednesday, May 9 from 7 to 9 p.m. at the Fishers Center and on Thursday, June 21 from 1 to 2 p.m. at the Zionsville Center. Fee \$7. Call 846-7037 for information.

✓ The 1934 Graduation Class of St. Mary Academy plans a 50th Anniversary Get Together on Wednesday, June 6. All members of the class are invited to call Kathleen (Klotz) Breinlich 291-8841 or Mary (Von Der Haar) Stapleton 357-2906 for information.

✓ A Workshop on the Subject of Labor will be offered at Camp Lamberlost in LaGrange the week of June 24-29 for 40 Indiana middle and secondary school teachers. Topics include "Free Trade vs. Fair Trade," "Reaganomics and Labor," "Women in the Workforce," and others. \$30 registration fee; workshop sponsors will provide scholarships for room and board,

and for the three Purdue graduate hours of academic credit which participants may earn. Applications due May 15 by contacting: Prof. Peter V. Harrington, Ind. Council for Economic Education, Kranert Graduate School of Management, Purdue University, West Lafayette, IN 47907, 317-494-8545.

✓ To commemorate the centenary of its first public performance in London 100 years ago, St. Meinrad Seminary will present Gilbert and Sullivan's comic opera "The Mikado" on Saturday and Sunday, May 5-6 in St. Bede Theater at 2 p.m. CDT. Tickets available at the door. Adults \$2, students \$1.25, senior citizens and groups of 10 or more \$1.

## vips...

✓ Catholic Social Services announces the selection of three new staff members: Mrs. Mariana Richmond, a native of Romania, responsible for job development; Mrs. Dolly Soledad Greer, originally from

Colombia, assisting in the resettlement process; and Khuong Nguyen, a Vietnamese refugee working with resettlement.

✓ Two Indianapolis high school seniors, Christi Garcia from Cardinal Ritter, and Nelleke Knarr from Secena Memorial, were named recently as Bashe Scholars by St. Mary-of-the-Woods College for the next academic year. The Bashe award carries a tuition stipend of \$3,500 and is presented annually to 10 recipients for high academic achievement. Another local area Bashe Scholarship winner, from among the more than 200 students who were considered for the honor, is Nancy Watt of New Castle.

✓ St. Mary-of-the-Woods senior special education major Michelle Mondello has been named one of six semi-finalists in the 1983-84 National Student Teaching Competition, a national contest of teaching skills. Michelle taught a unit on Italy in accordance with the competition's theme, "Teaching for Global Awareness."

## check it out...

✓ Three Archdiocesan Catholics will be knighted as members of the Order of the Holy Sepulchre on Sunday, May 6 by Archbishop James V. Casey in the Basilica of the Immaculate Conception at Denver, Colorado. The three are: William K. Drew, St. Joan of Arc; J. Albert Smith, Jr., St. Luke; and John S. Marten, St. Luke. In addition, Mrs. John S. (Virginia) Marten, St. Luke, will be made a Lady of the Holy Sepulchre in similar ceremonies. The Order of the Holy Sepulchre is an honorary ecclesiastical order in which members are exhorted "to revive in modern form the spirit and ideal of the Crusades with the apostolate, and Christian charity."

✓ St. Vincent Wellness Centers will sponsor Baby and Me I and II, post partum programs for mothers and babies, taught by Julie Norris, R.N. The first session designed for babies ages six weeks to five months, will be held on Thursdays, May 2 through May 23, from 2:30 to 3:15 p.m. at the Zionsville Center. The second session for babies ages six months to one year, will be offered Thursdays, June 5 through 26, from 2:30 to 3:15 p.m. at the Carmel

## Archbishop O'Meara's Schedule Week of April 29

SUNDAY, April 29—Priesthood ordinations, Benedictine Monks, St. Meinrad Seminary, St. Meinrad, 9:30 a.m.

—75th anniversary of the founding of St. Catherine Parish, Mass at 5 p.m. followed with a parish dinner.

MONDAY, April 30—Judicatory Leaders Breakfast, home of Dr. Howard Goodrich, 7:30 a.m.

TUESDAY, May 1—Confirmation, St. Luke Parish, Mass at 7:30 p.m. with reception following.

WEDNESDAY, May 2—Monsignor Bussal Awards, St. Philip Neri Parish, Mass at 7:30 p.m.

THURSDAY, May 3—Confirmation, St. Plus X Parish, Mass at 7:30 p.m. with reception following.

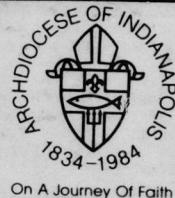
FRIDAY, May 4—Human Services Workers and Volunteers gathering, Mass at SS. Peter and Paul Cathedral, 11:15 a.m. followed with lunch at the Catholic Center.

—Annual Red Mass at St. John's Church, 5:30 p.m. with dinner following at the Convention Center.

SATURDAY, May 5—75th Anniversary of the founding of Holy Rosary Parish, Mass at 6:30 p.m. followed with a parish dinner.

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## THE QUESTION BOX

## What is 'image of God'?

by Msgr. R.T. Bosler

**Q** When someone tells you that you are the spit and image of your father, it means you look very much like him. What does it mean when we are told that we "are made in the image and likeness of God"?

**A** A good look at the text as it appears in the first chapter of Genesis will give us one answer:

"Then God said:

'Let us make man in our image and likeness.

Let them have

dominion over the fish

of the sea, the birds of

the air, and the cattle

and over the wild

animals, and all the creatures that crawl on

the ground.' " (verse 26)

Vatican Council II referred to this text

to teach that men and women have a

religious obligation to improve the world in

which they live: "For men and women,



created to God's image, received a mandate to subject to themselves the earth and all that it contains, and to govern the world with justice and holiness." (Pastoral Constitution on the Church in the Modern World, No. 34)

This assumes that when we humans are creative we are Godlike, that God shares his creative powers with us by asking us to help develop the world in which he has placed us.

Obviously, to be creative we must be intelligent, able to think and freely choose and thereby be more like God than the highest of beasts.

This is an idea uniquely biblical. The God of the Bible was not a nature god, as the gods worshipped by all the contemporaries of the Israelites were. For them the gods were part of nature; they died with the harvest and were resurrected with the time of sowing. Nature, therefore, was sacred, something to be subject to, not to subdue.

The biblical notion that humans could and should escape the ever-recurring cycle

of fated nature was revolutionary and had an enormous effect on the development of Western culture.

Someone has said that this idea of how man is created in the image of God is what made it possible to put a man on the moon.

Some scholars trace the superiority of Western science and technology to the biblical challenge to subdue the earth and have dominion over all living things.

Others blame the abuse of this biblical notion for the ecological crisis the world now faces. It's the Western people they see who are contemptuous of nature; they are the ones consuming natural resources at obscene speeds, creating the nuclear menace and eating more than their share of nature's food.

It's the failure to accept the full impact of the Genesis message that makes for abuse. Humans are the image of God when they act as God's representatives in creating with him.

Professor John C.L. Gibson, in his recent commentary on Genesis, offers an interesting insight. Genesis was written for a people who abhorred the practice of making images of God. There must have been a subtle irony, even humor, in the use of the word "image," Gibson argues.

In the ancient Near East, statues represented the kings in the sections of their territory where they could not be present. So, Gibson interprets the Genesis text as saying something like this:

That's the kind of images you humans are, so don't get puffed up. You just represent God, you can't do what you want with his creation but what he wants.

(Monsignor 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

## Outsider can help relieve tension in family

by Dr. James and Mary Kenny

**Dear Mary:** I feel so sorry for old people when their children take advantage of them. My friend is so kind and good to her elderly mother, but her brother is the opposite. He had the gall to borrow money from his mother under a legal agreement, and I understand he has not paid back a dime since 1982. Now my friend's mom is skimping on buying meat and clothes. My friend worries that her mom won't even be able to afford her own apartment where she has lived for many years and which she loves.

**Answer:** Apparently you are an outsider in this situation, getting your information through your friend. You can use your position in a destructive or constructive fashion.

Gossip can be destructive. Since you are getting all your information from one party, you may not know the full story. Realize the limits of your information.

Second, as your friend unloads her problems on you, she may be hardening her position against her brother. The more she talks about him, the angrier she becomes. Reconciliation within the family becomes more and more difficult. If you participate

in such a process, you may contribute to the problem.

On the other hand, you might be able to play a constructive role. As an outsider you may find solutions your friend did not notice. If you feel it is appropriate, you might offer your friend some of the following suggestions.

Since you say there is a legal agreement, your friend's mother can probably enforce it. She may not want to, since few elderly parents would want to take legal action against their children.

A second possibility is that mom can give her son a direct I-message. "I need the money you owe me. I want you to pay me x number of dollars each week starting now." She does not play on guilt ("Please be a good son") nor does she beg ("Please pay me back"). She simply states what she wants and needs, insisting on what is rightfully hers.

Finally, if she does all she can to collect the debt and the son refuses to pay, the mother can write her will in such a way that the loan is taken from his share of her estate. Such an action does not solve her need for money now. However, mother is no worse off. She simply acknowledges that the loan will never be repaid, and treats it as an advance inheritance.

All three family members benefit because the matter is put to rest. Your friend may feel that she as well as her mother is being treated unfairly by the brother. She may feel that her brother will borrow while their mother is alive, then still claim his full inheritance should she die.

Such concerns are alleviated if her mother resolves the issue. Neither the mother nor your friend, the daughter, need fume in anger about an ungrateful son and brother. The matter is over, and the family can concentrate on renewing ties and establishing good relationships.

It is upsetting when family members wrong one another. Perhaps even sadder is the fact that differences over money can destroy relationships and estrange parents and children. Instead of love and support, the parent experiences anger and resentment in the last years of life.

If you do play a part in this family relationship, seek ways to establish peace rather than to feed your friend's anger.

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

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## Bishop opposes searches for illegal aliens

The Supreme Court's April 17 decision to allow sweeping Immigration and Naturalization Service searches of factories for illegal aliens makes Hispanics targets of discrimination, said a bishop and several other Catholic officials familiar with INS raids. Bishop Roger M. Mahony of Stockton, Calif., said the court's majority opinion "portrays the most idealistic scenario. Raids are portrayed as informal, friendly walk-throughs. In my experience that is not the case—uniformed officers block the doors, sometimes guns are drawn, people panic," he told NC News. In its 7-2 decision, the high court said searches in which agents block the exits do not violate privacy rights guaranteed by the Fourth Amendment to the Constitution.



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## May, 1984 TV Mass Schedule:

Date	Celebrant	Congregation
May 6	Fr. Cosmas Raimondi	Holy Cross Parish, Indianapolis
May 13	Fr. Paul Koetter	Serra Club
May 20	Fr. Joseph Rautenberg	Our Lady of Greenwood Parish, Greenwood
May 27	Fr. Samuel Curry	St. Jude the Apostle Parish, Spencer





**PRIESTLY EMBRACE**—Father James Raymond Sharp hugs his wife Beverly, after his ordination to the priesthood at St. Bernard Church in Dallas. Father Sharp, 48, has three children and four grandchildren and is first of three former Episcopal priests in the Dallas area to be ordained under Vatican guidelines. The Sharps started as Disciples of Christ and studied the doctrines of the Lutheran Church before joining the Episcopal Church. Both joined the Catholic Church a year ago. (NC photo by Johnny Hayes)

## Bishops praise (from 1)

"The administration's representatives gave their explanation of covert actions. They didn't attempt to defend; they didn't attempt to deny" any specific covert action, Archbishop O'Connor said.

CARDINAL Bernardin said that the bishops also urged the administration to revive arms control talks and to reconsider deployment of some strategic arms systems. "We had in mind systems like the MX," he said.

Despite their criticisms of some administration actions, the church leaders stressed that they also agree with some Reagan policies and that the talks were not argumentative.

Particularly in regard to Central America, "I think they gave us a sense of their philosophy and their sense of moral responsibility," Archbishop O'Connor said. He added that he was not suggesting "that I thereby approve" of specific administration views but said he thinks some positions were clarified.

"The impression is sometimes given that the bishops are in total conflict at all times with the president," Cardinal Bernardin said. "This is not correct."

Archbishop O'Connor said he found Reagan's anti-abortion beliefs to be particularly strong. "I don't know how much more he could do" on that issue, the New York archbishop said.

Asked if he thought the bishops were being used politically, Cardinal Bernardin responded, "Sure I'm aware of the fact that this is an election year, but life doesn't stop because we're going to have an election in November."

"I welcome the opportunity to share my ideas and the ideas of the Catholic bishops with anybody who'll listen," especially someone "in a position of authority," the Chicago cardinal said.

The meeting with the bishops was the fourth in three weeks that Reagan has held with Catholic groups or officials.

Reagan met with leaders of the Catholic Health Association at the White House April 4, addressed the New York Federation of Catholic School Parents on April 5 in New York City and accepted the diplomatic credentials of Archbishop Pio Laghi, Vatican pronuncio, at the White House April 13.

Among those present at the meeting were Bishop Malone; Archbishop John L. May of St. Louis, NCCB vice president; Archbishop Thomas Kelly of Louisville, Ky., NCCB secretary; and Archbishop Edmund C. Szoka of Detroit, NCCB treasurer.

Also attending were Cardinal Bernardin, chairman of the bishops' Committee for Pro-Life Activities; Archbishop O'Connor, chairman of the Committee on Social Development and World Peace of the U.S. Catholic Conference, public policy arm of the U.S. bishops; Archbishop Bernard F. Law of Boston, at-large member of the NCCB executive committee; Cardinal John Krol of Philadelphia; and Msgr. Daniel F. Hoye, NCCB-USCC general secretary.

According to the NCCB, Cardinal Timothy Manning of Los Angeles was invited but could not attend the event.

# The SUNDAY READINGS

by Fr. JAMES A. BLACK

Acts 2:42-47  
1 Peter 1:3-9  
John 20:19-31

SECOND SUNDAY OF EASTER (A) APRIL 29, 1984

**Background:** The excitement over Jesus' resurrection can still be noticed in the readings for the Second Sunday of Easter.

In the first reading from Acts, we see the joy and the faith of the early Christian community. By their actions, they "won the approval of all the people," attracting many others to their ranks.

The second reading, from the first letter of Peter, indicates that some sort of persecution might have been under way when the letter was written. The recipients suffered joyfully for the sake of their faith. The author told them to "rejoice because you are achieving faith's goal, your salvation."

In the gospel account, Jesus appeared to his disciples in the upper room. He gave them his gift of peace. The presence of Jesus was cause for tremendous joy among the disciples.

**Reflection:** Even a casual reading of next Sunday's scriptural selections would point out one thing. The joy of the early Christian community was quite apparent to any observer.

But that was then, and this is now.

What's it like in your church community today?

Is your parish alive and vibrant, reflecting the presence of the risen Lord? Is it a living testimony of faith in Jesus?

Or is it cold and unfriendly, with no sense of community to it?

If there are some problems in your parish community, have you ever spoken up about them? Is your faith sufficient that you want your whole parish to reflect it?

We priests in various parishes are, in effect, the "hired help." We come and go, subject to the needs of our diocese and the directions of our bishops.

But you're the parish—you're the ones who pay for the buildings, the school, the utilities. You've chosen to live your life in a given area. You're the ones who must help bring faith alive.

The most effective thing a parish can do, it seems to me, is to give effective witness to the resurrection of Jesus. Our faith isn't in an institution, or even in a tradition. It's in a person—Jesus of Nazareth. When we really believe that, our parishes will reflect it.

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# Jury orders archdiocese to pay damages in suit

CHICAGO (NC)—A federal jury has ordered the Chicago Archdiocese to pay nearly \$3.2 million in damages to F.E.L. Publications, Ltd., a religious music publisher that sued the archdiocese in 1976 over the illegal reproduction of copyrighted music in parishes.

F.E.L. President Dennis Fitzpatrick called the April 19 verdict a "great victory" for authors, composers and publishers of religious music.

The archdiocese issued only a brief statement expressing "disappointment at the decision" and saying that it was "taking further appeal under advisement."

Cardinal Joseph L. Bernardin of Chicago had 30 days after the verdict to decide whether to appeal.

The six-member jury of the U.S. District Court in Chicago awarded F.E.L. \$190,400 for copyright infringements by archdiocesan parishes between 1973 and 1976, plus \$2 million in actual damages and \$1 million in punitive damages for illegal interference in the publishing firm's business.

Evidence before the court included more than 1.4 million unauthorized copies of F.E.L. songs in songbooks or homemade parish hymnals printed and distributed by 238 parishes in the Chicago Archdiocese.

But F.E.L. said the key point in its suit for damages beyond the actual copyright infringements was the fact that when it first filed suit in 1976, the Chicago Archdiocese, then headed by the late Cardinal John Cody, banned even legitimate use of F.E.L. music throughout the archdiocese.

By sending copies of that order to all bishops in the country, F.E.L. said, the archdiocese encouraged other bishops to take a similar course of action.

Robert Kiesler, Fitzpatrick's lawyer, told NC News that the \$2 million in actual damages and \$1 million in punitive damages awarded for interference in F.E.L.'s business was considerably below the \$10.9 million actual and \$30 million punitive damages that F.E.L. had sought. But it was also well above any figure the archdiocese had offered to settle the suit out of court, he said.

The complicated seven-year legal battle, which at one point reached the U.S. Supreme Court, has contributed to significant changes in the way Catholic parishes across the country handle the reproduction of copyrighted songs and music. Concerted efforts have been made to make pastors aware of their moral and legal obligations to receive permission and pay any necessary licensing or royalty fees before reproducing copyrighted songs or music for parish use.

F.E.L. brought suit to highlight the rights of authors and publishers of church music to prevent unauthorized reproduction of their works and to receive remuneration for the reproduction and distribution of their materials.

In earlier legal maneuvers surrounding the case, the Chicago Archdiocese in 1981 won a petition to have the suit dismissed,

but in 1982 an appeals court reversed that decision and reinstated the case.

The archdiocese then went to the U.S. Supreme Court in an effort to reverse the appeals court ruling, but in October 1982 the Supreme Court let the appeals court decision stand.

In that phase of the suit, the archdiocese had sought to prove that F.E.L. was violating federal antitrust laws with its annual copying license arrangement, under which parishes pay the publisher \$100 annually for rights to print or distribute any of F.E.L.'s 1,400 songs in any form for non-profit use.

The archdiocese had argued that the annual copying license illegally forced parishes to buy rights to all the songs even if it wanted to reproduce only one in a parish hymnal.

The appeals court had ruled, however, that the annual copying license

arrangement was "a reasonable and flexible tool for dealing with the unique problems associated with the Roman Catholic liturgical market."

Fitzpatrick said after the April 19 ruling that the award would enable F.E.L. to go ahead with plans on several new liturgical publications, including publications in English of Gregorian Chant, 16th-century polyphonic compositions and translations of German baroque composers.

He also said that F.E.L. will give all Chicago parishes a free license to use F.E.L. materials for one year following final settlement of the case.

While the F.E.L. suit against the Chicago Archdiocese was pending, the company also brought a similar suit against the National Conference of Catholic Bishops and U.S. Catholic Conference. That suit was settled out of court in 1980.

## Six arrested for participating in demonstrations

by NC News Service

Six people, including a nun and a former priest, were arrested in Evansville after taking part in a "tax day" demonstration protesting U.S. military intervention in Central America.

Meanwhile, 12 Milwaukee priests published a letter in the archdiocesan newspaper and local dailies explaining why they decided to withhold a portion of their income taxes in protest of U.S. military spending and the nuclear arms race.

The National War Tax Resistance Coordinating Committee, based in East Patchogue, N.Y., reported that more than 150 tax day demonstrations were held in the United States between April 10 and 17.

A June 27 trial in Evansville is scheduled for Charity Sister Elizabeth Field, former diocesan priest Clark Field, Gardner Weber, Stephen C. Breeden, Darrell Breeden and Glenda Breeden.

The Evansville protestors joined a tax day demonstration for peace in Central

America at the city's main post office and then went to the local offices of Republican U.S. Sens. Dan Quayle and Richard Lugar to continue their protest in the reception area.

Robert Canada, attorney for the six, who were charged with trespassing after being arrested at the senators' offices, said they will use "justified civil disobedience" as their defense.

Canada said he is donating his services because he feels "so strongly that U.S. involvement (in Central America) is wrong."

The Milwaukee priests' statement about their tax withholding quoted the U.S. bishops 1983 pastoral letter on war and peace, saying that peacemaking "is not an optional commitment, it is a requirement of our faith."

The priests' statement, published in the April 12 issue of the Catholic Herald, Milwaukee archdiocesan newspaper, said they are citizens "who love our country and gratefully accept the responsibility of paying taxes and voting."

"Some of us are veterans of the armed services," they wrote. "As priests and citizens we now feel divided of heart and compromised in conscience because of the nuclear arms race."

"Our commitment to the Gospel and commitment to human well-being lead us to oppose nuclear arms in our country or in any country," they said.

"As a concrete expression of our concern," they said they were withholding a portion of their federal income taxes, "since federal tax money pays for America's nuclear arms. We will donate that money withheld to life-giving and life-sustaining organizations."

The statement was signed by Fathers John Brophy, Dennis Butka, Thomas G. Falt, Joseph J. Jukialis, Jack Kern, Carl A. Last, David A. Lichter, Gerald E. McAdams, Robert L. Ries, Michael J. Sablica, Thomas M. Suriano, and Charles H. Wester.

(Contributing to this story were Pat Windsor in Milwaukee and Karen Hodges Miller in Evansville.)



Father Bruce Ritter

## WANDERERS AND SEEKERS

The dull highway miles were unwinding monotonously at exactly 61 miles per hour. The song pouring out of the speakers and filling the car—I had the volume way up—was a hauntingly beautiful ballad by Carole King: "You're so far away..." It's a great song.

I've been on the road a lot these days. Spring is a very busy time for talks, and we're also busy setting up crisis centers for kids in other cities.

I get pretty tired sometimes. Like last Friday, driving at 6 a. m. to give a bunch of talks at four high schools and two colleges and preach at all the masses that weekend. I was "vegging out," as the kids say, (i.e., assuming the relaxed, unconscious, vegetable-like state of a turnip) no thought or feeling, letting the music from the car radio wash over me. I was really getting into the song: "Doesn't anybody stay in one place anymore..." The next verse snapped me out of my reverie: "I sure hope the road don't come to own me..." Vivid memories of a conversation I had with a bunch of my kids just before I left jarred me awake.

We had opened our beautiful new crisis center for kids in Houston June of last year, and I was visiting there a couple of weeks ago—our center was jammed, naturally, with over 70 kids—making sure that things were going well and checking out new staff. It was about midnight and I was sitting in our main lounge talking with a half dozen really great kids ranging anywhere from 16 to 19. It was a very quiet, low-keyed conversation (the other kids had gone up to bed). What happened was very moving. Each kid talked directly to me, each in turn shutting out everybody else in the group. Nobody interrupted or commented on anything somebody else said. We just listened—I mean, really listened—to each other.

Lance was the last kid to talk. A tall, quiet, good-looking boy. He spoke with the confident self-assurance of an

eighteen-year-old that knew his own name. I like to move around a lot, Bruce, he said. You're a traveller? I said, a wanderer? Yeah, Bruce, he said. A seeker, maybe? I said. Lance nodded a bit uncertainly, his face suddenly wary and closing. You're a drifter, I said it quietly, kindly, with a question at the end of my voice. The other kids got real quiet and our conversation ended pretty soon after that. One by one each kid said some final, terminating thing before they said good night and went upstairs to bed. I shook hands with each kid—I wanted to touch them.

*"I sure hope the road don't come to own me..."*

Lance stayed around. We sat there looking at each other. I ain't no drifter, Bruce, he said. His lips twisted and again that look of uncertainty, and a brief touch of panic crossed his face. I'm just... his voice trailed off. It's better to settle down, I said. It's better to stay around, I said. It's better to find what you're looking for—at least once in a while.

Jesus, too, was a wanderer, a seeker, with no place to lay His head—like my kids. I hope they meet each other sometime, someplace on that road my kids call home. Jesus' own journey to the Father ended abruptly on a road on a hill overlooking Jerusalem. He ended His life as He began it—homeless, on the run, pursued by His enemies, no stranger to abandonment and loneliness, stripped and indignified, and finally, killed. I don't think the Lord has any trouble loving street kids, they've suffered so many of the same things—together.

Lance doesn't see it that way yet. He doesn't know that yet. His Easter hasn't happened yet. He's still in the middle of his own crucifixion, and he's afraid of dying, and his faith isn't strong enough to cry out to the Father... Lance, too, got up, and stood for a moment indecisively, as if he wanted to say something else, something final, something that would sum up things, or maybe he couldn't shake the vision of what lay down that road (like Jesus couldn't, and was afraid).

I sure hope the road don't come to own me, Bruce, he

said. Pray for me, I said. Sure, he said. Lance reached out and touched my arm. Good night, he said. Pray for me, too.

Back in the car, on that highway, I thought of Lance. The car purred along almost on automatic pilot at exactly 61 miles per hour. I passed a state trooper parked behind a clump of trees with his radar gun aimed squarely at me. I wasn't going fast enough for him to stop me, but I still slowed it down a bit.

I thought of the next six days and fourteen talks. I sure hope the road don't come to own me, I said back to the music.

Thanks for helping me take care of all these—our—kids. Most of them are really great kids.

Pray for me, please, and them. We never forget you. I hope most especially that you experience the hope and comfort and joy of Easter.

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# Faith Today

## 'I just don't know what to believe anymore'

By Father Edward K. Braxton  
NC News Service

"Well, Father, I guess I am still a Catholic, sort of. But I really don't believe in God anymore," the student said.

I have heard that seemingly contradictory statement many times in universities. It is a dramatic reminder that atheism is still a real possibility. It may take the form either of philosophical or practical atheism.

Some people relate scientific and technological developments to atheism's existence. Others cite the influence of philosophical, sociological and political thinkers who interpret religious belief in a negative light.

The Catholic student reading Marx, Nietzsche and Freud and not also reading St. Thomas Aquinas, Cardinal John Newman, Father Karl Rahner or the documents of Vatican Council II, might well conclude that religion is based on magic and superstition; that belief is the result of fear and dread.

Today's students are likely to ask:

—Is it still reasonable to believe there is such a reality as God in the traditional understanding of that word?

—Even if the universe does have an ultimate power behind it that we may call God, who can say that Christ uniquely reveals this reality?

—If Jesus is admitted, did he intend to establish what we know as the church?

With such questions, students may eventually undergo a shift in their understanding of religion. For example, they may embrace what some call "relativism," regarding all religions as more or less equal.

Or they may even go on a pilgrimage into another religious tradition, declaring that faith is a matter of historical circumstances and personal choices.

Bouts with relativism or atheism are part and parcel of the

life of the mind that is so much present in university life. This is a time when students probe, investigate, question, theorize, doubt, reject and probe anew.

But atheism is not essentially an abstract theory. In the end, human experience plays a big role in leading a person to believe in God or to reject belief.

Arguments are not enough. Believers cannot easily persuade unbelievers to share their faith. And unbelievers cannot easily persuade believers to adopt their view.

The experience of evil is one of the main factors leading a person to believe that there is no God. When people see innocent youths who are striving to lead a decent life suddenly stricken by terminal cancer and dying in a hospital room, while others who are unjust die at home in their own beds after a long full life, they ask: Why? How?

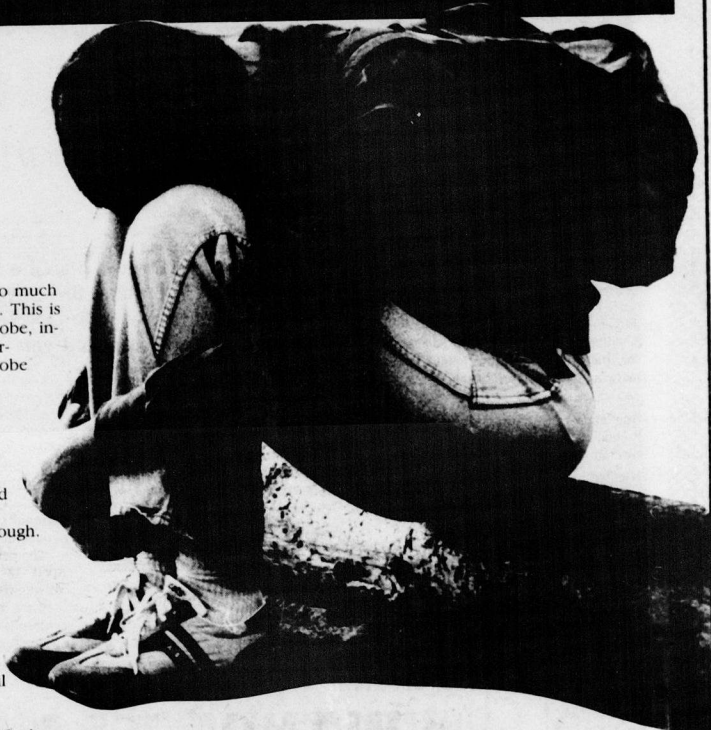
If there is a God why do these things happen? Such questions become most acute when the experiences are personal, touching oneself, or one's family and friends.

Thoughts of suicide may accompany the conclusion that there is no God. For atheism can be a form of hopelessness.

For some people, to conclude that there is no God is to conclude that life is a tale told by an idiot, so much sound and fury signifying nothing. But not always.

Many people believe there is no God and lead productive, hope-filled lives, showing as much love and concern for their neighbor as do believers.

When one thinks of atheists, a stereotype may come to mind. We may think of an "atheistic communist" out to destroy Christian faith. But some people are



Matters of belief and unbelief are seldom clear-cut. There are many dimensions to atheism, writes Father Edward Braxton, just as there are many dimensions to faith.

atheists in practical terms. These people actually may go to Mass on Sunday and pray.

They are practical atheists because they have made a "god" of some material good such as money or power. Thus they are idol worshippers. Or perhaps they never allow the God they say they believe in to touch their personal lives.

What sense does it make to profess belief in God, while treating other human beings like dirt or despoiling the earth God has given?

If we believed in God, we would love God; if we loved God, we would love everything God created.

Belief and unbelief, therefore, do not begin and end in the mind. They are influenced by

total human experience. Sports activity, listening to music, learning about art, exploring nature and falling in love may shape belief far more than an argument in a book. The same is true of personal loneliness, frustration, suffering and a deep awareness of the misery in the world.

The university student or anyone else struggling with belief and unbelief does well to reach out to others for support, challenge, understanding.

It is in such encounters that one may begin to touch the mysterious and elusive God, dwelling in the community of faith.

(Father Braxton directs the Catholic student center at the University of Chicago.)

## Drawing God with narrow strokes

By Katharine Bird  
NC News Service

The God many atheists reject "is not God as he really is at all," said Father Roger McGrath, director of evangelization for the Diocese of Camden, N.J.

Many atheists draw God in narrow strokes of the pen, Father McGrath thinks. They paint him as "a petty God, a scorekeeper and punisher."

Other times atheists cast God in a "distortion of a father image" and reject it, Father McGrath said, adding "I'd have no part of such a God either."

The Camden priest said that he is called on occasionally to help people as they struggle with questions about God. He indicated that it is not uncommon for Catholics to flirt with atheism.

Frequently it happens when a person is confronted for the first time personally with the presence of evil, he said.

The priest gave two instances: A student who rejected God after the death of a best friend; a man who questioned the goodness of God because of the suffering his mother endured before dying.

In those sorts of situations, Father McGrath said, people may well respond by concluding an-

grily: "There can't possibly be a good God who allows such terrible things to happen!"

Father McGrath takes such comments seriously, since atheists often throw the existence of evil in the face of believers as the reason for rejecting a divine being.

Asked how he handles that situation, Father McGrath explained that first he tries to get individuals "to deal with their grief

pen — but that doesn't mean we must conclude that God can't exist," he said firmly.

He added that, in his experience, people who confront such questions often become fuller believers in the long run. The experience of trauma, of suffering, often gives people an expanded notion of God, he thinks. At other times "grappling with questions can bring people back"

is non-existent.

Father McGrath also observed that people can be atheists because they "don't see where God makes a difference."

He referred to views of the famous Austrian psychologist Karl Jung on the spiritual journey. Jung was convinced that people spent roughly 40 years on what he called the "external journey," involved with matters outside themselves, Father McGrath said.

For Jung, many people only turn to religious matters when they are older, often after they reach a few deadends. Then, the priest continued, individuals may become willing to start what Jung termed "the inward journey."

It's at this point that people may be willing to entertain the existence of God. They begin to recognize that "life is not limited to us — it has an origin and an end beyond this life that's God," Father McGrath said.

It is difficult to describe God adequately, Father McGrath explained. God defies our human attempts to portray him, the priest said. He's always larger than we can imagine.

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

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**"God doesn't plan the tragedies that occur in human life... Evil things happen — but that doesn't mean we must conclude that God can't exist."**

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and anger." Only then are they in any condition to examine the possibility that their image of God might be flawed. The priest points out that God doesn't plan the tragedies that occur in life.

Often, Father McGrath said, the next step is to try and get the person to recognize that human beings are imperfect and so is the world we live in. Evil things hap-

pen to belief in God, he said.

Some people become atheists, Father McGrath thinks, because they buy into the view that God is nothing more than a projection of human qualities. Stated in the 19th century by German philosopher Friedrich Nietzsche, this view presents God as a "superhuman," the priest said. Then people conclude that God

## Early Christians were the true 'unbelievers'

By John J. Castelot  
NC News Service

Atheism as people describe it today was basically unknown among people of biblical times. Even the pagans were intensely religious in their own way.

A world without God was simply unthinkable. Living close to nature, many ancient peoples were caught up in its recurring cycles. They stood in admiration of it, sometimes in fear. They reacted to God in the same ways they reacted to nature — with admiration and fear.

Many people identified nature with God and tried to control it through various religious rites.

The Israelites did not go this far. God may have controlled nature. But for them God was distinct from nature — totally other.

God may have made the sun to shine and the rains to fall. But neither the sun nor the rain were God. They were God's creatures.

The author of Psalm 8 gives

prayerful expression to this attitude of the Israelites:

"O Lord, Our Lord,  
"how glorious is your name  
over all the earth!"

"You have exalted your majesty above the heavens..."

"When I behold your heavens,  
the work of your fingers,  
"the moon and the stars which  
you set in place —

"What is man that you should be mindful of him,  
"or the son of man that you  
should care for him?"

It is true that after the Israelites entered the Promised Land they were strongly attracted to the nature worship and fertility cults of their neighbors. But they learned that this kind of infidelity brought disaster in its train.

Yet even here, the Israelites were not denying God's existence. They were simply putting other gods in place of the God who had chosen them.

Even pagan Rome was thoroughly religious. Paradoxically, the Romans called the Chris-

tians atheists.

Why? Because the Christians refused to worship the Roman gods. In the Roman Empire, these gods were so much a part of life that rejection of them was regarded as suspiciously unpatriotic. In fact, it was high treason.

The author of the New Testament book of Revelation wrote to the churches of Asia Minor precisely to persuade them not to compromise their beliefs just to "get along" in society.

But the social situation did pose a problem. The trade guilds — ancient versions of our labor unions — all had their patron gods and goddesses. Was the early Christian expected to hand in his union card and risk financial and social ruin just to maintain his Christian integrity? For the author of Revelation, there was no choice.

Oh, there was some atheism in Israel. The author of Psalm 14 could write: "The fool says in his heart, 'There is no God.'"

But this was not our modern atheism. It was not a denial of God's existence. It was a practical atheism.

This sort of atheism took the position that God was uninterested in human affairs. If God did not care what people did, then they had carte blanche to do as they pleased.

And there were those who had other problems with God, like Job. The author of the Old Testament book of Job struggled with the question of whether God was fair and just. He was struggling with the mystery of evil and suffering.

The problem of evil is a real problem for people. In the Old Testament, Qoheleth, also known as Ecclesiastes, had problems all along the line over God. But neither Job nor Ecclesiastes tried to solve their problems by denying God's existence.

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

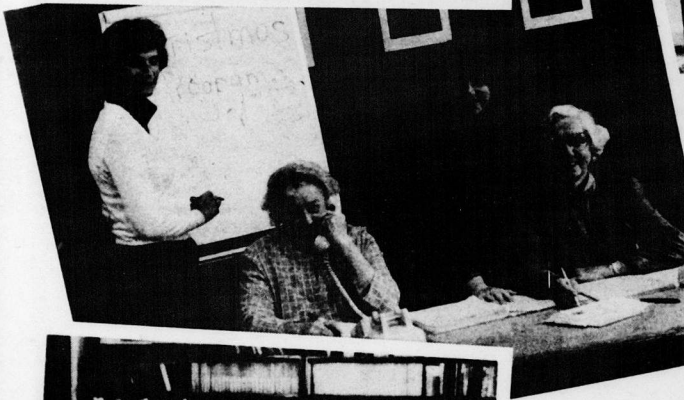
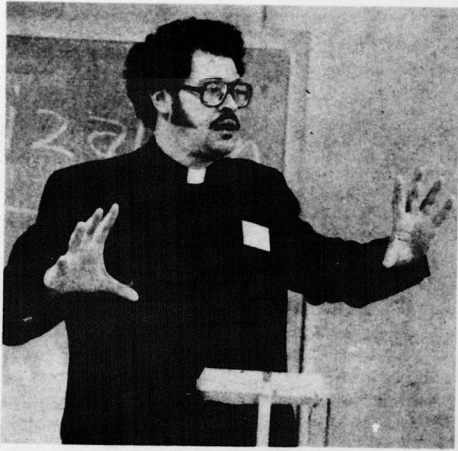




Archbishop's Annual Appeal – \$2,100,000 Goal

# Together, We Are Making A Difference

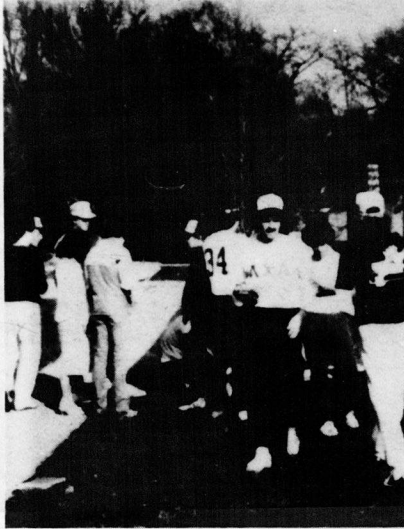
*"Whoever believes in Me  
will do the works I do."* (John 14:12)



**Commitment Sunday  
May 6, 1984**



# Together, We Are Making a Difference



As believers in Christ, we can be proud of the difference we are making by supporting the works of our Archdiocesan Church.

## I. CAMPUS MINISTRY ..... \$ 65,000

Campus ministry provides religious education and Catholic services at six of our Indiana colleges so that the experiences of achieving a higher education can be obtained with a Catholic presence. DePauw, Earlham, Indiana State University, Indiana University (Bloomington), Indiana University (Southeast), and IUPUI have campus ministry programs.

## II. CATHOLIC COMMUNICATIONS ..... \$ 38,000

### A. Catholic Communications Center

Our Catholic Church is very much a part of our community. To assist our Church in the professional use of all means of communication, as well as maintaining effective public relations, financial support to this program is provided. The local production of a Sunday televised Mass for our "shut-ins" is an excellent example of their service.

### B. The Criterion

Special projects to support further enhancements of our Catholic paper

### C. Catholic Communications Collection

Special collection replacement

## III. CATHOLIC CHARITIES ..... \$300,000

### A. Bloomington Catholic Social Services

Individual, Marriage and Family Counseling Services

### B. Columbus Counseling Services

Individual, Marriage and Family Counseling Services

### C. St. Mary's Child Center

St. Mary's has developed a unique program in assisting parents who have children with learning or behavioral difficulties by providing counseling, testing and diagnostic services.

### D. St. Elizabeth's Maternity Home

St. Elizabeth's is providing counseling and supportive professional services to single and married women experiencing unplanned pregnancies. Confidential adoption services are also provided.

### E. Catholic Social Services of Indianapolis

A variety of services are available. Following is a description of those services:

1. **Birthline**—Birthline represents a group of concerned volunteers who stand ready to answer a call for help. For women who are experiencing a crisis pregnancy, this program allows for open and professional advice on alternatives to abortion. The Hotline represents someone who cares and is willing to listen and counsel when life's problems are reaching a crisis level.



2. **Marriage & Family Counseling**—Marriage and Family Counseling Services have been set up in Indianapolis to assist couples find workable solutions to life's problems.

3. **Holy Trinity Adult Day Care Center**—The special needs of our physically limited seniors are being effectively dealt with within a positive social atmosphere at Holy Trinity. The center provides counseling and occupational therapy to restore independent living skills. Thus, recuperation from a stroke and other limiting illnesses can occur without the need for residency in a nursing home. The craft and recreational facilities bring joy, love and warm companionship to all involved.

4. **Simeon House (St. Andrew's)**—Our Simeon House is providing low cost permanent housing for our seniors who are unable to support their own home but still able to care for themselves.

5. **Refugee Resettlement**—Our church has taken a community leadership position in providing a warm welcome to foreign newcomers in our Archdiocese. Through educational programs to help orientate to an American way of life and employment assistance, our refugees are becoming contributing members of our community.



# Appeal — \$2,100,000 Goal



6. **Senior Companion Program**—This program uses the talents of seniors to help other seniors with a mutually rewarding experience. Our seniors, living at home but requiring physical assistance, can rely upon support from a companion. Regular visits supplying security, medical assistance, emotional support, nutritional meal preparation and home management often culminates in a warm and lasting friendship. The Hospice program assists the terminally ill who wish to die in peace at home.

7. **Retired Senior Volunteer Program**—RSVP is an action program enabling the developed skills of our seniors to continue influencing our community. These special seniors donate services and expertise that many non-profit organizations cannot afford to buy but are necessary to be effective. Currently, more than 300,000 volunteers are a part of the RSVP program nationwide.

8. **School Counseling**—Catholic Social Services provides a variety of programs for students which include: individual counseling with children and parents; group counseling with children; consultation and collaboration with parents, teachers and principals; and special education consultation.

## F. Terre Haute Catholic Charities

Catholic Charities in Terre Haute provides a variety of services to their citizens, such as:

1. **Simeon House (St. Patrick's)**—The Simeon House offers permanent, low cost housing, nutrition programs, exercise programs and a variety of other services for seniors.
2. **The Bethany House**—Our Bethany House in Terre Haute has become "home" for many transient families and battered spouses. Often this facility has allowed a family to regain the stability needed to start over.
3. **Youth Center**—Aerobic dance, arts & crafts, basketball, volleyball, etc. are available at the youth center for children age 6-16. Many of the youth come from families where both parents work or are trapped against their will in an environment of crime and mischief.

## IV. DEANERY PROGRAMS ..... \$270,000

- A. Each of the 11 deaneries receive AAA funds for specific programs. The six deaneries that receive financial assistance for their Catholic high schools to help defray operating expenses and lessen the demands on student tuition requirements are: Indianapolis North (Chatard); Indianapolis South (Roncalli); Indianapolis East (Seccina); Indianapolis West (Ritter); New Albany (Providence); and Seymour (Shawe).
- B. Funds are also available for deanery religious education centers which assist local parishes in providing senior retreats, catechist training, youth ministry, adult religious education programs and supplying a Catholic resource library. The deaneries participating in this program are: New Albany; and Terre Haute.
- C. For those deaneries that do not have a high school or religious education center, funds are available for special deanery projects. The deaneries participating are:
  1. **Batesville**—The Batesville deanery provides retreats for high school age students, a catechetical program for the handicapped, a deanery resource center and a crises pregnancy hotline.





2. **Bloomington**—One of the purposes of the resource center in Bloomington is to enable adults in the local parishes to use their own home facilities (home TV and VHR) as instruments of self-education in fields related to their spiritual/family lives. Also, the Bloomington deanery has in the planning stage a youth ministry program to provide programs for the spiritual, athletic and religious education of the deanery's youth.
3. **Connersville**—The Connersville deanery also has a youth ministry project to help each individual parish identify youth ministry needs and encourage interested adults to offer their service to the church. Connersville also has a deanery resource center to service the religious needs of the parishes. The Marriage Preparation Program exists to provide effective educational formation programs for engaged couples in the deanery.
4. **Tell City**—The Tell City Deanery has a youth ministry program that provides and teaches leadership abilities for the youth. One of the ways this is accomplished is through the Tell City deanery youth retreat.

#### V. EVANGELIZATION ..... \$ 22,000

Parishes throughout our Archdiocese are establishing evangelization committees. National programs and support materials are being made available to assist and direct the efforts of parish evangelization.

#### VI. FAMILY LIFE OFFICE ..... \$ 55,000

Our Family Life Office has been working to assist families and engaged couples in coping with today's pressures. Through Pre-Cana, engaged couples are becoming better prepared to enter into Catholic married life. The Golden Wedding Program, as well as our ministry to widowed/divorced Catholics, is making a difference.

#### VII. FINANCIAL ASSISTANCE FOR DISTRESSED PARISHES ..... \$340,000

Many of our older parishes are experiencing real problems in maintaining their Catholic services due to dramatic population shifts. To help preserve our heritage and prevent the hardship of closures, financial assistance is being provided by your AAA contributions.

#### VIII. HISPANICS APOSTOLATE ..... \$ 20,000

Evangelization and Catholic services are currently being provided for the Hispanic community in our archdiocese. Special education and leadership training programs have been created to assist their spiritual needs.

#### IX. LATIN-AMERICAN MISSIONS ..... \$ 32,000

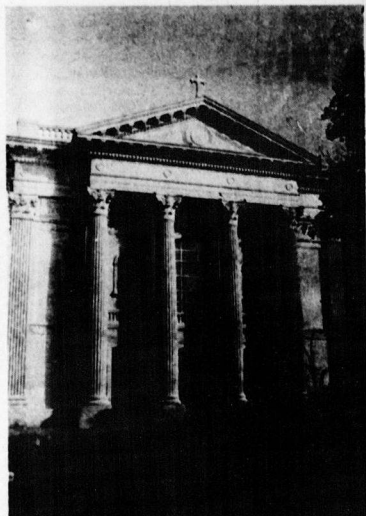
Evangelization and charitable assistance has always been a ministry of our church. AAA has adopted this special collection in lieu of a Sunday collection to help provide needed Catholic assistance to our neighboring country. This has enabled a more consistent and timely contribution during recent tension periods.

#### X. PRO-LIFE OFFICE ..... \$ 30,000

The recognition that God's gift of life should be preserved from conception throughout our earthly existence is the primary goal of this program. To date, over 60 parishes have established Pro-Life committees. Great advancements have been achieved in creating public awareness by distributing materials and public presentations concerning the value of human life in all aspects.

#### XI. STATE, REGIONAL, NATIONAL ORGANIZATIONS ..... \$ 80,000

To assist our Archdiocesan Church in interpreting social change in light of our holy gospel, we are actively involved with Catholic supportive organizations, such as the National Conference of Catholic Bishops, the United States Catholic Conference, the Indiana Catholic Conference and the Indiana Inter-religious Commission on Human Equality.



#### XII. THE CATHOLIC CENTER ..... \$450,000

The Catholic Center has created a centrally located facility, bringing all our archdiocesan agencies together. This unifying environment allows for the fluid interchange of ideas, common needs and the economy of jointly sharing resources.

#### XIII. THE CATHOLIC UNIVERSITY ..... \$ 23,000

The Catholic University, located in Washington, D.C., combines academic education in conjunction with religious and spiritual guidance. The AAA funding replaces an annual collection for our Catholic University.

#### XIV. RENOVATION OF THE ARCHDIOCESAN CATHEDRAL— SS. PETER & PAUL ..... \$175,000

The cathedral represents the central church for our archdiocese from which our archbishop conducts the official church celebrations as our chief Shepherd. This church acts as the symbol of our faith in the community that we live. Former Archbishop Biskup recognized a need to maintain this historical land site in light of its current deterioration by setting up a renovation fund. AAA is fulfilling this need through financial support.

#### XV. DEVELOPMENT OFFICE ..... \$200,000

To sponsor the Archbishop's Annual Appeal and to promote self stewardship development within our local parishes.



## Impressions of the journey to belief

By Joe Michael Feist  
NC News Service

Fresh out of high school and in his first year of college, the young man started to stay away from Sunday liturgies more and more often. Soon he ceased to attend Mass at all and the sacraments just didn't seem to matter. This pattern continued after he joined the Army and served in Europe.

He would later say that he didn't stop believing in God. It was, as he described it, a "crisis of faith," a period of doubting and searching that lasted for about three years.

Then one day in Salt Lake City, the young man was drawn, almost inexplicably, to the cathedral. The bishop's homily had such an impact that the man's crisis ended. He returned to the church of his youth.

The young man, who had struggled with his faith, eventually entered the seminary and was ordained. Today he is Bishop Rene Gracida of Corpus Christi, Texas.

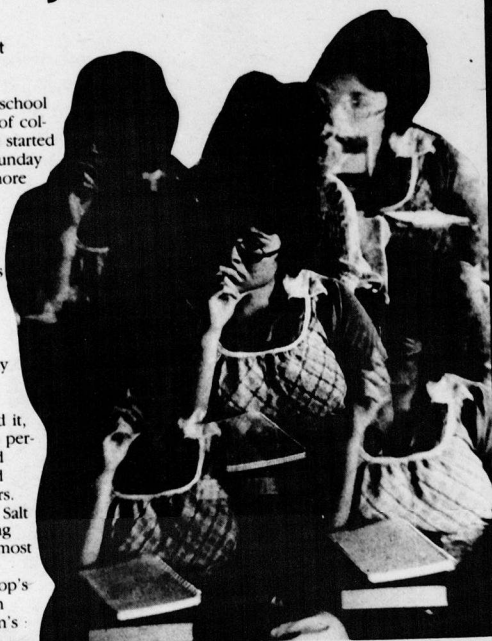
According to Father Joseph Kenna, stories such as Bishop Gracida's are quite common. Father Kenna is the representative for Campus and Young Adult Ministry in the Education Department of the U.S. Catholic Conference in Washington, D.C.

The skepticism experienced by so many young people, said Father Kenna, is part of the common process of "rejecting, of cleaning house, and then pulling things back in that fit."

In fact, such people can be on a "profound spiritual journey," said Father Kenna, who served as a campus minister in the state of Washington for 14 years. After a few years, many young adults tend to come back to the faith of their childhood. But, they come back as adults, not children.

The particular role of young adult ministry "is to welcome young people back and listen to what they've found on their journey," suggested Father Kenna.

"In colleges," he noted, "you meet people living extremely positive lives fundamentally, yet who say they are atheists. On the other hand, some people who say they believe in God are very selfish. They are the center of their universe. In a sense, the latter



group is atheistic."

Father Kenna discussed how Christians should react when someone they know seemingly rejects God.

When people express disbelief, he said, a common reaction is to treat them in a condescending manner. But that approach is not Good News, he said. "Our job is to announce the Good News. The worst thing is to say or somehow imply that the person is bad as a person." Of course, the priest said, believers don't compromise or hide their own belief in God.

First of all, advised Father Kenna, we must be willing to listen to stories of disbelief. We must be non-judgmental and sensitive.

"It can be a compliment when someone tells you he is an atheist," the priest said. "He's revealing something very personal and deep."

There is also the question of what the "atheist" is really discarding.

"Very often, they're just rejecting religious symbols or some image of God that is deficient. So you must listen closely to what they really are saying," Father Kenna said.

What is most important is being able and willing to witness to our faith, he added. It must be apparent that belief in God makes some difference in our lives.

(Feist is associate editor of Faith Today.)

## FOOD...

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### ...for thought

Atheism was a topic explored by the Second Vatican Council. In its 1965 document, the "Constitution on the Church in the Modern World," the ecumenical council explained that the word "atheism" refers to complex situations. It is used "to signify things that differ considerably from one another."

—Some people expressly deny God's existence.

—Some maintain that humanity has nothing to say about God.

—Some are more prone to affirm humanity than to deny God.

—Still others have a faulty notion of God. What they disown is not the God of the Gospels.

In light of this last point, atheism exerts a kind of pressure on the church's people, the council suggested. It is a pressure to become clearer about who God is, so that others can see the God of the Gospels in the lives of Christians. Here is what the council said about this:

Believers often share some responsibility for atheism. "To the extent that they are careless about their instruction in the faith, or present its teaching falsely, or even fail in their religious, moral or social life, they must be said to conceal rather than to reveal the true nature of God and of religion."

The council said atheism should be countered through teaching and through the example of people's lives.

What does most to show others God's presence, the council said, is the visible love of the church's people. It is the task of the church to manifest God, and this is done chiefly by the witness of faith that is alive and mature.

Some atheists are concerned that belief in God robs human beings of their freedom and dignity. Others think believers will not take life in this world as seriously as it needs to be taken. Both of these concerns were addressed by the council.

The church holds that to acknowledge God is in no way to oppose the dignity of humanity, said the council. For this dignity is grounded and brought to perfection in God, who created the human person as an intelligent and free being.

Furthermore, the council stated, the church teaches that hope in life after death does not take away from the importance of tasks that need to be done in this world, but adds to their importance. (Council quotes from "The Documents of Vatican II," Austin P. Flannery, ed.; Eerdmans.)

### ...for discussion

1. What did the Second Vatican Council mean when it said that believers sometimes have "more than a little to do with the rise of atheism" or that they sometimes "conceal, rather than reveal, the true nature of God"?

2. Have you ever had a discussion with someone who denied God's existence? Did you feel that the God the person denied was very much like the God of your faith?

3. What did the Second Vatican Council mean when it said that what does most to show God's presence clearly is the love expressed among the faithful?

4. Do you really think that others can discover God through your actions or the actions of the Christian community?

5. In Katharine Bird's article, what is one image of God that theologian Father Roger McGrath sees atheists rejecting?

### SECOND HELPINGS

"Impaired Children: Who is on Their Side?" by Linda Clark. The author of this article describes how caring for profoundly disabled children at a nursing home altered her image of God. At first, she says she kept asking herself, "How could God permit such children to exist?" Her views changed after watching another assistant care lovingly for a 3-year-old as he slowly died following an accident. She says: "At last, I saw clearly that there are serious gaps in human wholeness that can only be bridged by God's love for us and our own love for each other. The love God shows to these children the world considers distorted images of humanity reminds us of the saving grace love really is." (St. Anthony Messenger, January 1984, 1615 Republic St., Cincinnati, Ohio, 45210. Single issue, \$1.25.)

## CHILDREN'S STORY HOUR

### What Thomas saw

By Janaan Manternach  
NC News Service

"I just don't believe it," Thomas cried. "You'll never convince me."

"But Thomas," Peter insisted, "we have seen the Lord! I saw him Monday morning. So did Mary Magdalene. Cleopas and his wife saw him on the road to Emmaus Sunday afternoon."

"You must have imagined you saw Jesus," Thomas countered.

"I saw him die Friday on the cross. I was nearby when they put his body in the tomb."

"But Thomas," James interrupted. "We all saw Jesus alive right in this very room Sunday evening. Just one week ago Jesus stood here alive. He showed us the wounds in his hands and in his side. We saw him. It was no ghost. We didn't imagine it."

"I say again what I've been telling you all week," Thomas answered. "I will never believe Jesus is alive unless I place my finger in his side where the spear pierced him and touch the nail wounds in his hands."

Thomas' friends were frustrated with him. They could not understand how Thomas would doubt them. Surely he knew they would not be making this all up.

They really had seen him alive. They knew they were not talking with a ghost. Jesus was alive.

"Let Thomas doubt all he wants," John finally said. "There's nothing more we can do to convince him."

Suddenly Jesus stood in the room with them. The doors were

locked. None of his friends knew how Jesus had gotten in. But they were so excited to see him again that they couldn't care less how he came in.

"Peace be with you!" Jesus said to his friends as they crowded around him. "Shalom!" they answered, which means "peace."

Jesus looked directly at Thomas. "Take your finger, Thomas, and examine my hands. Put your hand into my side where the spear struck me."

Thomas was dumbfounded. He cautiously came close to Jesus. Jesus held out his hands to Thomas. Thomas ran his finger over the scars on Jesus' hands. He trembled as he reached out to touch the wound in Jesus' side.

"Stop your doubting, Thomas," Jesus said gently. "Believe."

Thomas looked into his eyes. He felt embarrassed that he had been so strong in not believing that Jesus was alive. But he no longer had any doubts.

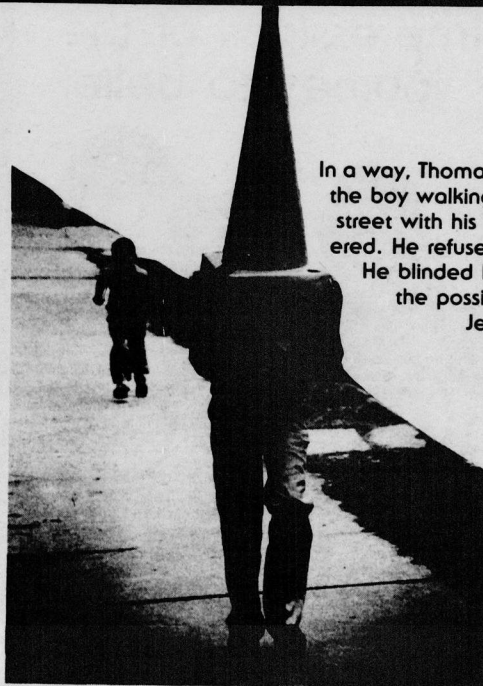
He could see in Jesus' eyes that Jesus was not angry with him for doubting.

"My Lord and my God!" Thomas said softly. He hugged Jesus.

"Thomas," Jesus told him, "you believe now because you see me. How happy are those who believe even though they have never seen me!"

*Story Hour biblical quotes — this week from John 20:24-29 — are paraphrased.*

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



In a way, Thomas was like the boy walking down a street with his eyes covered. He refused to see. He blinded himself to the possibility that Jesus lived.



## Trust

After ordination to the priesthood in his native Ireland, Father Peter Quinn came to America to give his life of priestly service to the disadvantaged living in our poorest home mission areas.

Supported by grants from the Catholic Extension Society, Father Quinn has earned the trust of his Mississippi parishioners by devoted service to their spiritual needs. He is part of a team of home missionaries who, together with Extension, pursue the vital and urgent task of evangelization here in the United States. But the team is too small to do the job without help. It

needs new members. It needs you.

Join us and become a member of the Extension Society team. Although you won't be present in the home missions personally, your impact will be felt in this holy effort. Together we can bring the Word of Christ to those who don't have it.

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



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

## HOW ABOUT YOU?

- ☐ Imagine that you are Thomas in this story. People tell you Jesus is alive. How would you feel? What would your face look like?
- ☐ Draw a picture of Thomas. Try to show how he looked when he saw Jesus. Is he surprised? Happy? Shocked?

### CHILDREN'S STORY HOUR

"The Golden Egg Book," by Margaret Wise Brown. This is a book for small children and adults to read together. The story is about a little bunny who finds an egg. Something is alive inside the egg. The bunny can hear it, but he is unable to see what it is. Meanwhile, the bunny falls asleep. While he sleeps, a duck emerges alive from the egg. The duck awakens the bunny.

"Where is my egg?" the bunny asks. "And where did you come from?"

"Never mind that," said the duck. "Here I am."

"So the bunny and the duck became friends and no one was ever alone again."

This is a story about being together and believing in each other. After reading it, parents and children might talk about the fact that they are together and that they can believe in each other and trust each other. (Golden Press, Western Publishing Co. Inc., Racine, Wis. 1978. Hardback, \$2.95.)



# Two from archdiocese win Star's Jefferson Awards

by Jim Jachimiak

They are separated by generations, but Camela Bates and Margaret Marshall share a common interest in helping others.

Miss Bates, a senior at Cardinal Ritter High School, and Mrs. Marshall, a member of St. Joan of Arc Parish, were among those who received Jefferson Awards from the Indianapolis Star on March 26. The awards are given annually to recognize service to others. The 10 local winners will now compete for one of five national Jefferson Awards, which will be presented in Washington, D.C. by the American Institute for Public Service.

Mrs. Marshall, 83, says she "thought they had made a mistake" when she was told that she had won the award. "I still think they might have," she adds. "There are a lot of people who deserve it more than I do."

She was nominated for the award by the parish council at St. Joan of Arc. Parishioner Sherrie Berg says the council nominated Mrs. Marshall for her years of service to the poor, the young and the elderly—service which Mrs. Marshall is still performing.

"Whenever I have a chance to do something for somebody, I take advantage of it," Mrs. Marshall says. "I don't have too many chances anymore." In 1975, she underwent surgery for removal of cataracts, and she says that has slowed her down. But, she adds, "the chances that I have come from God. I'm sure they do."

MRS. MARSHALL worked as a nurse for 60 years, and Mrs. Berg notes that "she still goes around to people who need nursing services, and visits with them."

Mrs. Marshall's husband, the late Dr. Cavin Marshall, was a physician and she worked with him for many years. He died 12 years ago. "He practiced here for 60 years in the inner-city. He took care of all

kinds of people, no matter who they were, even if they didn't have the money. He was a good man," she says. "He should have won the award."

When Dr. Marshall lost all but 15 percent of his hearing, his wife helped patients communicate with him. "I could do the hearing and he could do the prescribing," she recalls. "It was the only way we could have carried on."

Mrs. Marshall worked with the Sisters of Charity at St. Vincent Hospital, which was then located on Fall Creek Parkway. Mrs. Berg notes that she also volunteered much of her time as a driver when the sisters went on call to patients' homes.

Mrs. Marshall raised seven children, and opened her home to many others over the years, including children whose parents were hospitalized. More than 30 years ago, a mentally handicapped baby was left in the home temporarily, and he remains with Mrs. Marshall today.

"SHE DID A lot of anti-abortion counseling with girls who were in trouble," Mrs. Berg adds. She now works one day each week at the New Life Thrift Shop on College Avenue. The thrift shop provides baby clothing and supplies for unmarried mothers.

Mrs. Marshall's pastor, Father Donald Schmidlin, notes that she is particularly interested in children. "She is horrified at the things that can do so much damage to people, especially to children—like pornography, drugs and personal violence."

Mrs. Marshall says she never expected any kind of recognition for her work. "I don't feel very deserving at all," she says. "I think it's a wonderful honor. It really makes you feel good that maybe you have done something to help humanity."

But she is even happier about how her name was submitted. "It was my good friends at St. Joan of Arc," she says. "I was glad that it came from my church. I think it

was a blessing from God and I'm very grateful to him for it."

That attitude does not surprise Father Schmidlin. "She is here every day for Mass, no matter what," he says. "She is in constant amazement about how good God has been to her. She tries to share that with other people. And she has a way of sharing her joy which makes you happy, too."

Miss Bates is the first teen-ager to win a Jefferson Award locally since the Star began participating in the program eight years ago. "She has really broken the precedent," said Frank Velikan, Ritter's principal.

She was nominated for the award by her aunt, Margaret A. King of Des Moines, Iowa. The letter of nomination noted that

she has been a volunteer at the Indiana School for the Blind, LaRue Carter Hospital and the Young Women's Christian Association in Indianapolis.

She donated more than 200 hours in the YWCA summer youth program, and served as a member of the youth program board of directors for 1983-84. During her Christmas vacation, she did volunteer work at LaRue Carter Hospital.

Miss Bates also represented her high school at the High School Journalism Institute sponsored by Indiana University, and serves as co-editor of the Ritter Reporter, her school newspaper. Other school activities include managing the girls' basketball team at Ritter.

## ICC hoping (from 2)

rather than for individual concerns; to promote government that protects human rights and promotes human dignity; to give special priority to the needs of the poor; and to be peacemakers, which the ICC describes as "not an optional commitment (but) . . . a requirement of our faith."

Employment, juvenile justice, life (birth to death) and public assistance, according to the ICC, will be issues of concern to Indiana Catholics this election. On the federal level, the ICC is urging Catholics to evaluate candidates' stands on abortion, "Baby Doe" care (newborn handicapped children), military spending, services and benefits to dependent persons, capital punishment, nuclear disarmament and equitable tax assistance for non-public school pupils.

The bishops, in the USCC's "Political Responsibility" statement, asked "all citizens to help restore our elections as the vital and popular forum they can and must be if our nation is to address

democratically the crucial issues of the coming decade."

The bishops added that they "hope that voters will examine the positions of candidates on the full range of issues as well as the person's integrity, philosophy and performance."

Ryan added, "We pass on the position of the Catholic Church. What you do personally is your decision. The important thing is you act, you express your opinion."

(Next week: The issues become the issue: jockeying for position.)



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# Sister in Terre Haute brings Gospel to television

by Maria Wilcox

Terre Haute Deanery Correspondent

"The ministry of communications is one of the most viable ministries in the church today," declared Providence Sister Luke Crawford, producer-host of "Religious Heritage." The program airs weekly on Sundays at 11:30 a.m. on NBC affiliate WTWO-TV, Channel 2, Terre Haute.

Deploing some of the trivia on television and in print, she stressed the need for more people to write and produce quality programs for the media. "It's been indeed a joy and, I think, a real ministry in spreading the Gospel by being a vehicle by which I can bring to local television spokespersons who can present the Gospel in very practical Christian living. To let people tell their stories of how they are trying to make livable in their lives their commitment to Gospel values is the thrust of the program," explained this specialist in communications.

For seven years—except for a few preempted weeks—she has continuously produced and hosted nearly 300 programs.

"Faith to Live By," another Sister Luke Crawford production, punctuates the beginning and end of WTWO's broadcast day seven days a week. The format is a few minutes of contemplation. She coordinates the program to get ministers of various denominations to give the meditation or the Scripture reading. "In the morning it's for the dressing and shaving time to give people something to think about besides rock music," she smiled.

"I also did a third program for NBC Channel 2 called 'Religion in the News,' but the station has long since dropped the time for that one," she reported. "Covering religious news events is the kind of programming we'd like to get into full time," she said, but quickly pointed out that communications is her avocation.

HER FULL-TIME ministry is as provincial counselor of the Sacred Heart Province of the Sisters of Providence. She was elected to that position seven years

ago. Shortly thereafter, in her spare time from administrative duties, she took on production and hosting of "Religious Heritage" and production of "Faith to Live By," under the auspices of the Greater Terre Haute Church Federation.

"I serve on the board and I find it very exciting. I'm very much interested in the ecumenical aspect of the church today," she continued.

But she pointed out that while Catholics have taken great leadership ecumenically, the average Catholic is not aware of all the dialogue that has been going on in the last 20 years to unite Catholics, Anglicans, Baptists and Episcopalians.

"The documents of Vatican II were not written just for Roman Catholics," she said. "I really believe in the church. I am devoted to spreading the news of Vatican II." She said that her main purpose in the television work and in her writing was to interest people in reading and discussing the documents of Vatican II.

SISTER CRAWFORD also has a keen interest in the liturgy. Through her involvement with the media, she has been urging people to read the documents and the "marvelous articles" about renewed liturgy and how it invites the participation of the entire congregation.

"The eucharistic celebration should not be a spectator sport," she said. "Everyone should participate."

She explained that the church has brought out some substantive documents which help people to see themselves as a community of believers who support one another. "We've certainly made the Gospel and the Word more prominent in liturgy since Vatican II, and that was long overdue, but exciting and good liturgies, I think, affect people's whole lives," she concluded.

Taking care of liturgies for the province at St. Mary-of-the-Woods is one of Sister Crawford's duties in her full-time ministry. Her job also entails advising the provincial, Providence Sister Anne Doherty, promoting the general well-being of the sisters, ministering to the sisters in the

infirmary and handling communications and public relations. "I'm called counselor for Christian Fellows, who do much to promote the spiritual development of the sisters and work on retreats and daily liturgies with chaplain Msgr. James Galvin," she said.

"MY PRIMARY vocation is being a Sister of Providence and that's very important to me," she said. She credits her home as the seedbed of her vocation. "My best knowledge of what it meant to live in a community I learned from my family in growing-up situations—not from brochures about vocations." Sister Crawford claimed she was influenced by some teachers, all of them Sisters of Providence, from first grade at St. Margaret Mary's through St. Mary of the Woods College. But she said, "I'm sure the root of my vocation came from my own home."

A native of Terre Haute, she majored in journalism at the Woods and has a master's degree in English from the University of Notre Dame. She began writing professionally during her college career. Between her junior and senior years she worked on the Laconia Evening Citizen, a Laconia, N.H., newspaper. After graduation, she did some reporting work in Europe. She then returned to the New Hampshire paper until 1948, when she entered the congregation of Sisters of Providence.

"I have taught journalism all my years of teaching as a Sister of Providence, managed school newspapers and I've taught English as well. All this time I've done freelance writing for newspapers, periodicals, literary journals, magazines for teachers and Catholic papers. I've been interviewed by the Indianapolis Star and I used to submit copy to them. I kept up with freelance writing when I was in campus ministry at Indiana University in Bloomington," she recalled.

"Having been a teacher of English as well as journalism, I've always been interested in teachers themselves being writers," she said. "I think it's difficult to

practice anything unless one does it herself. My experience has been that we have too many teachers of English who themselves never write anything. I wonder how a person could be a very efficient composition teacher if one did not write herself." The author-poet has written articles on that subject, as well as reflections on Good Friday and events in the world.

Her ministry of teaching and working in communications has been dedicated to upgrading people in their taste in literature, films and television. While she was teaching in Chicago from 1967-69, she and other educators, mostly nuns of different religious orders, formed the Screen Educators Society of Chicago.

"That was an effort on our part to recognize the importance of film in the lives and the cultural influence of our society," she related. "We wanted to educate teachers how to teach critical film viewing, so that our ongoing future generations of children would have some sense of criticism about films. I did a lot of workshops on films here at the college," she added. "I think it's to our credit that many of us Religious have been pioneers in trying to educate people toward more critical viewing of films and television."

Sister Crawford stressed that good film and television criticism, like literary criticism, is not exclusively moral. It is aesthetic, because film and television are both art forms.

"I frankly think that religious values and issues upon which one brings to bear religious values are good copy today," she said. "That is one of the topics often discussed on 'Religious Heritage,' which is an issue-oriented program."

Among her guests have been youth groups from Indiana State University in Terre Haute and people from the Terre Haute Deanery Religious Education Center, the Terre Haute Samaritan Food Project, the Wabash Valley Coalition for Peace and Justice, and Mothers Against Drunk Drivers.

Children, too, have been featured to (See SISTER BRINGS on page 27)

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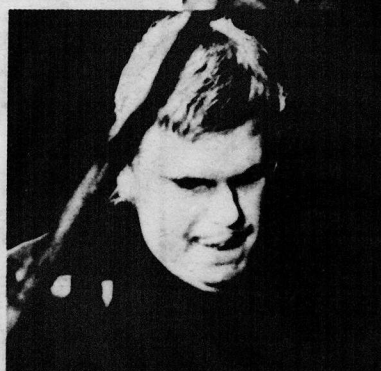
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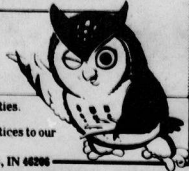
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# THE ACTIVE LIST



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 1416, Indianapolis, IN 46206

## April 27

Holy Spirit Church will sponsor a Card Party called "Soaring Into Spring" at 7:30 p.m. in the school gym.

\*\*\*

The Home School Association of St. Philip Neri Church will hold a Spring Festival between 5 and 9 p.m. in the church community rooms.

\*\*\*

The Ave Maria Guild will sponsor a Rummage Sale in St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

## April 27-28

Chatard High School will present the musical "Godspell" at 7:30 p.m. each night in the gym. Advance tickets: adults \$2.50, students \$1.50. At the door: adults \$3, students \$2. Public invited.

## April 28-29

Marian College will present a free Cornelius O'Brien Lecture Series featuring Carl E. Doebley, Consultant in Historical Preservation, at 1 p.m. both days in the Library auditorium. Saturday: "Historic Paint Schemes and Techniques of Paint Analysis;" Sunday: "Historic Mortars and the Repainting of Historic Buildings." Open House 1-4 p.m. at Allison and Stokely Mansions on Sat., 1-4 p.m. at Stokely Mansion on Sun. \$1 admission per mansion.

## April 27-29

A Marriage Encounter weekend will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-3777 for information.

\*\*\*

Franciscan Father John Ostiek will conduct a Men's

Retreat on "Jesus/Prayer" at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

\*\*\*

A Resurrection Retreat is offered at Kordes Enrichment Center, Ferdinand. For information, call 812-367-3777.

\*\*\*

Franciscan Father Thomas Krupski will lead a Charismatic Retreat Weekend on Contemplative Prayer at Fatima Retreat House, 5353 E. 56th St. Call 845-7681 for information.

\*\*\*

Mount St. Francis Retreat Center offers a Retreat for Parents of high school seniors who have made the Christian Awakening Program. Call 812-923-6817 for more information.

\*\*\*

A Stress Workshop Weekend is also planned at Mount St. Francis Retreat Center. Call 812-923-6817 for information.

\*\*\*

A Central Indiana Marriage Encounter Weekend will be held at the Sisters of St. Joseph Motherhouse in Tipton. For more information call Dan and Trina Hevey at 897-6149.

## April 28

The Fifth Wheeler Club will meet for 5 p.m. Mass at Christ the King Church, followed by dinner

at the Northside K of C, 71st St. and Keystone Ave.

\*\*\*

The Maennerchor 130th Anniversary Concert-Dance will be held at 8 p.m. in the Athenaeum, 401 E. Michigan St. Admission \$3.

\*\*\*

St. Vincent de Paul Charities will present a Life in the Spirit Seminar called "Hungry for God" at 7:30 p.m. in the school hall, 1711 S. "I" St., Bedford.

\*\*\*

St. Malachy Church, Brownsburg, will hold its 4th Annual Flea Market and Craft Show from 9 a.m. to 4 p.m. Table rental \$10 and \$15. No admission charge. Call 852-7933 for information.

\*\*\*

The Men's Club of Our Lady of Lourdes Parish is sponsoring a 50's Dance. Call Tom Kissinger 357-6678 for tickets and information.

\*\*\*

St. Pius X Spring Dance will be held from 9 p.m. to 12 midnight. Music by the Bill Robertson Orchestra. \$10 per couple. Call 842-0694 or 846-4750 for reservations.

\*\*\*

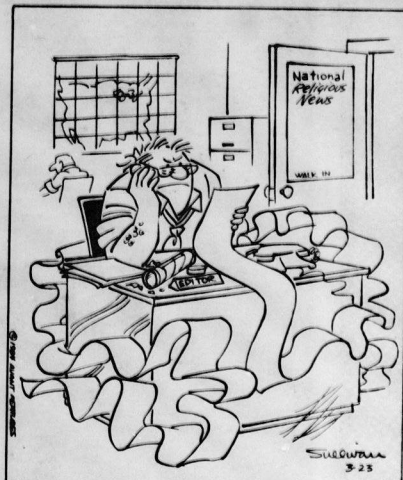
St. Mark's Parent-Teacher Group will sponsor a Reverse Raffle from 6:30 p.m. to 12 midnight in the Church Hall. \$15 ticket includes a catered dinner, door prizes and a mini-Monte Carlo. Call 783-3955 for information.

\*\*\*

Separated, Divorced and Remarried Catholics will hold an adult social "Spring Fling" party at 7:30 p.m. at Bays Head Club House, off 38th St. just west of I-465. BYOB and snack.

## April 29

The Fifth Annual Singles' Sunday will be celebrated with a 2 p.m. Mass at SS. Peter and Paul Cathedral, followed by a



"IN A SPIRIT OF FRATERNAL CORRECTION, LET ME POINT OUT A FEW THINGS I FEEL ARE WRONG WITH YOUR PUBLICATION..."

reception in the Catholic Center. All single adults, never married, divorced or widowed, are welcome. For information call Dan 842-0855 or Linda 357-2219 between 5 and 10 p.m.

\*\*\*

St. Catherine of Siena Parish will open its 75th Anniversary celebration with 5 p.m. Mass celebrated by Archbishop O'Meara, followed by 7 p.m. dinner in Fr. Busald Hall. Call 784-1460 or 783-3158 for information.

\*\*\*

St. Gabriel Church, 232 W. 9th St., Connersville, will hold an Alumni Reunion from 1 to 8 p.m. Lunch served 2 to 3:30 p.m. followed by Mass at 4 p.m. Adults \$4. Children 6-12 \$2. Call 825-0218 or 825-9236 for reservations.

\*\*\*

St. Barnabas Church, 8300 Rahke Rd., offers a Sign Mass for the Deaf every Sunday at 9 a.m.

\*\*\*

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

\*\*\*

St. John's Festival of Arts 1983-84 concludes with a free concert by the St. Charles Church Choir of Peru conducted by Frank Schaler, at 4:30 p.m. in St. John Church, 126 W. Georgia St. Mass follows at 5:30 p.m.

\*\*\*

The NCCW of St. Maurice Parish, Decatur Co., will sponsor a Chili Supper beginning at 5:30 p.m. in the Parish Hall, R.R. 6, Greensburg. Square Dance will follow. Public invited.

\*\*\*

Sister Julia from the Office of Evangelization will speak at 4 p.m. at St. Vincent de Paul Church, Shelby Co.

\*\*\*

St. Therese Ladies Auxiliary (Continued on next page)

## St. Joseph Ladies' Altar Society

Terre Haute, Indiana

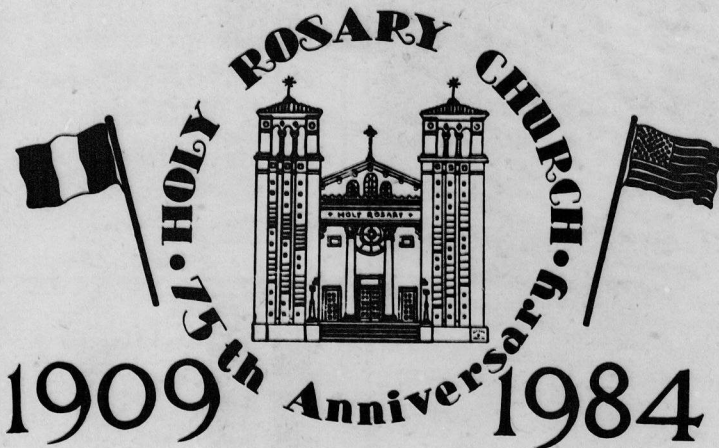
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May 2, 1984

7:30 PM

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Solemn 75th Anniversary Mass with Archbishop O'Meara... Lasagne Dinner Following the Mass

May 13, 1984

8:30 AM

Mother's Day Mass & Breakfast with May Crowning at Mass

June 17, 1984

8:30 AM

Father's Day Mass & Breakfast

June 23, 1984

9:00 PM

Homecoming Dance at Southside K of C

July 7, 1984

5:00 PM

Italian Street Festival

July 8, 1984

1:00 PM

Italian Street Festival

October 7, 1984

12:10 PM

Parish Feast Day

November 4, 1984

1:00 PM

Annual Italian Festa... Spaghetti Dinner; Monte Carlo

## Service agency staffs to be honored

The Second Annual Human Services Mass honoring all who give their time to the service of people through agencies in Indianapolis will be held on May 4 at 11:15 a.m. at SS. Peter and Paul Cathedral. Archbishop Edward T.

O'Meara will be the chief celebrant.

A luncheon, priced at \$4, will follow the Mass. Invitations were sent to those who attended last year. Those who did not receive one, but are interested in attending should call 236-1550 by April 30.

## DON'T MISS IT

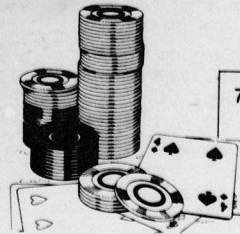
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# THE ACTIVE LIST

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

## April 30

St. Catherine of Siena's 75th Anniversary Celebration continues with Reminiscence Night, featuring a free chili supper at 6 p.m. Bring Haute mementos.

The Divorce Recovery Program conducted by Anton R. Braun continues at St. Thomas Aquinas Parish Center from 7:30 to 9:30 p.m.

Pastoral Counselor Jane Hellmann's Divorce Recovery Program session will be held at St. Ann's rectory, 14th and Locust Sts., Terre Haute, from 7 to 9 p.m.

## May 1

Fr. Edwin Sahn will conduct an Over 50 Day of Reflection on the theme "Mary—Your Mother and Mine" at Fatima Retreat

House, 5353 E. 56th St., from 9:30 a.m. to 3 p.m. Donation \$6. Call 545-7681 for information.

## May 2

Fr. Paul Koetter will conduct a Leisure Day on "The God Who Loves Me" at Fatima Retreat House, 5353 E. 56th St., from 9 a.m. to 2 p.m. Donation \$6 for mother, \$2 for each child. Call 545-7681 for information.

St. Catherine of Siena's 75th Anniversary Celebration continues with a free Concert Night at 7:30 p.m. Parish Choir, Contemporary Ensemble and Schola are featured.

A Secretaries Day on "Stretching Your Image: A Day of Positive Attitudes" will be held at Beech Grove Benedictine Center from 9 a.m. to 3:30 p.m. Call 788-7581 for information.

Roncalli High School Administrator Robert Tully will present a program for parents on "How Parents Can Enhance

Their Teenagers' Faith Development" at 7:30 p.m. in Our Lady of the Greenwood Church.

## May 3

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

St. Catherine of Siena's 75th Anniversary Celebration continues with a Social beginning at 5:30 p.m. Food served until 9 p.m.

The Women's Growth Group on communication skills, sponsored by Catholic Social Services, will meet at the Catholic Center from 12 noon to 2 p.m. Call 236-1500 for information.

Providence Sister Ruth Eileen Dwyer's course on "Mary, Woman of Faith" continues in Room 232 of Guerin Hall, St. Mary-of-the-Woods College from 6:30 to 8 p.m.

St. Michael's Parish Service Group will hold a Dessert Card Party at 7:30 p.m. in the Parish Hall, Bradford. Admission \$2.

## May 4

St. Catherine of Siena's 75th Anniversary Celebration continues with an Old-Timers' Kickball Game at 1 p.m. in the church parking lot.

## May 4-6

Franciscan Father Martin Wolter will conduct a Tobit Weekend for engaged couples at Alverna Retreat Center, 8140 Spring Mill Rd. Cost is \$110 per couple with \$20 required deposit.

Call 257-7338 for information.

A Women's Weekend on the theme "God's Friend" will be led by Fr. James Farrell at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

Mount St. Francis Retreat Center offers an Overeaters Anonymous Derby Weekend. Call 812-923-8817 for information.

## May 5

St. Catherine of Siena's 75th Anniversary Celebration continues with a "Siena Ball" from 9 p.m. to 1 a.m. in Fr. Busald Hall, \$10 per couple. Advance reservations required; call 786-6075, 786-9531 or 783-3158.

St. Vincent de Paul Charismatics offer a Life in the Spirit Seminar at 7:30 p.m. in the school hall, 1711 S. "T" St., Bedford.

The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour at 3 p.m. in the school hall, 5353 McFarland Rd.

Holy Angels Parish will sponsor a city-wide Rummage Sale/Flea Market and Fish Fry from 8 a.m. to 7 p.m. at 28th and Northwestern Ave. Sellers cost \$20; buyers fee 25 cents. For information call 926-3324.

## May 5-6

St. Meinrad Seminary will present "The Mikado" at 2 p.m. CDT both days in St. Bede Theater in honor of the centenary of Gilbert and Sullivan's first

## Monks plan pilgrimages to Monte Cassino

Continuing a tradition that began 114 years ago, the Benedictine monks of St. Meinrad Archabbey, St. Meinrad, will sponsor pilgrimages to the shrine of Our Lady of Monte Cassino on each Sunday in May. The public is invited to participate in the pilgrimages. Services will begin at 2 p.m. CDT and last about 45 minutes.

The speakers and their topics for the pilgrimages are: May 6, Benedictine Father Jerome Palmer, "Mary, Prima Donna;" May 13, Benedictine Father Eric

Lies, "Mary, Mother of Every Family;" May 20, Benedictine Father Kevin Ryan, "Mary, Mother of Creation Awaiting Liberation;" and May 27, Benedictine Father Keith McClellan, "Mary, Book of the Living Word."

During the month of May, Mass will be offered at the shrine every Tuesday, Thursday and Saturday at 7 a.m. CDT.

The shrine is located one mile east of St. Meinrad Archabbey on State Highway 62.

## Conference to examine economic justice

"Women and Economic Justice," an all-day conference that will examine economic injustices in basic human needs, job training, day care, pension and social security benefits and pay, will be held on Saturday, May 19 from 9 a.m. to 4 p.m. at Fairview Presbyterian Church. The conference will be sponsored by Church Women United (CWU), a national movement of Protestant, Roman Catholic and Orthodox women.

Sister Marjorie Tuite, a

national staff member of CWU, will lead the conference. A response panel of civic, religious and government leaders will suggest ways women can act collectively to achieve economic well-being for themselves and families.

Space will be provided for interested groups to display materials. Registration is free and open to the public. For further information contact Marian Towne, 5129 N. Illinois St., Indianapolis, Ind., 46208.

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Leon chicken dinners, Monte Carlo, arts and crafts. Call 812-346-4637 or 812-346-5748 for information.

## Socials

### May 6

St. Peter Claver Ladies Christ the King Court #77 will present a Spring Kaleidoscope Phase IV Luncheon and Fashion Show from 3 to 6 p.m. in the Claver Center, 3110 Sutherland Ave. Donation \$10. Call 923-8888 or 926-5741 for tickets.

St. Barnabas Church, 6300 Rahke Rd., offers a Sign Mass for the Deaf every Sunday at 9 a.m.

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

St. Catherine of Siena's 75th Anniversary Celebration will close with 11 a.m. Mass, followed by 50/50 raffle drawing in Fr. Busald Hall.

The Third Annual Spring Festival of St. Mary Church, North Vernon, will be held from 12 noon to 6 p.m., rain or shine. St.

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.; St. James, 5:30 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.; St. Malachy, Brownsburg, 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.

## LEGAL NOTICE

As the actual dwelling places of the RESPONDENTS named below are unknown to the ecclesiastical Tribunal of the Archdiocese of Indianapolis, we hereby cite the said Respondents to contact the below designated Presiding Judge of the Tribunal of the Archdiocese of Indianapolis located at 1400 North Meridian Street, P.O. Box 1410, Indianapolis, IN 46206, on or before the date designated for the purpose of making answer to the asserted invalidity of the Respondents' marriage herein designated.

CASE TITLE: Doerner-Ress  
RESPONDENT: Mr. Norman E. Ress  
DESIGNATED DATE: May 10, 1984  
PRESIDING JUDGE: Rev. Frederick Easton

Notice is hereby served that unless the said Respondents either appear or contact the Tribunal on or before the date designated above, or offer sufficient reason for absence, the requirements of canon law regarding notification shall be considered fulfilled and the case shall proceed according to the norm of law. Anyone, clerical or lay, who knows the present address of any of the above mentioned is bound to make known the citation.

Reverend Frederick C. Easton, vicar judicial  
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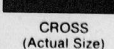
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# YOUTH CORNER

## Youth council members are chosen at CYO convention

by Susan M. Micinski

Gary Hart? Walter Mondale? Jesse Jackson? These names are all household words this election year, but on April 15 the focus changed to the election of the 1984-85 CYO Archdiocesan Executive Youth Council.

The election was held during the 27th Annual Archdiocesan Convention at Roncalli High School, April 13-15.

New officers include: Colleen Logan of Immaculate Heart, Indianapolis, president; Carlos Fernandez of St. Lawrence, Lawrenceburg, vice president; Catherine Warholak of St. Catherine, Indianapolis, recording secretary; and Diane Livingston of St. Patrick, Terre Haute, corresponding secretary.

Jeanette Warholak, outgoing president, said this year's convention, "The Challenge to Discover," was a "weekend experience designed to challenge young people to take a closer look at themselves, their peers, lifestyles and the church."

Michael Pence, a former religious skeptic who

discovered Christianity as a high school student, gave the keynote address. In keeping with the convention's theme, Pence challenged delegates to discover Christ and make him an important and vital part of their lives.

Other happenings included a 20-minute slide presentation on "Discovery" and an ice cream social on Friday night. On Saturday, various workshops were held dealing with the discovery theme, such as "Discover Self-worth," "Discover the Catholic Church in Every Day Life," and "Discover Issues of Social Justice."

The weekend was concluded on Sunday with a banquet and Mass. At the banquet Archbishop Edward T. O'Meara expressed his excitement regarding the young Catholic Church in Indiana.

Also at the banquet, the new officers were installed in a special candlelight ceremony. Recipients of the Roger Graham award, an award given annually to the outstanding male and female youth leader in the archdiocese, were announced. This year's winners were Jeanette Warholak of In-

dianapolis and Edward J. Durkee of Terre Haute.

\*\*\*

The New Albany Deanery CYO Awards Banquet will be held on May 9 at St. Joseph Hill parish. Outstanding service awards, St. John Bosco awards and Memorial Scholarships will be presented at this event. Archbishop O'Meara will be the guest of honor.

On May 12, a barn Mass and dance will be held at Mount St. Francis. Mass begins at 7:30 p.m. with the dance to follow. Admission to the dance is \$2.

\*\*\*

The annual Monsignor Busald Awards Night will be held on May 2 at St. Philip Neri. Call CYO at 632-9311 for further information.

### 'Lifesigns'

Sunday, April 29, "Lifesigns," the radio show for youth, will feature "Put Downs" with youth from St. Patrick's, Terre Haute. The program is aired at 11:30 a.m. on WICR 88.7 FM.



**ARCHDIOCESAN YOUTH CONVENTION**—The 27th Annual Archdiocesan CYO Convention was held April 13 to 15 at Roncalli High School, and offered many challenges to the participating youths. One major event of the convention was the election of new executive youth council officers. They include: (left to right) Diane Livingston, corresponding secretary; Carlos Fernandez, vice president; Colleen Logan, president; and Catherine Warholak, recording secretary. The Roger Graham award recipients were also named, and included Jeanette Warholak who is pictured here with her parents, David and Mary Warholak, and her maternal grandmother (left) Rosanna Spearing. (Photos by Gerald Ross)

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## Stealing for friends not worth risk

by Tom Lennon

**Question:** What would you do if your friends wanted you to steal some liquor or drugs and if you didn't help them they wouldn't be your friends, and they're the only close friends you have, and they would talk behind your back and just give you a hard time if you didn't help them steal?

**Answer:** The misery you would experience by not having any friends or being harassed by these so-called "friends" would pale into nothingness when compared to the misery of being arrested for stealing liquor or drugs. The arrest and what follows would be a frightful experience. And bet on it—you very likely would be arrested at some point.

Can't you set out in search of some friends who would be real friends and wouldn't talk about you behind your back when you don't want to be a stupid, two-bit criminal? It's a search that can lead you to great happiness in the future.

**Question:** If you are thinking about having sex

with your girlfriend, is it right to do it?

**Answer:** The Catholic Church teaches it is not. And there are many dangers to the sex game outside of marriage.

One risk is that a young man and woman will, in the name of love, use one another in a selfish way solely for sexual pleasure. True, there may be a feeling of love, but the love that involves truly human and permanent commitment is lacking and so the sexual activity becomes dehumanizing and, in a subtle way, degrading.

Very often in such relationships one person ends up getting hurt very badly and the other, perhaps without explicitly realizing it, is left feeling hollow, empty and not at all happy.

Perhaps the saddest thing about these fleeting relationships is that they foster selfishness and unhappiness.

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

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# OBITUARIES

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† **AMRHEIN, Deva A.**, 77, St. Elizabeth, Cambridge City, April 12, wife of Richard.

† **COONCE, Arthur**, 73, St. Michael, Indianapolis, April 13. Husband of Marie.

† **DEIGNAN, Florence Kirk**, 79, Holy Spirit, Indianapolis, April 12. Mother of Thomas A.; grandmother of Tom, John, Patrick, Michael, Timothy, Judith Ann and Steve; sister of Robert L. Schell.

† **GEORGE, Robert, Sr.**, 71, St. Paul, Tell City, April 16. Husband of Loretta; father of Penny Smith and Robert, Jr.; stepfather of Loren and David Stephens; brother of Charles and Edna.

† **GRAHAM, Theresa**, 61, St. Paul, Tell City, April 16. Mother of Joseph; sister of Joseph, Anthony, and Jean Braun; daughter of Herbert.

† **KIRTZ, Ruby**, 62, St. Andrew, Richmond, April 15. Wife of Alonzo; mother of Kenneth and Bob Phillips; daughter of Lulu Hurst; sister of Paul, Edward, Ralph, Ben, Clara Hooker, Linda Steward and Loretta Hacker;

grandmother of three; great-grandmother of two.

† **MARTIN, Harry L.**, 75, Our Lady of the Greenwood, Greenwood, April 13. Husband of Novia H.; father of Mary K. Green and Ginger Chasteen;

## Franciscan nun is buried

**OLDENBURG**—Franciscan Sister Mary Donald Fischesser, a native of Cincinnati, died here April 14 at the age of 78. She received the Mass of Christian Burial on April 16 and was buried from the Sisters of St. Francis Motherhouse Chapel.

Sister Mary Donald entered the Oldenburg Franciscan Community in 1923 and served as a primary grade teacher. She taught in Ohio and Illinois schools, as well as at Little Flower, Indianapolis, and Holy Name in Beech Grove. She retired from teaching in 1975 and returned to live at the motherhouse in 1980.

Survivors of Sister Mary Donald include three brothers, Alvin and Virgil of Cincinnati and Arthur from Arlington Heights, Ill., and three sisters, Olivia Rakei, Cincinnati, Shirley Brunk, Tampa, Fla., and Esther Kelly, Miraleste, Calif.

stepfather of Don and Dick Broadus.

† **NICHOLS, Marlin R.**, 64, St. Pius X, Indianapolis, April 9.

† **RAUSS, Erwin John**, 55, St. Andrew, Richmond, April 12. Husband of Mary Louise; father of Lisa Ann, John E. and Jeffrey. † **STRAHL, Walter**, 78, Our Lady of Perpetual Help, New Albany, April 10. Husband of Emma Libs; brother of Rev. Ernest, James, Mary Flamin, Irene Rogier, Dorothy Schneider and Augusta Rogier.

† **WINSHIP, Theresa K.**, 91, St. Mary, Rushville (St. Matthew, Indianapolis), April 11. Mother of Robert, Thomas, Julianne Kelly and Patricia Glassmeyer; grandmother of 16; great-grandmother of 15.

# Youngsters meet pen pals

by Gordon Watson

**RIALTO, Calif. (NC)**—Thirty-two second-grade students at St. Catherine of Siena School in Rialto met their pen pals for a second time during a special Mass at the school.

The children, students of Immaculate Heart of Mary Sister Barbara Mary Pharis, met their special friends for the first time in November at St. John's Seminary in Camarillo, Calif.

At the first meeting, the children's five pen pals were fourth-year seminary students. They were ordained deacons before the children met them again in March.

The idea of school children and seminarians as pen pals started about 19 years ago, said Sister Pharis, who is quick to point out that the idea was not hers, but a seminarian's.

The celebrant for the

special Mass was Father Chris Ponnet, who had been a pen pal with last year's second-grade class. Father Ponnet, now assigned to a parish in Canoga Park, Calif., wore a special chasuble which had the names of all the children on it.

The children helped with the readings, answered Father Ponnet's questions during the homily and acted out the story of Jesus and Zaccheus.

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## Miscellaneous

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# Clowes hosts musical 'miracle'

by Jim Jachimiak

Robert Gillogly is a strong advocate of a healthy home environment. But he believes that Leslie Lemke, a blind, mentally retarded and cerebral palsied man, has even more to say on the subject.

Gillogly is state director of The Villages, Inc., founded by psychiatrist Karl Menninger to provide homes and surrogate families for abused, neglected and abandoned children. On Monday night, April 30, The Villages will sponsor a piano recital by Lemke entitled, "An Incredible Story of Love." The concert will be presented at 8 p.m. in Clowes Hall at Butler University, Indianapolis. Tickets are priced from \$6 to \$10, with proceeds going to Lemke and to The Villages.

Gillogly explained how he became interested in Lemke's story even though Lemke would not have qualified for placement with The Villages.

"We do not take care of developmentally disabled young people ourselves," he said. "Our kids, for the most part, have been deprived of good, solid parenting, healthy homes and healthy families." The Villages tries to provide those elements.

"The whole point of the Leslie Lemke concert," Gillogly continued, "is that this is a story of love and care by a set of foster parents who are greatly devoted people." That love, Gillogly said, allowed Lemke to progress when professionals said there was no hope for him.

LEMKE IS the adopted son of Joe and May Lemke of Wisconsin. More than 30 years ago, the Lemkes took him in as an infant after his parents abandoned him at a Milwaukee hospital.

Leslie was completely paralyzed and did not respond to touch or sound. The Lemkes were told that he probably would not live long. But Mrs. Lemke, who was 52 at the time and had already raised five children, persisted. As the child grew, she continued to talk to him, sing to him, and massage his back, legs, arms and fingers—and she continued to pray for a miracle.

Leslie did not stand on his own until the age of 16. About two years later, Mrs. Lemke woke during the night and heard music playing. Thinking that it was coming from the radio, which she played often in hopes that it would stimulate Leslie's mind, she got up to investigate.

She found that Leslie had gotten out of bed on his own, for the first time in his life, and was at the piano, playing Tchaikovsky's Piano Concerto No. 1.

That was a breakthrough for Leslie, who later began singing by imitating singers he had heard. Next, he began talking.

Now in her 80s, Mrs. Lemke sees it as the miracle she had been waiting for. Psychiatrists have a name for it—savant syndrome—but cannot explain how a mentally retarded person can suddenly develop such a talent.

"PSYCHIATRIC or religious," Gillogly says, "the fact of the matter is that these things happen." He believes that the key for Lemke was a loving family.

Likewise, he says, children in The Villages experience the love of a family. At each home, couples are hired as "parents" of up to 10 children, who may range in age from 6 to 18. Generally, the parents raise the children as they wish, but physical punishment is forbidden.

The children attend public schools and participate in athletic, cultural and community and church activities.



Leslie Lemke and mother May

Dr. Menninger founded The Villages in Topeka, Kan., 1964. While individual homes are now located in several other states, Indiana and Kansas have the only statewide organizations. The Villages came to Indiana in 1975 with a pilot project in Bedford.

The organization currently operates two homes in Indianapolis, two in Bedford and one in Evansville. Another is being developed in Frankfort.

Gillogly explains that "after Dr. Menninger retired, he said that he wished he had devoted more time to preventing the problems" rather than treating them.

That is the purpose of The Villages. Gillogly thinks of it as a "supplemental family." He says, "You never replace blood. We supplement the parents. What we provide constitutes a healthy dose of middle-class values. Whatever we would like to provide for our biological families, that is what we ought to be providing for our Villages families."

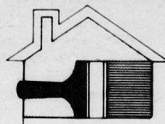
(See CLOWES HOSTS on page 27)

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## PBS examines decline of industry

by Henry Herx

NEW YORK (NC)—According to most observers, the economy is well on the road to recovery with inflation checked and employment rising. However, others point to what they call a growing disaster, the continuing decline of the nation's industrial base, the causes and effects of which are examined in "The Business of America," airing May 4, 10-11 p.m. on PBS.

The fundamental thesis presented by this documentary is that in the years after World War II, American management has been largely short-sighted, if not outright incompetent. This view, which some economists would dispute, argues that the modern style of management is more concerned about profit than product, more interested in the size of shareholder dividends than updating plant technologies or developing improved consumer goods.

Steel, once considered the basic industry underlying the rest of the economy, is the program's focal point. It blames the present crisis in the industry on management's unwillingness to reinvest profits into modernizing facilities so that American steel could compete with the lower costs of more efficient foreign producers. This has led to the closing down of steel mills around the country, while management seeks to invest in other, more lucrative business enterprises.

Although the subject has been covered by other television documentaries, the perspective here is somewhat

different. For one thing, the narrative is told in terms of individuals whose lives have been affected by the cutbacks in steel production. They embody the meaning of abstract statistics.

These are skilled workers who never expected to be out of a job as long as the country was working. The film shows that part of their tragedy is in losing confidence in American ideals they had been raised to believe—"The American dream's become a little cloudy," says one with a wry smile. The sense of injustice is felt strongest by older steelworkers who have given their best years to an industry that now has turned its back on them.

Unusual for this kind of documentary is its insistence on examining the moral dimension of economic policy. Local clergy discuss the moral obligations of steel companies toward their employees and the communities in which their mills are located.

Msr. Charles Owen Rice of St. Anne's Church in Castle Shannon, Pa., places the justice issue in the broader context of the economic system, a question the American bishops will address in an upcoming pastoral letter.

Some of the long-term solutions proposed by those interviewed in the documentary include worker ownership and participation in management, government intervention through reindustrialization banks and tax incentives targeted toward socially beneficial economic development.

(Herx is on the staff of the U.S. Catholic Conference Department of Communication.)



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# Pope brings Holy Year to close (from 3)

Holy Thursday morning, April 19, with a chrisem Mass at which the pope blessed oils to be used by Rome's priests for sacraments. At the Mass, the nearly 2,000 priests, 50 bishops and archbishops and 17 cardinals present renewed their ordination promises to carry out the work of Christ in fidelity and service.

The pope said of the priestly ministry, "We want to remain and persevere in it in the service of human salvation... We swear our priestly fidelity to him who loves us."

Later on Holy Thursday, the pope went to the Basilica of St. John Lateran—the cathedral church of the Rome diocese which the pope heads as bishop—and celebrated a Mass commemorating Christ's institution of the Eucharist at the Last Supper.

During the Mass, the pope knelt as he

washed and kissed the feet of 12 young men representing parishes of Rome, in a ceremony reminiscent of Christ's washing the feet of his apostles to symbolize humble service the night before he died. The 12 were selected for special acts of kindness: one was an 18 year-old boy who regularly reads to his pastor who is losing his sight.

In his homily, the pope said, "The church, from day to day, from generation to generation, finds always anew the same power of Redemption in the sacrament of the supper of the Lord under the appearances of bread and wine."

Among the eight cardinals who celebrated the Mass with the pontiff was Cardinal William Baum, former archbishop of Washington and the prefect of the Vatican Congregation for Catholic Education.

On Good Friday, April 20, the pope

continued a custom he began in 1980 by hearing confessions in St. Peter's Basilica.

Wearing the black cloak customarily used by Rome priests, the pope stepped into the confessional at 11 a.m. in front of a crowd of nearly 1,000 people who lined up in the early morning hours in hopes of seeing him.

Remaining in the confessional for an hour and 45 minutes, the pope heard 16 confessions, an average of nearly seven minutes for each person.

There were eight men and eight women among his penitents, including a Spanish nun and a teen-age girl who wore jeans and a backpack and said she was from California.

Late Good Friday afternoon, the pope returned to St. Peter's for ceremonies marking the death of Christ. Following the chanting of the passion by three seminarians and the Sistine Choir, the pope removed his red cape and, vested in a white alb, walked in stocking feet to the basilica's main altar, where he knelt and kissed a crucifix he had unveiled moments before.

Then, assisted by 100 other priests, he distributed Communion to most of the 15,000 worshippers in the basilica.

From there, the pope was driven to the first-century Roman Coliseum, where he led 40,000 people in the Stations of the Cross. Many held votive candles enlaced with red glass. The pope, carrying a six-foot wooden cross, said the first five stations within the Coliseum, a place where early Christians were thrown to lions when they would not renounce their faith.

Then the pontiff threaded his way along a walkway up the slope of the adjacent Palatine Hill.

After the 14th station, the pontiff delivered a 15-minute homily in which he suggested that even though the "cruel games" of the Roman emperors are a thing of the past, many people throughout the world still suffer "daily privations" for their faith. He referred to "believers who are forced to meet secretly" and to bishops, priests and Religious "who are forbidden to exercise their ministry in the churches or in public gatherings."

## Clowes hosts (from 26)

The Villages also offers workshops for those involved in residential child care. During workshops, Gillogly often asks those who work in the field, "If something tragic happened to you, would you want your family to be placed in your own agency?" He notes that "there is often a double standard there."

The Villages represents a new concept, he says. "How we think about kids makes a difference in how we treat them. We are changing attitudes toward child care."

In the past, he explains, the orphanage was the standard in child care and many churches operated residential child care centers. "And they went to the St. Vincent de Paul Society or Goodwill to get clothes."

But, he says, "cast-off kids need more than cast-off clothes." Furthermore, many

church-operated centers are closing.

The new concept is successful, Gillogly says. Since 1964, 147 have "graduated" from The Villages. Some have gone on to college or vocational schools. Gillogly notes that many of them "came from a welfare background," but few return to welfare for income after they leave a Villages home. Many also were abused children, and statistics show that abused children often become child abusers. But, Gillogly says, that is not true of graduates of The Villages.

As he sees it, The Villages is making an investment in the children. "We live in a no deposit, no return world when it comes to kids," he says. "We're making a deposit and we expect a return. With our investment, we expect the kids to achieve."

## Sister brings (from 20)

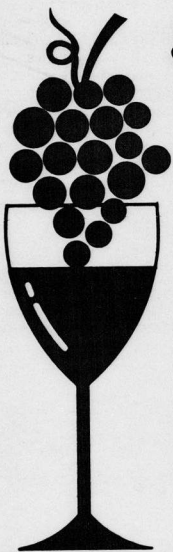
impress upon parents that children can learn about Jesus at an early age and to illustrate the way children can learn. "They're delightful!" she exclaimed. "I've had grammar school children act out the parable of the good Samaritan to show that children do like religious education and they do need it."

"Television is a marvelous opportunity to educate," she said. On a recent program, Sister Crawford moderated a dialogue with Sister Ruth Eileen Dwyer, a member of the Generalate Council of the Sisters of Providence, and Dr. Ernest Collamati,

chairman of the department of theology at the college, on the bishops' peace pastoral. "They effectively pointed out that the bishops' letter is not a dogmatic writing. It's a writing that cites dogma, but helps people form an intelligent, informed conscience on stances we might take in regard to deterrence to the proliferation of nuclear stockpiles," she said.

Champion of Religious life, unafraid of change, Sister Crawford is a modern-day disciple. She has chosen the printed word and television to reach out to the masses with the values of Jesus Christ.

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## VIEWING WITH ARNOLD

# 'Moon' needs chewing

by James W. Arnold

"Racing With the Moon" is not your ordinary movie about troubled teenagers. It doesn't lend itself easily to either unrestrained enthusiasm (at last, a tender and wholesome movie about high school seniors!) or end-of-the-world disdain (more glorified premarital sex!). This one really needs chewing over.

Just for openers, consider a couple of reactions. The U.S. Catholic Conference, which I respect, has given this PG movie its "O" for objectionable rating. And a bright middle-aged nun-administrator, an acquaintance whom I also respect, has gone out of her way to recommend it to her sister and her pre-adolescent children.

"Moon"—a title that will ring bells with fans of 1940's big band leader Vaughn Monroe—is a coming-of-age tale set in a small Mendocino, Calif., coastal town in 1942-43. The hero, Henry Nash (played by charismatic rising star Sean Penn), is the 17-year-old son of a gravedigger who falls in love with Caddie (Elizabeth McGovern). She's the new girl in town, and he thinks she's rich, because she lives in the elegant mansion on the top of the hill. Actually, she's as non-rich as he is, since her mother works in the house as a maid.

This is a gentle love story that builds very credibly, as he brings her single daisies and they take idyllic playful walks along the ocean and in the woods—shot through a nostalgic haze of beautiful colors and soft romantic music of the big band era,

into a deeply serious sexual relationship.

FOR THE record, it's not typical movie eroticism, with a lot of heavy breathing. The big sex scene occurs while they are skinny-dipping in a



remote forest pond. More typical of the affair is a quiet passage in an abandoned seashore lodge where there just happens to be a piano, and Henry, who studies classical music but prefers boogie, teaches Caddie how to play a duet version of "Heart and Soul."

Since the class barrier is only an illusion, writer Steven Kloves provides two other sources of conflict. The chief one is Henry's best friend, Nicky (darkly handsome Nicolas Cage), a likeable ne'er-do-well who works with him at the bowling alley. Nicky is the unmoral character who precipitates a crisis in this otherwise serene small town.

Nicky has an affair (off-screen) with another girl, Sally, that is just the opposite of Henry and Caddie's—it's casual and totally sexual. But Sally gets pregnant—Henry chides his pal for being so careless, but Nicky points out there is no moral difference between them. To some extent, this is true, but there is an obvious difference in both feelings and commitment between the two relationships.

IT'S presented as a given that Sally must have an abortion ("What other way is there?"), and this sets up a problem for the impoverished youths, who must find a way to raise \$150. When a desperate pool-hustling scheme goes awry (one of the film's best scenes, comparable in humor and suspense to the legend of Minnesota Fats), Nicky persuades his friend to ask Caddie for the money.

Ah, moral complications. By this time, Caddie is in love, and doesn't want to let Henry down. She's ready to steal jewelry from her mother's employer—but a benign plot twist at least prevents that from happening.

The script's second source of tension is the war, which is felt as a constant background presence. The boys, in a mixed state of fear and bravado, will leave imminently for the service, and the personal entanglements

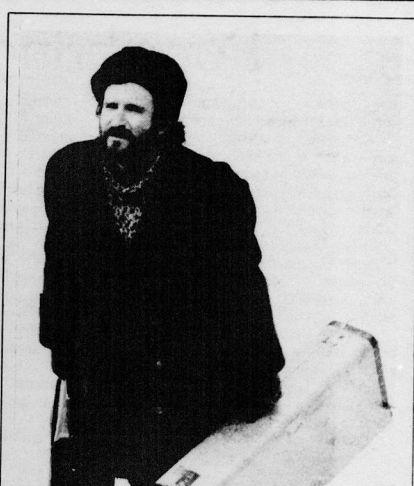
are further pressured by that sweetly sad aura so common to the young in all wartime situations: today, we must discover and enjoy our manhood, because this may be our only chance, and we must have a memory worth preserving.

Hopefully, all this detail suggests the level of moral awareness at which "Moon" is pitched by sensitive director Richard Benjamin ("My Favorite Year"). These are movie youths who, despite their wrong choices, are motivated by sincerity, responsibility, friendship—instead of the more typical greed and cynicism.

There is also a very positive feeling for Henry's father, a warm and loving man who despite his low social status has obviously formed the best part of his son's character.

But the real key is the way the film handles the abortion sequence. While the characters do go through with it, it's presented as a totally dark, shattering experience that finally forces them all to face the truth about themselves—in essence, to grow up. In the context of the whole film, the point is clearly to contrast the two boy-girl relationships. The viewer exits the theater accepting certain experiences as good—but definitely not among them are dishonesty of any kind, casual exploitation of others, and the tragedy of abortion.

So I tend to agree with my nun acquaintance rather than with the evaluators of the Catholic Conference. But observe that it's a tough call. The average mall theater is not loaded with viewers of vast sophistication, and the handling of pre-marital sex and abortion in a film about teens is a delicate matter. In "Moon," I think the balance leans to the positive, but it's a movie that is best digested with a lot of serious discussion.



**DEFECT-IVE COMEDY**—Robin Williams stars as a gentle Russian circus musician who decides to defect while on tour in New York City in Columbia Pictures' "Moscow on the Hudson." The comedy has some appealing moments, the U.S. Catholic Conference says, but it is "fuzzy and undramatic." Because of the film's bedroom sequences, the USCC has classified it O—morally offensive. (NC photo)

It's worth noting that the film offers many simple pleasures: lovely images, credible and attractive performances, and fresh, non-abrasive humor. It effectively re-creates the innocence of the Forties, down to double-dating and the social milieu of the soda fountain.

As a former pin-setter, I also enjoyed its depiction of

the days when bowling pins were set by hand. It was hard, sweaty work, dodging errant balls tossed by sadistic patrons, and suitable only for students and agile alcoholics.

(Above average youth film; satisfactory, with reservations, for mature viewers.)

USCC rating: O, morally objectionable.

## Recent USCC Film Classifications

Friday the 13th: the Final Chapter . . . O, morally objectionable  
Iceman . . . . . A-II, adults and adolescents  
Swing Shift . . . . . A-III, adults

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