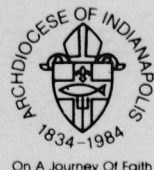


THE CRITERION



On A Journey Of Faith

High school graduates number 1,148 in the archdiocese

A total of 1,148 seniors will graduate from archdiocesan high schools this year with Roncalli High School leading off the programs with its commencement ceremonies scheduled for 7 p.m. today. This total is 93 less than last year's figure.

Roncalli will graduate 170 students—89 boys and 81 girls. Patrice Charlebois is class valedictorian and Catherine Volk is salutatorian.

On Tuesday, May 15, Chatard High School will hold its graduation exercises for its 195 seniors—109 boys and 86 girls—at 3 p.m. James Goebel is valedictorian, while David Pottratz is salutatorian. Mrs. Ellen Healey, former president of the North Deaneary Board of Education and Immaculate Heart parishioner, will address the seniors. It is the first time the mother of a graduating senior will address a class.

Secina High School's ceremonies will take place on Friday, May 18 at 8 p.m. This class of 190—99 boys and 91 girls, has Bridget Schneider for its valedictorian and Mary Jo Meyer for its salutatorian.

Shawe Memorial High School in Madison will graduate 25 seniors—10 boys and 15 girls—on Sunday, May 20 at 2 p.m. Carolyn Fisher is the valedictorian and Nancy Lee is the salutatorian.

Also on May 20, Cathedral High School will hold graduation exercises at SS. Peter and Paul Cathedral at 3 p.m. From this class of 143—81 boys and 62 girls—Kurt A. Riegner and Alfred J. Rathz, Jr. have been named valedictorian and salutatorian, respectively.

At 7 p.m. (EDT) the same day, Providence High School at Clarksville will hold graduation exercises for 70 boys and 80 girls—150 seniors. Renee Cook is valedictorian and James Krueer is salutatorian. Miss Diane Murphy, vice president of Community Federal and Loan in New Albany and a '67 graduate of Providence, will be the school's special speaker.

Brebeuf Preparatory School will graduate 118 seniors on Monday, May 21 at 7:30 p.m. at Clowes Hall. Eric Bode, Paul Pierle and Elizabeth Windgassen are the three top-ranking seniors; the school does not name a valedictorian and salutatorian. John Hatfield, senior speaker, will address the 64 boys and 54 girls.

On Friday, May 25 Ritter High School will hold commencement ceremonies for 112 graduates—52 boys and 60 girls—at 7 p.m. Maria Alar has been named valedictorian and Jackie Litzelman has been named salutatorian. Michael Sperry and Nora Doherty will address their fellow classmates at the event.

The Academy of the Immaculate Conception at Oldenburg graduates 45 seniors on Saturday, May 26 at 5 p.m. Its class valedictorian and salutatorian have not yet been selected.

Archbishop Edward T. O'Meara will be in attendance at each of the graduation ceremonies with the exception of Cathedral High School. He will, however, be the chief celebrant and homilist at the baccalaureate Mass there on Friday, May 18 at 9 a.m.



LEADING THE WAY—Surrounded by other youth dressed in medieval costumes, Antoinette Sullivan begins the procession celebrating Holy Rosary Parish's 75th anniversary Mass last week. For additional photos turn to page 10. (Photos by Father Tom Widner)

College commencement plans complete

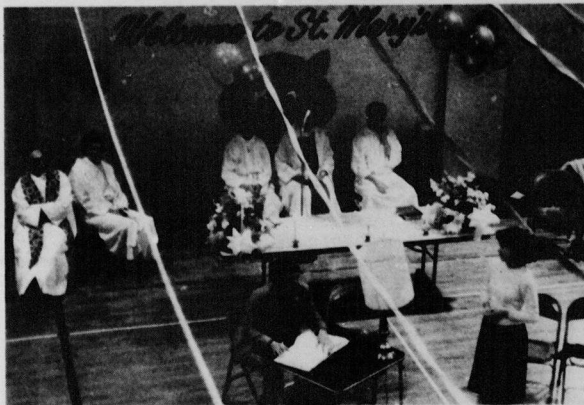
The Catholic colleges in the archdiocese will soon be conducting their graduation ceremonies.

St. Mary-of-the-Woods College will hold its commencement exercises on Sunday, May 13 at 11 a.m. This year's graduating class numbers 144 and includes both on-campus as well as external degree students. Approximately 10 women will be graduating with honors. Maria Tallchief, a prima ballerina, is this year's honorary degree recipient.

On the same day at 2 p.m., Marian College will present its 47th annual graduation program for its 154 seniors outdoors. In case of inclement weather, it will be held in the main auditorium. This year's student speaker is Tamera Nolte, a parishioner of Little Flower in Indianapolis.

The guest speaker will be Mary Frances Berry, Ph.D., professor of history and law at Howard University and a commissioner of the U.S. Civil Rights Commission in Washington, D.C. An honorary degree will be conferred upon her, and several others including retired Franciscan Sisters Mary Rose Stockton, former chairperson of the chemistry department, and Marie Bernard Witte, former chairperson of the biology department, William K. Drew, founder of James H. Drew Corporation and co-founder of Midwestern Construction Company, and John Marten, president of Marten House.

St. Meinrad College will graduate 24 seniors on Friday, May 18 at 4 p.m. (CDT). Benedictine Father Vincent Tobin, prior of St. Mark's Priory in Kentucky, will address the class. The School of Theology held its graduation on May 3 and graduated 35 people—a combination of fourth year and Master of Divinity candidates. Professor David Buttrick of Vanderbilt University, formerly at St. Meinrad, was the guest speaker for the Theology School.



DRAMATIC LITURGY—Dave Crocker and Debbie McMullen of the Covenant Players drama group perform a one-act play as a homily during a Mass for Connorsville Deaneary youth. The Mass was part of a celebration which drew more than 200 youths to St. Mary's parish in Rushville. See related story and photos on pages 20 and 21. (Photo by Jim Jachimciak)

Looking Inside

Susan Micinski talked with a "lay missionary" whose home is Indianapolis. Turn to page 9.

Some photos of last week's celebration by Holy Rosary Parish appear on page 10.

A background article on the newly canonized martyrs of South Korea appears on page 15.

The Indianapolis Deaneries CYO handed out the Msgr. Busald awards this past week. Turn to page 20.

The Connorsville Deanery offered a youth day celebration recently. Turn to page 21.

the criterion

Vol. XXIII, No. 31 — May 11, 1984
Indianapolis, Indiana

Bishops' abortion stand may be weaker in light of new issues

by Kevin C. McDowell
Fourth of five parts

"Once upon a time" begins many a fairy tale, and applies appropriately to one perpetual fable—that Catholics were once solidly in the Democratic stable until . . . Until when? Certainly Catholics favored the Republicans in 1972 and 1980 and the Democrats in 1976, but so did the population generally. There also were not as many issues at stake then as there are now. Each election becomes more complex.

And yet, there is still a perception that a candidate can corner the market on this wayward Catholic vote if he caters primarily to the two more prominent Catholic single-issue constituencies—the anti-abortion groups and the school lobbies seeking tuition tax credits for parents with children in parochial schools. This, if it were ever true, may no longer be the case.

The enthusiasm of the United States Catholic Conference (USCC) in backing the anti-abortion platform has seemed to wane somewhat in recent years. However, the recent update of the USCC's "Political

Responsibility" treatise reiterated that the right to life is a basic human right which should have the protection of law.

But the labeling of nuclear disarmament as "the moral issue" of the day, the broadening of issues in the updated "Political Responsibility," and the repeated warnings against forming religious voting blocs devoted to single issues seem to indicate a softening of the bishops' stance as taken in 1976 and 1980.

There had been setbacks. In 1976, the bishops inadvertently gave the impression that they endorsed Gerald Ford in his campaign against Jimmy Carter, whose party had, as a part of its plank, a "pro-choice" provision. An embarrassing retreat had to be made.

In 1980, the late Cardinal Humberto Medeiros of Boston said that it would be a sin to vote for anyone who supported abortion funding. The two candidates who were the targets of Cardinal Medeiros' admonition were Barney Frank, a Jew, and James Shannon, a Catholic. Both can-

didates won their primaries and their general election campaigns.

While Right to Life may enjoy wide support in principle, it has not had the same support in fact.

David R. Carlin, Jr., a Democrat state senator in Rhode Island, writing in *Commonweal*, offered several reasons anti-abortion groups are not enjoying legislative support:

1. Right-wing opponents of abortion are giving the movement a bad name among reasonable people. Their tendency to be outlandish in their behavior and accusations has hogged media coverage, pushing the practical, educated spokesman into the background. Those opposed to abortion in principle—or undecided—are reluctant to join forces, or even be perceived as joining forces, with such militant factions.

2. Some "fevered anti-abortion rhetoric" of well-intentioned anti-abortionists has caused many legislators to turn a deaf ear. Carlin said that referring to persons who advocate, tolerate or participate in abortion as "killers" or "murderers" is harming the movement.

"TO DESERVE these ignominious titles," he wrote, "one would have to engage in abortion while at the same time believing the act to be unjustifiable homicide. Clearly, this is not what happens."

There was considerable media coverage of anti-abortion picketing at an Indianapolis abortion clinic recently. The picketing became the subject of court action when some participants began using bullhorns to call those entering the clinic "murderers." A permanent injunction was granted against the use of bullhorns, but not against the picketing. It is this type of labeling activity, according to Carlin, that creates disunity and discourages a wider base of support.

3. Carlin also notes that there are a number of well-intentioned, reasonable and respectable people who have no difficulty in accepting "pro-choice," the more acceptable euphemism for abortion. Many of these are Catholics.

A local Religious, who requested anonymity, said that many Catholics have resolved this matter, some by associating the life of the brain with the life of the person. If there is no brain activity, there is no life, according to this theory.

4. There is also, according to Carlin, a growing belief that, as John Milton observed in "Paradise Lost," law can discover sin, but can do nothing to eliminate it.

"NOW THAT the abortion cat has been out of the bag for more than a decade, it seems improbable to us that it can ever be captured again. Even if abortion were to be outlawed, the prohibition would be largely unenforceable. The police would be reluctant to arrest, prosecutors reluctant to indict, juries reluctant to convict."

The local Religious observed that "some feel that abortion would be very hard to monitor because of all the abortive contraceptives available. It would be as impossible to regulate as Prohibition was."

5. Lastly, Carlin observes that abortion is "part and parcel of a very liberal sex

(attitude)" in the United States. "Opponents of abortion haven't been completely in agreement as champions of chastity" as a means of combating abortion.

These deficiencies have weakened abortion as a viable major issue. Carlin, who is concerned about his own national party's stance, sees a need for a unified, strong, pragmatic pro-life approach that can address the issue he calls "a great national disgrace."

"There must be no single-issue fanaticism about us; whatever alliances we are able to work out with the conservatives on the abortion question, there must be no generalized coying up to them. The case against abortion must be made publicly in dry, sober, intellectual terms, not in purple rhetoric, and not even when the pro-choice forces provoke us by lapsing into their coathanger rhetoric."

Carlin also notes that "no promises must be made that eventual repeal of abortion-on-demand will result in any striking decline in the number of abortions performed in the United States. The most that will be accomplished is the removal of what is, in effect, the moral sanction the courts have given abortion."

Right to Life has received an unexpected boost from tragic circumstances. One was the Baby Doe case in Bloomington, where a malformed infant was denied treatment and sustenance, eventually starving to death. The other is the continuing dilemma of Baby Jane Doe in New York City, who is also malformed and is receiving sustenance but limited treatment. The federal government has taken an active interest in the civil rights of such "neonates," an interest that would not be shown had there been no organized opposition to the practice of infanticide for the malformed.

This broadening of the base for Right to Life in the public's view presents an opportunity to pull together the factions within the various groups and, ideally, use the somber, reasoned and judicial approach in order to build a better moral climate.

Emotional voting for a single-issue candidate, though, can usurp this opportunity and the Right to Life philosophy itself, further tarnishing an image before what appears to be a large, undecided American public looking for guidance.

Carlin said that there is a fear that candidates will hold out their anti-abortion stance as "a moral fig leaf," and then foster belligerence abroad and indifference to social justice at home and abroad—in essence, decidedly not "pro-life" toward the rest of the world. Right to Life may suffer guilt by association.

This may be a pivotal year for the pro-life movement. If votes are squandered on single-issue candidates who do not, in practice, respect life, the abortion issue will be in a decline from which it may never recover.

And the "national disgrace" will be further damaged by the continuing negative rhetoric and antics of the right-wing, which seems more concerned with visibility and attention—and more adamant in attacking the sinner than the sin.

(Next week: Conclusion—disparate views.)

Parishes participate in walk to benefit hungry

St. Barnabas and St. Roch, two Indianapolis parishes that participated in the fifth annual CROP Hunger Walk, a community hunger appeal sponsored by Church World Service on Saturday, May 5 with proceeds benefitting local and overseas food distribution programs, brought the greatest number of walkers to the event—St. Roch had 120 and St. Barnabas had 90.

Walkers first gathered at Veterans' Memorial Plaza and began the 10-mile walk at 9 a.m. They circled back to the Plaza about noon. Holy Cross and Sacred Heart parishes hosted two rest stops along the walk route, which passed by the locations of major food distribution programs such as Gleaners Food Bank, St. Vincent DePaul Society, Cathedral Soup Kitchen and Holy Cross Food Pantry.

"It was a good walk," said Rev. Gerald Wilson, director of the Church World Service/CROP regional office. "We had about 1,000 walkers, but I don't believe we'll reach our goal. Our pledge amount thus far is about \$35,000 and our goal was \$40,000." Last year's walk netted \$28,000. Seventy-five percent of the funds raised will go towards world food and development needs while the other 25 percent will go to local hunger-fighting agencies.

Wilson attributes the unmet goal to some people who said they would walk and then didn't. But Wilson admits that he is enthusiastic "about the commitment and the knowledge of the hunger problem expressed by the Catholic groups."

Kurt Schlegel, coordinator for the CROP walk effort of St. Roch's, reported that "we had all ages represented" in regard to walkers. "We did a lot of recruiting from the grade school—especially through the efforts of Rita Carr, one of the teachers who initiated a little friendly competition between the classes; got the CYO group involved and just got a good response from a lot of parishioners."

Schlegel, who teaches CCD at the parish, said they estimated that St. Roch's brought in about \$2,400, which is close to last year's figure.

"We had a lot of enthusiasm," Schlegel continued, "some of the kids even ran part of the way." Before any definite information was given about the specifics of the walk, "people were asking when it would be held, and said that they were really looking forward to it," he said.

All things considered, "I felt it went really well," said Schlegel, "especially since there were a lot of other activities going on at the parish over the weekend. We didn't have any casualties, either, which is good. We did have a person following in a car—just in case there would have been an emergency. We don't often get the opportunity to do something firsthand for a social cause; I'm just glad so many decided to take advantage of it."

Father Robert Klein, associate pastor of St. Barnabas, who was coordinating the effort there, said that "everyone from St. Barnabas made it. You just get swept along with the spirit of the crowd."

He also reported that "everyone who participated in the walk this year said they want to do it again next year, and that those who didn't say 'gee, I wish I would have, but will sure do it next year.'"

A five year veteran of the CROP walk, originally associated with it while associate pastor of St. Gabriel's in Indianapolis, Father Klein explained that "it's kind of a social event. People can socialize with friends or groups of people who share the same values. It's a fun thing to do."

But the walk is much more than fun. "It's a positive step people can take to make themselves and others aware of world hunger, as well as raise money for this cause," continued Father Klein. "It's doing more than just putting an envelope in the collection basket—it's more of a personal commitment. It can also be somewhat of an eye-opener for people who have lived in the suburbs all their lives, and get their first look at what the inner city is all about."



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On A Journey Of Faith

SESQUICENTENNIAL MASS

June 3, 1984 • 3:00 PM • Indiana Convention Center

DRAWING FOR GIFT-BEARERS

A household* will be selected to present the bread and wine to Archbishop O'Meara at the Sesquicentennial Eucharist. These honored people will represent the entire household of faith of the Archdiocese. If you would like to enter your household for the drawing, mail this form by May 23 and send to:

Sesquicentennial Liturgy Committee
P.O. Box 1410
Indianapolis, IN 46206

Winners will be notified the week of May 27.

Name of household contact _____
Address _____ City _____ Zip _____
Telephone _____

*Household may be a nuclear family or other grouping of persons of your choice.

Pope carries his plea for peace to South Korea

by Father Kenneth J. Doyle

SEOUL, South Korea (NC)—During the first week in May, Pope John Paul II carried his plea for peace and human rights more than 10,000 miles, from tiny Vatican City across the top of the globe and down into one of the world's high-tension areas, the Korean peninsula.

Along the way, he also discussed world issues with President Reagan during a May 2 stop in Fairbanks, Alaska.

The pope combined his role as the world's moral leader with that of pastor of South Korea's 1.4 million Catholics, helping them celebrate the 200th anniversary of Korean Catholicism and making saints of 103 Korean martyrs, the first canonization ceremony held outside of Rome in modern church history.

He also pleaded for the reunification of Korea.

Korea was partitioned into occupation zones after World War II by the United States and the Soviet Union, and the boundary across the peninsula's middle became formalized when two independent countries were subsequently created: Communist-ruled North Korea and U.S.-aligned South Korea. North Korea invaded the South in 1950, starting a bloody and fratricidal war which lasted three years.

North Korea brings particular worry to Pope John Paul because religion was repressed following the expulsion of priests and nuns, and the pope has no idea as to what has become of the faith and practice of the 200,000 Catholics there when the border was sealed.

WORSE STILL is the human anguish of separation. Ten million South Koreans, one-fourth of the nation's population, belong to families in which some members vanished into the twilight zone of the Communist-ruled North, and they have had no contact with them for a generation.

So it was of reconciliation and the reunification of the peninsula that the pope spoke when first setting foot in South Korea for his May 3-7 visit. At Seoul's airport, he announced May 3 that he had come as "an apostle of peace."

"I pray that your beloved fatherland, now tragically divided into two for over a generation, will be reunited as one family, not through confrontation and hostility, but through dialogue, mutual trust and brotherly love, giving the lie to a world more and more given to mistrust, hatred and the violence of arms," he said.

South Korea also has its domestic problems. A military government headed by Chun Doo-hwan said that it wants democracy but is so fearful of military or political invasion by the North that human freedoms frequently are restricted in the name of national security.

The church in South Korea has often confronted the government over human rights, and the pope quickly made clear where he stood.

MINUTES AFTER being greeted by Chun, the pope said that he hoped the rapid



WAY OF THE CROSS—Catholics from Enga Province in Papua New Guinea carry a huge wooden cross through Port Moresby on May 4, en route to Mount Hagen in the Central Highlands, where Pope John

Paul II visited May 8. The group began its 250-mile walk April 1 at the village of Kandep. (NC photo by UPI)

industrialization and economic growth of South Korea would "bring about first of all a more human society of true justice and peace, where all life is upheld as sacrosanct, where to live is to work for the good of others, where to govern is to serve, where no one is used as a tool, no one left out and no one downtrodden, where all can live in real brotherhood."

But the pope's message to government opponents was that gains are achieved by dialogue, not by violence.

During his visit, rock-throwing university students in Seoul demonstrated their anti-government passions in the press spotlight created by the papal visit.

At a Mass on May 4 in Kwangju, a city seared by memories of 1980 when government troops brutally killed hundreds of citizens protesting martial law, the pope pleaded for a spiritual rebirth which would bring forgiveness.

He told the people of Kwangju that he was "keenly aware of the deep wounds that pain your hearts and souls from personal experiences and from recent tragedies, which are difficult to overcome from a merely human point of view."

BUT HE added that being a Catholic means "keeping yourself free, by God's grace from hatred and rancor."

It also means "pardonning those who may have sinned against you" and "being reconciled to one another and to God in forgiveness and love," he said.

In a talk to workers in Pusan May 5, the pope called for just wages, a particularly pointed plea in a nation where salaries of industrial workers are among the world's lowest.

"Man is often treated as a mere instrument of production, like a material tool that should cost as little as possible while producing the maximum," he said.

To diplomats accredited to South Korea, the pontiff asked "that a new way of thinking may be found" to free humanity from a paralyzing lack of trust and atmosphere of suspicion.

"Reverence for humanity: this is indeed the nucleus of the whole question," said the pope. "If the human person is revered and respected in his or her inviolable dignity and inalienable rights, then injustice and aggression will be seen for what they are."

THE JOYOUS high point to the papal visit came May 6 at the canonization ceremony in Seoul's spacious Yoido Plaza on an island surrounded by the Han river, which a century ago ran red with the blood of 10,000 Catholic martyrs.

The pope canonized 103 of those martyrs, including 93 native Koreans.

In his homily, the pope noted that Christianity in Korea was "unique in the history of the church by reason of the fact that it was founded entirely by lay people."

In 1784 Yi Seung Hoon, a member of a group of Confucian intellectuals who had become interested in the church through the writings of Jesuit Father Matteo Ricci, went to Peking to become baptized and returned to baptize his friends.

The pope told stories about several of the martyrs, 92 of whom were lay people.

"They are your ancestors, according to the flesh, language, and culture; at the same time they are your fathers and mothers in the faith, a faith to which they bore witness by the shedding of their blood," he told the crowd of 800,000.

The pontiff seemed unruffled at the canonization Mass by an event which had

marred the morning. Despite tight security throughout the trip, a young man managed to leap in front of the pope's motorcade and point a toy gun into the air above the bullet-proof "popemobile." The young man was taken away by police who later said that he had had a history of mental disturbances.

But the pope, three hours later, waved off his bullet-proof vehicle and waded into the vast throng in Yoido Plaza to bless some handicapped people.

The pope's May 3-7 South Korean visit also included ceremonies at which he ordained 38 priests and baptized and confirmed 72 adults. South Korea is one of the fastest-developing areas in the world for the Catholic Church, with membership increasing by nearly 10 percent a year, and the pontiff had continual praise for the energy and zeal of South Korean Catholics.

One of the most dramatic stops on the papal visit was at a leper colony on an island off the southern coast where the pope walked among 700 victims of leprosy, touching and blessing them. Their eyes danced with excitement, often through disfigured faces.

A sign held by one of the lepers said: "Pope is hope."

On the afternoon of May 6, the pope met 12 non-Christian leaders including Buddhists and Confucists and expressed admiration for their religions' "profound reverence for life and nature" and "quest for truth and harmony."

Immediately after, the pope met 15 (See POPE CARRIES on page 17)

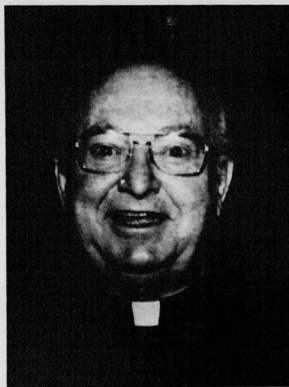
Father Paul English, 71, dies

Father Paul English, who resided at St. Philip Neri Parish since his retirement, died here May 1 at the age of 71. His funeral liturgy was celebrated at St. Philip Neri on May 5, followed by burial in the Priests Circle of Calvary Cemetery.

Father English, a native of Indianapolis, was ordained a priest in St. Meinrad Archabbey Church on May 14, 1940. He served as pastor of St. Rose of Lima Parish, Franklin; St. Elizabeth Parish, Cambridge City; St. Ambrose Parish, Seymour; and Our Lady of Providence Mission, Brownstown.

His assignments as associate pastor included St. Catherine, St. Anthony, Little Flower, and St. Lawrence Parishes in Indianapolis, and St. Charles Parish in Bloomington.

Survivors of Father English include two brothers, Edward and Joseph, both of Indianapolis, and one sister, Mildred Stafford of Brea, Calif.



Father Paul English

Final concert is Sunday

The Archdiocesan Sesquicentennial Musical Series, under the sponsorship of Cathedral Arts, will present the last free concert of a three-part series, featuring the choir of St. Paul's Episcopal Church, on Mother's Day, Sunday, May 13 at 4 p.m. in SS. Peter and Paul Cathedral.

Frank W. Boles is the choir's director, while Jarrett Follette is its organist.

Removal of imprimaturs may be sign of change in policy

by Cindy Wooden
NC News Service

Vatican actions to remove imprimaturs from two American books in April indicated a possible shift from past church practice. Now, it seems, only books which completely agree with church teaching and are suitable to use as texts for religious and moral instruction should carry an imprimatur.

The imprimatur—Latin for "let it be printed"—is the official church approval given by a bishop for a book to be published.

Only 10 years ago the church demanded an imprimatur for any book by a Catholic that treated matters of faith or morals.

In 1975 the Vatican issued new imprimatur rules, now incorporated in the new Code of Canon Law, which recommend that authors seek the imprimatur for books that deal with faith or morals. But the norms do not require an imprimatur for such works unless they are to be used as texts for catechetics or Catholic courses in theology and related church subjects.

The decisions on the two U.S. books indicated that despite the earlier recom-

mendations the Vatican now wishes to eliminate entirely the use of the imprimatur for any books that are not suitable for use as instruction texts or in complete agreement with all levels of church teaching.

The imprimatur is also required for liturgical works, prayer books and versions of Scripture, but these were not at issue in the recent cases.

THE WITHDRAWAL of the imprimatur affected two books published by Paulist Press in the United States: "Sexual Morality" by Sulpician Father Philip S. Keane and "Christ Among Us" by Anthony J. Wilhelm.

At the request of the Vatican Congregation for the Doctrine of the Faith, Wilhelm's book, which was published specifically as a catechetical work, was withdrawn from circulation.

Father Keane's work may continue to be published, but without the imprimatur. Not written specifically as a textbook but used as one in some places, it is the more relevant case for discerning the apparent change in Vatican interpretation of the

imprimatur norms even though it was the least known of the two books.

Father Thomas Herron, an American staff member of the doctrinal congregation, told NC News that the imprimatur on "Sexual Morality" could be taken to mean "that the book could be used for catechetical programs and that it represented official Catholic teaching faithfully."

Although Father Keane has said he did not intend "Sexual Morality" to be used as a text, Father Herron said May 2 that the work was written "deliberately as a textbook." He defined a textbook as "a book which is conducive to use in a formal education program."

DISAGREEING with Father Keane's disclaimer, Father Herron said, "The problem is when there's a discrepancy between an author's intentions and the way it's taken."

Father Herron said that any book receiving an imprimatur should be able to be used as a textbook. "If a bishop is not sure that a specific book meets church teachings, he should not give his approval," he said.

Even if "Sexual Morality" were not a textbook, Father Herron said, "its contents are not within the teachings of the church."

Under existing church law, he said, the fact that it had the imprimatur "could be taken . . . as meaning that the book could be used for catechetical programs."

Father Herron declined to explain the specific objections the congregation had to the book, saying the congregation "is not interested in participating in a dissection of the book."

Father Herron's comments confirmed

the view that the Vatican's decision on "Sexual Morality" indicated what Father Keane called a "changing notion" of the imprimatur.

FATHER KEANE said that when he requested an imprimatur for his book, it was thought that "serious and responsible works of theological inquiry could be proper subject matters for an imprimatur, even if such works expressed disagreement with particular non-defined teachings of the church."

The doctrinal congregation's letter to Archbishop Raymond Hunthausen of Seattle, who gave the book his imprimatur in 1977, said, however, that "the imprimatur is to be granted only to those works which completely agree with official church teaching."

Sulpician Father Peter Chirico, one of Archbishop Hunthausen's official book appraisers and the one whose "nihil obstat" appears on "Sexual Morality," said the Vatican actions indicate "a gradual shift" in the interpretation of the imprimatur.

The nihil obstat—Latin for "nothing stands in the way"—is a judgment by a church-appointed censor that the book contains no doctrinal or moral errors.

Father Chirico also said, however, that the Vatican actions do not support "the notion that Rome is out to ferret out dissent."

"Now that the imprimatur is not required for all books," he said, the congregation "is being stricter" with those books which carry it.

Father Chirico said the nihil obstat and imprimatur were given to "Sexual Morality" in accordance with the "custom of the operation of the imprimatur" as it was understood at the time.

When Archbishop Hunthausen announced April 24 that he was withdrawing his imprimatur, he issued a statement which said that the book "departed from official, non-defined teaching" of the church, but the author had met certain conditions under which some dissent was thought to have been acceptable.

The statement said that Father Keane had written within the mainstream of the Catholic tradition, had not denied defined dogma, had shown respect for official church teaching and for the church's teaching authority, and had indicated any official teaching from which he departed.

"It's a matter of interpretation," Father Chirico commented. "The Congregation for the Doctrine of the Faith has a right to give the official interpretation."

At least one American theologian welcomed the stricter interpretation.

Father Richard McBrien, author of "Catholicism," published by Winston Press, said that the pressure on authors to receive an imprimatur comes mainly from publishing companies. "The concern is marketing," he said. "The publisher wants to say, 'Look, it has official approval.'"

(Contributing to this story was John Thavis in Rome.)

WASHINGTON NEWSLETTER

Bishops tie hunger to pro-life

by Liz Armstrong

WASHINGTON (NC)—The U.S. bishops have described the right to eat as "essential to the right to life itself."

That belief was cited by Msgr. Francis J. Lally, U.S. Catholic Conference

secretary of the Department of Social Development and World Peace, in a letter urging senators to support anti-hunger legislation, including the Women, Infant and Children nutrition program, whose clients include pregnant women.

Cardinal Joseph L. Bernardin of Chicago, in his recent discussions of a consistent ethic of life, included hunger among pro-life issues. "Those who defend the right to life of the weakest among us must be equally visible in support of the quality of life of the powerless among us—the old and the young, the hungry and the homeless, the undocumented immigrant and the unemployed worker," said the cardinal, chairman of the bishops' Committee for Pro-Life Activities.

But there has been a continuing debate over the relationship between the politics of hunger and other pro-life concerns.

At least two pro-life groups, the National Right to Life Committee and American

Citizens Concerned for Life, back such programs as WIC. Supporting WIC is "something that fits into the philosophy of the organization," said Jan Carroll, associate legislative director of the Washington-based NRLC.

The ACCL takes a similar stance. "Our organization believes any of these issues that affect a woman's pregnancy or her child are certainly part of the larger picture," said Carol Riddle, staff director of the Minneapolis-based ACCL.

She said there is a "very definite correlation" between good nutrition and a pro-life attitude because a poor woman, sickly from lack of proper nutrition or distraught with worry about her next meal, may be inclined to choose abortion over carrying her child to term. The ACCL has supported WIC since proposals for it first surfaced in the 1970s. Ms. Riddle said.

But on Capitol Hill, the hunger issue and its relationship to pro-life concerns gets complicated.

Some members of Congress known for their work to alleviate hunger also have voted, according to an NRLC tally, in favor of abortion at various times.

And Sen. Jesse Helms, R-N.C., considered by some pro-lifers to be one of their leading voices on the Hill, has introduced proposed revisions in the WIC program that are staunchly opposed by spokesmen for the bishops.

The USCC, the bishops' public policy arm, says Helms' bill could weaken the WIC program. Helms says the bill would gear aid to the most needy, including pregnant women, breastfeeding women and babies.

Another example of the way the hunger issue crosses both sides of the abortion debate is in the awards given to senators and representatives by Bread for the World, a major church-based anti-hunger organization. Its leadership includes Auxiliary Bishop Thomas J. Gumbleton of Detroit, president, and, as board members, Jesuit Father William J. Byron, president of The Catholic University of America, and Father J. Bryan Hehir, USCC secretary-designate for social development and world peace.

In announcing its congressional Distinguished Service Awards, Bread for the World said of the recipients: "While the (Reagan) administration and many in Congress were calling for dramatic cuts in

food and nutrition programs and a reversal of foreign aid reforms directed to benefit the poorest people, these people stood their ground."

Three recipients of the awards, Sens. Walter Huddleston, D-Ky., Jennings Randolph, D-W.Va., and Rudy Boschwitz, R-Minn., have been highly rated by NRLC for their votes against abortion. But two other recipients of the anti-hunger award, Sens. Jeff Bingaman, D-N.M., and Patrick Leahy, D-Vt., opposed the right-to-life group position each time they voted on abortion-related issues during 1983.

Likewise, the 11 House recipients of the anti-hunger award were also split on abortion. Seven supported abortion rights in their voting records while four showed pro-life records.

Perhaps a day will come when pro-life and anti-hunger votes will be synonymous. Until then, those who see a connection between fighting hunger and fighting abortion as part of a consistent ethic of life will have much to do.

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 22, 1834, published volume 18, number 888.

COMMUNICATED

To the Jennings County Electors

Gentlemen: Having been invited, in the most respectful manner, in writing, and by personal application, by a great number of my fellow-citizens to be a candidate for a seat in



the House of Representatives next winter; after a full consideration of the subject, with all its variety of interest and bearings, it has appeared to me, that from the many testimonials of unchanging confidence, heretofore expressed at the ballot box, and elsewhere, for years gone by; united to the present strong solicitation, inviting me again to serve the county, that for me to decline would, perhaps, appear ungrateful: I have therefore, come to the conclusion to yield to the wishes of my fellow citizens: And if elected, my best exertions shall not be wanting to advance your best interests, within and without our county.

JOHN VAWTER

Vernon, 21st May, 1834.

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LIVING THE QUESTIONS

Religious life is more vital than ever today

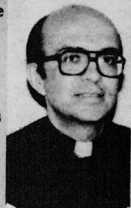
by Fr. Thomas C. Widner

This past week Mercy Sister Elizabeth Morancy, a four-term Rhode Island state representative, announced she would leave the Sisters of Mercy to continue her political career. She had appealed to church officials to continue in politics as a nun. But the new Code of Canon Law prohibits priests and Religious from holding public office. She is the second Sister of Mercy in Rhode Island to leave her order for a political career. The other, Arlene Violet, is running for state attorney general.

More than a year ago a stink was raised in the Detroit area when Immaculate Heart Sister Agnes Mansour left her order rather than submit to Archbishop Edmund Szoka's request that she publicly denounce abortion. In her job as state director of social services, Mansour oversaw the distribution of abortion funding.

In all three instances the Religious women have indicated a desire to remain in what is termed "political ministry" or believed they were more effective in political or civil jobs.

In each case one must respect the decision an individual makes in conscience. When one is in the service of others, whether it be in Religious life or civil



life, it is important to admire those who are sensitive to the needs of others. Furthermore, it is paramount that each of us knows where his/her talents can be most effective.

What is personally disturbing about the above examples though is what I am hearing other Religious say about these decisions. They seem to be saying that the job is more important than the lifestyle; that keeping this or that job is more important than remaining in Religious life.

My concern is the sense that Religious life itself is somehow being viewed by Religious as less important or less effective than the job one holds in Religious life.

What I fear I am being told, I guess, is that Religious life is a question of what job one can get. During the 60s as religious orders began to decline, Religious were taking on secular jobs in order to support their communities. At first this was looked upon as an economic necessity. As broader ministries were created outside teaching, jobs became something more. And when the jobs are in the realm of politics, they seem to take on an importance which leaves Religious life aside.

Many Religious are concerned about the lack of control they have traditionally had over themselves. Religious women especially have been dominated and governed by a male hierarchy which has not always proven sympathetic to the importance of their lives. You don't hear priests complaining about the kinds of things Religious women do for the precise reason they are men and not women. Religious women have suffered many

indignities in the Church precisely because they are women. And now they are feeling their strength and flexing their muscles.

The sad part is because of the Church's past, the women's issue is very likely to become more strident in the future. By that I simply mean that the defensiveness of Religious women is up and they are not going to take the kind of ordering around that was once possible. The Church is a different place today and Religious women want to have their part in making decisions which affect their own lives. And well they should.

At times there seems to be a stalemate. I recently heard a Religious woman describe it in terms of the kinds of sinfulness we experience. For men it is an arrogance. For women it is a helplessness. Women Religious are not going to let their helplessness inhibit them any longer. In some cases this is going to mean that camps will be set up in opposition to one another. Reconciliation will be extremely difficult.

It seems to me that Religious life itself has an even greater importance today than ever before. Its focus is on the person of the Religious whose example is needed and whose lived experience of poverty, chastity and obedience must give hope to others. We live in a world which desperately needs values not to be imitated but values by which we learn to form our own. It is not that others should imitate the lives of Religious; it is that others take hope from their experience and strive to live by their own hopeful values. The experience of Religious in the Church today is very vital.

Mary suffered with Jesus during his passion, death

Suffering brought Jesus and Mary even closer together

by Fr. John Buckel

She was young, she was engaged, and she was pregnant. As in all small towns, it was not long before everyone whispered whenever this unmarried pregnant woman walked by. Her fiancé knew that he was not the father and wondered who it might be. Although hurt deeply, he decided to be a gentleman about the situation and quietly end the engagement. His name was Joseph; her name was Mary.

Mary the mother of Jesus learned very quickly of the trials and sacrifices required of one who says yes to God. "Let it be done to me as you say," she responded to God's messenger. From that moment, Mary learned the true meaning of joy and suffering. Mary's unique relationship with Jesus has given her a special position in the church. As we approach Mother's Day, we turn our attention to the mother of all Christians.

Mary seemed destined for great hardship. A few months after Mary and Joseph married (God explained the situation to Joseph in a dream), they brought the infant Jesus to the temple. "You shall be pierced with a sword," Simeon prophesied to Mary. These symbolic words foretold the sufferings she was to endure, sufferings which culminated at Calvary.

Mary knew the simple joys of motherhood. She marveled at the miracle of life. Mary and Joseph worked hard at their everyday duties, trying to make a good home. They took turns getting up in the middle of the night to take care of a crying baby Jesus. They both changed Jesus' diapers (or whatever they had in those days). Mary and Joseph struggled trying to make ends meet, each making sacrifices for the good of the family.

It was impressed on this holy couple what all parents know so well: If you take your eyes off a child for even a moment, problems will occur. "I thought you had him," Mary and Joseph said to each other regarding their 12-year-old son. All parents know what agony they go through when the whereabouts of their offspring are unknown for even a short while. Mary and Joseph did not find Jesus for three days!



They probably acquired a few more gray hairs after that episode.

WE FIND no mention of Joseph in the gospels after Jesus began his public life. Tradition tells us that Joseph died long before. Mary suffered the pains and sorrows of a widow. She experienced the difficulties of single parenthood. Mary sorely missed the comfort, the support and the friendship of a loving spouse. It was hard to go on alone.

We can assume that Mary often followed Jesus as he preached and performed miracles. She heard Jesus speak of his heavenly father. She listened to the Beatitudes and the Lord's Prayer and was attentive to his great words of love. Mary was present for the first miracle of Jesus at Cana: She persuaded her son to help. Mary must have felt great joy as she watched her son perform miracles. She was proud of her son as he preached the good news of the kingdom of God. "I wish Joseph were here to see this," she thought.

A prophet is not without honor except in his native place. The same must be true of a prophet's mother. Jesus was rejected in his home town of Nazareth. The citizens were filled with indignation and expelled Jesus from the town, intending to throw him off a cliff. More than likely, the people of Nazareth who tried to kill Jesus had little regard for his mother.

MARY SUFFERED along with her son Jesus during his passion and death. It was as if a sword pierced her heart when the crowd shouted, "Crucify him." When Jesus, beaten and ridiculed, carried the cross to Calvary, Mary felt the burden on her shoulders. As the nails were driven into the hands and feet of Jesus, pain shot through Mary's body. When Mary stood at the foot of the cross and watched her son dying, no words of comfort could be found. In silence, she said everything. Once again, Mary knew the pain of death.

Mary's suffering was great, yet her joy was even greater when she learned of Jesus' resurrection. It was an intense joy that few people experience in this life.

From the very beginning of Christianity, Mary has received admiration and respect. Her ability to say yes to God provides an excellent example for every Christian. Mary's capacity to endure all difficult situations by trusting in God's providence is worthy of praise. Her quiet support and comfort of Jesus at the foot of

the cross helps us to find strength when we are confronted with the suffering and death of a loved one. The joy Mary experienced when she became aware of the risen Christ is a foretaste of the joy we will know in heaven when we will "see" the resurrected bodies of our loved ones.

Over the ages, mothers have especially identified with Mary. A special bond exists between Mary and all mothers since they share in their motherly concerns. Mary has experienced the difficulties and the sacrifices involved in being a good wife and mother. Christian mothers look to the life of Mary for guidance.

On Mother's Day we acknowledge our own mothers and the mother of all Christians. From crib to cross, Mary was always near Jesus. May this be true of our mothers. Jesus and Mary were deeply united in their desire to do the will of their heavenly father. May this also be true of our mothers. Suffering brought Jesus and Mary even closer together. May the sufferings our mothers endure bring them closer to Jesus.

On the cross, Jesus issued a command to John and to children everywhere: "Behold your mother."

TO THE EDITOR—

Vatican did not refuse to allow carbon tests on shroud

For a long time, I have not given interviews to newspaper journalists because in general they know nothing about the Shroud of Turin, consequently their articles are painful to read. I enjoyed Mrs. Bednarek's visit and was delighted to discover that she was quite well-informed on the subject. However, I was very distressed to read: "The Vatican has refused permission for carbon dating tests . . ." I did not say that and I do not want to go on record as having said it.

This is a stock phrase parroted in countless publications since some uninformed person invented it decades ago, when the Vatican had absolutely no say, one way or another, about what could or could not be done to the shroud. Now that the relic has been bequeathed to the Holy See, it will be purely out of courtesy that the Vatican, as well as the Turin authorities, will be represented in any consultation concerning future testing.

The role of the custodians of the shroud has always been extremely vigilant when it comes to the safety, preservation, respectful handling and non-destructive testing of the shroud. Any test which could jeopardize the condition of the cloth or its image will not be permitted; beyond that understandable precaution, the scientists are the ones to decide how to find out what they want to know.

Years ago, Turin agreed in principle to C14 and enough threads for this test are held in a special container apart from the shroud reliquary. The decision rests entirely with the scientists on what method of carbon dating will be used, and what laboratories are specifically equipped for this very delicate and unique operation. And the scientists are in chaotic disagreement on almost every point. What is more, a number of the most highly qualified experts have publicly stated that there is no laboratory today which can give results free from all doubt.

It would be tragic and absurd for the Turin authorities to relinquish the few threads reserved for the purpose only to have controversy and criticism afterwards from those laboratories which were not honored with the task of dating, or from scientists who, from the beginning, had objected to the method chosen.

What I do not understand is how this sentence crept into Mrs. Bednarek's article. We talked at length about this issue and specifically about the erroneous opinion that it was the Vatican which would approve or deny carbon testing. I can only suppose that some over-zealous editor thought that no article on the shroud would be complete without this hackneyed and totally misinformed statement.

Dorothy Crispino
Nashville

POINT OF VIEW

Legal system is victim of misconceptions

by Kevin C. McDowell

May 1 was Law Day across the United States, a day set aside by joint resolution of Congress in 1961, following a 1958 presidential proclamation establishing the annual observance.

Among the local activities was the Red Mass at St. John's Church in Indianapolis. The event was sponsored by the Indianapolis Bar Association and the St. Thomas More Society, an organization of Catholic attorneys. The Red Mass invokes God's blessing and guidance for those entrusted with the administration of justice.

On a more personal level, however, there is still a general mistrust of the judicial system and an undesired disdain for those who practice therein. Permit me, then, on this occasion, to defend this system of law in an effort more interested in promoting understanding than admiration.

The popular myths are that attorneys are wealthy, uncaring individuals, more interested in large fees and position than professional integrity, that they speak an incomprehensible language which enables them to intimidate at will those they ensnare in their webs of words and thereby frustrate the ends of justice, and that they are unresponsive to the public's will, particularly those attorneys elevated to the status of judge.

These myths stem largely from peculiar facts: few Americans understand their judicial system, few realize that it is unlike the law practiced internationally (except in Great Britain), and few have ever been in a

courtroom at all. Those who have had the opportunity to serve as jurors leave that duty with a different perception of the judicial system, a perception that is positive. Familiarity does not breed contempt.

EACH YEAR, the attorney's role in society becomes more pervasive, primarily due to government's natural tendency to be repressive. This happens either directly toward individuals or indirectly toward the populace as a whole by establishing labyrinths of administrative rules and regulations that thwart and discourage citizens from obtaining benefits they may have qualified and have a need for. There is a sense of powerlessness, that one cannot fight "City Hall," that one's rights are ignored, that one's grievances are without redress. An attorney is needed.

This sense of powerlessness is exacerbated by our society's increasing lack of cohesiveness, in part because of the success of the so-called "melting pot." As we become more distant, any homogeneity we once enjoyed as a means of constraint is dissipating rapidly, leaving power vacuums.

This sense of powerlessness has resulted in dramatic surges in civil case filings which burden the courts. Because of restricted funding, the courts cannot expand to respond adequately to this increasing inability of people to settle their differences. Judges, then, find themselves described as ivory tower iconoclasts of the public will, and cannot respond to their many, often ill-informed, critics.



ALASKAN ARRIVAL—Pope John Paul II, carrying a bouquet of roses, is escorted to the podium by President Reagan and Bishop Robert Whelan of Fairbanks upon his arrival at Fairbanks International Airport May 2. The pope was on his way from Rome to Seoul, South Korea; Reagan was returning from a trip to China. (NC photo by UPI)

TO RESPOND would render them too accessible to the public and the public's will. If they become too accessible, bad decisions follow, such as Samuel Seward's decisions at the Salem Witch Trials that resulted in the deaths of 18 innocent men and women (and for which he later publicly confessed his shame), or U.S. Chief Justice Roger B. Taney's Dred Scott decision, or Supreme Court Justice Henry B. Brown's decision in Plessy v. Ferguson ("separate but equal"), and a host of others.

The judge's lot, indeed, can be a lonely one, and, in order for him to serve the ends of justice, must remain so. A judge must, as John Adams noted when he successfully defended the British soldiers following the Boston Massacre, ensure that the law remain "deaf, deaf as an adder to the clamors of the populace." This will not win popularity contests.

Another problem is that the law is an abstract concept: It is not a "hands on" profession where the recipient of the services feels on his person or has in his possession the benefit of the professional's training.

His body is not made whole, his spirits elevated, his house rebuilt, his teeth improved, etc. He cares not that his rights have been protected, only that someone else has been punished. True justice is rarely enjoyed or agreed upon between plaintiff and defendant, and they never agree to the expense incurred. The benefit is not one that can be perceived by the senses. Few people hire lawyers in the

pursuit of justice; it is usually in pursuit of revenge.

Attorneys themselves must continually be adversaries, and the strain takes its toll physically, spiritually, emotionally and mentally. The bugaboos of "siege mentality" are always outside the door of the losing attorney, often holding hands with inadequacy, incompetency and a host of other goblins. Physicians are asked medical advice at social gatherings and are much appreciated. Lawyers, in the same circumstance, are questioned as to motives and ethics (How can you defend someone you know is guilty or liable?), and the inquisitors are never satisfied with the answers given.

It comes to this: American justice is abstract. Law is not hard and fast here as elsewhere but is tailored to the individual case. While the Declaration of Independence proclaims the ideal that all men are created equal, the law recognizes the reality: that all men are not equal, and that, as in Orwell's "Animal Farm," some even feel that they are "more equal" than others.

This judicial system, by recognizing these disparities and inequities, serves as an indispensable need that bears understanding by the American citizenry. Should it appear to be blocking the public or government's will at times, then it is performing its function. As English philosopher John Locke noted, "Wherever Law ends, Tyranny begins." The defense rests.

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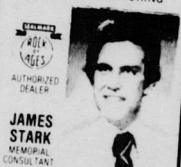
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The SUNDAY READINGS

FOURTH SUNDAY OF EASTER (A)

MAY 13, 1984

by Fr.
JAMES A.
BLACK

Acts 2:14, 36-41
1 Peter 2:20-25
John 10:1-10

Background: The theme for the Fourth Sunday of Easter is that we come to know the Father through Jesus.

In the first reading, Peter challenged the Jews to respond to Jesus' message. They were to change their way of life. Jesus' earthly life gave them a better understanding of what the Father was like.

The second reading reminds us of God's infinite love for us. By the Lord's wounds, we were healed.

In the gospel passage, Jesus used the analogy of the sheepfold to make a point. He was the shepherd. All came into the fold (his Father's Kingdom) through Jesus.

Reflection: As I studied next Sunday's readings, several thoughts came to mind. One, that kept "expanding" every time I returned to it was the purpose of Jesus' mission: why did He come?

Some of the answers to that question are less obvious than we might realize.

First, Jesus came to save us

process of redemption is totally intertwined with the life, death, and resurrection of Jesus.

Second, Jesus came to preach His Gospel. This gospel was prophetic in nature, in the sense that it challenged people to change their way of life.

But today's readings point out an additional thought: Jesus came to show us the Father. God wanted to reveal more about what He was like.

It seems that many people have a distorted notion of God. They see him as God of vengeance, filled with anger. Or perhaps, they see him as a judge, just waiting to punish.

CORNUCOPIA

Mother always knows best; is best, too

by Jack R. Miller, Jr.

My Mother and I have had some disagreements through the years. They weren't major disagreements; in fact, they were probably typical of most Mother and son disagreements.

I knew I had all the right answers. Why couldn't she understand?

Yet most of my right answers failed the real test—the test of time. It's amazing that the older I became—the smarter she became.

It was only after I became an adult that I began to know my Mother as a real person. Now, I not only love her; I also respect her.

My Mother has worked outside the home for over 30 years. She worked when it wasn't popular for Mothers to work. Ironically, the same women who ridiculed her for working are now working themselves.

I think my Mother's best characteristic is her compassion for the sick, the elderly, and the lonely. She is always visiting and sending cards to those people, just to let them know she cares.

My Mother is also a terrific Grandma. She has eight grandchildren and is proud of each and every one of them. Just ask her about them. She'd love to tell you about them.

I guess what I'm trying to say is that I'm lucky to have a Mother like mine. Thanks for everything, Mom.

Happy Mother's Day to all Mothers.

New York and Father Fintan Steele from Illinois.



In honor of their 50th Wedding Anniversary, Mr. and Mrs. John P. Kistner will attend Mass on Saturday, May 29 at 5:30 p.m. in St. Philip Neri Church. A reception hosted by their children will follow in the parish community room. John Kistner and the former Lucille Orphey were married May 16, 1934 at St. Francis de Sales Church. They are the parents of two sons, Charles J. and John E., and they have eight grandchildren.

IUPUI senior English major Shirley Vogler Meister was honored recently at Purdue University's Literary Awards Banquet for her poem, "New Apples for the Teacher." The award was presented in memory of Purdue professor Margaret Church. Mrs. Meister and her husband, Paul, are members of Christ the King Parish.

Mr. and Mrs. Elmer D. Holman will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 11 a.m. on Saturday, May 12 in St. Jude's Church, followed by a reception and buffet at the K of C clubhouse.

Patricia Bolanos, a member of St. Matthew Parish, has been elected president of the Board of Birthright, Inc. Birthright is an agency which helps pregnant women deal with problem pregnancies.

check it out...

The 1964 Class of Scecina Memorial High School is planning a 20th Anniversary Reunion for Saturday, June 23. The event will include Mass, dinner and dancing. \$15 per person, \$30 per couple. Call Mary Winters 357-7949 for information and reservations.

Photographer donates prize to CRS

PEORIA, Ill.—Pulitzer Prize-winning photographer Anthony Suau has donated his \$1,000 cash award to Catholic Relief Services to help fight hunger in drought-stricken Ethiopia. It was Suau's series of photographs depicting the severity of the Ethiopian drought, now in its third year, which earned him the Pulitzer award for photojournalism, announced April 16. His intention to give the money to CRS was revealed during an Easter-season visit to his parents in Peoria. He also visited CRS in New York City. "They (CRS) need the money worse than I do," Suau, 27, said from his hotel room in New York. "What am I going to do with \$1,000—buy a new camera?"

A Neighbor with Neighbor Summer Ministry program will be held for anyone age 17 or older who is interested in experiencing Christian community living and prayer while working with the underprivileged during the months of June and July. Flexible hours are available, from two hours per day to seven full weeks, at 1019 N. LaFountain, Kokomo. Call Sisters of St. Joseph Ann Weller (317) 457-3842 or Frances Wetli (317) 357-3642 for information.

The Cathedral High School Class of 1934 is planning a reunion, and wants to locate the following alumni: Harry D. Albright, John Bainbury Culbertson, William E. Davey, Dennis E. Dwyer, Richard James Goodlet, Cletus L. Hayes, Robert Francis Herrell, Harold McGlinchey, Robert A. Miller, Robert G. Post, Louis B. Schubert and Norbert W. Walsh. Please contact the Golden Reunion Committee at: 6100 N. Keystone, Suite 253, Indianapolis, IN 46220, 253-3663.

A free six-part Wednesday evening series of Alcohol and Drug Awareness Hours will be held at Koala Centers outpatient office, Suite 105, 8925 N. Meridian St., beginning Wednesday, May 16 at 7:30 p.m. and continuing through Wednesday, June 20. Topics include Signs and Symptoms, the Disease Concept, the Family Trap, etc. All family members invited. Call Charlotte Pontius 848-7666 for information.

St. Francis Hospital Center will sponsor a free Community Outreach

program titled "Career Discovery" on Wednesday, May 16 from 7:30 to 9 p.m. General career advice will be given, with emphasis on health careers. Call 783-4312 for information.

The Parkinson Awareness Association will hold a meeting at 2 p.m. on Sunday, May 30 in the School of Nursing Building at IUPUI. Dr. Leland C. Stephan will speak on "Managing Personal Stress." The group will also meet at 12 noon on Tuesday, June 5 at Holiday House in Holiday Park for a pitch-in luncheon. Call 255-1993 for information.

St. Vincent Hospital and Health Care Center will sponsor a presentation on attaining a more rewarding work life called "How to Reach New Heights While Climbing the Walls" on May 21 from 7 to 9 p.m. at the Marten House. Fee \$10. Call Andrea Knesek at 871-2104 before May 17 to register.

The Hahn Educational Foundation of the Indiana Hospital Association is offering \$50,000 worth of Child Automobile Restraint Devices to hospitals or other service organizations who plan to start child car seat loan or rental programs. Recipients must match the free seats and have personnel trained in installing and using the seats, storage facilities and a regular maintenance program. For applications write: Indiana Hospital Association Hahn Educational Foundation, Public Affairs Division, 3921 N. Meridian St., Indianapolis, IN 46208.

vips...

Lawrence M. Bowman, principal of Chataud High School, was recently re-elected to a second three-year term on the National Catholic Education Association's (NCEA) Secondary Department Executive Committee. Bowman was also elected chairperson of the convention planning committee for next year's NCEA convention in St. Louis.

Father Carl Deitchman, son of Richard and Patricia Deitchman of St. Pius X Parish, Indianapolis, was one of three Benedictine monks recently ordained to the priesthood by Archbishop O'Meara at St. Meinrad Archabbey. Father Carl is a 1975 graduate of Chataud High School. The other ordinands were Father Cassian Folsom of

Archbishop O'Meara's Schedule Week of May 13

SUNDAY, May 13—Confirmation for the parishes of St. Joseph, St. Joseph Hill and St. John, Starlight, to be held at St. Joseph, Mass at 7:30 p.m. EDT with reception following.

TUESDAY, May 15—Graduation exercises, Chataud High School, 8 p.m.

WEDNESDAY, May 16—Confirmation for the parishes of St. Vincent, Shelby County and St. Paul, Decatur County, to be held at St. Vincent Parish, Mass at 7:30 p.m. with reception following.

THURSDAY, May 17—Confirmation, Immaculate Heart of Mary Parish, Mass at 7:30 p.m. with reception following.

FRIDAY, May 18—Baccalaureate, Cathedral High School, Mass at 9:30 a.m. with breakfast following.

—Senior Companions luncheon, Catholic Center, 12 noon.

—Graduation exercises, Scecina High School, 8 p.m.

SATURDAY, May 19—Graduation exercises, commencement speaker, Indiana Central University, 2 p.m.

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THE QUESTION BOX

Any new teaching about hell?

by Msgr. R.T. Bosler

Q Did Vatican Council II come up with any new teaching about hell? Why don't we hear sermons about hell anymore?

A I don't know for sure. My guess is that most preachers feel that those fire-and-brimstone sermons turn people off and are, therefore, no longer effective.

In its teaching on what happens after death, Vatican Council II quotes several of the New Testament passages about the unquenchable fire of hell, but places the emphasis on the mercy of God, who desires that all be saved.

The words of Jesus in Scripture are stark, indeed. He speaks of hell as a place where eternal fire burns, where there is darkness, howling and gnashing of teeth.

However, a better understanding of the customs, language and literary style of the time of Christ helps us today to know that the fire-and-brimstone sermons were a distortion of Scripture.

Anyone who has attempted to read



Dante or any medieval literature knows how impossible it is to understand the writings without some knowledge of allegory and the meaning behind the strange images and figures of speech that were taken for granted by the writer and the readers for whom he wrote.

Something like this medieval allegorical form of writing was the apocalyptic literary form popular among the Jews from the second century B.C. to the second century A.D. Jesus' words about the end of the world and eternal punishment were cast in an apocalyptic form.

They were not meant to foretell what was to happen so much as they were appeals to the listeners to make momentous decisions, to warn them they could be lost forever, if they rejected God's offer of salvation.

All the images of fire, darkness, the gnashing of teeth are, therefore, dramatic and poetic ways of bringing home to the listener one thing: the possibility of one's being finally lost.

Even in his discourses about the Last Judgment, Jesus does not give a clear revelation about whether men and women are actually lost or how many may be lost. These discourses are also calls to decision-making and reminders of the possibility of eternal loss.

It is noteworthy that the church limits

himself to repeating the words of Jesus about the dangers of hell and has never made any official decision over whether anyone is lost or how many.

Theologians today call for restraint and balance in preaching and writing about hell. They insist upon maintaining side by side the revelations that God wants all men and women to be saved, that Christ redeemed the whole human race, that all men and women should hope for salvation and at the same time should recognize the possibility of eternal loss.

The trend today is to speak of eternal sin or eternal loss rather than eternal punishment, for the eternity of hell is the result of the stubbornness of human beings, not of God's vindictive punishment.

The notion that God uses the punishment of hell as the state uses the threat of prison, as a means of frightening men and women to be good, would seem to come from a faulty understanding of the apocalyptic form of Christ's threat discourses.

"Hence," concluded Karl Rahner, the great Catholic theologian who recently died, "the notion of vindictive punishment, such as inflicted by political society on those who infringe the social order, is not at all suitable to explain the doctrine of hell."

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

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FAMILY TALK

Parents wonder about cousins marrying

by Dr. James and Mary Kenny

Dear Mary: My 35-year-old daughter recently divorced and has two children, a son, 11, and a daughter, 9. She moved to a distant city and has been thrown back together with a gentleman about her age, also divorced.

They dated 15 years ago prior to their marriages, but went separate ways because their parents opposed their relationship. Now they seem to have great love for each other, and the man shows great love for my daughter's children and they for him.

However, not only are they divorced—they are first cousins. Both mothers vehemently oppose the relationship. As the girl's father, I am more concerned with their happiness than with taboos from the past.

Your comments would be appreciated.

Answer: It is natural to be concerned about your children, especially when they face an important problem. Even when our children are grown, we parents want to protect them from harm and tell them how best to arrange their lives.

Your daughter faces a very difficult situation. You live many miles away.

Your children have been adults for many years. You have neither the information needed nor the right to decide what is best for them. Making decisions for them or even passing judgment on their decisions is simply not your business.

These people are not out to cause unhappiness for themselves or their loved ones. Trust that they want to make the best

decision and that they, and only they, are in a position to make the decision. Respect the difficulty they face and support their efforts to make the best decisions.

When children are small, parents must devote a lot of time and effort to raising them, overseeing their lives. Parents of adult children need to be supportive, concerned and loving, without trying to run or judge their children's lives. Perhaps the best way for parents to do this is to develop new interests of their own.

When children are small, a couple must often plan time together if they wish to keep their relationship alive and growing. Once children grow up and such planning is no longer necessary, a couple might easily neglect their relationship. Do not let such neglect happen to you. There is always room to develop new interests, share new experiences and develop both as individuals and as a couple.

How can you support your daughter? In the simple ways friends encourage each other. Write to her often whether she answers or not. Be sympathetic with her problems and rejoice with her successes. Be attentive when she shares something with you. If she tells you about an event that is pending, be sure to inquire how it turns out. Frequently adult children sense that parents pay very little attention to the details they share, so they quickly stop sharing.

Show the same support and interest in your grandchildren. Visit them and invite them to visit you. Remember which one plays basketball and which one plays piano, and inquire how such activities are progressing.

Since you say your first concern is your daughter's happiness, you are off to a good start as a supportive and loving parent. Often parents of adult children take very little interest in the details of their children's lives, but are quick to give lots of advice. Better to be supportive and leave the adult decisions to those who must live with them.

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

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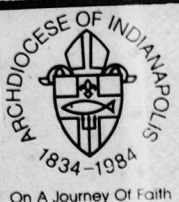
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St. Luke parishioner discusses experiences in Chile

by Susan M. Micinski

What does a political science major do after graduating from college? There are numerous possibilities that could be explored, but Catherine Foy, a May 1981 graduate of the University of Notre Dame, and a parishioner of St. Luke's Church in Indianapolis, chose to go to Chile and work as a lay missionary after finishing this first leg of her college career.

"I really didn't know exactly what I wanted to do after leaving school," explained the 25-year-old Foy. "I was thinking I might want to study law later or get into some kind of political structure." But more than anything else, "I wanted to work with people and know other cultures and languages"—which Foy got some experience with her sophomore year at Notre Dame which she spent abroad in the Anger (France) program.

Foy, who comes from a family of 10, admitted that the Anger program was what really made her decide she wanted to do volunteer work. "I did some tutoring to do a poor family in France," which she enjoyed doing. So then she started looking for a volunteer program.

"The only thing I had ever heard of at that time was the Peace Corps, yet that didn't seem to be quite what I was looking for. But then a friend of mine told me about the Holy Cross Associates, a volunteer missionary organization operated by priests and brothers of the Holy Cross order, which is the group I went through."

BEFORE BEING accepted into the program which carries a two-year commitment, Foy explained that candidates must first fill out a lengthy application form that includes an autobiographical section, a personal rating of one's self and what one's view of service to the church is. On the basis of all the information a candidate supplies, plus letters of recommendation, applicants are then called in for an interview.

That year, 12 applicants were accepted and Catherine said she was "thrilled" when she found out she was one of them.

The program started with an orientation session in Denver, Colo., where the Holy Cross order had an old novitiate. After that, "we went to Mexico—a place called Cuernavaca—to study Spanish since none of us could previously speak the language," said Foy. "We did a lot of memorization of phrases, and we all lived with a Mexican family. The program also integrated a lot of cultural elements. For example, we'd listen to local guitarists singing songs, and learn about the geography and history of Central and South American countries."

While en route to Chile, the group stopped in several countries along the way, including Ecuador and Peru. "You could really see some differences from country to country," noted Foy. "Our 10 days in Peru was certainly an experience. Abject poverty was everywhere. There was no running water—people had to buy water in bottles—and they were only getting electrified last year. Their houses looked like woven place mats. On top of all that, there

was nothing green. I got scared this was what we'd find in Chile."

But the Notre Dame graduate was in for a surprise. "When we arrived in Santiago, Chile, a country that has a population of 18 million with 12 million of those people living in Santiago, it was very cosmopolitan-looking. There were big, expensive hotels, theaters and shopping malls. It was very European which no doubt was a result of the European influence there. In fact, one really rather shocking bit of information, was learning that the great emancipator of Chile was Scotch, and named Bernardo O'Higgins," chuckled Foy.

However, Foy did not live in Santiago. "We lived in a place called Penalolen, which is an Indian word for 'sad song.' It has a population of 50,000 and is comparable to Carmel," although not as economically prosperous or stable. "Within this area, there was one main church, which stands kind of on the mountain side where we were, and eight smaller chapels (which could be found in people's homes)."

That first year, "I did some base community work, which included reading about the Bible and sharing in family situations," explained Foy. "Most people here were out of work, so I spent a good deal of time organizing activities for people to engage in. For example, sometimes I'd get a priest to come and discuss some area of concern, or talk to wealthier parishes about helping with food or clothing drives."

THE PARISH Catherine was working out of was Christ the Redeemer, although the main church was San Marcos.

Also during her first year there, Catherine was teaching at St. George's, a Holy Cross school, where she was in charge of the social action group, which was under the charge of the school's pastoral department.

"We conducted paper drives and gave the money that was raised to Caritas and food co-ops," reported Foy. "There was a flood, too, and our students went out and were shoveling mud out of other people's homes. But sometimes they didn't know when to stop shoveling—some of the homes had mud floors."

But Foy finally came to the conclusion that working with the students at St. George's, a far cry from poor people, was not where she belonged. "I decided that my place was not working with wealthy kids—I lived with the poor and traveled an hour and a half to get to the school. In addition, I was getting over-involved with activities there. I needed more time for my prayer life and community. So I changed jobs and taught English and took over the fourth through eighth grade gym classes at San Marcos."

How did Foy like the change? "I found it more rewarding working at San Marcos," claimed Foy. "I could talk to these people better, and they would share more with me. I just had a lot more in common with them."

Although called a lay missionary for the work she was doing, it is one term Foy shies away from. "I don't like the word 'missionary,'" she commented. "Too often

it is thought of as giving something. I like to think that what I was doing was 'sharing and learning.' It's not a one-way street. I wasn't going there with all the answers. The greatest thing I came away with was the development of my spirituality and the love I got from these people."

What's next on the agenda for Foy?

"I came back here and wanted to study music and folklore," a love affair that started for Catherine in Chile—where she started singing at coffee house concerts. "On Good Friday, I found out that I got an assistantship which pays full tuition at Indiana University in Bloomington. Once I finish that I might go on and get a doctorate, and maybe then go back and do some research in Chile."

But even if any trips aren't planned back to Chile in the immediate future, "I keep in touch with a lot of people I met," Foy said. "All those people have become so special to me. I worry about them and their personal struggles—many of which are resultant of the political struggles going on there mainly because of economics."



Catherine Foy

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New Alamo pamphlet makes charges against Catholic Church

A new anti-Catholic pamphlet, "The Pope's Secrets," published by the Tony and Susan Alamo Christian Foundation, claims that the Vatican controls the United Nations, White House, Congress, Supreme Court, Internal Revenue Service, FBI, law enforcement and most of network radio and television. It also claims that Jesuits carried out the assassinations of Abraham Lincoln and John F. Kennedy. The pam-

phlets appeared about two months after posters claiming the Vatican owns and controls much of the news media began showing up around the United States. Tony Alamo, pastor of the Arkansas-based foundation, has declined to say whether his organization was responsible for those posters, but he said that "I love what's on the posters."

Commission investigates apparitions

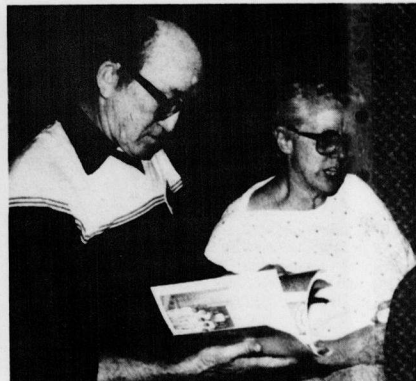
ROME (NC)—A commission of church experts and medical doctors has begun an inquiry into the reported Marian apparitions at Medjugorje, Yugoslavia, but results of their study may not be known for several months, a Franciscan priest from

the town said May 3. The commission was formed by Bishop Pavao Zanic of Mostar, whose diocese includes Medjugorje, said Franciscan Father Tomislav Vlasic. The visions were first reported in 1981 by six young people in Medjugorje.



75 years of history celebrated at Holy Rosary

On Wednesday, May 2, Holy Rosary parishioners celebrated a birthday party in the parish hall and on Saturday, May 5, an anniversary Mass followed by a dinner. In the upper left photo, parishioner Phil Greene gives the word to a number of youthful parishioners dressed in medieval costumes to start the entrance procession to the Mass; upper right, parishioners line up to receive their copy of James Divita's history of the parish; at right, Joe and Josephine Donahue look for their pictures; lower right, the entrance procession begins; center bottom, Mike Timpe, parish council president, pauses at the party; lower left, artefacts from the parish's history are carried in the offertory procession. (Photos by Father Tom Widner)



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Faith Today

A place at the table

By Joe Michael Feist
NC News Service

Christmas Day usually dawns bright and sunny in West Texas. At least that's how I remember it. And I remember well the annual rituals of that day.

After sleeping a little later than usual — midnight Mass being at midnight and all — the whole family would pile into the car for the short drive across the Colorado River to my grandparents' house. There, cousins, aunts, uncles — people of all shapes and sizes — would eat, talk, eat, compare gifts and eat. The menu never varied: turkey and dressing, sausage and my grandmother's poppy-seed kolaches, the sweet Czech pastries that make the dinner complete.

That tradition still continues, so much so that neither I nor my children have ever done anything else on Christmas Day.

Such customs endure, I think, because they are in a sense "institutionalized."

Though we might not always think of it this way, the family is a type of institution. So is the church.

□ □ □

There are many similarities between the church and the family in this regard, not the least of which is the high esteem they reserve for history and tradition.

A pride in family accomplishments is never more evident than at reunions. It is a time for older generations to marvel at how advanced and skilled the youngsters are. It is a time for children to be exposed to "how it used to be" and "when I was a child" stories.

I find a certain comfort in the customs of my family. Only from vibrant people, I like to think, could such traditions spring. And only by knowing and appreciating our past can we know how far we've come and how far we can go.

The church, too, takes great care in tracing its origins. Much attention is paid to tradition, which is told and retold as a rich and treasured chronicle.

And there are other similarities between the family and the church. One is the sense of identity inherent in each. Who the church's people are and what the church is can readily be identified. Much like a family, too, the church's members fulfill differing roles.

During our family gatherings, we identify ourselves in terms of a common name and a common heritage. Around my grandparents' table on Christmas Day are family members, or perhaps someone about to join the family through marriage.

And while we share a sense of belonging in this family, we all have different roles. My grandfather always sits in a place of honor. My grandmother always is the last to sit down. Older children help take care of the babies.

All institutions must cope with change, new needs and new situations. In its infancy, the church had to develop a system of government, plan liturgical celebrations, clarify teachings. Vatican Council II is proof that a similar process of coping continues today.

It is the same with a family. At our Christmas dinners, the children of 30 years ago have taken on new roles as adults. Grandchildren have given way to great-grandchildren. Some members have died.

A certain tension in an institution is not at all unusual, either. This does not mean fighting or hostility. It does mean the normal strains of growth and interaction.

Families are constantly searching for a proper balance between the needs of individual

members and the whole unit. Always the goal is to promote everyone's growth. And so it is with the church.

There is one further element abundantly clear in the institution of the family: an ever-present spirit. That hard-to-define spirit draws together individuals who

The family and the church have much in common as institutions, writes Joe Michael Feist. Both take pride in tradition. Both provide members with a sense of belonging. And both are guided by an ever-present spirit.

remember, who listen and who belong.

And a Spirit, to be sure, is alive within the church drawing people together around a special family table.

(Feist is associate editor of *Faith Today*.)



Structures for facing the future

By Katharine Bird
NC News Service

Today the calendar is taken for granted. It's such a familiar institution we don't need to think about how to organize the days and months of the year.

Centuries ago it was a different story, as historian Daniel Boorstin points out in "The Discoverers" (Random House). The author is the librarian of Congress.

Initially, Boorstin writes, the moon became "the first universal measurer of time." The Roman historian Tacitus reported 2,000 years ago that the Germanic tribes timed their meetings to coincide with the new moon.

"But what hunters and farmers most needed was a calendar of the seasons," Boorstin observes. "A way to predict the coming of rain or snow, of heat and cold" so they could plan the year's events.

People struggled mightily over a long period of time to put together an accurate calendar, Boorstin indicates.

The Babylonians tied their calendars to the observable phases of the moon. About 432 B.C., they developed a lunar calendar based on a 19-year cycle: Seven years of 13 months and 12 months in the other 12 years.

But a lunar cycle was an "attractive dead end" for humans, Boorstin says. It was too complicated.

Boorstin explains that the Egyptians originated their solar calendar around 3200 B.C., organizing the year around 12 months of 30 days plus five days at year's end.

The Egyptian calendar, following the earth's movement around the sun, worked so well, Boorstin adds, that people relied on it for centuries.

A system for measuring time is an institution developed over the centuries. I think that the road institutions travel is a tortuous one. It is not easy to develop workable structures to simplify our existence.

I asked some people for their views on institutions. For Richard Conklin, institutions "last longer than individuals." They provide a ready way to pass things on from generation to generation. Conklin is director of public information at the University of Notre Dame.

Having institutions in place means "we're not constantly inventing the wheel," said Greer Gordon, assistant director for adult religious education and marriage preparation in the Archdiocese of Washington, D.C.

Ms. Gordon said the church institution helps people to "focus on human need. It allows us to work toward a vision."

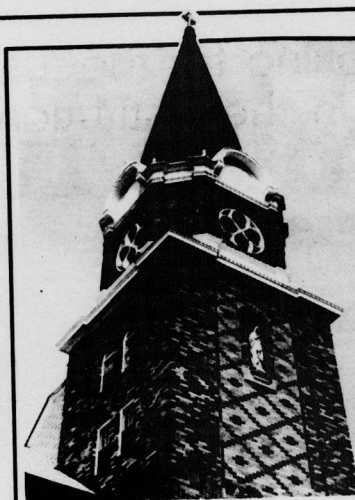
And she credits the institution with helping to keep her responsibilities sharply focused. "Without the structure to guide me," she said, it would be easy to duplicate the tasks of other archdiocesan offices.

Conklin told how he came away from a two-year stint as head of the Fort Wayne-South Bend diocesan pastoral council with a "better sense" of the diocese's role in helping parishes "be vibrant communities."

This was brought home to him, the administrator said, as the institution began to adjust to the new lay leadership emerging in the diocese as "fewer and fewer priests" are available for non-sacramental duties. Conklin said diocesan authorities made it "their job" to establish educational programs to train and enrich parish lay leaders.

In that case, Conklin said, the diocesan institution had the facilities to do something that the individual parishes would have been hard pressed to accomplish.

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



Here's the church...

Here's the steeple...

Open the doors... see all the people



Organization and community: Not an e

By Father John Castelot
NC News Service

God once drew a motley crew of refugees to himself and formed them into a community. As the Old Testament account tells us, it was at Mt. Sinai that these refugees became a people peculiarly God's own.

It was then that Moses took blood "and sprinkled it on the people, saying, 'This is the blood of the covenant which the Lord has made with you in accordance with all these words of his'" (Exodus 24:8).

The people entered into an intimate relationship with God and with each other.

They became a community. And at the Last Supper Jesus would take a cup and say: "This is my blood, the blood of the covenant, to be poured out on behalf of many" (Mark 14:23-24).

The early Christians considered the Eucharist a sacrificial meal that formed a people, a com-

munity.

This kind of thinking is basic to the church: It is a community of people called to live in loving union with God and with each other.

For St. Paul, the notion of community was very important. When the Christians in the Greek city of Corinth were splitting into groups on the basis of personal allegiance, he was devastated. Paul cried out: "Has Christ, then, been divided into parts?" (I Corinthians 1:13).

And, according to the structure of the Greek sentence, we should respond by answering, "Yes! By your factions and disputes you effectively have divided Christ."

Paul would identify the community with Christ — a Christ continuing in time and space. "The body is one and has many members, but all the members, many though they are, are one body; and so it is with Christ" (I Corinthians 12:12).

Once again the Eucharist is

seen as the sign of unity among Christians. "Is not the cup of blessing we bless a sharing in the blood of Christ? And is not the bread we break a sharing in the body of Christ? Because the loaf is one we, many though we are, are one body, for we partake of the one loaf" (I Corinthians 10:16-17).

In fact, when Paul reproved the Corinthian people because they abused the eucharistic meal, it was because they were turning it into an occasion for disunity. They were eating and drinking "without recognizing the body," the community (I Corinthians 11:29). By their callous disregard of each other they were profaning Christ's body.

Of course, the evangelists and Paul were only reflecting the mind of Jesus. He founded a community. Of course, a community without leadership, without a visible principle of unity, can soon dissolve into chaos. So Jesus provided for leadership

Looking for the 'us' in the institution

By Father Robert Sherry
NC News Service

According to a popular image, the church in the first century after Christ lived in a golden age. The people of God lived in a land flowing with milk and honey, surviving on only peaches and cream.

With that image in the background, it is rumored that:

—If Jesus returned to earth today, he would not recognize the 20th century institutional church.

—Jesus would reserve a special woe for diocesan office buildings, a code of 1,752 canon laws, fund drives, and certain other organizational activities.

What would Jesus do with such an organization? Would he hire a consultant and conduct priority studies? Would he just start over?

What's a Messiah to do?

Somebody once said: They govern best who govern least. But someone else said: They govern best who govern best.

When two people first fall in love, they glow just by looking at each other. Later, some routine sets in. With children running about, the parents enact house rules. Structures are set in place to retain some semblance of order and harmony.

As the children mature, they assume personal responsibility, laws are relaxed and life returns to a more leisurely pace.

I do not mean to imply that the church is a parent-figure. Instead, I am suggesting that, like the family, the church experiences different needs at different times. At particular times, institutional elements have been stressed more strongly than the understanding of the church as a family or community.

And the church has adapted. Even the favored images used to describe the church have changed: The sheep and the shepherd; the Mystical Body; the society of baptized believers; a hierarchical society. Today the phrase heard most often is "people of God."

During periods of transition, certain features of the institution may be stressed heavily. During the Reformation many thought the prudent position for the church to take was a defensive one with regard to the institution.

But as an old saying goes, when you are waist deep in alligators, it's easy to forget your job was to drain the swamp. Similarly, at times when stress is placed on the church's external institutional features, it is easy to forget that the church is a communion of people blessed by faith and grace.

Still, the institutional sense of self-identity tends to be applauded when we want to tell who we are and what our mission is.

Because God's work is truly our own, the church may not have acted responsibly these 2,000 years without some form of institution, laws and clerics.

The institution is not just "them." The institution is all of us; we are the church; we are the people of God.

The question that confronts Christians today, both as community and as institution, is this: How can the best of both elements be preserved in our age without losing our heritage on the one hand or over-regulating ourselves on the other?

As we mature as a family, grow in personal responsibilities and establish trusting relationships we will, as people, fall short of perfection.

But because I believe we are guided by the Holy Spirit, I also believe we gradually discover ways of expressing our faith well in our times. So help us God.

(Father Sherry is director of the U.S. bishops' Committee on Priestly Formation.)

FOOD ...

...for thought

Time. Space.

Ponder the roles played in your life by time and space.

Whenever two or three people gather together — and especially if they make plans to gather again in the future — time-and-space realities begin to pervade the scene.

—Friends can't even make plans to see a film together without establishing a time to see it and a place to meet.

—Families can be counted on to establish special times and places at home for meals, for homework, for bedtime, for leisure activities.

—Similarly, at work, plans and programs are significantly influenced by time-and-space realities.

Time-and-space considerations tend to exert their influence in relationships that last — that endure — among people.

It seems that whenever two or three or more people plan for an ongoing activity that involves them all, some structures — however simple — begin to emerge among them. Their ongoing activity becomes structured along lines of the roles each person fulfills, the goals sought, the needs that exist.

—All this is related partly to

the fact that their activity involves them all. It is not an individual or private activity (though it might be interesting to think about how individuals tend to structure their own private activities).

—All this is related also to the fact that this is the world of time and space: the visible world.

A church that was not earthly — not incarnate — might not need structures. But such a church would not be the church of Christians.

In the first place, the Lord in whom Christians profess faith is an incarnate Lord. He was familiar in a firsthand way with the realities of time and space.

In the second place, the people who followed Jesus quickly began to view themselves as a community. Theirs wasn't a private faith, totally individual. They shared it, and felt their life as followers of Jesus was an interdependent life.

While it is not surprising that people pose questions from time to time about the structures in their church, would it be surprising if there were no structures in a visible, incarnate church that takes its community life seriously?

...for discussion

SECOND HELPINGS

"Christian Families in the Real World: Reflections on a Spirituality for the Domestic Church," by Mitch and Kathy Finley. The authors indicate that referring to the family as the "domestic church" points toward an important reality. The Finleys note that "the first form of Christian community in which the person participates is the community of his or her family." The authors call the family "the most basic religious community." The book begins with this thought: "It is not possible to be Christian apart from a community of faith." Even the rare individuals who receive a special call to be hermits remain part of "a human and ecclesial community." (The Thomas More Press, 225 W. Huron, Chicago, Ill. 60610. 1984. \$9.95.)

ither/or

in the person of Peter.

To judge from the letters of Paul, the structures of the early Christian communities were relatively simple. In the course of time, however, Christian communities grew in size and practical problems of administration increased. More complex and controlled structures evolved.

In the worldwide church of today, organization is essential. But this should not face us with a choice: organization or community. The two can co-exist comfortably, as long as we remember what enlivens the organization:

The church is a community of Christ's disciples, bound together by a common faith and love.

Without these, the necessary structures become a hollow shell. The New Testament brings this point home loud and clear.

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

1. Community and institution: two aspects of the church. How are these two aspects of the church related in your life?

2. What are some of the institutions and communities that are part of your life?

3. Do you think it is possible to have a vibrant, enduring community that is not also, in some sense, an institution?

4. What is one way that the institution of the family is like the church, as Joe Michael Feist sees it?

5. Why does Father John Castelot think that the community dimension of church life is so basic?

6. In her article, Katharine Bird says that developing institutions can be a painful and difficult task. Why do you think this is so?

CHILDREN'S STORY HOUR

Bringing in the sheep

By Janaan Manternach
NC News Service

Ezra sat in the shade of a twisted tree. He was tired.

For four hours Ezra had been leading his small flock of sheep over the hot, rocky hills. It was so good to sit down in a shady spot near the walls of the great city of Jerusalem.

Ezra watched his sheep lap up the cool well water. He sipped the refreshing water from his water bag.

"This has been a tough day," he thought to himself. "Nobody knows what it's like to be a shepherd!"

The tired shepherd thought of how he had spent an hour searching all over the hills for one of his sheep. It was a sheep that had wandered away from the flock.

Ezra's body tightened as he recalled the wild animal that attacked the flock a couple of hours later. He could still see and hear what happened as the animal growled and flashed its teeth.

"I could have been hurt," he thought. "Why do I take that kind of risk?"

"I guess I'm attached to my sheep," Ezra said to himself. "I like it when they look up at me when I call their names. They really know me."

"I know that I'm the only one that keeps them together as a flock. I protect them. I find them water and grass. I'd search all night for one that gets lost."

Just then Ezra noticed a group of people coming near. They were walking toward the Jerusalem gate.

The people stopped for a moment not far from him and his

flock. He was curious.

"I am the good shepherd," he heard one man say. "The good shepherd lays down his life for his sheep."

This was obviously a teacher, a rabbi. In fact, it was Jesus of Nazareth.

"What he says is true," Ezra said to himself. "I risked my life today for my sheep."

Jesus continued. Ezra was fascinated with Jesus' words. He knew Jesus was really talking about people, not sheep.

"My sheep know my voice," Jesus was telling the group. "I call them by name, and they follow me anywhere I go. They will not follow a stranger, because they recognize my voice."

Ezra smiled proudly. "I know exactly what Jesus means."

"I am the good shepherd,"

Jesus went on. "I know my sheep and my sheep know me. For these sheep I will give my life."

Ezra glanced over at his thirsty sheep. He counted each one and silently said the name of each.

"But I have other sheep," Jesus continued. "They do not belong to this sheepfold yet. I must lead them too. They shall hear my voice and follow me. Then there will be one flock, one shepherd."

Ezra wasn't sure what Jesus meant by that. But he liked the idea of everyone being united in peace like his sheep were.

Story Hour biblical quotes — this week from John 10:1-18 — are paraphrased.

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

Ezra spent a long day watching over his sheep. He was good at his work and enjoyed taking care of the flock. Then a crowd approached. "I am the good shepherd," Ezra heard a man say.



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HOW ABOUT YOU?

- ☐ Think of a pet that you love in a special way. How much would you do if your pet was in trouble?
- ☐ What do you think Jesus means when he says, "I am the good shepherd?"

Children's Reading Corner

"Stepka and the Magic Fire," by Dorothy Van Woerkom. This Russian legend tells a powerful story about Stepka, a very poor father with three small daughters. One Easter, out of the love he feels for his daughters, Stepka goes out to beg so they will have some joy on the feast day. But the neighbors rebuff him. Dizzy and cold, he is returning home when he notices a row of fires. Frightened at first, he decides to go where the fires are and ask for help again. He is welcomed by strangers and mysteriously given riches beyond his dreams and imagination. Stepka is like the good shepherd, who is willing to do anything for his family. It is a story in which the one who cares for others is cared for himself. (Cordia Publishers, 3558 S. Jefferson Ave., St. Louis, Mo. 63118. Hardback, \$3.95.)

Laity plays important part in Korean Catholicism

by Father Kenneth J. Doyle
An NC News background

SEOUL, South Korea (NC)—Barbara Kwon and her husband became Catholics when the decision meant risking one's life in 19th-century Korea.

During a persecution of Catholics, she provided room and board for French missionary priests. She also allowed her home to be used for Masses and catechetical classes. In 1839, she was arrested and tortured.

What caused her the greatest pain was to see her 16-year-old daughter tortured. On Sept. 3, 1839, at the age of 46, Barbara Kwon was beheaded.

In 1866, officials persecuting church members discovered a large number of books on Catholic doctrine which had been printed in Korea. An investigation led to the arrest of a printer, Jean-Baptiste Tjyen. Within a short time he was sentenced to be executed.

The executioner, who knew him well, asked Tjyen: "How shall I kill you?"

Tjyen replied: "It is not important. You obey the king and I obey God."

Tjyen was decapitated.

Protasius Chong worked in a factory, weaving ropes out of straw. At the age of 30, he heard about Catholicism and was baptized. Catholics in rural areas used to stay in Chong's home in Seoul when they came to receive the sacraments. After his arrest in 1839 Chong declared, after several days of beatings and interrogation, that he would renounce his faith. He was released from prison and sent home.

BUT REMORSE set in and Chong went back to the judge and told him that he wanted to retract his renunciation. He was imprisoned, laid flat on his stomach and beaten 25 times on his back with a cudgel. A few hours later he died at the age of 41.

These are the stories of three of the 103 martyrs canonized May 6 by Pope John Paul II in Seoul. Ninety-two of the martyrs were lay people, 47 women and 45 men. The large number of laity comes as no surprise in a country where Catholicism was introduced by lay people and where today the laity feels the duty to be involved in the church's work.

Yi Byok is considered the father of Catholicism in Korea. A well-regarded scholar, grounded in Confucianism, he learned of Catholicism in 1779 through the writings of Jesuit Father Matteo Ricci, in books brought from China by his great-grandfather.

At a seminar on philosophical thought taking place in the mountains 15 miles from Seoul, Yi convinced the participants of the truth of Catholicism.

Catholic teaching took root with that small community, which met every seventh day for five years, passing the day in fasting, prayer, meditation, discussion and study.

WHEN ONE of its members, Yi Seung Hoon, had the opportunity to go to Peking as part of a diplomatic mission with his father, Yi Byok urged him to be baptized while he was there.

Yi told him that without Catholicism, "we cannot know the origin and the purpose of the world, the union of soul and body, the problem of good and evil, the incarnation of Christ to atone for sins, nor eternal reward and punishment."

Yi Seung Hoon was baptized in China, and he returned to Korea in 1784 to baptize his friends. He also carried with him catechisms, scriptural commentaries, prayer books, lives of saints, rosaries and statues.

For more than a century, the church grew in Korea through the work of the laity alone. In the early days the community commissioned 10 of its members to administer the sacraments of the Eucharist, penance and confirmation. The system was immediately suspended, however, when the community learned of its illicit nature.

When the first priest arrived in Korea in 1795—he was a missionary from China—he found 4,000 Catholics. For many of them, their religious decision had meant social ostracism, because religious traditionalists scorned a doctrine which prohibited ancestor worship, allowed men and women to sit in the same room and removed the distinction between commoners and the nobility.

THE HISTORY of lay involvement is a cornerstone of the contemporary Catholic Church in South Korea.

"A Catholic in Korea pretty much takes it for granted he should be doing something in addition to believing," said Maryknoll Father Gerald Farrell, a 58-year-old medical doctor from Brooklyn who arrived 27 years ago.

He said in a May 4 interview that the Legion of Mary had "far extended" his own capabilities in parish work, with dozens of members devoting at least two hours a week to evangelical activities such as visiting the homes of non-Catholics and inviting them to learn about the church.



CONFIRMATION—Pope John Paul II performs the traditional "laying on of hands" during a confirmation ceremony May 4 at Mudung Stadium in Kwangju, South Korea. The pope baptized and confirmed 72 adults, symbolizing the 72 disciples commissioned by Christ to preach the Gospel. (NC photo by UPI)

Father Farrell said that nearly every lay movement in South Korea has taken a firm hold.

Clemens Kim, a 44-year-old professor of electronics at Seoul's Jesuit-run Sogang University, is a member of a presenting team for Marriage Encounter, teaches religion in his parish's youth program and is on the bishops' Justice and Peace Commission. He considers his apostolic work something normal.

"It's simply a part of a Catholic's responsibility to be involved," Kim said. "The church does not exist only to teach prayer. We have to interact with people in society. We have to show that the church is concerned about people."

Lay zeal has paid huge dividends in conversions to the church. South Korea is one of Catholicism's fastest-growing countries, with the number of Catholics increasing nearly 10 percent annually. Many converts result directly from the evangelizing efforts of lay Catholics.

Catholics currently number 1.4 million in a total population of 39 million.

The South Korean's religious perspective extends even beyond the nation's current border, the 38th parallel which separates it from North Korea where

religion has been suppressed for almost 40 years.

"At Mass, lay people often pray spontaneously for the freedom to evangelize in North Korea," said Father Farrell. "Many of them have relatives there, and they long for these people to be able to practice their faith freely and to spread it."

Religious sociologists have tried to decipher the church's rapid rise in South Korea. Two reasons prevail:

—Since the nation is unstable, considering itself constantly under threat of invasion by North Korea, people have turned to religion in search of security.

—Catholicism in Korea is uniquely "home-grown," avoiding criticisms that it is an imposition of Western colonialism.

Father Farrell adds other explanations. "After the Korean War ended in 1953, Catholic Relief Services helped a lot of people here who were really down and out, giving them food and clothing, and this inclined people to investigate the Catholic faith," he said.

"The 103 martyrs whom the pope is canonizing are just a drop in the bucket. Korea has had 10,000 Catholic martyrs, all in the last two centuries," he added.

"How many people do you suppose are descendants of those martyrs?" he asked.

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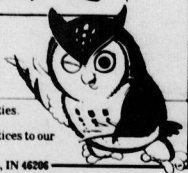


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The Active List



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 1410, Indianapolis, IN 46206

May 11-12

A Mother/Daughter Mini-Retreat on the theme "Just You and Me" will be conducted by Fr. Joseph Schaefer and Carol Jenks at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

May 12

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

A Mother-Daughter Day of Recollection will be held at Mount St. Francis Retreat Center for young women age 13 and over and their mothers. Family rate \$20. Call 812-923-8817 for information.

A Workshop on Leading Small Groups will be conducted by the staff of the Beech Grove Benedictine Center. Fee \$10. Call 788-7581 for information.

Separated, Divorced and Remarried Catholics will hold an adult social activity on the "First Day of Qualifications." Meet at the Catholic Center parking lot at 8:30 a.m. Bring picnic lunch and drinks; coffee and donuts provided. Call 357-6495 for information.

The Catholic Widowed Organization (CWO) plans a picnic at the Indianapolis Star/News Fourth Estate park

from 3:30 to 8:30 p.m. BYOB and steak knives to share. Cost \$6. Reservation deadline May 8. Mail check payable to Archdiocese of Indianapolis to: Family Life Office, Catholic Center, P.O. Box 1410, Indianapolis, IN 46206. Call 236-1596 for driving directions.

St. Thomas Aquinas Singles will spend the day at the Speedway track. Call Tim 299-3445 for details.

The Knights of Columbus of St. Vincent de Paul Parish, 1711 S. "I" St., Bedford, will hold a Dance in the K of C Hall at 9 p.m. \$7 per couple. Music by parishioner Larry Burns and "The City Limits" band.

May 13

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

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

The concluding free concert sponsored by Cathedral Arts in the Archdiocesan Sesquicentennial Music Series and featuring a tribute to mothers, will be held at 4 p.m. in SS. Peter and Paul Cathedral, 1347 N. Meridian St.

The Annual Mother's Day Breakfast sponsored by the Men's Club of Our Lady of

Lourdes Parish will be held after 8:30 Mass.

May 14

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

Northside Separated, Divorced and Remarried Catholics will meet at St. Thomas Aquinas Parish Center, 46th and Illinois Sts. Topic: "Building Relationships Now." Call Barbara Holmes 357-6495 for information.

May 15

St. Barnabas Adult Catechetical Team will sponsor another free session of Clayton C. Barbeau's film series "Creating Family" in the Parish Hall, 8300 Rahke Rd., at 7:30 p.m.

May 16

The Catholic Widowed Organization (CWO) regular meeting will be held at 7:30 p.m.

in the Catholic Center, 1400 N. Meridian St. Speaker John Macri will discuss Numerology.

The Ladies Guild of Magr. Sheridan K. of C Council #6138, 421 N. Emerson, Greenwood, will sponsor a Card Party at 7:30 p.m. Admission \$3.

The Women's Growth Group sponsored by Catholic Social Services will meet from 12 noon to 2 p.m. in Room 118 of the Catholic Center, 1400 N. Meridian St. Call 236-1500 for information.

The Monthly Cemetery Mass for May, celebrated by Fr. Joseph Rautenberg of Our Lady of the Greenwood Parish, will be held at 2 p.m. in St. Joseph Chapel.

Mount St. Francis Retreat Center will hold a Ladies' Day on the theme "Mary, Mother" from 9 a.m. to 3 p.m. \$8 fee includes lunch. Call 812-923-8817 for information.

May 17

The Support Group at Kordes Enrichment Center, Ferdinand, will meet from 7 to 8:30 p.m. Spirituality of the Beatitudes will be held from 7 to 9:30 p.m. Call 812-367-2777 for information.

St. Thomas Aquinas Singles will meet for Happy Hour at 5:30 p.m. in Tom Foolery's, downtown. Call Angie 243-7496 for information.

The Ave Maria Guild of St. Paul Hermitage will sponsor a Dessert Card Party at 12:30 p.m. in the Beech Grove Benedictine Center auditorium.



"MAYBE YOU SHOULD EASE UP ON THOSE PRAYERS TO ST. FRANCIS."

May 18-20

A Scripture Workshop on The Book of Revelation will be conducted by St. Joseph Sister Elizabeth Reis at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

An Engaged Encounter weekend will be held at Scottsburg. Contact Ken and Carolyn Gardner, R.R. 3, Box 291, Clinton, IN 47842, 317-832-7023 for information.

May 19

A Day of Recollection will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

St. Vincent de Paul Charismatics will conclude their Life in the Spirit Seminar series, "Hungry for God," at 7:30 p.m. in the school hall, 1711 S. "I" St., Bedford.

May 19-20

A two-day retreat on the theme "Developing Capable Christians," concerning the growth and development process in spirituality, will be held at Mount St. Francis Retreat Center from 9 a.m. Sat. to 5 p.m. Sun. Fee \$35. Call 812-923-8817 for information.

(Continued on next page)

INFORMATION WANTED

1934 Class Cathedral H.S. Reunion Committee would appreciate information to locate the following Alumni:

Harry D. Albright	Richard James	Harold McGlinchy
John Bainbury	Goodlett	Robert A. Miller
Culbertson	Cletus L. Hayes	Robert G. Post
William E. Davey	Robert Francis	Louis B. Schubert
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May 16 — Ladies Day: Mary, Mother

9:00 AM to 3:00 PM — \$8.00 (Includes Lunch)

May 19-20 — Developing Capable Christians

The growth & developmental process in spirituality.
Saturday, 9:00 AM until Sunday, 5:00 PM — \$35.00

May 25-27 — Serenity Retreat

For men and women in the Chemical Addiction Program.

June 8-10 — Weekend of Biblical Spirituality

With Fr. Don, whose popular Lenten course on St. Paul attracted many people. Register Early.

June 16 — Men's Day of Recollection

On labor and leisure for men of all ages. An excellent preparation for Fathers' Day.
9:00 AM to 3:00 PM — \$8.00 (Includes Lunch)

June 22-24 — Women's Summer Weekend Retreat

A very good time to get away and be with the Lord.

Companions honored

The Senior Companion Program annual recognition banquet will be held May 18 at noon in the Catholic Center, 1400 North Meridian St., Indianapolis.

The luncheon will honor those who have served the community during the past year through the program. The Senior Companion Program is one of the special

projects of Catholic Charities in the archdiocese.

Senior companions are low-income men and women age 60 and older who volunteer their time to visit elderly persons.

Archbishop Edward T. O'Meara has been invited to attend, as have representatives of the state office of ACTION, which funds the program.

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Pope carries his plea for peace (from 3)

Protestant leaders and praised the translation of a common Bible into Korean.

"May all of us realize," said the pope, "that the credibility of Christ's mission depends on the unity of his disciples."

From there, the pope went to the opening session of the National Pastoral Congress of South Korean Catholics and told the 900 clerical and lay delegates that their Korean ancestors had found their faith through China.

"Yet, while remaining completely true to their own identity, nevertheless they were able to be perfectly united to the universal church," said the pope in alluding to current difficulties for the church in China.

"Thus they set a living example of the fact that genuine identity and true

Catholicity, far from being mutually exclusive, require each other," he said.

The Chinese government broke relations with the Vatican after the 1949 communist revolution and established a national church for Catholics without Vatican ties. The Chinese government prohibits foreign control over religion, calling it colonialism.

Pope John Paul left Korea on the morning of May 7 with another plea for reunification.

"I remember with profound regret, sympathy and sorrow those of your parents and children, brothers and sisters, friends and relatives in the North who could not share the joy of your celebrations," he said in an airport departure speech.

The pope arrived in South Korea after

stopping in Fairbanks, Alaska, May 2, for a short visit with Reagan, who had been visiting China.

Both men pledged to work for world peace and human rights.

"If men and women hope to transform society, they must begin by changing their own hearts," the pope said in an airport speech. "Only with a new heart can one discover—rediscover—clearsightedness and impartiality with freedom of spirit, the sense of justice with respect to the rights of man, the sense of equity with global

solidarity between the rich and the poor, mutual trust and fraternal love."

Reagan praised the pope's "quest for human rights and world peace" and called him "a minister of peace and love."

After the airport greetings the two men met in private for about 30 minutes. Afterward, White House spokesman Larry Speakes said the pope and Reagan pledged to study the possibility of joint action to promote peace and world economic development.

Magazine, cartoon and play hit by bishop, editors

A magazine parody of Holy Week, an editorial cartoon in a Cleveland newspaper, and the opening of a satirical play in South Carolina have been criticized by a bishop and two Catholic newspapers. Bishop Anthony J. Bevilacqua of Pittsburgh condemned the May issue of Hustler magazine for its 23-page pictorial of nude women parodying Holy Week. The bishop termed the display "pornographic blight which has entered our community during this holy season." The Catholic Universe Bulletin, newspaper of the Cleveland

Diocese, asked the daily Cleveland Plain Dealer to publicly apologize after the Plain Dealer printed an editorial cartoon which tied the symbol of Christ's cross to the financial recovery of the Chrysler Corp. And in South Carolina, the Catholic Banner, newspaper of the Charleston Diocese expressed concern about a Columbia, S.C., production of the play, "Sister Mary Ignatius Explains It All For You." The paper called the play a "vile diatribe against all things Catholic."

The Active List

May 20

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. at St. Joan of Arc Church, 42nd and Central Ave.

The Women's Club of St. Patrick Church, 936 Prospect St., will sponsor a Card Party in the parish hall at 2 p.m. Admission \$1.

Socials

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., 9 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speed-

way, 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.

Starlight festival is set

STARLIGHT—The Run for the Berries, a four-mile race, will highlight the Starlight Strawberry Festival at St. John's parish on May 26 and 27.

The race will begin at 8 a.m. on May 27 and will be followed by a 400-meter Family Fun Run. Entry fee for the Run for the Berries is \$6 before May 18, or \$9 after that date. Trophies will be awarded in nine age groups, and t-shirts will be given to all entrants. The Run for the Berries is sponsored by the Striders of Indiana University Southeast, New Albany. Jackie Hays of WHAS-TV, Louisville, will be master of ceremonies.

The Family Fun Run is

open to all ages, with no entry fee or registration.

The festival will also feature a strawberry contest on May 26, with prizes for the largest berry and the one brought from the farthest away. Entries must be submitted between 10 a.m. and 12:30 p.m. on May 26. The largest strawberry will be auctioned at 2 p.m., with proceeds going to help the handicapped.

Food and beverages, arts and crafts, games, square dancing, gospel singing and a kiddie land are also part of the festival.

For more information, call Daisy Book at 812-923-8387 or Father Richard Smith at 812-923-5785.



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A mother writes to the president on behalf of children

by Bridget Tynan Hodge

Dear Mr. President:

Eight healthy young Americans grace my breakfast table each morning. As I watch them grow, surely and steadily, from the frolics and fantasies of babyhood, through the magic and mischief of schooldays, I am acutely aware that their youth is indeed fast fleeting, and maturity is but a moment away.

While I have no inkling of the paths my children are destined to walk on the journey to Eternity, I do know that they will stand tall and proud before the Stars and Stripes of these United States, for they have, even in childhood, been instilled with a strong sense of loyalty to this one nation under God.

Under God. When your predecessor, Dwight D. Eisenhower, added that powerful phrase to the text of the Pledge of Allegiance in 1954, perhaps he acted with foresight of the desperate choices this government of the people would be called upon to make some 20 years in the future.

That we are today captive to concerns the dimensions of which our grandparents could not have begun to perceive is cause for us to stand still, on behalf of posterity, and examine the direction in which we are leading our youth.

Mr. Reagan, the smile with which I greet my children's emergence from sleep masks the ghosts of thoughts which have haunted the serenity of my own night-time. The bright, yellow Indiana sun which so gloriously gilds my morning does not serve to cast out the ominous shadows dancing across the horizons of my children's dreams. To say that I am disturbed by recent threatening events in the world and, more particularly, by the manner in which America has equipped herself to deal with the possible escalation of such circumstances, would certainly be an understatement.

SINCE I do not walk in your shoes, nor do I have access to the global information it is your elected privilege to hold, I am not entirely comfortable with my questioning of the position you have taken on nuclear armament. Yet I cannot erase from my heart the thought of those sleek, power-filled weapons poised to strike out mercilessly at the defenseless children of another nation.

My concerns rest not only with the dreadful devastation we now have the capability of delivering at the push of a button, but also with the effect our willingness to embrace such a potential will have on our youth's approach to ethical human responsibilities.

As a mother, I would be less than adequate if I did not strive to ensure that my children will grow up to be morally strong citizens of their world. I am, at this time, endeavoring to guide their inherent sense of moral obligation, not only toward the preservation of their own personal virtue, but also in the direction of developing and maintaining a moral conscience in regard to the welfare of their fellow men.

I would be foolish indeed if I labored under the misapprehension that parents solely are responsible for the shaping of their children. Relatives, friends, neighbors, religious and community leaders, government personnel—all of these people are influential to the choices my children will make in maturity. Each one of us, by the atmosphere we create and in which our children are developing, is constantly contributing to the finished product.

We must form these future adults with the care and delicacy with which we would build a house of cards, slowly and cautiously putting each piece into place, mindful that the stability of the eventual masterpiece depends upon each individual card. Ever conscious that the placement of a single card directly, irrevocably, affects the success or failure of the endeavor, I am, within my own capabilities, building as prudently as possible. I hope that you would be equally judicious with my house of cards, Mr. President.

THIS GREAT nation was founded on the principles of liberty and justice for all. To be truly an American one must embrace those principles wholeheartedly, applying them to the citizens of other nations just as freely as to one's countrymen. But I find your attitudes toward nuclear armament, in particular your readiness to ensure that the United States is equipped to be a contributing party to nuclear warfare, difficult to reconcile with my role as an instrument by which tomorrow's Americans are being formed.

The deliberate destruction of a non-involved human being, whether that action results from fear or threat, constitutes an immorality and negates the very essence of liberty and justice, neither of which may be fully experienced unless extended to all segments of the society of man.

You have, on more than one occasion, expounded on your

reasons for stockpiling nuclear weapons. On the surface, anxiety in regard to the possible consequences of not doing so would seem to provide a valid foundation for your actions. However, if one included the morality factor as an indispensable facet of the American culture, that validity then becomes doubtful.

Two questions come to mind. The first—because my neighbor's child is armed with a catapult, should I equip my son in a similar manner? I think not, for to furnish the means by which to commit an immoral act of violence against another person is to condone that violence, thus compromising all that I stand for as a parent.

The other question—since there is no glory, and certainly no honor, in victory over an unprepared adversary, would not our inability to retaliate prove a greater deterrent than our preparedness to fight on equal terms? To take that thought further, is it not possible that our present position could actually provide another party the temptation to instigate a confrontation, jeopardizing forever our children's birthright to peaceful coexistence with their neighbors?

Yes, perhaps it does require a higher degree of fortitude to discard one's armor in the cause of an intangible, but tomorrow is not yours, sir, nor is it mine. Tomorrow belongs to our children, to do as they will. Our only task is to keep it intact for them.

I can see the glory of America in the earnest eyes of my sons, and hear the heartbeat of a bright and beautiful tomorrow upon the lips of my daughters. I cannot ignore all of the potential for goodness I see around my breakfast table, Mr. Reagan. I pray that this, our generation, will bequeath them a legacy of those principles of human decency we dared to uphold and preserve.

And if it is to be that my children, or their children, would be sacrificed upon the altar of a nuclear strike, let it be solely on account of the independent action of an immoral leadership in another corner of the universe, an act not provoked by fear of this nation's potential to deliver similar horror. Let not the grief of the psychologically battered few who would survive such an abomination be compounded by the knowledge that their own land of the free also held a winning hand in this lethal game of chance.

Ralph Waldo Emerson left us these words: "You shall have joy or you shall have power, said the Lord; you shall not have both."

Joy or power. Mr. President, should you choose to temper your decision-making with a fervent commitment to ensuring that tomorrow's Americans will have the opportunity to prosper, physically and spiritually, within the ideals upon which their nation came into being, I do believe you could have both.

(Mrs. Hodge, a member of St. Andrew Parish, Indianapolis, is the mother of eight children.)



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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: Sherman-Garrison
RESPONDENT: Dannie Garrison
DESIGNATED DATE: May 24, 1984
PRESIDING JUDGE: Rev. C. Koster

CASE TITLE: Gehring-Hu
RESPONDENT: Jeanne C. Hu
DESIGNATED DATE: May 24, 1984
PRESIDING JUDGE: Rev. C. Koster

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
Eileen McMahon, ecclesiastical notary

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YOUTH CORNER

CYO names winners of Busald Awards

by Susan M. Micinski

CYO's Msgr. Busald Awards were presented on May 2. The 14th annual presentation followed a Mass of Thanksgiving celebrated by Archbishop Edward T. O'Meara and Fathers Gerald Kirkhoff and Fred A. Schmitt at St. Philip Neri Church.

The awards were named in honor of Msgr. Albert Busald, a former St. Philip Neri pastor, who was noted as a tireless missionary for youth. They are given to honor individuals who volunteer to work with youths. Each award recipient is presented with a plaque.

This year's winners included Daniel G. Allen, Our Lady of Mount Carmel, Carmel; Marc R. Ancelet, St. Catherine; Gene Ayers, St. Malachy, Brownsburg; John D. Bardson, St. Michael; Robert W. Bosson Jr., St. Simon; Peter N. Corsaro, St. Catherine; Terrance Deery, Our Lady of Lourdes; Edward J. Dominick, Our Lady of Mount Carmel, Carmel;

John P. Hall, St. Malachy, Brownsburg; James E. (Mo) Haralson, St. Luke; George K. Hedrick, Holy Spirit; Richard P. Hess, Holy Spirit; Frank W. Hogan, Our Lady of Lourdes and St. Barnabas; G. Edward Kaake, Our Lady of Mount Carmel, Carmel; R. Mark Kramer, St. Malachy, Brownsburg.

Others were Thomas E. Lenahan, Holy Spirit; Janet Linville, Holy Name, Beech Grove; Cathy Marsh, Christ the King; Melissa Mates, St. Matthew; David Maurer, St. Malachy, Brownsburg; Stephen D. McGrew, St. Barnabas; Frank X. Moosbrugger, St. Matthew; John W. Mullin, St. Catherine; Edward Neu, St. Barnabas; Bernard F. O'Brien, St. Lawrence; Berton W. O'Bryan, St. Matthew; Thomas M. Okerson, St. Philip Neri; and Diana R. Parham, Holy Angels.

Also, Ronald L. Rennie, Holy Spirit; Nancy Roberts, Holy Name, Beech Grove; Robert L. Roberts, St. Michael; Paula Rossman, St. Barnabas; David J. Ruhmkorff, St. Simon; John A. Schaefer, St. Barnabas; Janet Schnieders, Immaculate Heart; Major Schnieders, Immaculate Heart; Judy Shackelford, Our Lady of Lourdes; Michael L. Sifferlin, Holy Spirit; Kevin J. Sullivan, St.

Simon; and Thomas P. Wagner, St. Michael.

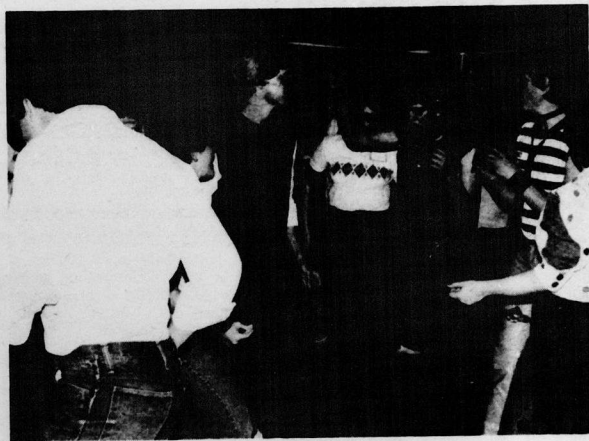
Brian Short of Holy Name parish, Beech Grove, received the Mel Olvey Citation, an award presented by Little Flower Church in memory of a youth worker at the parish.

A reception immediately followed the Mass in the parish hall.

The interparochial band, with members from Chatard, Ritter, Roncalli and Secina high schools, performed Saturday at the Mayor's 500 Breakfast held at the Hoosier Dome. The group also recently presented a concert at Clowes Hall at Butler University.

The New Albany Deany CYO will hold an introductory meeting for "Being a Youth Leader in the New Albany Deany" on May 27 at 5 p.m. at Mount St. Francis, followed by a Youth Mass at 7 p.m.

A Dance-a-thon will begin at 2 p.m. on June 1 at Holy Family, and end at 2 a.m. on June 2. From 8 to 11:30 p.m. a special dance will be held for graduating eighth graders and seniors. After the Dance-a-thon is over, participants will spend the rest of the morning sleeping at Holy Family, and then have breakfast together. Proceeds (See YOUTH on page 21)



YOUTH CELEBRATION—A group from St. Gabriel parish, Connorsville, dressed appropriately for a dance which was part of a youth celebration for the Connorsville Deany. The celebration was held Sunday at St. Mary's School, Rushville. In photo at right, Hunter Barnes (left) and Dave Crocker perform in one of several plays presented by the Covenant Players during a liturgy which opened the celebration. See related story on page 21. (Photos by Jim Jachimiak)



Teachers are not always fair

by Tom Lennon

Question: Why do teachers treat some kids better than others? I thought they were supposed to be fair.

Answer: When a teacher actually does treat one student better than others it is usually because the teacher for some reason likes that student better than others.

This obviously is unfair and wrong. But teachers, like all the rest of us, are imperfect. Sometimes they even favorites without even realizing they are doing so.

You will find, if you have not already done so, that many people in positions of authority treat some persons better than others.

Parents, coaches, priests, policemen, judges, scoutmasters, bosses, mayors and the president of the United States can all, at one time or another, be unfair.

The basic reason is that sin has to some extent dimmed our inner vision. We do not always see clearly where our emotions are leading us. And so in subtle ways and for reasons that are not always logical, people in authority may at times treat one person better than another.

This is unjust. But so prevalent are all sorts of injustices in our world that President John F. Kennedy, back in the '60s, remarked that "life is not fair."

These truths are not much comfort, however, when you are the victim of a teacher's apparent unfairness. Is there anything you can do about such a situation?

Consider whether you might make an appointment to talk with your school counselor, or the teacher in question, or your principal, and in a calm atmosphere

discuss what you consider to be unfair.

You will find it helpful to write down beforehand very specific examples of favoritism and unfairness. At this time examine carefully whether you might be misinterpreting any of your teacher's actions.

It may happen that the teacher is completely unaware that he or she is treating one student better than others and may even be grateful that you brought the matter up.

But we have to consider another, gloomy possibility. The teacher may deny your accusation. You may get nowhere, and what appears to you to be unfair treatment may continue. What then?

Be aware that later in life you will very likely encounter other situations of injustice that you will be unable to change. A mean boss, for example, may make life miserable for you. Life is not fair and can be extremely cruel sometimes.

In such hard situations you can begin to understand better the man who was never unfair and who was treated more unfairly than any other human ever has been—Jesus.

It may be that in such difficult times you will come closer to Jesus than ever before because you will be enduring something of what he endured. Then in the midst of your pain, you can find new life and even perhaps a surprising joy.

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

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Celebration held for Connersville Deanery youth

by Jim Jachimlak

"Dramatic" is one word which might be used to describe a May 6 celebration for youth in the Connersville Deanery.

The four-hour gathering, in conjunction with the Easter season, was based on the theme "Let the Son Shine In." It was held at St. Mary's School in Rushville.

The drama was provided by Covenant Players, a repertory group based in Woodland Hills, Calif., during a Mass in the school gymnasium which opened the celebration.

Members of the group chose short plays to coincide with the readings of the day and the theme of the celebration. Each play became part of the Mass—a

call to worship, a homily, an offertory presentation and a benediction.

Covenant Players offers 1,300 plays on a variety of subjects. All of them were written by Charles M. Tanner, who founded the organization in 1963 and still directs it. Members have performed in 56 countries, using eight languages.

"We're flexible," ex-

plained Dave Crocker, a member of the Hoosier Unit of Covenant Players. He noted that working within a liturgy is of particular interest to the group.

In addition to Crocker, the Hoosier Unit includes Hunter Barnes, Kimberley Cordingley and Debbie McMullen. They perform in Indiana from January through June, and again in August and September. Other units are located throughout the country.

The group accepts either a free-will offering or a flat rate for its programs. Those funds, plus any additional donations, cover all travel and office expenses. A salary, starting at \$25 per week, is paid to each member when money is available.

"Our purpose is to turn the world upside-right for the

Lord," said Crocker. "That's a simple role but it's very complicated."

Those who are involved "have a desire to serve the Lord through drama," he said. Participants are asked to commit themselves to Covenant Players for at least a year, and must complete a summer training program in Woodland Hills.

In addition to drama, some members have recorded music, made radio and television programs, and made motion pictures. Some also offer workshops in drama and communications.

In this area, the Covenant Players are represented by Jean Smith, 227 W. Southern Ave., Indianapolis, IN 46225, 317-786-1353.

While the Covenant Players assisted with the

Rushville liturgy, members of the host parish organized the evening's activities—an open buffet, movies, games and cards, and a dance.

More than 200 youths attended, representing parishes in Brookville, Cambridge City, Connersville, Liberty, New Castle, Richmond and Rushville.

Providence Sister Patricia Melton, St. Mary's director of religious education, coordinated the events. Father William Cleary, pastor of St. Mary's and dean of the Connersville Deanery, was chief celebrant of the Mass. Father Gerald Renn, pastor of St. Gabriel parish in Connersville, and Father Steven Schafflein, associate pastor of St. Andrew parish in Richmond, concelebrated.

Youth corner (from 20)

will benefit Providence Retirement Home in its efforts to raise money to provide air conditioning.

The New Albany Deanery CYO is considering hosting a week-long camping trip for any parish in the deanery at Land Between the Lakes, on the Kentucky-Tennessee border, in early August. Interested parties should contact Jerry Finn. For more information about these or other events call 812-945-0354, or write to 707 W. Highway 131, Clarksville, IN 47130.

CYO will participate in a city-wide track meet at IU/PUI Stadium on May 20 and 23.

Applications are now being accepted for summer Counselor-in-Training (CIT) programs at Camp Rancho Framassa in Nashville. The program is open to boys and girls aged 15-17 who are considering becoming CYO camp counselors. One- and two-week sessions will be available.

Included in the program will be Red Cross certification in first aid and basic water safety, outdoor recreation, camping skills and counselor training. Each CIT will also participate in such areas as horseback riding, canoeing, handicrafts, nature hikes and sports with campers. In addition, the CIT will spend time working with

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ABC presents 'The Dollmaker'

by Henry Herz

NEW YORK (NC)—The story of a family from Appalachia trying to make good in a large northern city during World War II is told in "The Dollmaker," a dramatic presentation airing Sunday, 7-10 p.m. on ABC.

The drama is on a small scale, concerned most with the ordinary details of domestic life. It deals with the joys, disappointments and personal tragedy of a rural family living in a big city.

Holding the family together is the mother, a sensitive and loving woman who is also strong in character and determination. Playing the role of this rawboned farm woman is Jane Fonda.

Based on a 1954 novel by Harriette Arnow, the story is set in 1944 when an Appalachian sharecropper, a better mechanic than a farmer, gets drafted. Instead of reporting for military service, however, he goes to

Detroit, takes a job in a war plant and sends for his family to join him.

Although her spiritual roots are in the land and its rural community, his wife questions but dutifully follows her husband's wishes. Living in a complex of run-down company bungalows, she is not as impressed as he with such city conveniences as paved streets and indoor plumbing.

Although some of the kids adjust easily to their new environment, the eldest comes increasingly into conflict with his teacher and classmates. Most insecure of all is the youngest child who, instead of making new friends, plays with an imaginary one from the farm. Trying to get her to stop leads to a heartbreaking tragedy.

While his wife continues the frugal ways of her country upbringing, the man puts the family heavily into debt by buying things on time. When there is a strike at the plant, his union ac-

tivities get him in trouble and he has to go into hiding.

Left to make ends meet on her own, his wife starts selling simple dolls made from wood scraps but then realizes she can earn more from the wood carvings that are her pride and joy. A local dealer offers to sell them as folk art provided she can supply them in quantity. The only suitable wood available for the purpose is a large, unfinished Christ figure which means more to her than any of her other carvings.

Her willingness to sacrifice this in order to get the family out of its predicament may seem strange to the "me generation" and those who advocate the liberation of the individual. This picture is a celebration of a traditional American family whose values keep them together in spite of the difficulties along the way.

Directed by Daniel Petrie, the program is another achievement in his already

considerable list of film and TV credits. The drama is filled with the warmth of personal relationships between family and their friends.

Nuclear armaments is an issue that concerns everybody. There are some who challenge the thinking of the American public about this issue by joining in protest actions of the variety described in "Stopping History," a documentary airing May 18, 9-10 p.m. on PBS.

This program follows a group of protesters as they prepare for a non-violent demonstration at a nuclear weapons laboratory near San Francisco. In their meetings as a group and in individual interviews they discuss their reasons for joining this protest and why others need to join in further challenges to the government's nuclear arms policies.

Directed by Peter Adair, the dialogue is very personal and highly emotionally charged. These are committed people who feel very deeply about the issue and are willing to put their beliefs into actions that may result in being jailed for civil disobedience.

The result does not seem calculated to influence others who do not already share their conviction that demonstrations are the best strategy for stopping the arms race before it ends the human race. Not everyone will agree with the means chosen to achieve the end most desired.

The program is another approach in the variety of



TV FARE—Jane Fonda stars as a country woman whose life is her family and the land, until her husband's work forces a move to a cold industrial city in "The Dollmaker." The show airs May 13 on ABC and includes Nikki Creswell as her youngest daughter. (NC photo)

Students urged to seek peace

by Stephen Karlinschak

PITTSBURGH (NC)—"The alternative to peace isn't war but the total annihilation of the human race," Bishop Anthony J. Bevilacqua of Pittsburgh told 400 diocesan high school students.

At the Pittsburgh Teens for Peace Rally in April, the young people performed songs and skits, presented readings and original speeches and recited poems. The rally's theme was "Perhaps, we can achieve peace."

During a Mass after the rally, Bishop Bevilacqua told the students and their teachers about Pope Paul VI's 1965 address to the United Nations.

"It was the first time in history that a pope ever addressed a world body," the bishop said. "It was 1965, a year when Vietnam and the Middle East were making news. There was a danger of global war and the Holy

Father was invited to speak at the U.N."

The bishop echoed the pope's words to the U.N.: "Never again war; war never again." He told the teenagers that the successive popes have also taken up that call.

"If you want peace, you must love peace, a peace based on moral principles," he said. "You must work for peace."

While it is important to influence government leaders, Bishop Bevilacqua said, students might not be able to do so.

However, he told the young people that to get involved in peacemaking, they must begin with their own lives and examine their priorities.

Instead of seeking pleasure, he said, the students must ask what they can do for others. People must be at peace with themselves and with others. They must examine their

personal relationship with God, he said.

"There is a danger of impatience in working for peace," the bishop said. "You must work for it and remember that God is with you. He walks behind you and beside you. He shows through the Catholic Church that he encourages and supports you. You never walk alone."

"Never be a quitter, my young friends. Jesus Christ is the road to peace," Bishop Bevilacqua told them. "The church sends you on that road and I send you on that road. Together, you and I, let's travel the road to peace."

During the presentation of the Offertory gifts, the students brought forward pledge cards promising that they would do all they could to work for peace.

At the conclusion of the rally, they released balloons to represent their determination to bring peace and carry that message to different parts of the city.

Students help coach handicapped

CLEVELAND (NC)—On Saturdays at St. Joseph School for the Exceptional Child in Cleveland, the gym is filled with laughter and shouting as mentally retarded students play basketball, running down the court encouraged by their coaches.

A typical session of the atypical "special ed" program finds the youngsters dribbling basketballs and practicing their shooting and running skills with their volunteer-student coaches from Cleveland Central Catholic High School.

Now in its first full year, the program has had as much impact on the coaches as on the novice cagers from three Catholic schools.

The coaches "have been introduced into the service area, and I hope they take their experiences into life."

said Mark Weidus, the teacher and coach at Central who coordinates the weekend sports program.

About 40 would-be basketball players, ages 8 to 18, have been learning the basic skills from Weidus and his two-dozen volunteer coaches.

Weidus said he was extremely pleased with the students' response to coaching. After announcements were made in theology classes, he said, 75 students stepped forward to help.

He now has a coaching staff with "fantastic skills" and a real sense of concern for others, he said.

The youngsters gather for calisthenics and then are divided into groups according to their abilities. To the delight of everyone, the best

players conclude the session with a real game.

"We tell parents that one of our purposes is to have kids accept a little more discipline," said Weidus, an assistant football coach at Central. "And I don't think we've had anybody leave."

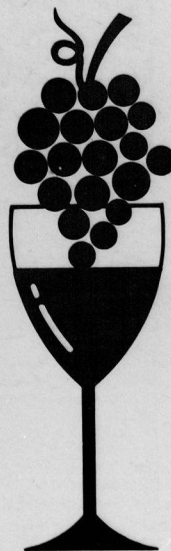
In fact, he said, the program receives a great deal of support from parents and the diocesan Apostolate for the Mentally Retarded.

The program benefits the coaches too.

"I like getting involved with other people," said Chris Malinak, a junior at Central. "And if I can help, then I'm more than happy to."

Eric Bryson, also a junior, said he is pleased when a player responds to instructions, noting that he likes to help youngsters "who don't have the advantages I do."

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viewing with ARNOLD

Not just a dance film

by James W. Arnold

At heart "Footloose" may be just another teenage rock film. The basic plot goes back to Frankie and Annette, and maybe even to Mickey and Judy movies, since it's about the kids getting to put on their senior prom to that wild new music over objections of the local fudduddies. But en route it plows bravely through some very Heavy Ideas.

Dean Pitchford's script is about a cool city kid from Chicago (Kevin Bacon from "Diner") who by some quirk of bad luck is transferred with his mother and stepfamily to a small town in Utah where dancing is banned and even the playing of rock music raises eyebrows.

The reason is not the logical one—a traditional, isolated, religiously conservative community protecting itself from the tide of contemporary glitz culture. Rather, the area is dominated by one forceful and fairly sympathetic preacher (sensitive John Lithgow), who for five years has convinced the adults to save their kids from "obscene rock 'n roll and its gospel of easy sexuality..."

Feisty newcomer Bacon is

determined to change all this, and so classic battle lines are apparently drawn between tradition and change, between the Calvinist fortress of old-time religion and the youthful appeal of loud, hedonistic, fun music that encourages sexy moves.

THE setup may sound silly and far-fetched, but it is a symbolic confrontation. The real-life one has occurred over and over in American

homes at least since the arrival of radio, ragtime and jazz. Somebody says "Turn it down," "Turn it off," or "Not in my house," and somebody else pleads for "my own kind of music."

You don't have to be a movie expert to guess how this struggle turns out. No preacher has won an argument in movies since "Going My Way." Asking a movie to come out against youth, rock and dancing is

like asking McDonald's to come out against hamburgers.

But the surprising virtue of "Footloose" is that there is a debate of sorts, and it's carried on with some dignity. It may not be profound, but it contains some wisdom. That's no small triumph, if you've ever listened to similar hassles at PTA meetings or even on the floor of Congress.

(Incidentally, if you've heard that "Footloose" is a male "Flashdance," forget it. The only similarity is that both films involve some dancing, created mostly by cinematics rather than performance.)

In "Footloose," plot dominates the dance "numbers," of which there are only six, including the opening titles. In truth, the film would probably be somewhat better if there were more dancing and less dramatics.)

BACON's hero would win sympathy from a stone. Everybody is against him, including his suspicious, conforming stepfather. Even the kids in this town are hostile, and the general attitude toward newcomers would make a Soviet border patrol look like the Welcome Wagon.

Right off, he has to play a murderous game of chicken against the local bully driving a farm tractor. The school beauty (Lori Singer) falls for him, of course, but that's a mixed blessing. She's the preacher's daughter, anxious to prove she's no goody-goody but the wildest small-town female since Lizzie Borden. She likes to stand in front of oncoming locomotives, and play chicken with semi-

trailer trucks, but she's a nice girl at heart.

One of the ironies is that while the local kids may not dance, they're doing a lot of other stuff, like pot and beating each other up, while their folks are listening to the preacher and worrying about burning books in the library. They've probably been watching movies like "Footloose" on cable.

While everybody takes an instant dislike to Bacon, he's Charlie Brown compared to some others. His ultimate plan is not so different from Mickey Rooney's in so many old flicks: to persuade the town council to allow these nervous juveniles to put on a prom. The final scenes are standard prom fare, right down to a corsage from Dad and Bacon's gasp when he sees Lori in her formal.

The moral issues turn out to be slippery. The preacher, it develops, is really a closet liberal who has taken on his crusade because of guilt over the death of his son a few years before. When he realizes what all this fanaticism has done to his daughter, he begins to bend. His wife (Dianne Wiest) gently reminds him of their own youth, and before long he gives an enlightened sermon: "Do I trust you to yourselves in hope that you've understood at least some of my lessons? ... If we don't trust them, how will they ever become trustworthy?"

Eventually the morality of rock is sidetracked, and the issue is reduced to dancing. It's hard to get mad at a movie where, in the key town council scene, Bacon defends dance by quoting Psalm 149 and Ecclesiastes, and adding, "It's our way of celebrating



WARTIME ROMANCE—Goldie Hawn stars as Kay Walsh, a sailor's wife who discovers her own untapped capabilities as a World War II fighter plane assembly worker in "Swing Shift." Kurt Russell also stars as her supervisor, Lucky Lockhart, who falls in love with her. (NC photo)

life ... that's the way it's always been and should be now." The idea of defending dance undoubtedly appealed to director and veteran choreographer Herbert Ross, who has made such films as "The Turning Point" and "Nijinsky."

If it all seems to be an elaborate con, set to the beat of pop best-sellers by Kenny Loggins and others, of course that's what it is. The message is that the young will have their music, and if their parents have raised them

well, they will make it something positive and beautiful. That's probably true, and it's something heavier to chew on than the usual bubblegum.

(Typical high school entertainment afloat in some cerebral issues; suggestions of "immorality" are largely faked, but some violence seems heavier than necessary; okay, with reservations, for mature teens and adults.)

USCC rating: A-III, adults.

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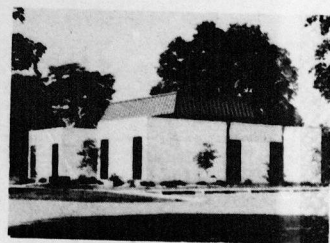
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