

Are 'cults' something to worry about?

by Valerie Dillon

Shaved heads and saffron (gold) robes, meditational chants, aggressive youngsters smiling steadily as they accost shoppers or fair-goers, parental charges of youth brainwashing and changed personalities, counter-charges of kidnappings and forced "deprogramming," sensationalized media exposes, the Manson murders, the nightmarish tragedy of People's Temple, Guyana.

The presence and powerful impact of religious cults on many young Americans is now recognized. Attitudes toward the cult movement varies widely.

Parents of suddenly-unreachable young adults are terrified and wonder "where have we gone wrong?" Many churchmen are highly critical and regard cults as deviant and dangerous. Others, especially those in academic research, tend to wonder why cults have come, what they

promise for the future. And there are those who believe that cults are "creative, imaginative" ways to develop new cultural and religious forms.

What is a cult? What are its unmistakable marks? Are cults really dangerous or can they be regarded as benign, contemporary versions of age-old religions? What risks, if any, do cults pose for our children? How can youth be protected, or need they be? How should the Christian church respond?

This first in a series of articles will seek to define cults and to assist readers to identify any religious group as a cult by the presence of certain distinguishing marks.

What is a cult? Random House Dictionary defines "cult" simply as "a particular system of religious worship" or as "intense devotion to a person, ideal or thing."

Dr. Edwin Becker, professor of

sociology of religion at Christian Theological Seminary, Indianapolis, says one definition of a cult is "whatever the other person believes," adding that Christianity was a cult at one time.

Richard D. Boyle, an Indianapolis lawyer who has the Unification Church and Hare Krishna as clients states that the established Jews of Christ's time regarded him as a cult leader.

The mother of one cult member, a Catholic girl who belonged to "The Way International" for five years, describes a cult as "religious belief and practice centered on false doctrine. It is an organized heresy."

According to a national anti-cult organization, Citizens Engaged in Reuniting Families, cults "are not just new denominations. The specific difference between them and ordinary religious sects is fanaticism."

Writing in *Catalyst* magazine,

Protestant theologian John Charles Cooper lists eight marks of a cult, four of which he says are shared with many ultra-conservative Christian religions. These are:

1. **Apocalypticism.** This warns that the world is coming to an end, we must repent. Everything is seen in extremely radical terms and all signs point to impending disaster.

2. **Polemic against false teaching.** Common to most religions, but with cults, there is a heavy polemic against Catholic and Protestant teachings, against the synagogue, and even against other cults. Some cults actually hold classes to teach members the errors of other religions.

3. **Proselytization.** An aggressive "hard sell" is a clear cult mark, but also common to many fundamentalist groups. Cult members may be immediately aggressive—"are you saved?—but also

(See ARE CULTS on page 2)

THE CRITERION

Vol. XIX, No. 28

Indianapolis, Indiana

April 18, 1980



Franckhauser
elected to lead
Archdiocesan CYO
in 1980

NEW CYO OFFICERS—During last weekend's CYO convention held at Secunia High School, Indianapolis, pandemonium seemed to reign as balloting for a new slate of officers was conducted. The victors appear at right and they include (from left to right) corresponding secretary Ann Marie O'Hara of Indianapolis, vice president David William Pabst of Terre Haute, recording secretary Ann Marie Ferrara of Terre Haute, deanery coordinator Amy Marie Douglas of Lawrenceburg and president Mary Ann Franckhauser of Indianapolis. Standing in the back row is CYO Board president Philip J. Wilhelm. In other convention highlights, three youth received the "Roger Graham Memorial Award," signifying outstanding contributions to the CYO. They were Margaret McHugh and G. Edward Popchett of Indianapolis and Laura Elsner of Henryville. More details on the convention will be included in next week's "Catholic Youth Corner" column in *The Criterion*. (Photos by Charles J. Schisla)



Family Ministry workshop outlines tasks for parishes

by Peter Feuerherd

Preliminary findings from the recent family life survey, the announcement that the archdiocese will develop a common policy towards marriage preparation within the year, and preparation for an in-depth family life needs assessment in parishes highlighted a recent workshop held at Our Lady of Grace Center. The workshop was sponsored by the Archdiocesan Family Ministry Commission.

Three major tasks were outlined for nearly 100 family life representatives from all the deaneries of the archdiocese who attended the April 12 workshop. They were exhorted to return to their parishes and be prepared to survey the attitudes of their fellow parishioners on family life which will provide a basis for the discussions of the Archdiocesan Family Ministry Conference to be held on November 15.

The purpose of the random surveys in parishes will be to find out what's already going on, what the needs are, and how goals can be formulated to meet the needs of families in the archdiocese.

"Don't save the world... Just pick two things that you want to do over the next couple of years," Father Lawrence Voelker, archdiocesan director of Catholic Charities, told the group.

The priest explained that the parish surveys are designed to find out what groups are already ministering to families (e.g. Marriage Encounter, Separated, Divorced and Remarried Catholics, St.

Vincent de Paul) and what more can be done to help. Single adults, the divorced, widowed, and "traditional" families will be among the interviewed groups.

The "needs assessment" portion of the parish survey is to be completed by August 1; the "goal setting" is planned to be completed by September.

The parish surveys will build on the results of the recent archdiocesan Family Life Survey, which was mailed to all the subscribers of *The Criterion* and distributed through parish organizations. Of 80,000 questionnaires distributed, approximately 20,000 have been returned.

FATHER VOELKER explained some tentative preliminary findings from the survey, based upon an analysis of 2,000 responses.

The preliminary findings, the priest said, indicate that the surveys were filled out by mostly registered Catholics, 89% of whom are over 30 years of age, 85% married, and 96% white.

The preliminary results indicated that the respondents valued family goals over personal goals. 74%, for example, agreed with the statement, "If a father's job strongly conflicts with family values, he should attempt to find another job."

Sixty-eight per cent of those in the preliminary survey also agreed that "children of elderly parents have as much responsibility for their own welfare as they do for their own children."

Forty-five per cent indicated that the first person they would talk to about problems with their children would be their spouse; 24% would also discuss the problem with a priest or a Religious.

Forty-seven per cent stated that they had gone to a priest, a Religious or church organization for help in dealing with family problems.

Father Voelker noted, however, the shortcomings of the preliminary data. More complete conclusions will be drawn, he stated, when all the results can be analyzed.

more subtle. They may follow around a potential member day by day, being there with ego strokes, making the individual feel loved and important.

4. Demand for commitment. This will include demands on a member's time and money, and insistence on an intense full commitment—an all-day everyday involvement, not a "come to church on Sunday" approach.

According to Cooper, these four marks alone don't make a cult. But four others added to them make identification certain:

5. Brainwashing or "mind-bending." This usually involves isolation of new members: retreats at a farm or ranch in a communal situation, where all outside connections are severed. Purpose is to cut recruits off from the world, and to control all information they receive. This technique has been likened to solitary confinement inflicted on POWs who were brainwashed in Korea.

6. Obedience to one leader. Members show absolute, unquestioning obedience to the cult's leader, tending to view him as divine. Often his words and

writings are considered superior to the Bible or other religious scripture. Such a leader usually is dynamic with ability to inspire confidence and attract followers.

7. Economic and personal exploitation. Cult members often are sent out to beg or solicit funds, to sell books, flowers or candy. They may live under the harshest conditions, "eating garbage in some cases," while "cult leaders live comfortably and the top leadership lives in multi-millionaire luxury." There is sexual exploitation in some cults, while illicit sex is strictly banned in others.

8. Heavenly deception. Cult leadership often practices deception with its own members as well as outsiders. Particularly, members may be taught to hide identification of the cult from new recruits or from the public. The Moonies of the Unification Church call this "heavenly deception."

One priest of the Archdiocese who has had much exposure to cult-like religions is Father James Higgins, director of St. Paul's Catholic Center, Bloomington. He divides them into three basic groups:

—Certain fundamentalist churches with a simple, straightforward approach, such as Campus Crusade and various Bible study groups, as well as some Pentecostal churches.

—"Semi-sophisticated" philosophies, including Ashram, transcendental meditation (TM), and other offshoots of Eastern religions.

—"Danger cults" which attempt to "take kids away from their parents or their own faith." Among those mentioned by Father Higgins were "The Way," the Unification Church, and its Bloomington affiliate, CARP (Collegiate Association for the Research of Principles). He also regards the North Central Church of Christ, near the Indiana University campus, as a cult because of its methods and "total commitment Christianity."

In coming issues, *The Criterion* will focus on particular groups which some believe fit the criteria of cult. These will include Ananda Marga, "The Way," Hare Krishna, the Holy Order of Mans, and the Unification Church.



SERVICE, PLEASE—Some 1,000 senior citizens from central Indiana attended the annual Mass at Little Flower Parish and luncheon at Secenia Memorial High School in Indianapolis on Tuesday, April 8. The tradition of the clergy serving the meal was again a rousing success as Fathers John O'Brien and William Morley prove above. Earlier in the morning, Archbishop Edward T. O'Meara concelebrated with the priests in the special Mass. (Photo by Charles J. Schisla)

Fund remembers slain leader

NEW YORK—Bishop Edwin B. Broderick, Catholic Relief Services' Executive Director, has announced the establishment of the Archbishop Romero-El Salvador Memorial Relief Fund. This Fund is in honor of the martyred Archbishop Oscar Arnulfo Romero and will assist the victims of the brutal civil war in El Salvador. An initial contribution of \$10,000 has been allocated to the Fund by CRS.

CRS' work in El Salvador since 1961 has concentrated on development projects emphasizing food production and the organization of cooperatives. With the onset of the civil strife, CRS' work has shifted to emergency activities—providing food and medical aid and cooperation with other institutions in emergency preparations.

Catholic Relief Services is making avail-

able a grant from this new Fund to the San Salvador Archdiocesan Caritas for the transportation of food relief to the areas most affected by the fighting. Two earlier grants, totalling \$12,440 have provided funds for first aid training and medical assistance programs of the Ecumenical Humanitarian Assistance Committee, as well as for administrative support services.

In commenting on the situation there, Bishop Broderick, said, "As usual, the poor will suffer the most from the turmoil in the country. Their best spokesman has now been silenced, but our Fund can carry forward his words into further action on their behalf."

Donations may be sent to Catholic Relief Services, Archbishop Romero-El Salvador Memorial Relief Fund, 1015 First Avenue, New York, N.Y. 10022.



**PLEASE GIVE US 4 WEEKS
ADVANCE NOTICE**

Name

New Address

City

State Zip

New Parish

Effective Date

**ATTACH OLD
ADDRESS LABEL HERE
FOR CHANGE OF ADDRESS
OR INQUIRY**

P.S. If you are receiving duplicate copies please send both labels.

**THE CRITERION
CIRCULATION DEPARTMENT
P.O. BOX 174
INDIANAPOLIS, IN 46206**

Are 'cults' a worry? (from 1)

Family seen as key to success of Catholic schools

NEW ORLEANS—The family, what one speaker called "the church in miniature," is a key element in the success of Catholic schools, educators were told at the National Catholic Educational Association (NCEA) convention in the New Orleans Superdome.

Family members make sacrifices for schools, evangelize one another, support the handicapped, and when parents are sexually happy, they provide a solid source for religious learning by their children, speakers said.

"Improving the quality of family relations and sexual relations is, in fact, Catholic education," Father Andrew Greeley said at the New Orleans convention, which was held April 7-10. Convention theme was "Catholic educators, partners with the family."

Father Greeley, study director of the National Opinion Research Center in Chicago, said his most recent studies have found that "the family unit is the primary educator of religious values..."

The quality of marital satisfaction, including sexual intimacy, is directly linked to religious education influences of spouses on each other and on other family members, Father Greeley said.

Basing his findings on an analysis of 2,500 responses from young adults (Catholic and non-Catholic), Father Greeley rated the parish, priest and

quality of the Sunday sermon as the next most important elements in influencing religious values.

Then came the parochial school, whose most important influence is "in its community-building aspects," he said.

Jesuit Father Virgil Blum, president of the Catholic League for Religious and Civil Rights, gave preliminary results of a study on inner-city schools.

"Low-income minority families, discriminated against by state and federal legislatures, by state and federal courts, make tremendous sacrifices to send their children to inner-city schools," he said.

WHILE NINE OF 10 inner-city private schools have Catholic ties, Father Blum said, almost one-third of the families are Protestant and 2% have no religious affiliation.

Seventy-two percent reported incomes of less than \$15,000, an overrepresentation of low income families, the priest reported.

He asked why these parents send their children to inner-city schools, "in old dilapidated buildings, to schools with totally inadequate facilities and equipment, to schools with teachers grossly underpaid, and in which they themselves are expected to contribute labor and services?"



TO THE VICTORS . . .—Smiling faces focus on the camera following the presentation of awards to Father Gerald Gettelfinger and William Bruns at the National Catholic Education Association meeting in New Orleans last week. Archbishop O'Meara joined them in their proud moment. Valerie Dillon talks about the occasion below. (Photo by Valerie Dillon)

Minority parents were virtually unanimous in their answer, he said. "They want a better education, a quality education for their children. And by quality education, they mean an education that includes religious and moral values, and education with rules and discipline."

Norbertine Father Alfred McBride called on religious educators to develop a systematic religious teaching, "with a beginning, a middle and an end. There is too much improvisation and too many electives in catechesis."

"There should be, and has to be some of each, but the challenge is to be fundamental but not fundamentalist."

ALL RELIGIOUS TEACHING should prepare students to celebrate the sacraments, he said, and sacraments should be made available to the students.

Father McBride is former executive director of the NCEA National Forum of Religious Educators.

Redemptorist Father David Walsh told NCEA participants that there are an estimated 34 million handicapped people in the United States and "about 8 million of these are Catholics whose handicaps keep them from enjoying the fullness of their faith."

Father Walsh, executive director of the National Catholic Office for the Deaf, called out to welcome the handicapped as "members of the church family who are not to be pitied, but to be recognized for their unique contributions to the church."

The handicapped "don't want charity, but are concerned with social justice, personal rights and educational opportunities, and we must make these available to them."

Cost of subscriptions to be increased; Dennis Jones made general manager

The individual one-year subscription price of *The Criterion* will be increased by \$1 to \$8.50 per year effective July 1. The rate hike was approved by *The Criterion* board of directors at its annual meeting at the chancery April 8. Unanimous approval of the rate hike followed acceptance of the 1980-81 budget which calls for expenses of \$393,880.

The board further approved the promotion of Dennis R. Jones, associate general manager, to the position of general manager effective July 1. In his new position Jones will take charge of the daily business,

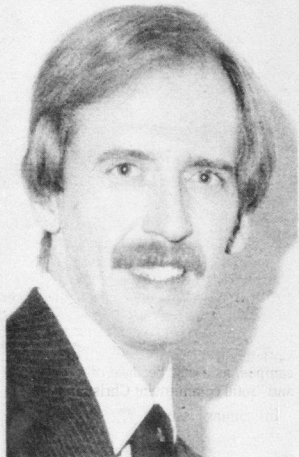
advertising and production operation of the paper. An employee of *The Criterion* the past 12 years, Jones is married, has two children and lives in Greenwood.

In announcing the increase, Father Thomas Widner, editor, cited a 20% increase in the cost of second class postage this year, a 13% increase in printing costs, and a more than 100% increase in the cost of phototypesetting paper. The huge increase in the cost of paper is due to the silver content of such paper.

Current costs of the newspaper include weekly printing expenses of \$1,500; weekly postage expenses of \$850; weekly mailing expenses of \$600 and weekly salary expenses for 7 full-time and 2 part-time employees of \$1,850.

The board meeting was the first under Archbishop O'Meara who stressed the importance of the publication in his work as archbishop. Archbishop O'Meara emphasized the role of *The Criterion* in communicating news of his work, of the work of archdiocesan agencies and policies. With the board he further stressed the importance of the paper's contribution to religious education in its broadest sense. As such, Archbishop O'Meara indicated his expectation that the paper would be received into the homes of all Catholic families in the archdiocese.

Members of the board, in addition to Archbishop O'Meara, include: Msgr. Raymond Bosler, former editor; Fred W. Fries, former managing editor; Father Fred Schmitt, pastor of Little Flower parish; Providence Sister Jane Bodine; Richard K. Engel, accountant with Henry K. Engel and Co.; and John C. O'Connor, attorney at law with Ruckelshaus, Roland and O'Connor.



Dennis R. Jones

Locals sweep awards

by Valerie Dillon

NEW ORLEANS—The Archdiocese of Indianapolis swept most of the major honors at last week's National Catholic Education Association annual convention here.

Father Gerald A. Gettelfinger, Archdiocesan Superintendent of Education, and William Bruns, current president of Archdiocesan Board of Education, received top awards from the NCEA's National Association of Boards of Education.

Father Gettelfinger was given the O'Neil D'Amour Award, only its second recipient. Bruns, a member of St. Barnabas parish, Indianapolis, was named Board Member of the Year.

Archbishop Edward T. O'Meara and Father Francis Tuohy, Vicar General, flew to New Orleans for the awards luncheon on April 9.

In accepting the award, Father Gettelfinger stressed that it actually honored

all of his staff and those at other Archdiocesan levels who have participated in the educational planning process.

Father Gettelfinger will leave the Office of Education on May 1, after 10 years as chief administrator. By appointment of the Archbishop, he then will become Chancellor.

As he leaves, Father Gettelfinger said one of his greatest satisfactions is "that I was part of the decision to develop and use local boards of education in the planning process."

"As I leave the office, I have absolutely no worry about Catholic education. I have great confidence in the ability of lay people to be involved in decision-making to help make the system work," he said, and added, "The structure of boards makes that possible."

As Chancellor, Father Gettelfinger indicated he will be responsible for pastoral planning in the Archdiocese. "All processes we've used in educational planning will be used at diocesan level," he said.

Editorials

Advocating justice

(The following editorial appeared in the March 28 issue of *The Voice*, newspaper of the Archdiocese of Miami, under the title, "An Appeal to Reason and Charity." It was the last editorial written by Gerard E. Sherry, who resigned as executive editor on that date after 32 years in the Catholic press, during which he received many national state and local awards for his work.)

Writing a final editorial for any newspaper is a difficult task for an editor. It is even more difficult for me because I have been responsible for the editorial policies of this newspaper for the past 18 months. First, I want to apologize for any offense or hurt my views may have inflicted upon some of the readership—but I do not apologize for the views themselves. This, because I believe they were correct and quite Catholic views on a variety of now issues.

The basic function of the Catholic press is to inform and instruct—and it can take many directions. Some of our readers have objected to what they have termed "advocacy journalism." If by that they mean advocacy of the poor and oppressed, senior citizens and the unemployed, migrant workers and their right to collective bargaining, an even-handed approach to women's rights in and out of the church, and penetrating coverage of all issues involved in right to life—then I willingly plead guilty.

The Catholic press has an obligation to help the church lead the civic community in the formation of standards of morality and in the furthering of social and civic justice. If the Catholic press takes on the job of promoting the documents of Vatican II, if it attempts to encourage the implementation of reform and renewal within the church and within the world, it will not be popular. It will meet heavy resistance from many who buy its papers or who have them sent free from parish funds. In this it will be suffering in no less a manner than the original evangelists, whose Gospel ripples eventually created giant waves sweeping across the world.

Given the mood of the average Catholic, and his or her personal fears of the implications of the church's mission of service today, is there any hope for the Catholic press? Yes! The two essential ingredients for success are courage and perseverance. The courage to discard outmoded theories and a willingness to persevere even if ever haunted by the specter of failure.

There must be the constant search for new ideas—for new methods and techniques in getting across the Gospel message. Documents of Vatican II still must be reduced to manageable language and presented in attractive form so that they will be read, studied and acted upon at every level of the church. Papal encyclicals and hierarchical pronouncements must be interpreted for the ordinary Catholics in terms they can understand.

The healthy diversity permitted within the church (outside of faith and morals) must be encouraged editorially, and in the presentation of news and events. Doctrinaire liberalism and doctrinaire conservatism must be eliminated from the pages of the Catholic press. They must be replaced by firm and competent diverse opinions which reflect faith, hope and charity—based on mutual respect between those in authority and the rest of the people of God.

We must avoid becoming bogged down in personalities and concentrate on the issues—not only those which unite us, but also those which divide and confuse us. The Catholic editor must take on the clothes of the "new man," imbued with Christian optimism, founded on a deep spirituality and genuine love for the church and his fellow man.

The obvious increase in the church's interest and participation in the affairs of the civic community bewilders and frustrates many. Religious involvement in social issues and problems has created a backlash. Catholics have, often for the first time, been asked to give public witness to their Christian commitment, but some of our readers balk; this is not their cup of tea, not part of their upbringing.

Vatican Council II cleared away the centuries of dust which have obscured much of the masterpiece of Christianity—but this has disturbed the defenders of the status quo. The changes in the church also have made great demands upon priests, but more especially upon pastors—this is not only in the cities and the suburbs, but even in the isolated rural and mountain areas of our country. For many, it has been a traumatic experience and one for which quite a number are still not prepared.

It is also true that much of the preconciliar Catholic press was in the forefront of demands for an updating, and a reform and renewal within the church. Now that this is taking place, those who defend the status quo, who resent change, or think it's too fast, or unneeded, have found the Catholic press to be a worthy scapegoat upon which to vent their feelings.

It is interesting to observe that this present era of pressure groups is one that repeats the first decisive one in our church history—the crisis of universality, of Catholicism. The charity of Christ is wide enough to embrace the whole of the modern world, but is the charity of Christians wide enough? Is our charity universal? It is quite pertinent to ask this question today because there are some within the church who are not free from bias, who refuse to learn the lessons of history. They are not interested in the prudential judgments of others; they have fixed minds and fixed programs. More important, although they profess to speak for or with the church, they do not always think with it.

Our universal charity must embrace the currents of the present as well as the currents of the past. The church is open to all the currents of the present which are not opposed to divine law. The church is not only willing to speak all languages, it also listens to them. The church is able to recognize all people who talk and act within the framework of essential Christian dogma. We can take our cue from St. Paul who wanted liberty in all things. We can also take refuge in the Code of Canon Law that favors always (and commands all to favor) the side of liberty in disputed interpretations of the law.

Let the universality of our Catholic doctrine unify us as a group. While we should hold firmly to our sincere viewpoints, let us advance them in due charity. In our political action, let us refrain from giving it a Catholic label when we know that it is not; in our political action, let us use the church only as a means directing our thinking through Christ-like channels of justice and charity. And in demanding justice for ourselves, let us never forget that those with whom we differ have an equal right to justice. Outside of faith and morals, there are a variety of prudential judgments permitted within the church. What must never be forgotten is that there can be no differences on the fundamentals of Christian doctrine. It is in this area of communication that *The Voice* along with the rest of the Catholic press must be a forthright and courageous vehicle of reconciliation.

Archdiocesan Religious women look to the future

The three largest congregations of Catholic sisters serving in the Archdiocese of Indianapolis are collaborating in planning how their congregations can best meet the future needs of the Church in the 1980's.

Oldenburg Franciscans, Beech Grove Benedictines, and St. Mary of the Woods

Providence sisters have been studying their service over the past four years and are making projections through 1985. Faced with dwindling personnel and an increasing median age, the congregations are studying how to multiply their effectiveness given their expertise and resources. The leaders representing these three congregations will present the results of the study in a series of meetings throughout the Archdiocese.

According to Providence Sister Ann Margaret O'Hara, provincial of the St. Gabriel Province, the study covers statistics and information gathered in 1976 and 1980 with projections for 1985. "The geographic distribution of Catholics and of sisters, priests, and brothers in the 39-county Archdiocese shows a maintenance of a heavy concentration in Marion, Vigo, Floyd, Clark, Perry and Ripley counties with additional concentrations in Franklin and Dearborn counties," she said. Five counties are served by visiting clergy and eleven have no sisters. Forty-five per cent of all sisters serving in the Archdiocese are in Marion County.

Of the 723 active sisters, 608 represent these three congregations, down from 665 in 1976, Sister O'Hara stated. The

number is expected to drop to 566 by 1985.

Sister O'Hara explained, "The median age continues to rise with increasing numbers of retired sisters reaching 39% of total congregation members in 1980 with projections of 43% by 1985. With the increase of retired sisters there is a corresponding increase in the numbers of active sisters involved in internal services to those retired sisters—health care, gerontology, support and minimum care staff.

"The median age of active sisters is between 52-57 and will increase to 59 by 1985. The study shows that the proportions of active-retired sisters in the congregations are: 1976—50% active, 13% active non-salaried (administrators and support staff), 37% retired; 1980—45% active, 16% active non-salaried, 39% retired; 1985—43% active, 14% active non-salaried, and 43% retired."

WHAT OF THE FUTURE? Sister O'Hara added, "The trends indicated by the above figures are expected to continue through the mid '80's. Religious communities believe collaboration and planning together is essential. We are also

aware of the need for further collaboration with diocesan agencies and laity. This should be an extension of our effort so that the sisters do not plan in isolation."

Growing forms of serving in the Archdiocese will be toward team ministries in parishes and other offices and organizations, she continued, with sisters serving, for example, a group of parishes. Sisters could also be preparing and training lay persons in areas of youth ministry, religious education, parish ministry and liturgy preparation through regional, district or diocesan positions thus multiplying the effectiveness of sisters for the service of the Church through others.

The presentations will be made in four locations on five dates. One has already been given at the Franciscan motherhouse at Oldenburg; two are scheduled for Our Lady of Grace Convent at Beech Grove, one April 18, the other May 5. A presentation will be given at Owens Hall at St. Mary of the Woods College at 1:30 p.m. on April 27. Another will occur at Mount St. Francis Retreat Center in New Albany on May 12. The Beech Grove and New Albany meetings will begin at 7:30 p.m. The public is invited.

THE CRITERION
Indianapolis

520 Stevens, P.O. Box 174
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$7.50 per year
20¢ per copy

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.
USPS 138-100

Fr. Thomas C. Widner, editor & general
manager. Dennis R. Jones, associate
general manager. Sr. Mary Jonathan
Schultz, OSB, administrative assistant.
Alice Cobb, advertising sales. Peter
Feuerherd, news reporter. Agnes
Johnson, circulation director.

Published weekly except last week
in December

Postmaster: Please return PS Forms
3579 to the Office of Publication.

Washington Newsletter

'Death-with-dignity' dilemma raised

By Jim Lackey

WASHINGTON—Earle Spring, a 78-year-old Massachusetts man said to be mentally incompetent, died Easter morning probably unaware of the legal, medical and ethical battle that swirled around his family's attempts to end his life-sustaining dialysis treatments.

A little more than two months earlier, Marianist Brother Joseph C. Fox of New York had also died, again unaware that while in a four-month coma he was the subject of legal proceedings to determine whether a life-sustaining respirator should be disconnected.

Both died before the courts could rule finally on whether guardians for the two men should be permitted to end the medical procedures keeping them alive.

And both are exhibits in the increas-

ingly thorny debate over living wills, "death-with-dignity" laws and court involvement in cases where the families of people unable to make decisions for themselves want to end extraordinary medical treatment.

Back in 1975 and 1976, the Karen Ann Quinlan case helped make clear the church's position that while it would be immoral to deny ordinary medical treatment or to take direct action aimed at terminating life, extraordinary means to preserve life are not necessary.

The more difficult problem is how to deal with such cases in the American system of laws and courts.

Church officials consistently have opposed efforts in several states to pass death-with-dignity or living-will legislation, mostly because they feel such legis-

lation, while possibly well-meaning, would be unworkable and would erode society's traditional opposition to euthanasia. They would prefer that decisions in cases such as those of Ms. Quinlan, Spring and Brother Fox be made by the family and the physician without any involvement of the legislatures or the courts.

BUT THE COURTS have been unable to avoid becoming involved, largely because of uncertainties over liability. The hospital where Brother Fox was a patient, for instance, said it welcomed court action so that it might be shielded from criminal or civil liability should Brother Fox have died after disconnection of the respirator.

And in the Spring case, the courts became more deeply embroiled when a little-known candidate for president, Lyndon LaRouche, equated the decision by Spring's family and doctors to end Spring's dialysis treatments with murder.

The Spring case raised another question: is dialysis an ordinary or an extraordinary medical treatment, especially in the case of someone who apparently has lost control of his faculties and will never recover?

While some would argue that dialysis would be an extraordinary treatment in such a case, others would say dialysis is a common treatment much less extraordinary than 24-hour reliance on a respirator.

Advocates of the elderly, in particular, argued that allowing Spring's family to cut off his thrice-weekly dialysis treatments could lead to cases in which the elderly might be denied other forms of life-sustaining treatment.

The courts, meanwhile, have not agreed on the extent to which third parties should be allowed to participate in such decisions.

A NEW YORK appeals court, ruling in the Brother Fox case, said there has been a long line of cases recognizing the right of a terminally ill patient to refuse medical care even if that refusal would lead to death. And so it said that if the proper procedures are followed, the guardian of a patient who is mentally incompetent and terminally ill has the same right to end extraordinary treatments.

But in a similar situation in Massachusetts prior to the Spring case, a court ruled that there must be a detached investigation by a probate court even if the family and physician agree that extraordinary treatment should be ended.

Jesuit Father Richard McCormick, a leading American bio-ethicist, says he disagrees with that sort of reasoning and contends that the issue is one of control over health care decisions.

"Courts should remain available for appeal when the nearest of kin and the physicians cannot agree," he wrote recently in the Long Island newspaper, *Newsday*. "But the decisions about how an incompetent person will live while dying should remain within the family as far as possible."



Commentary on Rural Issues

Farmers forced to ignore conservation

by S. E. Durcholz

Most Americans are aware of our dependence on soil, water and other natural resources. Failure to consider it in decisions regarding agricultural production raises questions about our ability to recognize our own self interest and the rightful claims of future generations.

The concerns expressed in review drafts of the Resource Conservation Act (RCA) and the reports of several state units of the Soil Conservation Service (SCS) suggest we are pursuing short-run goals at the expense of soil and water conservation.

Many changes have occurred in the way we farm. Millions have left the land as capital, machinery, chemicals, fertilizers and other technological innovations have replaced labor. Surviving farmers have had to accept and adopt many of these changes in order to continue farming.

THE ADOPTION of specialized, all-grain farming and of ever-wider farm equipment has made effective soil and water conservation more difficult. When farming was more diversified, nearly every farmer in the Midwest had some land in pasture or hay.

Wider equipment does not operate as well on terraces, on contoured rows, and on the resulting point areas in the corners of fields, however, and these conserving practices are disappearing.

Effective conservation also requires a concerned person. The on-site observations and judgments necessary for effective conservation are more difficult as farms get larger and use more hired labor.

Farmers should not be blamed entirely for neglected conservation measures. The economic pressures on farmers in recent years have been tremendous. The same degree of pressure on other occupational classes would have brought on riots and other types of social upheaval.

Increasing indebtedness locks farmers into a year-to-year battle for survival. They are forced to pay ever-inflating

prices for production inputs while lacking any way to pass on these increased costs. Farmers have responded to this financial squeeze by adopting practices that offer short-term success.

One of the short-term goals offering potential for success is higher yields. Up to a point, SCS personnel say, higher yields are possible even with unacceptable topsoil losses because higher fertilizer applications make up for the good soil washed away. Farmers, as a result, may not realize any immediate adverse effects when they farm this way.

NATIONAL FARM policy has been directed toward ever-expanding grain production. Few cautions were expressed in advance about how this was to be accomplished. Consequently millions of acres of land that had been in conserving crops matched to its erosion potential were plowed up and put to corn and soybeans.

There also has been a national policy (although sometimes not so obvious) to force farming into larger and larger units.

In this regard, the question might well be asked, "How many conservation-minded farmers were forced out because of economic pressure resulting from the fact that they doggedly held on to long-term conservation-oriented farming practices instead of adopting the short-term methods they knew would make them

more money even though it accelerated soil losses?"

Soil and water conservation should be everyone's business. Farmers are the ones on the land and closest to the problems. But they can do what needs to be done to conserve agricultural resources only if the economic and political climate is right.

CAN FARMERS be reasonably expected to be good stewards, on their own behalf and on behalf of society, if agriculture is consistently looked on by politicians as a buffer against inflation? Can farmers feel good about their profession and take pride in caring for the land when it remains an acceptable national policy to keep them confused and disorganized and to stifle their own marketing system?

The overall efficiency of agriculture also must be taken into account. That means recognizing traditional factors of production. But it also means acknowledging the true costs of abusing the land—the damage to the quality of life caused by excessive water and chemical runoff and the cost to future generations of accelerated soil losses.

The future direction of any effective conservation program for the nation will have to take these considerations into account.

Bishops slate wide agenda

WASHINGTON—Proposed new models for their conferences and the establishment of priorities for the years ahead, preliminary examination of future statements on Catholic higher education and on health affairs, a report on satellite communications, a discussion of Hispanic affairs, and consideration of a special 10-day meeting of the bishops which would be held in 1982 will be on the agenda of the spring meeting of the National Conference of Catholic Bishops (NCCB) and United States Catholic Conference (USCC).

More than 250 bishops from throughout the country will attend the meeting which will be held at the Palmer House in Chicago, April 20-May 1. It will be the last spring meeting for the bishops, who voted last year to return to the practice of holding one general meeting a year, in Washington each November.

The budget cutting and priority setting exercises both originated with actions taken by the bishops in previous meetings.

To the editor . . .

Is there a choice in a nuclear age?

For those of us working with God to bring about His/Her kingdom of justice, peace and hope, I would like to thank you for the April 4 article concerning the debate over military aid to El Salvador. I'm also grateful for the recent items about the Catholic stand on conscientious objection.

First, it has been most encouraging to read that Archbishop Quinn and Bishop Kelly are begging Congress and Carter to stop any military assistance to El Salvador. As American promoter for Mission Honduras, I have had personal lay and religious co-workers of mine tortured and killed by Central American dictators, trained and equipped by the U.S. military. Thus, I can only pray that other Catholics and Christians and others of good will can also plead for an end to military support. Many of my Central American friends see our government practicing genocide in their countries since U.S. arms are being used by dictators to guard the rich and kill the oppressed and powerless poor.

In light of Jesus' and St. Francis of Assisi's lives and words as well as the many papal and synodal documents on disarmament, our civic representatives must hear our Christian response to military aid to El Salvador. Senator Lugar

especially must receive our letters saying we cannot buy his tough militaristic talk that is politically loaded to win himself a vice presidency seat with Reagan. Isn't Bishop Romero's hideous killing enough?

Secondly, your recent articles about conscientious objection to war have been badly needed. I find very few Catholics who are aware that they can be world citizens and Christians . . . and still choose to live for peace than kill for it. As a husband and blessed father of three boys, I wonder if Christians in a nuclear age have a choice? Can an instrument of God's peace risk a global holocaust for a small piece of earth that only holds 20 more years of oil . . . for Winnebagos, snow mobiles and fast cars we can live without? Could not our "power" be used to end world hunger!?

Lastly, I would like to pass on a challenge Bishop Gumbleton gave us recently: Could our new archbishop seek an end to military recruitment in our Catholic high schools? Could our Offices of Religious Education instead, promote peace and justice education? Full of hope.

Mike Gable
Director of
Religious Education

Greenville

Christ did not promise the easy way

In his letter in the *Criterion* of April 4th, Father Cos Raimondi suggested that since celibacy is an obstacle in attracting priestly vocations, it should not be required for the priesthood. But Christ didn't promise his disciples any easy way. Rather, he says, "If anyone wishes to come after me, let him deny himself and take up his cross daily, and follow me."

Why do so many of our priests, nuns and lay people seem to have no desire these days for the cross, self-denial, mortification and total commitment? A priest by his celibacy does two things—he gives himself totally to Christ and he dedicates his entire person to serving the church.

To be a Catholic, you must have strong convictions, have a firm commitment to God, and hold fast to everything the church teaches. There are many who claim to be Catholic yet they want to pick and choose what they will believe and they pay little heed to the Holy Father's words on morals, abortion, celibacy, women in the priesthood, etc.

These same so-called Catholics cause much division in the church by continually attacking its various teachings or Christ's Vicar himself. They constantly strive to reconcile the church's teachings to the ways of the world and in so doing cause scandal and lead many astray.

But God's ways are not man's ways. There is an old saying: when you are playing football don't bring in baseball rules. Those who are unwilling to accept the teachings of the church ought not to call themselves Catholic, for they all want to change the rules and to find priests who will also play by their rules.

The priesthood is there for those to accept whom God calls. But remember, Christ said, "You have not chosen me, but I have chosen you." Let those whom God has called for the blessings of his priesthood accept as well all its crosses and commitments, including celibacy.

Lynn Vernon

Bloomington

The family that gives together . . .

I would like to share a letter we received in the Catholic Charities Office. I find it both humbling and a beautiful example of the kind of attitude and spirit which needs to be encouraged within our Church.

"Dear Catholic Charities,

"HELP!! This is to inform whoever accepted our pledge to Catholic charities that this is and always has been given in the name of The . . . Family. We feel very badly about this lack of regard given to this matter.

"How do you ever expect the young Catholics of this world to believe in any form of family or a family's values? We feel quite strongly on this matter and will

not donate to any Catholic charity or mission that does not recognize us as a family and are notifying these persons as such—this is our final plea. Please return the enclosed check if Catholic Charities feels that it cannot accept this fact that we give as a family which we as a family decided together. God bless you either way."

One can only humbly apologize and express a sincere wish that more families would approach such matters as charitable giving in a similar way.

Rev. Lawrence W. Voelker
Director, Catholic Charities

Indianapolis



PRESENTATION—Christopher Duffy, vice president and general manager of WTHR, Channel 13, Indianapolis, recently presented Archbishop Edward T. O'Meara with a remembrance of his first days in Indianapolis, a video-cassette copy of the television special that Channel 13 broadcast of the archbishop's Installation Mass which took place in the Cathedral on January 10. (Photo by Charles J. Schisla)

Tackling the thrones in Washington

A makeshift holy card circulates in San Salvador this week (March 28). It reads: "Bishop, speak with God on El Salvador's behalf." Here in Nicaragua the reaction of the Catholic sector to the murder of Bishop Romero has been swift and dramatic. Masses and holy hours are common. Now a letter to President Carter, who is seen as key to developments in Salvador, is circulating in many parishes. We have at least 300 signed on in our parish and it would be more but for the illiteracy problem which is part of the Somoza legacy.

In their letter they also address the American public—"We know there are plenty of ordinary Americans who can identify with the little people of our (Central American) countries. We ask these people to prevent President Carter from sending any kind of military or economic aid to El Salvador at this time. Let the Salvadorean people decide their own future . . . If you don't raise your voice before your government you have to

accept responsibility for the possibility of thousands of innocent victims."

They refer to the aid package the Carter Administration has offered to the unpopular Salvadorean Junta. The martyred Bishop himself wrote Carter only weeks before his death asking that he not send military aid.

While I doubt any elected official in Washington is going to bat an eyelash over even one million Central American signatures, they will take note at this time to one-liner letters saying more or less: "No military aid to murder more Salvadoreans" should these come from folks in Central/Southern Indiana.

The saintly archbishop is more worthy than most of us to intervene before the throne of the Almighty on behalf of his people. It's up to us to tackle the more mundane thrones in Washington.

(Fr.) Bernard A. Survil

Casa Cural
Tipitapa, Nicaragua

USC site for convention

LOS ANGELES—The Worldwide Marriage Encounter Convention will draw an estimated 15,000 participants from more than 40 countries to the University of Southern California campus, August 8, 9 and 10, according to convention organizers.

The event will bring together couples, priests and religious who have experienced the movement's 44-hour weekend experience, which teaches a method of communication to foster greater openness and trust between husband and wife.

"In This Year of the Family," commented Thomas McGuinness who with his wife Jayne and the Rev. Robert Uzzillo coordinates Worldwide Marriage Encounter, "we intend to make our gathering a family affair. In fact, the theme, 'Couple: Heart of the Family,' reflects our belief that by building a strong marriage relationship, we bolster the entire family."

Cardinal Timothy Manning of Los Angeles will keynote the opening event Friday evening. Saturday workshops will focus on couples, while Sunday will feature programs for families and children of various ages.

Worldwide Marriage Encounter was adapted from the Spanish Christian Family Movement in 1967. Originally a Roman Catholic experience, it has since been embraced by a number of other faiths, including Jewish, Lutheran and United Church of Christ. More than a million couples and Religious worldwide have attended Worldwide Marriage Encounter weekends.

Chancery Report

Chancery



Father Gerald Gettelfinger will begin his duties as Chancellor of the Archdiocese May 1, 1980. In addition to these duties, he will give some attention to pastoral planning and to the structure of the Archdiocese. The Archbishop, working with the Archdiocesan Board of Education, will appoint an Office of Catholic Education staff member to serve as acting Superintendent and simultaneously appoint a search committee to search for a new Superintendent of Catholic Education.

The duties of **Archbishop O'Meara** as National Director of the Society for the Propagation of the Faith have terminated now that his successor has been appointed. The Archbishop is pleased to be able to devote his full time to his duties as Archbishop of Indianapolis.

The Archbishop conferred the **Diaconate** on several young men from various dioceses at St. Meinrad on March 22.

The Archbishop as Metropolitan, chaired a meeting of the **Bishops of Indiana** on March 24 and later in the day with the other four Bishops of the Province of Indiana met with the **Major Superiors of Religious** who have their headquarters in the Province.

Tuesday, March 25, Archbishop O'Meara attended the installation of **Archbishop John May** in St. Louis.

In the Cathedral March 28, Archbishop O'Meara celebrated the **Mass for Archbishop Oscar Romero**, the slain Archbishop of San Salvador.

The Archbishop continues to meet with the various Boards ministering to the Church in the Archdiocese. He has met with many individuals and with several task forces who are working on policies that will direct different phases of the work of the Archdiocese.

As a result of the elections conducted by the committee appointed by the Senate, **Msgr. Richard Kavanagh** was elected to the Personnel Board representing Age Groups 1 and 2. His term is for four years. He takes his position on the Board at the next meeting. He succeeds Father John Betz. **Father Gerald Kirkhoff** was re-elected for a four year term to represent the Deaneries of Indianapolis.

The Personnel Board has drafted a preliminary suggested **slate of priest appointments**. This slate will be reacted upon by the full Board with the Archbishop present at the day long meeting that will be held at the Cathedral Rectory on Tuesday, April 15. It is hoped that the slate will be completed earlier this year for the convenience of the individual priest and the institutions concerned.



Office of Worship

The various arrangements for the **Holy Week liturgies** at the Cathedral were made through the Office of Worship. This joint effort inaugurates the Archbishop's commitment to the development of Cathedral liturgy.

A new policy for the training and commissioning of **special ministers of holy communion** was announced by the Archbishop on March 17. A 38-page instructional packet entitled "Special Ministers of Holy Communion: Parish Formation Program" has been published by the Office of Worship, \$1.00 per copy.

The Vatican's Sacred Congregation for the Doctrine of the Faith will soon issue an in-

struction on the bread used in the celebration of the eucharist.

A **Training Session** for Liturgical Ministers and Liturgy Committees will be conducted by staff of the Office of Worship and Liturgical Commission on April 21, 7:00 to 9:30 p.m., St. Joseph's Church, Rockville. Workshops will include: scripture proclamation, music planning, church decorating, ushering, ministering communion and role of liturgical committees. Registration fee, \$4.00 per person, or \$30.00 per parish (9 or more).

The Liturgical Commission will host the Region VII meeting of the **Federation of Diocesan Liturgical Commissions (FDLC)** on April 30-May 1, at Fatima Retreat House, Indianapolis. The liturgists will study a document issued by the FDLC National Office entitled "Shepherds and Teachers: The Bishop and Liturgical Renewal." This is the topic for the October National Meeting of the FDLC.

A seminar on the **Initiation of Adults (RCIA)** was conducted successfully by Fr. Ron Lewinski, a priest of the Archdiocese of Chicago. The planning team for the Seminar has recommended future steps regarding implementation of the Adult Catechumenate in Archdiocesan parishes: public liturgical celebration of stages of initiation by the Archbishop; communication among parishes implementing the catechumenate facilitated by the Liturgical Commission; program on Sacraments of Initiation—Confirmation to be offered in the Spring of 1981; repeat program for Fr. Lewinski in late 1981 or early 1982.

The Office of Worship is presently co-ordinating planning for the following liturgical celebrations: **Red Mass** (May 2, St. John's, Indianapolis); **Priesthood Ordinations** (May 17, SS. Peter and Paul Cathedral); **Priesthood Day Mass** (May 20); **Mass of the Spirit** (May 25, Cathedral).



Office of Catholic Education

A **WATS line** for the archdiocese was installed in August to be used for incoming calls only. Ten hours per month were purchased. To date, priests, board presidents, directors of religious education and principals have used more than the limit. We have received many compliments on this service and are pleased that it is being used. The service costs approximately 36 cents per minute. Each minute over 10 hours is slightly cheaper. Considering the availability of instant communications (a two-way mailing costs 30 cents) not to mention how long it takes to arrive, if it ever does, we believe this service is proving to be a great success.

Workshops for all new board of education members will be held in June at regional sites. This workshop is critically important for new members to learn the work of boards and personal responsibility as a member of a board.

An evaluation instrument concerning the **MEMO system** was mailed to a random sample of 29 pastors, 20 board presidents, 15 directors of religious education and 210 principals. Each was asked to evaluate the respective MEMO that they receive. Of these 84 persons, 52 responded for a 62% response. Forty-two of the 54 indicated that the MEMO's should be continued, while nine thought they should be discontinued, while one not responding to the item. Many, many helpful suggestions were made to help us make the MEMO's even more effective.

The OCE will sponsor an **Educational Leadership Conference** annually. To accommodate the "length and breadth" of the

archdiocese we will host two conferences in 1980. The Indianapolis ELC will be held on Saturday, October 4; the Southern ELC will be on Saturday, October 18, in the New Albany area.

Ninety persons were consulted with regard to changes in the **certification of Catechists** within the archdiocese. Forty-five directors of religious education, principals, clergy and other persons returned comments. By and large those who returned their comments were highly favorable. A second draft is being prepared with a target publication date of the final document set for this summer. A full report on the status of catechist training and its future in the archdiocese will be given to the board in May.

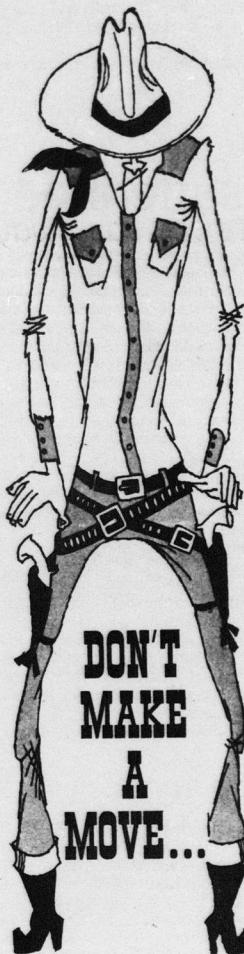
To date there are 23 **positions open** for coordinators or directors of religious education. Benedictine Sister Mary Margaret Funk has interviewed 14 applicants of which she has

recommended six DRE's or coordinators and one for Youth Ministry.

A **phone-a-thon** was conducted by Providence Sister Judith Shanahan to each parish and district board president in the archdiocese. In general, the board presidents are feeling very positive about their board and supportive of the assistance they received this year from the Office of Catholic Education.

The president of the archdiocesan board, Bill Bruns, and Providence Sister Judith Shanahan met with representatives from the **North Vernon District parishes** on reactivating the district board and choosing representatives to the archdiocesan board. The parishes will make a decision in May. At the request of Bruns, Sr. Judith also asked the parishes of the Central District whether they wish to reactivate the district board and choose representatives to the archdiocesan board.

(See CHANCERY REPORT on page 16)



UNTIL

You Have Made
Out a Check
for the
Missions.

You Will Be
Glad You Did,
Pardner,
and so will
the Missioners.

Make It Out to
"Mission Office"
and Mail it
to the
Address Below.

CATHOLIC HOME AND FOREIGN MISSIONS

136 WEST GEORGIA ST.

INDIANAPOLIS, IN 46225

Christian Heritage

The Catholic Church in Indiana

by Msgr. John J. Doyle

For three years and a half, the people of Vincennes had been able to live the full religious life of the church, which had not been possible for them since the death of Father Rivet in 1804. For the most part it appears to have been a happy time of peace and concord between priests and people.

It was a notable period for another reason also, for during these years the priests extended their ministrations to other groups of Catholics not far away. They made occasional visits to the Catholics living on the other side of the Wabash



(Msgr. Doyle's book "History of the Catholic Church in Indiana," covers his first six chapters. Chapters 7 and 8 ran in series form in *The Criterion* in 1975 and 1976. The following is a continuation of Chapter 9 which began in the Friday, Feb. 15th issue of *The Criterion*.)

Rivet a few miles south of Vincennes at a place called Cat River, which is now St. Francisville. These were French people that had moved from Vincennes.

They also visited another group of Catholics living in Daviess County some miles to the east, at a place known as Black Oak Ridge. These were people that had come from Kentucky and thus gave the French priests an opportunity to practice preaching in English.

Father Blanc blessed log churches in



both these places; the first probably with the title St. Francis Xavier, the second dedicated to Saint Peter, for these are the titles of the present churches, successors to the original ones. As was noted earlier, Father Chabrat may have visited these places, but the earliest ministrations of which we have definite knowledge are those of Blanc and Jeanjean.

After Father Dahlen's departure, more than a year passed before Father Chabrat resumed his care of the parish, but within two weeks another priest made an unscheduled visit. Gabriel Richard, unlike the recent pastors was not a young man, but a veteran of nearly 30 years in the American missions. As was related in Chapter IV, he was one of the Sulpicians, refugees from the French Revolution, sent by Bishop Carroll to the west in 1792. His post was Kaskaskia, that of Michael Leivadoux was Cahokia, and that of Benedict Joseph Flaget was Vincennes.

When in accordance with the Jay Treaty of 1794 the British ceased to occupy Detroit, the bishop of Quebec finally withdrew his priests from Michigan. To replace them Carroll first sent Leivadoux in 1796, and then Richard in 1798 to care for the Catholics of that region.

ON HIS WAY to his new mission Richard spent a few days with Father Rivet in Vincennes, the only priest to visit the Poor Missionary during his lonely years at Vincennes.

This time he came to the post by a roundabout way. On July 4, 1821, he left Detroit for a pastoral tour of all the missions of Michigan Territory, which then extended beyond the present boundaries of the state. He intended also to attend a

conference of the Potawatomi Indians in Chicago, at which they were to conclude the sale of their lands in Michigan to the federal government.

HE THOUGHT he might get in a word to the government agents for the support of a Catholic missionary among the Indians.

By the time he reached Chicago, however, the conference was over, and he resolved that rather than wait for one of the boats that sailed the lakes from time to time to take him back to Detroit he should go to see his old parishioners at Kaskaskia and then to go on to Bardstown to view the new cathedral.

He extended his tour to St. Louis and there met the new arrivals from France. As he left Kaskaskia on the eastern leg of his journey, he was badly injured in a fall from his horse. He did manage to reach Vincennes, but he needed to rest there for two weeks to recuperate before going on to Bardstown.

It is to be assumed that he celebrated Mass and heard confessions and perhaps ministered to the sick, but the only evidence of his stay there in the church register consists of two records he entered on Nov. 18, 1821, more than four months after he left Detroit.

One record is of the baptism of Marie Louise Boucher, born on Oct. 16; the other is of the supplying of ceremonies of baptism for Jean Baptiste Dubois, privately baptized by the midwife on the day of his birth, though that date is not given. One that follows the fortunes of Vincennes cannot help wondering whether there were any that remembered his visit of more than 20 years before.

Question Box

Why is there suffering?

by Msgr. R.T. Bosler

Q. We read so much about how God loves us, and yet when we see something like "Holocaust" on TV, we just can't understand how it's allowed to happen. We're told that we should be glad we have crosses because God gives them to the people he loves, but tell that to a mother whose child is having very serious problems and see if that makes her feel better. I've read how God knows when a sparrow falls and that we shouldn't worry about food, yet there are people starving. I can understand why there are atheists.



A. God knows all things and can do all things—even move the minds and hearts of evil humans—but not the way we humans think he ought to. That's our trouble. Without realizing it, most of us break the First Commandment and worship a strange god. If we were almighty, we wouldn't run the world the way it now runs. Isn't that our problem?

It is discussed in depth in the Book of Job. There you will find the same questions that bother you. The answers you read there will not satisfy you any more than they satisfied Job at first, but they will humble you and help you accept the fact that God is totally beyond our understanding, that his ways are not our ways and that faith demands a leap into the unknown and a taking of a great risk in trusting God that alone gives peace.

You raise the ultimate questions to which the Bible responds. There you learn that God creates man in his own image, gives him the power to shape and create this unfinished world, and takes the awful risk of including with this power a share of his own freedom. It's this freedom that

makes it possible for man to cooperate or not to cooperate, to love or not to love—in a word, to sin. It is sin that brings evil, not only for the individual human who sins, but for the whole world in which he lives and for those who come after him.

It is through sin that man learns the mysterious and frightening truth that the whole human race is so united and so constituted one entity that mankind as a whole is created in the image of God, who is uniquely One yet Three. From human beginnings till the present, sin accumulates and affects all men, even those not old enough to commit personal sin. (The children who are poisoned by rats and starve in the slums of big cities are the innocent victims of the accumulated sins of mankind. The Jews who died in the Holocaust were victims of hundreds of years of anti-Semitism.)

Sin becomes a mysterious power that overwhelms man, turns brother against brother and destroys the unity of the human race. There is no saving humankind from this evil except through God himself. The Bible is the account and explanation of how God is Savior. It is ultimately by uniting himself with sinful mankind through his only Son, Christ Jesus, that God answers your problem.

In Jesus we find triumph over suffering; he conquers with the resurrection, thereby giving hope to all that the sufferings of this life are nothing compared with the glory to come. Seemingly, the full meaning of suffering and how it fits into the eternal plan of God is more than we can grasp. Jesus did not give the answer we think we need. He embraced suffering and turned it into glory and asks us to follow the same way, trusting, obeying the Father as he did.

Obedying the Father, of course, means that we must struggle against suffering as Jesus did, by alleviating it wherever we can.

Same Day Service Between Indianapolis, Anderson, Murfreesboro, Hartford, CT, Buffalo, NY, Wayne and Auburn

Renner's Express, INC.
"Pick-Up Today-Deliver Today"
635-9312 1350 S. West St.
INDIANAPOLIS, IND.

BECKER ROOFING CO.

ROOFING — SIDING
GUTTERING

"Above everything else,
you need a good Roof!"
• Free Estimates •

2902 W. Michigan St.
636-0666
Jim Giblin, Owner



MONUMENTS AND MARKERS

NOW OPEN

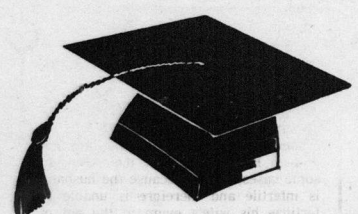
Monday thru Saturday
8:30 a.m.-5:30 p.m.

Master Charge & Visa Cards Honored
Notary Public Service

MANIER MEMORIALS, INC.
"Across from Holy Cross Cemetery"

Bluff Road
at Pleasant Run Pkwy.
788-4228

For the Graduate



Special Plastic Graduation Hat Boxes
Containing Your Choice of Gift for the Graduate.

Crystal or Black Rosaries \$7.95

Boys' or Girls' Sterling Silver Graduation
or 4-way Medal & Chain \$12.95

Selection of Plaques & Photographic
Holders Containing Inspirational
Verses \$5.75 or \$6.75

Many Other Religious Graduation Items
to Select From.

(Mail Orders—Add 4% Ind. State Sales Tax & \$1.00 Handling)

Hours Daily — 9:30 to 5:30 Except Sunday

Krieg Bros. Established 1892

Catholic Supply House Inc.

119 S. Meridian St., Indpls. 46225

(2 blocks South of Monument Circle)

Parking South of Store (Ample on Saturday)

(Area Code 317) 638-3416 or 638-3417

KNOW YOUR FAITH



By William E. May

It is only natural for married couples to desire, and desire ardently, to have children of their own. As Vatican II teaches, "children are the supreme gift of marriage."

Some couples, unfortunately, are not able to have children of their own. In some cases, this is because the husband is infertile and therefore is unable to fertilize his wife's ovum in the act of conjugal union.

Today a growing number of couples in this situation seek to fulfill the desire for their own children by making use of artificial insemination. In this process sperm provided by a male who is fertile are used to fertilize the woman's ovum.

If the medical procedure is successful, the woman gives birth nine months later to a child who is fully her own. Both she and her husband then provide the baby with a home and love.

A SIGNIFICANT NUMBER of persons in our society believe that there is nothing wrong with this process as long as the husband willingly consents to it. They consider artificial insemination a morally good way of using modern science to help married couples realize a cherished goal.

The Church, in its official statements, teaches that artificial insemination is not a morally good way to engender new human life. There are many good reasons at the heart of this teaching, and I want to present some of the most important, briefly.

First, artificial insemination from a

donor who is not the husband, violates the marriage covenant. When a man and woman marry they give themselves fully and completely to each other. In so doing they give to each other, exclusively, their own beautiful power of generating human life.

Choosing to share this power with a third party strikes against the marital covenant of the couple.

Artificial insemination

Fulfilling a desire for a baby or dehumanizing human life?

SECOND, HUMAN PERSONS are equal in dignity to their parents. A human being can be called a created word of God. As with God's uncreated Word, His Son, this human person is brought into being through an act of love. Humans are neither produced nor made by human art.

We can rightly say of human beings, then, that they are "begotten, not made," in an act which is expressive of the love

that unites the parents. Artificial insemination takes the act of generating human life outside the intimacy of spousal love. This fails to show proper reverence for human life in its generation.

Third, a donor's act is irresponsible. At one and the same time, he chooses to give life to a new human person, and abandons any concern for the life he may create. In addition, he is unconcerned with the well-being and happiness of the woman who will bear his child.

In fact the term "donor" confers a false respectability upon the practice. As George Annas, a lawyer, has recently noted, it would be more truthful and realistic if we spoke of artificial insemination by a vendor. The practice frequently involves paying a male for a service he provides through masturbation at a doctor's office or clinic.

AS DESCRIBED HERE, artificial insemination dehumanizes the generation of human life by transforming it from an act of procreative love to an act of reproductive technology.

Vatican II teaches that good intentions and motives are not the only requirements for making human acts and choices morally good.

In the Constitution on the Church in the Modern World, the council fathers said: "Objective criteria must be used; criteria drawn from the nature of the human person and human action; criteria which respect the total meaning of mutual self-giving and human procreation in the context of true love."

The cost of disciples

By Father John J. Castelot

The distinctive theology of any single Gospel is difficult to summarize in a single phrase. The teaching is rarely that simple. If I select one theme, I run the risk of neglecting other important possibilities.

However, having acknowledged the risk, it is safe to say that a dominant theme of Mark's Gospel is: Without faith it is impossible to understand Jesus.

To get this message across to his readers, Mark structured his material very carefully. The first part of his Gospel is subdivided into three sections, each ending with the reaction of a group to Jesus.

THE FIRST REACTION is that of some religious leaders who are positively hostile.

After Jesus cures a deformed man on the Sabbath, the Gospel continues: "When the Pharisees went outside, they immediately began to plot with the Herodians how they might destroy Him" (Mark 3:6). The reader is warned early in the story how it will turn out.

The next reaction is that of His family and fellow-villagers, those related to Him by blood and friendship. Both could be expected to accept Jesus. Instead, His family has already demonstrated embarrassment and lack of understanding. (Mark 3:21; see also 3:31-35).

Now, after a synagogue sermon in His own home town, the congregation responds with: Where did He get all this? How is it

that such marvelous deeds are accomplished by His hands? Is this not the carpenter, the son of Mary, a brother of James and Joset and Judas and Simon? Are not His sisters our neighbors here?

"He could work no miracle there, apart from curing a few who were sick by laying hands on them, so much did their lack of faith distress Him." (Mark 6:2-3, 5-6a).

THE THIRD GROUP includes the daily companions of Jesus, selected by Him (Mark 3:14), witnesses to a whole succession of healings, exorcisms, and other works of power. Surely they would understand. Their reaction is given in Mark 8:27-33. Confronted with the direct question: "And you, who do you say that I am?", Peter blurts out: "You are the Messiah!"

This passage serves as a sort of hinge joining the two parts of the Gospel. The second part is also subdivided into three sections, each marked off by a prediction of the Passion. The first prediction follows immediately upon Peter's apparent breakthrough and reveals that it was not a breakthrough at all.

Peter did not really understand what he was saying. A man of his own culture, he shared the popular ideas of what the Messiah should be, ideas diametrically opposed to those of Jesus.

At the mention of impending suffering and death, Peter "took Him aside and began to remonstrate with Him. At this Jesus turned around and, eyeing the

'The world offers all sorts of solutions for life's many problems, including the agonizing one of childlessness.'

A man who dealt with 20th century ethics

By Carol Hetler

Andre E. Hellegers, M.D., was the founder and director of the Joseph and Rose Kennedy Institute of Ethics at Georgetown University. He was 53 when he died May 8, 1979, in the Netherlands.

The living memorial to Hellegers is the Kennedy Institute. The intangible tribute is the enduring impact he made on medicine, ethics, population and reproduction in the growing field of bioethics.

The idea of an institute grew out of Hellegers' research dating back to the mid-1960s. He dreamed of a place where scholars could investigate the relationship of medicine and ethics.

In the early 1970s, while the institute was in its infancy, Hellegers delighted in the many debates concerning the new term "bioethics" — its spelling, its definition and the context in which the term could be used. He had a vision of the direction the institute and bioethics as a multidisciplinary effort should take.

AT THE TIME OF his death, Hellegers was in the Netherlands to deliver several lectures on one of his favorite topics, health care and its future.

He was concerned about the long-term direction that biomedicine should take in a

world where population changes have brought into question the basic suppositions on which medicine has been based.

He was especially interested in North America and Western Europe where population growth has slowed down so greatly and where the elderly compose an increasing proportion of the population.

Speaking in the Netherlands, he summed up the modern dilemma with the words: "Our problems are increasingly ethical and less and less technical. I would simply ask that when we use the words such as medicine, health or disease, we ask ourselves what we mean by them. For the

key underlying bioethical question is: To what purpose shall we do biology?"

HELLEGERS LOVED facts. Students, scholars, visitors and staff would come to his office at odd hours with interesting bits of information and statistics on health and social conditions. His eyes lit up as the ethical and public-policy implications of these conditions were debated.

Largely through his efforts, the Encyclopedia of Bioethics and the annual Bibliography of Bioethics were initiated, along with an information retrieval system. He supported these in order to provide "the right facts" for scholars and health-care professionals in their efforts to investigate the ethical and legal aspects of critical issues.

Discussion questions for 'Know

1. Science and technology offer solutions today to formerly incurable conditions. Why do some of these solutions cause problems for the Church and for moral theologians?

2. What is the official Church position on artificial insemination?

3. William May presents several

arguments on artificial insemination. Discuss them.

4. Father Castelot speaks of three groups who react to Jesus. Who were these groups and why is it surprising that they responded negatively?

5. What does it mean to be a disciple, according to Mark? Think about and



Andre E. Hellegers, M.D.

hip

disciples, reprimanded Peter: "Get out of my sight, you satan! You are not judging by God's standards but by man's!" (Mark 8:32-33).

Jesus then summoned the disciples and the crowd and said: "If a man wishes to come after Me, he must deny his very self, take up his cross, and follow in My steps." (Mark 8:34).

EACH PREDICTION of approaching Easter is followed by the disciples' failure to understand and an instruction by Jesus. Interestingly, these instructions are not with the nature of Jesus' messianic mission, but with the cost of discipleship.

This involves a courageous acceptance of the paradox of the cross and a willingness to live according to standards not accepted by contemporary society. Real courage is required to live this paradox because it seems so contradictory.

It was difficult for the first disciples and is still difficult and challenging today. The world offers all sorts of solutions for life's many problems, including the comforting one of childlessness.

These solutions seem perfectly reasonable and licit. Then we are told that we are in fact illicit. Sometimes we can understand the reasons for such a stand, but sometimes we cannot.

At such times the cost of discipleship becomes heavy.

hics

Hellegers was a specialist in obstetrics and gynecology. He established his reputation by performing basic research on monkeys, sheep and goats in Baltimore, Washington, the Rockies, Peru and the Caribbean. His interests focused on the chemical causes of mental retardation, her pre-birth deformities and the intricate, delicate balance between mothers and their unborn infants.

When the birth of the first "test-tube baby" was announced in England, many persons, lay and professional alike, looked to Hellegers for comment in two areas: the physical possibility of such a feat, and its ethical and legal ramifications. He had become a recognized expert on the relationship of medicine and ethics.

Your Faith'

On one occasion when you found it difficult to be a disciple.

"To what purpose shall we do this?" was the guiding question for Dr. Hellegers, according to Carol Miller. What does this mean?

Consider a single woman who is childless, but would like a child. Is artificial insemination an answer for her?

'For a moment Jesus stood beside the bed in silent prayer. Then He smiled at the sick woman. He reached down and took her by the hand. Gently he lifted her up from the bed. She stood up and felt her head. The fever was gone.'

By Janaan Manternach

It was the Sabbath.

Devout Jews, Jesus and His first disciples — Peter, Andrew, James and John — went to the synagogue at Capernaum for services.

Jesus was asked to say a few words. He taught the people about God in words that left the congregation amazed at His wisdom.

After the services Peter invited Jesus and the others home. This may have been the first time Jesus visited Peter's home. He had just called Peter, his brother Andrew, James and his brother John, to follow Him as disciples.

PETER AND ANDREW were excited and happy as Jesus and His friends came to their home. The five men entered the house expecting to find Peter's mother-in-law busy about the house. But they did not see her.

Peter called out and his mother-in-law answered from her room. Her voice sounded weak. Peter and Andrew rushed to her room and found her very ill.

They went to Jesus immediately and told Him she was sick in bed. They begged Jesus to help her. Jesus asked them to take Him to her. Peter introduced Jesus to his mother-in-law.

For a moment Jesus stood beside the bed in silent prayer. Then He smiled at the sick woman. He reached down and took her by the hand. Gently He lifted her up from the bed. She stood up and felt her head. The fever was gone. She felt strong again.

She was thankful to Jesus. She knew Jesus and the others must be hungry. She felt the best way to thank Jesus was to prepare the Sabbath meal for Him.

THEY ALL ENJOYED the food and conversation during the meal. Jesus felt at home in the house of Peter and Andrew. He watched John and James relax as the meal went on. Jesus liked Peter's mother-in-law.

Later in the evening they heard noises in the street outside the house. Peter looked out the window and was amazed at what he saw. It seemed as if the whole city had come out to see Jesus. They brought many sick people and placed them in front of the crowd. They hoped Jesus would come out and heal their sick relatives and friends.

Peter called James to the window. Jesus looked out at suffering people of all kinds — blind men and women, sick children, epileptics, crippled people. The street looked like a hospital.

Jesus was moved by compassion for



Peter's mother-in-law

those suffering people. He was touched by their trust in Him. So He went out and walked among the crowd.

HE SPOKE KINDLY to everyone. As He walked among the sick people, Jesus reached down and touched each. He spoke words of healing. Many people were completely cured that evening.

Slowly the crowds returned to their homes in the darkness. It was an evening they would not soon forget.

Peter and Andrew, James and John were happy they had decided to become Jesus' followers. Peter's mother-in-law was also happy she had met Jesus.

SUGGESTIONS FOR PARENTS, TEACHERS AND YOUTH USING THE CHILDREN'S STORY HOUR:

QUESTIONS

After reading the story, "Peter's mother-in-law," talk together about it. Questions such as the following may guide your conversation.

- Why were Jesus and His first disciples in the synagogue?
- How did the people in the synagogue feel about the way Jesus taught about God?
- Why did Jesus and the others go to Peter's home after the service?
- Why didn't Peter's mother-in-law greet Jesus and His followers when they entered the house?
- How did Peter and Andrew show trust in Jesus?

• How did Jesus respond to their trust?

• Do you feel that Peter, Andrew, James and John were happy that they had decided to follow Jesus? Why?

• Are you a follower of Jesus? Does this make you happy? Why?

PROJECTS

• Draw a series of pictures — cartoon style — that illustrate this story. Use your pictures to retell the story to someone.

• For a week, search through daily newspapers and magazines for stories and pictures about people who have recovered from an accident or illness or for stories about a breakthrough in the treatment of serious diseases, such as cancer. These stories can add strength to our Christian belief that the healing power of Jesus is being felt in many people's lives today as a result of modern medical research and practice.

• Go to your parents, grandparents, teachers, uncles and aunts and ask them to tell you of one time when they were really sick and got better. Illustrate each story with photographs and drawings. Arrange them in a photograph or scrap book.

Our Church Family

God works in lives of alcoholics

by Fr. Joseph M. Champlin

Last fall I began "The Lord in Your Life," a daily five-minute radio program aired over a local AM broadcasting station. The major part of this show is a personal testimony by someone who details how the Lord has worked in her or his life.

Several participants have been recovered alcoholics whose moving accounts about their conversion from a life of misery to a style of sobriety reflect the power of God's grace and the importance of loving friends.

Ken E., a highly placed executive, now looks back upon a dozen adult years and sees enormous, regrettable hurts, destruction and near total disaster. His marriage broke up, his relationship with a second woman was tumultuous, his business career deteriorated, his health suffered, his money ran out.

Two years ago he hit bottom and somehow found his way to Alcoholics Anonymous. That program helped him to recognize he had a disease and should never drink again. It started the man on a road to recovery.

He hasn't had a drop of alcohol since then. He rectified his marital relationship in the church, participates in daily Mass, reads Scripture regularly, makes occasional retreats, practices tithing, works actively in A.A., coordinates the guests for my program and does well with his job. Above all, this man enjoys a deep peace and serenity, despite regrets over past mistakes.

Father Jack has a similar tale to tell.



In a small paperback, "Let's Talk" (Talbot Print House, 5600 S. Ryan, Seattle, Washington 98178), he summarizes his earlier days:

"Looking back, it is difficult to realize the mess I was in during my drinking times, and the deranged mind that kept me from knowing how bad those days were."

AN EARLIER publication contained Father Jack's narrative of his alcoholic misery and the kind of joy found in those early days of sobriety. This present book continues the story:

"All I can say is these few years later the honeymoon is still not over. Each day and each year, life becomes more precious to me . . . To summarize—I am a priest, back home in Seattle, the pastor of a beautiful parish with a zealous staff and 4,000 loving, cooperative parishioners. I have time to counsel, lecture, be on alcoholism committees, and even take the occasional time to 'goof-off.'"

Ken E. and Father Jack can number many associates in the United States, since experts estimate one out of every thirteen persons here suffer with the disease of alcoholism. However, not all have experienced parallel recoveries. Many continue to struggle with this illness while spouses, parents, children, relatives, friends, and employers suffer.

"LET'S TALK" seeks to provide those suffering companions or colleagues with a tool to help that alcoholic individual. Father Jack writes:

"You can do something about another's drinking. The tragedy of the situation is that most alcoholics do not get help. Helping is what we call intervention. It is being know-

ledgeable about the illness, knowing the alcoholic can be treated, the disease arrested, and actually intervening in the drinking pattern of the man or woman afflicted by this illness."

His process of intervention contains nine steps and includes prayer, professional help, an actual confrontation with the alcoholic and continuing support.

The results? "I wish we could claim 100 per cent success. We can't. But I will gladly go into print with the fact that of all coun-

selors I've been able to find who use this approach, we can claim 80 per cent!"

For those in the "suffering" category who wonder what they can possibly do to help their sick alcoholic friend or beloved, I highly recommend "Let's Talk."

Healing Wounds

Sins rupture our relationship with God, others, the world around us and ourselves. The sacrament of penance helps heal those broken bonds. In the ritual's words: "By a hidden and loving mystery of God's design men are joined together in the bonds of supernatural solidarity, so much so that the sin of one harms the others just as the holiness of one benefits the others. Penance always entails reconciliation with our brothers and sisters who are always harmed by our sins."

the Saints by Luke

LOUIS MARIE ORIGNON DE LA BACHELIERAYE WAS BORN JAN. 31, 1673, NEAR RENNES, FRANCE.

HE STUDIED AT THE JESUIT COLLEGE OF ST. THOMAS AND THE MAJOR SEMINARY OF ST. SULPICE IN PARIS.

HE WAS ORDAINED A PRIEST IN 1700. ON THE ADVICE OF HIS SPIRITUAL DIRECTOR HE GAVE UP HIS IDEA OF GOING TO THE FOREIGN MISSIONS AND JOINED A GROUP OF PRIESTS WHO WERE PREACHING HOME MISSIONS.

ON JUNE 6, 1706, POPE CLEMENT XI ENCOURAGED HIM AND CONFERRED ON HIM THE TITLE "APOSTOLIC MISSIONARY."

HIS MISSIONARY ACTIVITY WAS CONFINED TO THE WESTERN DIOCESES OF FRANCE. HIS GREAT DESIRE WAS TO ESTABLISH A COMMUNITY OF MISSIONARY PRIESTS AND BROTHERS.

HE WAS ALSO TO ESTABLISH A COMMUNITY OF SISTERS, AND ANOTHER OF TEACHING BROTHERS, BOTH OF WHICH WERE TO TEACH THE CHILDREN OF THE POOR.

ST. LOUIS LOVED TO HAVE PROCESSIONS IN HONOR OF OUR LADY. HE WROTE MANY TREATISES ON THE BLESSED VIRGIN MARY, SOME OF WHICH ARE:

"THE SECRET OF MARY," "THE SECRET OF THE ROSARY," "TRUE DEVOTION TO MARY" AND "FRIENDS OF THE CROSS."

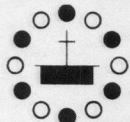
HE ENCOURAGED MANY TO OFFER THEMSELVES TO THE BLESSED VIRGIN AS "SLAVES" OF LOVE IN THE FORM OF TOTAL CONSECRATION. AT HIS DEATH, ON APRIL 28, 1716, HIS FOLLOWERS WERE ONLY A FEW SISTERS AND BROTHERS. BUT SOON THE THREE RELIGIOUS CONGREGATIONS HE HAD FOUNDED CAME TO BE: THE MISSIONARIES OF THE COMPANY OF MARY, THE DAUGHTERS OF WISDOM AND THE BROTHERS OF ST. GABRIEL.

ST. LOUIS WAS CANONIZED BY POPE PIUS XII ON JULY 20, 1947. HIS FEAST IS APRIL 28.

St. LOUIS De MONTFORT



STATUE OF ST. LOUIS MARIE DE MONTFORT ST. PETERS, ROME



LITURGY

Acts 5:27-32, 40-41
Revelation 5:11-14
John 21:1-19

reflection prepared by
THE CENTER FOR PASTORAL LITURGY
THE CATHOLIC UNIVERSITY OF AMERICA

APRIL 20, 1980
THIRD SUNDAY
OF EASTER (C)

by Fr. G. Thomas Ryan

Since the first Easter and Pentecost, Christians have spread the good news of Jesus. Faith has not been kept as a private possession, but has been shared with all who listen.

This week's Gospel begins with symbolic language about the spread of this faith community. The risen Jesus shows himself to the disciples who are fishing. While he is with them, the net finally draws some fish. In fact, they are able to catch such an extraordinary amount that it is a matter of some surprise that the net was not torn. This signifies the apostolic mission, where new members of the church are brought in. This expanding community is not rent by schism, despite the great numbers and different kinds of converts.

The same mission emphasis is seen in the Acts of the Apostles. Peter and the apostles are on trial before the Sanhedrin, the council of the elders of Israel. They boldly testify to Jesus' resurrection. The rest of the New Testament and other writings from that period chronicle the pain this witness was to bring the early church. In season and out of season, they spread the news of Jesus.

The Rite of Christian Initiation of Adults (RCIA), issued by the Vatican in 1972, is our own day's document about the work of mission. It outlines an entire process for initiating those who have heard of the mystery of Christ and enter the path of conversion.

FAR FROM just a ritual book with texts for the sacraments, it suggests ways that the entire community can be the symbolic net,

bringing in diverse individuals. The church does not convert people just by the testimony of bishops and priests. All members share the apostolic mission. Lay people are often more direct an influence upon potential new members. This marvelous initiation rites book becomes very practical for normal parishes.

Ways of preparing converts (catechumens) and celebrating the actual initiation are linked with a section describing the way to integrate the new members into the parish life.

Keeping to ancient tradition, Easter is the primary day for the converts' baptism, confirmation and first Eucharist. The Easter season is the time for incorporating the new members into the regular life of the parish. Over the years, converts have pointed out a need in this baptism process.

In inquiry classes and in baptismal preparation, they saw the best that the church has to offer and they received a lot of attention. The day after baptism, they went through the rude shock of just being one of an anonymous crowd of "parishioners."

The Easter season is not a time to correct this—a time for introducing the new members to parishioners, sharing some of the local and universal Catholic customs, showing him or her how to become involved in parish life.

The unity of the Easter season must influence all facets of life. In direct language, our adult initiation rite calls on us all: "Great care should be taken that the new members obtain full and joyful insertion into the life of the community."

'Little Flower' is a model

by Fr. John Catoir

St. Therese of Lisieux, the Little Flower, is a model for our devotions. In her "Little Way of Love," she developed a spirituality based on childlike trust. In the beginning she was puzzled by the stern words of Jesus:

"Enter by the narrow gate, since the road that leads to perdition is wide and spacious and many take it; but narrow is the gate and hard the road that leads to life, and only a few find it." (Mt. 7:13-14)

Therese searched for the key to the narrow gate and discovered it in the "new commandment" which Jesus addressed to his apostles at the Last Supper: "Love one another as I have loved you." (Jn. 15:12)

In her autobiography, she wrote: "I set myself to find out how he had loved his apostles, and I saw it was not for their natural qualities, seeing they were ignorant men whose minds dwelt chiefly on earthly things. Yet he calls them his friends, his brethren . . . and to open this Kingdom to them he wills to die on

the cross saying: "Greater love than this no man has, that a man lay down his life for his friends." (Jn. 15:13)

SHE MEDITATED on these words and realized how imperfect was her own love for the Sisters in her contemplative community. She admitted she did not love them as Our Lord does, and she began a new approach to please God. Henceforth, all her sacrifices and penances would be directly related to "The Little Way of Love."

She trained herself to bear all her neighbor's defects patiently, not being surprised at mistakes, but being edified at even the smallest virtue. But even those efforts were not encouraging. She sensed that she could never love her neighbors as Jesus loved them, "Unless Thou lovest them Thyself within me."

This insight filled her soul with light. "When I show charity towards others, I know that it is Jesus who is acting within me," she said, "and the more closely I am united to him, the more dearly I love my Sisters."

St. Therese learned the greatest of lessons: Jesus is our strength. "Whosoever shall humble themselves like this little child shall be great in the Kingdom of Heaven." (Mt. 18:4)



NBC special on St. Meinrad slated

ST. MEINRAD, Ind.—The National Broadcasting Company (NBC) television network recently filmed a portion of a program entitled "Work and Worship: The Legacy of St. Benedict," at St. Meinrad Archabbey. This special hour-long program will be

shown nationally on most NBC networks.

On Sunday, April 27, NBC affiliate stations that will pick up this program include Indianapolis Channel 13 beginning at 7:30 a.m.; Terre Haute Channel 2 from noon until 1 p.m. and Evansville Channel 14 from

7 to 8 a.m. (all on eastern standard time); Louisville Channel 3 will televise it on a delayed basis at 6:30 a.m. (eastern daylight time) on Sunday, May 4.

The special recognizes the 1500th anniversary of the birth of St. Benedict. The monks of St. Meinrad Archabbey, along with both men and women of the Benedictine order throughout the world are commemorating the sesquimillennial celebration this year.

'World Day of Prayer for Vocations'

Sunday, April 27, has been designated as a World Day of Prayer for Vocations. The vocation committee for the Association of Religious for the Archdiocese of Indianapolis (ARIA) is suggesting that this day is a real opportunity for members of the family to come together to "thank the Father for who we are—gifts to one another."

In promoting this idea in collaboration with the Archdiocesan Vocation Office and the Serra Club, the Committee has prepared a prayer service for this Prayer for Vocations day. It is subdivided into six short sections with hymns, prayers and readings.

It is not necessary to use this prepared format for the prayer service but if any

parish or parish organization is interested in getting a copy of the service as a guide for this Vocations Prayer Day, it is available by contacting Providence Sister Susan Dinnin at St. Thomas Aquinas parish, Indianapolis, phone 317-255-4258 or 317-255-6244. Sister Susan is chairman of the ARIA Vocation Committee.

Daughters of Isabella set convention

The Indiana Circle Daughters of Isabella will hold their annual state convention at the Howard Johnson East in Indianapolis Friday through Sunday, April 25 to 27. Ms. Joella Geis of Connersville, state regent, will preside at the business functions.

The host circles include St. Catherine #103 of Brookville; St. Florentine #267, Lawrenceburg; St. Rita #63, Connersville; Little Flower

#350, Richmond; and Sacred Heart #219, Aurora.

Msgr. Roman Vollmer of Loogootee is the state chaplain.

The agenda for the three-day meet begins with registration on Friday from 1 to 6 p.m. and a memorial Mass, installation of officers and brunch conclude the weekend on Sunday.

The Daughters of Isabella is an international organiza-

tion of Catholic women dedicated to works of charity.

There are over 6,000 active members in the state of Indiana with the Indiana State Circle made up of 51 subordinate circles. Their principal work of charity is to assist in the funding of St. Elizabeth Home, Indianapolis. In addition to monetary assistance, the members have given 75,000 volunteer hours of service toward their many projects.

St. Bridget's featured at Claver Center

The highpoint of St. Bridget's Parish centennial year will come Sunday, May 4 when Archbishop Edward T. O'Meara will be the principal celebrant of a Mass of Thanksgiving at noon. Oblate Father William Ryan, former pastor, will be the homilist.

Following the Mass there will be a banquet at the St. Peter Claver Center on Sutherland Ave. Tickets for the banquet can be purchased at the rectory, 801 N. West St. or by calling 635-6604.

On display at the St. Peter Claver Center will be many

of the old photos of St. Bridget's plus a quilt made in 1894 by the parishioners at that time. It includes the names of all the parishioners who attended St. Bridget's then. This quilt was loaned to St. Bridget's from a Mr. Charles Neff from Mid-

dleburg Heights, Ohio. It was won by his grandfather, John F. Murphy in 1894.

Former parishioners and alumni and also many of those who attended its famous 12:10 Mass on Sundays are encouraged to attend.

Correction

Novena devotions in honor of St. Anthony are being held at 7 p.m. on consecutive Tuesdays at Sacred Heart Church, Indianapolis. The first service was held

Tuesday, April 15.

Last week's *Criterion* reported that the services were for eight days instead of eight consecutive weeks.

Franciscan Father Conwan McCurren will conduct the services and preach the homilies.

The collection taken up at these services is known as "St. Anthony's Bread," a collection for the support of poor students for the priesthood.

The public is invited to attend the services.

Ruthenian rite liturgy

Father Patrick H. Hoffmann of SS. Peter and Paul Church in Chicago will be in Indianapolis Sunday, April 20, to celebrate the Ruthenian rite liturgy.

Anyone interested in joining in this celebration is invited to call Mr. and Mrs. Al Macek, 839-9704, for information as to time and location.

G.H. Herrmann Funeral Homes

1505 South East Street

5141 Madison Avenue

632-8488

(INDIANAPOLIS, INDIANA)

787-7211



Director of Religious Education

Terre Haute parish of 400 families. Well established non-school and sacramental programs. Community wishes to expand adult-centered education and youth program.

Contact: Gerald Probst
RR #21, Box 467
Terre Haute, IN 47802

Tuckpointing,
Waterproofing &
Sandblasting Specialists

Gilliatt's Const., Inc.

R.R. 3, Box 128C
Paoli, IN 47454
812-723-4384

"Help Us To Help Others"

Your
Contributions
Of
Useable Clothing
And
Household Items
To
Catholic Salvage
Make It
Possible
For Many
Inner City Children
To Enjoy
CYO Summer Camp
Program

Call Us
For Pick-Up
At Your Home.

CATHOLIC SALVAGE
632-3155



BENEFIT TOGETHER

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

HELP THE
MISSIONS
WHILE
HELPING
YOURSELF

Now you can provide for a fixed income for life, while providing the necessities of life for Christ's poor. A CATHOLIC NEAR EAST WELFARE ASSOCIATION ANNUITY guarantees a regular income with no investment worry or responsibility. You receive an attractive rate of return while gaining immediate and long term tax advantages. Write now for additional information and the rate of return you will receive on your investment in the missions. Please indicate your date of birth and whether male or female.

YOU
CAN'T
GO
YOURSELF,
SO TRAIN
A
SISTER

Have you ever wished your family had a nun? Now you can have a 'nun of your own'—and share forever in all the good she does. . . . Who is she? A healthy wholesome, penniless girl in her teens or early twenties, she dreams of the day she can bring God's love to lepers, orphans, the aging. . . . Help her become a Sister! To pay all her expenses this year and next she needs only \$12.50 a month (\$150 a year, \$300 altogether). She'll write you to express her thanks, and she'll pray for you at daily Mass. In just two years you'll have a 'Sister of your own'. . . . We'll send you her name on receipt of your first gift. As long as she lives you'll know you are helping the pitiable people she cares for. . . . Please write us today so she can begin her training. She prays someone will help.

NUNS,
CHILDREN,
FOOD

In the hands of a thrifty native Sister your gift in any amount (\$1,000, \$750, \$500, \$250, \$100, \$75, \$50, \$25, \$15, \$10, \$5, \$2) will fill empty stomachs with milk, rice, fish and vegetables. . . . If you feel nobody needs you, help feed hungry boys and girls!

Dear
Monsignor Nolan:

Please
return coupon
with your
offering

ENCLOSED PLEASE FIND \$
FOR
NAME
STREET
CITY STATE ZIP CODE

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION

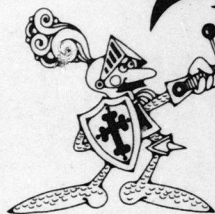


NEAR EAST MISSIONS

TERENCE CARDINAL COOKE, President
MSGR. JOHN G. NOLAN, National Secretary
Write: CATHOLIC NEAR EAST WELFARE ASSOC.
1011 First Avenue • New York, N.Y. 10022
Telephone: 212/826-1480

Don't let your nights
drag on . . .

Read the Active List



April 18

The Home-School Association of St. Philip Neri School, Indianapolis, is the sponsor for a spring festival to be held in the community rooms and Busald Hall from 5 to 9 p.m. The public is welcome.

Monte Carlo Night

Starts at 7:00 p.m.

St. Ann's

2850 Holt Road

Adm. \$1.00 Snds Free

An auction to benefit SDRC activities will be held at St. Luke School cafeteria, 7650 N. Illinois, Indianapolis, beginning at 7:30 p.m.

The Women's Club at St. Michael parish, 30th and Tibbs, Indianapolis, invites men and women to its adult card party, "Gaslight Gaities," at 7:30 p.m. in the school cafeteria. Admission is \$3.

Little Flower church at 13th and Bosart Sts., Indianapolis, will sponsor a Las Vegas night for adults only in the Little Flower cafeteria. The enter-

tainment is from 7 p.m. to midnight. There is a \$2 admission fee.

April 18-19

Assumption parish at 1115 S. Blaine Ave., Indianapolis, will have an indoor fish fry and spring festival beginning both days at 4 p.m. Chicken will also be on the menu.

April 18-20

A spirituality and fellowship weekend for separated, divorced and remarried Catholics will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. For further information call Patricia Gerth at Alverna, 317-257-7338.

Marian College students will present Ibsen's "A Doll's House" in the Peine Arena Theatre on the Marian campus at 8 p.m.

April 18-20 25-27

The Providence Players at Providence High School, Clarksville, will present their spring musical, "No, No, Nanette," in dinner performances on April 18, 20, 25 and 27. Regular performances will be given on April 19 and 26. For reservations call 812-945-3350.

April 19

Holy Cross Central School, 125 N. Oriental, Indianapolis, will have registration for the 1980-81 school year at the administration office from 9 a.m. to noon. A kindergarten will also be opened next year and children can be registered for that class also. Funds to renovate existing space for the kindergarten are still needed. Send contributions to Sister Donna Fyffe, principal at Holy Cross.

St. Joseph parish at 1375 S. Mickley Ave., Indianapolis, is sponsoring a toy train swap

meet and flea market from 11 a.m. to 4 p.m. Admission is \$1 for adults and \$2 for a family.

A retreat for adults will be held at St. Mary-of-the-Woods College near Terre Haute from 9 a.m. to 4 p.m. Providence Sister Teresa Aloyse Mount is retreat director. To register for the session contact the director of special programs at the College, St. Mary-of-the-Woods, IN 47876, phone 812-535-4141, extension 222.

The annual Secena High School alumni and Booster Club dance will be held in the school cafeteria, 5000 Nowland, Indianapolis. The 1960 graduating class of Secena has planned its 20-year reunion in conjunction with the dance. For information and tickets contact Marilyn Blackwell, 359-4101, or Jim McMahon, chairman for the Class of '60 Reunion Committee, 356-7882.

St. Ann parish, 2850 Holt Road, Indianapolis, will have a Monte Carlo night for adults beginning at 7 p.m. Admission is \$1.

April 20

A Pre-Cana Conference for engaged couples in the Indianapolis area will be held from 12:30 to 6 p.m. at Our Lady of Grace Center, 1402 E. Southern Ave., Beech Grove. Pre-registration is required. Call 317-634-1913.

An entertainment beginning at 1 p.m. will be held at St. Mary School, Rushville. The public is invited.

St. Patrick parish Women's Club announces its monthly card party at 936 Prospect St., Indianapolis, at 2 p.m. Admission is \$1.

The Chatard Athletic Club and the Central Indiana Antique Dealers Association will sponsor an antique show/flea market and chicken dinner on the campus of the school, 5885 Crittenden Ave., Indianapolis. The flea market outdoors will begin at 10 a.m. Chicken dinners will be served in the cafeteria from 4:30 until 7 p.m.

The senior class at Secena Memorial High School, 5000 Nowland, Indianapolis, will hold a rummage sale from 11 a.m. to 6 p.m. in the school

cafeteria. Donations for the sale may be brought to the school from 9 a.m. to 3 p.m. prior to sale date.

As part of Holy Angels parish's ecumenical services Deacon Rudolph Laland of Mt. Olive Baptist Church and Ms. June Lambert of Second Christian Church will be presented in concert at Holy Angels Church, 28th St. and Northwest Avenue, at 4 p.m.

Dedication of the gymnasium at Marian Heights Academy, Ferdinand, will be held at 2 p.m. with Lee Corso, head football coach at Indiana University as guest speaker. The public is invited.

April 21

A "Successful Living" course will be offered at Alverna Center, 8140 Spring Mill Road, Indianapolis, with Francis Father Justin Belitz in charge. The course will be held each Monday and Thursday evening for four weeks (to May 15) at 7 o'clock. Further information is available by calling 317-257-7338.

Our Lady of Everyday Circle, Daughters of Isabella, will meet at St. Elizabeth Home in regular monthly session.

IT'S YOUR FUTURE

Train Now for a Rewarding Business Career

BEGIN SUMMER TERM JUNE 9, 16, 23

- Progress Individually
- No Contracts
- Day of Eve. Classes
- Tuition Paid Monthly
- No Registration Fee
- Lifetime Placement

- Administrative Accounting
- Bookkeeping
- Executive Secretarial
- Private Secretarial
- Professional Accounting
- Steno
- Accounting Technology
- Clerk-Typist
- Administrative Secretarial

For Information & Free Bulletin, Call Mr. Gant or Mr. Skaggs
Monday and Thursday 8 to 8; Other Days 8 to 4

634-8337

Central Business College

Indiana Business College Bldg

802 NORTH MERIDIAN ST., INDIANAPOLIS, IN.

AC0072

Assumption Annual Indoor

Fish Fry Spring Festival

1115 South Blaine Avenue

Fri., April 18 Sat., April 19

Serving of delicious freshly prepared food
starts at 4 p.m. both days in Downstairs Dining Room

Fish or Chicken Dinners Featured — \$2.75

Inside Beer 'Garden'

Prompt Carry-Out

All Booths, Games, Entertainment Located in
Former Assumption School Rooms on Main Floor

(Cash Awards — Door Prizes)

Switzerland & Rome

\$844 - 9 Days

FROM CHICAGO

September 2 - 10, 1980

INCLUDES HOTELS, MEALS, & SIGHTSEEING
AND ALL TRANSPORTATION.

THIS PILGRIMAGE COMMEMORATES THE 1500th
ANNIVERSARY OF THE BIRTH OF ST. BENEDICT

HOLY LAND

\$1095 - 10 Days

FROM NEW YORK

(Optional Departure from HOUSTON, \$1195)

INCLUDES ALL MEALS, HOTELS, & SIGHTSEEING
Three Departures: Sept. 17, Oct. 20, & Nov. 5, 1980

C

WRITE for Information
PILGRIMAGE, Shrine of the Nativity
Bethlehem, South Dakota, 57708

Name

Address

Zip

April 21, 23 23, 30

St. Vincent Wellness Center, 622 S. Range Line Road, Carmel, offers the following programs. On April 21 and 23 a CPR course (cardiopulmonary resuscitation) will be held from 6:30 to 9:30 p.m. The fee is \$5. On April 23 and 30 a program for joggers, runners and others engaged in health and fitness activities will be held from 7 to 9 p.m. To register call 317-871-2366.

April 23

A citywide meeting for Separated, Divorced and Remarried Catholics (SDRC) will be held at 7:30 p.m. at St. Luke School, 7650 N. Illinois, Indianapolis. For information contact Alan Welch, coordinator, 547-7050.

April 24-26

Brebeuf Players will present Ayn Rand's "Night of January 26" at 7:30 p.m. in the school's audio visual room. Twelve members of the cast will not be chosen until the nights of the performance. They make up the jury who listen to the evidence and render the verdict for the play's ending. Admission is \$2.

April 24, 27

Cathedral High School will be presenting Rodgers and Hammerstein's musical, "South Pacific," in the school auditorium, 5225 E. 56th St., Indianapolis, at 7:30 p.m. Advance ticket sales are \$2. Admission at the door is \$2.50.

April 25-27

A retreat for women will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Father Michael Welch, director of the Archdiocesan Vocations Center, will direct the weekend program. Call Fatima for reservations.



Owen Park

On Mill Creek (Cataar, IN)
R.R. 2, Box 205, Spencer, IN 47460
Phone: Cloverdale—317-795-4467
Member St. Jude, Spencer

Boats
Bait
Fishing
Cabins
Camping
Trailer
Parking
Modern
Facilities

St. Monica's School

6131 N. Michigan Road
Indianapolis, Indiana 46208

A Unique Opportunity
For a Religiously
Oriented Education

Grades 1 through 8
Kindergarten

Please Call or Write For
Registration Information

Telephone: 255-7153

A weekend retreat sponsored by Worldwide Marriage Encounter will be held at Canyon Inn, McCormick's Creek State Park. For information call Ruth and Stan Conyer, 812-876-7040.

April 26

The Men's Club of St. Paul parish, Sellersburg, will sponsor a dance—"Memories of the 60s"—at Father Gootee Hall. For tickets and information call 812-246-9789 or 246-9244.

Eighth grade students interested in attending Providence High School, Clarksville, in the next school year will have a final opportunity to take the high school placement exam at the school at 8:30 a.m. For further information call 812-945-2538.

A Chopin Festival will be held at 3 p.m. in the auditorium at Marian College. It features the life and works of the great Polish composer, Fryderyk Chopin, and introduces to central Indiana some of his music that is rarely performed. Tickets are \$5 for general admission and \$3 for senior citizens and students.

A Monte Carlo night will be held in Hartman Hall at Holy Name parish, Beech Grove, from 7:30 o'clock to midnight. The admission is \$1.50 and the event is for adults only.

April 26-27

The major spring theater production at St. Meinrad College will be Paddy Chayefsky's Biblical work "Gideon" to be presented at 2 p.m. in St. Bede Theater. Tickets for adults are \$1.50 and for students, \$1.50. Group rates are available at \$1 for groups of ten or more.

April 27

Members of SDRC in southern Indiana will meet at 7:30

p.m. at St. Mary parish, New Albany, and Providence High School, Clarksville.

April 28

The public is invited to an evening of prayer at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Participants may attend all or a part of the evening from 8 until 9:30 o'clock.

"Yoga for Stress Management" will be taught at the St. Vincent Wellness Center, 622 S. Range Line Road, Carmel, for consecutive Mondays through June 23 at noon. The

fee is \$32. Call 312-871-7037 for information.

May 2

The Guild for St. Mary's Child Center will have its annual awards luncheon at the Brown Derby in Indianapolis at 11:30 a.m. Reservations for the \$6 luncheon may be made by contacting Mrs. Clarence Pendleton, 545-3789.

May 3-4

Women of senior high school age and older are invited to a weekend experience about religious life at Our Lady of Grace

Convent, 1402 Southern Ave., Beech Grove. The focus of the weekend will be "A Benedictine Response to the Gospel." The program will begin at 9:30 a.m. Saturday and continue until 2 p.m. Sunday. For further information contact Sister Jeanne Voges, 317-787-3287.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony,

6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Remember them

† BERRY, Martha Marie, St. Luke, Indianapolis, April 8. Wife of James B.; mother of Marjorie Schach, Thomas, Richard and Robert Berry.

† CAHILL, Patrick H., 63, St. Rose of Lima, Franklin, April 12. Husband of Geneva; stepfather of Warren and Mark Demaree.

† CLASSICK, Anthony J., 71, St. Anthony, Indianapolis, April 8. Husband of Mary A.; father of Jeanne Marie Barreno, James of U.S. Navy, and Anthony J. Jr.; brother of Theresa Bugher.

† FINNERAN, Dr. Joseph C., 56, St. Luke, Indianapolis, April 7. Husband of Kathryn; father of Joseph C. Jr., Stephen, Thomas, John and Mary E. Finneran; brother of John, William and Robert E. Finneran.

† GEIS, Elizabeth, 82, St. Bridget, Liberty, April 10. Mother of Thelma Dierckman, Kathleen Lorenz, Carolyn Hoff, Charles and Robert Geis; sister of Mary Geis.

† GOOTEE, Glenn J. (Red), 63, Immaculate Heart, Indianapolis, April 11. Husband of Ardella; father of Glenda Proctor, Elizabeth Stevens, Stephen, John and Richard Gootee; brother of Sister Mary Justin, S.P., Jean Mathies, Mary Esther Jackson, Albert and Patrick.

† GOY, Bernard Albert, 75, St. Margaret Mary, Terre Haute, April 7. Father of Bernard, William, James, Margaret Anderson, Betty Stewart and Martha Walker; brother of Karl Goy.

† GRAUL, Cecelia V., 78, Little Flower, Indianapolis, April 7. Wife of John; mother of Rosemary Keller and John D. Graul.

† GREENE, Ronald J., 36, Sacred Heart, Indianapolis, April 9. Father of Tracy, Veronica and Ronald J. Jr.; son of Dorothy Greene; brother of Thomas J. Greene.

† HAIG, Bette (Ades) 58, St. Benedict, Terre Haute, April 8. Wife of Howard; mother of Mary Lu Thorne and Marcy Ann Haig; sister of Rita Goldberg.

† HEEB, Louise, 78, St. Gabriel, Connersville, April 7. Wife of Louis; mother of Ellen Ann Doubet and Louis J. Heeb.

† HIGGINS, Bernard J., 53, Holy Family, April 2. Husband of Mary; father of Sherri Higgins; brother of Mrs. Paul V. Hayden.

† KAISER, Emil J., 53, St. Jude, Indianapolis, April 10. Husband of Agnes; father of Angela, Mary Kathryn, David and James; brother of William E. and Francis Kaiser.

† LALLY, Walter E., 55, St. Mary, New Albany, March 31. Husband of Alice; father of Michael, Edmond, Kevin and Teresa Lally; Karen Pritchett and Sharon Fumali; brother of Robert Lally, Patricia King and Peggy Jackson.

† LAMB, Cleo C., 83, St. Andrew, Richmond, April 8. Husband of Ethel; stepfather of Marilyn Bizaro.

† LUCID, Elizabeth, 81, St. Mark, Indianapolis, April 7. Sister of Ella Kirschner; aunt of Helen Scheurer and Raymond Sprong.

† MASTROPAOLO, Olindo D., 65, St. John, Indianapolis, April 10. Husband of Lucy; father of Pam Farley, Angela Clumb and Felix Mastropaolo; brother of Charles Mastropaolo.

† McEWAN, Beatrice, 99, Holy Family, New Albany, April 1. No survivors.

† McGRATH, Bernice (Bonnie), 74, St. Jude, Indianapolis, April 7. Sister of Genevieve Koehler; aunt of Mary Ann Scott.

† OTTO, Francis H. (Sparky), 70, St. Ann, Indianapolis, April 9. Father of Mary Green and John F. Otto; brother of Ruth Wildman, Gertrude Jones and Loretta Keller.

† PETERKA, Frances (Urbanc), Holy Trinity, Indianapolis, April 8. Mother of Bertha Gorka, Henry, Justin and Charles Urbanc.

† REED, Etoile B., 80, American Martyrs, Scottsburg, April 3. Mother of Russell, Orville, Harold, Raymond and Carroll Reed, Mary Taylor and Evelyn Boswell; sister of Frank Isley.

† SCHENK, Henry, 79, St. Michael, Bradford, March 29. Husband of Agnes; father of Marie, Carlisle Payne, Mrs. Harold Harlarmert, Theodore, Wilbert, Louis, Norman, Stanley, Bernard, Carl, James and Alvin Schenck; brother of Elizabeth Plotner.

† SKELE, August, 68, St. Philip Neri, Indianapolis, April 12. Husband of Irma; father of Anna Walsman, Martins, Peters and Mikels; brother of Peters Skele.

† VALENTINE, Helen M., 55, St. Paul, Sellersburg, April 3. Wife of Jim; mother of Judy Largen,

Phyllis Owens, Donna Webb, Richard and Jimmy Valentine; daughter of Zelda Gordon; sister of Caroline Drapala and Kathleen McCartin.

† VOLK, Goldie, 77, St. John the Apostle, Bloomington, April 7. Survivors: Betty Marrs, Martha Hart and Delmar Albertson.

† WALTERS, Bertha, St. John, Indianapolis, April 7. Cousin of Mary Jane Pyle, Martha Stevens and Mary Clabaugh.

† WILLIAMS, Edna, 82, St. Patrick, Terre Haute, April 8.

† ZIMMERMAN, Joseph C. Sr., 82, St. Louis, Batesville, April 4. Husband of Elizabeth; father of Louise Wells, Betty Reisinger, Jean Goodwin, Rosemary Fisher, Harry and Joseph Zimmerman.

SCHWINN®
RALEIGH
Sales & Service
Everything for the serious cyclist and the fun-loving bike rider... of any age!
• Complete line of accessories
• Exchanges • New colors
• Factory trained repair techs
• Parts and supplies
• Skateboards, parts & accessories
\$506 Madison Avenue at Epler Indianapolis, IN 46227
786-9244
Hours: 10 AM - 8 PM Mon - Sat
Closed Sundays
"Fun begins at any age."
Supreme bicycle store inc.
George Dudgeon's

Director of Religious Education

Northeast Indpls. Parish of 750 Families. Responsible for Religious Education of CCD & Parochial School as well as Adult Education.

Forward inquiry to:
John Bratt
6522 Kingman Dr.
Indpls., IN 46256

Hey, Look Us Over ... Spring Is Here

There's no place in Indiana like VanBibber Lake for those great weekends, retirement or raising your family.
We have 390 acres of water for you to enjoy swimming, skiing or fishing.
We have travel trailers including nice camp sites from \$7,000 to \$15,000.
We have mobile homes including nice shady lots from \$13,500 to \$23,000.
We have modular homes from \$33,900 to \$42,900.
All travel trailers, mobile homes and modular homes are connected to our community sewer and water systems. No well or septic worries for you.
Let us show you around and we think you will agree that there's no place like ...

VanBibber Lake

8 miles northwest of Greencastle
45 miles west of Indianapolis

739-6441

"Your New Religious Supply Store"

We Carry All Items for First Communion and Confirmation;

Records & Tapes by Joe Wise, Father Cary Landry,
Weston Priory Word of God and others;
Wedding Invitations & Imprinted Stationery;
Trappistine Candy.
We also have outdoor Statuary.

Hours — Noon until 5:30
Tuesday thru Saturday — 10:00 until 5:30
Thursday Evenings — for your convenience until 8:00 p.m.

The Village Dove

726 E. 65th St. (Broad Ripple Village)

253-9552

Chancery Report (from 7)



Office of Catholic Charities

In addition to several staff members from Catholic Charities Agencies, Fathers Larry Crawford and Clarence Waldon and Franciscan Sister Barbara Hileman will attend the **Midwest Conference on Parish Outreach** sponsored by the National Conference of Catholic Charities in Chicago on April 19-20. The Conference will explore the various strategies and models used in both rural and urban areas to involve parishes in a process of planning and implementing social ministry. Special emphasis will be given on models which involve cooperation between several parishes in a given region.

Discussions are underway with the Parish Outreach staff of the National Conference of Catholic Charities for planning a similar conference or conferences within the Archdiocese. The attendance of so many people from the Archdiocese at the National Conference will enable us to plan for such conferences on the local level. Funds from the 1980 Catholic Charities Appeal will then be available as seed money for the development of models and projects within the Archdiocese.

The Family Life surveys are still being entered into the computer. The very large response of over 20,000 surveys returned is making the actual processing of the data a very time consuming project. An estimated 500 hours of work will be required to complete the computer processing and present the Archdiocesan Commission with the survey results. It is anticipated that the preliminary report on these results will be available by the end of April, 1980. A detailed analysis will take several months. The final report will also include a Discussion Guide for the use of various groups within parishes.

Catholic Social Services has submitted several requests to Catholic Charities for additional program funding. These requests include parish outreach in the central deanery, expansion of school outreach into several additional schools, additional branch counseling offices, family life education (systematic training for effective parenting), and developmental programs for children services by the child welfare unit.



Catholic Communications Center

In mid-March the Catholic Communications Center received a letter from a priest who is in charge of communications for the centenary of Ghana, West Africa, in which he requested fifty (50) copies of the billboard featuring Pope John Paul II and the quote from the Holy Father's visit to the United States, "Nothing surpasses the greatness or dignity of a human person..."

The request from the Church of Ghana was

approved by the Public Relations Committee at its April 9 meeting. Prices for having the billboards printed are presently being sought... as is the possibility of having one of the U.S. air carriers contribute the cost of shipping the printed billboard paper to Ghana.

Mary Ellen Russell, of the Communications Center staff, will be representing the Center to the **1980 Religious Communications Congress** in Nashville, Tennessee from May 11-16.

The staff of the Indianapolis Communications Center is beginning to work on the materials and entries in the **15th Annual Unda-USA** (Catholic Broadcasters Assn.) **Gabriel Awards** competition. The Gabriel Awards are presented in over 30 areas of program competition to entries from throughout the United States, Canada, and several other English speaking countries. Radio and TV programs which reflect human values in the Judeo-Christian tradition are honored for outstanding achievement in the yearly competition. Charles J. Schisla, director of the Catholic Communications Center is the Unda-USA Awards Chairman.

The Criterion and Communications Center are presently working on the development of plans relating to the June 8, 1980 annual **Catholic Communication Collection** to be conducted in the parishes throughout the United States. The collection is divided in half with 50% going to help fund national projects of the Church in Communication, and 50% remaining in the archdiocese. Of the amount remaining locally, 70% is used to help sustain the operation of the Catholic Communications Center and the remaining 30% is divided between the Center and the *Criterion* for funding special projects in communication.



Catholic Youth Organization

The second section of the **CYO Music Contest** is scheduled for Sunday, May 4 at Secunia Memorial High School.

Preparation is being made for the **Spring Kickball, Baseball and Track Seasons**. Special consideration is being given to plans for the Baseball Season because of the recent policy changes in the department of Parks and Recreation that affect the CYO.

This year, the CYO will embark on a new program in Soccer. The CYO will conduct a Cadet Boys League and a Cadet Girls League, as in year's past. In addition, through the guidance and direction of the Rules, Eligibility and Protest Committee, the CYO will conduct a co-educational program for boys and girls in the "56" League.

The staff for the **1980 Camping Season** is being hired as plans continue to be made for the children. Also, camp applications are being received following the mass mailing of approximately 14,000 applications earlier this month.

Work is being completed at CYO Camp Rancho Framasa on the lake which provides water for the campers. Also, a new filter system for the swimming pool is being installed and will be operative by the beginning of summer. In addition, a new Mess Hall is being constructed and should be completed by May 15 at Camp Christina.

A slide program describing the philosophy and programs at CYO Camps has been produced and is available to parent and/or student groups.

Members of the **CYO St. John Bosco Guild** are planning a fund-raising "Taster's Luncheon" scheduled for Thursday, April 24, at noon at St. Andrew parish. Guild members donate a favorite hors d'oeuvre to be tasted and enjoyed by those in attendance. The recipes are all printed and sold in a special cook book.

The year-end Mass for the St. John Bosco Guild will be Thursday, May 8 at St. Malachy parish followed by a luncheon at the Indianapolis Country Club.

The **CYO Monsignor Albert Busald Award** ceremony will be Monday, May 5 at St. Philip Neri parish at 7:30 p.m. The Award is presented annually to CYO volunteers, to recognize them for their efforts on behalf of the young people.

We will host the **Spring Meeting** of the Catholic Youth Organization's Region VII. Meetings will commence at noon, May 6 and conclude at noon, May 7. A cookout has been planned for the evening of May 6. Overnight accommodations will be provided at the Vocations Center.

Brother Carl Sternberg Consultant to Youth Ministry Coordinators in the Archdiocese of Louisville will speak with the group on May 6. Brother Carl will present a program on the training of Youth Ministers.

A **Search for Christian Maturity** is scheduled for Friday, Saturday, and Sunday, April 25, 26, and 27, for high school Juniors and Seniors.

The CYO met with **Franciscan Brother Thomas Smith** regarding a spiritual program for high school freshmen and sophomores. He has been helpful in explaining "The Quest" program to the CYO. Brother Tom helped develop this program while a seminarian in 1977. He has volunteered to work with CYO regarding programs for this age group.

narian in 1977. He has volunteered to work with CYO regarding programs for this age group.

The CYO is working with parish priests and their designated liaisons to address the following long and short range goals: to better lines of communication between the CYO and the parish; to continually monitor the needs of parish programs; and, to work with the parish priests to seek input and support regarding the developing stages of the Volunteer Training Program.



Vocations Center

On April 30, Benedictine Father Hilary Ottensmeyer, will conduct a **workshop** for those who are acting as **Spiritual Directors** for the young men in the high school (Acts II) and the college Contact programs.

Father Kim Wolf, Franciscan Sisters Ellen Miller and Mary Ann Stoffregen, presented a program for the Lawrenceburg Deanery on the **ministries in the Church** on April 9 at St. Mary's, Greensburg. Thirty-six attended.

The Acts II and College Contact participants will take part in a workshop on the **ministry to the sick** on May 4. Father Frank Eckstein, Chaplain at Methodist Hospital, will present the program.

On April 18, a **retreat for young adults** will be held and sponsored by the Center.

At present, five of the seminarians in theology will participate in the **ministry program** this summer. The men are assigned to a parish to experience the life and ministry of a diocesan priest.

Providence High School, Clarksville, will hold an **information day** on the vocations of Sisterhood and Priesthood. Franciscan Sisters Ellen Miller and Mary Ann Stoffregen, and Father Kim Wolf will present the program on April 24.

Father Bernard Schmitz, St. Anthony Parish, Morris, Indiana, will host an **information evening** for Junior and Senior high school students and the priests in the Batesville area on April 28.

Grinstein Funeral Home, Inc.

SAM H. PRESTON—HAROLD D. UNGER—F. EDWARD GIBSON



The oldest Funeral Establishment in Indianapolis.
Founded 1854
1601 E. New York Street, Indianapolis, Indiana 46201
(317) 632-5374

Open Year Round For All
Your Plant Needs.

HEIDENREICH GREENHOUSES

Growing For You For 4 Generations

502 E. National Ave. (1 Block North of Hanna Between US 31 & 431) 786-1528

FROST UPHOLSTERERS

Fabrics at Discount Prices
Fabrics Shown in Our Showroom
or Your Home
Custom Made Hide-a-Beds & Sofas

—Work Guaranteed—

4024 E. Michigan St. 353-1217

Organist Needed

St. Andrews Parish, 3922 E. 38th Street, is in need of an experienced organist to accompany cantor and congregation at its 5:30 Saturday Evening liturgy. If you are interested or would like additional information please call the parish office **between 8:45 a.m. & 4:30 p.m. weekdays** at 546-1571.

2313 W. Washington St. 632-9352
Indianapolis, Indiana

USHER Funeral Home, Inc.

Anna C. Usher Wm. A. Usher
Frank E. Johns

Classified Directory

Plainfield



The FIRST
NATIONAL
BANK &
Trust Company
of Plainfield
"A Good Bank to Grow With"

Thompson's
Quality "Chekd"
ICE CREAM
and
Dairy Products

Martinsville

Hays Pharmacy
Inc.

John Thomas
"Prescription Specialists"
Martinsville

Milan

CHRIS VOLZ
MOTORS, INC.

Chevrolet — Pontiac
Olds — Buick — Cadillac
Chevrolet & GMC Trucks

MILAN, INDIANA
Phone
Office 2791 — Service 3891

Columbus

For MEN'S and BOYS'
CLOTHING
In Columbus . . . See

Dell Bros.

416 Wash St. (Downtown)
Also 25th St. Shopping Center
Seymour, Ind.

Terre Haute

For Complete Building
Material Needs See

Powell-Stephenson
Lumber

2723 S. 7th St. 235-6263

2 LOCATIONS
11th & LOCUST STS. &
HONEY CREEK SQUARE

Open 19 Hours
a Day
7 Days a Week

More Than the Price is Right

Batesville



WEBERDING'S
CARVING SHOP, INC.

HAND CARVING - PATTERN MAKING
CHURCH FURNISHINGS

R. R. NO. 3, BOX 117
BATESVILLE, INDIANA 47006

Brownsburg

BROWNSBURG
HARDWARE, INC.

HWI Lucas Paints
Electrical &
Plumbing Supplies
Brownsburg Shopping Center
904 E. Main St. 852-4587

Brookville



Pepsi
Pours
It On!

Miscellaneous

Can Goods and Usable
Men's Clothes Including
Work Clothes Always
Welcome at Talbot
House, 1424 Central, Ph.
635-1192.

For Rent

1, 2 & 3
Bedroom Apartments
Adult & Family Living
From \$198.00. Now Renting
Tara West Apartments
34th & Moeller Rd.
293-0244

Pest Control

D & S
Weed & Pest Control

Termites, Insects,
Rodents and Bat Control.
Weed Control
—Home or Industry—

Dan Clegg
1354 N. Parker
Indpls., IN 46201 636-3617
Day or Night

Electrical



Feeney
Electric
Co., Inc.

Licensed—Bonded
Insured

100 amp & 200 amp Services
Rewiring & Electrical Maintenance
546-4791 356-6573

Remodeling

RUSCO
storm doors and
windows in
10 decorator
colors

Carrico

home improvement co.

for replacement windows, siding, patio enclosures,
awnings, guttering and insulation.
639-6559

Electrical

Home Wiring



LICENSED—BONDED—INSURED

FREE ESTIMATES

ALL TYPES OF
ELECTRICAL SERVICE

- 60 & 100 AMP SERVICE
- RANGE & DRYER OUTLETS
- AIR COND. WIRING
- REWIRING & REPAIRING
- ELECTRIC HEAT
- BURGLAR ALARMS

J. C. ELECTRIC CO.

South & East North & West
787-4485—253-1142

For Sale

HOUSE FOR SALE Little Flower—2013
Glenridge, 4BR, gas, central air,
garage \$7,500 assumes mortgage—
290 Month. No credit check. Hooser
Homes—253-1441

Wurlitzer Organ

Model 805 w/Auto Tone Controls,
Orbit III Synthesizer, Cassette OK,
Earphone Jack. New \$3,545.00.
P.O. Box 19031, Indpls., 46219.

Want to Buy

ANTIQUES WANTED — Oriental Rugs,
Furniture, Glassware, Diamond Rings,
Sterling Silverware, Electric Trains,
Guns, Wicker, Anything Antique. Mr.
Saxon—632-4506.

WANTED TO BUY — Cash for your home
or equity. No obligation. 253-1443

Remodeling

COOMER ROOFING CO.
ROOFS and GUTTERS REPAIRED
NEW ROOFS—GUTTERS
Bonded and Insured
636-7261

SPIVEY

Construction, Inc.

361 E. TROY AVE.

Attics Finished
New Rooms Added
Gutters — Plumbing
Garages — Furnaces
Complete Job

CALL FOR
FREE
ESTIMATE

ST.
6-4337

ST.
4-1942

Plumbing



Joe's
Plumbing

24 Hour Service

No job too big
or small.
Downspout and Sewer
Openings

Joe Fowler

356-2735

Auto Parts

Wilson Auto
Parts & Service

2302 E. 38th St.

Complete Auto Service
Front End Alignment

HOURS:

Mon.-Fri. 8 a.m. to 6 p.m.
Sat. 8 a.m. to 3 p.m.

253-2779

Parish Classified

Christ the King

"Buy The Best For Less"

Richards Market Basket
2350 E. 32nd St. at Keystone 251-9263

FARMER'S

Jewelry and Gift Shop

We Buy Old Gold

Jewelry, Watch Cases, Bridgework, etc.
Keystone Plaza—5250 N. Keystone
Phone: 255-8070

Sacred Heart

MILLER'S
REGAL MARKET
"Serving the Southside Since 1900"
Terrace at Madison Ave.

St. Ann

WALTER'S PHARMACY
Cor. Holt Rd. at Farnsworth
244-9000
• QUALITY DRUGS •
• EXPERT PRESCRIPTIONISTS •

St. Christopher

ROSNER PHARMACY
THE REXALL DRUG STORE
16th and Main Speedway, Ind
PHONE 244-0241
FREE PRESCRIPTION DELIVERY

St. Simon

VICTOR PHARMACY

Free Prescription Delivery

N057 E. 38th St.

897-3990

St. Catherine

AERO
TERMITE &
PEST CONTROL

"STATE WIDE"

786-0456

1729 SHELBY

St. Lawrence

AIDE ELECTRONICS

Sales and Service
We Service All Makes
Hrs. Daily 9 a.m. to 7 p.m.
Sat 9 a.m. to 1 p.m.

4721 N. Franklin Rd. 547-1384

St. Jude

HEIDENREICH

We Phone Flowers Anywhere
5320 Madison Ave. 787-7241
Member St. Jude
"THE TELEPHONE FLORIST"

ORME'S
Carpets and Interiors
LINOLEUM—HARDWARE—TILE
CUSTOM FLOOR DESIGN
5505 S. Meridian St. ST 6-1471

St. Mark

We Love
To
Serve
You

ASSOCIATED SERVICE

Deep Rock Products

4951 Madison 784-0664

St. Philip Neri

Wolfe Shell Service Station



1845 E. Michigan
Exp. Lub. — Tire-Battery
Srv. — Wash — Simoline
• SERVICE CALLS •
262-9067

JORDAN
Funeral Home

"Home of Personal Service"

2428 E. 10th St. 636-4304
John R. Sowers, Owner 636-4305

Television Reviews

ABC presents 'Baryshnikov on Broadway'

Combine the dancing talent of an international ballet star with the glamor and excitement of American musical theater and the result is the outstanding entertainment extravaganza, "Baryshnikov on Broadway," airing Thursday, April 24, at 9-10 p.m. (EST) on ABC.

The show is an excuse, as if any were needed, to re-create some of the great moments in the Broadway musical from "Oklahoma!" to "Chorus Line" with Baryshnikov as enthusiastic observer or exuberant participant. Liza Minnelli serves both as his guide and dancing partner in this fast-moving tour of Broadway's memory lane.

No one will be surprised that such a talented and disciplined dancer is able to extend his art to meet the demands of a more popular

style of entertainment. Unexpected, however, is his ingenious personality as a performer and the consi-

derable charm and appeal he conveys as an individual.

As a song-and-dance man, Baryshnikov makes a splendid hooper and a genial non-singer in the Fred Astaire manner. The words and musical tradition may be foreign to him but not their emotional feeling and physical expression.

Exploring the divergence of views among Catholics

since Vatican II is the subject of "The Dick Cavett Show," airing Monday, Tuesday and Wednesday, April 21, 22 and 23, at 7-7:30 p.m. (EST) on PBS.

The panel of "notable Catholics" taking part in all three shows are, from right to left as they appear on screen, James Hitchcock, St. Louis University professor and conservative author; Msgr. Eugene Clark, director of communications for

the New York Archdiocese; Sidney Callahan, teacher, psychologist and author, and James Kavanaugh, former priest and controversial critic of the church.

Given the mix represented by the panelists, agreement over even minor issues is hopeless. Sharing only a split screen, Kavanaugh and Clark are the two major protagonists, with the former's alienation from the church in heated conflict with Msgr. Clark's defense of Catholic orthodoxy. They may dominate the discussion, but the best contributions are made by Hitchcock's scholarship and Callahan's objectivity, including her surprise at how "very rigid and dogmatic" Kavanaugh's attitudes are.

Viewers might have been better served if Cavett, as moderator of the debate, had been able to exercise a little bit of control over the proceedings. His failure in this regard is also a disservice to Mrs. Callahan, whose excellent insights are simply ignored in the heat of the debate among the male members of the panel.

Whether intended or not, the impression created is that women do after all, occupy a secondary place in Catholic circles. For Catholic viewers, the issues discussed here are extremely important, but there is nothing new except in the clash, sometimes acrimonious, of personalities holding different positions. The larger question is what

purpose is served by using the open forum of national television for airing this kind of intramural religious debate.

If nothing else these shows demonstrate that there is nothing monolithic or static about contemporary Catholicism for which controversy is not a sign of weakness or confusion but of renewal and growth. The robust vigor of the debate attests to the healthy vitality of Catholic thought in the modern world.

A resounding dramatic dud is the most that can be said for "Portrait of a Rebel: Margaret Sanger," a TV movie airing Tuesday, Apr. 22, at 9-11 p.m. (EST) on CBS.

It is a painfully old-fashioned and simple-minded hagiography of the woman who established America's first birth control clinic in 1916. As played by Bonnie Franklin, Ms. Sanger becomes a plaster saint, insufferably smug and self-righteous.

The dramatic problem is the over-simplification of the period and its attitudes, making Ms. Sanger's ultimate "triumph" all too easy and unconvincing. An example of the heavy-handed script is a scene in which Ms. Sanger confronts a Catholic prelate who says, "The church can be a formidable enemy," backed by ominous organ chords. To which she replies, "The church is very powerful, but so is enlightenment."

This show reduces one part of the larger history of the struggle for women's rights to a rather silly tract for birth control.

Music Scene

Album signals Ray Repp's return

by Peter Feuerherd

Although it hasn't nearly rivaled the sensation generated by the celebrated comebacks of Frank Sinatra or the rumored re-uniting of the "Beatles," Ray Repp has "returned" with a brand new album entitled "Sunrise in The Dead of Winter" on K&R records.

Ray Repp? Well, he may not exactly be a household name, but any Catholic who has been to Mass since 1967 has probably heard his music.

Repp gained fame during the late 1960s when church music began to enter into the post-Vatican II spirit of liturgical renewal. Whether he intended it or not, Repp's music became the guiding force of the "folk Mass" (a term that by now seems strangely anachronistic), with songs like "Shout From the Highest Mountain," "Here We Are," "I Am the Resurrection," and "Of My Hands" leading the way—songs that are still heard today at liturgies and prayer meetings.

His new album, his first after many years away from the music business, is in the familiar Repp style—pleasant sounds, lyrics often with some depth but couched in a way that is understandable to anyone, songs of religious meditation and bouncy jingles of simple yet enjoyable melodies.

IT DOES seem, however, that Repp has developed a greater sense of musical feeling in this new album; there is better and more versatile use of instrumentation and use of different musical forms from Gregorian chant to rock, which contrasts with the sometimes stifling simplicity of his early work.

Yet, like Repp's other songs, this kind of music is not just to be listened to—it is to be used in liturgical

celebrations. As liturgical music, this album takes words from Scripture and makes them come alive, fulfilling the purpose of any music used during Mass.

For example, "Our God Is Love" is a fine meditation on John's epistle, and

"Chase the Wind" is a quiet and hauntingly beautiful piece.

Other songs on the album, in a bouncy, enjoyable way, could be used to fully develop a good sense of community at liturgical functions. "We Are The Family," for example, is a hymn in praise of openness and welcome in the church.

THE PROBLEM with using Repp songs in many liturgical celebrations, however, is that the ideals that Repp sings about (e.g., "in our family all are one, no matter who you are"), if non-existent in the parish sounds, at the very least, uncomfortably awkward when sung at the parish liturgy.

If there is little enthusiasm for singing or a poor sense of community in a parish, playing one of Repp's lively pieces at Mass is like watching a Pepsi Cola commercial—the girls look pretty, the music is nice, the people seem to get along so well, yet everybody knows that is not the way the real world functions.

That is our problem, however; not Repp's. "Sunrise in The Dead of Winter" combines good "listening" music (a song on the album, "Come Holy Spirit," for example, beautifully combines Gregorian chant and popular-style melodies to produce an effective prayerful mood), with good, catchy tunes that make you want to hum after listening to the album a few times.

Ray Repp is back—this time with a more sophisticated and developed sound. That can only be good news for those who care about good church music.



Ray Repp

St. Elizabeth's Home

Area Code (317) 787-3412
2500 Churchman Avenue
Indianapolis, IN 46203

Which Way?

- Maternity Program (Live In Optional)
- Educational Program
- Pre Natal Clinic
- New Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Out Patient Services

Single Parenthood
Family Stress

... love, life, care, and concern for the opportunity to grow and develop.

Funded by the United Way.
Daughters of Isabella and service fees.

(Non Sectarian Service)



Media Notebook

'The Lion, the Witch, and the Wardrobe'

If you were one of the many who missed last year's Emmy Award-winning animated special, **"The Lion, the Witch and the Wardrobe,"** it is being rebroadcast Tuesday, April 22, and Wednesday, April 23, at 8-9 p.m. each evening on CBS.

The story is by C.S. Lewis and concerns the adventures of four children who are transported through an enchanted wardrobe into the magical land of Narnia, where it is always winter without Christmas and the ruler is an evil white witch.

The noble lion Aslan leads the forces of good in defeating the witch and places the children in charge of Narnia for a time. This mythological struggle between good and evil is somewhat unusual in that none of its characters is free from one aspect or another of human frailty, except the completely good Aslan.

Lewis was a scholar and Christian humanist best known for such works as "Mere Christianity," "The Problem of Pain," and especially "The Screwtape Letters." For many "The Lion, the Witch and the Wardrobe" is more than a series of moral lessons about love and friendship, loyalty and honesty, and the other virtues needed in the struggle against evil.

for eight or nine months before deciding that he could not achieve what was required and left the project."

Melendez had never heard of C.S. Lewis, but he read the book, liked it and was determined to do his best in bringing it to the screen. With less than nine months to complete a two-hour TV special, this meant a "constant struggle of time and budget without the luxury of elaboration," the detailed drawing that gives the visuals their special character.

All previous animation concepts were scrapped as useless and Melendez began from scratch, doodling with one of his colleagues until they "finally found the right form, one that appealed to all the parties involved from the sponsor to the C.S. Lewis estate."

This was the first challenge because "esthetically the animation had to be a little different than usual, conveying real people in an abstract world, cartoons yet with a realistic quality. Style is a vertical quality—everything has to fit comfortably within a drawing."

Once the visual form fell into place, the next challenge was the interpretation of the original story. "There is a lot violence in the book in keeping with the allegory of the Christ. We tried to avoid any indication that we were fooling around with the religious implications of the work."

Melendez would be the last one to presume to judge the quality of his own work, but he admits that he loved doing this special and hopes to do more like it. Characteristically, he does not refer to his many awards but brings up the criticism he has received from C.S. Lewis fans for omitting one or another favorite passage from the book.

HIS PRIDE is not in his

own accomplishments but in the art of the animation medium, a profession he hopes talented young artists will join. He is ashamed of the poor quality of the animation found on the Saturday morning kid's shows. "It is an insult to our intelligence and to the industry. Animation has gotten so expensive and these shows have to be done so quickly that they are a very poor example of what can be done."

Melendez, born Jose Cuauhtemec in Hermosillo, Mexico, began his career with Walt Disney Productions in 1938, then worked on Warner Brothers and UPA cartoons, started doing television commercials in the 1950s and has headed his own highly successful animation company since 1964 with studios in Hollywood and London.

His fame came with his animation of the Charles M. Schulz "Peanuts" characters and their "gentle message" of values closely associated with Christian principles, values comfortably compatible with the Catholic upbringing of Melendez.

He insists that his involvement with visualizing Lewis' Christian allegory was "just accidental, a simple coincidence." The project came to him by chance and he recognized the value of a story with "a message but no preaching," something adults and children could watch on different levels and that could become a "very good learning experience for the entire family."

This column was written by consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.



REUNITED—After years of searching, Tom Hacklin, played by James Caan, is reunited with his children, Junie and Andy, played by Heather Bicknell and Andrew Fenwick in MGM's "Hide in Plain Sight." The film, which also marks Caan's debut as a director, is based on a true story. See James Arnold's review, page 20.(NC photo)

JAMES H. DREW
Corporation
Indianapolis, Ind.

TV Programs of Note

Sunday, April 20, 8-9 p.m. (EST) (PBS) **"Franz Boas (1858-1942)."** An introduction to the life and work of the first American anthropologist to recognize the cultural importance of primitive societies and to introduce objective methods of research. It is the third program in the "Odyssey" series.

Monday, April 21, 10-11 p.m. (EST) (PBS) **"The Boston Marathon."** WGBH-Boston celebrates the 84th anniversary of this annual event with same-day coverage of the 1980 Marathon, the oldest foot race in the United States and one of the most famous in the world.

Tuesday, April 22, 8-9 p.m. (EST) (CBS) **"The Lion, the Witch and the Wardrobe."** This two-part animated special is a rebroadcast of the C.S. Lewis allegorical story about four children who happen upon the strange but enchanting fantasy land of Narnia. Conclusion airs Wednesday, April 23, at the same hour.

Wednesday, April 23, 8-11 p.m. (EST) (PBS) **"Henry V."** With this portrait of Henry as the ideal warrior king, Shakespeare celebrates the end of civil war and the beginning of a Golden Age in an England unified through his reign.

Wednesday, April 23, 10-11 p.m. (EST) (ABC) **"The Uranium Factor."** This investigation into the business and politics of the uranium industry finds that the lack of government enforcement of health and safety standards has adversely affected the lives of miners and nearby communities. It is a report produced for "ABC News Closeup" by Steve Singer.

Guaranteed
Am-Way Products
Delivered to your door
Call: 317-787-0121
317-357-5264

ASKREN
Cemetery Markers & Monuments
50 YEARS OF SERVICE
Granite & Bronze
Statuary
4707 E. Washington St.
Indianapolis, Ind.
357-8041

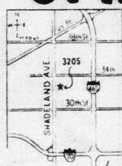
DO IT YOURSELF AND SAVE!

UPHOLSTERY
FABRIC

... by the yard or by the roll.
Shop in our new 6,000 sq. ft.
fabric warehouse and save!

Circle Fabric
Formerly United Upholstery Co.

3205 N. Shadeland Ave. 545-2318



OPEN DAILY
10 a.m.-6 p.m.
SATURDAY
10-4 p.m.



• Driveways • Sealcoating
• Resurfacing • Repair
Residential Driveways a specialty.
National Asphalt Paving
An affiliate of National Asphalt Company
637-2500
CALL DAY or NIGHT

*Monthly price based on a 25% down payment, 25 years financing, with an annual percentage rate of 12% for qualified buyers. Mortgage rates subject to change. Prices vary by community and are subject to change and homestead availability. All homes are available in a majority of communities but not in all communities. Price range for full housing line is \$26,660 to \$59,735.