

THE CRITERION

Archdiocese of Indianapolis

Bobby Sands dies amid calls for peace

Bobby Sands died on the 66th day of his hunger strike amid pleas that his death not provoke widespread violence in Northern Ireland. Among those pleading for calm immediately before and after his death were Pope John Paul II, Cardinal Tomas O'Fiaich of Armagh, Northern Ireland, other religious leaders and Sands' mother.

The pleas were not immediately heeded as Sands' death caused widespread rioting in the Catholic residential areas of Belfast, Northern Ireland. Hundreds of mostly young people filled the streets. Using stones and Molotov cocktails, they attacked the armored vehicles of the police and British Army patrols.

Sands died at 1:17 a.m. May 5 in Northern Ireland's Maze prison. His supporters said he died holding a golden crucifix given him by the pope's personal envoy, Father John Magee.

In Vatican City, Pope John Paul warned against "fratricidal violence" and prayed for a peaceful solution to the Northern Ireland situation.

Speaking from his study window overlooking St. Peter's Square, the pope said "I invite you to pray for our brothers, Catholic and non-Catholic, of Northern Ireland."

"They are living hours of increasing

tension which, it is feared, could lead to the outbreak of new, very serious acts of fratricidal violence," he added.

AT INDIANAPOLIS, Archbishop Edward T. O'Meara, declared on a television newscast on Tuesday that Ireland has "serious problems of human rights, problems of political and civil rights."

"It is very important that those who have some attachment to Ireland and its people be informed and concerned," the archbishop stated.

However, Archbishop O'Meara disavowed "terrorism and violence," calling these "no solution to the problem." Instead, he urged flexibility and openness to all possible solutions.

Asked about the morality of Sands' decision to fast to his death, Archbishop O'Meara said "You have to admire the determination and courage of a young man who would feel so strongly about his position, as Bobby Sands did. But it's hard to make a judgment about whether it was a sound decision. I really can't do that."

"But if it will serve to bring attention to the real problems, there may be a good purpose that can be served by this very (See SANDS DIES on page 5)



RELUCTANT CHERUB—A young participant in the May crowning ceremony at Holy Cross Parish in Thornton, Colo., gets a bit of reassurance from a boy in the next pew. Many parishes throughout the nation still observe the traditional devotion to Mary on May 1. (NC photo by Mark Kiryluk)

Ryan named new ICC Executive Director

M. Desmond Ryan has been appointed Executive Director of Indiana Catholic Conference (ICC) to succeed Raymond R. Rufo who is leaving that post to pursue advanced studies at the University of Notre Dame.

Ryan will assume his new position on July 1.

The announcement was made by Archbishop Edward T. O'Meara, General Chairman of the ICC, "an organization which serves as official spokesman for the Catholic Church in Indiana on public policy issues.

- According to the archbishop, "the Indiana Catholic Conference is indeed fortunate to have secured the services of Dr. Ryan, who brings a wide range of talent and experience to his new responsibilities."

"At the same time, all of us in the Indiana Catholic Conference express the sincerest of thanks to Mr. Rufo. He has served with great distinction in a very sensitive position, and is widely respected within the Church and in the halls of the State Legislature, where he has presented the position of the church so many times and on so many issues.

"The Board of Directors of the Conference felt genuine regret when he told of his intention to resign his position, and we wish him every success in his future endeavors."

Ryan, who has served as associate director of the ICC since 1976, formerly was chairman of the sociology department of St. Joseph College in Rensselaer. He received a bachelor's degree from St. Joseph College and a Ph.D. from Purdue University in 1967.

Among his volunteer civic and religious activities, Ryan has served on the Lafayette Diocesan Pastoral Council, as a CYO director and as president of the Jasper County Association for the Retarded. He and his wife, Leone, have five children.

During his five years with the Catholic Conference, Ryan has been responsible for developing citizen action networks to supplement the ICC statehouse lobbying effort. He also has researched official ICC positions on legislative issues.

Rufo joined the ICC in 1969 and was appointed executive director in 1973. Under his guidance, the ICC has become a

recognized force in promoting the general welfare and common good of Indiana citizens.



M. Desmond Ryan

THE CRITERION

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Indianapolis, Indiana

Sex education in schools now parents' priority

by Ruth Ann Hanley
(First of a series)

In the early 70's parents worried about sex education in their Catholic schools. They still do.

Back in 1973 in the Archdiocese of Indianapolis, when Providence Sister Joan Rogers introduced the first pilot program, "Becoming a Person," a Kindergarten-Grade 8 curriculum, parents wondered if their children were too young for this sort of information. They worried about what would be taught, at what level, and by whom. But mostly they worried that—in a society saturated with sexually permissive, explicit and even sexually destructive attitudes—their children would not grow to value life and family.

At the same time parents worried about their own inadequacies in presenting sexual information and Catholic teaching. In fact, a national study indicates that only 7 percent of boys and 29 percent of girls said their parents were the main source of their sex education.

So, here as elsewhere, parents accepted help from a trusted ally, the Catholic school. In the words of one father, "To deny my children a complete and Catholic sex education is a serious omission and demonstrates lack of parental concern and duty."

One former elementary teacher declared, "I teach my own kids with tapes and books, even home slides of our baby's birth. But it's good to have reinforcement."

But parents were not satisfied to have this subject taught in same way as the traditional three "R's."

According to Father Gerald Gettelfinger, then Superintendent of Education, the key factor was parent involvement. "No program of this nature will be of any value," he said, "unless parents are involved in the same program."

When "Becoming a Person" (BAP) became the official approved program, parents were given a booklet to follow their children's progress and answer their detailed questions.

SINCE THEN the cultural climate has

grown increasingly permissive. Statistics on teenage involvement (11 million sexually active teens), explicit movies and TV shows, easy access to contraceptives and abortion and the culture's pressures on youth to seek sexual fulfillment outside of marriage—all have led parents to believe more strongly than ever that their children need the Catholic perspective on sexuality.

But such receptivity to in-school programs comes at a time in the archdiocese when, for a variety of reasons, a vacuum in material and direction exists.

According to Stephen Noone, Director of the Department of Schools, Office of Catholic Education, guidelines are not imposed on high schools. He said the OCE office is now and always has been "more heavily involved in elementary education."

Strict guidelines on curriculum and implementation in elementary schools were adopted in 1973 when "Becoming a Person" began.

But two years ago these guidelines were dropped because the office of education wanted to "broaden the religious curriculum, including new texts on Catholic sexuality," as well as incorporate many additional elements such as family life education. So, schools which already had BAP could continue using it, but there were no other approved programs available to schools.

COMPLICATING THIS, Benziger now has stopped publishing "Becoming a Person" to produce a new program. So, even if a school wanted to begin using BAP, it couldn't, as textbooks and inservice teacher training no longer are available.

Noone says another difficulty is that development of new approved curriculum listings has been delayed in anticipation of national guidelines. Two years ago the United States Catholic Conference promised publication of the national bishops' sex education guidelines, "and we're still waiting."

What parents and OCE do have working for them right now is a religious curriculum committee which Noone promises will produce a "list of approved texts by the beginning of next year." At present a supplementary materials list is available at OCE.

Until the committee finishes its work, parishes which want to begin sex education are being asked to wait. If they prefer to go ahead, Noone promises to offer them "some guidance."

One parish which chose not to wait is St. Luke in Indianapolis. Parents of CCD students at St. Luke, unhappy with offerings in the public school setting, brought in a pilot religious education program, "Reverence for Life and Family" from Minneapolis-St. Paul.

Meanwhile, in other places, parents voice concern, not that their children will learn about sexuality but that they will absorb secular ideas because school and religious education programs are not as structured nor as monitored as they might be.

(Next week: What is being offered in some elementary schools around the archdiocese?)



Anniversary celebrations set

A remarkable total of 170 years of priestly and religious service will be tallied up next week.

On May 17, Msgr. John J. Doyle and Father Carl P. Busald will mark their 60th anniversary of Ordination to the Priesthood. The two men were ordained May 17, 1921, by Bishop Joseph Chartrand at St. Meinrad Archabbey.



Msgr. Doyle

On May 16, Jesuit Brother Kenneth McCauley of Brebeuf Preparatory School will celebrate his 50th anniversary as a Jesuit. He entered the Religious order in 1931 and took vows in 1933 at Milford, Ohio.

The Marian College community will help Msgr. Doyle, its founding chaplain and longtime philosophy professor, celebrate his religious milestone. Msgr. Doyle, professor emeritus of philosophy, will observe his anniversary with a Mass of Thanksgiving at 2 p.m. Sunday, May 17, in the Bishop Joseph Chartrand Memorial Chapel at Marian.

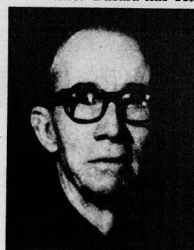
Friends are invited to the Mass and a public reception for the jubilarian which will follow until 4:30 p.m. in the Allison Mansion on the Marian campus.

Msgr. Doyle, who served the college from its opening in 1937 until his retirement from full-time duties in 1965, has been the Archdiocesan Historian and Archivist since 1968. He has completed and published one volume of "The Catholic Church in Indiana" and is completing work on the project.

Msgr. Doyle also has held a variety of positions with the archdiocese, including the Matrimonial Tribunal and the school board. For a number of years he served as an archdiocesan consultant.

Father Busald will celebrate his anniversary at a Mass of Thanksgiving at 2 p.m. Sunday, May 31, at Holy Name Church, Beech Grove. A reception will follow in the school hall. All relatives and friends are invited; no invitations have been sent.

Father Busald has served parishes throughout the archdiocese, including St. Mary, New Albany; St. Bernard, Frenchtown; St. John, Osgood; St. Mary of the Knobs, and St. Catherine at Indianapolis. He also was a member of the Archdiocesan Rural Life Board.



Brother McCauley

Retired in 1972, Father Busald now lives in Beech Grove.

Brother McCauley will have a golden jubilee Mass at 3 p.m. Saturday, May 16, at Brebeuf Preparatory School, to which all friends are invited. Afterwards, a dinner will be served for invited guests.

Brother McCauley came to Indianapolis in 1964 after service in Ohio and at West Baden College, West Baden, near French Lick. In the maintenance department at Brebeuf for 17 years, he was praised by fellow Jesuits for his "gentle, unselfish service."

He has been a member of the Knights of Columbus since 1966, is a past chancellor, a third degree Knight, and presently a member of St. Pius X Council.



Father Busald



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Independent hunt for priest asked by Maryknollers

Maryknoll Superior General Father James P. Noonan said after returning from El Salvador May 2 that he wants an independent investigation into the disappearance of Maryknoll Father Roy Bourgeois.

Father Noonan said El Salvador President Napoleon Duarte agreed to the search but the priest said he had been advised by a U.S. official that it was not likely.

Bishop Arturo Rivera Damas, apostolic administrator of the Diocese of San Salvador, voiced cautious hope May 3 that Father Bourgeois would be found alive. The American priest disappeared April 26. But the bishop stressed the lack of progress in a government search he requested.

Father Bourgeois, 38, had been in El Salvador since April 23 as an interpreter with a television team from Chicago's WBBM, a CBS affiliate.

"An investigation or search for a missing person in El Salvador at this time is truly very difficult. I knew this and I spoke of this very frankly with President Duarte and I asked him if he would be willing to have an independent investigation . . . and he said he would," Father Noonan reported in a press conference. He had been in El Salvador for four days.

However, in speaking to the U.S. charge d'affaires Frederick Chapin, " . . . he said it would probably not be very likely that such an independent investigation would take place," Father Noonan continued. "He did not rule out the possibility but said it would not be very likely."

"I still do hope that an independent investigation team can be arranged, one that would be agreed upon by both governments (El Salvador and the United States) and one that would be acceptable both to Roy's family and to our society," Father Noonan said.

"I pray that we will have Roy back with us very soon but if his life has been taken, his blood will have been given for the people of El Salvador, a people that I realize he has learned to love very deeply. I also realize, knowing Roy, if that is what the Lord has called him to do, he would feel honored to have died so that true justice, love and peace might come to the fine people of El Salvador."

In a Sunday homily at his cathedral May 3 Bishop Rivera called the priest's disappearance "another painful case" of attacks against the clergy.

In asking for greater diligence in search efforts, the bishop said: "To date there has been no information about him. He has not been found either alive or dead."

In an telephone interview May 4 Bishop Rivera elaborated that a body found during the week at first thought to be that of the priest, did not match fingerprints flown in from the United States.

"This gives us some hope that Father Bourgeois could be found alive. Now, we all know from sad experience in our country that it is hard to meet again a person missing for several days."

Six U.S. citizens have been killed in El Salvador, four women missionaries in December and two land reform advisers in January. Ten priests, mostly Salvadorans and Archbishop Oscar Romero of San Salvador were murdered in the last 18 months. Two of the missionaries were Maryknoll nuns.

Duarte told CBS that the priest might have left of his own accord to seek out leftist guerrillas in the hills but Father Noonan, who flew to San Salvador to see officials on the case, said such move by Father Bourgeois "would be utterly contrary to his mode of action."



MISSING PRIEST—Maryknoll Father Roy Bourgeois, who disappeared from a San Salvador hotel April 26, is shown at Chicago's Holy Name Cathedral last December when he took part in a sit-in hunger strike in protest of the violence in El Salvador. Father Bourgeois had been in El Salvador for about a week working with the crew from a Chicago television station which was filming a report about the troubled country. (NC photo from UPI)

History of Ireland a long, violent tale

by John Maher
(An NC News Analysis)

The hunger strike and death of Bobby Sands, a convict in a Northern Irish prison and a member of the British Parliament, has forced people in Ireland, Britain, the United States and elsewhere to wonder once again: will the Northern Irish question ever have a final answer?

Sands, 27, began his hunger strike March 1 to dramatize demands that he and other Provisional Irish Republican Army (IRA) prisoners be granted political prisoner status because of their opposition to British rule. On May 5 he died.

Although many people view the IRA as seeking to join the six counties of Northern Ireland with the 26 of the Republic of Ireland to the south, spokesmen for the IRA and Sinn Fein, the political party allied to it, have said that breaking the Northern Irish link with Britain is only a first step and that the present government and constitution of the Republic of Ireland would have to be replaced too.

The conflict in Northern Ireland, which has taken almost 2,100 lives in the past 11 years, is the latest stage in more than 800 years of English involvement in Ireland, dating back to 1169 when Normans in England were asked to help the loser in a feud between Irish clans.

Religious divisions introduced when King Henry VIII of England broke with the Catholic Church in the 16th century and the expropriation of those who refused to follow him in religious matters embittered the struggle.

Firmly established by the late 17th century, English rule over all of Ireland lasted until 1921, despite rebellions in 1798 and in the 19th century.

BEGINNING on Easter Monday, 1916, Irish rebels fought a guerrilla war

against the police and British regular and irregular troops (the "Black and Tans," so called from the uniforms they wore) until 1921, when the British government and Irish representatives signed a treaty granting a measure of independence to the 26 counties of southern Ireland, which became the Irish Free State.

In 1920, while guerrilla warfare was still going on in Ireland, the British Parliament, conceding the demands of the predominantly Protestant population in the northeast section of the country, established the province of Northern Ireland.

After the settlement of 1920-21, successive Unionist governments in Northern Ireland discriminated against Catholics in the areas of jobs, housing and voting on the ground that most Catholics, favoring Irish unity, were disloyal.

In 1949, the Irish government enacted a law naming the state the Republic of Ireland and withdrawing from the British

Commonwealth.

In 1968 and 1969 non-violent demonstrations seeking civil rights for Catholics in Northern Ireland aroused the anger of the loyalist majority. Counter-demonstrators led by the Rev. Ian Paisley, head of the Free Presbyterian Church and now a member of the British Parliament, attacked the mostly Catholic civil rights demonstrators, while the Royal Ulster Constabulary (RUC) and the since disbanded police reserve known as the B-Specials, almost entirely Protestant, stood by.

To halt the bloodshed, the British government sent in an initial detachment of 3,000 troops to protect the Catholics, who at first welcomed the soldiers. Since then, however, British troops sweeping through Catholic neighborhoods and disrupting Catholic homes in search of arms, and the high number of Catholics imprisoned by the special juryless courts in Northern Ire-

land have made many Catholics hostile to the troops.

The IRA, which claims to be the heir of the rebels of 1916, revived after being dormant for years, and its attacks on the police, British troops and civilians brought retaliation from Protestant loyalist paramilitary groups.

In 1972, Britain dissolved the Northern Irish Parliament at Stormont near Belfast and has ruled the province directly since then, with the exception of five months in 1974 when an executive sharing power between Catholics and Protestants was tried and brought down by a Protestant general strike.

While some Catholic leaders have said direct rule has been an improvement, Catholics farther down on the socio-economic ladder contend that changes are not coming fast enough.

In the past year, the Irish government has called on Britain to declare its interest in a united Ireland and talks between British Prime Minister Margaret Thatcher and Irish Prime Minister Charles Haughey have been held.

Knights of Columbus convention scheduled

Archbishop Edward T. O'Meara will be principal speaker at the 80th annual meeting of the Indiana State Council, Knights of Columbus, May 15-17 at the Marriott Inn, Clarksville.

A Supreme Council officer, Advocate John M. Murphy of New Haven, Conn., also will address the convention.

Activities will begin Friday, May 15, with a meeting of state officers, a board of trustees' meeting of the Father Gibault School for Boys and a conference of council chaplains with state and associate state chaplains.

Registration of delegates and guests will be from 3 to 9 p.m. Friday and early Saturday morning.

Also on Friday, a memorial Mass for

deceased members of the past year will be celebrated at 6 p.m. by State Chaplain, Msgr. Roman Vollmer of Jasper, followed by a dinner for the Gibault board, chaplains and state officers. A dinner and dance for delegates and guests will be held at John F. Kennedy Council No. 1348, Jeffersonville, host council for the three-day meeting.

The first business session will be presided over by State Deputy Caran G. Siefer of Batesville at 9 a.m. Saturday, and financial secretaries also will meet with President Marvin R. Dotson of Lanesville.

The convention banquet will be held at 7 p.m. Saturday at which the archbishop and Murphy will speak. Awards will be

given including recognition of outstanding Catholic layman, youth leadership, outstanding Columbian Squire, distinguished Knights, and Crusader and Supreme Council awards to councils.

Sunday's program includes the Convention Mass at 8:30 a.m. with Archbishop O'Meara as celebrant, business meeting for delegates and committee meetings and a final general session to elect state officers and delegates to the Supreme Convention in Louisville in August.

Convention chairman is State Treasurer Dr. Charles W. Kelley of Indianapolis. Coordinators are Joseph M. Hochadel, District 24 Deputy, Jeffersonville, and Joseph E. Hochadel, Grand Knight of John F. Kennedy Council No. 1348, Jeffersonville.

Editorials

Hating the sin...

Bobby Sands is dead, God rest his tortured soul. Martyrdom always carries with it an aura of righteousness, a ring of conviction which can't help but persuade. Sands died after a 66-day hunger strike in an unsuccessful attempt to force the British to treat members of the Irish Republican Army as political rather than common criminals.

Sands' death is one more chapter in a long and tragic struggle between Catholics and the British and the Protestant majority in Northern Ireland. The Catholic goal is to banish the British from Ireland and unite the northern counties with the largely Catholic Irish Republic.

It would be very satisfying, emotionally, to unabashedly throw one's complete support behind the oppressed Irish, fighting for their civil rights and unification of their homeland. All of the elements are there—religious identity, ethnic roots for many of us, plus the centuries-old history of oppression of Irish Catholics by their English rulers.

But, in truth, the bloody and violent tactics of the IRA, its death-dealing bombs, its murder of innocent civilians prevents wholehearted endorsement of the Irish militants and the cause for which Bobby Sands died.

The Irish issue, just like the El Salvador before it, calls attention to a troubling fact of life for today's Christian. Issues have a way of being terribly complicated, so much harder to resolve than in an earlier time. The day of the right/wrong, good/bad, black/white/no gray moral decisions seems to have vanished.

Once upon a time, our dilemmas of conscience were easily solved. We knew that Americans were good and Russians (or Nazis or Mexicans or British) were bad. Catholics were good and Protestants (or Jews or Muslims or atheists or pagans) were bad. It was easy to know that the government was good and anarchists (or protestors or rebels or peasants) were evil. And whites were honorable and blacks (or orientals or red men) were not to be trusted. Law was good and unlawfulness (or conscientious objection or dissent or non-conformism) was despicable.

We knew, too, that the "faithful" were saved and the "sinful" (or divorced or unwed mothers or homosexuals) were damned. It was all so clearcut, so easy to know whom to be for and whom to shun.

Or... maybe it only seemed so. Maybe the ambiguity and varying shades of gray have always been there, challenging us to probe deeper, to seek the core meaning of an issue and to measure it by Gospel values.

The tangled thread of Bobby Sands' life has broken. He died believing in the moral rightness of his actions. We mourn his death, yet question the means by which he sought justice in his country.

Loving the sinner

Talking about tennis player Billie Jean King in the same breath as Bobby Sands seems strange, even ridiculous. Her advocacy of equal opportunity for women in sports has been notable. But this writer has always been a detractor of King. Her displays of temper and poor sportsmanship on the tennis courts, her blatant advocacy of abortion off, and her all-around "toughness" easily qualify her for "bad guy" status.

Curiously, the recent palimony suit filed by a former secretary and King's subsequent disclosure of a homosexual affair with the young woman somehow cast her in a different light (at least for me). I detest what she admits to—both the actions and the infidelity to marriage bonds which they symbolize. But how can you hate, as a "bad guy," a person who has been publicly shamed and who, in her own fashion, has accepted responsibility and repented for the harm she has caused her husband, her family, her friends and herself.

You can't tell the players without a scorecard—but where is that scorecard these days? Where is the good list and bad list to ease our minds and keep our loyalties clear?

It would feel good to wholeheartedly cheer the Bobby Sands of the world... and hiss the Billie Jean Kings. A few years ago, it would have been easy to do so. Maybe it isn't supposed to be easy. Maybe this is what's meant by hating the sin, but loving the sinner—both ways.—VRD

New column for marrieds

A new regular column begins today on page 6 in The Criterion. Written by William and Nancy Luellen of Madison, Wis., it will deal with married life in all its facets—practical, spiritual, emotional, social. We have added the column in response to both local and national surveys which show that Catholic readers are deeply interested in materials on marriage. We hope you find our new feature enjoyable and edifying.—VRD

Washington Newsletter

Effects of amendment and human life bill differ

by Jim Lackey

WASHINGTON (NC)—With attention being focused on the proposal that Congress declare the beginnings of human life at conception, it is time to take a close look at the differences between the proposed human life bill and a human life amendment, as well as the effect of each on abortion and other concerns.

The obvious difference, of course, is that the human life bill, on which two initial days of hearings were held in April, needs only the majority votes of both houses of Congress and the signature of the president. The amendment, on the other hand, needs two-thirds votes in both houses and the ratification of three-fourths of the states.

But beyond the dissimilarity in the methods of passage, the two measures are quite a bit different in their immediate and long-range effect on abortion—distinctions which can be lost in the emotional debate which often accompanies the abortion issue.

At the risk of oversimplification, the human life bill according to its proponents is for the most part a "states' rights" measure which would allow—but not require—states to re-enact their pre-1973 laws making the performance of abortions a crime.

By declaring that a person exists at conception, and by linking that declaration with the 14th Amendment's applicability to the states, the bill's proponents hope that the Supreme Court then would uphold state abortion statutes—something it refused to do in 1973—because states now would have constitutional justification for protecting human life from conception onward.

APPARENTLY the bill's immediate effect would be small: it would according to its proponents prohibit states from performing or funding abortions since the 14th Amendment in part prohibits states from depriving persons of life without due process of law.

But it would not by itself restrict individuals from obtaining abortions using private funds and private facilities. That would have to await passage of new state abortion laws and, ultimately, their approval by the courts.

Why? By itself the 14th Amendment does not make private acts such as murder a crime, some scholars say. It merely permits states to pass laws defining such life-depriving actions as criminal. On abortion, likewise, states could make abortion a crime, but again would not be required to do so.

A human life amendment, on the other hand, would have much greater immediate effects by enshrining in the Constitution the establishment of a right to life for the unborn.



Constitutional scholars who favor such an amendment say it would prohibit states from permitting abortions within their boundaries because such abortions would be a violation of the constitutional right to life. Laws permitting most abortions—except possibly for medical procedures to save the life of the mother—would be declared unconstitutional, the performance of abortions could be legally enjoined, and abortionists could be subjected to lawsuits alleging violation of a constitutional right.

ANOTHER QUESTION being raised is the effect the two measures might have on the use of intrauterine devices and birth control pills which prevent implantation.

According to a series of questions and answers distributed by the office of Sen. John East (R-N.C.), who conducted the two days of hearings on the human life bill, the bill again would have no effect on such birth control methods unless states wanted to try to address such issues in separate legislation.

The effect of a human life amendment on such devices, though, is harder to track. While some proponents of the amendment say they have no intention of dealing with the pill or IUDs, others contend that such abortifacients are equally immoral and a violation of what should be the constitutional right to life.

The differences in the effect of the two measures are in part responsible for the disagreement within the pro-life movement over whether the human life bill should be pursued or abandoned. Those who think passage of the bill is not worth the effort cite its limited impact and wonder whether some members of Congress might vote for the bill just to get pro-lifers off their backs and on the backs of state legislators.

There also are questions of the bill's constitutionality. Even the bill's sponsor in the Senate, Sen. Jesse Helms (R-N.C.), calls the bill an effort to, in effect, petition the Supreme Court to reconsider its 1973 abortion ruling.

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PLANTING TIME—Spring visits the courtyard outside the vocations center as Father Mark Svarczkopf, CYO moderator, sets marigolds around the potted trees. (Photo by Ruth Ann Hanley)

Miami prelate denounces injustice, asks for accord

by Marjorie L. Donohue

MIAMI (NC)—On the eve of the first anniversary of Miami's three-day race riots (May 17-19) which caused 14 deaths and more than \$100 million in damage, Archbishop Edward A. McCarthy of Miami has called south Florida's million Catholics to "a new spirit of brotherhood."

In a 5,600-word pastoral letter, "Your Light Must Shine," Archbishop McCarthy urged Catholics to denounce "social injustice, discrimination, crime, violence, the false values often proclaimed in our society, advocating before a hate-torn community love for the Cuban, the black, the Anglo, the Haitian."

"If we are to have peace, justice and

security in our communities, there must be a change of heart . . . a new spirit of brotherhood among us, a decisive rejection of the evil of which we may have been guilty," he wrote.

"Under the Lordship of Christ, every person—rich or poor, member of the majority or of the minority—is respectful of his neighbor (of whatever race), complies with the just laws of the community (and) does not resort to immoral means or to violence to pursue his or her interests," the archbishop stated.

The need for justice is paramount on a personal level and in interpersonal relationships, he said. He called on all segments of society—the prominent as well as the unknown—to be just.

Archbishop McCarthy also noted that many relationships, even between families and neighbors, are not marked by love. But "love can go a long way in bringing tranquility to our communities," he said. "It is more powerful than laws, than police, than mere community standards. It will prompt an employer to give a job break to a young black man even when not bound by equal opportunity laws—and to take interest in helping him get adjusted. It will prompt us to accept a member of another ethnic group as a friend."

He also addressed other topics:

►The media: The archbishop criticized newspaper people, "who, in order to increase circulation, wound their community by exaggerated reporting of demoralizing news that is unbalanced by reports of the good that is happening around us." He also decried radio and TV reports that "sensationalize crime or glamorize immorality in order to improve commercial ratings."

►Family life: "Our families suffer because government, business, schools and the media have been projecting values contrary to family life and television has been interfering with communication among family members, because in many households, when both parents are working outside the home, the children are neglected," the archbishop said.

►Public schools: "The public schools are committed to a philosophy of education that is wanting and inadequate," Archbishop McCarthy said. "They are not educating the whole person. In many cases they are teaching what the courts have acknowledged to be a new religion, secular humanism, which replaces traditional ideals."

►Law and order: The archbishop called on people to support the justice system. "I pay tribute to the faithful policemen. I urge that we make special efforts to demonstrate our respect and support for them," he said.

►Drug abuse: "Unfortunately, there is reason to fear softness on the part of some members of the community because they and their businesses benefit indirectly from the free-flowing money that the drug trade brings into the area," the archbishop said.

►Unemployment-poverty-poor housing: "There is no simple solution, no magic answer," Archbishop McCarthy said of problems in jobs, housing and poverty. "But many people of good will, each doing their part, can bring about improvement."

Religious Education Institute set for teachers

A week-long Religious Education Institute has been scheduled for June 15-19 by the Christian Leadership Development Center at Marian College.

The institute is endorsed for certification and is designed as an in-service training program for teachers of parish CCD, special education, pre-school and

Grades K-9 religion classes.

Institute faculty will include Franciscan Sister Marlene Brokamp, director of family religious education at a Cincinnati parish; Msgr. Raymond T. Bosler, syndicated columnist and former pastor and editor of The Criterion; Father Frank Bryan, chaplain and theology instructor at Marian, and Franciscan Sister Kathleen McShay of Oldenburg, formerly a pastoral associate in Indianapolis and a chaplain at Community Hospital.

Topics will include:

Morning session, "In-Service Workshop in Catechetical Ministry," by Sister Brokamp;

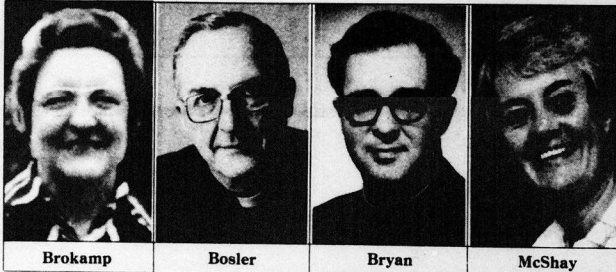
Evening session, "The Church: Yesterday, Today and Tomorrow," by Msgr. Bosler; "Scripture in the Life of the Church," by Father Bryan, and "Family Religious Education in the Parish," by Sister McShay.

The institute is open to all interested persons. Tuition is \$30 for the morning session and \$15 for the evening session. Lodging is available and room and board will be \$14 per day. Separate meals and baby-sitting in the morning will be offered at nominal cost.

Credit of 23 clock hours for catechist certification will be given on completion by the Catholic Office of Education.

For further information, contact Franciscan Sister Rita Horstman, Christian Leadership Development Center, 3200 Cold Spring Road, Indianapolis, 46222; (317) 356-8201 or 357-6377.

Reservations deadline is June 10.



Brokamp

Bosler

Bryan

McShay

Sands dies (from 1)

tragic and unfortunate event."

That evening, Archbishop O'Meara was celebrant and preached the homily at a Mass at St. Patrick's Church, Indianapolis. Sponsored by the Ancient Order of Hibernians, St. Patrick Division, the Mass had a peace and justice theme.

SHORTLY AFTER Sands' death, Cardinal O'Fiaich asked "all the people to exercise restraint and not to allow themselves to be provoked into violence."

"I renew my earlier appeals to the hunger-strikers to give up their fast. I repeat my previous pleas to the British government to abandon their inflexible attitude regarding prison dress and work," said the cardinal.

Also appealing for calm after Sands' death was Prime Minister Charles Haughey of the Republic of Ireland.

"I appeal now to all sections of the Irish people that there should be no further suffering, injury or loss of life," he said.

International reaction to Sands' death was quick and included comments from political and religious leaders.

"I am deeply concerned about the escalation of violence and death in a land where the vast majority speaks only of justice and freedom and the opportunity to live in peace," said Cardinal Terence Cooke of New York.

"This tense and tragic situation, with

God's help, can be an occasion for healing, for calm, and for renewed efforts to overcome injustice and achieve peace," he said.

At the Vatican, comments on the death were made by Vatican Radio.

"The judgment on the action of Bobby Sands and his companions is entrusted to the mercy of God, who knows and sees into the heart," said the broadcast.

Earlier, Sands' mother issued an appeal to the people "to remain calm and have no fighting, and cause no death or destruction."

After seeing her son May 3, Rosaleen Sands said, "My son is dying. But he has offered his death to improve conditions, not to cause death outside."

Archbishop O'Meara's Schedule

Week of May 10

MONDAY, May 11—Brunch sponsored by Birthright, Manor House Club, Indianapolis, 10:15 a.m.

THURSDAY, May 14—19th Annual Conference of the Association of Family Conciliation Courts luncheon, Sheraton West Hotel, Indianapolis, 12 noon; Music Festival, Indianapolis Catholic High Schools, Murat Theater, 8 p.m.

FRIDAY, May 15—Graduation, Roncalli High School, Indianapolis, 7 p.m.

SATURDAY, May 16—Indiana State Convention of the Knights of Columbus banquet, Marriott Inn, Clarksville, 7 p.m. (EDT).



FLOWER PEDALER—Georgia McCuthen, 11, of Racine, Wisc., pedals her bicycle home with a fistful of flowers for her mother. Mother's Day is May 10. (NC photo by Mark Hertzberg)

Kids recall moms' loving words

by Dolores Curran

Mother's Day again, and I have a real treat for you. Every so often I'm invited to be part of a school's annual Reading Week, usually at the point where they're supposed to display a living author, more or less, for the students' observations. Most of these I can't accept but I was able to share an afternoon with a delightful group of 4th and 5th graders recently and the subject veered to parents.

"Hey," I said to the group, "I have a Mother's Day column coming up. How would you like to help me write it?" They eagerly agreed, so I explained to them, "We mothers say lots of things to you. Some you hate to hear. Let's forget those. Some you like to hear. Will you take a couple of days to think about it and write down for me the phrases you most like to hear your mothers say?"

Three days later, I received a bonanza from their teachers, papers loaded with comments kids love to hear their mother say. There were five big winners, mentioned over and over again:

"I love you."

"Yes."

"Time to eat."

"You can go."

"You can stay up late."

Then there were a number that were mentioned enough times to make a mother smile. Here they are:

"Let's go to McDonalds (or out to eat)."

"Here's your allowance."

"I'll help you."

"Your friend can spend the night."

"I'm glad we have such a good daughter."

"You can go out and play."

"Sleep in."

"How was your day?"

"It's Saturday."

"You are my favorite."

"You were good tonight."

"Help me bake a cake."

"We're going to a movie."

"We'll see about that."

"You can stay home from school."

"Have a good day."

"I'm glad I have you."

"You don't have to clean your room."

"I've got a surprise for you."

"You're great."

"Hi, I'm home from work."

"Let's go for a walk."

"You're the best kid in the family."

"Your friend can come over."

"Do you want to go see grandma?"

"Someone's birthday is coming up."

"Thank you."

"You don't have to do your work today."

"I'm sorry."

"I'm glad you're my son."

"You can have the rest of the ice cream."

Good marriages need to be built upon, sung about

by William and Nancy Luellen

According to some so-called experts, marriage is a dying, if not already dead institution. We agree it may be hurting, but rather than accept that marriage has been tried and failed, we believe it has been found difficult and not really tried.

Marriage is a healthy, vibrant, blessed, growing life style. Except for those who choose to live a celibate life, marriage is

perhaps the best way of life. But how many people are willing to admit that marriage can be very good? How many will admit even that it can work in today's world?

We do. Too much of the rest of the world shows the opposite. Television programs, movies, magazines, books seem filled with news about unhappy marriages, infidelity, divorce. So many married couples look unhappy. What kind of

an example does all of this give to those who are not married? One young man was asked why he chose to live with his girlfriend but not marry her. His answer: "I saw how unhappy my parents were in their marriage and decided to try to find something a whole lot better."

We want to have a good marriage and are willing to work at it. Work is not too strong a word either; we read everything we can on the subject, we attend seminars

and other teaching sessions, we learn from other married couples, and so forth.

Now we also teach and give seminars ourselves, both to married and engaged couples and also to people too young to be engaged. We tell engaged couples they have something good to look forward to. We tell married couples they have something good between them already, and try to show them how to make it better.

People ask about our qualifications. One time we and a priest were giving a talk on sexuality and someone in the audience asked, "Wouldn't it be better if a doctor gave this presentation?"

"Why?" the priest replied. "Who's sick?"

We are not doctors nor psychologists nor even licensed marriage counselors. But we do not try to act like one of these professionals either—we make no attempt to deal with or minister to people who have serious problems. Instead, we try to show people who already have good (or reasonably good) marriages how they can make their marriage better.

We have 18 years of experience at being married, a good understanding of what it takes to make a good marriage, some specific training in this area, a strong faith in Christ, and willingness and ability to speak and write about our own experience and the experiences of others. We try not to preach nor say, "You should..."

In this column we will share what has worked for us and what we learned from it, what has not worked for us and what we learned from it. We also will share what we have learned from others. We invite you, as new readers of this column, to write to us (in care of The Criterion) with your experiences and questions. Perhaps they can be included in future columns.

Crisis pregnancy centers slate open house, brunch

Keeping a low profile is the normal thing for agencies that deal with crisis pregnancy.

But two such agencies will come under the spotlight in the next few days.

A Mother's Day Champagne Brunch,

with Archbishop Edward T. O'Meara as guest speaker, is slated for 10 a.m. Monday, May 11, at the Manor House Club at Windridge on Indianapolis' northeast side.

Carmel Birthright, sponsors of the

brunch, also has planned a tour of the Manor house as well as an opportunity for guests to learn more about Birthright services.

On Sunday, May 10, a new Beech Grove office, The Pearson Foundation Mother and Unborn Baby Care Center, will hold at open house from 4:30-6:30 p.m. The new agency, located at the Brookwood Professional Building, 528 Turtle Creek North Drive, will handle crisis calls on the south side.

According to Clara Green, director, "there is nothing else south between here and Matrix Lifeline in Bloomington." She explained that a new center is needed because Birthright in Carmel on the far north side "gets calls from people who can't get there."

Robert Pearson, founder and president of Pearson Foundation, which establishes homes for unwed mothers throughout North America, will attend the open house. Mrs. Green said Pearson will be available for consultation on May 11 and 12.

Those interested in volunteer work at the new center may call 787-6327.

Capital fund drive meets success

The 100th Birthday celebration of St. Vincent's Hospital and Health Care Center coincided with another happy milestone—the Hospital Foundation's successful completion of its \$6 million capital fund campaign.

Campaign chairman Thomas W. Moses reported that \$6,545,753 received from friends of the hospital insures the successful funding of the current \$45.6 million expansion program.

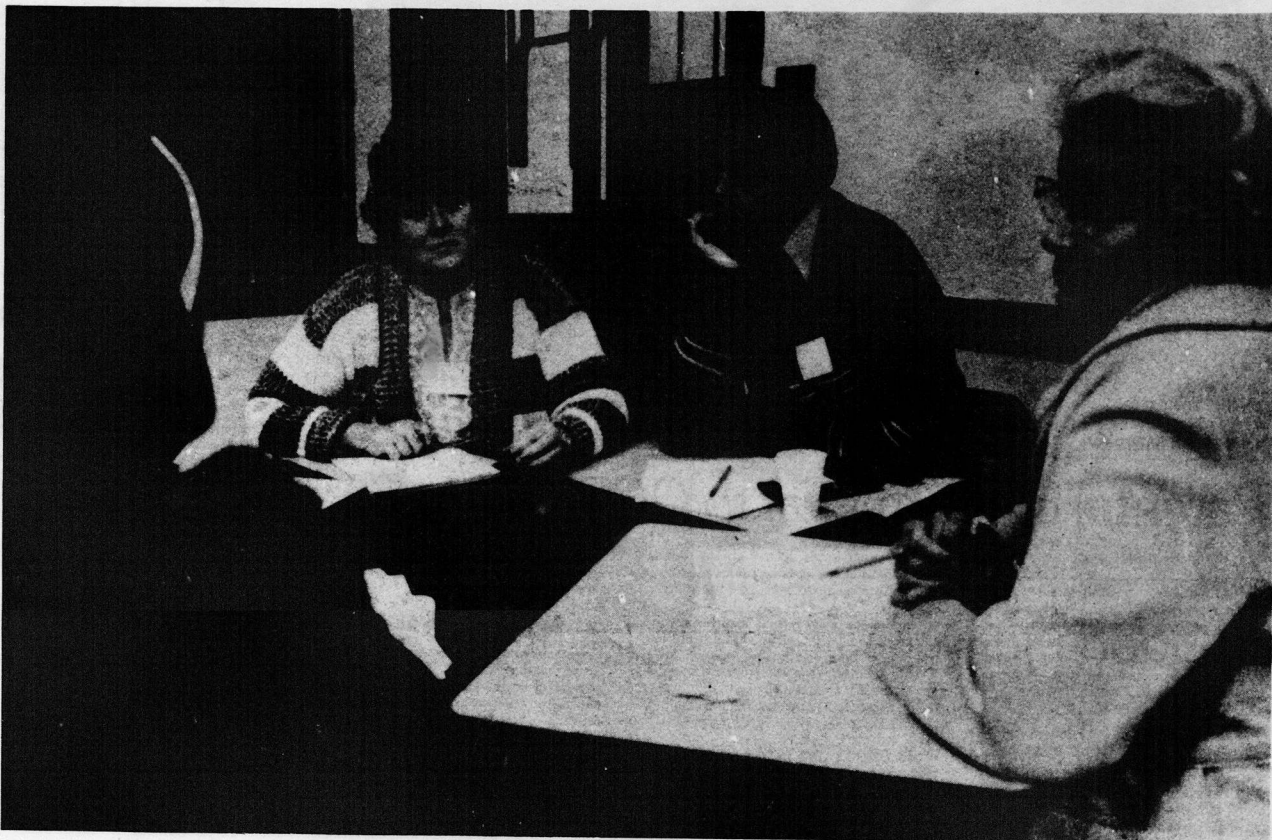
Sister Theresa Peck, administrator of St. Vincent's, said "the charity which has flowed" from the community "has been a source of encouragement to all who have helped St. Vincent in planning and expediting the current expansion project."

"Each gift received, regardless of the amount, plays a vital role in our outreach of health care services to those whom we shall serve for years to come."

Charles E. Stimming, who headed the solicitation of St. Vincent Foundation and the advisory board, and who also is foundation president, was "delighted" with the results directed by Moses and his campaign organization. This included Fred J. Grumme, Kenneth F. Valentine, John W. Courtney, M.D., and David A. Smith.

Moses emphasized that "we are not formally closing our campaign. Our 'cash drawers' will be open to those who wish to participate if they have not yet done so."

KNOW YOUR FAITH



ONE MORE MEETING—People often become weary with all the meetings they are asked to attend. We are just so much more a "meeting" church these days. The many meetings reflect our appreciation of the shared priesthood of all the members

of the church and of the many gifts the Spirit distributes throughout the church. They are also a response to people's demand to be consulted about decisions that affect their lives. (NC photo by Dwight Cendrowski)

Parish meetings require planning and organization

by Fr. Philip Murnion

There is a new version of the final judgment scene making the rounds. According to this version, God will welcome to his right hand all who have been faithful. To the rest he will say, "Form small groups!"

The story reflects people's weariness with all the meetings that they are asked to attend. We are just much more a "meeting" church these days.

The many meetings reflect an appreciation of the role all members play in the life and work of the church and of the many experiences, abilities and insights found among the people.

The power of bringing together the many parts of the church is well illustrated by the well-known labor priest, Msgr. George G. Higgins. He recently pointed out that when the bishops of the world were surveyed in preparation for Vatican Council II in the early 1960s, their proposals contained little of significance for the church. Similarly, the preparatory doc-



uments for the council by officials of the Holy See were generally found to be unsatisfactory by the bishops when the council convened.

It was only when the bishops began to work—speaking with each other, listening to each other, hearing of the special problems and the helpful experiences of the church in different parts of the world—that the Spirit brought forth the extraordinary developments of this council of the whole church.

SO WITH THE parish. When the many parts of the parish come together, the full wisdom of the parish can be tapped. But the way the members come together, the manner of meeting, must make this possible. This requires some care. A few suggestions may be helpful.

First, the people of the parish come together as a people of faith. When a meeting is held, this fact needs to be made clear. Real time should be given to the reflection about faith and the prayer that are the context of the people's deliberations—the main reason for the meeting. Here also the various members need encouragement to offer their own insights and hopes.

Second, the purpose for the meeting should be clear. Are the people present simply to

share their understanding or are they also committed to help carry out the decisions reached?

Third, the agenda must be clear and agreed upon. People will want to be able to suggest matters for the agenda. Further, in the effort to make things clear, the agenda should be sorted into matters for discussion, information or decision.

Fourth, it is important to ensure everyone's right to speak and to guard against a discussion that will be dominated by any individual or group.

Fifth, discussions and decisions will be enhanced by clarity about the group's basic mission and purposes. Agreement about priorities can keep many disputes from becoming personal conflicts.

SEVERAL OTHER considerations are important for good meetings. Some of these concern how decisions are made and what will happen after the meeting.

For example, responsibilities for action should be made absolutely clear. Who is to write the letter? Who is to make the telephone call? Who is to follow up on a concern? So many frustrations arise when no one is respon-

sible or when there has not been clear agreement about just what is to be done.

Decisions about important matters should not be considered final unless there is widespread agreement. Some parishes are moving toward what is described as a consensus approach, requiring agreement by all (not just a majority) before anything can be done. This may not be necessary or desirable. But it is risky to move on most major issues without substantial agreement.

Moreover, follow-up from the previous meeting must be reported. Otherwise, people quickly feel that no one cares about their efforts.

The time scheduled for the meeting must be carefully adhered to. Time is a very precious thing in people's lives. Volunteers quickly disappear when two-hour meetings become three-hour meetings.

Finally, a little time should be taken at the end to review and evaluate the meeting.

Respect for one another in the parish means not only inviting people's participation in meetings. It also means taking care in the conduct of meetings to ensure reflection, clarity, participation, responsibility and punctuality.

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FAMILY TOGETHER—A family faces a problem which concerns each member. A living room meeting is called after dinner. When all are comfortable, the problem is stated, ob-

jectives are outlined and discussion begins. Care is taken to make certain that all members have an opportunity to contribute to the discussion. (NC photo by Mimi Forsyth)

Parental concern vital to CCD programs

by Don Kurke

This is the time of year when parents are asked to register their children in the religious education programs of schools and CCDs for 1981-82. Because parents will be deciding whether or not to enroll their children, it might be helpful to share some guidelines parents might use to evaluate the programs their children can enter.

When choosing an educational program there are several things to look for. Among these you should examine the teacher's status regarding certification, textbooks (curriculum), and—**for want of a better term**—report card process. Archdiocesan policy has set minimum standards for religious education programs in these areas that apply both to schools and CCD classes.

One area of concern for parents should be



the texts from which children are instructed. There are a number of things to look for. First, are the texts being used approved by the archdiocese?

Being on the approved list assures parents and teachers that the basic requirements for material, established primarily through the "National Catechetical Directory," are being met. If the text to be used in your parish is not on the approved list, you can be rather sure it isn't the best text for your child's instruction.

SECONDLY, parents should ask whether or not the text series is used at all grade levels. It is important for your children to be instructed in the fullness of Catholic tradition. If different publishers' texts are being used at different grade levels, there's a strong chance your child will miss some significant aspect of Catholic teaching.

These questions should be asked of both the school and CCD administrators. Just because the school consistently uses approved texts in math or reading does not guarantee they follow the same practice in religion texts. Often in fact, just the reverse is true.

The next area for parents to inquire into concerns the "report card" process. You should know how child and parent will be informed regarding progress. Your questions should surface the standards/goals, content, and developmental items the student must meet and subsequently be evaluated against.

Once you understand the process and standards of evaluation, you need to know the method that will be used to communicate the evaluation to you and your child.

There is no one best way for reporting student growth. There are, however, some basic questions you can ask to determine if the process followed by your parish is likely to be effective:

1) Is the process regular? 2) Is the process formal? 3) Is the process based on known and pre-set standards of achievement, growth, and development? If these standards are met, you can be sure you will receive information that will aid you in the growth process.

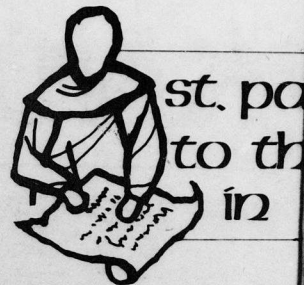
FINALLY, and of greatest importance, parents should ask, are all the teachers certified? If teachers are not qualified and competent—standards they must meet to be certified—then no amount of texts, reporting, or time will give your child an effective religious education.

The Archdiocese of Indianapolis has had a certification process through which teachers of religion are certified for a number of years. Therefore, there is no reason why qualified teachers cannot be used. Just as you would not take your child to an unqualified doctor or allow an uncertified person to teach your child math, so you should be leary of allowing a non-certified person to teach your child religion.

Again, this applies to Catholic schools as well as CCD programs. School teachers are licensed to teach subjects like math, reading, and geography by the state. But, because they are licensed doesn't mean they are certified to teach religion.

Furthermore, just because a teacher is a volunteer this does not exempt her or him from certification, does not entitle one to be incompetent or unqualified. Therefore, when enrolling your child in school or CCD programs be sure to ask about the all-important issue of certification.

If you take the time to examine your parish's religious education programs in each of these areas you will be able to enroll your child with confident expectation.



by Fr. John Castelot

We've spent the last few weeks with the Gospel of Matthew. It seemed important to do this in the church's Year of Matthew, when Sunday gospel readings are taken from this Gospel.

But now it is time for us to return to our ongoing series about St. Paul and the church in the city of Corinth.

In so many ways, people in parishes today can identify with the Corinthian Christians—with their questions, their confusions and, yes, even their disputes.



The Corinthians evidently had sent Paul a list of questions about problems of various kinds. At the end of their letter they apparently assured him that they always remembered him and held fast to the traditions he handed on to them.

In response, Paul praises them in Chapter 11 of the First Letter to the Corinthians, but then moves on rather abruptly to a matter that has come to his attention from other sources. Reading this chapter, one gets the very definite impression that Paul is upset, uneasy and somewhat embarrassed. He skips around from one line of argument to another and ends up sounding a bit incoherent.

UNDOUBTEDLY, he is not incoherent. But what is really bothering him?

Scholars have assumed for a long time that Paul was disturbed by reports that women were participating in liturgical services minus the veil—conventional feminine attire at that time. It has been assumed that we are dealing here with the headress of women and the subjection of women.

This approach, however, raises all sorts of problems. Quite recently scholars have suggested that the matter was much more serious.

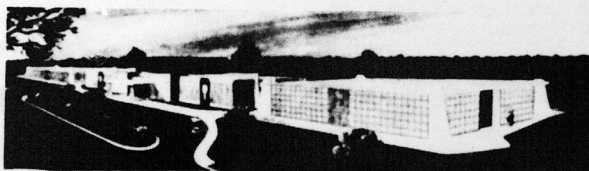
A biblical scholar named Father Jerome Murphy-O'Connor recently made a strong case for a new and very interesting approach to this material. He points out that, if one reads this

Discussion points and questions

1. Father Philip Murnion's article tells about the experience bishops had in working together at Vatican Council II. What point does Father Murnion make about this?
2. Which two of Father Murnion's suggestions for improving meetings do you find most valuable? Which is least helpful for you?
3. In light of the criteria given in Don Kurke's article this week, how would you evaluate your parish's religious education programs?
4. After reading Father John Castelot this week, discuss why St. Paul might have been concerned about women keeping their heads covered in Church.
5. Do you agree with the fact that Father Castelot interprets these parts of Paul's letter to the Corinthians? If so, why? If not, why not?

Catholic Cemeteries Association

(Calvary — Holy Cross — St. Joseph)



Calvary Chapel and Mausoleum pictured above. Dedicated 1976.

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Paul writes the church Corinth

passage attentively, without presuppositions. It is clear that Paul is just as concerned about the coiffure of men as of women.

According to Father Murphy-O'Connor, what Paul is really upset about is another manifestation of the Corinthian tendency to push Christian freedom to unacceptable limits: in this case, to blur the distinction between men and women.

Paul views men and women as equal but maintains that they are, nonetheless, different from each other.

Some women in Corinth are trying to look like men, with heads "uncovered," that is, untended, disheveled, in mannish fashion.

ON THE OTHER hand, some men are affecting elaborate hairdos, "covering" their heads. This change in hairdo signifies, for Paul, the Corinthian tendency to eliminate the differences between the sexes, a tendency Paul finds unacceptable.

Furthermore, there are undertones here of a tendency, not just to "unisex," but also to possible homosexuality on the part of some of the Corinthian men. Paul has no positive evidence on this score and so can't come right out and say it; hence the impression of uneasiness and embarrassment.

According to this approach, Paul is not talking here about the subordination of women to men. Obviously, this approach requires a rereading of the passage, but it would make the passage quite coherent and understandable while eliminating many difficulties.

Under this new theory, for instance, verse 4 would be translated more correctly to read: "Any man who prays or prophesies with an elaborate hairdo brings shame upon himself."

What Paul is saying, quite simply, is that men in Corinth should look like men and women like women. Equal though they are, they are still undeniably different.

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THE WORD THIS WEEKEND

MAY 10, 1981
4th SUNDAY OF EASTER (A)

by Paul Karnowski

In America the cowboy is a sacred symbol. He is the epitome of rugged determination. A man's man. Every time we think the symbol has outlived its relevance, it emerges in a new form. Although the latest metamorphosis seems to be a contradiction in terms, the "urban cowboy" can be seen strutting his stuff on the streets of our cities. The birth of this new breed of cowboy indicates that the old symbol still fires and fascinates the American imagination.

Just as the cowboy is branded on our national consciousness, so the image of the good shepherd romps in the back pastures of our spiritual psyche. When Christ compares himself to a faithful shepherd, as He does in today's gospel, it is definitely not a new idea. Everyone in Israel was familiar with the psalm that began, "The Lord is my shepherd . . ." In those days the landscape was dotted with flocks of sheep and their caretakers. The comparison was common, comprehensible and classic.

Story Hour Paul's teachings intimidate silversmiths

by Janaan Manternach

It was a tense meeting. All the silversmiths of Ephesus crowded into the meeting hall. Most made a living making silver statues of the Greek goddess, Artemis. Artemis was the patroness of Ephesus.

A silversmith named Demetrius stood up on a platform. He had called the meeting. Now he began his speech.

"Men," he said, "our living depends on our work. But this fellow Paul is putting our work in danger. Everywhere Paul goes he convinces people to change their religion. He tells them that gods made by people are not gods at all. Not only is our livelihood threatened, but people have begun to look down on our craft. There is even a growing danger that people will ignore the temple of the great goddess, Artemis."

The silversmiths were furious. They jumped up shouting, "Long live Artemis of Ephesus!" They rushed out of the meeting hall and ran through the streets. Confusion spread throughout the city.

One excited group attacked two of Paul's traveling companions, Gaius and Aristarchus. They overpowered the two men and dragged them into the theater. Paul heard about it and wanted to go to their aid. But his disciples would not let him go. It was too dangerous.

The crowds in the theater shouted all kinds of things. There was complete chaos. Most people had no idea why they had all gathered together in the theater.

Three men pulled a man named Alexander out of the crowd. He motioned for silence. He said he had something important to explain to the gathering. But people recognized that Alexander was a Jew. They knew he did not believe in Artemis as a goddess. So they started shouting, "Long live Artemis of Ephesus!" They kept shouting for almost two hours.

Finally the town clerk went to the stage. "Citizens of Ephesus," he said in a loud voice, "Who of us does not know that Ephesus cares about the temple of the great Artemis? This is a fact. So calm down. Don't do anything rash."

The people settled down. They wanted to

hear more of what the town clerk had to say.

"These men you dragged here," he told the crowd, "are not temple robbers. They have not insulted our goddess. If Demetrius and the silversmiths want to bring charges against anyone, let them go to the courts. The courts are in session precisely to deal with such complaints. Let the parties involved argue there."

The people liked what the town clerk said. His words made sense. They were all much calmer now. But the clerk continued his speech.

"If there is more you want to investigate, bring it to the courts. Right now we run the risk of being accused of rioting. We have no excuse for this wild demonstration. We could all end up in jail."

His reasonable words convinced the crowds to go back to their homes. The meeting broke up quietly. Paul was very relieved.

Suggestions for parents, teachers and young people using the Children's Story Hour:

PROJECTS:

1. Write a poem about the riot of the silversmiths. Illustrate your poem and frame it. Hang it in your room alongside other things that you have made about the apostle, Paul.
2. Go through the newspapers that come into your house for a week or two. Look for a report on a riot that is occurring somewhere in the world. If you find such a report, study it to see whether there is any comparison to the riot that occurred in Ephesus because of Paul's preaching.

After reading the story talk together about



it. Questions like the following may guide your conversation.

QUESTIONS:

- How did most silversmiths in Ephesus make a living?
- Why had the silversmith, Demetrius, called a meeting of his fellow artisans?
- What did the silversmiths do that showed they were angry at Paul?
- How did the town clerk get the people in the theater to settle down?
- Why do you feel Paul was greatly relieved when the meeting broke up quietly?

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A Suggestion to Criterion Readers . . .

Don't give only a dollar to the
Missionary Priest or Sister
who visits your parish this year!

The dollar has lost much of its wallop.

Inflation, you know.

We suggest that you
drop a five spot (or even a ten spot)
in the collection
this time around . . .

God will bless you for your generosity!

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

Question Box

Resurrection signifies new existence

by Magr. R. T. Bosler

Q I have great difficulty believing in the resurrection of the body. I can see how the Lord rose from the dead, but he was only three days in the ground. It seems too much to accept that the billions of people who have long been dead and returned to dust could become whole again.

A You should read the 15th chapter of St. Paul's First Letter to the Corinthians. Some of the first Christians had your problem; they seemingly accepted the resurrection of Jesus but considered the general resurrection of the dead impossible.

But, "if there is no resurrection of the dead," Paul wrote, "Christ himself has not been raised" (13). There is no purpose in the resurrection of Jesus for Paul unless there is a resurrection for all humans.

Your problem comes from a faulty



notion of what happened at the resurrection of Jesus. The resurrected Jesus was not a body come back to life. With the resurrection the humanity of Jesus entered a new and glorious existence that made it possible for him, not only as God but also as man, to be present in his church everywhere, to be in the Eucharistic species simultaneously in opposite parts of the world. The resurrection of the dead will be sharing in this miraculous existence. It will be not a mere coming back to life of our corpses; it will not be a restructuring of the molecules of our bodies from the earth.

Paul poked fun at the Corinthians who thought of the resurrection in this crude fashion. "Perhaps someone will say, 'How are the dead to be raised up? What kind of body will they have?' A nonsensical question" (35-36).

Just as a living plant is quite other than the planted seed from which it comes, so it is with the resurrected body, Paul argues: "A natural body is put down and a spiritual body comes up" (37, 44).

That we mere humans will one day share the glorious existence of Christ is

what Paul means by the resurrection of the dead: "We eagerly await the coming of our Savior, the Lord Jesus. He will give a new form to this lowly body of ours and remake it according to the pattern of his glorified body, by his power to subject everything to himself." (Philippians 3:20-21) This is the good news—the Gospel. Without it, Christianity has no meaning, either for Paul or the whole church.

Q In both the Jerusalem Bible and the New American Bible, verse 45 in Chapter 23 of Luke has been changed to include the phrase "because of an eclipse

of the sun." Is this the way the darkening of the sun at our Lord's death was determined? Or is it a gratuitous insertion to give the event a natural explanation? I am disturbed by the attempts to demythologize the Bible by explaining away miraculous happenings as only natural events.

A The Catholic Scripture scholars for the two editions you quote certainly were not trying to eliminate the miraculous. For sunlight to be limited and darkness effected, clouds would be adequate; an eclipse of the sun would require a miraculous interference. Ancient manuscripts give various readings of the text: "the sun's light failed;" "the sun was darkened;" "the sun was eclipsed."

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

Classes on adoption scheduled

A series of six consecutive Tuesday evening classes on being adoptive parents will begin Tuesday, May 19, under auspices of Catholic Social Services' Family Life Education Program. Classes will be at 7:30 p.m. at the agency, 623 E. North St., Indianapolis.

Dr. Jerome Smith, a CSS family counselor and associate professor at Indiana University School of Social Work, will conduct the class. He is author of "You're Our Child," a book on the adoptive experience.

Group discussion, role-playing, and contributions by outside experts will be included in the class format.

Discussion topics will include community attitudes toward adoption, fantasies of both adoptive parents and children, what parents should know about genetic diseases, legal aspects of adoption, the "how" of telling children of their biological origins, special problems of the adopted child, the sealed record controversy, and how to help the child achieve an identity consistent with his adoptive family.

For further information and registration, call Catholic Social Services, 317-632-9401.

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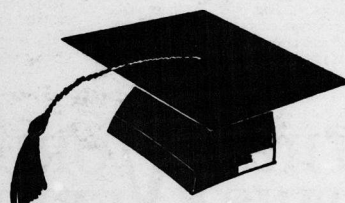
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CHISENBOP CLASS—St. Matthew's kindergarteners pay close attention to teacher Mary Herbst as she explains "finger math". (Photo by Kathy Craine)

Counting on fingers 'okay' for St. Matthew's kindergarteners

by Kathy Craine

"Flip to five," calls Mary Herbst, St. Matthew's kindergarten teacher. "Now flop to four ... carry over to ten, carry back to nine." An observer might assume a square dance or new game is being taught.

But no, it's Chisenbop, the math concept which originated in Korea, was introduced in the United States more than 40 years ago, recently was touted on the "Johnny Carson Show," and is an integral part of the St. Matthew's kindergarten curriculum.

Chisenbop, often referred to as "finger math," is a sensory approach to mathematics. It appeals to sight, hearing, and feeling. Tactile awareness in unison with numbers and number concepts according to the Korean number system is incorporated in the Chisenbop program.

In Korea, sets of numbers are grouped 0-9 (instead of 1-10), 10-19 (instead of 11-20) and so on. Finger math follows with the numbers 0 through 9 indicated on the left hand and all the 10s on the right hand. To show the number 13, for instance, the index finger of the right hand and the index, second and third finger of the left hand would be pressed to show 10 plus 3.

The success of the Chisenbop program is considered overwhelming by those

involved. Mrs. Herbst says kindergarteners are performing addition and subtraction problems up to 20 with remarkable speed and accuracy. The children are encouraged to think mathematically, and they find it fun as well as challenging.

As a problem, Mrs. Herbst might mention that out of 21 pupils, three are absent—how many are left? Inevitably, the children respond with an enthusiastic "18!" And, as they mentally integrate facts, the children find they don't need to use their fingers. The fingers are a help, but not a crutch.

At present, St. Matthew's is believed to be the only Catholic kindergarten offering Chisenbop. Teachers such as Mrs. Herbst must be certified Chisenbop teachers—which can only be accomplished through a specialized seminar. St. Lawrence will acquire a certified Chisenbop teacher next year and plans are underway to initiate the program there in Fall, 1981.

Providence Sister Rosemary Eyler, principal of St. Matthew's, has helped to formulate continuance of the Chisenbop program through the elementary grades.

She emphatically states, "Good math basics follow through the entire school experience. I feel Chisenbop is a positive and exciting approach towards instilling fundamental knowledge."

Dates for Natural Family Planning seminar set

Archdiocesan Social Ministries has announced three classes in Natural Family Planning around the diocese. These programs are done co-operatively with teaching couples from the Couple-to-Couple League and the Archdiocesan Council of Catholic Women.

Steve Kramer, ASM Family-Life convenor, reports that the symptothermal method is taught in the classes and this method is not to be thought of as the old rhythm method. The classes are for engaged and married couples.

Couples are asked to pre-register by calling the telephone number given with each class:

Sacred Heart, Terre Haute—On two

Saturdays, 1 to 5 p.m., May 23 and June 27. Pre-register with Sacred Heart, 1-812-466-5322. Teaching couple: John and Charollet Sterrett.

Nativity of the Blessed Virgin Mary, North Vernon—On four Thursdays, 7 to 9 p.m. May 14, June 4, June 25 and July 9. Pre-register with Nativity, 1-812-346-3604. Teaching Couple: Bob and Ann Decker, 1-812-689-5394.

St. Joseph Parish, Shelbyville—On three Sundays, 7:30 to 9:30 p.m. June 7, July 11 and August 16. Pre-register with the parish, 1-812-398-8227. Teaching Couple: Richard and Diane Hoeing, 1-317-629-2339.

Academies schedule reunions

Planning committees of three girls' academies have announced dates for their class reunions.

St. Agnes Academy, Indianapolis, class of 1956, will have its 25-year reunion on June 6. If any class member did not receive a mailer, she may call Marilyn Swego Bewsey at 317-897-9628.

A 20-year reunion of 1961 graduates of St. Mary Academy, will be held at the Lake Shore Country Club, 4301 S. Carson Ave., Indianapolis, on Saturday, June 13, at 6:30 p.m. The reunion is for members of the class only.

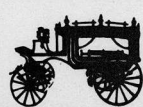
The following classmates have not been located: Suzette Glenn, Josie Kingham, Marjorie Kocmich, Marcia Law, Roberta Raney, Victoria Schuller, Patricia Spragg and Doretha Ward. Anyone with informa-

tion concerning these graduates can contact Barbara Zoellner McEvoy, 539-6993, or Barbara Gottemoeller Pratt, 787-0457.

The class of 1966 of Our Lady of Grace Academy, Beech Grove, has a reunion scheduled for Saturday, Aug. 8, at German Park, 8600 S. Meridian, Indianapolis. For reservations, call 881-0053 or 786-2385.

Generally Speaking

Dennis R. Jones is on vacation this week. His weekly column "Generally Speaking" which includes "Check it out ..." will be resumed in next week's Criterion.



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the Active List

May 8

An Ultreya for the Indianapolis Cursillo community will be held at 7:30 p.m. in the community room of St. Thomas Aquinas parish.

The Catholic Alumni Club invites single Catholic adults to a party at the Glenbrook Party House, 65th and Keystone, Indianapolis, at 8:30 p.m. For more information call Mary at 255-3841.

May 10

St. Christopher parish, Speedway, will sponsor the last in the "Families" series by Jesuit Father John Powell. The film will be shown at 7:30 p.m. in the church basement.

May 10-14

Members of the Indianapolis area SDRRC have the following activities scheduled:

► May 10: Pitch-in picnic, Eagle Creek Park.

► May 12: South side pitch-in supper, Beech Grove Benedictine Center.

► May 13: East side outdoor liturgy, St. Simon parish.

► May 14: North side, St. Thomas Aquinas parish.

May 11

The south side Chapter of Right to Life of Indianapolis will meet at the Southport Library at 7 p.m. Bob Pearson, program development director for Abortion Alternatives International, will be the speaker.

May 12

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, Beech Grove.

Correction

Commencement exercises for Marian College will be held at 2 p.m. May 10, instead of May 20 as reported in last week's Criterion.

Addressing 155 graduates will be Carl R. Dortch, retired president of the Indianapolis Chamber of Commerce. He and Clara R. Noyes will receive honorary degrees.

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May 13

The monthly luncheon/card party will be held at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis, lunch at 11:30 a.m. and card games at 12:30 p.m.

Mater Dei Council, K of C, will have a senior night at the council hall, 1305 N. Delaware St., Indianapolis, at 7 p.m. Graduating senior men are invited. Call 631-4373 for reservations.

The Living Word Seminar II will be held from 7:30 to 10 p.m. at Fatima Retreat House, 5353 E. 56th St., Indianapolis.

The children at St. Matthew School, Indianapolis, will present a spring concert for the public at 7 p.m. in the Cathedral High School auditorium.

May 14

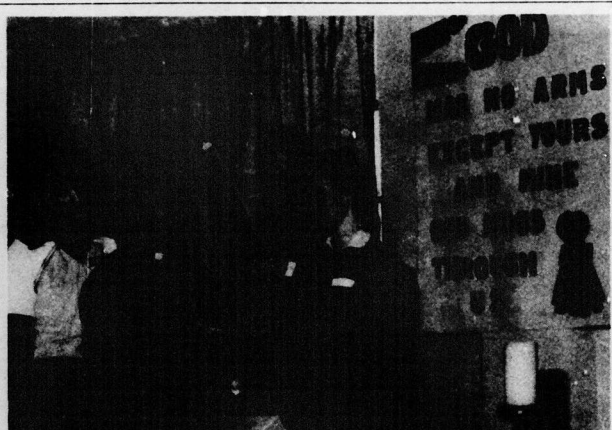
United Catholic Singles' Club (ages 35-65) will have a dinner at St. Pius X Council, K of C hall, at 7 p.m. Reservations requested. Call 542-9348 or 546-7569.

May 15-17

A Worldwide Marriage Encounter weekend will be held at the Canyon Inn, McCormick's Creek State Park. The Bloomington chapter is this weekend's host.

"Togetherness," a weekend retreat for married couples, will be held at Alverna Retreat Center, 8140 Spring Mill Road, Indianapolis.

A Tobit weekend for couples preparing for marriage is also scheduled at Alverna. Call 317-257-7338 for information.



SPIRITUAL RENEWAL—More than 70 St. Vincent de Paul parishioners took part in the spiritual renewal program at the Shelby County parish. Father James Dede, pastor, led the renewal. He is pictured above with (left to right) Judy Beck, Omer Weintraut and Pam Long. (Photo courtesy of Bette Lux)

May 16

Holy Cross parish, 125 N. Oriental, Indianapolis, will sponsor a spring festival from 2

to 8 p.m. in the school hall.

May 17

A day of recollection for div-

orced, separated and remarried Catholics will be held from 9:30 a.m. to 4:30 p.m. at Mount Saint Francis Retreat Center, west of New Albany. Call 812-923-8818 for reservations.

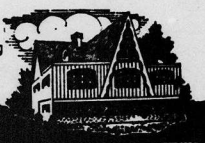
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Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.
TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; **WEDNESDAY:** St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m.

THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. **SATURDAY:** Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. **SUNDAY:** Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Remember them

† **AUGUSTIN, Nicholas**, 81, St. James, Indianapolis, April 30. Husband of Loretta; father of Velma Schofield, Ruth Pennycuff and Charles Augustin.
 † **BURK, Ruth C.**, 71, St. Paul Heritage Chapel, Beech Grove, April 29.
 † **BUTLER, Dr. Martha L.** (Crandall), 64, St. Mark, Indianapolis, May 4. Wife of Dr. John O.; mother of Jennifer O'Connor, John

C., Dr. Gerold, Jeffrey, Joseph, James and Julia Butler; sister of Robert and Frank Crandall.

† **HYNES, Bridget**, 85, 'Holy Cross, Indianapolis, May 2. Mother of Beatrice Ackemire, Helen Clancy and Margaret Gray.

† **JOHNSON, Henry Jr.**, 28, St. Bridget, Indianapolis, April 30. Son of Henry Sr. and Francis Johnson; father of Jermaine and Coretta Johnson.

† **KRAMER, Patrick J.**, 47, St. Lawrence, Indianapolis, April 28. Husband of Margaret; father of Monica and Eileen Kramer; brother of John and Mary Kramer.

† **LOI, Dora (Wolfe)**, 88, St. Mary of the Knobs, Floyds Knobs, April 15. Mother of Mrs. Lester and Mrs. Clarence Siller, Earl and Francis Loi; step-sister of Bertha Naville and Arthur Bierman.

† **LONG, Lillian C.**, 77, St. Christopher, Indianapolis, April 28. Mother of Sandra Williams, Shirley Wilbur, Phyllis West and Philip Long; sister of Stella Hazelwood.

† **MADIX, Glen E.**, 78, Holy Spirit, Indianapolis, April 29. Husband of Margaret; father of Mary Ann Hays and George Madix.

† **MARTINEZ, Patricia Ruth**, 23, St. Michael, Indianapolis, May

4. Daughter of Mr. and Mrs. Hector Martinez; sister of Elaine Fairfield, Anita, Edward and David Martinez; granddaughter of Maude Clark and Berta Martinez.

† **MERGENTHAL, Richard**, 61, Holy Guardian Angel, Cedar Grove, April 29. Brother of Mary Klenke, Marilyn Graf and Alvis Mergenthal.

† **PETERS, Chauncey E.**, St. Anthony, Clarksville, May 2. Husband of Irene (Uebelhor); father of Judith Hagan, Ruth Luecke, Glen and Ralph Peters; brother of Anna Goffinet, Hettie Dauby, Benedictine Sisters Bonaventure and Felician, Agnes, Edward, Omer, Victor and Claude Peters.

† **QUICK, Rachael**, 32, St. Andrew, Richmond, April 29. Mother of Regenia, Denise and Edward Quick; daughter of Rachael Bales; sister of Melanie Worbois, Daniel and James Bales.

† **RYAN, Patricia L.**, 22, St. Matthew, Indianapolis, May 1. Daughter of Mr. and Mrs. John Ryan; sister of Ruth Vogelsang, Colleen, Renee, Michael, Julia, James, Eileen and Mary Ellen Ryan; granddaughter of Mr. and Mrs. John J. Ryan Sr. and Joseph M. Culligan.

† **SAFRANEK, Sarah E.**, 78, St. Lawrence, Indianapolis, May 1. Mother of Frank Safraneck and Phyllis Babcock; sister of Irene Haan and Allene Safraneck.

† **SCHAFER, Robert J.**, 57, St. Jude, Indianapolis, May 5. Husband of Marita E. (Krieser); father of Marianne Morris, Linda Carroll, David, Steven, Julie and Kathy Schaffer; brother of Charles Schaffer.

† **STEPHANUS, William J.**, 71, St. Michael, Madison, April 25. Father of Helen Ballard; brother of Bertha Requet, Emma Goshorn and George Stephanus.

† **TEGART, Paul J.**, 71, St. Mary, New Albany, April 29. Husband of Marie (Dixon); father of Patricia Bruni, Barbara Daniel, Margaret Deatrack, Toni Broderick, Catherine, Joseph, Robert, William and James Tegart; brother of Howard Tegart.

† **UPHAUS, Lillian A.**, 77, St. Francis de Sales, Indianapolis, April 30. Sister of Helen Patrick and Herbert Uphaus.

† **WAGNER, Georgia Pearl (Albertson)**, 61, St. Mary of the Knobs, Floyds Knobs, May 2. Wife of Lawrence; mother of Dolores Greenlee, Donna McCartin and Michael Wagner; sister of Dorothy Scully, Doris Regan, Irma Pezuela, Amsel Campbell, Fern Dowdle and Luther Albertson.

† **ZUKOWSKI, Joseph J.**, 72, St. Martin, Martinsville, May 1. Husband of Irene; father of Elaine Lameier, Ronald, Joseph and Allen Zukowski; brother of Martha Nauyalais.

St. Mary's plans summer music camp

Two concurrent music camps—three days of concentrated piano or voice study—is available to high school students at special co-educational Summer Music Camps at St. Mary-of-the-Woods College.

Also, a new Elementary 6-day Music Camp, for students Grades 5-8, is set for June 14-20. Concentrations will be in piano, violin and guitar. Both camps will include instruction plus

sports, swimming and recreational activities.

The high school camps will be June 14-17. Both will feature classes in technique, interpretation and repertoire. Master classes in performance will allow each student to bring a piece for individualized help.

Registration fee for the high school camps is \$15, due June 1. Total fee for registration, room, board and instruction is \$90.

The elementary camp will

accept beginning guitar students, but previous study is required of violinists or pianists. Total fee for the six-day camp is \$150 for registration, room, board and instruction. Registration fee is \$50. Cost for day camp only is \$75.

For more information on either camp, call or write the Director of Summer Sessions, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, IN. 47876, (812) 535-4141.

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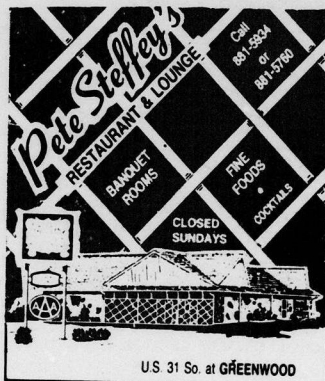
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TV Programming

'Objectification' replaces authentic human values

by Henry Herx

NEW YORK (NC)—The National Catholic Educational Association (NCEA) held its annual convention in New York City during the Easter week vacation on the theme "Catholic Education: A World of Difference." Buoyed with the high grades given their schools by the recent Coleman Report and more hopeful than ever about tax credits and tuition vouchers, more than 16,000 educators took part in an impressive variety of meetings, talks, panels and workshops.

Part of that "world of difference" is a concern for relating the moral values taught in the classroom to the world outside. Consequently, there was nothing unusual about the NCEA inviting Archbishop Helder Camara of Olinda and Recife, Brazil, to address participants on issues of social justice or, more to our point, scheduling several programs devoted to the importance of the screen media as more than audio-visual teaching aides.

Two diametrically-opposed approaches to assessing media values were put forward in major presentations at the NCEA convention. Taking the negative position that our image culture tends to corrupt all human and spiritual values was Jesuit Father John F. Kavanaugh of St. Louis University.

Using advertisements as the most obvious example of how media influence us and shape our values, Father Kavanaugh demonstrated the systematic process by which products are made "substitutes for human qualities and surrogates for personal relationships." People are turned into consumers and taught to see themselves and others in terms of objects.

THROUGH a series of glossy slides of ads selling everything from cars and TV sets to jeans and lingerie, he showed how these products had been humanized or invested with some quality of human relationship, such as intimacy, fidelity, fulfillment, sexuality. Authentic human values are thereby, in his words,

"debased," "inverted," "trivialized" and "devalued."

Although he did not have the time to go into detail, Father Kavanaugh suggested that television and the other media likewise "turn people into objects." The end product of this process of "objectification" by the media, he said, is a purely materialistic society inculcating an idolatry of things.

The Christian response, he pointed out, is "to stand against this media culture in the same way as Jesus stood against the culture of his own time." We can do this, he went on, by stopping the flood of images and sounds that clutter our mind in order to get back in touch with our interior life, cultivate a sense of community, simplicity and justice, and spend time helping those in need.

The answer lies in nothing less than living an active Christian life without benefit of media. Father Kavanaugh's argument is that the media is a much more subtle and subversive influence than one or another offensive broadcast. We have to unplug ourselves from the

TV set and get involved in the real world.

Approaching the subject from a radically different stance was Father Robert Lauder of Cathedral College in New York, who examined the positive potential of the screen in his talk on "Movies, Meaning, Mystery."

FATHER Lauder's thesis was that the "Catholic perspective gives us a unique vision of the world and affects the way we look at movies." Given faith as the angle of vision, Christian viewers are able to discern a deeper meaning underlying the human insights of great motion pictures.

Although bad films can distort moral values, Father Lauder argued the case for the many movies which have sharpened and expanded the understanding of Christian life. One of many examples cited was "On the Waterfront," a film made without any specific Christian intention and yet one which Father Lauder suggested had the "authenticity of Christian art depicting the Way of the Cross and spiritual conversion."

The truly religious films, he said "are not the Hollywood sandal epics but those made by the masters of their art—the great directors like John Ford, Ingmar Bergman and Eric Roh." Conveying the religious experience in film has less to do with subject than with its artistic expression, he said.

FILM, like any other art, has the potential to "humanize, personalize, inspire and perhaps sanctify viewers." To take advantage of this potential, Father Lauder insisted that one has to know the difference between good art and bad, be-



TV FARE—A sharp and continuing weight loss, accompanied by a disturbing personality change, lead Eva Marie Saint and David Spielberg to suspect anorexia nervosa as the problem of their daughter, Jennifer Jason Leigh, in the drama "The Best Little Girl in the World," on ABC. (NC photo)

tween a film that has an authentic Christian dimension and one that lacks such inspiration.

Films are such an important source of moral values and spiritual experience in the modern world that Father Lauder proposed that "Catholic education at all levels should be showing great films and devoting classes to the study of film." It is a necessity, he said, for students today to learn how to view films critically and with moral discernment.

No more striking contrast could be had than these two presentations on our media culture as represented by advertising and theatrical films. If there is any common ground between them it is that we must lessen our dependence on media by becoming much more selective in choosing only what furthers our human and spiritual growth. Participants at these two NCEA programs went away with much to share with their students.

Sunday, May 10, 7-7:30 p.m. (EDT) (ABC) "Benji (Takes a Dive) at Marineland." Benji, the screen's most popular canine actor, visits Florida's Marineland and gets in the swim by becoming the first dog in the world to scuba dive for his own prime-time musical special.

Monday, May 11, 8-9:30 p.m. (EDT) (PBS) "Staying On." Screen paths of Celia Johnson and Trevor Howard converge again, this time to evoke the isolation and vulnerability of old age as an old married couple living in India.

Monday, May 11, 9-11 p.m. (EDT) (ABC) "The Best Little Girl in the World." Jennifer Jason Leigh stars as a bright, outgoing 17-year-old who develops anorexia nervosa, a disorder in which the victims, mostly teen-age girls, suffer from a compulsion to starve themselves.

Tuesday, May 12, 8-9 p.m. (EDT) (CBS) "The Body Human: The Bionic Breakthrough." This dramatic documentary focuses on how medical and scientific craftsmanship are working together to produce electronic limbs, the use of laser surgery and new views inside human beings.

Tuesday, May 12, 10-11 p.m. (EDT) (PBS) "Life with St. Helens." Tracking the his-

tory of Mt. St. Helens from 1830 to its most recent eruptions, the program describes what it is like to have an active volcano in your backyard from the experiences of those who live in its vicinity.

Wednesday, May 13, 8-9 p.m. (EDT) (PBS) "Ansel Adams: Photographer." This film biography allows Adams to speak for himself about his long and prolific life as an artist, conservationist and teacher, with commentary on some of his most famous photographs by artist Georgia O'Keeffe and others.

Saturday, May 16, 7:30-8 p.m. (EDT) (PBS) "Library Gate: A Cuban Family in Wisconsin." This portrait of the Hernandez family follows them from their arrival in the United States through their processing, their adjustment to a different cultural environment and their ultimate placement with an American sponsor.

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Viewing with Arnold

'Excalibur'

by James W. Arnold

The greatest quality of knighthood is truth. When a man lies, he murders some part of the world.

—Merlin, in 'Excalibur'

The glory of King Arthur comes throbbing to life again—perhaps better than it ever has in movies—in John Boorman's strange but stunning "Excalibur." This is a film that reaches for greatness and comes perilously close to making it.

The total legend is, of course, too much for any one film, and the crucial difficulty is that in its selections, omissions and emphases, "Excalibur" doesn't provide quite enough love for its characters to justify the magnificent power of its final scenes.

Producer, director and co-writer (with Rospo Pallenberg) Boorman depends on his audience's familiarity with Arthurian lore to fill in the blanks. Those who can, and who also can tolerate more magic and imagination than normally found in current movies, will find themselves lifted into what used to be the second balcony.

Boorman is an Englishman, now working in Ireland, where "Excalibur" was filmed for an incredibly lean \$10 million, who came to fame a decade ago with two exceptional Lee Marvin films and the memorable "Deliverance." Since then he's delivered two ambitious but undeniable turkeys, "Zardoz" and "Exorcist II—The Heretic." Boorman has now earned forgiveness.

For most Americans, the familiar Arthurian reference is the musical "Camelot," which concentrated on the tragic Guenevere-Lancelot romance and the idealism of

Arthur's political dream. While both of those exist in "Excalibur," they are merely pieces in a larger mosaic. Boorman gives us the sweep of the whole legend from Malory, and the three principal characters are just a part of it.

The emphasis has been shifted to Merlin (unquestionably the achievement of actor Nicol Williamson's uneven film career) and his occult rivalry with Arthur's wicked half-sister, Morgana (Helen Mirren). Her offspring, the thoroughly rotten Mordred (Robert Addie), emerges as disturbingly evil and formidable. The change creates a different but valid theme—that Merlin, as a shaman of the ancient world, disappearing into memory and dream amid the rise of youthful Christianity, is working through Arthur to prepare for a new epoch of wisdom and compassion, rationality rather than irrationality.

MERLIN here is in his familiar role as wise, playful moral teacher, and his witty instruction of the unsure young king provides the film's most literate moments.

The story begins with Uther, Arthur's impetuous father, and Merlin's crafty use of his lust to conceive the son who will become the eternal model of the wise, humane ruler. It covers the sword-on-the-stone incident, the rousing fight that marks the first meeting with Lancelot, the story of the love triangle and its anguish, Morgana's deception to conceive and raise Mordred as a rival for the throne, the search for the Holy Grail and its secret, the final war between Arthur and Mordred, and the king's poetic death—his bark drifting out to a silver-glistening sea.

The images (as well as the spoken lines) are often smashing lovely. Of course there are the spectacles: the wedding, the various jousts, sieges and pitched battles (often in fog, smoke or torchlight at night), the awesome vision of the round table, and a splendid moment when the renewed Arthur leads his armored knights on horses through fields of flowers beneath shedding apple blossom trees. There are also Boorman surprises: the eerily dazzling golden mask worn by Mordred, the magic sword emerging from and

returning to the water (and the Lady of the Lake) just as Malory described it.

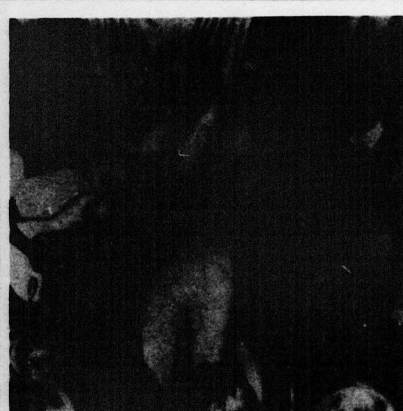
THE ACTORS are all English, and largely unfamiliar, which causes some temporary confusion. Nigel Terry and Nicholas Clay are convincing and attractive as Arthur and Lance. Cheri Lunghi's Guenevere is very young and pretty, but less imperial than we've come to expect.

This version is adult, in that it makes few compromises about the story's sexual elements, but the aesthetic and moral context is so strong that it is hardly a problem for mature viewers. The violence is often real and brutally graphic, but with occasional touches of exuberance and humor. Probably the worst drawback, from an audience viewpoint, is that about halfway the film verges in the direction of dream, fantasy and almost operatic horror. It's hard to follow and swallow, but Boorman survives the risk and never loses control.

In the end, we remember why we've always loved this legend. It's a rollicking good story, full of strong characters, and the classic war between the best and worst in human beings.

(Recommended for adults and mature youth).

(NCOMP rating: B—morally objectionable in part for all).



FAMILY MAN—During a benefit concert for SS. Peter and Paul School in St. Cloud, Minn., singer Bobby Vee does a number with his sons, Rob, left, and Tom. The rock star of the 50s and 60s moved his family last August to St. Cloud. (NC photo by Dan Musielewicz)

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