

THE CRITERION

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In Support of Farmworkers' Union

Catholic schools discontinue Campbell's soup program

by Valerie Dillon

At least 14 Catholic elementary schools in the Archdiocese have stopped their Campbell's Soup "Labels for Education" program to support a farmworkers' union in its organizing and negotiating efforts.

Another 13 schools plan to discontinue or are considering this move, according to a representative of the Farm Labor Organizing Committee (FLOC).

The union wants three-way bargaining, including direct negotiation with Campbell's, rather than negotiating with dozens of individual growers. Campbell's has refused direct negotiations with the workers because of what it describes as "serious legal questions" and the "impracticality" of this approach.

Action by the schools follows an Office of Catholic Education-Department of Schools memo sent to all schools in the Archdiocese. The memo, according to Director of Schools Steve Noone, attempted "to clarify the issues and offer alternatives so that individual schools could make their own decisions."

The memo stated that migrant workers are striking against "the horrible conditions under which they have worked for years."

Noone noted that "school principals surely must find themselves on the horns of a dilemma as they try to respond to the call for justice while at the same time take advantage of redeeming 'free' soup labels for expensive educational and athletic equipment."

It takes 20,000 labels to receive \$300-500 worth of equipment.

Schools which have already discontinued the program include All Saints, Central Catholic, Our Lady of Lourdes, St. Bernadette, St. Joan of Arc, St. Luke, St. Matthew's, St. Philip Neri and St. Thomas Aquinas, all in Indianapolis; St. Anne, New Castle; Holy Family, New Albany; Pope John XXIII, Madison; St. Nicholas, Sunman; and St. Patrick, Terre Haute.

SCHOOLS WHICH PLAN to discontinue include St. Gabriel, Indiana-

polis; Holy Name, Beech Grove; American Martyrs, Scottsburg; St. Paul, New Alsace; St. Ambrose, Seymour; St. Mary, Rushville; and St. Paul, Sellersburg.

"We've always tried to teach our kids social justice, so we thought this would be a good lesson," said Thomas Greer, prin-

cipal at St. Bernadette's. "We've asked parishioners to stop bringing in labels and stop buying Campbell's items."

Another principal, Mrs. Sondra Wellman of St. Luke's, decided to discontinue after also getting information from the Sisters of Providence, one of several religious communities supporting the farmworkers' boycott.

"I made the decision myself," Mrs. Wellman said. "The situation was against my principles."

Ursuline Sister Mary Alvin Hafenbreidel said a key factor in Pope John XXIII school's decision was "my own community's deep concern about the plight of the workers." She added, however, that a reply from Campbell's Soup Company to her letter "made me wonder a little who's right."

Providence Sister Ann Clare Lancaster, principal of Holy Family, New Albany, stopped the program and notified the entire parish. "But," she said, "we are holding all of the labels already collected so that if the issue is resolved, we can still redeem them."

One of two schools which indicated to FLOC it will continue made the decision at board of education level. Holy Family, Richmond, secures its gymnasium and playground equipment through the soup labels' program.

Mrs. Kathy Wetzel, principal, said she found herself in a "moral dilemma" and felt the decision would affect all the parish, so she went to her board. "When the board decided there was no other way we could continue to get equipment, we decided to continue collecting labels."



STREET PREACHER—Father John A. O'Brien, author of 15 books and professor of philosophy at Notre Dame University, preaches in the courthouse square in Bryson City, N.C. (The photo is believed to have been taken during the middle

1910s.) Father O'Brien, who died April 18 at age 87, spent his summer vacations street preaching and giving lectures in areas of North Carolina where there were few or no Catholics. (NC photo)

Looking Inside

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Who is Mike Crouse and why are they saying all those wonderful things about him? See page 7

Are singles to be included in the Church? See **KNOW YOUR FAITH** on pages 11-14

A war correspondent's view of the war in Vietnam is the subject of a television program which is the subject of this week's "Media Notebook" on page 23

The Church and Religious Cults

Long list of charges plague 'The Way'

by Peter Feuerherd
(Third in a series)

Doug and Marie (not their real names) are a couple in their late twenties who live on the east side of Indianapolis in a simple yet comfortably furnished home. Raised as Catholics, they became disenchanted enough with their religion to try to search for something more "meaningful."

When they began to get friendly with a devoutly religious family in the neighborhood, they thought that they had found something.

Marie babysat for the children while their parents went to prayer meetings. Both Doug and Marie were impressed by the couple's material success, apparent happiness and the polite behavior of their two children.

"We knew we wanted what they had," Doug explained.

So Doug and Marie gladly accepted an invitation from their friends to join what was described as a "Public Night of Explanation" about a religious group which they later found out was "The Way." For the next two months, the couple faithfully attended prayer meetings held every week night and services every Sunday.

They had become, in the strange parlance of "Way" adherents, two "leaves" who helped to compose a "twig," a group of about 20 believers who met daily to pray and practice "fellowship." Many of the members of Doug and Marie's "twig" had invested \$200 to take the "Power For

Abundant Living" course, a series of taped lectures by the The Way's founder, Dr. Victor Paul Wierwille.

DOUG AND MARIE are a part of a cult variously estimated to be tens of thousands ("Way" spokespeople say they do not keep any figures) who dedicate their lives, and often their earthly fortunes, to the religion headquartered in New Knoxville, Ohio. The Ohio headquarters is considered by cult believers to be the "trunk" of Way International, from which "twigs," similar to those that Doug and Marie were part of, have been established on every continent.

Eventually Doug and Marie became disillusioned with the constant demands on their time and money exacted by "The Way." Looking back on the experience, they are happy that they avoided getting too deeply involved in what *Westchester*, N.Y., *Illustrated* magazine has called "possibly the most dangerous cult of all."

The list of accusations that have been leveled against "Way International" are practically endless. The charges include:

- The "Power for Abundant Living" (PFAL) course which all "Way" followers are encouraged (some say pressured) to take, once offered free of charge when Dr. Wierwille began attracting a large following in San Francisco in the late 1960s, has skyrocketed, according to critics, for no legitimate reason, increasing from \$15 to \$100 and now \$200. "Way" spokesmen claim increases help fund the ministry's educational programs.

- The "Way Corps," a four-year program for more dedicated followers who combine Bible study and travel to set up "twigs" to spread the Way gospel, located in Rome City, Ind., Emporia, Kans., and New Knoxville charge fees of \$300 a month.

Students live 16 to 20 people in a trailer, subsist on a cheap, low-protein diet and are allowed four hours of sleep a night. They are expected to solicit "sponsors" to



supplement the cost of their education and are required to work 20-30 hours a week and to give at least 10% (some give much more) of their earnings to the organization. Critics charge that the money earned from offering the courses goes to supply the allegedly extravagant lifestyle of Dr. Wierwille who, among other things, owns a chartered jet.

- Students attending "Way" colleges are not allowed to change their marital status and freedom to travel away from the college campuses is severely curtailed,

which critics claim is a means of fully "brainwashing" adherents by keeping outside contacts to a minimum.

- Eight hundred "Way" college students recently participated in an Emporia, Kans., course on marksmanship and weapons handling, and devotees who are planning to attend a "Way" college are asked to bring along hunting rifles and pistols. "Way" leaders claimed that the course and the guns are to develop proper hunting methods; critics charge, however, that Dr. Wierwille is building his own private army.

- Alleged abuses by "Way" hired policemen in New Knoxville, who have stopped traffic on public roads leading to the headquarters, have been the cause of charges that "The Way" has built its own independent police force which operates freely without any control by civil authorities.

- Book burnings by Way members in Florida and Kansas, designed to stop "Satan's work" which Way members believe is contained in many pieces of popular fiction. Some critics point to an ominous parallel between the actions of The Way and the early days of Hitler's SS.

- Political use of "Way" members in the campaign of Hayes Gahagan, a Maine state senator, in his unsuccessful campaign for a U.S. Senate seat in 1978.

- Critics charge that Dr. Wierwille, although claiming to be an expert Biblical scholar, earned his doctorate at Pike's Peak Seminary, an alleged "diploma mill."

- Timothy Goodwin, a San Francisco quadriplegic (due to a motorcycle accident) and a former "Way" believer, gave Dr. Wierwille's family \$210,000 after he was convinced that the Way could make him walk again. After he was not cured, Goodwin sued the cult and won.

- Wierwille has allegedly encouraged all his followers to write a detailed list of actions in their past history, including accounts of illicit sexual experiences, any period of habitual drug use, and other private "sins" to be kept in The Way files. Critics charge that the method is a scheme to blackmail "fallen-away" members to keep quiet about the group.

DESPITE ALL THE charges, "The Way" continues to grow, spreading its curious blend of Biblical fundamentalism mixed with ancient Christian heresies.

One of the central focuses of "Way" belief is that Jesus Christ is not God. As a document that Dr. Wierwille posted on a New Knoxville United Church of Christ church door put it (an action deliberately patterned after Martin Luther's "95 Theses"), "Jesus Christ is not God—never was and never will be."

Quoted in the Oct. 31, 1977, edition of the Sidney (Ohio) Daily News, Dr. Wierwille explained "The Way's" denial of the Christian dogma of the Trinity.

"If you have three gods, you might as well have 3,000, since having more than one is already wrong according to the Bible. Christianity has become the laughing stock of the world because so many denominations worship three gods."

"Way" adherents look forward to a "new Reformation," and have a strong belief in the practice of praying in tongues. According to "Way" doctrine, the ability to pray in tongues is not a gift from God, but is something that can be taught through expert teaching. It is an essential part of the Power for Abundant Living course.

(Next week: Who is Dr. Wierwille?)



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Father George Ziemer dies

Father George P. Ziemer, an 84 year old Indianapolis archdiocesan priest, died Saturday, April 26 at Deaconess Hospital in Evansville.

A funeral mass was held Thursday, May 1 at St. Mary's, Greensburg, with Archbishop Edward T. O'Meara the principal celebrant. The body of Father Ziemer will be buried Friday at St. Joseph Cemetery, Evansville.

Father Ziemer is survived by two sisters, Elizabeth and Agnes Ziemer of Evansville. A brother, Father Sylvester Ziemer, died in 1952.

Father George Ziemer, born in Evansville in 1895, attended St. Meinrad College and was ordained a priest in 1919. His first assignment was as assistant pastor at St. Mary's parish, New Albany.

The priest served as pastor of St. Mark's parish in Perry County from 1925-



31 and Sacred Heart parish in Clinton, Indiana from 1931-42.

After his tenure at Sacred Heart, Father Ziemer spent 20 years as pastor of St. Mary's, Greensburg until 1962. He served as administrator of St. Anthony, Morris, until ill health forced his retirement in 1964.

Father Ziemer was also a member of the Archdiocesan Board of Charities from 1945 until 1962.

Official
Appointment

(Effective May 1, 1980)

Rev. Gerald Gettelfinger,
from superintendent of Catholic education,
to Chancellor of the Archdiocese
of Indianapolis, and retaining
his assignment as administrator of
Our Lady of the Springs Parish,
French Lick, with residence at St.
Philip Neri Parish, Indianapolis.



VILLAGE PEOPLE AND SIMPLE LIFESTYLES—In the village of Pizonou, Upper Volta, a government rural development worker interviews a woman (left). Upper Volta is one of the poorest countries in Africa and though education is free, only 5% to 10% of the country is literate. Two boys (center) in Daloa, Ivory Coast, cross the street with a toy car made of wire with a cane steering column and a cargo of leaves

and wood scraps. In Accra, Ghana (right), women sell food in the street. In addition to these countries, Pope John Paul will visit Zaire, a nation lying on the equator, which boasts the largest Catholic population in Black Africa with 45% of the nation's 27 million people. (NC photos from the United Nations)

Pope John Paul plans heavy schedule for African trip

by Jerry Filteau

VATICAN CITY—The schedule for Pope John Paul II's trip to Africa (May 2-12) includes two visits to leprosy centers, the ordination of several bishops, baptism and confirmation ceremonies and the laying of a cornerstone for a new cathedral.

The 11-day, six-nation tour also features a boat trip across the Congo River, at least 11,500 air miles and more than 50 speeches, mostly in French. In terms of days, it is the longest scheduled papal visit abroad in modern history.

In Africa, Pope John Paul is scheduled to visit Zaire, the Congo, Kenya, Ghana, Upper Volta, and the Ivory Coast.

The six countries, all tropical, span about 3,500 miles across central Africa, from the Indian Ocean to the south Atlantic.

The papal itinerary released by the Vatican April 26 did not include a precise timetable for all events, but listed the main stops and activities from day to day.

Here is the general itinerary issued by the Vatican Press Office:

► **May 2:** The pope departs by plane from Rome at 9 a.m. (3 a.m. EDT) for Zaire.

He arrives in Kinshasa, Zaire, about 3 p.m. (9 a.m. EDT) and the schedule calls for a welcome at the airport by the country's president, Mobutu Sese Seko.

His first stop in Kinshasa is the cathedral, where he meets priests, nuns and seminarians.

In the afternoon he meets President Sese Seko.

In the evening he meets the six Catholic archbishops of Zaire at the nunciature (Vatican embassy) in Kinshasa.

► **May 3:** In the morning he meets Zaire's bishops at the headquarters of the bishops' conference.

In the afternoon, he meets nuns and visits the La Rive leprosy center.

In the evening he meets heads of non-Cath-

olic churches, the government's executive council and the diplomatic corps, all at the nunciature.

► **May 4:** In the morning he celebrates an open-air Mass and ordains several African bishops.

In the afternoon he meets young people, intellectuals and members of the Polish community in Zaire.

► **May 5:** At 7:30 a.m. (1:30 a.m. EDT), he (See AFRICAN SCHEDULE on page 16)

Independence, 'Africanization' of church major issues for Pontiff

by Jerry Filteau

An NC News background

VATICAN CITY—One of the many issues facing Pope John Paul II as he visits six African countries May 2-12 is African independence and autonomous development.

Another major question is Africanization of the church.

On independence, the pope previously has spoken clearly.

Africa was warned against "ideological struggles, often brought in from outside" when the pope met Feb. 2 with Africans in Rome. At the meeting, the pope announced his intention to visit Africa.

Three weeks earlier in a major address to the diplomatic corps at the Holy See, the pope had commented:

"Africa has experienced and still experiences redoubtable fratricidal oppositions, from which certain powers sometimes wish to benefit . . . Africa is patiently carrying out its development efforts, often with limited means. It must continue its way in peace, with disinterested mutual aid which respects its specific genius and

the human and spiritual qualities of its civilizations."

The papal concern with African autonomy is not limited to the question of East-West ideological conflicts, but goes to the underlying cultural differences between Africa and the communist and western worlds.

The pope added in his talk to the Africans Feb. 2:

"Your countries are now opening up, by their own choice, to the development possibilities of science, technology and education, and to many other outside influences. But the progress that can and should result . . . is accompanied by a certain number of phenomena that are difficult to control in order to make them truly human: transformation of the rural economy, industrialization and a more mechanical kind of work, massive urbanization and the uprooting and anonymity affecting the outskirts of the great cities, the number of educated young people who have become less inclined to do manual labor and find themselves without work (See MAJOR ISSUES on page 16)



KENYA MARKET—A grain market along a street in Limuru near Nairobi is a busy center of trade. When Pope John Paul II visits Kenya in May he will see a multifaceted society which has blended traditional tribal ways with modern industrialized economy. (NC photo from the United Nations)

Editorials

Accepting the oil reality

Most people probably greeted the news of the oil companies' latest profit reports with initial shock and anger and then lapsed into a helpless agony. There is nothing the average person can do, after all, except rant and rage or sink into quiet submission for the oil companies, whether the profits are being used to seek out new oil fields or research alternative forms of energy or whatever, are going to continue doing what they please and their accountability to us is going to remain almost nothing.

The reason for that, of course, is because most of us think of oil as food. We cannot survive without it. We are dependent on oil, however, not really as food but as an addiction. It is not truly something that we need for survival; it is something that we need in order not to be inconvenienced.

Nevertheless, tempers flare upon hearing that Occidental Petroleum, for example, netted a 236% increase in profits this last quarter. The public's frustration is simple. It just doesn't seem fair. Without knowing any more about it than that, it still doesn't seem fair.

A recent lengthy article in *The New Yorker* noted that the United States, with 6% of the world's population consumes 29% of the world's petroleum.

It is one thing to point out that petroleum is necessary for our way of life; it is quite another to admit that petroleum literally controls the way we shape our lives. Because Americans consume so much of it, we bear a responsibility not only for what we consume, but also for what we resultingly withhold from others. We can continue to howl about the price of oil but the rest of the world is not going to take us seriously. We and other Western cultures are the only ones who can really afford it.

A spokesman for Shell Oil Co. defended the high oil profits on a local television station the day they were announced by claiming they were returned entirely to the search for new oil and other new forms of energy. The truth is somewhat more complex than that. New oil will not be sought if companies do not think they will make a healthy return on what it costs to seek it out. Petroleum companies, like most big business, will be as patriotic as they can afford to be. The myth, for example, that oil companies cannot develop American oil because of government controls is simply not borne out by facts. It is simply not profitable for oil companies to dig new wells in this country when oil is more cheaply attainable elsewhere.

How does any corporation become accountable to those who are affected by its

operations? Some would say the stockholders have the power. But stockholders are interested only in making a profit. It is not necessary for them to care how the corporation is affecting anyone's way of life. That is why some kind of government control seems reasonable. But the question occurs, who can control the government?

What is at the heart of all this is the suspicion that there is more dishonesty in our world than we would like to admit. And it will not be eradicated through simplistic solutions. It requires interested and dedicated people who know what they are talking about to challenge the status quo. Accepting things as they are is a two-edged sword. We can accept the present as a reality—it is not a virtue, however, to accept it without attempting to improve it.

Nuns telling a somber tale

Religious women in the Indianapolis Archdiocese have a somber tale to tell Catholics here. It is not just that they are declining in numbers. It is not just that there are fewer sisters in the classrooms. It is not just that they have a significantly greater number of retired sisters to care for.

Their tale conveys all these things. More importantly, however, their tale is they aren't being heard.

For nearly five years the three major religious communities here, the Beech Grove Benedictines, the Oldenburg Franciscans and the St. Mary-of-the-Woods Providence Sisters have been researching their past, considering the present and wondering about the future. Probably better than any other individual or group in the archdiocese, these Religious women know precisely where they have been, what their current problems are, and, most importantly, are willing to make decisions to plan for the future.

It all hinges on one thing—the sisters want to work cooperatively with the archdiocese.

Unfortunately, archdiocesan priests and laity have never engaged in any pastoral planning save for educational planning which is but a single part of pastoral ministry. The sisters then find themselves quite knowledgeable about themselves and the archdiocese, but find little sympathy toward looking ahead to making decisions about the future.

The church has a way of dealing with events after the fact. Rather than attempting to take charge of the future, the church often waits for the future to take charge of it and then the church reacts. In the past, reaction has often meant retreat.

In the archdiocese, Religious women at least are willing to take responsibility for the future. We hope that more Catholics will join them.

Editorial Response

DRE's: The best investment for a parish's future

by Sr. Mary Margaret Funk
Archdiocesan Director
of Religious Education

DRE's or not? Like most questions that have more than two sides, there can be a both/and rather than an either/or option.

Sure, parishes seeking religious education administrators are not going to have 30 DREs to choose from. There are coordinators available who have the skills to manage the full program. However, religious education programs have grown and even DREs cannot directly manage all the catechists involved. We need multiple

coordinators to manage each level or section.

I recommend, especially in larger parishes, that two or three coordinators be hired. If there is not a DRE already in the parish, coordinators would be the best pre-service training to becoming DREs.

So I see a double positive effect in hiring coordinators: a) having program coordinators to manage one facet of religious education, e.g., elementary CCD, and b) having multiple coordinators in a parish, a logical training ground for them to become DREs.

There are obvious pluses to having a full-time professional DRE, especially where there is a school and that person is expected to be a peer to a principal. The movement into the profession is growing, but not fast enough for the demand. The profession is only ten years old and is still naming its art and science to being tradition-givers. In my opinion the greatest challenges facing the profession are these:

► Congruent expectations: DREs and parishes are still mixing and matching hopes and fears, expected results, and common vision.

► Slice of the market: DREs are still juggling for adequate pay and benefits in a new lay ministry for the American Catholic experience.

► Credential/experience chase: DREs are still pursuing for degrees and experience while doing their ministry for the first time. The data still isn't in as to what a DRE should know, which skills he/she

should have, how much lived experience is needed.

THE ABOVE ISN'T just theory. Persons are involved. At this writing (May 1), there have been 26 parishes seeking a DRE or coordinator. I have interviewed 25 applicants (7 DREs and 18 coordinators), of which 14 are recommended. Of the parishes seeking, four are for the first time, three have already hired, and my staff and I have talked to 49 persons interested in becoming applicants.

Why so many openings? Of the current 28 DREs and 85 coordinators, eight are moving laterally and 14 are leaving the profession for personal or professional reasons. Person reasons range from burn-out and the need for more schooling to leaving town because of a spouse's transfer. Professional reasons range from incompatibility at a given parish to financial reasons.

This compares with eight parishes seeking principals. Sister Helen Jean Kormelink has interviewed 15 applicants, has recommended 13 of them, and 15 applicants and inquirers are in the process preparing to be interviewed.

Do I consider this a crisis? Yes. It is a point of no return. Lay ministries in the Church as full-time professions are here to stay. But I am very hopeful. Boards, especially the search committee members, are deeply spiritual in their mission. With deep care for the persons involved, their enthusiasm is contagious.

Applications are still coming in weekly.

Assertive parishes have no trouble soliciting five to ten persons to interview. Applicants are coming in the spirit of discernment seeking to share their faith. The current DREs and coordinators, through Maria Thornton's committee of the Association of Parish Administrators of Religious Education (APARE), are reaching out in a systematic effort to welcome and share. Principals are assisting in the search. In fact, two current principals even applied for the positions in their parishes.

PASTORS, WHILE struggling with all the functions of a parish (and not just education), have continued to participate. It is no small fact that in 100 of the parishes in the Archdiocese, pastors relate to coordinators or directors of religious education on a day to day basis, and ten years ago it was just an "idea."

It seems that I am suggesting that more persons be hired, and we are stretching to hire what we need now.

I predict that within five years there will be no shortage of willing Christians ready for the challenge. It seems that I am also suggesting that more money is needed, and it is not available in this recessionary period. Though all offerings are freely given to the Church, the Church is best expressed by the people. People tend to donate when they receive services that enhance their faith. Though each parish must proceed with their future in mind, I cannot think of a better investment than administrators who minister to the catechists. DREs and CREs? Why not?

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The Hand of God



Washington Newsletter

'Court watchers' predict

by Jim Lackey

WASHINGTON—Now that the Supreme Court has heard oral arguments on the Hyde Amendment, people on both sides of the abortion funding issue are wondering just how the votes of the nine justices might line up.

But predicting the outcome of any Supreme Court case is a precarious venture. And in the case of the Hyde Amendment, on which oral arguments were presented April 21, predictions are even more difficult because of the variety of constitutional issues at stake.

There are three separate issues on which the court's Hyde Amendment might hinge: the court's decision in 1977 that states do not have to fund non-therapeutic abortions; the issue of "medically necessary" abortions and the extent to which they must be funded like other medical procedures funded under programs such as Medicaid, and the argument that the judiciary would be in violation of the Constitution if it ordered Congress to spend funds Congress does not want to spend.

There are other issues as well, issues upon which the court's ruling probably won't hinge but which could contribute to the final outcome. These include the argument that the Hyde Amendment violates the rights of some women to exercise freely their religion and the allegation that the amendment enacted the tenets of a particular religious belief.

Oral arguments at the court touched on all those issues and served as a reminder of the complexity of this particular abortion case, probably the most important to come before the court since the 1973 decision overturning most state statutes restricting abortion.

In the 1977 case, popularly known as the Maher decision, the court in a 6-3 vote ruled that the right to an abortion was not absolute and that states were not required to pay for abortions whenever women asked for them. It said the Constitution imposes no obligation on states to provide pregnancy-related or any other medical expenses of indigents.

BUT IT ALSO noted that "when a state decides to alleviate some of the hardships of poverty by providing medical care, the manner in which it dispenses benefits is subject to constitutional limitations." Using that line of reasoning, the court could agree with Hyde Amendment opponents that denying funds for medically necessary abortions, while providing a full range of other medical benefits, is an unreasonable distinction.

The definition of medical necessity might also be key. One version of the Hyde Amendment allowed for abortion funding in cases where two physicians certified that "severe and long-lasting physical health damage" would occur if the pregnancy were carried to term.

If that definition of medical necessity is judged appropriate, then the Hyde Amendment might be upheld. But the justices could agree with U.S. District Judge John F. Dooling of New York, who ruled in January that emotional, psychological and familial factors also play a part in whether an abortion is medically necessary.

There also is the thorny issue of how far the court can go in ordering Congress to appropriate funds for abortion. At the oral arguments, several justices seemed to back away from accepting the argument that such a court order would not be a violation of separation of powers.

Despite all that, it still is tempting to try to guess how the vote will come out. Thus there are various scenarios floating around with various justices pegged as "swing votes" in the current abortion controversy.

The *New York Times*, for instance, reported that three justices—John Paul Stevens, Potter Stewart and Byron R. White—occupy the middle ground and hold the key votes. The *Washington Post*, though, put Stewart in the pro-Hyde camp, Stevens in the anti-Hyde camp, and added Lewis Powell and Harry A. Blackmun to White in its list of undecideds.

CBS NEWS AGREED with the *Times* that Stewart is undecided and with the *Post* that Powell also is undecided, but it had White vote for the Hyde Amendment and Stevens and Blackmun voting against the amendment.

And prior to oral arguments, Patrick Trueman, executive director of Americans United for Life, which has been defending the Hyde Amendment in court, predicted White and Powell voting for the Hyde Amendment, Blackmun voting against the Hyde Amendment, and Stewart and Stevens as the "swing votes."

The only thing all four agreed on was that William H. Rehnquist and Chief Justice Warren E. Burger would vote for the Hyde Amendment and that Thurgood Marshall and William J. Brennan Jr. would vote against it. The votes of the other five, as the disagreement seems to show, are anybody's guess.

To the editor . . .

Why questions on Sinatra annulment?

The "Question Box" of April 11 considered the question: "Why was Frank Sinatra granted an annulment?" In his usual wise and prudent manner Father Bosler discussed the matter admirably. What disturbed me was the opening sentence of the answer which mentioned that "this and many other requests for information" about the "Sinatra case" had been on his desk for some time.

As succinctly as I can sum it up: why these questions? Here is a man who has been about the business of making his peace with God. Here is a man presently in the fifth decade of entertaining people throughout the world with what many would say are the most consistently excellent interpretations of American popular music available (non-rock). Here is a man who has, usually with very little if any public knowledge, used his talent to provide millions of dollars to charities world-wide, being generally considered to be extravagant (generous) to a fault among entertainers in this regard.

True, if the sensational stories we have read about his private life are accurate, much that he has done is less than imitable. But then, many of us can be

grateful that particular incidents in our lives have not been exposed for public scrutiny.

If the story of the prodigal son has any

meaning for us as Christians, ought we not rejoice that peace has returned to this man's life? I hope we are all fortunate enough to be welcomed into heaven by the Lord and that we will not be disturbed by the presence of some others who, in our human judgment, we might have deemed unworthy of the Lord's friendship.

Brother Pedro Haering, C.S.C.
Indianapolis

Living theology through music

As one of your ecumenical readers, I appreciate very much the April 18 article on Ray Repp. The universality of his thought—the message and his music—the medium, thankfully transcended denominational lines during the turbulent sixties when I and others witnessing in the civil rights struggle of that period needed our faith strengthened by a person like Ray Repp.

So too did the deep spirituality and contemporaneity of the words and melodies of Joe Wise. Although I do not recall seeing reviews in your paper of his many record releases, I am sure his apostolate has been celebrated in your columns before. If not, I hope you will keep up with his living theology through music which follows the changing times, while at the same time providing listeners—be they at a retreat or at the side of their record player—with an experience of the un-

changing yet always self-revealing and giving Lord of life known in our shared Christian faith.

In this Year of the Family, a personal note seems appropriate. Several years ago when I asked Joe why he didn't go big time, since, in my judgment he had a voice and "message" superior to any of the folk stars I'd heard, he said that in addition to his faith, his family gave his life meaning and he would rather remain with his wife and children than swap this treasured time with them for the fleeting taste of success.

So many of his songs glow with the meaning of family in our earthly life. I highly recommend his ministry of music to everyone.

Rev. Dr. George Beury
Interfaith Council

New Albany

Miami Cubans pray for, help their own

by NC News Service

"The Cuban community is going through an emotional moment," said a Miami pastor, Father Jose Nickse, as Cuban-Americans began rescue attempts to bring refugees to Florida. "It's the opportunity to go down in boats and literally bring back relatives."

But as storms lashed the Key West, Fla., area April 27, emotions turned to grief and fright and sent people waiting on the shore to their knees in prayer for those still at sea.

Families and volunteer workers could only wait as U.S. Coast Guard rescue teams, augmented on presidential order

because of concerns for the safety of the flotillas, fished people from a turbulent sea. No lives were reported lost following the storm.

Father Nickse, pastor of Christ the King Parish, predicted April 28 that the rescues would continue with the return of favorable weather.

"It would be difficult to stop. When it amounts to rescuing a brother or a sister or a mother or father, people will do anything," he said.

Father Nickse said he thought the boatlift, which has brought more than 3,500 refugees to Florida in defiance of U.S. government warnings, would continue "unless another alternative is offered."

Even before the storm, dangers arose because of the small boats used and the inexperienced sailors. Many boats had been considered unseaworthy to start with and were manned by people with no sailing experience, using no radios or charts.

"No one can be indifferent to the dramatic effort by Cuban-Americans to bring, at risk of life and limb, their relatives and friends out of Cuba," said Archbishop Edward McCarthy of Miami April 25.

"We recognize the seriousness of such unregulated and unorganized an exodus," he added.

The U.S. Catholic Conference's Migra-

tion and Refugees Services (MRS) representatives in Miami began immediately helping the first waves of refugees who fled Cuba.

"The situation is very muddled," according to Don Hohl, associate director of MRS. He said the agency had originally offered to accept 3,500 of the more than 10,000 Cubans who had taken refuge in the Peruvian embassy in Havana.

But, with the stream of refugees fleeing Cuba by boat, "we can't have any orderly movement if they are brought in this manner to the United States," he said.

However, Hohl added, the resettlement agency will have no difficulty in placing the Cubans once they are admitted to the United States.

"One factor is the rate of movement. There could be a backlog, but there will be no difficulty resettling them. We have received almost spontaneous offers of help from Cuban communities in the United States. A great many people have contacts, relatives or at least friends."

He said he felt there would be no conflict with MRS's other resettlement efforts. "We can look to the already established Cuban community to take care of this new group of refugees. Where we would encounter difficulties would be the matter of housing in certain areas."

Father Nickse said the exiled Cuban community has raised close to \$500,000 for the refugees.

"Families are taking care of their own here," he said, and there is "money and food to support those who have no families. They will be very little burden to Dade County (Fla.)."

According to Father Nickse, the Cuban-American community "can absorb 5,000 refugees."

Pope an 'enlightened conservative'

WASHINGTON—A British Catholic journalist and author of a new book on the Catholic Church said he views Pope John Paul II as an enlightened conservative seeking to bring Catholics together before leading them forward into a new era in the church's life.

"I feel he's consolidating, hopefully, as a first step toward explicating the (Second Vatican) Council," said Gerard Noel, editor-in-chief of the *Catholic Herald*, a British Catholic newspaper, and author of "The Anatomy of the Catholic Church: Roman Catholicism in an Age of Revolution," recently published by Doubleday and Co.

"After that, one feels that perhaps this pope can take the whole church with him forward," Noel said. "An obviously liberal pope at this moment when polarization still exists might find himself out on a limb." He added that an "ultra-conservative" pope might likewise find himself in isolation. "Only a conservative, in my opinion, can bring most people with him."

In his book, Noel said, he has "contrasted attempts by this pope to make

explicit what was implicit in the council with resistance to this." Noel contended that Catholics have not really put into practice the profound changes aimed at by the council.

"Most people seem satisfied with cosmetic change," he said. "There seems to be a terrible inhibition to let the council work its way in our lives."

THE REVOLUTION referred to in the subtitle of his book, Noel says, is the present worldwide struggle against the injustice and exploitation that have been caused by human greed.

Recalling the slogan of the French Revolution of 1789, "Liberty, Equality, Fraternity," he said that that revolution had only achieved a measure of liberty. Marxist revolutions of the 20th century, he said, have brought about a certain equality. But none of these revolutions have produced real brotherhood, he said.

"The church," he added, "has a great opportunity to produce fraternity through painful means."

His book, he said, "touches aspects of

the church in its most troublesome areas: divorce and remarriage, the sacraments, finance, Africanization."

Noel said he spent two and a half years in the research for and writing of his book and travelled to parts of Africa, western Europe, the United States and the Middle East.

The 53-year-old native of England has been with the *Catholic Herald* organization for 12 years and is head of the Catholic Herald News Group, which publishes papers in Scotland and Ireland in addition to the 40,000-circulation *Catholic Herald*.

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Group pans women priests

ST. LOUIS—The Fellowship of Catholic Scholars contests a Catholic Biblical Association (CBA) committee statement that evidence "points toward the admission of women to the priestly ministry," said fellowship president, James Hitchcock.

A fellowship committee "denies the validity of that allegation," Hitchcock said in a statement issued April 28. Hitchcock is a history professor at St. Louis University.

Fellowship committee members included Jesuit Father John Hardon of the Institute on Religious Life, Chicago; Benedictine Father William Heidt of Holy Apostles Seminary in Connecticut and Jesuit Father Donald Keefe of Marquette University.

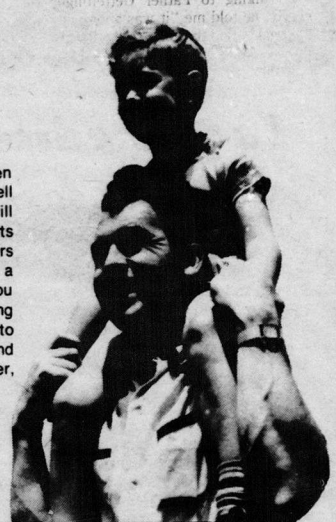
Also on the committee were Holy Cross Sister Rose Eileen Masterman, St. Mary Convent, Notre Dame, Ind.; Franciscan Father Manuel Miguens, St. John's University, New York; Father James O'Connor, St. Joseph's Seminary, Yonkers, N.Y. and Glenn Olsen, University of Utah.

A fellowship committee report concluded that the CBA task force went beyond New Testament evidence and "mistakenly confused women's participation in several ministries of the early church as a title to priestly ordination, which on the evidence of the New Testament is a ministry of a different character."

The CBA task force erred in using St. Paul's assertion of the basic human equality of both sexes before God as an argument favoring a basic sameness in role-playing in the church, the report also said.

Also "the CBA task force distorts the obvious role of the twelve and the manner in which the early church made decisions concerning the priesthood and the church's leadership," according to the report.

Members of the fellowship committee concluded that "since the biblical evidence is often inconclusive, the evidence by itself is not a decisive factor in settling the question whether women are eligible for ordination to the priesthood."



Generally Speaking

He's "fighting" for his independence

by Dennis R. Jones
Associate General Manager

Mike Crouse, custodian at St. John's Church in Indianapolis for the past two years, has cerebral palsy.

You might think that he would accept his physical and verbal limitations and "lean" on others for his economic survival and care... but Mike Crouse wants to be independent and self supporting. He is determined that he will be the "victor" not the "victim" in his fight for a "normal" life.

According to Art Wright, Public Relations Director for Goodwill Industries of Central Indiana, "Mike was referred to us by Indiana Rehabilitation Services in August 1977. During his evaluation and adjustment programs, he discovered his potential for specific vocational training. He developed good work habits, and acquired a new, overall maturity."

"Mike was eager to learn the job skills necessary for successful employment, and in December, he began training in Goodwill's custodial/janitorial program."

In March, after completing his vocational program, Mike was hired as the custodian of St. John Church on a 30-day trial basis by Father Gerald Gettelfinger, who was at that time the administrator pro tem of St. John's.

In talking to Father Gettelfinger recently, he told me "it was apparent after the trial period that Mike would be able to do the job."

Father Gettelfinger had many good things to say about Mike as did everyone I talked to. He ended our conversation by saying that "Mike's courage and grit are something else."

Another mark of his "courage and grit"

and independence is that he lives in his own apartment and also that he goes from one place to another under his own steam. When the weather is good he has his own three-wheeled vehicle... and when the weather is not so good, Mike travels around Indianapolis by public transportation.

The members and staff of St. John's hold Mike in high esteem for his efforts to achieve independence as well as for his fine job performance. According to the pastor, Fr. William Stineman, "Mike is very loyal, dedicated and totally committed to his duties and he's also very thorough in what he does."

Father Stineman stated that "Mike has a responsible position and he takes it seriously." His duties include locking and unlocking the church, checking lights, maintaining the heat and air conditioning, keeping the grounds, clearing the sidewalks in the winter, etc.

HE ALSO ACTS as a "watchdog" by keeping an eye on those who come and go. "To him it's not just a job, he considers it his own," said Father Stineman.

In addition to his job at St. John's, Mike has undertaken even more responsibilities by his active participation as a representative of the handicapped. He attends public hearings held by groups that are concerned with the rights of the handicapped, and has served on various committees for the handicapped.

On April 17, Mike received the "Goodwill Worker of the Year" trophy at the annual meeting of Goodwill Industries of Central Indiana. This coveted trophy was presented to him by Indianapolis Mayor William Hudnut, III.

In making the presentation, Mayor Hudnut further honored Mike by saying that "through his remarkably optimistic attitude, his determination and perseverance to reach goals of independence, and his desire to be a friend and extend a helping hand to others, Mike Crouse

serves as a positive image for everyone in our community."

In January, during the interterm break, a group of 40 theology students from St. Meinrad went to Rome to study the "history and architecture of the Eucharist."

They were fortunate enough to attend one of Pope John Paul II's general audiences.

The audience hall holds 10,000 people and, according to Joe Bozzelli, St. Meinrad theology student who was there, "about 15 minutes before the pope entered, everyone crowded on both sides of the center aisle to get a closer look at the pontiff."

"The pope entered, and began down the center aisle which was barricaded on both sides. He walked down the aisle talking to many people along the way. It took him about 30 minutes to make his way to the stage."

"Some of the students were lucky enough to get in a position close to the aisle. When the pope got to their group, a third year theology student, Mike VanAcker, leaned over the barricade and presented the pope with a jersey with "St. Meinrad" printed on it.

"Mike told the pope that they were a group of seminarians from St. Meinrad and the pope quickly replied 'Oh, Indiana.'"

"The students were very surprised that he knew about St. Meinrad especially where it was located. The pope and Mike talked for a few seconds more and he then continued down the aisle."

Needless to say, Mike is the talk of St. Meinrad.

Check it out . . .

✓ **The Cardinal Ritter High School band** will be in Niagara Falls, Canada, this weekend for the Blossom Time Festival parade. The band will represent Indianapolis and the state of Indiana in international marching competition.

At a ceremony in Niagara Falls' city hall, **Mary Kubala**, band director, will present to the mayor of the Canadian city a key to the city of Indianapolis from Mayor William Hudnut of the Hoosier capital.

✓ **Mr. and Mrs. Carl W. Henn**, Sr., 4353 N. Park Ave., Indianapolis, will be the guests of honor at a family celebration on Sunday, May 4, marking their **60th wedding anniversary**. The event at the home of one of their 11 sons, Eugene S. Henn, will begin with a Mass celebrated by Msgr. Joseph Brokhage, who was also the celebrant at their 50th anniversary. The two were married May 5, 1920, at St. Boniface Church in Evansville and remained in that parish until moving to Indianapolis in 1943. In addition to the sons they have one daughter, 38 grandchildren and 11 great-grandchildren.

✓ **Father Robert Mazzola**, pastor at St. Rose of Lima parish, Franklin, has announced that the parish will sponsor Father John Powell's three-film

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series on "Families" on May 5 and 12, at 7 p.m. in the parish hall. The public is invited.

✓ **Two couples at St. Augustine parish, Jeffersonville**, celebrated their **60th wedding anniversaries** at two separate Masses on Sunday, April 27. The anniversary couples are **Mr. and Mrs. James G. Kennedy** and **Mr. and Mrs. John Mormon**. The Kennedys have two children, James Kennedy and Mary Ellen Pangburn. The Mormons' children are John, William, Frank (Pete) and Helen.

✓ **The public is invited to celebrate a Mass of Thanksgiving with Providence Sister Rita Lechner** on Sunday, May 4, at 2:30 p.m. at **Holy Spirit Church, Indianapolis**, on the occasion of her 25th jubilee of religious profession. Sister Rita (formerly known as Sister Veronica) has given 18 years of service to the church in the Indianapolis Archdiocese.

A former principal at Holy Cross Central School on the near eastside of Indianapolis, Sister Rita is now teaching at Holy Spirit School.

✓ **The parent-teacher organization at St. Andrew School, 4050 E. 38th St., Indianapolis**, will honor one of its teachers, **Mrs. Josephine Cahill**, with a reception on Sunday, May 4, in the school gym. A special Mass at 3 p.m. will precede the reception. The occasion pays tribute to Mrs. Cahill for 25 years of service as a first-grade teacher at St. Andrew's. Friends, parishioners and her more than 600 students are invited to attend the event.



SOME OF US ARE WINNERS—Mike Crouse receives the "Goodwill Worker of the Year" trophy from Indianapolis mayor William Hudnut III.

Question Box

What role does the priest serve?

by Msgr. R. T. Bosler

Q. I recently received a brochure from a music company that referred to the priest as the "presider" at Mass. I have heard the term "president" used before, but I think presider dilutes the concept of priest even more. If the priest becomes a presider, then the priest could become nothing more than a host of a meal. A host has some formal position, but he definitely is not the priest of the consecration. What is bothersome here is that if the priest becomes presider, or host, then the consecration becomes only a symbolic representation of the presence of Christ.



A. The music company was using a word borrowed from the "General Instruction of the Roman Missal," which describes the bishop or priest as presiding. For example: "He presides over the assembly and leads it in prayer; proclaims the message of salvation, leads the people in offering sacrifice through Christ in the Spirit to the Father, gives them the bread of eternal life and shares it with them" (p. 60).

"Presides" and "leads" are words used deliberately to emphasize the fact that the priest does not act alone at Mass; others assist him in the Liturgy of the Word and the people are united with him in the Eucharistic Prayer (formerly called the Canon). As the same Roman instruction says: "In the celebration of Mass the faithful form a holy people, a chosen race, a royal priesthood: They give thanks to the Father and offer the victim not only through the hands of the priest but also with him and they learn to offer themselves" (p. 62).

Call him what you will, the ministerial priest is the one who calls upon God to change the bread and wine, as in the second Eucharistic Prayer: "Let your Spirit come upon these gifts to make them holy so that they may become for us the body and blood of our Lord Jesus Christ." That's something more than symbolic.

Q. I thought receiving from the cup was to be only on

special occasions. Our priest does this at every Mass. Do we not have enough alcoholics without the priest getting up in the pulpit and telling the people to teach the children how to drink from the cup? Very few adults participate, but you see the youngsters take the wine. I know it is the blood of Christ, but no matter how you put it, it is still wine.

Your priest is following the rules. Though at first the cup for the faithful was restricted to special occasions, it is now permitted at any Mass. This was a logical development from the teaching in the General Instruction of the new Roman Missal: "The sign of communion is more complete when given under both kinds, since in that form the sign of the eucharistic meal appears more clearly" (p. 240).

To me it seems a good thing to teach youngsters that

wine is a food and not just something adults imbibe and not something teen-agers are, therefore, tempted to try on the sly for kicks. Most European children learn to drink wine with their meals almost as soon as they are old enough to sit at the family table.

Q. Would you please review the church's position on cremation? I recall that this was once forbidden. But this method of disposal of the remains appears to be a more rational method in view of the costs of funeral homes and the services being offered by funeral directors.

A. In the past the church forbade cremation because it was a practice advocated by those who denied the resurrection of the body. Now the church permits cremation so long as it is not done as a protest against the resurrection. I am afraid, however, that you will discover that a cremation funeral will cost almost as much as an ordinary burial.

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

John Hillenbrand... The kind of life he's led will make him the kind of Governor we can trust.



John Hillenbrand is 49 years old, a native of Batesville and a successful businessman. He is a member of St. Louis Parish and the Knights of Columbus. He and his wife, Joan, have six children: John III, Amy, Anne, Peter, Holly and Daniel.

John Hillenbrand has spent a lifetime working to help people. When his community needed better health care, he volunteered for the hospital board. When crime became a concern, he joined the Mayor's Committee on Crime and Civic Security. He served under four different Governors as Chairman of the Indiana Department of Natural Resources.

John Hillenbrand has always been a good neighbor, willing to

help and to serve. His answers to the problems of his community and state have always been positive. They've helped bring people together rather than pushing them apart. He used the lessons learned at home, church and school to become a person people trust and depend on.

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Catholic Youth Corner

Scouting is alive and well in the archdiocese

by Peter Feuerherd

Scouting is alive and doing very well in the archdiocese of Indianapolis, with the church actively involved on all levels in what is one of the best forms of "youth ministry" in the church today.

That's the opinion of Father Mark Svarczkopf, moderator of the CYO and Catholic chaplain for central Indiana scouting. Father Mark (a former boy scout himself) while studying in Rome before his ordination did a master's thesis on the role of the church in scouting. With that kind of background, it's no surprise that he radiates enthusiasm while talking about what is one of his favorite subjects.

The Indianapolis archdiocese has 963 Boy Scouts in 43 troops with 420 adult leaders; 1125 Cub Scouts in 40 packs with 265 adult leaders; 1126 Girl Scouts in 50 troops with 278 adult leaders and 790 Brownies in 42 troops with 153 leaders.

There are also six explorer posts (a scouting program for older teenagers which is now coed) with 71 active youth and 22 leaders. Yet the numbers don't tell the whole story.

For the past 40 years, Father Mark explained, there has been much cooperation between scouting and the Catholic Church in the

United States—so much so that the church is now the second largest sponsor of scouting in this country.

And Father Mark asserted, religion is an integral part of the scouting program, with parishes playing a pivotal role in sponsoring scouting organizations. Merit badges being awarded to scouts for fulfilling religious requirements is just one manifestation of the church's role in scouting.

"It's our program. It's not that there are a number of Catholic kids that belong in the program. It's the Catholic Church's organization.

"It's all in the scout handbook. It's not that you are allowed to bring in religion, you are required to."

Father John Ryan, pastor of St. Anthony's in Indianapolis and archdiocesan scout chaplain, helped to develop the new program for the "Ad Altare Dei" award, where scouts can earn a merit badge for religious service and knowledge of their faith tradition.

The handbook for the award includes a systematic study of the seven sacraments, including scripture readings, service projects and counseling with a scout adviser.

"It's a very comprehensive program similar to a CCD program," stated Father Mark.

"The Serra Club has always worked with scouting because they consider it to be a good source of vocations. . . . The purpose of the medals is to integrate what they learn in scouting and what they learn in the church."

Scout retreats also offer a way for young people to learn more about their faith. Father Mark recounted the story of a man and his son who prayed for hours in front of the Blessed Sacrament together at a scout retreat.

The father said, "It was neat—I got a chance to talk to my son about the Eucharist. . . . The scout retreat gave me an opportunity to do what I didn't have a chance to do before."

Besides learning about their faith, what else do scouts do? Father Mark explained that scouts still do much of what they always have done, with a few updated activities.

"They still do a lot of the outdoor skills. Hiking and camping are still the backbone of the organization."

Yet, he added, new service projects have evolved, including a special timely section in the scouting handbook on energy conservation techniques.

For Father Mark, scouting is one of the more successful forms of youth ministry active in the church today.

"When you talk about youth ministry as trying to take an overall program that integrates spiritual values into something that is a popular activity, scouting rates pretty well."

TRACK RESULTS—

In the first CYO track action of the season in the southern part of the archdiocese, St. Anthony's, Clarksville defeated Sacred Heart, Jeffersonville in the "A" competition by a score of 58-54. The Clarksville team also swept the "B" and "C" categories at the track meet held April 13.

In an April 20 battle between two New Albany parishes, Holy Family defeated Our Lady of Perpetual Help (OLPH) by a 50-41 margin; OLPH took the "B" competition, however, by a 48-43 score.

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Remember them

† **ANDERSON, Lowell**, 72, Sacred Heart, Indianapolis, April 30. Husband of Cecilia (Ulas); father of Betty Boone, William and Raymond Anderson; son of Viola Taylor; brother of Virgil Anderson.

† **AUSTERMAN, Frances**, 89, St. Andrew, Richmond, April 23. Mother of Helen and Odie Baumer, Eileen Hilbert, Floyd and Harold Austerman.

† **BAUMER, Robert E.**, 70, St. Andrew, Richmond, April 26. Husband of Helen; father of Jerry; brother of Irene Vogelgesang, Charles and Richard Baumer.

† **BERNARD, Maurice M.**, 37, St. Joseph, Rockville, April 24.

Wife of Edward A. Jr.; mother of Christine and Kelly; daughter of Kenneth Jackson; sister of Theresa Kamm, Robert and Larry Jackson.

† **BREWER, Lyndell M.**, 76, St. Mark, Indianapolis, April 25. Mother of George Young; sister of Arthur Lagle and Treasa Gregory.

† **BURNHAM, Pauline**, 77, Holy Spirit, Indianapolis, April 24. Sister of Marie Waters.

† **COOPER, Laura Mae**, St. Andrew, Indianapolis, April 26. Mother of Carolyn Wenger and Jeanne Ann Burton; sister of Irene Horrell.

† **CURRAN, Julia E.**, 77, Little Flower, Indianapolis, April 21. Wife of Frank J.; mother of Frank J. Jr., James and Donald Curran.

† **DEITCHMAN, Theresa**, 85, St. Augustine Home Chapel, Indianapolis, April 23. Mother of Sister Regina, SCL, Father Eric Deitchman, OSB, William, Vincent, Richard and Clarence Deitchman.

† **DETTLINGER, Virginia L. (Heaton)**, 49, St. Anthony, Clarksville, April 22. Wife of Herman A.; mother of Diana Recktenwald, Anthony and Timothy Dettlinger.

† **DIEKHOF, F. Gregg**, 32, St. Benedict, Terre Haute, April 22. Son of Mr. and Mrs. Lee Jacob; brother of Michael, Joseph, David, Thomas and Peter; grandson of Grace Taylor.

† **DISALVO, Joseph**, 83, Our Lady of Perpetual Help, New Albany, April 25. Husband of Jennie; father of Daniel DiSalvo and Viola Fackler.

† **DONAHUE, Harry A.**, 65, Holy Cross, Indianapolis, April 22. Husband of Evelyn; brother of Mary Wheeler, Gertrude Hill and Leo Donahue.

† **DWENGER, William E.**, 53,

Sacred Heart, Indianapolis, April 22. Son of Margaret Dwenger; brother of Mary Douglas, John and Shirley Dwenger.

† **ENDRES, Leonard C.**, St. Christopher, Indianapolis, April 22. Husband of Mary; father of Mary Helen Shea, David and Gerald Endres.

† **HEEB, Mildred Kay**, 80, St. Gabriel, Connersville, April 23. Sister of A. William Heeb.

† **HOUCK, W. Clyde**, 71 (formerly of Jeffersonville), St. Gregory, Samuels, Ky., April 24. Brother of Aleane Deavers, Eugene, E.G. and A.V. Houck.

† **LENIHAN, Clara R.**, St. Anthony, Indianapolis, April 23. Mother of Joan Niccum, Bernard, Denise, John Hubert, Michael, Kevin and Kerry Lenihan; sister of Anna Altmeyer and James Gallagher.

† **MANGUS, James H.**, 67, St. Christopher, Indianapolis, April 19. Father of John, Paul, James Jr., Robert and Verna Smith, Donna Carter and Paulette Sanders; brother of William Mangus; son of Mearle Mangus.

† **MILLER, Thelma**, 66, Holy Name, Beech Grove, April 28. Mother of Patricia Clouse and James L. Miller; sister of Ruby Sulgrove, Wilma Piazza, Norma Taulman, Virginia Harvey, Jeanette Sanders, Betty McIntyre, John, Robert and Glenn Heavrin.

† **PAAUWE, Adrian J. (Dutch)**, 52, Sacred Heart, Terre Haute, April 20. Husband of Greta (Beckling); father of Anita Davis, Mariza Wents, Jan Marie, Teresa and Annette Pauwe; son of Antonia Pauwe; brother of Riet Smith, Annie Meyer, Sister Berna, OSB, Cis Bruggeman, Henk, Anton, Frans and Joop Pauwe.

† **PELLISH, Mary**, 86, St. Mary, Diamond, April 18.

† **RASH, Margaret (Kuehr)**, 59, St. Matthew, Indianapolis,

April 29. Wife of Jack H.; mother of Mary Rose Folzeniguel, J. Michael and Robert Rash; sister of Marie-ann Carson, Raymond, Norm, Robert and Donald Kuehr.

† **SEAL, George A.**, 66, St. Mark, Indianapolis, April 22. Father of Cathy Haag, Mary Worth, Julie Seal, Jeanne Conover, Michael and Mark Seal; brother of Helen Wilson.

† **SERING, William (Chuck)**, St. Monica, Indianapolis, April 21. Son of Betty Lingenfelter; stepson of James Lingenfelter; brother of Byrne Sering; grandson of Ethel Carr and Bee Sering.

† **STAPLETON, Edward A.**, 72, St. Simon, Indianapolis, April 14. Husband of Mary; father of Mary Ann McGinley, Edward, James and John Stapleton; brother of Loretta Koetschau, Mary Evans and Paul Stapleton.

† **WHITTAKER, Elizabeth C.**, 83, St. Ann, Indianapolis, April 22. Mother of Opal Noller, Estella McGee and William Whittaker; sister of Mahala Adams and Fanna Gill.

† **ZODERER, Mary A.**, 75, Sacred Heart, Indianapolis, April 19. Mother of Father Paul Zoderer, OFM, and Rosemary Leppert; sister of Clara Brehob.

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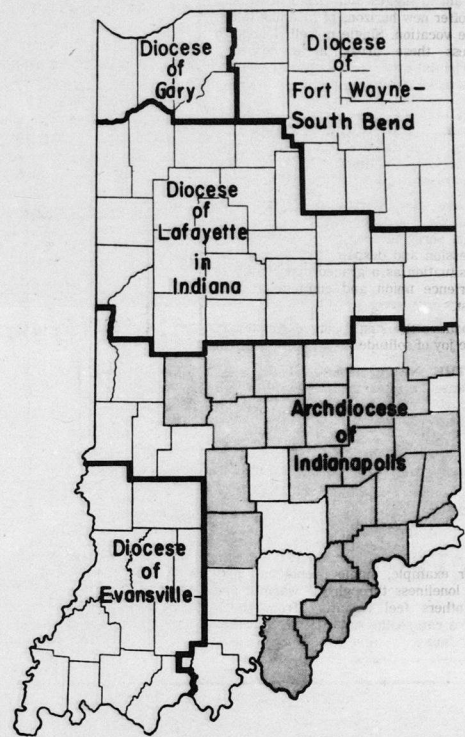
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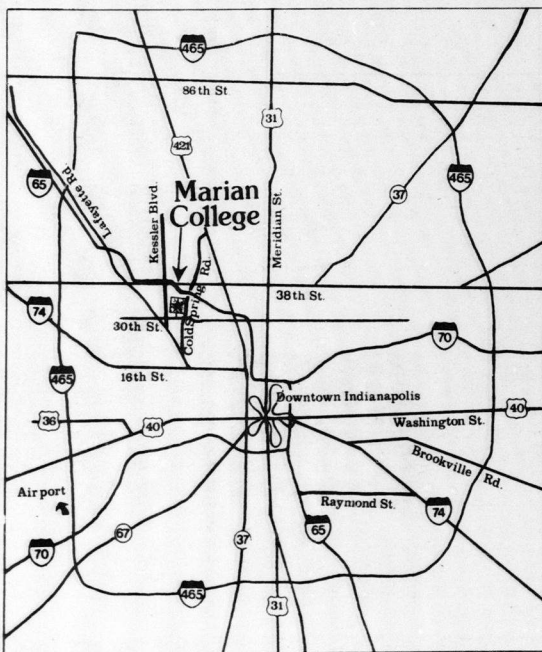


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KNOW YOUR FAITH

By Susan A. Muto, Ph.D.

Every human being asks certain key questions concerning the meaning of existence. Where did I come from? What am I doing here? Where am I going? Who am I in relation with God?

These questions are asked by the older, single person with accelerating intensity. Singles ask, in addition: What does it mean humanly and spiritually to be single? How can single persons give witness in a way that supports the rest of the human family?

I want to suggest four areas of witness that offer new horizons of meaning to the single vocation. Single myself, I hope to address these areas in a concrete, experiential way rather than as a teacher speaking about issues.

1. **THE FIRST AREA** involves transforming the pain of loneliness into the joy of solitude. Every single person has to cope with loneliness. Being alone is, however, a kind of neutral condition.

In this state, singles have a choice to make. We can degenerate into a state of feeling sorry for ourselves or even into depression and despair. Or, we can use this situation as a graced opportunity to experience union and communion with Christ.

I believe the single person can testify to the joy of solitude.

2. **THE NEXT AREA** touches upon singleness of heart. The texts of the spiritual masters and the Gospels frequently call people to be pure of heart. This seems to mean that people should remain open to the words of Christ and to His presence in the world.

The single person, then, can be increasingly sensitive to the needs of people in order to become a healing presence in the world.

For example, single people can help heal loneliness through the warmth and joy others feel radiating from them. Singles can soothe some of the hurt they find among the married, divorced, and widowed. Singleness of heart is a beautiful virtue because this implies a person has a sense of his or her own identity in Christ and is one who can listen.

3. **THE THIRD REALM** is the one which makes singles especially available for apostolic service. For instance, I experience my own work with the Institute of Formative Spirituality at Duquesne University in Pittsburgh as a real ministry as well as a profession.

Sometimes singles have extra blocks of free time which are not available to married persons. The question then is: What do I do with this extra time? How do I discipline myself in such a way that my time is available to the service of others and of the Church?

Singles can choose to orient their lives toward self-giving service. This may be as a volunteer. It may also be within certain areas of ministry that are now opening in the Church.

One such area is spiritual formation. For too long, this has been associated almost exclusively with religious sisters



A Church for all?

and brothers and priests. But laity too need spiritual formation. Everyone needs formation in the life of prayer, in spiritual reading and in understanding God's will.

In the context of service, the importance of the ordinary, everyday situation should be stressed. Too often people associate ministry with the spectacular. Yet the life of the spirit begins in the given situation where God

has placed each person. God calls on people to serve in this house, this parish, this hospital, this school, this office. In His divine providence, God places people in a given situation for a reason. In solitude, in prayer, in purity of heart, people can discover what God is asking in their unique situations.

4. **FINALLY, THE SINGLE** person, striving to live a celibate life, can testify to a joyful spirituality. Too often,

spirituality is associated with long, gloomy faces and with endless rules. Yet the life of the spirit ought to be a life that radiates the joy of the good news.

This joyful witnessing is especially important to the single person. The commitment to the single life can reflect inner peace and fulfillment. Our witness can reflect gratitude to God for giving us the ability as single persons to serve Him wherever He has placed us.

For singles, it's a two-way street

By Father John Cusick

People succumb to the herd instinct almost without realizing what is happening.

From the childhood through the teen years and into adulthood, people categorize other people.

Single adults experience this. Singles often feel as if they are excluded and uncared for by many in society and even in the Church. Yet, in the United States, the 49 million single adults make up nearly one-third of the adult population.

Given such a statistic, the Church needs to provide single adults with a real sense of belonging. The Church has a twofold role to play in this.

FIRST, THE CHURCH, through its presence in the world, ought to provide an alternative to what people see and experience in their everyday lives.

If the world provides pain, alienation, rugged individualism, unhealthy competition, fear and isolation, the Church should offer an alternative.

The Church, the people gathered in the name of the Lord, should offer and live out a sense of wholeness, hope, community, cooperation, care and companionship. This is what Jesus was about. He offered people a new way of looking at and living daily life.

As a result, people came to appreciate compassion and forgiveness, belonging and caring, as elements in the best way of living. People banded together in His name to follow His new way. The Church became the alternative to what the majority of people considered important.

TODAY, FOR THE SINGLE adult, the

Church can be that same alternative structure. If society presents a world organized around couples, the Church should signify it has a place for singles as well.

The Church can welcome singles on their journey through life and can respond to the individual regardless of whether he or she is part of a group or couple.

The Church takes its stance from the Lord and His acceptance of people. He was uninterested in their position or status in society. Similarly, the Church should strive to be as welcoming as the Lord. Its business is making the Lord present in this world.

People in ministry may want to find out how welcome singles feel in a particular local parish community. It may be discovered that singles, as well as other groups which do not fit the American stereotype, feel unwanted.

THE CHURCH HAS a second function to serve. The Church can challenge its people to share their lives with others. In this way, the Church avoids becoming a club which effectively separates people from each other. The Lord indicated through His own example that people become most fully alive by sharing with others.

When the Church reaches out to singles and calls them together in the name of the Lord, it supports them in their own, personal development.

It also challenges them not to turn in on themselves, but to give a part of their lives to others.

Father Cusick is coordinator of young adult ministry for the Archdiocese of Chicago.

Alicia's story Forty, alone . . . and co

By Rebecca Christian

Alicia Morrison's life changed radically when she became 40.

Following her divorce, she left the home she had made for herself, her husband and six children for over 20 years. Then her children went off to jobs, schools or marriages in rapid succession. With her cat and adolescent son, Alicia moved into an upstairs apartment in a strange new town.

Despite the traumatic changes and the disapproval of a few former associates who argued against the divorce, Alicia is not unhappy now with her altered circumstances.

"Someone asked me recently if I'm happy now," Alicia mused. "I had to ask, 'What's happy?' I'm content. I'm satisfied. That is important to me now."

DURING THE SIX YEARS since that milestone birthday, Alicia has worked hard for serenity. Realizing that her youngest son would be leaving, Alicia knew that she needed to build a solid foundation, both financially and emotionally, for a future alone.

Alicia's work, spiritual life, friends and far-flung family help her to master the difficult times. Lively correspondence and phone calls keep her close to her mother, who lives on the opposite side of the state; her sister, a day's drive away; and a second sister who lives in a nearby town.

Because of memories from her own marriage, Alicia is determined not to be a meddling in-law. She only occasionally

sees her married sons and three grandchildren, who all live near her.

"I'm not intimately involved with my children in a day-to-day way. I never drop in on them. I wait to visit until I am asked," she stresses.

IN THE PEACE AND quiet of her new, single life, Alicia sometimes misses her

'Someone asked me recently if I'm happy now. I had to ask, "What's happy?" I'm content. I'm satisfied. That is important to me now.'

children and the good years of her married life. An apartment dweller, she cannot have the big garden or raise dogs as she did in her old home.

With no man around the house, she was forced to learn new skills, such as the care and maintenance of cars and major appliances.

Alicia works full time as a secretary at a college where she is also taking night courses in social work. This leaves her little time or inclination for an active social life.

'A midnight beggar'

By Janaan Manternach

One day the disciples were watching Jesus pray.

When He finished, they asked Jesus to teach them to pray. Jesus taught them to pray to God as their Father.

After teaching them the words to what is now known as the Our Father or the Lord's Prayer, Jesus told them a story. He wanted the disciples to learn to pray to God with great trust and without giving up.

"ONE NIGHT," JESUS began, "a man was fast asleep. Suddenly in the middle of the night, the man jumped up in bed. Someone was pounding on the front door."

Jesus' disciples listened intently. They wondered what would happen. Who could be knocking at the man's door in the middle of the night?

Jesus continued with his story. "The man leaned out the upstairs window and saw a good friend of His at the door. The friend smiled up at Him and asked: 'My friend, lend me three loaves of bread. A friend of mine just arrived from a long trip and I have no food in the house.'

"The man's response was an angry one. 'Leave me alone,' he shouted down to his friend. 'The door is locked and we are all in bed. I can't get up now and take care of what you need.' With that the man slammed the window and climbed back into bed."

JESUS' DISCIPLES chuckled. They

enjoyed the story but were not sure what the point of it was. So they looked at Jesus, knowing that He must have more to say.

Jesus continued the story. "The man had hardly rested his head on his pillow when he heard more knocking at the door. He knew it was still the same friend down

The Story Hour (Read me to a child)

there. He turned over, hoping his friend would go away. But the knocking continued.

"Finally the man got up. He drew his robe around him, lit a candle and went down to the kitchen. His friend kept pounding on the door. The man found three loaves of bread. He went to the door and gave them to his friend. Then he locked the house and went back to bed."

JESUS' DISCIPLES were beginning to get the point. Jesus was telling them to be like the friend pounding on the door when they prayed. Their prayers would be answered if they kept begging God's help, just as the friend kept knocking on the door.

"Here is what I am trying to tell you," Jesus said. "Ask and you shall receive; seek and you shall find; knock and it shall

Continue to pray and your prayers will be answered



ry tent

"There are times, certainly, when I miss doing things as a couple with other couples. Sometimes I miss male companionship, when I would just like to go out to dinner with a nice man."

"I haven't met anyone I would like to go out with since the divorce, though. But I have to admit I am too busy to worry about it."

ALICIA COMPENSATES with good relationships at work and in her parish for whatever gaps there are in her social life. She said she fits comfortably into a friendly parish where she quickly made friends of all ages.

Alicia also likes spending time alone. She is an avid, indoor gardener with a living, green thumb. She likes to putter in her spotless apartment, which she says fits her like an old shoe.

When Alicia gets her degree and immediately a job in social work, she believes her experiences will give her empathy with clients.

Besides her divorce, she has weathered the illegitimate birth and adoption of her first grandchild, a car wreck involving a son, and the sudden death of her father, to whom she was very close.

Although she feels the pinch of inflation on her secretary's salary — Alicia wastes energy fearing the future. There was a time, she admits, when she hated getting up in the morning.

Now she faces the challenges of the new day with confidence.

He opened to you. For whoever asks, receives; whoever seeks, finds; whoever knocks, is admitted."

Jesus had made His point and His disciples understood. They were to pray continually, sure that God would hear their prayers and respond to them.

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

THINGS TO DO

1. Create a prayer using the letters of the word, B-R-E-A-D. For example, begging you, God to bread, to remember that bread is the body of Christ, and things I do are in your name. Amen.

Make copies of your prayer for each person in your family. Pray it together before meals or as a night prayer.

2. Make a list of 5-10 reasons that you pray. Invite an adult to do the same thing. Compare and talk together about the two lists. End your conversation by praying together the Our Father or by listening to Joe Wise sing the prayer. It is on

two of his records: "Pockets" (1978) and "Songs for the Journey" (1979).

3. Use a tape recorder to record the story of "The Midnight Beggar." Invite someone who enjoys doing things with you to listen to your tape recording. After listening and talking about the story, enjoy a snack together.

QUESTIONS

After reading the story, "A Midnight Beggar," talk together about it. Questions like the following may guide your conversation.

- Why do you think the disciples asked Jesus to teach them to pray?
- Why, after teaching the disciples the Lord's Prayer, did Jesus tell them a story?
- What woke the man from a deep sleep in Jesus' story?
- Who was at the man's door and why had he come to his friend?
- How did the man respond to his friend's request for help?
- Why wasn't the man able to go back to sleep?
- What did the man finally do?
- How do you feel about Jesus' promise that God will hear and respond to your prayers?

Staying single: a vocation in its own right

Indeed, we will be fully satisfied only in possessing God.

The evangelist, Matthew, discusses the subject of prayer in chapter 7:7-11. A section, similar to Matthew's appears in another setting in Luke 11:9-13.

MATTHEW'S GOSPEL contains five long instructions of Jesus which are preceded by five narrative introductions. Matthew composed by arranging, according to logical themes, detached sayings of Jesus which came to Him from the tradition. So it is not surprising to find sayings in quite different contexts in other Gospels.

The section in Matthew 7 encourages prayer and confidence on the part of those who pray. The triple admonition — to ask, to seek, to knock — makes for emphasis. The section also translates into action: "If you ask, you will receive; if you seek, you will find..."

A slight contradiction almost seems to exist between this urging and a passage at the end of the preceding chapter: "I warn you, then: do not worry about your livelihood, what you are to eat or drink or use for clothing... Stop worrying, then, over questions like, 'What are we to eat, or what are we to drink, or what are we to wear?'... Your heavenly Father knows all that you need" (Mt. 6:25, 31, 32b).

If God already knows our needs, why tell Him? But the emphasis in the last passage is on excessive concern, on lack of trust in God's loving care. Therefore, the two passages complement rather than contradict each other.

Prayer keeps people aware of the all-knowing, all-loving Father to whom we can turn with absolute trust. We pray, not to change God, but to change ourselves and to maintain an open line of communication with our Father.

IT IS INTERESTING to recall a beautiful passage from the Book of Jeremiah in this discussion of prayer. There we read: "When you call Me, when



you go to pray to Me, I will listen to you. When you look for Me you will find Me. Yes, when you seek Me with all your heart, you will find Me with you, says the Lord." (Jer. 29:12-14a)

There is more than a hint of this kind of thinking in the little section I mentioned in Luke's Gospel. Matthew ends his section with, "How much more will your heavenly Father give good things to anyone who asks Him!" (Mt. 7:11) But Luke interprets, rather significantly, "How much more will the heavenly Father give the Holy Spirit to those who ask Him." (Lk. 11:13).

People do not always get exactly what they ask, or get it immediately. The Father gives "good things." But humans are not always the best judges of what is good for them, especially in the long run. In any event, things will never satisfy the longings of our hearts and will never fill the loneliness we all experience. We yearn to have people to fill this void; only God fills it completely.

IN THE MEANTIME people can reach out to others. If people really strive to be perfect as their Father is perfect (Mt. 5:48), they must, like Him, hear the call, even the unvoiced call, of the lonely. In many parishes there are people for whom no provisions are made.

Older, single adults, for example, often feel loneliness very poignantly, the loneliness of being left out.

Where do they fit in parish families? When they seek, is there a place for them?

Discussion questions for 'Know Your Faith'

1. How does Susan Muto say that single persons can transform the pain of loneliness into the joy of solitude?

2. Who are society's lonely people? Do they belong to a particular group or age?

3. How do you feel a person's state in life affects his or her relationship with God?

4. What does Father Cusick mean when he refers to the Church as an alternative structure?

5. Do you think it is difficult for a parish

to become the kind of place that Father Cusick expects? Why?

6. What are the ingredients of good communication, according to Father Castelot?

7. Do you think it is difficult to achieve good communication? Why?

8. What is the purpose of prayer, according to Father Castelot?

9. Father Castelot suggests that a relationship with God resembles relationships among family members. What are the differences and the similarities?

Our Church Family

'Stuck in the House' out of business

by Fr. Joseph M. Champlin

Soon after our diocesan Campaign for the Handicapped was underway, the following letter appeared in the Syracuse, N.Y., Post-Standard.

"Stuck in the House, Inc. wishes to thank Bishop Harrison for the improvements he is going to make at the Cathedral for the handicapped. This will be fine for the disabled that are able to transport themselves.

"The handicapped of our Stuck in the House will still have to depend on the Shut-in Mass on TV Sunday morning because there is no transportation available for them. This is why we keep saying a grant of subsidized money to Wheelchair Cab Co. is the only answer for us.

"Architectural barrier removals is a step in the right direction. Now if we could only get proper transportation we could make good use of these improvements."

Shut-ins of St. Michael's Church at Central Square have that kind of subsidized transportation to Sunday Mass. The financial subsidy, however, comes not from a governmental agency or program, but from an anonymous donor, proceeds of the parish thrift shop and special rates offered by the local ambulance service.



Father John Morse, whose work with young people and music throughout his priesthood has earned frequent widespread recognition, gives as much time and thought to the needs of the elderly and the poor in this parish.

Six years ago the Central Square pastor hired Franciscan Sister Kathleen to work with hurting people in the region.

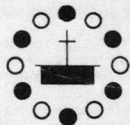
HER FIRST investigations revealed the need for a doctor to serve the area. That data prompted a broad-based community effort to remedy this situation, a joint venture which resulted in the construction and staffing of a medical center on the village outskirts.

Sister Kathleen then turned her attention to the elderly.

Once again house calls and personal research led to the conclusion that some type of federally subsidized, inexpensive housing for senior citizens was both needed and feasible. The Franciscan nun's considerable knowledge about government grants and gentle persistence with reluctant local leaders finally brought her dream to reality.

Now retirees occupy 60 units—houses, not high rise apartments—built with dollars from the government particularly designated for poverty areas like this Oswego County section. Forty more such accommodations are in the planning stage.

Finally, the enterprising sister knew what shut-in parishioners could and would come to Sunday Mass if transportation were available.



LITURGY

Acts 14:21-27
Revelation 21:1-5
John 13:31-33, 34-35

by Fr. G. Thomas Ryan

The Book of Revelation again provides a rich variety of images. The writer tells us his vision of a new heaven and a new earth. We hear of the holy and beautiful city of Jerusalem where God dwells with us. This loving One is always with us, wiping tears away from our eyes.

The words are poetic, and the reality is true. We profess to belong to this new Jerusalem. We say that Jesus has found and saved us, dwelling with us always.

The Mass can be seen from many perspectives. From one angle, each celebration tells us of our true citizenship. We are reminded that we are God's people. This ritual is not like a memory lesson. We recall the great mysteries of faith through ritual and music and silence. The liturgy is not satisfied to say to us: "Here is your true home, your real citizenship." Liturgy prefers to engage us in prayer and in ritual, rather than tell us a lot of words.

MORE OFTEN than not, Sunday Masses begin with a penitential rite. There is another option, used less frequently, which is particularly appropriate for the baptismal season of Easter. The rite of blessing and sprinkling holy water recalls our baptism.

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

MAY 4, 1980
FIFTH SUNDAY
OF EASTER (C)

Through prayer and sprinkling, accompanied by congregational singing, we proclaim our life in the new Jerusalem.

A lecturer would take great pains that a speech on "baptismal belonging" convey a full message. This means attention to language and the careful organization of the lecture topic.

In the same way, clergy, musicians and congregations should take care that the sprinkling rite convey its full message of incorporation in Christ. A rite such as this does not convey a message just in words, but also in hearty singing and really feeling water. Thus the water is to be experienced as well as the words. Thus we are reminded of baptism.

THE NEXT TIME that this sprinkling rite is used, feel the drops of water and let them bear the glorious proclamation: God dwells with us and we are his people.

This attitude naturally springs into love for all church members. When relating to those beyond, we recall that our citizenship in the new Jerusalem is a gift from God. We are not to be lords and judges over non-Christians or non-Catholics. As the Gospel says, all will know the way of discipleship and all will see us as disciples of Jesus by our love for one another.

A new parish center across Main Street from the church was built with barrier-free entrances. Only one difficulty remained: getting the disabled from homes to that building in which the larger, later liturgies are celebrated.

A **LOCAL** ambulance service agreed to do this on a regular, contractual basis, but for much less than normal fees. Parish leaders then decided to use proceeds from the thrift shop run in the church basement to underwrite the costs. However, within a week or two, one parishioner stopped Father Morse and volunteered to pick up the total expense of transporting all the shut-ins who

wish to come for Mass.

Today, seven handicapped regularly have the joy of participating in the Eucharist personally at St. Michael's rather than watching each weekend the Mass for shut-ins on television. Another four to eight come on Sundays occasionally, depending upon the condition of their health.

There is obviously no "Stuck in the House, Inc." at this Central Square church.

Building Up Christ's Body

The giving of the Holy Spirit in confirmation conforms believers more perfectly to Christ and strengthens them so that they may bear witness to Christ for the building up of his body in faith and love. Bringing the Eucharist every Sunday to those who cannot leave their homes and bringing those who can to the weekend Masses is a very practical way of building up the Lord's body and living out our confirmation.

the Saints by Luke

ATHANASIUS WAS BORN IN EGYPT TOWARD THE END OF THE 3RD CENTURY. FROM HIS YOUTH HE WAS PIOUS, LEARNED AND WELL VERSED IN SCRIPTURE. LATER, HE BECAME A DEFENDER OF THE CHURCH AGAINST THE ARIAN HERESY.

THOUGH ONLY A DEACON, HE WAS CHOSEN TO ACCOMPANY HIS BISHOP TO THE COUNCIL OF NICEAEA IN 325, WHERE HE IMPRESSED MANY WITH HIS DEFENSE OF THE FAITH.

A FEW MONTHS LATER HE BECAME PATRIARCH OF ALEXANDRIA AND FOR 46 YEARS HE FOUGHT THE HERESY OF ARIANISM.

ST. ATHANASIUS STOOD AGAINST FOUR ROMAN EMPERORS AND WAS BANISHED FIVE TIMES. HE WAS REVERED AND LOVED VERY MUCH BY HIS FLOCK. HE DIED IN 373, AND IS HONORED AS ONE OF THE GREATEST DOCTORS OF THE CHURCH. HIS FEAST IS CELEBRATED ON MAY 2.

ST. ATHANASIUS



Oliver's lesson

by Fr. John Catoir

One person can make a significant difference in the lives of others, even if that person is severely handicapped. Let me tell you about Oliver. He was the second of six children born to my dear friends, Catherine and Jose de Vinck. Oliver was multi-handicapped from birth: blind, mute, paralyzed and brain-damaged.

Two doctors said he wouldn't live beyond his fifth birthday, but they didn't count on his family's devotion. He lived until March 12, 1980, a month before his 33rd birthday.

I had the honor of preaching at his Mass of the Resurrection.

There is much we can learn from Oliver's meekness and poverty. Other than his bed and his box of diapers, he never owned anything. His life reminded me of the Tolstoy short story, "What Men Live By."

In a world where money and possessions are regarded as the only real security, Oliver's life gave testimony to the truth that men really live by love. In this, Oliver was rich. He was hand-fed every spoonful of food he ever ate. At death he was entirely free of bed sores though his back never left the sheets beneath him.



Life is not always thought of as sacred (there were over 40 million abortions performed in the world last year) but Oliver's family regarded his life as a priceless gift, a sacred trust.

OLIVER TAUGHT me about service, the deeper meaning of it. He served those around him by helping them to grow in love, wisdom, perseverance, kindness, patience and fidelity.

His life gave a special meaning to the words of Jesus: "What you did for the least of my brethren, you did for me." The meek and humble do us a great service when they evoke the best love that is in us.

Oliver taught me the beauty of innocence. He was never jealous, resentful, deceitful; he never hurt anyone. He kept all the commandments, and excelled in honoring his mother and father.

We usually think people honor their parents by their accomplishments. Parents take pride in the successes of their children: a diploma, financial success, worldly honors. But Oliver had honored his parents in a different way: by revealing them to us. He showed us the kind of people they are.

And now it is over. A love story, 33 years in the making. Now the de Vincts have one of their own, a saint in paradise. Oliver is free at last, free from the confinement of his own body. He now has all eternity to laugh and dance in the fullness of life. Let us rejoice and be glad.

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Aim Is to Fashion Pastoral Strategy

Congress seen as turning point for British Catholicism

by Robert Nowell
An NC News analysis

LONDON—Whatever happens, the National Pastoral Congress to be held May 2-6 will be a turning point for Catholicism in England and Wales.

It could mark the start of much closer involvement by ordinary Catholics in deciding their church's policies and practices. It could lay the foundation for a greater church democracy.

But it could also result in the discrediting of efforts at serious nationwide consultation within the church. The results could be so meagre and ambiguous as to make everyone ask whether it had been worthwhile.

The aim of the congress, to be held in Liverpool, is to help fashion the pastoral strategy of the British church. Its subject matter is Christian living in the modern world.

The subject has been divided into seven themes: co-responsibility and relationships within the church; the church's ministry; the family and society; evangelization; Christian education; Christian witness; and justice.

Each theme will be tackled by a group of about 300 delegates further subdivided into topic groups of about 60, which in turn will be subdivided into initial discussion groups of about 15. The idea is for the congress's recommendations to work their way up from the small groups to the seven large sections.

BUT THE recommendations will not be discussed or voted on by the entire congress of some 2,000 delegates. The recommendations will simply be presented by the seven sections to the congress's final plenary session. They then will be discussed by the bishops at a special meeting in July to decide what action needs to be taken.

Some disquiet already has been caused by this arrangement. All the delegates will meet as a whole only for the formal opening and closing sessions. Otherwise, all work of the congress will be done in separate meetings of the seven sections.

This is causing criticism that the congress may come up with either fuzzy and unfocused platitudes or opinions which are unrepresentative of the congress and Catholics in general.

On some issues, however, Catholic opinion has crystallized fairly sharply and the congress is expected to reflect these views.

Preliminary discussions at the diocesan level have shown widespread dissatisfaction with the condemnation of artificial means of contraception as reaffirmed by Pope Paul VI in his encyclical "Humanae Vitae" (On Human Life) in 1968. There is a fairly general demand for the church to reconsider the position and its implications.

WHAT CATHOLICS find confusing and unclear is a situation in which contraception is forbidden in principle, while in practice confessors often allow the "informed conscience" to find reason for it.

"People do not generally understand this, and find it a dishonest situation," said an official summary of these preliminary discussions.

Also confusing is the teaching on divorce and the efforts of canon lawyers to show greater practical compassion in establishing grounds for nullity. The preliminary discussions found that "Catholics do not understand the difference between divorce and annulment in the eyes of the church."

Many also do not understand why church practice seems to regard divorce and remarriage as an unforgivable sin.

On these questions, a recent Gallup Poll of Catholics found majority support for change: 74% of all Catholics and 59% of those attending weekly Mass saw nothing wrong in married couples using contraceptive methods condemned by the church; 63% of all Catholics thought Catholics should be allowed to divorce; and 65% thought two people in love did nothing wrong when they married even if one is divorced.

The delegates also are expected to

focus on specific social issues such as domestic unemployment, the disparity between developed and underdeveloped nations and the Northern Ireland situation.

Another key question will be how the church can cope with the decline in vocations.

THE MERE FACT of preparing for the congress already has had some effect. Until now, the development of representative institutions has been patchy. Many parishes do not elect a parish council and less than half of the 20 dioceses have diocesan pastoral councils

of elected lay and clerical representatives. But over the past year, at least two dioceses have established pastoral councils and more are thinking of doing so.

The hope is that the very least the congress will leave behind is a comprehensive network of representative institutions throughout the church in England and Wales.

If the congress is a success then it will be difficult for the bishops to resist pressure for similar congresses to be held at regular intervals instead of allowing the congress—as apparently is intended—to be a mere once-and-for-all event.

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African schedule (from 3)

goes by boat to Brazzaville, the Congo, just across the Congo River from Kinshasa.

His first stop is the cathedral, where he meets priests, nuns and seminarians. Then he celebrates an open-air Mass with the Congolese bishops.

About 1 p.m. (7 a.m. EDT), he leaves by plane for Kisangani (former Stanleyville), Zaire, where in the afternoon he meets people in Our Lady of the Rosary (Notre Dame du Rosaire) Cathedral. In the evening he meets local civil and religious leaders.

► **May 6:** At 7 a.m. (1 a.m. EDT) the pope concelebrates Mass at the cathedral. Afterwards he visits the graves of missionaries in the Makiso Cemetery.

At noon (6 a.m. EDT) he departs for Nairobi, Kenya, arriving there about 3 p.m. (8 a.m. EDT) and meets priests and men and women Religious in the cathedral.

In the evening he meets the diplomatic corps.

► **May 7:** At 9 a.m. (2 a.m. EDT) the pope concelebrates Mass in Nairobi's Uhuru Park. In the afternoon he visits President Daniel Arap Moi of Kenya.

In the evening he meets the country's Catholic bishops and representatives of other Christian religions and Islam.

► **May 8:** At 7:45 a.m. (12:45 a.m. EDT) the pontiff leaves by air for Accra, Ghana, about 2,600 miles west of Nairobi. He arrives about 10:15 a.m. (5:15 a.m. EDT) and shortly afterwards meets in the cathedral with priests, men and women Religious, seminarians and lay leaders.

At 5 p.m. (noon EDT) he celebrates Mass in Independence Square and baptizes 10 people and confirms 10 people.

► **May 9:** At 8 a.m. (3 a.m. EDT) he leaves for Kumasi, Ghana. At Kumasi Stadium he celebrates Mass for catechists, who are a major force in African Catholicism.

After Mass he meets the king of the Ashanti people.

In the afternoon he meets the bishops of Ghana at the seminary, and in the evening he meets local authorities and the diplomatic corps.

► **May 10:** At 7:45 a.m. (2:45 a.m. EDT) the pope leaves by plane for Ouagadougou, Upper Volta. He arrives at 9 a.m. (4 a.m. EDT)

and visits the country's president, Gen. Sangoule Lamizana.

His four-hour stay in Upper Volta includes an open-air Mass in front of the cathedral at Ouagadougou and a meeting with the country's bishops.

At 1:30 p.m. (8:30 a.m. EDT) he leaves for Abidjan, Ivory Coast.

Shortly after his arrival he visits the country's president, Felix Houphouët-Boigny. He closes the day with an 8 p.m. (3 p.m. EDT) concelebrated Mass.

► **May 11:** The pope begins his last full day in Africa at 8:30 a.m. (3:30 a.m. EDT) by blessing the cornerstone for the new Catholic cathedral in Abidjan.

Afterwards he meets priests, men and women Religious and seminarians at Our Lady Church, and then meets the country's bishops at the nunciature.

At about 3:30 p.m. (10:30 a.m. EDT) he leaves for Yamoussoukro, Ivory Coast, where he celebrates Mass for young people.

► **May 12:** The final day of the African voyage begins with a visit to the Adzopo leprosy at 9 a.m. (4 a.m. EDT).

Afterward the pope meets with President

Houphouët-Boigny and drives with him to the airport.

He leaves the Ivory Coast about noon (7 a.m. EDT), arriving in Rome about 7 p.m. (1 p.m. EDT) and flies to the Vatican by helicopter.

Lack of specific times in the papal schedule and gaps in it indicated that further events could be scheduled.

Some sources in Rome said the gaps in the schedule indicated that the pope has learned to pace himself more carefully. In his exhausting trip to Ireland and the United States he made more than 70 speeches in 10 days compared to the about 50 on his 11-day Africa voyage.

Other sources said that communications problems have made the final plans for this trip more difficult than those for previous trips.

Some observers speculate that the papal Mass in Uhuru Park in Nairobi may be in Swahili, the most universally accepted of the black African languages.

Sources did not rule out the possibility, but could not confirm that the pope has been studying Swahili enough to celebrate Mass in the language.

Major issues (from 3)

befitting their capabilities, and so on.

"There is the risk of materialism, individualism, break-up of the family, and weakening of moral and spiritual values.

"These go against the spiritual outlook and the feeling of solidarity that are so deeply rooted in the African soul."

AFRICAN POLITICAL systems help highlight the kind of differences in African culture that prevent interpreting Africa in the capitalist-communist or democratic-totalitarian terms that are familiar to Westerners.

White Father Aylward Shorter, a prominent social anthropologist in Africa, analyzes African political culture as basically socialist or "communalist," but not in a Marxist sense.

"African socialism ... has a common theme: cooperative living, man-in-community," he wrote in his book, "African Culture and the Christian Church."

He continued: "African socialism claims to be rooted in African traditional society and this element of continuity is the measure of its opposition to Marxism. On the other hand, it has to transfer the ideals of traditional society to a much larger social scale. This is the element of development and change."

In a culture traditionally based on tribal

systems, "You can't expect a two-party system" of democratic government, said a Vatican source knowledgeable about Africa.

During the trip, the pope is expected to address a wide range of issues confronting African development and to appeal repeatedly to Africans to maintain the best of their traditional spiritual and community values, adapting them to the changing context of development.

POPE JOHN PAUL has not spoken so clearly prior to his trip about Africanizing the church.

When Pope Paul visited Uganda in 1969, he said that the development of an authentic African Christianity "is an immense and original undertaking."

Five years later at a Synod of Bishops, Pope Paul warned against Africanizing theology too much.

One Vatican source indicated that Pope John Paul has exhibited a deep understanding of the need to integrate Christianity and the local cultural values and has showed a sensitivity to different cultures.

But others say Pope John Paul has much more limited concepts of pluralism in the church than Pope Paul did.

They wonder how far his views on inculturation—church adaptation to culture—will carry when faced with deep-rooted African cultural issues such as polygamy, wife-buying (bridewealth), ritual initiation into adulthood and other religious or semi-religious tribal rituals.

ONE SOURCE predicted that on the continent where Christianity is growing most rapidly and where there are not enough seminaries to handle all the applicants for the priesthood, evangelization and catechetics will occupy a prominent place in the pope's addresses.

Some sources believe the day is close when the young African church will begin sending missionaries to other parts of the world.

The pope referred to the phenomenon of Africa's rapid Christian growth a week before his trip, when he said: "My voyage is intended to be a happy recognition of the affirmation of Paul VI: 'Africa is the new fatherland of Christ.'"



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NBC highlights Providence show



FORTY CARATS—Charles and Alma Widolff of St. Martin Parish, Yorkville, will celebrate their 40th wedding anniversary with special recognition at the 7 p.m. Saturday evening Mass at the church on May 3. Widolff and the former Alma Hoffmeier were married May 4, 1940. They have seven children, Mrs. Mary C. Widner, Mrs. Connie Hopper, Mrs. Charlene Haire, Mrs. Anita Viel, Mrs. Barbara Ruhe, Mrs. Jan Hollowell, and Morand Widolff. The couple also has 15 grandchildren. The Widolffs will host a private, family celebration following the Mass.

The Academy Awards, the Iranian crisis, inflation and Providence High School's spring musical "No, No, Nanette" were only a few of the topics covered last week on NBC's "Today Show."

It isn't often that a high school theatre production gets national television exposure, but that was the case when a Today Show host told all of America about the school's \$100.00 per plate Gala Premiere Dinner performance of "Nanette."

Over 240 people attended the fund raiser for the school's endowment fund last Friday evening, including the new Archbishop of Indianapolis, Edward T. O'Meara.

As patrons drove up to a blue and white canopied awning, they were greeted by faculty and alumni in tuxedos who parked cars and escorted them through the lobby-turned-garden into a carpeted gym, which

served as a theatre supper club.

"I JUST couldn't believe it," said Mrs. Judy Douglas as she left Providence after the evening had ended. "I have been to so many functions at this school—games, plays, the works—but I have never been to anything this spectacular. I didn't even recognize the place, and the kids were just fabulous on stage."

Patrons were treated to cocktails at an open bar before, during and after the play, as well as to shrimp and a 5-course gourmet

supper featuring Beef Wellington. Decor was somewhat Great Gatsby-ish, in keeping with the theme of the musical and attire was semi-formal.

"We thought that the combination of our incredibly talented students on stage and a really special, elegant supper club atmosphere would be unbeatable," said Suzanne Holland, the school's development director, "and with the help of some dedicated people, it was!"

HOLLAND said that the school plans to make the

Gala an annual event for the local community.

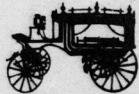
"People who had never been to a high school play before came up to me and told me they hadn't wanted to come, but they thought it was such a first-rate production they'd never miss another one," she said.

"I attribute that to our excellent staff of directors and so on," Holland said.

"Nanette" was directed by Rebecca Reisert, acting teacher; choreography was by Bette Weber Flock; musical direction, Jerry Ernstberger; technical director, Ray Day.

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RUNATHON—Getting in shape for Ritter High School's second Runathon are (l to r) Helen Murphy, Franciscan Sister Rita Vukovic, Kim Thorman, and Nelson Rowe. The event to raise money for athletic equipment and supplies will be held on the school grounds at 3360 West 30th St., Indianapolis, on Tuesday, May 6 at 12:30 p.m. Participants may obtain a pledge sheet from coaches and the school. Prizes, including a \$100 gift certificate, a steak dinner, and T-shirts, will be awarded to those who bring in \$100, \$60, or \$30. Cokes and hot dogs will be served. Last year's run involved 225 students, parents, alumni, and teachers. A total of \$4,800 was raised last year. This year the school hopes to raise \$7,000. (Photo by Kathy Deal)

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the Active List

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. Make reservations for the \$6 luncheon by contacting Mrs. Clarence Pendleton, 545-3789.

The parish of St. Susanna at Plainfield will have a Kentucky Derby and chili supper from 6 to 8:30 p.m. in the school hall. Along with the sup-

per the PIC organization (Parents Interested in Children) will have a fun fair for children.

A Roncalli-High-School-sponsored Monte Carlo/Derborama night will be held at Msgr. Downey K of C from 7 p.m. to midnight. Adults only.

A card party at St. Bernadette parish, 4832 Fletcher Ave., Indianapolis, will begin at 7:30 p.m. Regular admission is \$2 with a special \$1 admission price for senior citizens.

The First Friday nocturnal adoration will be held at Holy Spirit Church, Indianapolis, from 9 p.m. Friday to 6 a.m. Saturday. All nearby parishioners are especially invited to participate.

Registration for summer courses offered by Marian College at Fort Benjamin Harrison

May 2, 3

The Altar Society of St. Roch parish in Indianapolis will conduct a rummage sale at the school from 1 to 5 p.m. on Friday and 9 a.m. to noon on Saturday.

May 3

A bazaar sponsored by the Women's Club of Holy Family parish, Richmond, will be held from 10 a.m. to 8 p.m. in the basement social room of the church. All types of food and bazaar items will be featured.

Monks sponsor devotion to Mary

ST. MEINRAD, Ind.—The monks of St. Meinrad Archabbey will again sponsor the pilgrimages to the Shrine of Our Lady of Monte Cassino on each of the four Sundays of May. The 45-minute services will begin at 2 p.m. (EST).

Large numbers of visitors take part in these pilgrimages held during the months of May and October, according to Benedictine Father Marion Walsh, pilgrimage coordinator. "People have prayed at the Shrine for more than a hundred years and the monks at St. Meinrad invite visitors to come and honor Mary. We need her intercession and inspira-

tion now as never before," Father Marion noted.

Monks who will speak at Monte Cassino include Father Keith McClellan on May 4; Father Alban Berling, May 11; Father Prior Columba Kelly, May 18; and Father Blaise Hettich, May 25.

During the month of May, Mass will also be offered at the Shrine every Tuesday and Thursday at 7 a.m. in addition to the regular year-round Saturday Mass at 7 a.m.

The shrine is located on Indiana state highway 62, one mile east of the archabbey. Visitors traveling west to St. Meinrad on I-64

are directed to take the Bristol-Birdseye exit while those going east can use the Ferdinand-Santa Claus exit.

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For more information on weekends in your area contact:



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Club open to divorced

The Fifth Wheel Club, one of the oldest "single" clubs in Indianapolis, was organized in October 1964 for Catholic widows and widowers who shared the same problems of loneliness, grief and often faced with rearing and educating children without their mates.

Recently a committee composed of Robert Reuter, president of the club, Mrs. Theresa Walters, Mrs. Marie Cavanaugh, Mrs. Aleen Yocum and Charles Lark, vice president, have revised the constitution and by-laws of the organization. Through this revision, the club will now be open not only to widows and widowers but also to any single Catholics and divorced Catholics.

The club has 82 active members and 20 associate members (those who were in the club and later remarried).

For a calendar of activities

and further information about the Fifth Wheelers, call Betty Martin, 784-3230, or Theresa Walters, 888-3145.

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The third annual auction and wine and cheese tasting party at St. Thomas Aquinas parish, 4600 N. Illinois, Indianapolis, will begin with the "tasting party" and silent auction at 7 p.m. The bidding auction will commence at 8:30. Advance ticket sales are \$4; tickets at the door will be \$5. Call 253-1461 or 255-6244 for tickets.

The women of Fatima Retreat League will have their spring-into-summer luncheon and fashion show beginning at 11:30 a.m. at St. Peter Claver Center, 3110 Sutherland Ave., Indianapolis. Tickets at \$7.50 may be ordered by calling the Retreat House, 545-7681.

The Fifth Wheelers organization will meet at 1525 E. Riverside Drive, Indianapolis. Members are requested to bring auction items.

May 4

The parish council of St. Anthony parish, 379 N. Warman Ave., Indianapolis, will sponsor

a smorgasbord from 11:30 a.m. to 2 p.m. in Ryan Hall.

Little Flower Auxiliary Knights of St. John will sponsor a card party in Little Flower parish auditorium, 13th and Bosart, Indianapolis, at 2 p.m.

The Indianapolis Cursillo Movement will have an Ultreya at Holy Cross parish house, 126 N. Oriental St., Indianapolis, at 7:30 p.m.

The Christ Church Cathedral choir of men and boys will present a program with works from the Flemish Renaissance to the present time. The concert begins at 4 p.m. in Christ Church Cathedral, Indianapolis. There is no admission charge.

In conjunction with the Catholic Alumni Clubs International "Singles Sunday," the Indianapolis Club will observe the day with a Mass at St. Peter and Paul Cathedral at 2 p.m., followed by a reception and dance in Cathedral Hall. Contact Thomas Dickey, 784-8469, or Miss Beverly Kastner, 539-2045 or 247-7024, for further explanation of CAC and "Singles Sunday."

May 4-15

The Charismatic Renewal Communications Center has announced prayer meetings in the Indianapolis area. All are at 7:30 p.m. unless stated otherwise. May 4: St. Mary (Spanish), 3:30 p.m. and St. Bernadette (ecumenical), 6:30 p.m.; May 5: Our Lady of the Greenwood, Greenwood; May 7: St. Michael, Greenfield; May 9: St. Monica; May 11: Holy Spirit; May 15: city-wide praise gathering with teaching, St. Andrew.

May 6-10

Programs scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis, include:

- May 6: Leisure Day program with Father Clem Davis;
- May 7: Over 50 day of recollection directed by Father George Knab;
- May 9-10: Mother-daughter mini-retreat under the leadership of Father Kim Wolf and Mrs. Valerie Dillon.

May 6, 13, 20

A three-session course designed for those who have experienced the loss of a loved in the past year through death, divorce or separation will be held at St. Mary-of-the-Woods College library from 6:30 to 8 p.m. Call 812-535-4141, extension 222 for registration.

May 7

The Oldenburg Academy alumnae will hold their annual senior spring reception in the dining hall at Immaculate Con-

ception Academy at 1:30 p.m. All alumnae are invited. Call Mrs. Billie Laugle, 812-934-4816 for information.

May 7, 13

A "Well Woman Workshop" will be held at St. Vincent Wellness Center, 622 S. Range Line Road, Carmel, from 9 a.m. to 1 p.m. on Wednesday and 7 to 10 p.m. on Tuesday, May 13. Mrs. Richard Lugar is the speaker. Call 846-7037 for registration.

May 8

Indianapolis area meetings of Separated, Divorced and Remarried Catholics will be held

at 7:30 p.m. at St. Gabriel School, 6000 W. 34th St., and St. Thomas Aquinas Adult Resource Center, 46th and Illinois.

United Catholic Singles' Club (ages 35-65) will have a dinner meeting at 7 p.m. at Fatima Council K of C, 1313 S. Post Road, Indianapolis. Reservations requested. Call 542-9348.

May 9

"We're America's Health Team" is the theme of a special health fair sponsored by the Auxiliary of St. Francis Hospital Center. The fair will be held at Greenwood Park Mall from noon to 9 p.m.

May 15, 18

Pre-Cana sessions sponsored by Aquinas Center for Continuing Education will be held from 7:15 to 10 p.m. on Thursday and from 12:45 to 4 p.m. on Sunday at Our Lady of Perpetual Help parish, 1752 Scheller Lane, New Albany. Couples are requested to pre-register with their parish priests.

May 16-17

The Living Word II, a Scripture study workshop directed by Father Clem Davis, will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. The workshop, from 8 p.m. Friday to 8 p.m. Saturday is appropriate for lectors, Bible study leaders and for those seeking personal enrichment. The fee is

\$22. Send \$5 deposit with registration to the Retreat House.

May 16-18

A Tobit weekend for couples preparing for marriage will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. Couples trained for this ministry will work with Father Anton Braun and Father Martin Wolter in conducting the weekend.

May 17, 24

The "Life in the Spirit" seminar will be presented by the Channel of Peace Charismatic Community at Marian College. Registration, 8 a.m. with seminar beginning at 9 a.m. Call Ed Parada, 357-5701, or Sister Sue Jenkins, 283-2819, for details.

May Shrines



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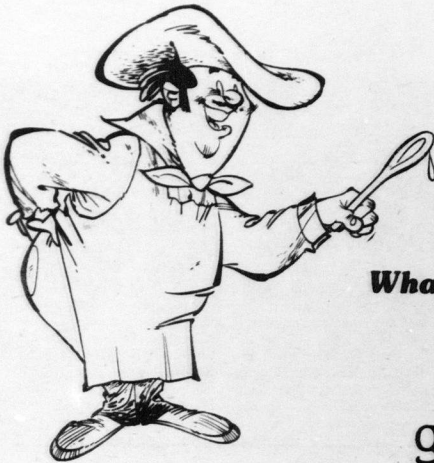
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What's Cookin'

Card games are a good excuse for eating

by Cynthia Dewes

And lo, the work week is over, the weekend is come and the sound of bidding is heard in our land. It's time for a social ritual dear to the hearts of many, known as "card night." The game can be bridge, poker, euchre or war and the players may be all ages and both sexes. Playing cards is a helpful way to entertain acquaintances or it can be the cement of close personal relationships. It's an excuse for drinking, spending a night out, gambling, one-upmanship, gossip and amateur psycho-logy.

Card games also provide a good excuse for eating. The bridge dessert is a popular accompaniment to an evening of cards. Served long enough after dinner so that appetites are awake, but not so late that indigestion sets in, these desserts are often a cook's triumph. They can be rich since they aren't eaten following a meal and they can be elaborate because they are "for company." (Has your child ever asked plaintively while watching you garnish a masterpiece, "Who's that for?", rightly suspecting that it can't possibly be meant for the family).

Of course the neatest way to establish a reputation as a great cook without working too hard is to find an easy recipe for an outstanding dessert. One such treat is this pineapple cake.

Speedy Pineapple Cake

2 c. flour 2 tsp. baking soda
2 c. sugar 2 eggs
#2 can crushed pineapple, including juice

Mix the above ingredients and pour into an ungreased 9" x 13" pan. Bake at 350° for 35 minutes. Cool cake and frost.

Frosting:
½ stick butter or margarine
1 tsp. vanilla 8 oz. cream cheese
1 c. powdered sugar

Mix first 3 ingredients thoroughly and then add sugar.

If you have plenty of time to prepare for the evening, try making cherry cream pie.

This is especially appropriate if your desserts follow the calendar and Washington's birthday is near.

Cherry Cream Pie

Make usual pie crust, adding ½ c. finely

chopped slivered almonds to dough. Roll out and bake after pricking sides only on piecrust shell. Let Cool.

Filling:

1½ c. (15 oz. can) Condensed Milk
½ c. lemon juice
1 tsp. vanilla
½ tsp. almond extract
½ c. whipping cream, whipped

Mix condensed milk, lemon juice and flavorings. Stir until thickened. Fold in whipped cream and spoon into cooled pie shell. Top with cherry glaze or canned fruit pie filling (but cherry glaze is better). Chill 2 to 3 hours.

Cherry Glaze:

1 lb. can pitted sour cherries, drained
½ c. cherry juice
¼ c. sugar
1 tsp. cornstarch
2 or 3 drops red food coloring

Set aside drained cherries. Blend juice with sugar and cornstarch and cook over low heat, stirring constantly, until mixture is thick and clear. Add cherries and food coloring and spread over cream-filled pie. Chill.

This elegant cake is begun the day before it is baked.

Sherry Baba

3 tbsp. currants or raisins
1 tbsp. dry sherry 1 pkg. dry yeast
2 c. flour ¼ c. milk
¼ c. sugar ¼ c. margarine
1 tsp. salt 3 eggs
¼ c. coarsely chopped nuts

Soak currants in sherry overnight. Mix ¼ c. flour, sugar, salt and yeast in large mixer bowl. Heat milk and margarine over low heat until warm (125°). Pour into flour mixture and beat on medium speed 2 minutes. Stir in eggs and ½ c. flour. Beat on high speed, scraping bowl occasionally, 2 minutes. Stir in remaining ¼ c. flour until smooth. Cover and let rise in warm place about 1 hour or until double. Grease and flour a 9 cup bundt pan. Beat batter 25 strokes; stir in currants and nuts. Spread in pan. Cover; let rise in warm place until double, about 40 minutes. Heat oven to 350°. Bake for 30-35 minutes. Prick top of cake with fork and pour sherry syrup over cake. Remove from pan; cool. Serve with whipped cream.

Sherry Syrup:

Mix 1 c. sugar, ½ c. water and ½ c. dry sherry in saucepan. Heat to boiling; cool.

Apple slices is a pastry-like dessert made with fresh fruit. It can also be made with rhubarb or even berries or peaches.

Apple Slices

Crust:
2½ c. flour 1 tsp. salt
1 heaping tbsp. sugar
1 c. lard or vegetable shortening

Mix as for pie crust. Then add 1 egg yolk with enough milk to make ¾ c. liquid. Roll out half of resulting dough to fit a large cookie sheet. Sprinkle with 2 handfuls of a crispy cereal like cornflakes or wheaties (to absorb liquid).

Filling:
apples or rhubarb, sliced
1 tsp. cinnamon 1 c. sugar

Slice fruit over crust to desired thickness, but not too high. Mix the cinnamon and sugar and sprinkle over fruit. Roll out remaining half of dough and cover fruit, pinching crust edges firmly together. Beat 1 egg white until stiff and spread over top of crust. Bake at 400° for 40 minutes and then glaze while warm with 1 c. confectioner's sugar and warm water glaze.

Even if your cards are terrible or you trump your partner's ace, the memory of a satisfying dessert will sustain you through the evening. Enough table talk—Play cards!!

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Television Reviews

Shakespeare's 'The Tempest' to air on PBS

William Shakespeare's last hurrah for the London stage before retiring to Stratford proved to be one of his best comedies as well as his most personal work, "The Tempest," airing Wednesday, May 7, at 8-10:30 p.m. (EST) on PBS.

The fanciful tale begins with a storm conjured up by the magician Prospero to shipwreck those who, 12 years before, had deposed him as the Duke of Milan. He and his daughter Miranda had been set adrift to perish at sea, but instead they reached an enchanted island where Prospero mastered the magic arts that now put the usurpers at his mercy.

Complicating the plan of revenge, however, are Ariel, a mischievous spirit, Caliban, a monster enslaved by Prospero, and a romance between Miranda and the first young man she has ever seen, the handsome son of

reconciliation as Prospero forgives his former enemies, releases them from his spells and renounces his magic powers forever.

This final offering in the second season of "The Shakespeare Plays" is a delightful production, creating its comic fantasy through the magic of theater with a minimum of television special effects.

"The Tempest" is grand entertainment. But it is also Shakespeare's poignant farewell to the joys of the stage and the craft that

he loved but will employ no more.

Providing a bit more of a comic challenge than his doltish part in the leering "Three's Company" is John Ritter's special "John Ritter, Being of Sound Mind and Body," airing Sunday, May 4, at 10-11 p.m. (EST) on ABC.

Ritter's chief attribute as a performer is his ability to play the fool with a tongue-in-cheek elan that many find engaging. His ingratiatingly genial screen persona, however, limits him to a narrow

spectrum of possible roles.

This special, which is meant to showcase Ritter's versatility as a performer, consists of satiric vignettes that unfortunately demonstrate only his obvious forte as the nice but foolish clod. The hilarious exception is a hilarious bit where he plays an officious manager of a

movie theater that is invaded by three toughs.

Ritter's talents need to be stretched and developed in more demanding fashion than is required by this intermittently amusing special. But this being "sweeps month," when the ratings determine the advertising rates, viewers can expect little more from the networks than lightweight entertainment.

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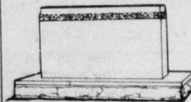
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Double take

by Harry Schuck

Below are twin puzzles, hence the name "Double-Take." What makes "Double-Take" challenging is the fact that both puzzles must be worked simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. In number 1 across (possessive who—whose and rouse from sleep-waken) the clues apply to the first and second puzzle respectively. After that the top and bottom clues with each puzzle are scrambled and might apply to either puzzle. The solution will be found in next week's issue.

ACROSS

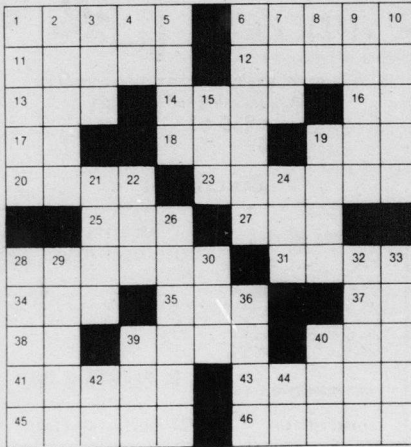
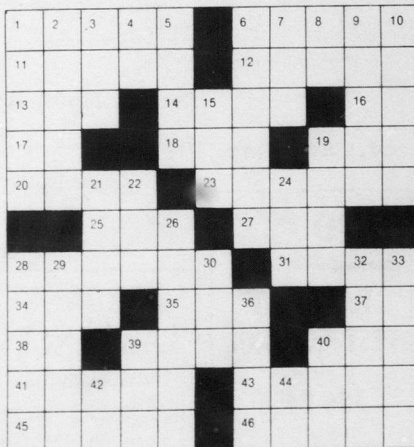
- possessive who rouse from sleep
- Latin empire Jewish leader
- iron tools (Scot.) ammonia compound
- Trojan hero (var.) follow, as result of river island
- Hebrew letter
- soldiers military helper
- a prosecutor (abbr.) we
- common suffix Washington, _____
- recent phenomenon garden vegetable

- Australian bird atmosphere
- _____Beche play boisterously
- barbers ancient Greek town
- bronze money (L.) hen fruit
- relations rested in a chair
- beat or timing spa or refuge
- abrupt or brusk nutmeg spice
- _____Grande skill or tact
- cereal grain Tripoli (Ph.)
- land of the beginning bovine quadruped

DOWN

- aqua Swiss canton
- white linen vestment sacred (Gr. form)
- table scrap _____ Carson
- tin (sym.) short for education
- lowest, as tide Isaac's eldest
- accomplishes again comment
- singleton indefinite adjective
- college degree (abbr.) exist
- a hydrometer sound part

- comes closer to ancient Cilician people
- _____, and/or butts soaks fibers
- _____Ferber, writer Aleutian island
- examination clinical brothers
- dog or cat as examples self
- membranous pouch ambition or goal
- short, local rainstorm living development
- Australian palm (var.) flow (Gr. form)
- irregularly toothed King of Tyre, 950 BC
- beverage blemish or mark
- monetary unit (Br. Ind.) crouch tremblingly
- ringlet of hair put forth force
- Mary's mother (var.) river in England
- beer-like beverage harden, as cement
- high card hail (L.)
- appliance maker (abbr.) a continent (abbr.)
- be in existence four to Romans



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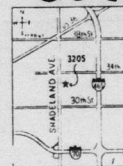
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Media Notebook

'Front Line' offers insight into Vietnam War

Neil Davis is an Australian cameraman-reporter who covered the war in Vietnam from start to bitter finish. "Front Line," an hour-long documentary showing events there from his perspective as a war correspondent, will be broadcast Tuesday, May 27, on PBS.

The obvious value in such a report is that Davis was one of the few newsmen who covered the entire war. He first arrived in 1964 when there were 15,000 American advisors and remained there through the fall of Saigon in 1975, filming the Viet Cong seizure of the presidential palace as other Western camera crews fled.

Interviewed several weeks ago in New York, just before leaving for Cambodia to film an anti-communist faction fighting on the border, Davis said it is impossible to generalize about what happened in Vietnam because "for every fact there is another that contradicts it."

For instance, in discussing how his perspective might differ from that of others, Davis said, "I don't really

know, but my impression is the U.S. news coverage of Vietnam was very complete but only showed what the Americans were doing."

"The South Vietnamese forces were simply not covered," he continued, "and yet they took the brunt of the fighting and the casualties. Rather the reverse impression was given: that they were all slackers, cowardly and corrupt."

"Americans are no more racists than Australians or anybody else. The problem was that the American soldier was not prepared for what he encountered. He knew nothing about the culture or the language of the people there. He had no sense of Americans being allies with the South Viet-

namese. There was only contempt—they were just dirty ginks—and frustration, so that the My Lai atrocity was not a singular incident."

Davis blames the American government and military leadership for this and not the combat soldier.

"After the first years of the war, there were grave doubts about the morality of the war, especially among the enlisted. After a few months in combat, the ordinary draftee had a much clearer picture of how wrong things were than those who had sent him."

ASKED AGAIN if the war was racist, Davis replied, "It was not anti-yellow but it might have been anti-black because so many blacks were in the front line. There were bad feelings between the races in combat. It was really a war within a war."

The contradiction to this generalization followed immediately. Davis talked about Frederick Davidson, the only black combat general who commanded a brigade made up largely of white Southerners. "This

was the unit that stopped the VC from taking Saigon during the 1968 Tet offensive and it fought so well because the men were fanatically loyal to their black commander."

Asked when he first knew that America could not win the war, Davis replied, "When the Marines landed in 1965 I realized that by committing its full military forces in Vietnam, America guaranteed that there could be no victory. The Vietnamese are a very nationalistic people who have never accepted outsiders and who would continue fighting until the last foreign devil had been thrown out."

"American military intervention undermined and demoralized the South Vietnamese people and its government. The communists might have been stopped if the Americans had attacked South Vietnam's problems—political corruption, a black-market economy and the social injustices that bred VC recruits."

Davis mentioned the 8,000 Australians who soldiered in Vietnam. "They fought in the jungles east of Saigon and the reason Americans heard little about their part in the war is that few reporters wanted to go on their five-day sweeps through the bush."

"The Australians were specialists trained in jungle warfare and units were totally on their own in the bush. There was not even radio contact with their base. They didn't have the comforts of home that the American combat units had. You could smell the Americans' shaving cream and hear their transistor radios for miles in the bush. The American strategy for jungle warfare was to destroy the jungle."

HE HAD SEEN "Apocalypse Now" and found it "superb in its depiction of the war. The battle scenes and their characters were very real indeed." The airborne colonel played by Robert Duvall was "true to life, actually a mixture of several well-known officers."

On the other hand, "The Deer Hunter" falsely depicted the war and the Vietnamese people, although there was a basis in fact to the scene of a Russian-roulette gambling den in Saigon."

used much of the combat footage shot by Neil Davis on its nightly newscasts. Looking at the war again, this time through the eyes of someone who was outside the pro-and-anti-war controversy that still divides Americans, is a welcome opportunity to gain a fresh

perspective and perhaps greater insight into the terrible and costly experience that Vietnam was for all Americans.

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

TV Programs of Note

Sunday, May 4, 6-7 p.m. (EST) (PBS) "Land Where the Blues Began." Folklore scholar Alan Lomax explores the struggles and hard times that shaped the lives of black Mississippians and inspired their unique style of blues music.

Monday, May 5, 8:30-10 p.m. (EST) (PBS) "A Tribute to John Huston." The Film Society of Lincoln Center honors the veteran writer-director-actor for a career that began with "The Maltese Falcon" in a program hosted by critic Brendan Gill and broadcast live from Lincoln Center.

Tuesday, May 6, 9-10 p.m. (EST) (PBS) "Sergeant Cribb." Peter Lovesey's quick-witted Scotland Yard detective tracks down some dastardly criminals in Victorian London on the concluding three weeks of the "Mystery!" series.

Saturday, May 10, 6:30-7 p.m. (EST) (PBS) "Kendo: The Path of the Sword." This new "Camera Three" program examines the Japanese dedication to the sport of kendo, a popular form of fencing that is practiced by people of all ages.

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May 25	Fr. M. Joseph Casey S.J.	Brebeuf Students, Indianapolis
June 1	Fr. Fred Easton	St. Anthony Parish, Indianapolis
June 8	Fr. Robert Gilday	St. Malachy Parish, Brownsburg
June 15	Fr. Joseph Riedman	Our Lady of Greenwood Parish, Greenwood
June 22	Fr. Robert Borchertmeyer	St. Charles Borromeo Parish, Bloomington
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