

THE CRITERION

Archdiocese of Indianapolis

Plans told for Evangelization, Family Ministry offices

Parish units sought by Father Waldon

"We do a lot of service for people, but we never tell them about Jesus. If we give somebody some food, we have to tell them who our motivator is."

The speaker: Father Clarence Waldon, who then adds: "As Catholics, we haven't been too good at that. A total Christian is not just a good person, but someone who shares their faith. Our evangelization efforts will concern itself with this sharing."

Father Waldon, Director of the newly-established Office of Evangelization, recently offered his plans and vision for evangelization in the archdiocese. He said the office would stress service to parishes—acting as a clearing house for ideas, helping to train leaders and collaborating with other offices and programs to further evangelization. Father Waldon, who also is pastor of Holy Angels Parish, believes his office must function as a catalyst, helping parishes to evangelize at the local level.

Since 80 percent of people who become active in a church do so because their peers invited them, "evangelization is primarily a lay activity," he stated.

"The work of evangelization will never get off the ground until it is grasped and owned by the lay people of our parishes," he declared. "What I really want is evangelization committees set up in parishes so that in the fall we can start working with them."

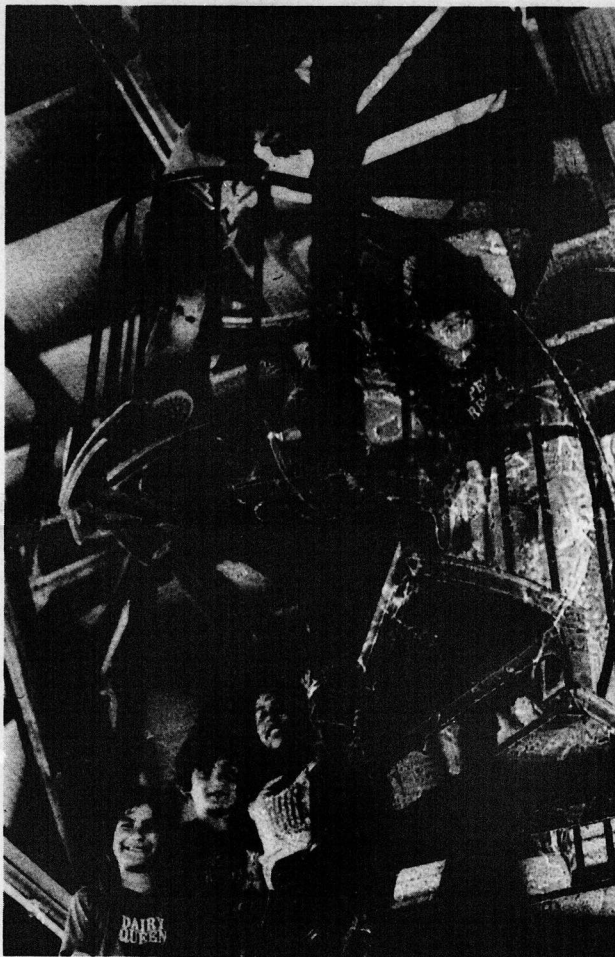
HE DESCRIBED an ideal parish committee as a small group of interested, involved parishioners who will serve as "the pilot light which hopefully will ignite the whole parish."

In Father Waldon's view, there are three aspects to evangelization: "conversion" of oneself, sharing of that experience with those closest to us, and spreading the Good News to those outside, especially alienated Catholics and the unchurched.

Therefore, during their first year parish committees will spend most of their time praying over and studying church documents to increase their understanding of evangelization and deepen their motivation to act.

"We will try to aid the members of the Church of the Archdiocese to release the evangelistic power of the Holy Spirit that is within them," Father Waldon declared.

He also announced that a 15-person



UPWARD BOUND—These youngsters are happy to pause and pose before resuming their climb to the top of the Garfield Park dome. They were enjoying the "dia de campo" (picnic) last Sunday which brought out families representing 8 to 10 Hispanic nationalities. The picnic was hosted by St. Mary's Parish, Indianapolis, and arranged by five seminarians with the Hispanic Reachout Program of the Josephinum Order. (Photo by Valerie Dillon)

Archdiocesan Evangelization Team will be appointed by Archbishop O'Meara. They will be advisors to the Evangelization office and act as resource people to parish evangelization committees in their own deaneries and throughout the archdiocese.

A more immediate goal for Father Waldon is strong representation from the archdiocese at the Third Annual National Catholic Lay Celebration of Evangelization. The Midwest Edition will be held at the Cervantes Convention Center in St. Louis on August 13-15, one of three around the country.

Archbishop O'Meara will be a co-host of the Midwest Edition and principal celebrant at the opening day Mass on Thursday, August 13. He is chairman of the National Conference of Catholic Bishops' Committee on Evangelization.

Father Waldon is seeking representation from each parish in the archdiocese and hopes to have three buses, about 120 people, going to the convention. Anyone wishing to attend may contact Father Waldon at the Office of Evangelization, Archdiocese of Indianapolis, 1350 North Pennsylvania Street, Indianapolis, IN 46202, (317) 635-2579.

Search begins for family life director

A three-person committee has been appointed by Archbishop Edward T. O'Meara to conduct a national search for Director of the new Office of Family Ministry.

Father Lawrence Voelker, Director of Catholic Charities, Mrs. Mary Kaye Tolen of Richmond and Dr. David Thomas of Tell City and St. Meinrad Seminary were named.

A deadline of July 15 has been set for taking applications. According to Father Voelker, the committee is looking for applicants who are "committed to promoting a comprehensive vision of Family Ministry" and a style of ministry which encourages "the broadest participation and development of lay leadership."

Among personal qualifications sought for director are that he or she be a practicing Catholic individual (or couple), have commitment to the magisterial church's teachings about marriage, bear witness to these values in personal life and be sensitive to the diversity of families found in the archdiocese.

Educationally, candidates should have a masters degree or equivalent experience in a related field.

Professionally, characteristics desired include a solid grasp of theological and ethical principles of Catholic teaching, ability to plan programs, ability to plan and administer a budget, ability to plan and/or conduct leadership training, knowledge of family ministry resources, communications and listening skills needed to coordinate diverse ministries and commitment to collaboration with others.

The search committee will interview
(See SEARCH BEGINS on page 6)

Please be patient

The Archbishop's Annual Appeal '81 statements will be slightly delayed. That's the word from Bob Griffin, who is directing AAA.

THE CRITERION

Vol. XX, No. 37 — June 19, 1981
Indianapolis, Indiana

Schools, agencies combat teen alcohol use

by Kathy Craine

(Last of a two-part series)

Eyebrows raised this past school year when Cathedral High School president Mike McGinley requested an ABC (Alcoholic Beverage Commission) investigation of four Indianapolis liquor stores.

The stores were rumored to be selling beer and liquor illegally to high school students.

"The kids plan their weekends here at school," explains McGinley. "We provide the opportunity for the word to spread around campus of where the weekend drinking party will be."

"When I learned that certain students were charging admission fees of \$2 or \$3 to attend 'all you can drink for as long as you want' parties," McGinley says, "I felt the school should share the responsibility for changing this situation."

Several weeks later, the four liquor stores were cited as sources for the alcoholic beverages being served at these weekend parties. Although alcohol use by teens is readily acknowledged by most parents, the general reaction to McGinley's action was surprise. One parent said, "I admire his courage. Mr. McGinley put his own reputation and that of the school's on the line."

According to McGinley, the positive effects outweighed the negative. Response to his action was overwhelmingly favorable and supportive.

Noting that teenage drinking is not limited to one particular school or socioeconomic group, he considers drinking a "community problem" and feels "the school is a very important part of the community."

PERHAPS NOT as vocal as McGinley but definitely concerned are the other archdiocesan high school principals, who recognize the danger of alcohol's effects on physical, mental and emotional health.

What are the schools doing about it? Academic courses, including biology, health, Religion, or psychology at Seccina, Chatard, Cathedral, Shawe, Seccina, Roncalli, and Brebeuf include special sessions on the physical and

psychological effects of alcohol consumption.

But most principals interviewed agree with Thomas E. Brown, principal of Brebeuf Preparatory School, who stresses that "courses offer useful information but don't compare to peer pressure or lack of structure."

"It would seem to me that all educational methods have to be directed to the 'kids on the edge' who haven't made that decision yet (whether to drink)," declares Brown. "We must try to discourage drinking as an irrational and non-purposeful thing to do."

But in a society that condones alcohol as an acceptable form of relaxation and celebration for adults, discouraging its use by youth has proven to be a formidable challenge.

One sentiment shared by many school officials is that parents are not doing their job. According to Shawe Memorial Principal J. B. Bishop, "If parents are going to allow our students to drink in their homes or backyards, I don't see what the school can do to prevent it. Really, we can't babysit our students 24 hours a day."

Frank Velikan, Ritter principal, agrees that drinking is "not being controlled by parents in their own homes. This creates problems for the school; kids are here for six hours and away for 18."

"PARENTS HAVE to recognize, alcohol as the dangerous drug that it is," emphasizes Roncalli Principal Bernard Dever, "and get over the misconception that as long as their child isn't smoking pot or using 'hard drugs' he/she is in no danger."

Several archdiocesan and local community service agencies are treating teenage alcohol use as a major concern.

St. Peter Claver Special Services has made plans to reserve one day a week for an exclusively youth-oriented information and counseling program on teenage alcohol abuse. "Teenage drinking has reached epidemic proportions," says Vitus Kern, executive director. He hopes to re-educate young people into feeling "it's okay to drink water."

The Salvation Army is awaiting necessary funding to initiate a Detoxification Unit for Adolescents—a residential facility where an individual can go through the withdrawal process. "We recognize the need from the number of calls we receive from people who need help," Frances Freeland indicated.

Presently, there is neither a detoxification center nor an extensive in-patient rehabilitation program geared exclusively to adolescent needs in the state.

A 24 hour counseling service is offered by Chemically Addicted Adolescents Referral Services, Inc. Students who fear addiction or need information are encouraged to call (317) 241-1530.

FOR STUDENTS concerned that alcohol is directing their lives rather than the reverse, the Family Guidance and Alcohol Center of Methodist Hospital offers these 10 warning signals:

1. Individual drinks more than others in the group.
2. Individual drinks more frequently than others.
3. With increasing frequency the in-



TEENAGE TROUBLE—A young man is stopped and checked by police officers on a city street. Indiana State Police records show that 91 percent of all accidents in a one-month period involved drivers under 24 years old. At least 10 percent of accidents involved alcohol. (Photo by Ruth Ann Hanley)

dividual goes beyond all license for drinking behavior.

4. Individual experiences blackouts—temporary amnesia while drinking or the following day.

5. Individual drinks more rapidly than others, sneaks drinks.

6. Individual drinks surreptitiously—sneaks drinks.

7. Individual loses control over time,

place, amount of drinking.

8. Individual hides or protects supply—not to be caught short.

9. Individual drinks to overcome effects of prior drinking.

10. Individual tries new patterns—time place, amount, type of liquor.

"Yes" to any one of these questions indicates possible alcoholism and the need to seek outside advice.

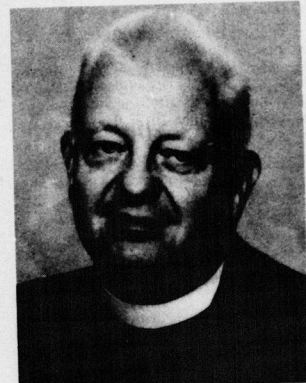
Reception honors Father Betz

A special Mass and reception at 1:30 p.m. on Sunday, June 28 will honor Father John R. Betz who is retiring after 45 years of priestly service in the archdiocese.

Parishioners, former parishioners and friends of Father Betz are invited to attend the celebration at St. James the Greater Parish, Indianapolis. The reception will be held in the school hall.

Father Betz, who founded the parish in 1951, was ordained June 2, 1936. After ordination, he served as associate pastor at St. Patrick's in Terre Haute, Our Lady of Lourdes in Indianapolis, St. Anne's in New Castle, St. Mary's in Greensburg, and at St. John's in Vincennes.

In 1944, Father Betz became administrator at St. Nicholas in Ripley County, where he became pastor in 1947 and served until 1951. He was associate pastor at St. Catherine, Indianapolis, while establishing St. James Parish.



Fr. John R. Betz



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Abortion issue sparks several heated exchanges

WASHINGTON (NC)—Disagreement among religious groups over abortion produced the sharpest debate yet June 12 as a Senate subcommittee held its seventh day of hearings this spring on the proposed human life bill.

Of the six witnesses appearing together before the separation of powers subcommittee, chaired by Sen. John East (R-N.C.), four argued that passage of the bill would threaten the concept of religious pluralism and impose one "extreme" view of morality on the country.

That led to several heated exchanges, with East maintaining that one view of morality already had been imposed on the country by the Supreme Court's 1973 abortion decision.

He also complained that the four would refuse to give the unborn any protection "in any way, shape or form . . . except at the volition of the mother."

Two other witnesses, meanwhile, defended the bill, saying all laws are an expression of morality and that the federal courts already have rejected the notion that abortion legislation would result in violations of freedom of religion.

William P. Thompson, stated clerk (chief executive officer) of the United Presbyterian Church, led off the wit-

nesses, saying that Presbyterians from the 17th century have held that "no particular sect or religion should be preferred above another."

He continued, "The passage of the bill now under consideration would result in writing into law the most extreme position of one group of religious persons and the denial of views held with equal force by large numbers of other religious groups."

Such an act by Congress, he said, would pose serious constitutional questions.

Thompson was followed by the executive director of the American Jewish Congress, Rabbi Henry Siegman, who was even more direct in maintaining that the view that fetal life is human life "is a view unique primarily though not exclusively to the Catholic Church."

His prepared text also included the comment that "legislation expressing the Jewish view would be as inappropriate as

legislation expressing the Catholic view," although when he read his prepared remarks he changed "the Catholic view" to "some other religious view."

A few minutes later, Rosemary Radford Ruether, a Catholic theologian who disagrees with the church's official teaching on abortion, argued that the Catholic Church has not been consistent in maintaining that fetal life should be protected from conception. She said St. Thomas Aquinas placed human "ensoulment" at the sixth to 12th week rather than at conception.

"Thus traditional Catholic principles about the connection of the human soul with the human body would seem to lead to a much more complex and nuanced position, one that would perhaps mandate a general ethical commitment to fetal life at all stages, but short of regarding abortion as murder prior to, say, the first five

months," said Mrs. Ruether, professor at Garrett Evangelical Theological Seminary, Evanston, Ill.

She also said there is a great "diversity of opinion" within the Catholic Church on abortion, and pointed to the recent Italian abortion referendum as evidence that Catholics do not support translating "optimum moral principles" into law.

A later panelist, Robert Destro, general counsel for the Catholic League for Religious and Civil Rights, attacked both Thompson and Mrs. Ruether, saying Thompson's "view of fetal life is also religious" and remarking that Mrs. Ruether "constructed an elaborate argument regarding the thought of Thomas Aquinas to defend her own value judgments."

Destro also wondered what Thomas Aquinas might say "if he were here testifying today" given advances since his day in science and genetics.

Pope speaks extemporaneously to people

VATICAN CITY (NC)—With his health steadily improving, Pope John Paul II June 14 spoke off the cuff for the first time in a public appearance since he was wounded a month earlier.

Two days earlier the pope had joined the anguish of the Italian nation over the efforts to rescue a small boy trapped in a well south of Rome and sent his parents a message assuring them of his prayers. The rescue efforts failed.

On June 13, exactly a month from the day the pope was seriously wounded in an attempt on his life in St. Peter's Square, Vatican Radio reported that the pontiff was experiencing "a normal, constant, progressive improvement" of his health.

"Even if slowly, the pope is regaining his usual lifestyle . . . Every day he celebrates Mass, prays, keeps informed on world events and receives his closest collaborators," Vatican Radio said.

"Every day, besides passing several hours in an easy chair, he takes short walks," it added.

The day before that, as millions of Italians were glued to their television sets watching live coverage of frantic efforts to rescue six-year-old Alfredo Rami from a deep well in Frascati, the pope also watched the drama and prayed for the boy.

He had his secretary of state, Cardinal Agostino Casaroli, send a message to Bishop Luigi Livrari of Frascati. It said:

"The holy father, who with trepidation is following the various phases of the delicate attempt to rescue little Alfredo Rami, asks your excellency to express his wish for a speedy and happy outcome to the boy's family. Assuring them of his special prayers, he imparts to them from his heart the comfort of his papal blessing."

As on previous Sundays since he was wounded, the pope prerecorded his main address before leading the noontime prayer.

In the message he thanked all those, "particularly the young people of the world, who in this period of suffering were especially close to me in their affection and prayers."

At the end of the recorded message the pope appeared at his study window overlooking St. Peter's Square, as he had the Sunday before, to lead the people in prayer and give his blessing.

After the blessing he began to speak extemporaneously—something he had not done in either of his two previous public appearances since he was released from the hospital June 3.

He greeted "all the Romans and

pilgrims" in the square below and offered his blessing to them and to those who were listening on radio or television.

Switching from Italian to his native Polish, he told fellow Poles, "I am with you. I bless you."



NEW ARCHBISHOP FOR CHINA—Pope John Paul II embraces Chinese Bishop Dominic Tang Yee-Ming, 73, during a meeting at the Vatican April 30. Bishop Tang has been named by the pope as Archbishop of Quanzhou (Canton). (See "Church in the World" on page 6.) (NC photo from KNA)

Bishops order priests to quit

MANAGUA, Nicaragua (NC)—A call by the Nicaraguan Bishops' Conference to priests in the Sandinista government to quit their jobs has stirred controversy.

Four priests involved said in a "first response" that they pledged their "unbreakable commitment" to the Sandinista revolution. They were supported by other priests and 20 basic Christian communities.

"We declare that those priests who at present hold public posts and engage in factional functions must leave them at once and fully rejoin their priestly ministry," said a conference statement.

"Otherwise we consider them to be in open rebellion and disobedience to the legitimate authority of the church" and "they become subject to church sanctions due in such case," the conference added.

Directly involved are Maryknoll Father Miguel D'Escoto, foreign minister; Father Ernesto Cardenal, minister of culture; Father Edgar Parrales, minister of welfare; and Jesuit Father Fernando Cardenal, coordinator of the Sandinista Youth Movement.

Like many other priests, Religious and lay leaders, the four supported the Sandinista rebellion against the 45-year-old Somoza dynasty. They agreed to take key government posts after the victory of the revolution in July 1979. They said the emergency conditions of the post-civil war period justified accepting government posts.

Initially the bishops gave priests temporary permission to accept government posts because of the emergency postwar situation.

The June statement by the bishops followed another warning of May 1980 giving the priests until Dec. 31, 1980, to turn over government duties to lay people. The priests contend that the emergency conditions continue, but the bishops' conference disagrees.

Editorials

A call for gun controls

A gun is to shoot. When it doesn't kill, it maims. Last year in the United States, 11,000 people were slain with handguns. Since John Kennedy's assassination in 1963, 388,000 Americans have been gunfire victims:

- 170,000 were murdered.
- 170,000 committed suicide.
- 48,000 died of accidental shootings.

That's a lot of wasted life. It includes a Bobby Kennedy, a Martin Luther King, a John Lennon, almost a President Reagan. It also includes a lot of angry young people and investigating police officers and arguing spouses and curious children.

"Guns don't kill, people do," explains the gun lobby. "A gun is not morally good or bad. A gun has no soul," we are advised. So to ban guns or make them hard to secure is unreasonable. It is, the National Rifle Association declares, a constitutional right to have firearms.

And do we have firearms! Americans own an estimated 200-million guns. You can own any type of weapon if you are over 21, are not a felon nor drug addict and are mentally competent—or appear to be! For a \$10 fee, you can not only own but buy and sell firearms.

The United States has the most lax gun laws of any industrialized country in the world. Canada, with its own affinity for hunting, has a five to six week waiting period to check out the potential buyer. Japan virtually outlaws private ownership of guns. Compared with our 11,000 death toll last year, West Germany had 42, Canada had 52, Japan had 27 and Great Britain had 8 gunshot victims.

Thanks in part to the Rifle association's \$4-million annual lobbying budget, recent efforts have failed to ban "Saturday Night specials," enforce gun owner licensing, impose a waiting period before acquisition, require gun registration, lengthen prison terms for using a gun in a felony and raise tariffs or ban altogether imported handgun parts.

It's a minority of Americans making this decision. A 1981 Gallup poll shows that 62 percent of the public favor tighter laws.

It's time this majority became vocal in demanding reasonable laws controlling guns. Time, too, they were backed by the strong voice of the church. Violence is not an acceptable solution for Christians, no matter who pulls the trigger.—VRD

Who needs more violence?

Violence in our streets seldom goes unreported. Graphic descriptions and photographs unfortunately make good "copy" for the daily press . . . and good reading for those who love to be horrified. The popularity of violent films—see the movie pages—underscores an American obsession with gore.

Unfortunately this goes deeper than mere "entertainment." Psychologists increasingly tell us that many individuals, especially the young and/or impressionable, are affected by a steady diet of violent images—becoming fearful and losing trust in other people, responding less sensitively to another's vulnerability, even reacting to the extent of acting out such cruel behavior.

The recent Steven Judy murders in the Indianapolis area were particularly heinous as they involved a young mother and her three small children. The newspapers were filled with reports of the crime, the subsequent trial and the final act of violence, Judy's execution.

Now a book, written by a Martinsville woman, brings it all back to us details Judy's life and death. Included are graphic photos of his victims. Her goal, she said, is "to arouse women to the point that they take precaution against the increasing number of rapists and killers."

But one place this book won't be available is at Hook Drug Stores, thanks to a management decision sparked by the objections of store managers and their customers. It has been removed from the bookshelves in all of the chain's 253 Indiana stores. A Hook's vice president, Tom Cunningham, made the decision after receiving calls from more than 15 local managers, who had customer complaints and who themselves were offended by the book's brutality.

"We have never carried reading materials with explicit murder and violence," said a Hook's spokesman. "The book was on our shelves for one week—it just slipped by us." Then it was withdrawn from sale.

Some might say that Hook's is trying to censor people's reading habits, but according to Hook's, they are trying to "draw the line between good taste and bad."

We think they are doing more than that. Their action was an exercise in community leadership in a critical matter that needs more forceful attention by civic and church leaders. We congratulate Hook's as well as the concerned citizens who protested the book's sale. The author's intentions notwithstanding, there is enough daily violence in our midst—we don't need to rehash and relive the agonies of yesterday.—VRD

Washington Newsletter

Congress examines role of federal judiciary

by Jim Lackey

WASHINGTON (NC)—While most of the news out of Washington these days concerns taxes and budgets, Congress also is beginning to address itself to another issue with perhaps equally radical implications: the proposal that it strip from the federal courts the power to rule on the "big three" social issues of abortion, school prayer and busing.

Such a proposal has been made a number of times in the past on issues as diverse as school prayer, school desegregation, congressional reapportionment and the admissibility at trial of criminal confessions.

But what is different this year is that both houses of Congress are examining the idea not just in connection with a single issue but in the larger context of Congress' overall power to define the role of the federal judiciary.

Take, for instance, the Senate's subcommittee on the Constitution, chaired by Sen. Orrin Hatch (R-Utah). It announced it would hold hearings in May on S.B. 583, a bill introduced by Hatch to limit the jurisdiction of the courts of the United States in matters relating to abortion. But later the subject of the hearing was amended to cover, in Hatch's words, the "much larger issue" of Congress's function in defining the role of the federal judiciary.

The subcommittee's counterpart on the House side, while much more hostile to legislation that would tinker with federal court jurisdiction, also held hearings the first week of June after it found itself faced with 16 separate proposals for limiting court power.

The issue also has come up at the hearings chaired by Sen. John East (R-N.C.) on the "human life bill," which includes a section with judicial limitations similar to those in the Hatch bill.

OF COURSE some see the proposal as the answer to their prayers and a way to short-circuit unpopular court decisions. But others see the plan as a grave threat to the Constitution and the principal of separation of powers.

And both sides have accused the other of letting their views on the ultimate effects of the legislation prejudice their views on its constitutionality.

The proposal to limit court jurisdiction springs from Article 3 of the Constitution, which sets out the judicial power of the United States. It establishes a Supreme Court, gives Congress the power to establish lower courts, and gives Congress the power to regulate the appellate jurisdiction of the Supreme Court.

While many scholars are divided on the meaning of those clauses in the Constitution, a number of witnesses at Hatch's hearings said there is little or nothing that

prevents Congress from limiting court jurisdiction. While some praised the fact that Congress could exert such control, others called it an "unfortunate mistake" on the part of the framers of the Constitution, who were divided on the establishment of a federal court system and arrived at the final wording of Article 3 only through compromise.

Another group, though, says that while Congress does have broad power to limit federal court jurisdiction, it cannot do so when constitutional rights are involved. To do so, they argue, would be a violation of Supreme Court precedents that Congress may not discriminate against particular constitutional rights—including, for the time being, abortion—by burdening their exercise.

IF SUCH limitations were upheld, they add, then some future Congress could decide to limit court jurisdiction in cases involving freedom of religion. That would mean that state courts for the most part would have the final say on First Amendment freedoms, leading to possibly 50 different interpretations of what freedom of religion actually means.

But supporters of limits on federal court jurisdiction contend that the lower federal courts are no wiser than the state courts in interpreting constitutional issues. In fact, they say, some federal judges have become "zealous, partisan and prejudiced" champions of abortion rather than dispassionate interpreters of the law.

And since the Supreme Court still could reverse a state court decision that denies rights such as freedom of religion, supporters say, the fear that such rights ultimately would be trampled is unfounded.

Resolution of the issue probably is still a long way off. While the Senate may approve one or more limitations on court jurisdiction before the 97th Congress expires at the end of 1982, the proposals are likely to be bottled up in the Democratic-controlled House.

And even if they are passed, court interpretations of the legislation probably would tie the question up even further.



THE CRITERION

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

Official Newspaper
of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$8.50 per year
25¢ per copy

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

Most Rev. Edward T. O'Meara
Publisher

Fr. Thomas C. Widner, editor-in-
chief; Dennis R. Jones, genl. mgr.;
Valerie R. Dillon, news editor; Sr.
Mary Jonathan Schultz, OSB, adm.
asst./circulation dir.; Dick Jones, c-
omposing dir.; Alice Cobb, ad. sales.

Published weekly except last
week in December.

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



TRIBUTE TO SERVICE—Raymond R. Rufo (at right) receives a strong handshake from M. Desmond Ryan (at left) as Archbishop Edward O'Meara looks on. A reception was held last week to honor Rufo, longtime Executive Director of the Indiana Catholic Conference, as he handed over the reins to Dr. Ryan. Rufo will pursue advanced studies at Notre Dame. (Photo by Valerie Dillon)

Changes in paternal roles reflect growing process

by Dolores Curran

"My father was the kind of man who told me I could do anything I wanted to do in life," said the dynamic woman speaker, "as long as Mother had dinner on the table at six."

There was a roar of laughter and prolonged applause as this familiar dichotomy touched a responsible chord in her listeners. She pinpointed the dilemma of fathers today who really want their daughters to be full persons but who have grown accustomed to the comfort of a full time wife.

Fathers of all ages are having it rough today. Those who married in the Fifties or earlier are often bewildered by the changes in "that nice girl I married." They did their part as prescribed by society and church. They married a good woman, fathered a sizeable family, took on the total support of that family and wife, and now find themselves criticized for doing what they were supposed to do.

Their wives are telling them they want to grow just at the time the men are ready to relax and enjoy life with a full time spouse. Their sons are telling them there's more to life than work, silently rebuking them for failing to spend more time with them as children. Their daughters are shaking their heads indulgently, accepting emotional and financial support while wondering aloud how Mom ever put up with it all these years.

THEN THERE are the fathers who were of the Sixties, as much a frame of mind as a decade. These are the men who never intended to marry, much less to be

fathers. These who openly denounced trust in anyone over thirty are now over thirty, married, and fathers. What more can we say, other than that they love their children, want to be good fathers, and are trying to find a way of establishing life-long trust between generations without the pain and trauma which they experienced and fostered with their own parents?

Now we're seeing the fathers of the seventies, whose young men are trying hard to create a new role model of father in our culture. And, bless them, they're pulling it off. I work with couples like this and I know how hard it is to live out new ideals and structures in a society which reveres nostalgia, but these families are developing intimacies and relationships that are foreign to their parents and grandparents.

THEY DON'T place economic roles at the base of their union—he as bread winner and she as homemaker—but place the quality of their relationship as first and foundational. He knows that if they are lonely in their marriage, a better paycheck isn't going to help them. She knows that cleaning and cooking more and better aren't going to compensate for a lack of sharing and intimacy.

I deeply admire these young couples, especially the fathers, because they get hit from all sides. They hear their own fathers say, "My wife never had to work," and their mothers say, "Your dad never had to diaper a baby." Instead of becoming defensive, they smile because they know they are in an evolutionary process of fathering. They sense the truth of Cardinal Newman's words, "If a child sees further than the parent, it's because he's sitting on their shoulders."

To our fathers and their shoulders of all ages and eras, thanks.

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Providence Sister Miles is 'pencil in God's hand'

by Ruth Ann Hanley

"If you had a checking account it would probably be overdrawn." This was the declaration put before her.

"That is the truth," Providence Sister Margaret Irene Miles answered the reporter who had heard about her open-handed ministry to the poor. "I wouldn't have anything left."

Holding onto money doesn't go with the job.

Handing it out does.

What Sister Miles does is to counsel the afflicted, feed the hungry and clothe the naked as she finds them in her job of parish associate at St. Francis de Sales. That's how she gets rid of her money.

After that she "begs" and "looks for discounts."

It's a unique sort of job that is only circumscribed by human needs. It takes her to the sick, the elderly, prisoners and large families in that parish and St. Rita's. Needs are not always coupled with a financial problem nor with her geographical territory.

Occasionally she finds someone like the 15-year-old boy dying of cancer in Nativity Parish. According to Fern Murphy of that parish, she visited him daily, and through her visible concern for him inspired the Nativity mission group to help her, especially at Christmas. Our Lady of Mount Carmel also has helped.

Sister Miles tells of the woman in prison for four years who has no one to visit her—both her mother and father are dead. Nor has she any way of earning a little bit of money. "No way at all," says Sister Miles, "unless she would be on the work release program, and she isn't."

SISTER MILES visits her every Friday and supplies personal items such as toothpaste, stamps and knitting yarn. Her only regret is that she must use precious money to mail these supplies. Prison rules insist that packages must come through the mail.

Elderly persons within parish boundaries sometimes are sent to nursing homes from hospitals and private homes, although the home may not be suitable. When such persons have no family, Sister Miles signs for them and tries to see that a "good" home is chosen. "There isn't anyone else," she says simply.

Christmas isn't the only season when needs outstrip supplies. Most always they do, but especially at graduation time. It's hard to justify spending money which could go for milk, margarine and eggs, for graduation clothes and final school payments instead. But there was the boy with cerebral palsy whose mother is "having a real hard struggle in a wheel chair with one amputated leg." How can you not make sure there's a new suit for his graduation ceremony?

"He graduated with honors," brags Sister Miles, "and with a little begging I got the suit for half price."

TWELVE YEARS ago Sister Miles, a teacher for 40 years, agreed to take a census for St. Rita's parish. That door-to-door census led to discovering needs among the church and unchurched. After that it was a happy wedding of both hers and the parish's interest in helping.

One of the bonuses is being able to continue working with children. Sister Miles gives First Communion instructions at both parishes.

Asked if her home environment influenced her obvious love for every kind of person, she admits that her mother and dad never made any distinction as to race or anything else. "They were always interested in Negro children," she remembers. "We were brought up that way in a family of ten children. I'm sure my entering the convent 52 years ago had something to do with that upbringing too."

"I remember that Sunday was a church day. We had Benediction and Mass and religious instruction after that."

Still today Sister Miles finds consolation in drawing on the prayerful life of her religious community. She adds, "I also pray when I get in the car, especially if someone is in great need. If I don't have my own spiritual life intact, I can't give anything. But with God's grace, I am able to help more people."

ONE OF HER charities involves distributing religious items. "This one woman, I told her this morning I'd bring her a crucifix," she says. It doesn't seem to matter if they are church or unchurched. "Everyone appreciates something like that."

Despair? Discouragement? "Oh, my yes." What does she do if someone won't believe in a remedy for his problem or won't try?

"I know there is only so much I can do," Sister Miles responds. "Then there's not much you can do except pray for them."

"I never know from one day to the next what I'm going to do, or the next day either," she laughs. It may mean visiting a family which has just had a death. It may mean straightening out a bill to keep someone out of court. It may mean being present to a woman "in such terrible pain who can't believe she does not have cancer."

But it certainly means responding and listening.

Does she consider herself a missionary?

Yes, not so much because of converts she may have left in her wake, but because of needs she uncovers and tries to fill.

In a sense she waits each day for that call to tell her what to do. Sister Miles, much like Mother Teresa of Calcutta, seems to realize herself as "a pencil in the hand of God."



Sr. Irene Miles

Church in the World

Energy policies opposed

VICTORIA, British Columbia—A week-long campaign against energy policies and projects that threaten the rights of Indians and Eskimos has been launched by the Canadian Conference of Catholic Bishops (CCCCB).

The CCCC is fighting a bill in Canada's parliament that would give the federal government control of all gas and oil development in the Northwest and Yukon territories. Said one bishop, Hubert O'Connor of Whitehorse, Yukon Territory: "There is more in the North to be ravaged and exploited. There is a people and this is their homeland."

Calls for disarmament

SEATTLE—Denouncing the nuclear arms race, Archbishop Raymond G. Hunthausen of Seattle has called for unilateral disarmament and suggested that Christians refuse to pay 50 percent of their federal income taxes as non-violent resistance "to nuclear murder and suicide."

Archbishop Hunthausen told about 600 delegates to the Pacific Northwest Synod Convention of the Lutheran Church in America, "to render to a nuclear arms Caesar what that Caesar deserves—tax resistance." He added, "Some would call what I am urging civil disobedience. I prefer to see it as obedience to God."

Yee-Ming plans return

ROME—Archbishop Dominic Tang Yee-Ming of Guangzhou (Canton), China,

plans to return to China, an official at Jesuit headquarters in Rome said June 15.

The official said the 73-year-old Jesuit prelate will return despite criticism of his recent appointment by leaders of the National Association of Patriotic Catholics in China. On June 6 Archbishop Tang became the first Catholic archbishop appointed for China by the Vatican since 1955.

"After all that time in prison (22 years), I don't think anything would scare that man," added the Jesuit official.

TV license bill pushed

WASHINGTON—In a surprise move opposed by church and public interest groups, the Senate Commerce Committee has pushed controversial broadcast deregulation bills ahead of schedule by attaching them to budget legislation.

The move came after the U.S. Catholic Conference mounted a campaign to fight the bills which would allow radio stations to hold licenses indefinitely instead of for three years, would automatically renew a TV station's license if it had not violated communications law or failed to serve the public and would permit the FCC to use random selection in choosing license holders.

Denominations meet

WASHINGTON—Leaders representing U.S. Episcopal and Roman Catholic churches met to consider the practical implications of emerging doctrinal agreements and recommended strengthening mixed marriages, improving communica-



SEEKING COVER—Civilians seek protection on the sidewalks as a gun battle breaks out in San Salvador, capital of troubled El Salvador. In the past 19 months more than 18,800 civilians have been killed by security forces. (NC photo)

tion and supporting ministries.

Thirteen Catholics and 13 Episcopalians issued nine recommendations for future joint action by the two churches, including that the two churches explore ways in which family programs could be shared and that competent Episcopalians and Catholics confer at all levels of church life on future documents affecting relations between the two churches.

Pope unaware of killings

ROME—The late Pope Pius XII did not know about Nazi reprisal executions of

335 Italians until nearly a month after the killings in March 1944, testified Giulio Andreotti, former Italian Prime Minister, June 13.

Anreotti said the pope had received threats on his own life from the Nazis and ordered some Vatican documents on aid to Jews and political prisoners destroyed in anticipation of an invasion by the Nazis of Vatican territory.

The Italian politician testified for the prosecution in the retrial of American author Robert Katz, who is charged with defaming the late pope in his book, "Death in Rome."

Preventing divorce a matter of commitment, negotiation

(What are the "nuts and bolts" of keeping a marriage together? Is it possible to prevent divorce before problems get so serious there is no turning back? This is the first of a three-part series from Catholic University.)

Experts say that a couple who marries today has only a 50 percent chance of remaining together until old age. And one

out of every five children lives in a single-parent household. With statistics like these, is there any way a family can pull itself together before it's too late?

Yes, says Father Steven Preister, director of the National Center for Family Studies at the Catholic University of America in Washington, D.C.

Search begins (from 1)

qualified candidates and make recommendations to Archbishop O'Meara who will appoint the new director. Anyone interested in obtaining further information or in applying should contact Father Voelker at the Chancery Office, 1350 North Pennsylvania, Indianapolis, IN 46202.

The search for a Family Ministry Director stems from a series of recommendations made to Archbishop O'Meara by the Commission on Family Ministry. The commission recommended that Family Ministry be a separate office with these objectives:

- to promote awareness of family life and marriage values found in Scripture and church teaching;
- to support and promote existing family ministries;
- to identify needs and to initiate collaboration among archdiocesan agencies in developing programs to meet those needs;

- to assist in formation and support of family ministry leaders;

- to foster exchange between the archdiocese and national family ministry offices;

- to serve as a channel of accountability and communication between the archbishop and various family life ministries.

These and other recommendations were the final stage of the commission's work which extended over two years and included an extensive archdiocesan survey and public hearings.

Family Ministry is one of three new archdiocesan offices established by the archbishop. The others are Evangelization, now functioning under Father Clarence Waldon's leadership (see adjoining story), and Pro-Life, which has not yet begun. All three will be funded by the recently concluded Archbishop's Annual Appeal.

When two people enter into a marital partnership, they each bring along certain expectations about their own and each other's roles in the relationship, says Father Preister. Each person's expectations usually are based on his or her own family experience. Since no two people have exactly the same expectations, he says, they must negotiate an unwritten "contract" concerning all of the basic issues of their relationship and come to some sort of compromise in where their ideas differ.

Negotiation is a process which takes time. It is nearly impossible to complete this process before the wedding bells. What is necessary, though, is a mutual commitment to work out all unresolved issues over a period of time. A couple need not agree or compromise on every issue, the Catholic University teacher says, but they should on most.

Just how does a couple go about negotiating a "contract?" Father Preister advises that prior to marriage, a couple should try to think beyond the beauty and enjoyment of courtship, and ask each other such "nitty-gritty" questions as "What does our relationship mean to us as a family?", "Whose family will we spend Christmas with?", "Who will do the cooking and cleaning?", and "Will we have the strength to share our mutual interests and support each other in our separate interests?"

According to Father Preister, the

primary negotiation is over "Can I give up a part of my separate self in exchange for the feeling of belonging?" He believes that if a "contract" is not worked out, all of the common problems—money, sex, in-laws or just annoying personal habits will surface.

Father Preister offers this problem-solving method for couples:

- Ask, whose problem is this? (Does it have a concrete effect on me?)

- If the problem is determined to belong to both partners, then proceed to the next step.

- Sit down together for a mutually agreed length of time, and "brainstorm" all of the possible solutions to the problem, no matter how ridiculous they may seem.

- Evaluate each proposed solution, and agree on which one you would like to try.

- Agree to apply the solution for a certain length of time.

- Decide on a new time to meet again to evaluate the solution and determine if it has brought about a satisfactory end to the original problem.

- If the first solution tried turns out to be ineffective, then agree on a new course of action.

- Try as many different courses of action as possible until you either solve the problem or come to a complete standstill. If you are completely stuck, it is suggested that both partners see a professional.

Generally Speaking

Desegregation 'hot line' in operation

by Dennis R. Jones

After nearly 10 years of appeals and legal maneuvers, the federal court ordered desegregation of the Indianapolis Public School (IPS) system has suddenly become a reality and has been thrust upon a "I never thought it would happen" public. Ten elementary schools and one high school have been closed ... more than 22,000 students will be transferred to new schools this fall.



In an effort to aid the community to effect peaceful desegregation, the Office of Catholic Education has reaffirmed a 10-year-old policy declaring that Catholic schools will not be used to avoid racial integration in the public sector.

A noted increase in applications to Catholic schools also brought "strong advice" from Providence Sister Judith Shanahan, acting superintendent of education. She called on principals to make every effort to determine why parents presently seek their children's transfer into the Catholic school system and to deny admission if the reason is to avoid busing or desegregation.

For many questioning parents, the Abbott and Costello routine, "Who's on first," seems to be the most appropriate means of describing the current situation.

In an effort to assist individuals by answering their questions, a telephone information line (317-266-4728) began operation on June 15. Open from 8 a.m. to 8 p.m., the line has made it possible for parents to check on school assignments, transportation schedules, school opening dates, rumors about school plans or incidents involving students, or any other information related to the desegregation process.

The special line was set up by PRIDE (Peaceful Response to Indianapolis Desegregated Education), to support all of the school systems involved and to coordinate community activities aimed at insuring a peaceful process.

According to the director of the PRIDE Information Center, Carol Roberson, the goal of the center is to provide an information system that will answer questions quickly. "We believe most of the problems are related to not knowing what is going on," she said. "Every question we

can answer, every bureaucratic stumbling block to getting information that is eliminated, means we've come that much closer to eliminating problems."

The PRIDE Information Line is operated by community volunteers who have been trained to handle questions regarding the desegregation situation. With the cooperation of Indiana Bell, a special telephone system has been installed to enable the volunteers in the information center to hold callers on the line and switch them to the suburban schools if the questions become more complex than they're able to handle.

Beginning in mid-July, the center will move into quarters on Monument Circle in downtown Indianapolis. At that time, more phones will be operating and the public will be able to visit the center to get information personally.

Check it out . . .

✓ The Serra Club of Indianapolis and The Criterion will jointly sponsor a vocations essay contest for seventh and eighth grade pupils next fall. The contest, according to Bob McNamara of Serra, aims to "stimulate in students an awareness of the 'service needs' within the church and the world today." Winning essays will be published in The Criterion. Details for the contest will be announced later. McNamara and John Kelley are co-chairmen for the event.

✓ It was a victory celebration for the St. Vincent Hospital Foundation last Wednesday when Thomas W. Moses, chairman of the foundation's recent \$6 million capital fund drive, announced that the drive had gone "over the top" with \$6.7 million in gifts and pledges. In addition, several generous gifts yet to be donated should push the drive toward \$7 million. The campaign commenced on July 9, 1980.

Charles E. Stimming, foundation president, presented awards to the campaign division chairmen including Fred J. Grumme, Kenneth F. Valentine, Dr. John W. Courtney and David A. Smith.

✓ Marion County Sheriff James L. Wells is inviting township school systems and parent-teacher groups from both public and private schools to participate in the Helping Hand project. The program is designed to make communities safe for children and, in turn, for adults as well. Townships with the highest crime rate will be given top priority according to Sheriff Wells. He promises immediate response when you call and identify yourself as a Helping Hand volunteer. How can you become a volunteer? Call 317-923-5253 and talk to Diana Barnett or Cora Gant. They have complete information on the volunteer program and will be happy to assist you.

✓ Marian College in Indianapolis will administer again this summer the National Youth Sports Program for central city boys and girls between the ages of 10 and 17. The program, to begin on June 29, will be conducted on week days through

Aug. 2. The Summer Food Service Program will provide a breakfast supplement and lunch daily at no charge for children under 19 years of age. The schedule each day includes swimming, team and individual instruction and film and is open to 300 youngsters without charge. Applications are available at neighborhood youth centers or by calling the college, 924-3291. Registration and physical exams will be given on June 26.

✓ Msgr. Leo H. Ringwald, a native of Madison, this week marked the 50th anniversary of his ordination to the priesthood. He was ordained on June 14, 1931, at the Cathedral of the Incarnation in Nashville, Tenn., and celebrated his first Mass in his home parish of St. Anthony at China. All of his 50 years have been spent in areas in Tennessee. Msgr. Ringwald has a sister and two brothers in the Madison area including Dorothy (Mrs. Louis) Bear, Bernard and Wilfred. Two other sisters, Velma Rohman and Leota Myhra, live in Spooner, Wisc.



✓ The children and grandchildren of Mr. and Mrs. Stanford Kappmeyer, Sr. will honor them with a Mass of Thanksgiving at Holy Trinity Church, Indianapolis, on Saturday, June 20, at 5:30 p.m. to celebrate the Kappmeyers' 50th wedding anniversary. The Altar Society of the parish will host a reception for family and friends in Bockhold Hall following the Mass. Stanford Kappmeyer and Pauline Cleary were married on June 17, 1931, at Assumption Church, Indianapolis. Their children are Lucille Marie Wawrzyniak of Lebanon and Stanford W. Kappmeyer, Jr., of Indianapolis.

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Archbishop
O'Meara's Schedule

Week of June 21

SUNDAY, June 21—Parish Visitation, St. Gabriel Parish, Indianapolis, Masses at 10:30 a.m. and 12 noon. Reception following.

MONDAY-FRIDAY, June 22-26—Bishops of Region VII Retreat, Mundelein, Illinois.

SATURDAY, June 27—Parish Visitation, St. Ann Parish, Indianapolis, Mass at 5:30 p.m. Reception following.

Question Box

Successors can reverse papal decrees

by Msgr. R. T. Bosler

Q Several friends claim no pope has rescinded the decree of Pope Pius V that ordered the Tridentine Mass to be used in perpetuity. Catholic clergy seem to shy away from responding to this, referring one to the Lectionary with the new Mass ordered by various national conferences of Catholic bishops. Is there a papal decree suppressing the Tridentine Latin Mass? If so, where can a layman obtain a copy?



A In the front of any lectionary, or Mass book, you will find the Apostolic Constitution of Pope Paul VI, promulgating the "Roman Missal Revised By Decree of the Second Vatican Ecumenical Council," issued April 3, 1969.

Paul VI concluded this constitution with these words: "We decree that these laws and prescriptions be firm and effective now and in the future, notwithstanding, to the extent necessary, the apostolic constitutions and ordinances issued by our predecessors and other prescriptions, even those deserving particular mention and derogation."

In plain language, this means that anything in the decree of Pope Pius V or any

previous papal document contrary to the apostolic constitution of April 3, 1969, no longer applies.

It is true that the decree of Pope Pius V did conclude with a demand that the Tridentine missal be used "in perpetuity" and called down dire religious threats upon anyone who dared change anything in it.

Pope Pius XII, before Vatican Council II, was well aware of the decree of Pius V when he made considerable changes in the Tridentine missal to revise the Holy Week services.

Paul VI and the cardinals and bishops of Vatican Council II were familiar with the words of Pius V since they were printed in the front pages of the missals they had used for years. They knew that the words Pius V used were the traditional, legal ending for a solemn papal document that meant "until the same authority which promulgated it decides, for strong reasons, to change it."

The Renaissance popes just before Pius V never hesitated to reverse decrees of their immediate predecessors who had threatened anathemas against anyone who refused to consider the decrees binding forever.

A fair example of this occurred in the argument between the secular and religious clergy over "exemptions." The Dominican and Franciscan friars thought of themselves as subject only to the pope and, therefore, exempt from the authority of the local bishops.

Sixtus IV, a Franciscan pope, in the bull "Mare Magnum" granted sweeping authority to the friars to preach in any pulpit and administer the sacraments anywhere in the world. He concluded his document with the same words Pius V would use for his promulgation of the Tridentine missal. The successor to Sixtus IV, not a pope belonging to a religious order, promptly withdrew the authority.

Your friends have been misled by a small group of priests who try to justify their refusal to accept the teaching of the pope and bishops of the world with arguments that reflect an abysmal ignorance of history.

Strange, isn't it, that none of these people quoted Pius V against Pope Pius XII when he made changes in the Tridentine missal? The real issue is not the Tridentine missal, it's the refusal to accept the teaching of Vatican Council II.

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

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Marquette honors Mother Teresa

MILWAUKEE (NC)—Recipient of Marquette University's 1981 Pere Marquette Discovery Award, Mother Teresa of Calcutta urged people to discover that they have been made to love, to be loved and to see Christ in everyone, especially the poorest of the poor.

In addition to the Marquette medal presented during ceremonies June 13, she also received a contribution of \$150,000 donated by people in Wisconsin after the announcement she would receive the Marquette award.

About 9,500 people were present for the awards liturgy and presentation; another 1,500 witnessed the ceremonies on closed-circuit TV. Because of the large number who wanted to see Mother Teresa, the ceremonies were held in the Milwaukee Arena and Auditorium.

"This is the discovery that the poor are somebody, that they are Jesus. They give us the opportunity to love God, not just in words but in action," she said in accepting the honor.

She asked her audience to see God in all people: lepers, alcoholics, the suffering and the lonely. But she issued a special call to love Christ through the unborn child.

"Today no one is more unwanted than the unborn child," she said. "Yet, it was the unborn one in the womb of Elizabeth that leaped with joy at the presence of Christ. For me, abortion is the greatest poverty that a nation can experience," she stated to loud applause.

"People are not just hungry for bread, they are hungry for love. They are not just naked for a piece of clothing, they are

naked for human dignity. They are not just homeless for a room made of bricks, but because of rejection," she said.

She implored her listeners to find the poor in their own families and communities because love begins at home. She also acknowledged that not everyone is called to whole-hearted service to the poor. "It is not how much we do but how much love we put in the doing," she said.

She concluded by asking people to pray. "Pray that we may not spoil God's work; that it remains his work for the glory of his name and the good of the poorest of the poor," she said.

At a later press conference, when questioned about her views on abortion, she said: "We have abortion because we are afraid to give one more life a chance."

Mother Teresa said that fighting abortion is not enough and that making children wanted by adoption is essential. "If you know of unwanted children, send them to me, we will care for them," she added.

She refused to comment on the government's role in helping the poor but noted, "It is you and I that make the government. Too often people talk about what the government or someone should be doing for the poor. We should consider what we should do," she said.

She said the bulk of the money she received will go to help lepers. She also praised Americans for willingness to serve. "The many American vocations you provide for the missions are the greatest sharing of your land... your young men and women," she said.

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SENSE OF PEACE—Reflecting on a Bible passage can bring a fresh perspective during a time of crisis. Turning to the Bible or to the parish or to a friend at such times can put things in perspective and give us a sense of peace. (NC photo by Bob Taylor)

Peer ministry needed for separated, divorced

by Fr. Philip Murnion

One of the fastest growing ministries in the church today is the ministry to separated and divorced Catholics—people who especially need the care of the church. There are some aspects of this ministry, it seems to me, which suggest ways for parishes to develop other ministries as well. Let me cite some of its qualities.

1. The ministry obviously touches a critical moment and concern in people's lives. At the time of separation and divorce, everything seems to be coming apart—not only the marriage, but people's sense of self-worth, their relationships with other people, perhaps their attitudes toward their jobs and their futures. For many estranged spouses going through the separation and divorce experience, everything else is seen through the lens of the experience.

2. Ministry can touch on all aspects of the experience of divorce—the psychological experience of self-doubt, as well as the religious experience of guilt. It is a ministry that can touch concerns about a possible annulment, about the value of continued participation in the church, about legal questions of agreements and credit.

Also touched: family questions related to the



new kinds of relationships a divorced man and woman will have with their children; and social questions, for example, new relationships with friends and neighbors. There is no part of the experience which is not considered an appropriate concern of the ministry.

3. **THIS IS** essentially a peer ministry. It is primarily the separated and divorced who minister to one another. Surely others can be helpful, but the care and support of others who understand the experience from the inside out is a most important part of this ministry.

4. Those responsible for this ministry may draw on outside resources when these prove necessary—the diocesan marriage tribunal, lawyers, psychologists and others. These people can give participants in the program helpful information for coping with their problems more realistically and effectively.

5. The ministry enjoys the hospitality of the church, including not only the use of a church building, but the constant care of priests and other parish staffers. And the church provides the support of spirituality and sacraments. Few people can better identify with the death and resurrection of the Lord in the Eucharist than people who are going through a kind of death of their own and looking for the grace of new life.

6. Programs for the separated and divorced provide those who participate an experience of reconciliation. People receive a sense of being accepted as they are. They discover they are worth loving, at a point when they doubt this in their own minds.

7. Because reconciliation is offered, those involved can express strongly the values and ideals they must strive for. Although it may appear paradoxical, groups of separated and divorced persons in the church assert strongly the importance of permanent marriage.

NOT HAVING to defend their worth by pretending that the separation or divorce is not sad or disappointing, separated and divorced people can still acknowledge the importance of what they were not able to achieve.

These are some of the features that I feel have made the ministry to separated and divorced people such an effective ministry for so many people throughout the country.

It seems to me that this ministry may well provide a model for parishes to use in helping people through other kinds of critical experiences in life. The same sort of peer ministry might prove invaluable in other instances, opening up many new possibilities for a parish.

This approach could well deepen the ways people connect their lives of faith and grace with the struggles and joys of their lives. Perhaps it is the problems of work that preoccupy some people who could be assisted by a peer ministry. Or it may be the transitional years in a marriage, when the spouses approach 40 and begin to question the meaning of their lives.

It may be the experience of physical or mental illness in the family. It may be the challenges of being parents of teen-agers.

Whatever matters are most important to them, parishioners—if they are invited to do so—are likely to welcome the opportunity to help each other discover the healing power of grace that is shared.

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Everyday living challenges faith

by Don Kurre

The night wasted away. I had already been sitting in the waiting room of the hospital for nearly an hour waiting for my wife, Imo, to come out of minor surgery. By now there was a marked decrease in the number of people who sat in or walked through the room.

Huddled in one corner was a group of people for whom the night, I'm sure, would always be remembered. It was obvious to me that this group of parents, brothers, sisters and friends was grieving over a loved one who, the doctors guessed, would not live through the night. Their grief was strongly contrasted by the joy, laughter and chatter of passers-by that occasionally filled the room.

The waiting room strangely reflected the family's mood. The washed out gray carpet seemed used to the tears that, like an intermittent rain shower, dotted the faces of those waiting for a word of hope or a sign of improvement.

Sitting there in the waiting room, I felt oddly out of place, much like an intruder. Silently I reflected: what meaning does God have for these people? What meaning, if any, would affirmation of God's existence give to their suffering?



Some would perhaps curse God. Some would find consolation in the promise of a better life in the next world. A few would, it seems likely, propose that a God could not exist in light of this pain. And finally, some may have experienced God ever more strongly in the support and concern they received from each other.

I'M TOLD THAT Douglas A. Anderson tells the following story:

"Years had passed since the crisis with the wolf. The family of the three little pigs had settled down comfortably in their brick house in the suburbs. Gradually boredom had set in. Each of the little pigs felt empty. One day they decided that what they were missing had to do with love, and they determined to go and seek love's meaning.

"The first little pig went to the library and read all he could on the subject of love. When he finished he had learned a great deal but still felt empty.

"The second little pig read that a famous pig was coming to town to deliver a series of lectures on the topic of love. This second little pig attended all the lectures and was filled with enthusiasm. His emotional high lasted four days. After that his life was pretty much what it was before.

"The third little pig invited two other pig families over to their house one evening. All three families began sharing their life stories, continuing late into the night. They found this so interesting that they decided to meet like this regularly. After several months they dis-

covered they knew and cared deeply about each other.

"**ONE EVENING** after the other families had left, the third little pig spoke to the others. 'Now I know what love is,' he said, 'for I have experienced it.'"

The drama in the hospital waiting room and the story are, for me, connected. That connection is best expressed in the words of Dr. Maria Harris. In an interview published in the newsletter, "Catechetics on the Move," Dr. Harris reflected: "Some people think theology is only for experts. That is a lot of nonsense. We are all immersed in the raw material of religious understanding: living and dying—our experience."

In times of extreme crisis and joy in living every day, I not only know or remember my theology, I create it and test it. The events of my life cause me to re-examine those answers that I was once given. Like a vagabond, I wander through statements such as, "God created me to know, love, and serve him," searching for every ounce, hint, or glimmer of meaning or consolation the statement might contain. I quickly learn that it is my own response to my experience that fills the statements with meaning or leaves them empty.

We are all, as Dr. Harris pointed out, "immersed in the raw material of religious understanding." Christ's own life was one filled with pain and joy, excitement and frustration, suffering and death. There among the people and with life he found the Father. Can we expect any more, or for that matter, any less?

THE WORD THIS WEEKEND

Deuteronomy 8:2-3, 14-16
1 Corinthians 10:16-17
John 6:51-58

JUNE 21, 1981
CORPUS CHRISTI (A)

by Paul Karnowski

When we think city, we think building. Particular cities have particular buildings. We identify New York city with the Empire State Building, the World Trade Center, and the United Nations Building. When someone mentions the nation's capital, we visualize the buildings of Washington, D.C.: the Pentagon, the White House, the Capitol Building. But what about a city such as Corpus Christi, Texas? Most of us wouldn't be able to name

even one building located there.

When it comes to lesser known cities, we resort to other means of identification. We suddenly remember that a city is a concentration of people in one particular area, not a collection of famous buildings. Such reasoning allows us to draw some obvious conclusions, even if they don't seem terribly profound. New York is made of New Yorkers; Washington, of Washingtonians, and Corpus Christi, of Corpus Christians.

But what of the original Corpus Christi? The Body of Christ? Don't we often think building first and people second? The Body of Christ, we assert, can be found in any number of famous and not so famous buildings throughout the world—from St. Peter's in Rome to Immaculate Heart down the street. And so it can.

But in today's second reading, Paul reminds us that the feast of Corpus Christi has more to do with people than with buildings. In his letter to the Corinthians, he speaks of a gathering of believers as they celebrate the Eucharist.

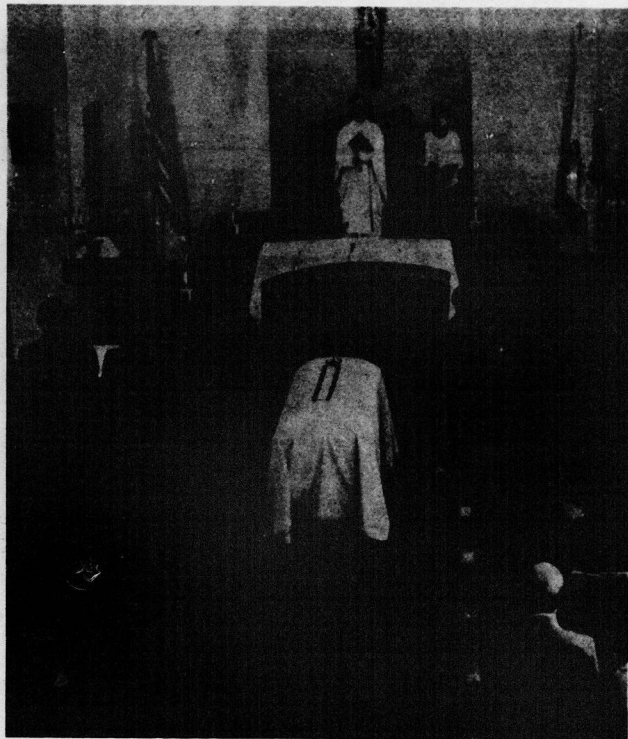
"Is not the bread we break a sharing of the Body of Christ? Because the loaf of bread is one, we, many though we are, are one body, for all partake of the one loaf."

On the feast of Corpus Christi we celebrate the true and whole presence of Christ in the hosts that are stored in our ecclesiastical buildings. But that's an easy belief compared to what St. Paul asks. He asks us to believe that the Church—the body of believers—is none other than the Corpus Christi: that despite our differences—our nationalities, our fears, our quirks—we are one.

In the face of such a difficult belief, it's no wonder we want to think of buildings!

Discussion points and questions

1. According to Father Philip Murnion, what might the ministry to separated and divorced Catholics suggest about ways of helping other groups in the church?
2. List and discuss two ways in which people benefit from the ministry to the separated and divorced?
3. According to Father John Castelot, which gift of the Holy Spirit is more important in the Corinthian community—the gift of prophecy or the gift of tongues? Why?
4. In your opinion, why does Paul mention that he himself speaks in tongues?
5. Take a few minutes to think about your own family, your friends, your co-workers, etc. How do you help each other out on a regular basis? What special ways do you help each other in times of crisis? What events would you and your family regard as a crisis?



TOUCHING LIFE MORE DEEPLY—A child is born and baptized. A young couple make a commitment to one another and are married. An elderly parishioner dies, a funeral Mass is celebrated and the person is buried. Parishes and pastors are looking at these most significant events in people's lives and trying to develop ways that will make them more meaningful to those involved. (NC photo by John Gregg)

Book introduces saints for

CHICAGO—What do these people have in common: an 11 year-old Italian peasant girl, a wealthy mother of five, an English statesman and the scion of a rich textile merchant?

Answer: They are all saints in the Catholic Church and they all appear in a new book, "How to Make Saints Make Sense for Families."

According to the author, James Breig, the saints listed above—Maria Goretti, Elizabeth Seton, Thomas More, and Francis of Assisi—join other "family" saints like Joseph, Peter, Jude and the obscure Olympias as people whom families can turn to for inspiration, guidance and assistance.

"Too many saints," Breig points out, "are presented as people living lives quite opposite from marriage and parenthood. They are virgins and clergy, monks and foundresses of religious orders. I tried to find some saints who were husbands and wives, mothers and fathers, sons and daughters. Once I started looking, I discovered that there are many saints who raised families in circumstances much like our own today. There were single-parent families—for instance, women left to face the world with their children after the death of their husbands."

Breig also found a new angle on some saints who did not have families of their own but who have a great deal to offer families by way of example.

"Take Francis of Assisi as an instance," the author suggests. "His lifestyle was simple and not encumbered by material possessions. Today, many families are wrestling with the consumer mentality, the constant pressure on them to buy, buy, buy. Families trying to deal with that pressure can turn to Francis for help."

The first part of Breig's book deals with some major questions about sainthood such as:

- "Why have saints at all?"
- "What is the purpose of canonization?"
- "Why can't I pray directly to God and skip going through a saint?"
- "What is the advantage of having a patron saint?"

Breig explains, "A saint is someone in heaven, whether formally declared by the church or not. All of us are called to be with God after our life on earth, so all of us are called to be saints. The question for families is how to be saintly in our modern world. Most of our heroes have had their clay feet exposed. The experiences of Vietnam and Watergate have wiped

away the automatic ad and government leader. "There are no front figures to emulate—covering."

Families are finding "goody-goodies" who like them.

"Saints, like Peter, afraid, weak in many faced their weakness."

"That's the quality families who accepted God. As Breig writes in 1 Saints are like you and

In the book's second make sense for families heard God's call, struggle through grace. Breig a saints a part of their pr

"How to Make Saints from Claretian Public 60606. The price is \$3.



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Story Hour

Jesus explains what God wants

by Janaan Manternach

The crowds on the hillside listened intently to the words of Jesus. They hoped he would tell some stories. That way they would understand better what he meant by his eight blessings or beatitudes.

Jesus was trying to help them understand what God wanted of them. "You are the salt of the earth!" he told them.

Salt was something they understood. It made food taste better. It preserved foods like fish. Salt was important to the people. Jesus seemed to be saying that they—the poor, the lowly—were like salt to the world. They were to make the world better, just like salt made food better. They liked that. They felt important.

But Jesus surprised them with a challenge. "But what if salt goes flat? How can you restore its flavor? Then it is good for nothing but to be thrown out and trampled underfoot."

That was a hard saying. It frightened some of Jesus' followers. Jesus was saying that if they did not make the world better, they would be rejected by God. Like salt that no longer had any taste.

With that fearful warning Jesus dropped the image of salt. He now began to speak about light. But his message was the same.

"You are the light of the world," he said. "A city set on a hill cannot be hidden. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house."

That made sense. From where they were sitting the crowds could see one of the many towns in their country that perched on top of a mountain or a high hill. There was no way not to notice it. Especially at night the lights from the hilltop town could be seen for miles.

All of them knew, too, how a lamp banished darkness from their homes. All their houses had oil lamps or candles. They laughed at the idea of lighting a lamp and placing it under a bushel. That would be stupid. Light was not meant to be hidden. Lamps were to bring light and warmth to people's homes. Light eased the fear of the dark. Light made it possible to see.

"In the same way," Jesus went on, "your

light must shine before men so that they may see goodness in your acts and give praise to your heavenly Father."

That was the challenge Jesus gave to his followers. Those who followed him were to light up the dark shadows of the world by their lives. They were to live in such a way people would be attracted to God by their goodness, like the way a lamp attracted someone who is outside in the dark.



by Fr. John Castelot

The church in Corinth seems to have been largely unstructured, freewheeling and charismatic. Ideally, each community was supposed to operate well because of a smooth interplay of the gifts of the Spirit, with each member using his or her gift in the service of the whole community. But where human beings are concerned, ideals too often remain ideals.

Judging by the amount of space St. Paul devoted to the discussion of spiritual gifts in his First Letter to the Corinthians, the gifts apparently were a source of no little trouble to this Corinthian community. Furthermore, from the attention Paul gives the gift of speaking in tongues, this particular gift seems to have occasioned special concern on his part.

At the beginning of Chapter 14 of the letter, Paul compares tongues rather unfavorably with the gift of prophecy—a gift for edifying, consoling, encouraging and motivating the church community. The exercise of prophecy makes a positive contribution to the community. The gift of tongues, on the other hand, may profit the one who receives it, but seems to be of little benefit to the larger church under ordinary circumstances.

Paul then launches into a lengthy demonstration of his position, using argument after argument.

JUST SUPPOSE he had used the gift of tongues when he came to preach the Gospel to them. They wouldn't have understood a word he said. Therefore, not only would he have conveyed no message to them, but in all likelihood they would have considered him a crackpot, a madman.

Turning to the field of music, Paul points to the obvious fact that an unharmonious jumble of notes is simply noise, not melody. Paul also points out that if soldiers can't tell whether the bugler is playing reveille, taps or the signal to charge forward, they simply will be confused.

Paul applies these examples to the case at hand in Corinth. Speech is meant for communication, but if someone uses a language no one else understands, he ends up "talking to the air." More important for Paul, communication is intended to create a bond between speaker and listener.

But if the listener hears only unintelligible sounds, no such bond is forged, no interpersonal relationship takes place, no community

is created. The speaker becomes not a brother, but a foreigner (literally, a "barbarian," a babble) to the listener.

Knowing the almost exaggerated esteem the Corinthians have for intellectual things—for wisdom and philosophy—Paul appeals to them next on this score. He calls their attention to the fact that one who speaks in an unintelligible tongue without being able to interpret its meaning may be spiritually uplifted but remains intellectually uninvolved. His "mind contributes nothing."

AS FAR AS Paul is concerned, "I want to pray with my spirit, and also to pray with my mind." In the liturgical gatherings, then as now, the community was supposed to assent to the prayer with a sincere, "amen." But, Paul asks, how can people assent to something they haven't understood?

Paul ends this particular line of argument with the telling remark: "Thank God, I speak in tongues more than any of you; but in the church I would rather say five intelligible words to instruct others than 10,000 words in a tongue."

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Their goodness was to help people see the real meaning of life, to help people overcome fear.

The people understood Jesus' challenge. But they wondered just what kind of good actions Jesus meant. Did he mean keeping the law of Moses? Did he mean giving alms to the poor?

What was the kind of life that brought light to people's lives? The crowds hoped Jesus would spell that out as he continued to talk.

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

PROJECTS:

1. Choose one image, either "salt" or "light," and make up a story using the image to help your readers understand what a follower of Jesus is expected to be like. Share your story with an adult in your family or with your religion teacher.
2. After looking around the area where you live, draw some pictures that show how people are making the world where you live a better place. Make pictures also of situations that need care and attention. Next, make a book out of your pictures, writing a note to explain each one.
3. *Tico and the Golden Wings*, by Leo Lionni, published by Knopf-Pantheon in 1964, is a story of a bird who uses the feathers of his golden wings to ease the burdens and sorrows of others. If that book is available at your public library, read it. Since it is in paperback, you might want to buy it and add it to your library of special books.

After reading the story talk together about it. Questions like the following may guide your conversation.

QUESTIONS:

- Why did the people listening to Jesus hope that he would tell some stories?
- Why did the use of salt as an image help the people understand what Jesus was telling them? Why were some people frightened when he used this image?
- How did Jesus use the image of light to challenge people?
- Jesus says, you are the "salt of the earth," and the "light of the world." What does that mean to you?

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families

ration Americans once had for soldiers

men left to admire, no larger-than-life

pt for saints, whom families are redis-

ut, he continues, that saints were not

ver ered, but were human beings just

ould be cowardly. They could be vain,

ays. What sets them apart is that they

and overcame them," Breig notes.

lies admire in saints—here are average

's call to strive for human perfection."

book: "Saints are just ordinary folks.

e. Sainthood is within our reach."

rt, Breig talks about a dozen saints who

men and women who live average lives,

ed and faltered, then achieved greatness

o suggests ways that families can make

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St. Joseph Parish

St. Leon, Indiana

Fr. Richard P. Grogan, *pastor*

by Ruth Ann Hanley

Use it up
Wear it out
Make it do
Or do without

This little ditty acknowledges the practical virtue of thrift observed in many German households, and handed down through generations.

St. Joseph's Parish at St. Leon in southeastern Indiana, not far from Cincinnati, benefits from an abundance of this virtue as illustrated by its history. And add to that an abundance of perseverance and faith.

Throughout its lifetime, first as a parish which had trouble being validated by the bishop . . . through financial troubles that caused its pastor to take stern remedial measures . . . through the loss of its school and subsequent building of a C.C.D. program, St. Joseph's has been able to make-do, substitute and do without.

Largely a farming community, the parish is dedicated in a special way to St. Joseph. In 1848 in the midst of a cholera plague, the parishioners of the first log church met and prayed for deliverance. No one fell ill. To this day, in gratitude, they keep March 19th as a Holy Day.

At the time of the plague, the parish was still a mission. Father Joseph Ferneding had announced establishment of a new parish in 1841, but without consulting the bishop of Vincennes, Celestine de la Hailandiere.

ACCORDING TO a parish history, Father Ferneding hoped to draw migrating German Catholics to the St. Leon area. But the bishop worried about multiplication of services since there was a neighboring Irish church in Dover. He agreed to the building of a chapel but withheld permission to found a parish.

Not until 1853 did Maurice de St. Palais, fourth bishop of Vincennes, appoint a resident pastor, Father Jacob A. Moschall.

In the early 1860's under Father Anthony Scheidler, the present church was completed with a 120-foot spire, a new rectory and a school. The old log church was torn down and sold piecemeal. Not until recently was a piece from the door recovered and this single, carved slat now has a place of honor outside a new reconciliation room.

In the 1800's St. Leon's had strategic impor-

tance as a crossroads—East and West, North and South. Its thriving businesses included flour mills, saw mills, cooperages, brickyards and breweries.

But as railroads were founded and provided easier means of transport, customers traveled to buy goods at reduced prices, forcing St. Leon's small businesses to close. The population dwindled and not until 1948 did better roads and the automobile again bring an upswing.

Father Adam Ebnet came at a difficult time for the parish—in the late 1930's. The huge Gothic church and other old properties needed repair. But the church was in debt. Being a "frugal" soul, he repaired much of the property himself, pulling the parish out of debt with a \$15,000 balance.

UNFORTUNATELY, the cost of repairing the beautiful 120-foot steeple—pride of the parish—seemed prohibitive to the pastor. So, as the parish history records it, Father Ebnet tore down the beloved steeple and roofed over the hole. The action is remembered to this day.

As for the school, its history began with the Sisters of St. Francis in 1856. A second school was built in 1865; in both the sisters taught the girls, but had men teachers for the boys. However, in 1885 the sisters convinced the populace "that they could handle the young terrors of the community," and mixed classes began.

One of the unusual aspects of the school was that it was a public school on parish property and taught by the Religious. This worked well for many years until in 1972 the state board of education decided to consolidate, closing many small schools in the process. St. Joseph's was one of these.

Father Richard P. Grogan, pastor, credits Benedictine Sister Elvira Dethy with setting up a religious education program for the children after that closing. Today, the Franciscan Sisters are again in charge and the C.C.D. program which has been chosen as one of five pilots in the archdiocese, includes 18 teachers, lay and religious. Some 225 students from 4-years-old to seniors in high school are registered. Sister Jonette Scheidler, DRE, says the program is "well-attended" and the teachers "dedicated." More than 90 students registered for a summer session in June.

A high school retreat for five parishes is being planned at St. Alsace and part of that

meeting, according to Sister Scheidler, will be a supper with parents.

In the mind of Franciscan Sister Alfreda Scheidler one of the parish's strengths is a schedule of two Masses per day. "We are really lucky," she adds.

THE PRIESTS and the Legion of Mary also are mentioned as strong aspects of the parish. "The church is so very well kept by the people," believes Franciscan Sister Marita Rose Hogan who teaches 8th grade CCD. A committee of two, Mary Ann Horstman and Mary Schuman, decorate the church altar each Friday.

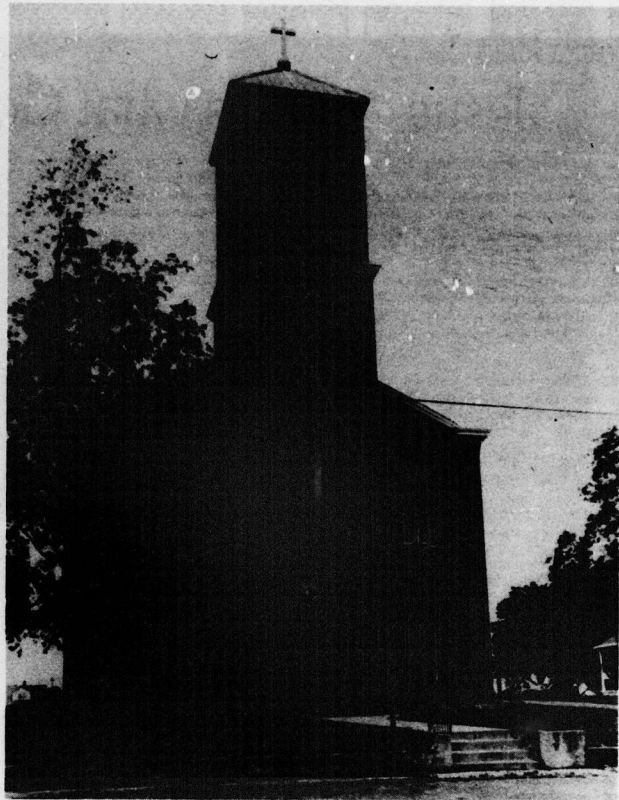
Joe Middendorf, lector and lay minister, reports that the rosary is said before every Sunday Mass. One of the more unusual aspects of the parish is its ringing of the bells. The Angelus still permeates the countryside each day as Angela Wilhelm, bell-ringer,

mother of 13 and grandmother of 31 rises early every morning for the six-o'clock tolling. Mrs. Wilhelm rings the four old bells again at noon, at 6 p.m. and for all parish Masses.

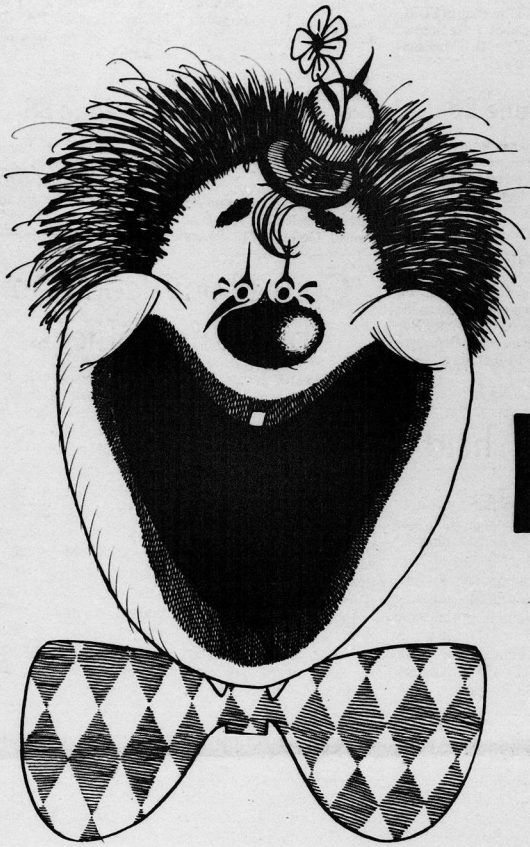
Mrs. Wilhelm says the bells are named for the saints: Joseph, Mary, Gabriel, and Ann. She got the job 26 years ago from her mother-in-law as the older woman's last daughter married and left home. Mrs. Wilhelm admits that the children love to help—and even the grandchildren.

"When my mother-in-law asked me to do it, I didn't think I could with all the little kids," she laughs. "But my husband said it was an honor. So I said 'yes.' Once in a while, when it was snowing and below zero I would ask him if he would like the honor. And he would do it!"

The honor of working for the church has meant a practical commitment of time and energy for this family and many others at St. Joseph's. But no one ever seems to mind.



STURDY TRADITIONS—St. Joseph's parish has a continuing tradition of resourcefulness and faith. In photo at left, Angela Wilhelm (far right) explains her technique of ringing church bells to (left to right) Father Richard P. Grogan, Father Robert Lehnert, Doris Frey and Rosemary Bruns. Above, (from left to right) Joe Middendorf, Dorothy Abplanalp, Sister Jonette Scheidler, Sister Marita Rose Hogan and Elsie Stenger discuss summer Bible school. (Photos by Ruth Ann Hanley)



LITTLE FLOWER

13th & Bosart, Indianapolis

PARISH FESTIVAL

June 18th & 19th

(5:00 p.m. — 11:00 p.m.)

June 20th

(1:00 p.m. — 11:00 p.m.)

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1st Prize: \$1,000.00 CASH

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5th Prize: 100.00 CASH

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the Active List

June 19

A Junefest will be held at Providence High School, Clarksville, from 6 p.m. to midnight. Admission: \$3. Food and drink extra.

June 19-20

Christ the King parish, 1827 Kessler Blvd., Indianapolis, will have its annual festival on the parish grounds beginning both evenings at five o'clock.

Little Flower parish at 13th and Bosart, Indianapolis, is holding its annual festival Friday from 5 to 11 p.m. and Saturday from 1 to 11 p.m.

June 19-21

Holy Angels' traditional summer festival '81 will be held at the parish, 28th and Northwestern, Indianapolis. The hours on Friday and Saturday are 5 p.m. to 10 p.m. and on Sunday from 1 p.m. to 10 p.m.

June 21

The Women's Club of St. Patrick parish, 936 Prospect St., Indianapolis, will sponsor a card party at 2 p.m. Admission: \$1.

June 23

The Knights of Columbus Council at Brazil will conduct a blood drive from 3 to 7 p.m. at Annunciation School, 415 E. Church St. To arrange an appointment call 812-446-9962. Walk-in donors are welcome.

June 24

A city-wide meeting of SDRC will be held at St. Luke School, 7600 Holliday Dr., Indianapolis, at 7:30 p.m.

June 26

A turtle soup supper and fish fry will be served at St. Nicholas parish, three miles west of Sunman, beginning at 5:30 p.m. (EST).

June 26-28

The annual festival at St. Simon parish will be held on the parish grounds, 8400 Roy Road, Indianapolis. Hours are from 5 to 11 p.m. on all three nights.

A Marriage Encounter weekend is scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis. For information call 317-545-7681.

Couples who have already experienced a Marriage Encounter weekend are invited to a weekend together at Terre Haute. Call 317-832-6178 for details.

A Togetherness program for married couples will be held at Alverna Center, 8140 Spring

Mill Road, Indianapolis. The program begins at 7:30 p.m. on Friday and closes at 3 p.m. on Sunday. Contact Pat Gerth, 317-257-7338, for complete information.

June 28

The women at St. Augustine parish, Leopold, will host the quarterly meeting of the Council of Catholic Women in the Tell City Deanery. Registration begins at 1:30 p.m. The after-

Council on Alcoholism opens new offices

The Greater Indianapolis Council on Alcoholism officially opened its new offices at 3052 Sutherland Avenue, Indianapolis, on Monday, June 15, according to Wilard D. Eason, council president.

Previously Indianapolis was the largest city in the nation without an affiliate of the National Council on Alcoholism.

Alcoholism is the nation's third biggest killer-disease. A voluntary community resource on alcoholism is desperately needed in the

Indianapolis area, Eason said. There are 250,000 persons affected in Marion County (50,000 alcoholics plus family members).

John Merkle has been named Executive Director for the council. Since 1979, Merkle has been serving as industrial and public relations director for the Koala Center in Lebanon, an alcoholism treatment facility. Previously, he was program director for the Indianapolis Salvation Army Adult Rehabilitation Center.

Quit smoking clinic set

Smokers need help to quit. On Saturday, July 18, St. Francis Hospital Center and the Indiana Division of American Cancer Society will co-sponsor a one-day smoking withdrawal clinic.

The event is scheduled for the hospital auditorium from 10 a.m. until 5 p.m. Instructors will be from the hospital's pulmonary rehabilitation

program in the Cardio-Respiratory Services Department. All three instructors have completed special training by the American Cancer Society.

Class size is limited to 40 and there is a \$5 fee payable at the program's beginning. To register call the American Cancer Society at 257-7121.

Turtle Soup Supper & Fish Fry

Friday, June 26

Genuine Turtle Soup
Serving Begins at 5:30 p.m. (EST)

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3 Miles West of Sunman

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Everyone Come and Enjoy the Evening



K of C convention held

Twenty-three Knights of Columbus councils and seven members of the archdiocese received recognition at the organization's 80th annual state convention.

Six District Deputies cited as Distinguished Knights for their leadership were Edward Froning, Terre Haute; Sherman Sheridan and George Rolf, Indianapolis; Charles Hermes, Greensburg; Eugene Abel, Bedford and Leo Kesterman, Bates-

vile.

William Schafer of Indianapolis Council 3660 was honored as outstanding insurance agent in the state.

Councils receiving Crusader Awards for attaining state program goals were Terre Haute 541, Rushville 769, Connersville 861, Brookfield 1010, Greensburg 1042, Columbus 1414, Indianapolis 3228, 3660 and 3682, Brazil 4377, Mooresville 7431.

Also, Madison 934, Bloomington 1096, Bedford 1166, Lawrenceburg 1231, Seymour 1252, Jeffersonville 1348, Batesville 1461, Lanesville 1808, Aurora 2111, Greenwood 6138, and Martinsville 6273.

The outstanding Columbia Squire in the state was Greg Kobertein of Bernard Bruntz Circle 2625, Princeton.



Come One — Come All!!!

ST. SIMON'S FESTIVAL

St. Simon the Apostle Catholic Church
8400 Roy Road, Indianapolis

June 26, 27 & 28

(5 p.m. until 11 p.m. all 3 nights)

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Sunday — Chicken and Pork Chops

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2nd Prize — 2nd Used Car
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3rd Prize
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Drawing: June 28th



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noon will close with vespers and a social hours.

The southern Indiana group of Separated, Divorced and Remarried Catholics will have a Mass and picnic at the farm of Vernon and Irene Kiesler in Galena beginning at 5:30 p.m. Meet at St. Mary School, New Albany, at 4:30 p.m. For further information call Evelyn Kehoe on Monday or Wednesday evenings, 812-945-1265.

A Pre-Cana conference is scheduled from 12:30 p.m. to 6 p.m. at the Beech Grove Benedictine Center, 1402

Southern Ave., Beech Grove.

A card party beginning at 2 p.m. will be held at St. Catherine parish, Indianapolis. Admission: \$1.25.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Plus 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.

Reunions

The Secena High School graduating class of 1976 will have a five-year reunion at the school, 5000 Nowland Ave., Indianapolis, on Saturday, July 25. Pre-sale tickets are \$10; at the door, \$12.50. For further information call 359-2431 or 359-4534.

Family classes meet

Archdiocesan Social Ministries (ASM) announces two classes in Natural

Family Planning. These programs are a cooperative effort with teaching couples from the Couple-to-Couple League and the Archdiocesan Council of Catholic Women.

Steve Kramer, ASM Family-Life convenor, reports these classes have trained more than 1,000 couples in the past two years. He anticipates reaching 500 more this coming year.

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

St. Matthew Parish, 4100 E. 56th Street, Indianapolis; 6-8 p.m. Sunday evenings: June 28, July 19, August 9, August 30. Teaching couple: Bob and Ginny Miele, 898-1067.

St. Anthony Parish, 310 N. Sherwood Avenue, Clarksville; 10 a.m.-3:30 p.m. Saturdays: July 11 and August 8. Teaching couple: John and Charolette Sterett. Call St. Anthony's parish, 282-2290.

Gary and Barbara Miller; grandson of Richard and Lillian Miller.

↑ MILLER, M. Helene, 82, St. Matthew, Indianapolis, June 12. Mother of Betty Shreve and Jean Matthews.

↑ MOONEY, Loretta M., Holy Name, Beech Grove, June 8. Sister of May Wehling.

↑ MURPHY, Donald J. Sr., 83, St. Christopher, Indianapolis, June 10. Husband of Madeline; father of Madeline Owens, Marilyn, Donald J. Jr. and William Murphy; brother of Louise Arszman and Joseph Murphy.

↑ NIEMEYER, Mary Ellen, 63, Our Lady of Lourdes, Indianapolis, June 13. Sister of Marilyn Markey, Marguerite McElroy, Ann Gardner, Eleanor Cavanaugh, Demia and Parker Markey.

↑ PARKER, Ralph A., 51, St. Bernadette, Indianapolis, June 10. Father of Thresa Weaver, Ralph James, Paul, Gregory and Misty Ann Parker; brother of Thelma Mandabach, Ruth Thompson, Gladys Piper, Madeline Castetter, Anna Caine and Keith Parker.

↑ PEARSEY, James P., St. Gabriel, Indianapolis, June 12. Husband of Martha; father of Mary Wilson, Patrick and Charles Pearsey; brother of Margaret Owens, Theresa Wagner, John, Joseph and Frank Pearsey.

↑ READY, William E., 77, SS. Peter and Paul Cathedral, Indianapolis, June 9. Father of Carolyn Thomas.

↑ SCHMITT, Jean E., St. Matthew, Indianapolis, June 15. Mother of Diane Theobald and Stephen Schmitt; sister of Kathryn Fitch.

↑ SKEHAN, Jane A., 49, St. Pius X, Indianapolis, June 12. Wife of Donald T.; mother of Kim Korso, Kathleen, Mark, Brian and Michael Skehan; daughter of Elizabeth Sisson.

↑ SUMMERS, Martha M. (Gordon), 64, St. Catherine, Indianapolis, June 10. Sister of Merie McAtee.

↑ VOLZ, Henry A., 93, St. Mary-of-the-Rock, June 5. Husband of Daisy; father of Florence Nunier, Laverne Campbell, Joseph, William, Elmer and Edward Volz.

↑ WARREN, William J. Sr., 79, St. Joseph, Terre Haute, June 12.

↑ WELCH, Robert E., 77, St. Patrick, Terre Haute, June 5. Nieces and nephews survive.

↑ WILSON, Robert F., Christ the King, Indianapolis, June 8. Husband of Mary Virginia; father of Barbara Hallstrom, Beverly Sines, Mary Beth McMillen and Robert Wilson Jr.; brother of Jayne Moore and Frances Dwyer.

↑ ZEYEN, Mary Helen, 90, St. Andrew, Richmond, June 6. Mother of Rosemary McGill, Virginia McClure, Joan Maze and John Zeyen.

Sibling Visitation offered at St. Vincent's

Every parent knows the birth of a baby into the family can cause great stress—or great delight—among the little ones at home.

In an attempt to draw young children closer to the arrival of a new brother or sister, St. Vincent Hospital has initiated a new visitation policy in its maternity center.

Called Sibling Visitation, it allows children to view the new family member through the nursery window, then visit with Mother or another adult in a nearby lounge. Its purpose: to make the child part of the important occasion and to reassure him that mother and baby are okay.

The hospital hopes that

allowing this opportunity will "promote a spontaneous development of relationships and identification between family members."

Arrangements for Sibling Visitation must be made in advance with the nurses' station on St. Vincent's Three East.

Each family may have 30 minutes for every five days the newborn is hospitalized. Children must be well and not have been exposed to a communicable disease within three weeks before the visit.

On hearing of the new program a mother with grown children commented: "It sure beats waving through the window which is all that we could do."

New mothers program set

"Baby and Me," a program for new mothers to attend with their babies, will be offered for six weeks starting June 25th at St. Vincent Wellness Center from 11 a.m. to noon.

Mothers will do postpartum exercises and will be shown special activities to do with their babies which emphasize visual, spatial, and tactile stimulation. Julie Norris, R.N., program instructor and mother of two young children notes that the sessions are designed for

mothers with babies six weeks to five months old. Fee for the program is \$24.

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Chancery Report



Chancery

The Archbishop is resuming his schedule of parish visits. Parishes that have not been visited will be contacted in the next few weeks. Archbishop O'Meara is striving to complete these formal visits as soon as possible. So far, he has formally visited more than 100 parishes. Also, the Archbishop has visited many more parishes for Confirmation, Deaconry Installation Masses and varied events. The visits will continue through summer and fall as scheduling permits. Father Gettelfinger, Chancellor, will contact parishes to arrange the schedule, which is regularly printed in the Criterion.

The roof on the Catholic Center has been repaired. The contract has been let for the painting of window frames and refinishing the exterior doors of the Center.

The contract for demolition of the old band building and two-story warehouse building has been signed. This demolition will make room for additional parking. A zoning variance for this parking lot has been granted by the Indianapolis Zoning Board. There will be a total of 185 spaces in the Catholic Center lot.

A new wrought iron fence will extend from behind the assembly hall (former gymnasium) westward along 14th Street to Illinois and northward to the edge of property abutting a machine shop. Northward behind the Indianapolis Public School Library and along the north edge of the property will be a black plastic coated chain link fence which will secure the remainder of the parking lot. Bids are in and the contract will be let shortly.

A small garage will abut the west wall of the assembly hall, to house maintenance equipment. Work already has begun on the garage.



Office of Catholic Education

Inservice sessions for new members of boards of education began June 9 and will conclude June 25. Workshops are at eight sites using parish, deanery and ABE resource persons. Susan Weber will take over workshops in 1981-82.

The Planning Guide Supplement for the second cycle of parish planning is complete, incorporating recommendations from the field evaluation of the first cycle.

The Religious Education Department has completed internal planning for 1981-82. Programs will include assistance to implement the Confirmation Policy, the revised catechist certification policy, and continual development for adult catechetical teams.

The fall Religious Studies program will include district level courses on initiation and

Confirmation, archdiocesan-wide seminar on youth ministry, briefings on catechist training, "National Catechetical Directory" and Confirmation.

Steve Noone hosted a meeting of the Indiana Non-Public Education Association, which agreed to study a proposal for public debate on parental vs. state's rights in education of children. INPEA will act on the proposal at its September 29 meeting. State Superintendent of Public Instruction, Harold H. Negley, also attended and agreed to discuss the issue of "equivalency" in instruction.

Five full-time art teachers attended an Art Committee meeting at All Saints School, Columbus. Major thrust was how to build a functional structure in the guide so art teachers and regular classroom teachers could equally use the guide to best advantage. Celia Yohman of St. Barnabas and Our Lady of the Greenwood Schools will serve as chairperson.

The Music Committee meeting was attended by five full-time music teachers and one principal. Major goals were: 1) to discuss how the present guide could be completed through grades 3-6; 2) to begin assembling the concepts and activities needed to complete the task. Carolyn Collins, St. Matthew School, will serve as chairperson.

The Physical Education Committee agreed to research the concepts and skills necessary at primary, intermediate and junior high levels, to define concepts and skills which would be re-emphasized each year (K-8) and to identify the special skills and concepts best taught at each level.

The Religion Committee has finalized its evaluation instrument for textbooks in both school and out-of-school programs. The Sadlier series served as the sample textbook series in the procedure.



Office of Catholic Charities

Providence Sister Brendan Harvey, director of Simeon House in Terre Haute, has been named by Governor Orr as a delegate to the White House Conference on Aging. This conference will explore the needs of elderly people and contribute to formation of a National Policy on Aging.

Catholic Charities is now offering marriage and family counseling on a limited basis in Columbus. Office location is at St. Columba Parish. Appointments may be made by calling (812) 372-9140.

A meeting was held with the Advisory Council for the New Albany Deanery program to review the first year's progress. Services in New Albany have grown from nothing to an active caseload of 55. Projected plans call for 50 hours per week availability, 24-hour emergency intervention and 125 hours per month direct professional service at \$23 per hour.

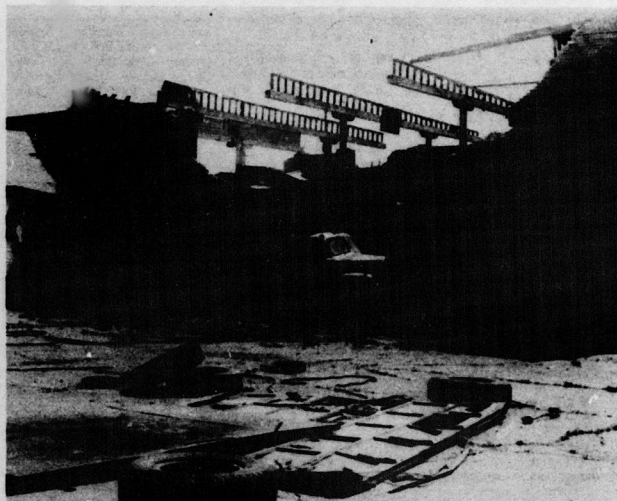
Institute for Religious set

The concerns, issues and needs challenging women religious will be the focus of the 1981 Contemporary Christianity Institute set for June 21-26 at Saint Mary-of-the-Woods College, Terre Haute.

Providence Sister Ruth Eileen Dwyer, vice president of academic affairs at Saint Mary-of-the-Woods, and Franciscan Sister Claire Whalen, director of the Office of Ministry at Oldenburg, will be key participants.

Sister Ruth Eileen will be part of a panel "Challenge To Us As Women Religious." Sister Claire will discuss the Global Conference on Futures in a panel examining international concerns.

Room, board and tuition costs are \$200. The registration fee is \$25. For further information, contact Sister Maureen Loomnam, Director of Summer Sessions, 812-535-4141, ext. 222.



GOING, GOING, GONE—A warehouse and band building on the grounds of the new Catholic Center will shortly disappear as a demolition team goes to work. In their place will be an expanded parking lot for archdiocesan employees and visitors. (Photo by Valerie Dillon)



Catholic Youth Organization

Plans have been made for many Summer activities for high school age participants. Some of these are: Youth Council Outing, Saturday, June 13; annual Match Play Golf Tournament at South Grove, June 15; archdiocesan Picnic, Saturday, June 27, at CYO Camp Rancho Framasa; the first New Albany Deanery Belle of Louisville Cruise, June 29; the Sub-Novice Swimming Meet, July 6 at Brookside Park, and boys and girls parish teams playing in Slow-Pitch softball leagues.

Preliminary plans are being made for archdiocesan participation in the National CYO Federation Convention in Milwaukee, Wisconsin, November 5-8. The archdiocese has nominated Robert Schultz as a candidate for the NCYOF Executive Board.

The CYO Public Relations Advisory Committee met for the final time Wednesday, June 10, until September. Larry Vendel has been re-elected chairman.

The first week of camp began Sunday, June 14, at Rancho Framasa for girls. Boys begin Sunday, June 21, 1981 at Camp Christina. The fourth annual Cheerleading Camp is scheduled for July 5-10 at Rancho Framasa.

Carl Wagner and Bob Schultz, will attend the Mid-America Youth Ministry conference at St. Mary's Notre Dame, June 16-18. William F. Kuntz will speak at the conference on June 17.

The July 13-18 Christian Leadership Institute at Camp Gray Baraboo, Wisconsin will be attended by youngsters from the archdiocesan CYO. Maureen Berry and Jim Kukulla, both of Indianapolis, and Joan Eckstein, Batesville, each received a \$50.00 grant. Carl Wagner will be a group discussion leader.



Catholic Communications Center

The staff of Catholic Communications Center has begun its five-month coordination of the 16th Annual Gabriel Awards Competition for Unda-USA (the national Catholic Association for Broadcasters and Allied Communicators).

The Gabriel Awards (known in some circles as Catholic Emmys) are presented to outstanding programs and stations throughout the USA and Canada which reflect positive human values. Awards are in 30 separate categories.

Chuck Schisla is Gabriel Awards Committee chairman and the Catholic Communications

Center also serves as awards office for the sponsoring organization.

The staff of Catholic Communications Center extends its appreciation to Archbishop O'Meara for allowing us to continue to serve the U.S. church in this effort.

Numerous committees are at work planning the myriad details necessary to make the 1982 National Sports Festival a success when it is hosted by the City of Indianapolis in July, 1982. More than 3,000 amateur athletes will participate in the Fourth Sports Festival. This event brings together Olympic hopefuls in over 30 sports categories during the off-Olympic years.



Vocations Center

On Sunday evening, June 28, Msgr. Raymond Bosler will share insights with seminarians and "Contact" participants on the direction and inner workings of the Second Vatican Council.

Deacons for the archdiocese have been assigned to the following parishes: John Meyer—Holy Spirit, Indianapolis; Joseph Schaefer—St. Gabriel's, Connerville; and Daniel Staublein—Christ the King, Indianapolis.

A number of seminarians will be enrolled in CPE (Clinical Pastoral Education) program this summer. This program is conducted by Indianapolis hospitals and designed to integrate theological training with ministerial experience. Those participating are Joseph Bozzelli, Jeffrey Charlton, David Coons, Don Quinn, John Cannaday, Rick Ginther, Kevin Dugan, George Henninger and William Stumph. Other seminarians will spend the summer living and working in parishes. They are: Richard Edelen, Holy Angels, Indianapolis; Michael Fritsch, St. Joseph, Shelbyville; Michael Miller, St. Mary's, Rushville; and Joseph Trimble, St. Thomas Aquinas, Indianapolis. Seminarians working as counselors at CYO Camp Rancho Framasa are James Dewes, Pat Carr, Peter Gallagher, Dennis Jarvis, Gerard Striby, and Henry Sabetti. Michael Widner will work in the Archives at the Chancery.

Annual retreat for archdiocesan seminarians will be August 14-16 at Fatima. The retreat will center around the ministry of diocesan priests in today's church.

The Vocations Center will sponsor a summer retreat for single Catholics between the ages of 20-30 on July 10-11. Theme will be "Speak, Lord, I'm Listening."

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What's Cookin'?

Outdoor cooking worth extra effort

by Cynthia Dewes

It's a bird, it's a plane, it's SUPER MOSQUITO!! We hear the cry of the intrepid outdoor cook during this rainy Indiana summer. Eating outside, barbecuing, picnicing—these are supposed to be fun. But when mosquitoes get more to eat than you do, the fun loses its charm.

Yet, a few hardy souls do slather their entire bodies with "Cutters" and sally forth to do business on the charcoal grill. Between slapping and scratching, diners will find the food tastes delicious—always better than when cooked indoors on the stove.

Although the idea is to be easy and carefree, outdoor cooking sometimes takes quite a bit of preparation. This Korean grilled beef needs a rather tedious marinating beforehand, but the results are definitely worth it.

Bulgogi

3 lbs. very thinly sliced flank steak (or sirloin)
1 c. Kikkoman soy sauce

4 or 5 green onions, sliced thinly, including green ends
1 clove garlic or ½ tsp. garlic powder
1 tbsp. roasted sesame seeds
1 tbsp. sesame or other vegetable oil
3 tbsp. sugar
¼ tsp. ground pepper
¼ c. sake (optional)
1 chicken bouillon cube dissolved in ¾ water

Combine all of the above and marinate overnight. Grill over very hot coals on an hibachi, turning as needed and cooking quickly. Serve at once. Serves 8 people, more or less. (depending on pigginess).

Serve the meat with "sticky" rice and a crispy vegetable, and eat with chopsticks.

A more conventional and decidedly easier meat to prepare is hamburgers. These are always popular plain, or they can be gussied up with cheese slices, mushroom sauce, roquefort inserts or what-have-you. A good bun to lovingly surround the meat patty is essential. Here is an excellent recipe for homemade hamburger buns.

Kathy's Dinner Rolls

½ c. sugar
2 tsp. salt
2 packages dry yeast
½ c. soft butter or margarine
2 c. hot tap water
1 egg
6 to 6½ c. flour

Mix together sugar, salt and margarine. Then add hot water and mix till margarine is dissolved. Add egg and mix well. Add 3 c. of the flour and the yeast and mix well. Add rest of flour. If dough is too sticky add a little more flour. Cover, let raise till double, about 2 hours, in warm place. Punch down and let raise till double again. Then form into buns and let raise 1 hour or so. Bake at 400° for 10-15 minutes.

If the need exists to stuff food down the bottomless pits known as teenagers boys, quantities of carbohydrates with a pinch of protein thrown in will do the trick. Macaroni salad has the added advantage of appealing to appetites of all ages and can be prepared ahead of time and refrigerated.

Macaroni Salad

7 or 8 oz. uncooked macaroni (elbow, shell, whatever)
1 c. cubed cheddar cheese ½ c. minced onion
1 c. sliced sweet pickle ½ c. mayonnaise
Optional: 1 c. cooked peas, 2 or 3 cut-up hot dogs, or bits of ham

Cook and drain macaroni and rinse with cold water. Add remaining ingredients and season with salt and pepper. Chill. Serves 4 to 6.

Another make-ahead item is a simple fruit and cheese tray for dessert. With a wealth of fresh fruit available during this season, you can't miss. Arrange unpeeled apple slices, pineapple spears, Bing cherries, cantaloupe or honeydew melon slices, pear quarters (also unpeeled), peach slices, banana slices or spears, kiwi slices, etc. on a platter. Place them according to color to make a pleasing arrangement and distribute the cheeses here and there with fruit knives at hand. Use Camembert, Port Salut or Brie cheeses, which are soft and can be spread right on the fruit slices. Or, if you wish, slice harder cheeses such as Swiss or cheddar and place them in the arrangement. If you won't be eating the fruit immediately, sprinkle it with lime juice so it won't darken.

Bring the food inside the screened porch or (horrors) into the air-conditioned car, if you must, to avoid the bugs. But enjoy a summery time.

Catholic Youth Corner

'Let it Growl' for hungry

by Kathleen Batz

Before you go to bed tonight, some 12,000 human beings around the world will have died of starvation or diseases related to malnutrition. Such staggering statistics may give some of us a feeling of hopelessness, but the youth group at St. Joan of Arc Parish has decided to do something about it.

Some 20 youth of St. Joan's will fast from food from 6 p.m. on Friday, June 26, till 6 p.m. June 27. Soup and bread will then be shared.

The program, called "Let It Growl" has a two-fold purpose, Vic Macri, famine team coordinator explains:

"We plan, for the youth

participating in this program to stay together during the fast so that while we share the experience of feeling hungry, we can also learn why hunger exists in the world and what we can do about it."

Beth Gibbons, who spent two months with her missionary uncle in the mountains of Peru, explained that many factors contribute to hunger—poor agricultural conditions, inadequate diet, government exploitation and population increases. She hopes to relate this experience through "audio-

visual materials, games, fact sheets, and other program materials," and "to discuss how we can be part of the long-range solution."

According to team members Nancy Webb and Tom Tolbert, the "Let It Growl" program also has a practical side. Each youth will contribute \$6-\$2 for each meal missed. Participants also will seek "Famine Supporters" to donate \$6 and to read a fact sheet on hunger. The goal is to raise \$350-\$400 which will feed many families or even an entire village for a month or longer.

The "Let It Growl" program comes from World Vision International. An interdenominational, humanitarian agency, it presently supports a number of hunger-related relief and development programs in two dozen Latin American, Asian and African countries.

Individuals interested in learning more about the program, or in helping the St. Joan of Arc youth group meet its goal, can call Vic Macri at 283-5508.

Last Saturday's CYO golf tournament drew 78 people, mostly teenagers, to the Rustic Gardens for Mass, golf, swimming, volleyball, and a picnic.

Tournament winners were: junior-senior boys—Mike Neff, St. Lawrence; junior-senior girls—Dolly Deitchman, St. Lawrence; freshman-sophomore boys—Paul Pittman, St. Catherine; freshman-sophomore girls—Sandy Noe, St. Catherine, and Doyia Chadwick, St. Lawrence; men—Chuck Schisla, St. Andrew; ladies—Debbie Johnson, St. Catherine, and Virginia Neff, St. Lawrence.

"A fun outing," is the way Dennis Southerland, CYO assistant director, describes the upcoming Archdiocesan Youth Council Picnic and outdoor Mass, 11 a.m. to 6 p.m., June 27, at CYO Camp Rancho Framosa, Nashville.

All teenagers and families in the archdiocese are welcome for games, horseback-riding, swimming and "all the food you can eat" for \$2.50. Southerland says 350 people are expected.



IN THE NEWS—High School hockey sensation Bobby Carpenter, 17, of Peabody, Mass., has become the highest American-born player ever selected in the National Hockey League draft when he was selected in the first round by the Washington Capitals. Carpenter played at St. John's Prep in Danvers, Mass.

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SENSE OF TIMING—Trevor Howard stars as "Old Saltie," a conductor who can't stick to the score in "And The Band Played On," June 24 on PBS. (NC photo)

TV Programming British comedy misses the beat

by Henry Herx

NEW YORK (NC)—Veteran actor Trevor Howard stars in a nostalgic bit of old-fashioned whimsey called "And the Band Played On," a 1979 British movie airing Wednesday, June 24, 8:30-10 p.m. (EDT) on PBS.

Howard plays the dedicated conductor of a village brass band formed after World War II by local Home Guard veterans who for 34 years have been playing their hearts out terribly off-key. They are a fixture of village life but so monumentally awful that some town organizations pay the village council to keep them from playing at their functions.

When some officials make fun of the band at a town meeting Howard resigns and a pop musician takes over as conductor. The band members show their displeasure by performing without their former idiosyncratic gusto, playing the music exactly as written but hitting each note in short, staccato fashion.

The unhappy group's new sound wins them the county band championship and they go on to the all-counties finals. How the situation is resolved happily for all concerned is predictably obvious to anyone old enough to have seen the post-war

English comedies that were popular before the "angry young men" took over the screen at the end of the 1950s.

Starring actors like Alec Guinness, Alastair Sim and Peter Sellers, whose old comedies smiled gently at

values that the English held dear, especially their eccentricities, exported a low-key view of life that Americans found amusingly different and quaintly droll. Faintly echoing the laughter of those long ago movies about a world that no longer exists, this film is a museum piece made to seem ludicrous in its present-day setting.

Director Val Guest, who made some of the best of those postwar comedies, tries very hard to make the film seem contemporary, but its heart is in an older vision of English life when the world was a much less complicated place. Those old comedies may have sentimentalized and falsified life, but at least they created a gentle and enjoyable fantasy world. This nostalgic production fails to recapture the spirit of that period of comedy and certainly lacks any of its charm.

Sunday, June 21, 12:30-1 p.m. (EDT) (ABC) "Directions" presents "Solar Energy Primer," a documentary on the efficiency and effectiveness of solar energy, highlighting the religious perspective of a national policy. (Please check local listings for exact time in your area.)

Sunday, June 21, 10:30-11 a.m. (EDT) (CBS) "For Our Times" presents "Everyman in His Own Tongue," a look at the goals of the Wycliffe Bible Institute: to translate the Bible into obscure languages so that people around the world

can read God's word in their own tongues. (Check local listings.)

Sunday, June 21, 1:00-2 p.m. (EDT) (NBC) "The Jews of Hungary: A Study in Survival," an NBC Religious Special, shows how the few Jews who survived the Holocaust maintain their religious life and traditions under the official rule of tolerance in Hungary. (Check local listings.)

Sunday, June 21, 8-8:30 p.m. (EDT) (CBS) "Walter Cronkite's Universe." CBS News premieres its new science magazine series devoted to examining the full range of current scientific activity in a way that the general public will find both interesting and informative.

Monday, June 22, 10-11 p.m. (EDT) (PBS) "Searching for Wordin Avenue." The struggle and adventure shared by all immigrant groups is evoked in this recreation of the vanished Hungarian community of Bridgeport, Conn., in the early part of the century.

Thursday, June 25, 9:30-11 p.m. (EDT) (NBC) "America Works When America Works."

Newman Lloyd Dobyns examines how the nature of work is changing in America and why workers must give up skills that are no longer in demand and train for jobs in new fields if they wish to remain in the labor market.

Friday, June 26, 9-10 p.m. (EDT) (PBS) "Harvest of Shame." The first in a five-part series of CBS documentaries is Edward R. Murrow's classic report on the victimization of America's migrant workers which has been updated by interviews about migrant conditions today.

Women oppose media's portrayal

by Debbie Landregan

DALLAS (NC)—The media often have been manipulative, distorting and limiting in depicting women, a group of women communicators agreed. But things don't have to be that way—and if women have any influence over the media in the future, they won't be, they said.

The Catholic and Protestant women from church and secular institutions took part in a four-day discussion of "Women In Media: Shaping Our Future."

Representing a wide variety of media work, the 200 women who gathered on the campus of Southern Methodist University came from the United States, Canada, Australia, Lebanon, Jamaica and Costa Rica. Their North American Consultation on Christian Women in Media was developed at the request of the World Association of Christian Communications, based in London.

The depiction of women by the media (network and local TV, radio, films, newspapers and magazines) in the past has not been particularly uplifting or affirming, the consultation delegates were told by speakers. An audio-visual presentation produced and created by Carol Etzler of Atlanta showed the many demeaning images of women as well as the positive ones which

have been screened or aired on radio during the past 60 years. "Who can ever forget the movie, 'The Stepford Wives'?" asked Canadian Rosemary Brown in a major conference address. "The message is clear to be fearful, obedient and to be dependent. Women should stay off the street," Ms. Brown said.

A MEMBER of the British Columbia legislative assembly, Ms. Brown compared the present relationship of women and the media to a parallel relationship developing between the church and the media. She warned that the church may soon experience the same treatment that women are receiving in the media as "it gets more and more out of its traditional role."

"The media's first loyalty is to the status quo," she said.

To change the media images, not only of women but of all people, she cited the need to be "political" by organizing grassroots action.

Elizabeth Bettenhausen, associate professor of ethics and theology at Boston University School of Theology, also reiterated the need for women to risk going against the grain of established positions which are wrongly assumed as ratified by God but in reality have been created by individuals.

IN HER keynote address she urged women to cast off

the notion of men as the sole creators in the world and of women as merely the maintainers of society, and to begin being creative and innovative in the media.

Ms. Bettenhausen challenged a current view of Christianity which equates it with an economic system, "Americanism" or any other kind of "ism" which is fostered through a sophisticated use of the media. She proposed as an alternative a view of Christianity which "at best understands all human beings as recipients of God's gift of life."

In the closing session, Joan Ohannesson, author of the book "Woman: Survivor in the Church," encouraged the women to dream and to envision the future and to share these dreams and visions with others.

"Dreams begin with us but they belong to others because they give life to them," Ms. Ohannesson said. "To deny those dreams is to refuse them, is to deny your spirit."

She focused on the image of woman as "lifebearer... always in the process of giving birth... with full wombs for the future filled with visions and dreams."

She offered as an example the image of Mary, almost ready to give birth, riding on a donkey to Bethlehem, motivated only by a dream. "Mary taught us to trust our dreams," Ms. Ohannesson said. "We should remember Mary when we are amazed by our dreams."

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Viewing with Arnold

'The Four Seasons'

by James W. Arnold

Alan Alda's "The Four Seasons" is a comedy exploration of tired middle-aged relationships—between spouses and between friends. They undergo stress and strain, but mostly hang together, perhaps only because it beats the alternative.

Not much of the husband-wife stuff is particularly new or insightful: let's say it's more Neil Simon than Ingmar Bergman. But writer-director-actor Alda really seems to want to celebrate the value of close adult friendships, a relatively rare subject not only in movies but popular culture generally. It seems to happen only on exceptional TV series, like Alda's own "M.A.S.H.," the old "Mary Tyler Moore," and a few others. The only recent film with bonding as a major theme was "The Deer Hunter."

Here, one is amused, but not really moved. Mostly, I think, because Alda is so determined to give his characters imperfections—some of them very large and therefore very funny—that there isn't enough left over to cherish. The characters love each other, but we never fully understand why, or give our assent.

The setup involves three affluent couples, mostly professionals and artists, with no children or grown children, who have the intimate buddy relationship that finds them together more often than separate. At

least, that's how we see them, on four vacation trips within a year, the "seasons" of the title. I emphasize their social-economic status, because what most impoverished spectators are likely to notice is not their troubles,

but the fact that they have the loot and the freedom from responsibility to take such nifty trips—to the Virginia woods, the Virgin Islands, parents day at a preppy college, and a Vermont ski resort.

The pairs are Alda and Carol Burnett (thankfully less mannered than usual), Len Cariou and Sandy Dennis, and Jack Weston and Rita Moreno. There's an obviously early strain between the superficial insurance salesman Cariou and eccentric Dennis. In the final three seasons, she's replaced by a lively young blonde (Bess Armstrong), whose presence is the catalyst that causes the stress among the others. She has disturbed the "group," setting off fantasies in the men and anxieties in the women.

IN THE Caribbean section (they're klutzing around on a rented schooner), the group's first reaction to the romantic and sexual delirium of the infatuated salesman and his "nymph" is amusement. (This sequence will win no prizes for good taste). But at the parents day affair, things go quickly sour. The abandoned wife appears, causing social embarrassment to all, and the college-age daughter is insolubly bitter; splits and arguments burgeon not only between the married pairs but also among the men.

Although the final ski lodge sequence presumably brings the tension to climax and resolution, all that really happens is that the characters with the longer fuses get their chance to blow up, and a near tragic accident jars them all into the realization that life and love, even imperfect, are better than death. The Burnett character verbalizes the main idea: "When I get old, I don't want to be one of just two people... I want friends."

The problem with "Seasons" is that it gives most of its attention, through comedy, to the dark side of both friendship and long-term marriage. We see the conflict and the bickering, but little of the love and joy, though we know it must be there. Alda's only major image of warmth is in the Spring sequence, with the group lounging on a drifting rowboat, eating and sipping wine. "This is what it means to be happy," says Alda. It's not terribly profound.

THE attitude toward the



FRIENDS FOR ALL SEASONS—Three couples who are the best of friends go on a sailboat outing in "The Four Seasons," a new movie written and directed by Alan Alda. The film follows the couples through good and difficult times over a full year. The friends are played by: (from left to right) Jack Weston, Alan Alda, Carol Burnett, Rita Moreno, (and rear) Bess Armstrong and Len Cariou. (NC photo)

broken marriage is mixed. It's clear that Cariou has practically been reborn by his new love, but at some cost. Alda is compassionate to the women involved—the disconnected wife, the disturbed daughter, the uneasy girlfriend constantly trying to pass inspection and blend in with the circle of old friends twice her age. The men are less sympathetic. The Cariou character is a dimbulb who never really understands what's happening; the Weston character

serves mainly as the neurotic fat man-butt of the comedy (but does it superbly).

Despite these considerable weaknesses, "Seasons" works smashingly with audiences. Alda provides so much skillfully goofy slapstick it is practically a motif: people falling off trail bikes, off boats, off skis, through the ice. The verbal repartee is constant, fresh and at least superficially amusing. And there are marvelous episodes: a soccer game at

the parents day that shrewdly summarizes the characters of all the players, a raucous restaurant meal that ends in a battle over the check, and various scratchy one-on-one tiffs between Alda and Burnett.

"Seasons" tries to be comedy plus; it doesn't quite make it with the "plus." Satisfactory entertainment, with reservations, for mature audiences. (NCOMP rating: A-3—morally unobjectionable for adults.)

Film ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;
A-2, morally unobjectionable for adults and adolescents;
A-3, morally unobjectionable for adults;
A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);
B, morally objectionable in part for all;
C, condemned)

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|---|-----|--|-----|
| Fame | B | Inside Moves | A-2 |
| The Fan | C | The Jazz Singer | A-3 |
| Fantasia | A-1 | The Legend of the Lone Ranger | A-3 |
| Flash Gordon | A-3 | My Bloody Valentine | C |
| The Fog | A-3 | C Nighthawks | A-3 |
| Fort Apache, The Bronx | A-4 | Nine to Five | A-3 |
| The Four Seasons | A-3 | Outland | A-3 |
| Friday the 13th | C | Private Benjamin | B |
| Gloria | A-3 | Private Eyes | A-2 |
| Going Ape | A-3 | Scanners | B |
| The Hand | B | Seems Like Old Times | A-3 |
| Happy Birthday to Me | B | Stingray | B |
| He Knows You're Alone | C | Stir Crazy | B |
| The Howling | C | Superman II | A-3 |
| The Hunting of Julia | A-3 | Take This Job & Shove It | A-3 |
| The Idolmaker | A-3 | Thief | A-3 |
| Improper Channels | A-2 | Tribute | A-2 |
| The Incredible Shrinking Woman | A-3 | Used Cars | C |
| | | Wholly Moses | A-3 |

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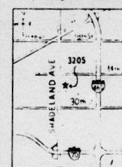
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