

# the CRITERION

## Bishop proclaims Higher Education Week



**CAMPUS STROLL**—Three smiling students stroll on the 67-acre campus of Saint Mary-of-the-Woods College near Terre Haute. They are among several thousand students in the archdiocese who enjoy the special benefits of Catholic higher education at the Woods and at Marian College. A special section on the two colleges begins on page 15.

### My dear Family in Christ:

Recently the bishops of the United States did something they never have done before. They issued a statement, *Catholic Higher Education and the Pastoral Mission of the Church*, recognizing, supporting and encouraging the work of Catholic colleges and universities. As a formal body, they expressed their support and commendation of all those engaged in the work of Catholic higher education and encouraged support of those efforts from the American church at large.

As tangible evidence of that recognition, encouragement and support, I am naming the week of March 21 as Catholic Higher Education Week here in the Archdiocese of Indianapolis.

The Church is an institution of central significance, one that needs its young people as well as its old, its critics as well as its defenders, its intellectuals as well as its less educated members. Therefore it needs its colleges and universities, and we need to look at their importance to us, to our children and to the generations to come.

An education is the result of a variety of influences—teachers, certainly—but also friends, the media and the total environment in which we live and which shapes and directs our lives. A major element in a healthy environment is religion and the values that religion provides. If religious values are not present, that environment is in effect less healthy.

In the archdiocese we have two colleges—Marian College, with its Franciscan heritage, is an urban, co-educational college serving the needs of a large number of commuter as well as resident students; and Saint Mary-of-the-Woods College, oldest Catholic college for women in the United States, serving a resident student body from Indiana, the midwest and across the country, as well as a population of older women who return for brief periods of time to work on and complete degrees through its Women's External Degree program.

Both colleges are highly qualified, accredited institutions concerned with career education in an environment which stresses values. Both have strong history of well-educated graduates, successful personally and professionally.

I urge those of you who are seeking education for yourself, for your children, to consider the value-added dimension of such an education as these two institutions offer. As we begin Catholic Higher Education Week, carefully examine their potential to educate with excellence in the secular disciplines and with sensitivity in the sacred ones.

As the bishops said so well, "In helping a son or daughter select a college, parents should give priority, where possible, to the Catholic institution. Adult Catholic leaders need adult Catholic education. The religious learning of the child will not suffice for the religious needs and demands of the adult."

We have a tradition to be proud of in the Church. One important way we bring that tradition into the future is through education. To quote the bishops once again: "The day has now come when we American Catholics of the present must reciprocate the gifts we have received from the past." Education is one of them.

Sincerely yours in Our Lord,

*Edward T. O'Meara*

Most Rev. Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis

## Schools' suit against IHSAA rejected

by VALERIE R. DILLON

A Johnson County Circuit court judge on Wednesday (March 17) rejected a suit by three archdiocesan high schools—Chatard, Ritter and Seccina—which charged that a new football playoff plan was discriminatory.

The three schools sought a permanent injunction against an all-Catholic cluster in Indianapolis, approved by the Indiana High School Athletic Association over Catholic objections. The cluster forces Chatard, Ritter and Seccina, along with Brebeuf and Cathedral high schools, to play each other in the 1983 football playoffs.

According to the suit, the result of all Catholic schools being clustered together would be isolation from the educational mainstream. Cathedral High School and Brebeuf Preparatory School also protested the plan to IHSAA, but did not join in the legal suit.

The basis of Judge Larry McKinney's decision was not available by Criterion press time. The plaintiffs' attorney, Harry L. Gonzo of Ice, Miller, Donadio and Ryan, expressed disappointment at the verdict but said until he reads the court's findings and discusses them with his clients, he does not know if there will be an appeal.

The suit charged that male enrollment, geography and conference alignment were the only criteria which an IHSAA football playoff committee was told to use in clustering schools. However, according to testimony, a fourth criteria—common opponents—later was used to justify the all-Catholic cluster.

Male enrollment breaks the state's 320 high schools into four classes: AAAA (largest), AAA, AA and A. Among Catholic schools in Indianapolis, all but Roncalli (Class AAA) are in Class AA.

School principals Lawrence Bowman of

Chatard, Raymond Riley of Seccina and Frank Velikan of Ritter each testified of their schools' efforts to participate broadly in civic and educational events in the community. They contended that the trial's issue was broader than football.

As the first witness, Velikan stated that "we've tried never to isolate ourselves, and we feel that this cluster does that to us . . . We've always tried to cooperate with the public sector, to participate in contests, programs and musical performances in the civic sector . . . Our goal has been to make students ready to meet others who are not Catholic."

Velikan was a member of the football study committee appointed in September, 1980, to draw up an alternative plan to the present playoff system. The study committee approved the cluster plan and by subcommittee, drew up clusters for each class. He testified that, on

(See SCHOOL'S SUIT on page 6)

the criterion

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Indianapolis, Indiana

# Hospice undergirds family of terminally ill patient

by JIM JACHIMIAK

(The following story was written three days before John Brim died (on March 10). It is used with the blessing of his widow, Mary.)

"They never take away the hope, even when you're ready to throw in the towel. They never say 'give up.' It would be a horrible feeling if no one were there."

Mary Brim's husband of nine years, John, has terminal cancer. She is speaking of their involvement with the St. Vincent Streas Center "hospice program," which began at St. Vincent Hospital in December, 1980.

Brim has had cancer for "a number of years," his wife explains. After removal of his right lung, "he did beautifully for about six years." Last October, however, doctors removed a malignant lymph gland, and found that the cancer had spread.

Brim has tumors in his chest, over the heart and around a heart valve. "Now they suspect it has gone into the other lung," says Mrs. Brim. "The doctor told us exactly what the situation was. He told us he would like us to get into hospice."

According to Margaret Pike, hospice director, the program attempts to meet the spiritual, emotional and physical needs of terminally ill patients and their families. It provides nursing care, therapy, support and assistance with daily needs. It also offers advice on wills, funerals and financial arrangements.

Dr. Pike (a registered nurse with a doctorate in adult education) says the hospice program at St. Vincent includes three parts—home care, inpatient care and bereavement. Not yet offered, inpatient care will be available with completion of the stress center in July.

BUT "THE THRUST of the program is the home," Dr. Pike stresses. Even in the stress center, "emphasis was not to make it look like a hospital." Rooms will be carpeted, woodwork will be highlighted and furniture will be like that used in the home.

Currently, the only other hospice program in the area is an inpatient program at Methodist Hospital. The hospice at St. Vincent, Dr. Pike says, will be a "freestanding program" in the stress center, independent of the hospital.

"If it had not been for the hospice group, I would never have been able to keep John out of a nursing home," says Mrs. Brim. She believes "there is a place for the hospital and the nursing home, but some things you can treat just as well at home."

In Dr. Pike's view, "the hospital setting puts people in a vulnerable position, but it needs that to function. Hospice plays a minor role as far as physical care. We provide support but not life-saving measures."

Provisions are made for emergencies, however. The Brims have installed "V-line," a direct telephone line to the hospital. If Brim should need assistance, the hospital can be notified and contact one of several "responders," including the Brims' apartment manager, who are willing to help.

MRS. BRIM SEES the real value of the hospice program in that it goes beyond physical care. "There's knowledgeable people there who sense when it is time to call," she points out. "You're not alone. Any time I want to pick up the phone, they are willing to talk."

Nurses call on hospice patients. "When John was feeling much worse," Mrs. Brim recalls, "the nurse was coming here every day."

However, a more important role is played by hospice representatives, volunteers who spend time with participating families. "They're the good neighbors," declares Dr. Pike. "We could not survive without them." The volunteers visit, call and stay with the family and provide transportation when needed.

Sydney Anderson is hospice representative for the Brims. She explains that volunteers are interviewed and then attend five three-hour sessions to determine if they should become involved in the program.

Besides spending time with the Brims, Mrs. Anderson also stays in the home when Mrs.



HOME CARE—That's what Mary Brim has been able to provide, with the help of the hospice program, to her husband John during his terminal illness. Standing with a word of encouragement is hospice representative Sydney Anderson. (Photo by Jim Jachimik)

Brim is gone. "You have to know someone will be there," emphasizes Mrs. Anderson. "You have to be able to get away." To aid in knowing when Brim needs assistance, Mrs. Anderson's husband has installed an electronic doorbell on the side of Brim's bed.

MRS. ANDERSON has been teaching Mrs. Brim needlepoint. "She comes over and shows me a new stitch, and away we go," says Mrs. Brim.

Hospice representatives are "to be friends" with participants, she adds. "I know Sydney

will say, 'I'm not family,' but you don't work your needlepoint day-in and day-out with just anyone."

Mrs. Brim continues, "We all have friends who say, 'let me know if I can help,' but how many are actually going to do that?"

The Brim family is the first one Mrs. Anderson has been involved with as a hospice representative. "I feel very good about what I am doing," she says. "Frankly, I hadn't found anything else worth driving across town for."

Says Mrs. Brim, "I could not have made it without hospice."

## OCE names Hayes religious ed director

Matthew J. Hayes has been appointed the new Director of Religious Education for the Archdiocese of Indianapolis.

Hayes' appointment was announced by Superintendent of Education Frank X. Savage to replace Benedictine Sister Mary Margaret Funk, who has been archdiocesan director for five years. Sister Mary Margaret will leave the position in June to study for a doctorate in Catechetics at Catholic University.

In announcing Hayes' appointment, Savage said his decision was based "on my efforts to choose the best possible candidate who would meet the needs of the Department of Religious Education and total Catholic Education at this

time. Matt's training and experience make him exceptionally qualified for the position."

Savage affirmed Sister Mary Margaret's decision to return to studies as "right" for her, adding it would enable her "to be of even greater service to the church. Her commitment to catechetics is lifelong; she is a splendid resource for catechetics in the U.S. church."

Sister Mary Margaret is finishing 13 years in the Religious Education Department. She hopes to finish her doctoral studies within two years and "to return to the archdiocese and continue in the ministry of catechetics with the support of my religious community."

Hayes, first layman appointed to the

position, said he is "really excited" at the challenge of the job, "especially the contact with people in the parishes. What makes it exciting is to see people building visions and becoming active in catechetics," Hayes stated.

He said that personally, "it will be an easy transition for me, having worked as a team with Sister Meg and having a long history with DREs in the diocese."

Director of Religious Education at St. Thomas Aquinas Parish from 1975-79, Hayes has been archdiocesan coordinator of adult catechesis at OCE for the past three years. He holds a master's degree from the University of Chicago Divinity School and currently is in graduate studies at Indiana University's Bureau of Adult Education.

He and his wife, Judy, have three children.

The new director indicated his immediate tasks will be to implement the last year of three-year departmental goals and "to build a new team and begin to formulate 1983-86 goals."

Hayes will retain many of his adult catechesis responsibilities. However, because of his new overall duties, a newly defined position is now open in the department—that of Coordinator of Sacramental Catechesis and Resource Center.

OCE is seeking a qualified person whose responsibilities will include coordinating sacramental, family-centered and elementary catechesis as well as the OCE's catechetical resources.

Candidates should have a master's degree in Religious Studies, Theology or Religious Education, have three years of administrative experience at parish or diocesan level and be a practicing Catholic. Applicants must contact Susan Weber by April 19. The appointment will be announced by May 1 and the position will be effective July 1.



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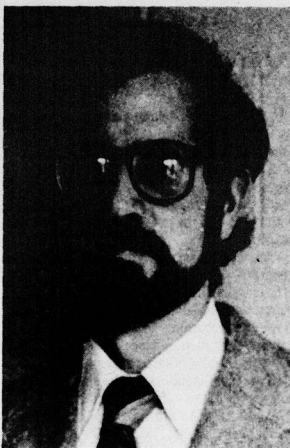
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THE CRITERION

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St. Mary Margaret Funk



Matthew Hayes



# Fort Wayne churches shelter displaced flood victims

by LIZ SCHEVCHUK  
NC News Service

As flood waters rose and more rain threatened, a Catholic church was among shelters opening their doors to the thousands of people fleeing their homes in Fort Wayne.

Fort Wayne, where the St. Mary's and St. Joseph's Rivers merge in the heart of the city to form the Maumee River, was one of several Midwestern cities threatened by floods and bad weather which killed at least three persons in the Midwest. There were no deaths reported in the Fort Wayne area itself.

The Maumee in Fort Wayne was nine feet above flood stage and whether it would rise still further was uncertain March 16. Flooding of the Maumee also was reported in Grand Rapids, Ohio, where ice broke up suddenly and sent four feet of water cascading through the center of the little town of 980 people on March

13. Residents of some areas of Michigan likewise were threatened by flooded rivers.

Millions of dollars worth of damage were estimated across the Midwest, authorities said. Floods also hit upstate New York near Buffalo and 300 people were evacuated from the village of Silver Creek.

The heavy winter snowfall contributed to the swollen conditions of rivers. Until this month, little of the snow had melted.

MEANWHILE, ALSO over the March 13-14 weekend, tornadoes hit Texas.

At least 3,000 people left their homes on their own or were evacuated from them in and around Fort Wayne, where some neighborhoods were under three feet of water and cars were swamped. The flood was the worst since the March 1913 flood, which hit Fort Wayne and killed 732 people throughout the Midwest. Flood waters this time in Fort

Wayne, a city of about 180,000 people, were only two feet below their 1913 level.

Precious Blood Parish, surrounded by some of the flooded neighborhoods but standing on higher ground itself, was providing shelter for 80 to 90 people, Precious Blood Father James Dugal, pastor, told The Harmonizer, newspaper of the Diocese of Fort Wayne-South Bend.

Because of threats of further rain and another three to four inches of snow left on the ground still to melt, as well as the problems of damage to houses residents will face once the flood waters decline, Father Dugal estimated the refugees would have to remain in the parish for several days.

The church is sheltering parishioners and their non-Catholic neighbors, and the relief efforts have been ecumenical and communitywide, Father Dugal said. For example, a group of young Mennonites and the Salvation Army provided food and the Red Cross supplied cots for the homeless in the parish gym.

Members of Precious Blood Parish unaffected by the flood and parishioners from other churches also have offered to take in families and have provided food, games and other items for the temporarily homeless.

"MOST OF THE people just came in with the clothes on their backs," said Father Dugal.

"We're helping them to get shelter for the time being."

An Episcopal church in downtown Fort Wayne also was serving as a shelter for people fleeing from their homes. St. Therese's Parish, closer to the outskirts of the city, also was one of the churches which offered to take in the homeless. Some people fearing floods were beginning to store furniture there, Rosemary Douglas, St. Therese parish secretary, said March 15. Further rain would make the situation even more serious, she said. "That will be crucial" for the town. "It's holding its own right now."

Father Dugal reported that the people staying at his church were worried about pets left behind, neighbors they had not seen, their TV sets and other goods and about looting. But very little looting of the empty houses was reported.

Although the city was virtually cut in half by the flooding, shutting off traffic from one end of town to the other, transportation within the two halves of the city was not as bad as might have been expected, said Lou Jacquet, Harmonizer editor.

Tornadoes in Texas wrecked houses, buildings, an oil derrick and grain storage sheds, causing at least \$2 million in damages and several injuries. The tornadoes hit near Dallas and smaller towns in western Texas.

## Catholic/Anglican reunion needs grassroots study

by JOSEPH DUERR

LOUISVILLE, Ky. (NC)—Grassroots-level education and formation of a new Roman Catholic-Anglican international study commission are seen by Assumptionist Father George Tavad, as the next steps on the path to Roman Catholic-Anglican reunion.

Father Tavad, one of two U.S. Catholics on the Anglican-Roman Catholic International Commission (ARCIC), said in an interview in Louisville that the commission's work over the past 12 years should be continued and that commission reports on agreed statements should be explained more to clergymen and lay people.

ARCIC completed 12 years of study by issuing a Final Report which calls on Catholics and Anglicans to reunite with the bishop of Rome as the "universal primate" of the church.

Father Tavad, who was in Louisville to attend the 15th plenary meeting of the Consultation on Church Union March 9-12, was a member of ARCIC from its inception and was also on the preparatory group that paved the way for the commission.

A teacher at the Methodist Theological School in Delaware, Ohio, Father Tavad said the commission's work—which included agreed statements on the Eucharist, ministry and ordination, and church authority—has not sifted down to the grassroots level with the "exception of a pocket here and there," and these documents need to be explained more to clergymen and lay people.

This education is necessary for an understanding of the possibility and desirability of Catholic-Anglican reunion, he added.

Also, the priest noted, the two churches could explore joint training of the clergy and joint parish catechetical programs.

ANOTHER STEP that should be taken is the formation of a new international study commission, but one with a broader representation than the old one, to discuss further the implications of what ARCIC produced, Father Tavad said.

ARCIC membership consisted mainly of Catholic and Anglican scholars from North America and Western Europe. Father Tavad said that membership on a new commission should be broadened to include people from Hispanic countries, Asia and Africa.

The "ultimate purpose" of a study commission is the reunion of the two churches, the priest said, and so it is necessary to have broad representation from the churches.

Father Tavad said Pope John Paul II's trip to England this summer—which is to include a meeting with Anglican Archbishop Robert Runcie of Canterbury—would be a good occasion to announce formation of a new commission as "some sign that further steps will be taken" toward reunification.

Father Tavad said he anticipates "no formal" action to be taken by the two churches in response to ARCIC's Final Report, which addresses questions about papal primacy, authority and infallibility and includes several reports the commission published earlier.

He added, "I hope an official response will not come too fast," because such a response should express a consensus and it should be discussed and debated. A quick response may be too emotional, he noted.

Although the Final Report recognizes the bishop of Rome as the "universal primate," of a reunited church, Father Tavad said infallibility and papal authority are the main problems to be resolved for reunification.

THE JURISDICTIONAL authority of the pope is a more important issue than infallibility, since papal infallibility has been used only a few times in history, Father Tavad said. Papal jurisdictional authority "could touch all bishops at any moment," he said.

Assessing the study commission's 12 years of work, Father Tavad said "we had no idea how far we would go" or what could be done at the beginning. Yet what was achieved "has been quite remarkable."

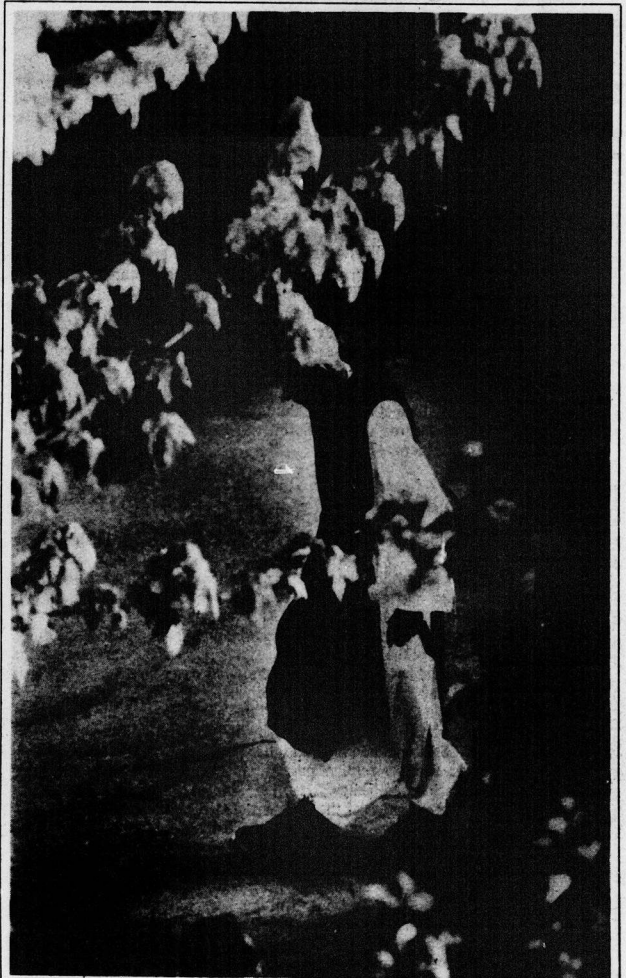
He added, "I don't think we could have gone farther than we did."

The priest said the commission's work showed the diversity within both the Anglican and Roman Catholic churches. The commission's documents, he said, were received differently by Anglican and Catholic theologians.

It also served as an encouragement to local Catholic and Anglican ecumenical officers to promote grassroots programs, such as the formation of covenants between congregations, he said.

Besides membership on ARCIC, Father Tavad has been a member of the U.S. Catholic-Lutheran dialogue and he was recently appointed to the international Methodist-Catholic dialogue. He is an observer-consultant to the Consultation on Church Union.

The other U.S. Catholic member of ARCIC was Jesuit Father Herbert Ryan, who teaches at Loyola University in Los Angeles.



SPRING STROLL—His afternoon chores completed, an elderly monk returns to the Abbey of Our Lady of the Holy Trinity in Huntsville, Utah. (NC Photo by Paul Carter)

# EDITORIALS

## Corruption follows power

The philosopher Immanuel Kant decided "the enjoyment of power inevitably corrupts the judgment of reason, and perverts its liberty" (Perpetual Peace, Supp. II). That power corrupts is easily deduced in the constant flow of legal battles which occur in government, in business, and yes, alas, even in the church. Hardly a day passes that we are not entertained with the latest installment concerning the downfall of some powerful figure who has attempted to make his/her position more powerful by depending on the benefits of his/her office and resorting to illegal chicanery or questionable negligence.

The local papers this week, for example, are full of news of the fall from the state of grace of formerly powerful local politicians—men whose words and actions were supposedly respected in our own state legislature. The papers are also full of claims that millions of taxpayer dollars in Indiana have been wasted through poor supervision of state purchasing policies. And there is a fully blown up story on the resignation of a United States senator implicated in an FBI probe, a man claiming to have been duped. Lastly, there is here and there an occasionally gossipy item in the continuing saga of problems concerning the archbishop of Chicago.

The questions raised for us by the publicity given these men and the issues surrounding them are not always legal. Some would say that ever since Watergate we have been plagued with government and business officials who have been caught doing things which they complain were not illegal. It is possible that the only difference before and after Watergate is that more are being caught now. But while these men cry 'Sanctuary!' in the vestibule of their own positions, the public feels a vague concern about something called morality.

What many elected officials and business entrepreneurs do may not be illegal, but many of us wonder if it is moral. At this time in history a concern with morals seems passe. The mainstream of society seems indifferent to them. Morality was not made for business or government, say some. Yet the public continues to wonder.

Power does corrupt. And absolute power corrupts absolutely. One does not have to be an expert on history to know that. Positions of power have within themselves the potential for misleading the power holder. Too often the position of power is viewed as one of privilege rather than one of responsibility. Positions of power would not be so enticing did they not hold within themselves benefits of privilege.

Those in power are called on to make decisions for others. Consequently, many others are going to try to influence the decisions the power holder makes. No single decision is going to please all who are affected by the power holder. Thus we created the lobbyists who are really all of us who have an interest in anything. We want the power holder to make a decision in our favor. Is it any wonder the more responsibility attached to a position, the more likely it is to be corruptible?

Holding power is a lonely position, therefore. No human being wants to be lonely. Thus, one must either come to terms with the loneliness of such power or succumb to its temptations. Too often our leaders walk into positions of power naively, thinking power will not influence them adversely. Once the power holder takes advantage of privilege, however, it is too late. The responsible decisions are already infected.

Kant is correct, of course. Decision making is unpopular. Unless one knows what one is walking into when one takes on a position of responsibility, it is likely that an individual will lose all sense of reason and ultimately become a slave to privilege. Moreover, we can be assured that newsprint will be kept busy reporting on the downfall of the power holders.—TCW

## Memorial to an archbishop

March 24 marks the second anniversary of the murder of Archbishop Oscar Romero of El Salvador.

On March 24, 1980, the archbishop was shot and killed during Mass apparently by right wing forces which had opposed his support for popular organizations and his denunciation of military repression.

In his Lenten homily the day before his assassination, the archbishop identified personal sin as "the root of the great social sin . . . it is very easy . . . to point out and beg justice for others; but how few cast a glance at their own conscience! . . . where are the roots of social sin? In the heart of every human being."

The great task of the Christian, he went on, "has to be to absorb the kingdom of God, and with that soul filled with the kingdom of God to work on the projects of history." Thus Archbishop Romero taught his people, as the Church teaches throughout the world, forming political parties, unions, popular organizations and the like is the right of human beings. "It's fine," he said, "as long as you are a Christian carrying the reflection of the kingdom of God and trying to establish it there where you are working, and not becoming a toy to the ambitions of the earth."

He spent a great length of time recounting the violence of the week preceding this Mass. And he appealed especially to the military not to kill their own people. "You kill your own brother peasants," he stated, "and in the face of an order to kill that is given by a man, the law of God should prevail that says: Do not kill! No soldier is obliged to obey an order counter to the law of God. No one has to comply with an immoral law."

Is it any wonder that he was assassinated? He was taking an unpopular position among the leaders of his own nation. Archbishop Romero called on Christians to obey God's law rather than man's. May he rest in God's peace!—TCW

## WASHINGTON NEWSLETTER

# Hatch advocates face uphill fight

by JIM LACKEY

WASHINGTON—Though the Senate Judiciary Committee now has agreed to send the Hatch amendment on abortion to the floor of the Senate, the future of the constitutional amendment, as well as other Senate initiatives on abortion, remains cloudy.



Even before the amendment reached the committee, pro-life lobbyists knew they were facing an uphill struggle to get the Hatch amendment through both the House and Senate before the end of the 97th Congress this fall. Not the least of their concerns

was the fact that the Hatch amendment, introduced last fall by Sen. Orrin Hatch (R-Utah), did not have the unanimous support of the pro-life movement.

Now the debate has been complicated even further by the plans of Sen. Strom Thurmond (R-S.C.) to turn the Hatch amendment into a "states' rights" amendment on abortion. If that happens, the alliance of pro-life groups now supporting the amendment is likely to dissolve.

The committee's action on the amendment March 10 and the discussion which led to the final 10-7 vote showed that the Hatch proposal has a couple of things going for it. For one, it is the only proposal now pending on the Senate calendar which has been cleared by the committee. Two other proposed bills on abortion introduced by Sen. Jesse Helms (R-N.C.) have found their way onto the calendar by back-door methods.

THERE ALSO WAS SOME sentiment on the committee for addressing the abortion issue with a constitutional amendment, such as Hatch's, rather than a bill requiring only majority votes, such as the two Helms proposals. Sen. Joseph R. Biden Jr. (D-Del.) said he would rather see a debate on an amendment than a bill which, Biden said, probably would be declared unconstitutional.

But the remark by committee chairman Thurmond that he planned to offer an amendment on the Senate floor to make the Hatch measure a states' rights proposal could be the biggest threat to the amendment. If such a proposal were accepted, pro-life support for the amendment probably would drop precipitously because of the long-standing fear of abortion "havens" in several states.

As now worded, the Hatch amendment grants both federal and state governments power to restrict abortions. Thus, according to Hatch and his supporters, abortion havens could be eliminated because states which choose to do nothing would still be subject to federal abortion law.

Thurmond, though, while conceding that abortion is a more serious issue than gun control, said both issues should be treated in the same way: states should be free to decide their own policies without federal interference.

SEN. ALAN K. SIMPSON (R-Wyo.) agreed with Thurmond, saying abortion had become a "tedious . . . tiresome" issue in Washington and should be turned back to the states so Congress is no longer saddled with it.

The Helms bills, meanwhile, may not yet be dead either.



The first Helms bill is the "human life bill" introduced last year and the subject of eight days of hearings last spring by a Senate subcommittee. Some pro-life groups prefer it to the Hatch amendment because it attempts to reverse the Supreme Court's abortion decisions by defining personhood as beginning at conception.

The second bill, introduced March 1, is a similar measure with additional sections severely limiting federal funding of abortion or abortion-related activities.

Though neither bill was cleared by the Judiciary Committee, either theoretically could be called to the Senate floor by Helms for a vote, possibly as an amendment to another measure.

In any case, either the Hatch amendment or a Helms bill—if cleared by the Senate—would need approval by the House. That may not happen since many in the House may not want to vote on abortion in an election year. The Hatch amendment has the additional burden of needing two-thirds votes in both the Senate and House, while a Helms bill probably would need at least 60 votes in the Senate to overcome a filibuster.

But perhaps the biggest problem for any of the measures is time. Though the second session of the 97th Congress is only a couple of months old, Congress may be too preoccupied with the federal budget and with adjourning in time for the November elections to complete action this year on the abortion issue.

the criterion

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## Peace march welcomed

Despite a temperature of 50 degrees, the moisture-laden air whipped through jackets and banners as Archbishop Edward T. O'Meara greeted the World Peace Marchers at the War Memorial Plaza last Friday.

He especially welcomed the Japanese Buddhist monks, leaders of a group now grown to 30 persons. Of different faiths and persuasions, the marchers are walking cross-country from Los Angeles to New York in the cause of peace.

The archbishop, one of a dozen or so welcomers, recognized with them the "serious threats which continue to endanger peace. And he recalled the words of Pope John Paul II, "who this New Year's Day stated that any nuclear war would cause death, disease and suffering of ponderous proportions, the mass destruction of human lives, with the suffering of the surviving population without parallel."

It is this prospect of global annihilation which drives the marchers through snow, cold and storms, according to their interpreter, Tetsuo Hasegawa. They march because "there is no other way except disarmament to solve the problem." Without it they see "the destruction of humanity and the end of the world."

To testify against such a future, three other groups under the same sponsorship have come from California, planning to meet in New York in June for the United Nations Special Session on Disarmament. According to the interpreter, most of the original 13 marchers made many sacrifices to come. He describes the sale of cars and furniture. A woman from West Germany sold her house. Many left their jobs and families including Hasegawa who says "I



had no choice. They had no translator."

They have met many people and groups who prayed, as did Archbishop O'Meara, for a peace which will "deliver us from the fear in which we increasingly live, for we are afraid now of some of the very things we have produced."

**PEACE IS THE GOAL**—Brisk winds and rain didn't stop 30 peace marchers and a cross-section of local supporters—including mothers with babies—from gathering at the War Memorial Plaza. At top right, Archbishop O'Meara greets marchers. Above, Providence Sister Mary Kay Duffy shares a light moment with leader Gyoten Yoshida. (Photos by Valerie Dillon and Ruth Ann Hanley)

## Prayer service March 24

Program to mark Romero's martyrdom

"Romero Remembered: That They May Have Life" is the theme of a prayer service to be held at 7:30 p.m. Wednesday, March 24, at Marian College Chapel in Indianapolis.

The service marks the second anniversary of the killing of Archbishop Oscar Romero as he celebrated Mass in San Salvador. It is open to the public and is being sponsored by The Committee for Peace in El Salvador (CompES) and co-sponsored by ARIA.

M. Frisco Gilchrist, who recently returned from refugee camps at the Honduran-El Salvadoran border, will speak on his visit with the people there. Gilchrist is with the international rights program of the Christian Church (Disciples of Christ).

At a recent press conference, Gilchrist told stories of brutality in the camps "designed to

instill fear in the people." He reported that refugees were "anxious to tell their stories" although they were extremely fearful.

A documentary film, "El Salvador: Another Vietnam," will be shown following the prayer service.

CompES members met last month with Sen. Richard Lugar, who reiterated his support of the Reagan administration's El Salvador policies. According to steering committee member, Father Cosmas Raimondi, CompES' goals are "to carry out what church leadership is urging in El Salvador, to bring about an end to military aid to that nation's ruling junta and to insure continuing investigation into the deaths of four American women missionaries, including three nuns, who were ambushed and killed a year ago.

## Parishes announce penance services

Indianapolis area parishes are planning penance services for Lent in the next two weeks preceding Easter. Several priests will be available at each location to hear private confessions. It is suggested that readers keep this list handy and participate in a service convenient to each one. The times vary on the services.

Sunday, March 21—St. Rose of Lima, Franklin, 4 p.m.  
Monday, March 22—Holy Spirit and St. Gabriel, both at 7:30 p.m.  
Wednesday, March 24—Assumption, 6 p.m.; Our Lady of Lourdes, 7:30 p.m.

Thursday, March 25—Nativity and St. Joseph, both at 7 p.m.

Monday, March 29—St. Andrew, 7:30 p.m.

Tuesday, March 30—St. Monica, 7:30 p.m.

Wednesday, March 31—St. Catherine and St. Christopher, 7:30 p.m.; Holy Angels, 7 p.m.

Thursday, April 1—St. Malachy and St. Matthew, both at 7:30 p.m.

Friday, April 2—St. Lawrence, 7:30 p.m.

Sunday, April 4—St. Anthony and Holy Trinity, both at 2 p.m.; St. Simon, 7:30 p.m.

Monday, April 5—St. Philip Neri, 7:30 p.m.

For further information, contact the respective parishes.

# TO THE EDITOR

## Responds to comments on communism

In reading the editorial "False Assumptions" I get the impression the editor doesn't think Communism is so bad after all. It is unfortunate so many clergy seem to have the same thoughts. The editorial starts out condemning false assumptions and then follows up creating some of his own. It asks "Is it any wonder that the people of Nicaragua found leftist government a welcome relief?" The government he calls "leftist" is communistic all the way.

It is no coincidence that it is largely Catholic countries that the Communists have taken over one by one. In almost every instance they have had the support of the clergy. I recall when Castro took over Cuba by overthrowing the existing government, the then editor of the Criterion hailed the change as being a great day for the Cuban people and the Catholic church. As it turned out, it was a terrible day for the Cuban people and the church as well as our own country.

Every sovereign state has the right to resist attempts to overthrow the government. Revolutions produce anarchy and fierce fighting with many lives lost and much property destroyed. Then, U. S. taxpayers are expected to pick up the tab for the rehabilitation of the country for the benefit of the Communists. Nicaragua is a good example of this. The American government is fully justified in trying to prevent a recurrence of

this situation in El Salvador, in Guatemala and any other country that the Communists are trying to take over. No one understands the evils of Communism better than our present Pope who has spoken out again and again against war and revolution. It is about time that the clergy listened.

Joseph A. Wicker

Indianapolis

## Goal should be priestly service

Pope John Paul II recently told leaders of the Jesuit order to stay out of politics. The Pope said, "The priestly service, if it is to remain truly faithful to itself, is above all and essentially a spiritual service."

If you ask Catholics what the Pope means by "a spiritual service," how many would know? He said "The priestly service is not that of a physician, a social assistant, a politician, or a union leader." "These services are rendered in a suitable way by other members of society."

This says what the priestly service is not. I can still remember our priests teaching us what sin is, and what our duties are as Catholics. That was 30 or more years ago. Was this what Pope John Paul II meant by a spiritual service?

A letter in The Criterion (2-19) ended with "One wonders if the Catholic Church has forsaken its original mission." One also has cause to wonder how much of the responsibility for rampant selfishness, envy, immorality, and their byproducts assault, murder, rape, etc. rests with priests (and judges)? This last is not an accusation as much as a rhetorical statement to start a discussion. Other laymen and laywomen and particularly consecrated ministers of the church are invited to participate.

What is the Priestly Service? I suggest it is the ultimate responsibility, because its duty is to give guidance and assistance to the formation of responsible individuals. The wellbeing of society is at stake.

There are individuals today searching for spiritual guidance, while priests, bishops, and Catholic newspapers are engrossed in issues and causes, some of which give aid and comfort to atheistic communism. I suggest this is frustrating the Catholic laity. Such activities are not the duty of the Priestly Service if my understanding of Pope John Paul II's words is correct.

R. T. Jefferson

Columbus

## Discusses retreats for area youth

I'd like to comment on the excellent article by Fr. Tom Widner in your section "We are the Church" concerning John Reynolds and his experience on his senior "Christian awakening" retreat. It was well written and it is refreshing to see a young man like John experience a new concept of Church.

The article stated that it is a retreat "which a number of Catholic high schools offer several times a year." I call to the attention of readers, that there are others besides Catholic schools who offer retreat programs. Terre Haute has offered these Christian awakening retreats for some time now, also Madison and Tell City who work together to offer it to their seniors. Also, the New Albany Deanery CYO in cooperation with Mt. St. Francis Retreat Center, offers not

only several senior retreats, but a complete overnight retreat program for each grade, freshman through senior, as well as young adult retreats and days of recollection for 7th and 8th graders. To my knowledge, it is the most comprehensive program in the Archdiocese.

We're proud of all the youth programs in our area. We need to see more of the great things which involve our young people, especially beyond the capitol city.

Jerry Finn

Youth Minister/St. Mary of the Knobs  
Director of Retreat Programs/New  
Albany Deanery CYO

New Albany



EASTER CONVERTS—Cherry Boone O'Neill, eldest child of singer Pat Boone, her husband Dan and daughter, Britanny, are now a Catholic family. The O'Neills were baptized last Easter in St. Brendan's Church in Bothell, Wash. (NC Photo by Bill Dodds)

## Reacts to community retreat at St. Mark's

This past week, St. Mark parish caught on fire with the "love of Jesus" for one another.

We had a parish community retreat that lasted for five days. We talked and listened and prayed and ate and played together. We were a family—a Christian community. We will never be the same, because we have been to the mountain top. We were together in the House of the Lord. We were made one through the Holy Spirit. . .

Our pastor of a few months, Msgr. Francis

Tuohy, spent everyday—every hour of the retreat with us. He, the shepherd tended his flock and I salute him. No link was missing in the chain of love.

Holy Cross Father Bob Nogosek and Beth Ann Hughes led as a team in such a professional way because of their nine years experience. We will continue with the follow-up program and grow together in the love of God.

Betty Miller

Indianapolis

## Schools' suit (from 1)

learning of the all-Catholic cluster, he immediately expressed concern, contacted other Catholic school principals, and submitted an alternate plan to IHSAA assistant commissioner Gene Cato which would break up the all-Catholic cluster.

Velikan heard no further word from the IHSAA and only learned through a newspaper report that the all-Catholic cluster was maintained.

When no change was made, the five schools made a formal appeal which was rejected without explanation by the IHSAA executive committee. The legal suit followed, with a preliminary injunction granted in Marion County Superior Court. However, the case was heard in Johnson County because the IHSAA requested a change of venue.

Bowman testified that the cluster hinders his school's "mainstreaming" efforts and discriminates against students who elect to attend Catholic schools but who "do not elect to separate themselves from other people." He said it is comparable to putting all Catholic schools together in basketball sectionals or in the Brain Game.

Ray Riley agreed, added that "given our philosophy—that we are to be part of the community—we have tried to avoid being known as the all-Catholic conference."

Also testifying was Father Gerald A. Gettelfinger, archdiocesan chancellor, who was a teacher and principal at Chastard and archdiocesan superintendent of education for 10 years.

Father Gettelfinger pointed out that Catholic schools have shown in many ways their desire to be part of the broader educational community. He cited the schools' efforts to be academically accredited by the state, their participation in interscholastic programs and membership in IHSAA, and the Office of Catholic Education's support of public school desegregation in its refusal to allow Catholic schools to serve as a haven for those seeking to avoid busing.

According to the chancellor, the all-Catholic cluster "takes away our freedom to be full partners with public schools." In cross examination, Father Gettelfinger said the suit is "a question of the freedom of the church to operate freely in the community."

Father Gettelfinger also recalled that before 1943, Catholic and black schools, while permitted to be members of IHSAA, were not allowed to participate in tournaments. He added that Catholic schools had to play games throughout Indiana to get enough games on their schedules and expressed fear that such prejudice is again "rearing its head."

The defense called a string of witnesses to the stand, including IHSAA executive committee members and members of the football study committee. The heart of the defense was that the all-Catholic cluster came about because the cluster best met the criteria of geography, conference alignment and common opponents.

The IHSAA and Commissioner Ward E. Brown were defendants in the suit.



# How do today's kids grow up without The Prairie?

by VALERIE R. DILLON

Last Saturday I looked out the front window and spied my first robin of the season, a big guy who sat on the lawn and peered up at last year's leftover nest in our front yard maple tree. I also noticed that the green tips of long-dormant tulips had pushed their way through the hard mud of the flower bed along the walk. Yesterday I almost sideswiped an oblivious jogger—the streets are full with them. There are sweat-soaked teenagers everywhere—Brebeuf down the road must have sent all of its guy and girl track members our way. And some good neighbor has swept the local tennis courts of last fall's leaves. Today, I spotted a bright yellow kite stuck in the branch of a tree. The message is clear: Chill air notwithstanding, it must be Spring.

When Spring comes, I inevitably go back in memory to The Prairie. The Prairie, you ask? But only if you're one of the younger generation, or grew up in the country where you lived with vast fields all around you. But if you were a city kid like me, The Prairie was where it all happened. It was today's "Downtown"—a place where you could always go when you were alone and life was making you lonely.

"Meetcha at the prairie at 7," we'd yell to friends on the way home from school (which, of course, we walked to). The Prairie was the place where everyone congregated. It was where games were played, dark plots were hatched, dreaming was done and romances bloomed.

Actually, the prairie was just a corner lot which hadn't been built on yet, an overgrown lot where Cops 'n Robbers, Run Sheep Run, Pig in the Hole, Cowboys and Indians, "Freeze," and even Piggy-Move-Up baseball were played. Kids of all ages were welcome, nor was there anything sexist about the games—girls played too and I've got the scars to prove it.

The Prairie was a place where hollyhocks grew—jutting tall above more mundane plants with brilliant colors. In my young mind, they were far more splendid than any puny cultivated flower in the landlady's garden. And hollyhocks were useful too—girls made dolls out of them: the full blossoms turned upside down were full skirts; the tight buds were the dolls' heads. Whole wedding parties were constructed out of hollyhocks—a white bloom for the bride, and ranging shades of pink, rose

and purple for bridesmaids. Today, education specialists might call it "creative play" but in our day, it was a fantasy of life at some moment in the future.

The prairie also was a place of retreat and escape, a place where one could lie on the soft grass and study the clouds or peer at tiny bugs as they crept through the weeds. More than once I remember crunching into a secluded space beneath a wayward lilac bush and finding comfort as I breathed in the heavy, sweet fragrance and reflected on the pain of childhood.

The Prairie was a place where kids got "socialized," where they "developed their skills" and "discovered their potential." It was the place where they "experienced community" and where they learned meditation. Where, then, have all the Prairies gone? For that matter, where have all the Children gone? It seems clear enough: The Prairies are today's Prime Real Estate Properties and the kids, well, they're all home watching TV.

## check it out...

✓ A slide/tape presentation, prepared for the Archbishop's Annual Appeal, is now available from the AAA office at the Chancery. Parishes may schedule the presentation for use throughout April. All that's needed to present the 15-minute show are: a 35 mm carousel slide projector, screen and audio cassette player.

✓ The Indianapolis Speech and Hearing Center is offering a new program for hearing-impaired adults to introduce lipreading techniques and other communication methods. Classes will run from 4:30 to 5:30 p.m. April 6 to May 25 at the center. For more information, call Elizabeth Elftman, 250-4105.

✓ St. Vincent Hospital will honor in-service volunteers March 28 at a recognition brunch at Meridian Hills Country Club. Mrs. Daniel T. Hass, will receive a pin for more than 6,000 hours of service. Also among those receiving pins will be Mrs. Jack Sullivan, 4,000 hours; and Mrs. William Cairns, Mrs. James W. Catton, Mrs. Evans Daniels, Mrs. Mary Jane Kokos, Miss Catherine Moran, Joseph Berning and Rev. Glenn Clark for 3,000 hours.

✓ Noted biblical scholar and author Edward Schweizer will speak to faculty and students of St. Meinrad Seminary at 7:30 p.m. Monday, March 22, in St. Bede Theater. The general public also is invited to the lecture, "Current Theological Developments in Europe: Barth and Bultmann to Rahner and

Kung." Schweizer has been professor of New Testament Scripture at the University of Zurich since 1949.

✓ The Catholic communities from Jefferson County and from Trimble County in Kentucky are invited to a combined parish family mission March 28-April 1 at St. Michael's Church, Madison.

Dominican Father Clement Burns, prior of the Dominican Community at Dover, Mass; and Notre Dame Sister Edna Maier, pastoral associate at a parish in Pasadena, Md., will lead the retreat, "God's Family Reunion." Both are experienced in retreats, scripture and prayer days.

Father Patrick Harpenau, pastor of St. Michael's and St. Mary's parishes, says the daily morning mission schedule is Mass at 9:30 a.m., Scripture at 10:45, and evening services at 7:30 p.m. Free transportation and baby sitting will be offered.



Sister Maier

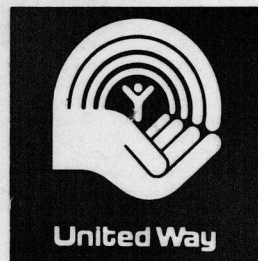


Father Burns

✓ The Office of Worship has purchased a three-tape video cassette program on "Commandments of a Good Lector," produced by Catholic Television Network of Chicago. So far it's been used by one Indianapolis parish and was considered "very helpful and practical."

✓ The eighth grade class of 1932 of St. Augustine Parish, Jeffersonville, is planning a 50th anniversary Mass and reunion. For information, contact Charles Herman, 1021 E. Court Ave., Jeffersonville, IN 47130, 812-282-3345.

✓ Holy Angels Parish will honor the men of their community during 11 o'clock Mass Sunday, March 21. Father Clarence Waldon, pastor, will confer a special blessing and the men are asked to hang their keys on a cross in the church sanctuary as a symbol of willingness to offer their responsibilities to the Lord. All men are invited to attend.



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## Workshop set for youth leaders

An enrichment workshop for leaders of youth programs will be sponsored by the Catholic Youth Organization from 1 to 5:15 p.m. Sunday, March 21, at the Indiana Convention Center.

### Archbishop O'Meara's Schedule Week of March 21

MONDAY, March 22—National Shrine of the Immaculate Conception board meeting, Washington, D.C.

TUESDAY through THURSDAY, March 23-25—NCCB administrative committee meeting and USCC administrative board meeting.

SATURDAY, March 27—Diaconate ordination, St. Meinrad Seminary, St. Meinrad, 10 a.m.

Three speakers will highlight the program, open to youth ministers, athletic coaches, teachers, one-act play directors, youth moderators, scout leaders and others who work with young people.

Workshop speakers are John Pont, former Indiana University head football coach; Father Robert Sims, associate director of the archdiocesan Vocations Office; and Mrs. Joy Baumgartner, family counselor and coordinator of STEP and STET programs, Catholic Social Services.

Pont, now at Northwestern, was named national college coach of the year when he piloted the Hoosiers to the Rose Bowl in 1967.

Jesuit Father Bernard Knoth, assistant principal at Brebeuf Preparatory School, will celebrate the Eucharist.

Registration is available at the door or by calling the CYO office, 632-9311.

## the QUESTION BOX

## Mary's redemptive role clarified

by Magr. R. T. BOSLER

**Q** A Protestant friend has asked me to show him where in the Bible Mary, the mother of Jesus, is called co-mediator and co-redemptrix. The Bible, he says, calls Jesus the one mediator between God and man and never calls Mary a redeemer or mediator. How do we prove our Catholic belief from the Bible?

**A** First, we had better be clear what our Catholic belief about Mary and the work of redemption is.

Our church has always proclaimed the teaching in 1 Timothy: "There is one God and one Mediator between God and man, himself man, Christ Jesus, who gave himself as ransom for all." (2:5-6)

Vatican Council II quotes this text and then explains how in the light of it Mary may be called "Advocate, Auxiliatrix, Adjutrix and Mediatrix." The Council states:

"These are to be so understood that they neither take away from nor add anything to the



dignity and efficacy of Christ the one Mediator . . .

"But, just as the priesthood of Christ is shared by sacred ministers and by the faithful and as the one goodness of God is in reality communicated diversely to His creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise among creatures to a manifold cooperation which is but a sharing in this unique source." (Constitution on the Church, No. 61-62)

In other words, God wants humans to cooperate with him in bringing redemption to their fellow men. All Christians, surely, are agreed that this is done by preaching, evangelization and prayer.

Mary was the first to cooperate with God in the work of redemption. Luke begins his gospel by describing Mary's faith and obedience when she responded to the message of the angel: "I am the servant of the Lord. Let it be done to me as you say." (Chapter 1)

One of the earliest teachers of the church, St. Irenaeus, recognized by many Protestant scholars as a most important witness to the way the first Christians understood the Scriptures, saw in Mary's action the reversal of Eve's disobedience, which introduced sin into the world. "The knot of Eve's disobedience was

untied by Mary's obedience," he wrote. St. Irenaeus went so far as to conclude that Mary "being obedient became the cause of salvation for herself and for the whole human race."

St. Jerome, the great Scripture scholar of the early church, commented on the Bible's references to Mary: "Death through Eve, life through Mary."

This was the common teaching of nearly all the early teachers of the Eastern and Western church. These teachers did not, of course, mean that Mary was a mediator or redeemer

or cause of salvation in the sense that Jesus was and is, but were trying to emphasize the unique role Mary had in cooperating with her son and her importance as a model of how we should cooperate with him.

The teaching of the early writers of the church about the importance of Mary in the work of salvation can be misunderstood by those who do not know how definite they were that whatever Mary did—and does—depended entirely upon Jesus.

The same is true about the Catholic use of the words mediatrix and co-redemptrix. It is significant that Vatican Council II deliberately did not use the word co-redemptrix because it was judged too open to misunderstanding.

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

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## Halfway house can create neighborhood unity

by ANTOINETTE BOSCO

Community-based homes or halfway houses often raise questions among neighborhood residents, especially where former mental patients are concerned.

Most often, residents are motivated mainly by fear when they object to the former patients living in their neighborhoods. Frequently, community residents voice concern that the patients might act in unacceptable ways. Sometimes, they are afraid, needlessly, that the former patients may pose a threat to children, even by simply talking with children on the street.



And what are people afraid of?

The former mental patients most often are released from institutions to live in adult homes or residences in communities. They don't have contagious diseases; they don't vandalize; they don't hurt anyone. Yet they find themselves shunned and ignored.

Most often, the former patients are fearful themselves—that they won't be able to function outside the institutional setting. Some have been hospitalized for many years. The hospital has been their place of security, safety and protection. They have not had to make many decisions or exercise total responsibility for themselves.

In theory, the principle behind placing these people in community residences makes a lot of sense. People who can function outside a hospital should be allowed to live independently. But, in practice, these people often need help to make the transition smoothly.

Usually, when they leave the hospital set-

ting, they find themselves in a world where lifestyles have changed, and where they may find it difficult to function on their own.

Some time ago I came across a remarkable group of people who had spent five years trying to help former mental patients adjust to homes in Sayville, a suburban community on Long Island. Here, former mental patients were living in adult homes, rooming houses or in one large hotel in the village.

During several visits to Sayville over a long period of time, I talked with some of the patients and with Dr. Steve Rose, a faculty member at the school of social welfare at the State University of New York at Stony Brook.

Making use of his knowledge of the needs of former mental patients, Rose designed a project to bring activities, productivity and fun back into the lives of the patients. In meetings twice each week, Rose sponsored activities that stress communication and decision making.

The program included exercise sessions, films, nature walks and gardening. The former patients also produced a monthly newsletter. In a community meeting, individual problems were raised and discussed.

Rose has gone a long way toward allaying the residents' fears to having the former patients in the community, partly by forming a committee which brought together community leaders, agencies and institutions.

For the former patients, the change has been startling. Once restless or non-responsive, they have learned to share with each other and to do a variety of housekeeping chores.

It seems to me that Rose and his associates deserve great credit for what they have been able to accomplish.

I left Sayville feeling privileged for having seen good people doing good work to make the world a better place for a group of its forgotten people.

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**"I was  
hungry...  
thirsty...  
a stranger...  
naked...  
sick..."**



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# LIVING LENT

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## Pain brings gifts, full Lenten meaning to Kurre

by DON KURRE

A large yellow wedding candle burned on the mantle. The two symbolic rings formed into the wax were distorted by the time and heat from the flame that consumes the wax from inside the candle. That candle had burned for five days; only reluctantly while sleeping did we extinguish the flame.

Seven years ago, Imo and I lit that candle in the celebration of our wedding. Now, I lit the candle with the consuming fire of our anxiety. It was a meager attempt to reunite us with the joy of our past and a form of continuous prayer asking for God's help.

At well over 2 a.m. on Tuesday morning, I extinguished that flame. Up with the smoke that rose from the smoldering wick, went my voice in a silent scream: "Why us?"

For the second time in nearly 11 months, we had been denied the second child we wanted so desperately. In January, Imo began to show signs of being pregnant. We rejoiced and gave ourselves to the excitement of expectant parents. Our hopes were confirmed with the positive pregnancy test. We were overwhelmed with joy, a joy that was short-lived indeed.

For what seemed like an eternally long five days—beginning on the eve of the positive pregnancy test—signs of an impending miscarriage, familiar to us from our earlier experience, began to appear. Within five days, our joy was expelled from within our souls just as severely as the young child was cast out of the womb. We struggled to understand what had happened to us. We struggled to be with and to comfort one another. Our sense of loss and disappointment was intense.

MOST OF THE crying is over now. Our friends and family have expressed their sorrow. The doctor has completed the procedure to remove the remnants of life begun and ended so quickly. We are left with the

## Deacon ordination set for four men

Four men of the archdiocese are being ordained to the diaconate by Archbishop Edward O'Meara in the next three months, according to Father Mike Welch, archdiocesan Vocations Director.

Rev. Mr. Don Quinn was ordained Friday, March 12, at his home parish, St. Ambrose in Seymour. David Coons of St. Augustine parish, Jeffersonville, will be ordained at St. Meinrad Seminary on March 27. Richard Gintner of St. Andrew's parish, Indianapolis, will be ordained there April 24. Jeffrey Charlton of St. Joseph parish, Indianapolis, will be ordained June 4 at the parish.

Father Welch also reported that priesthood ordinations are set for May 22. Three men, Rev. Mr. John Meyer, Rev. Mr. Joseph Schaedel, and Rev. Mr. Daniel Staublin, will be ordained at that time.

memories of what might have been and with a deep sense of longing. We knew this child, if only in our hearts and minds. In a unique way, Imo was preparing, body and soul, for the loving and caring that she, as mother, would be called upon to give. For myself, I began with excitement to prepare for the changes that this event would bring. Instead we received a gift that we had not expected.

What, I can imagine you asking yourself, has this to do with Lent? The connection is found in the gift that Imo and I received through this tragedy. Through the experience, we were compelled to rely on each other with an unconditional trust and to love with an intensity that before we have not known.

Eugene Kennedy, in his book "The Pain of Being Human," says, "Man has more resources than he usually thinks, he may never discover them, and therefore never discover himself fully, if he does not enter the pain and suffering that test his depths and test them true. There is a place in life for the experience of pain, not for its own sake, but because it burns the dross of a man in a way that nothing else can."

During this time, I was called to be open to the pain that Imo was feeling, to be vulnerable enough to feel that pain and to be available with her as she cried, rather than relying on the quick and easy answers that I often try to give.

The gift that was given us was the opportunity to come closer after being stripped of all those things that we normally rely on to keep us secure, and without hope of an outcome that would be to our liking.

FURTHERMORE, we are being forced to give meaning to a situation that seems devoid of meaning. On the surface, it seems unjust. We are good parents, loving and dedicated.

"Ultimately," Victor Frankl reminds us, "man should not ask what the meaning of his life is, but rather must recognize that it is he who is asked. In a word, each man is questioned by life, and he can only answer to life by answering for his own life; to life he can only respond by being responsible."

To be responsible in this situation for us is to face this experience. To face squarely the strain that it puts on our marriage. To build a marriage upon intimacy rather than the trappings often associated with the good life. That intimacy does not take away the pain. However, the pain has increased and strengthened our intimacy. That is the meaning with which we will bless this event.

During Lent, we are called to suffering through fasting, prayer and alms giving . . . a suffering that will enable us to enter most fully into the mysteries of Christ's own suffering, death and resurrection. Through our suffering we are brought back to the source of our life—Love. Imo and I have had, so it may seem, some suffering imposed on us during this Lent. Yet, it has very painfully helped us see in our love the love that God has for us.

In his book, "Night," Elie Wiesel quotes a Jewish mystic, saying, "There are a thousand and one gates leading into the orchard of mystical truth. Every human being has his own gate. We must never make the mistake of wanting to enter the orchard by any gate but our own. To do this is dangerous for the one who enters and also for those who are already there." In Lent we search for our gate.



EMPTINESS—Personal loss causes an emptiness and aloneness that is painful if there's no one to share it with. Don Kurre tells today of how such loss became a growth experience for him and his wife.

## Lenten collection aids CRS

My dear Family in Christ,

Most Catholics are not aware that their own Catholic Relief Services is the largest voluntary relief and development organization in the entire United States, perhaps it is even the largest in all the world. More than 1,100 skilled men and women who are completely committed to the fight against poverty and hunger are situated in over 50 countries of the world, where they work with local communities, missions, local and national church groups to help the poor.

Before we ever heard these names in the news, Catholic Relief Services was in Egypt, Jordan, Lebanon, Jerusalem West Bank, Guatemala, Nicaragua, El Salvador, Uganda, Bangladesh, Haiti, Bolivia, Peru and a host of other lands where brothers and sisters of ours live in the midst of armed conflict and in a poverty of food, shelter and medical assistance. The earthquake-shattered towns in Italy and the continued food shortages in Poland have been relieved in a substantial way by Catholic Relief Services.

The single largest support for the Catholic Relief Services comes from the Catholics of the United States in the collection taken up on Laetare Sunday. Because of our support of the basic Catholic Relief Services organization, private foundations and philanthropists, and even many governments entrust their food and their funds to Catholic Relief Services, knowing they will really reach the world's poor. Last year the aid thus distributed amounted to just under \$50 million dollars, and actually touched the lives of 125 million impoverished human beings.

Your own offering thus not only does great good, but is multiplied many times over. The giving of alms is part of Lent by God's own word; may your gift to Catholic Relief Services be a generous sharing with the poor and needy of the world.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis

# Family struggles with issue of interracial marriage

by Dr. JAMES and MARY KENNY

**Question:** Our youngest daughter is going to college and living at home. She has always been a joy to us.

She is seeing a very nice 19-year-old boy and wants to get married. The problem is the boy is black.

She refuses to see any of the problems they will have. She insists they are not doing anything wrong and that we are all wrong.

I have talked to our parish priest and she has also. He couldn't help much.

My parents and my husband's are so upset it's scary. They won't even look at a picture of the young man. They are good, Christian people and are not bigoted or prejudiced against blacks, but none of us believes in interracial marriage.

If there is a wedding, my relatives will not come.

What am I to do? I love our daughter, but I am ashamed of what she is doing. Besides, we feel it will not last because of the hardships they will have to face.

Our hearts break when people stop and stare at them and make uncomplimentary remarks. Her whole life will be this way if they marry. And what about their children?

**Answer:** Both you and your daughter are right. She is right that they are doing nothing wrong. You are right that their union will be difficult because of the prejudice they must face from their own relatives, friends and neighbors.

Their difficulties may be less than you anticipate. Race relations are improving in many areas of our culture.

Your parents refuse even to consider the question. You are trying to cope with it. Your daughter sees no problems. That suggests a bit of change in generations. Many people today will probably extend warm friendship to them.

Apparently you pity the children they might have. As parents of three biracial children, we can assure you their strengths and weaknesses, their joys and sorrows, and their needs for nurture and guidance are just about the same

as other children. They do not need pity.

You are concerned about people's stares. That concern disappears rapidly. When we first adopted a biracial child, we too thought the whole world was staring at us. Now the thought never occurs to us. We are not as conspicuous or as interesting as we imagined.

Whether or not your daughter marries the young man is her decision, not yours. You can counsel, but you cannot decide for her. Pressure will only make her decision more difficult.

Whatever her decision, you need to acknowledge to yourself and to her that prejudice—plain racial hatred—is the cause of the problem.

If she decides to marry the young man, you must decide whether or not you support her decision.

Perhaps you cannot support her. If so, admit to yourself and her that the hatred in yourself, in your family and in our society is so great that you cannot cope with it at this time.

If you do want to support her, plan some tangible ways to demonstrate your support. Start small. You and your husband might invite your daughter and her friend out to dinner.

Next you might invite his family over for a visit. Perhaps then you can better put yourself in the place of his parents.

They want a good life for their son every bit as much as you want one for your daughter. Imagine how it would grieve them to have him marry into a family where all he can expect is hatred!

Even these small steps will probably rock your family. There is no way around this problem. You must take a stand if you plan to support your daughter.

Search the scriptures for Christ's position. Continue to pray, not that this problem will go away, but that you will face it with courage and love.

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

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ADOLESCENCE—As Dolores Curran points out, the teen years are a turbulent time for youth and parents alike. She discusses how to ease the pain.

## Teens, parents must hear each other's feelings

by DOLORES CURRAN

"There's nothing wrong with a teenager that trying to reason with won't aggravate," wrote a wit who obviously had lived with teens. Indeed, sometimes this seems too true to be funny.

However, teens say the same thing about parents. How can they be so unfeeling, so ignorant, and so forgetful of their own adolescence?

Adolescence, the fourth stage in family life, can be a trying time for adolescents, parents and younger siblings alike. Natural feelings of emergence on the part of young adults conflict with authoritarian patterns comfortably established in the family. "Because I said so," becomes unacceptable to a formerly compliant and happy youngster now given to moods and objections. Music gets louder, pouts longer and families tenser at this time, as relationships begin to change from carefree childhood to autonomy.

The adolescent has a clock inside that tells him it's time to start becoming his own person rather than an offshoot of his parents. He starts disagreeing on politics, clothing and church. He meets adults with other ideas and values and realizes he must eventually choose for himself. He often feels guilty for betraying his parents by wanting to be different from them. It isn't an easy time to live.

At the same time, parents are often undergoing relational stresses themselves. Men and women between 35 and 45—the age when most adolescence occurs in the home—are at that mid-life point when they're wondering if this is all life has to offer.

Their youthful dreams of success and happiness bump into reality and they realize

they have to accept the idea that they will never be president of the company or live happily ever after. Indeed, family therapists are beginning to indicate that much adolescent conflict in families stems from the unhappiness parents have in their own lives.

When the emerging young adult flexes freedom muscles, parents often feel envious. They would like to be young now with the options their offspring is anticipating, options that were denied them in their own youth.

Whether it's a single or dual parent family, the family with emerging and established adolescents can use Lent to surface feelings on autonomy, behavior and faith. I suggest they take an evening to really listen to one another and to answer these questions: When things aren't going so well between us as a couple do we tend to land on our teens, making them a convenient scapegoat for our disappointments and angers? Or do we as adolescents take advantage of tensions between our parents to take their attention off us and our behavior? Do we have a right to disagree with one another on God, belief and Mass? Do we have a right to expect others to be part of our family faith life, even if they are an aged 16-year-old? Or an adolescent 45-year-old?

Finally, parents need to express their feelings and hopes about religion in an honest non-emotional way with their youngsters. When our adolescents question the value of Mass, parents can say, "When I was young I didn't sense the need for a close relationship with God as much, either. As I got older, I realized the importance of Him in my life and I don't want to deny you God now because you might need Him later on." The honesty of this approach appeals to adolescents, who once saw no need for dentists or multiplication tables, either. Often when teens hear their parents' deep feelings about the value of faith in their own lives, they realize how valid they are—not just another bit of meaningless parental blather.

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# McBrien pens 'most controversial column'

*It's stern stuff about morality of cigarette smoking*

by Fr. RICHARD P. MCBRIEN

This may be one of the most controversial columns I've ever written. Be on your guard.

No, it's not about the ordination of women, or birth control, or clerical celibacy, or the authority of the Pope. It's about smoking.

Some of you remember the days, back in the 1940s and 1950s, when Catholic moral theologians, like the late Father Francis Connell, C.S.S.R., speculated on the number of packs of cigarettes per day a Catholic could smoke before committing a venial sin, then possibly even a mortal sin.



The argument focused on the potential damage to the smoker's health. Could one expose oneself to physical harm without good reason? Would such behavior not conflict with our abiding moral obligation to employ all necessary means to preserve our bodily health?

Father Connell's instincts were ahead of his time. He knew then, without benefit of scientific studies, that smoking was harmful and that self-exposure to such injury without sufficient reason posed a moral problem.

I am writing this column on the day following the release of the U.S. Surgeon General's new report on cigarette smoking. It more than substantiates the concern and skepticism of Catholic moral theologians of the 1940s and 1950s.

The report finds that smoking will cause 130,000 deaths from cancer in 1982, that it is now the major cause of cancers of the lung, larynx, mouth, and esophagus, and is a "contributing factor" to cancers of the bladder, kidneys, and pancreas.

FURTHERMORE, CANCER DEATH rates are directly related to the number of cigarettes smoked. Those smoking more than one pack per day are three times as likely to die of cancer as nonsmokers. (Father Connell was on the right track in raising the question of quantity.)

Those who quit smoking automatically reduce their risk of contracting cancer. Indeed,

85 per cent of all lung cancer deaths could have been avoided if the victims had not smoked.

All of these statistics—the self-serving rebuttals of The Tobacco Institute notwithstanding—support the traditional argument that smoking is at the very best morally dubious because of the real dangers the habit poses to one's physical health.

And since each one of us is morally bound to take care of our health, because our physical life is a gift from God, any form of behavior which unnecessarily endangers our health is subject to moral condemnation.

But the moral argument cannot end there. There are other implications to smoking beyond the raking of one's own health. And here is where Father Connell's (and other older moralists') analyses are most in need of updating.

THE SURGEON GENERAL'S report notes that "sidestream smoke," i.e., the smoke inhaled by nonsmokers who are unfortunate enough to be positioned near smokers, is a "possible serious public health problem."

This would apply not only to people on airplanes, in restaurants, and in other public places, but especially in the home: parents infecting their children, including infants, or older children infecting their brothers and sisters and parents.

It is not a minor moral matter when looked at in this wider context of interpersonal relationships. But even this isn't the whole story.

It has also become unmistakably clear that the various health problems caused by smoking inflict a heavy financial penalty on the whole of society, nonsmokers included.

Smoking is responsible for lost days at work, which, in turn, raises the per unit cost of production, and that is passed along to the consumer through higher prices.

Smoking is also responsible for putting thousands of people in the hospital for smoking-related maladies. This pushes up the cost of hospital care and medical insurance premiums for everyone else.

Smoking forces thousands of workers to take an early retirement on medical disability, thereby draining an already fragile Social Security system and drawing prematurely on

pension funds and other insurance plans. Again, someone has to pay the bill.

One need not mention other abuses connected with smoking: the number of house fires, for example, which are directly related to the carelessness of smokers. This has an impact on home insurance rates, taxes to support the fire department, and hospital costs and medical insurance.

This may seem like a prejudicially loaded

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case, but the Surgeon General's report is only the latest in a lengthening line of statistical evidence to support the older moral argument that smoking is indeed a matter of conscience.

It involves not only a risk to oneself but to others. It is an issue not only of justice to oneself but of justice to others, even of social justice.

And we haven't even mentioned all those federal subsidies for the tobacco industry and the moral responsibility of politicians who support them and of those of us who support those same politicians.

Some of those politicians proudly proclaim themselves "pro-life."

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## LENT AND LEPROSY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

CHRIST  
SO LOVED  
LEPROSY  
VICTIMS  
HE WORKED  
MIRACLES  
TO CURE  
THEM

If Lent so far has not been meaningful, if you haven't done enough, you still have time to make it worthwhile. How can you best keep Lent? The answer is we must make sacrifices on our own. In easing the Lenten regulations of fast and abstinence, the Holy Father recommended instead that we deny ourselves voluntarily and share our abundance with the poor and suffering. More than 10 million people still suffer from leprosy. Here's what your Lenten gift for them will do:

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- ☐ \$1,500—provide an operating table.
- ☐ \$575—buy a whirlpool bath.
- ☐ \$200—purchase a microscope.
- ☐ \$100—give the clinic a sterilizer.
- ☐ \$95—provide a wheelchair
- ☐ \$40—buy 1,000 vitamin tablets.
- ☐ \$30—give a hospital bed.
- ☐ \$15—give him (or her) a hand-walker.
- ☐ \$10—give the clinic a blood-pressure set.
- ☐ \$9—buy Dapsone tablets for 9 victims for a year.
- ☐ \$8.00—buy 12 thermometers.
- ☐ \$5.00—100 vitamin tablets.
- ☐ \$3.00—a pair of gauze scissors.
- ☐ \$2.25—a 1 lb. jar, Sulfadiazine ointment.
- ☐ \$1.75—100 gauze pads (3"x3").

TO  
CURE  
VICTIMS  
HERE'S WHAT  
OUR PRIESTS  
AND  
SISTERS  
NEED

## THE WORD

by PAUL KARNOWSKI

If we strip away its religious meaning, today's first reading is nothing more than a sad story. In the excerpt from Chronicles we read about the Babylonian Exile, a low point in the history of the Israelites. The Babylonians invade the nation, sack Jerusalem and burning the temple. Many of those who survive the slaughter are taken back to Babylon where, for seventy years, they are a displaced nation, a people without a home.

Although most of us have never been in exile, we can grasp a fraction of the feeling that such an experience must bring. On our first day of school, feeling shunned and unwanted at home, we may have fancied ourselves child refugees. Or perhaps we taste the feeling more acutely, now that we are grown. We might feel displaced traveling through a strange city, entrapped in its maze of concrete cloverleaves. On business trips or vacations we rest uneasy, unable to sleep in foreign surroundings.

Alone in a strange place, we look with envy on the cozy homes we pass. Homes where warm yellow light spills out of the windows into the indigo night. That incandescent glow symbolizes all that we miss: feelings of acceptance and importance; feelings of love.

It's certainly not a new symbol. Jesus, in today's gospel, uses light as a symbol of Himself. He speaks abstractly of the battle between the darkness and the light. He says, "the light came into the world, but men loved darkness rather than light . . . Everyone who practices evil hates the light; . . . But he who acts in the truth comes into the light . . ."

Surely the light that glows in the windows of anonymous homes is related to the light in the gospel. We know it to be true. But we often forget that the light of Christ is a liberating light that knows no geographical boundaries. It shines in Babylon as well as Jerusalem, in homes as well as hotels. It shines everywhere and in everyone. And when we see it, we know we're home.

MARCH 21, 1982  
Fourth Sunday of Lent (B)  
2 Chronicles 36:14-17, 19-23  
Ephesians 2:4-10  
John 3:14-21

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by Fr. THOMAS C. WIDNER

One thing Fred and Shirley Evans have kept constant in their lives—they have never looked back on the past as a place to escape to. No matter what difficulties they have faced in their 43 years together, they have always opted for moving on to more, moving on to a deeper faith.

Since arriving in Indianapolis in 1946, Fred and Shirley have established a number of firsts for themselves, the kind which history recalls with trivial joy, but the kind which are full of their own personal pain and sadness.

The Evans' were the first black couple to become members of St. Thomas Aquinas parish. Their daughter was the first black child baptized in that parish. Their son was the first black child in the school. Fred, a general practitioner in 1946, was the first black resident at the Indiana University Medical Center. Moving into such firsts was full of fears and concerns but the Evans' never looked back or tried to hide in the background.

"I went after the job," Fred explained, "thinking if I couldn't get it, I wouldn't go after the profession. When a resident was fired, they called and wanted me to come six months early. I thought at first it was a ploy to keep me from coming at all. But they held the job until I could finish another commitment."

"I joined the women's club at St. Thomas when we moved here," Shirley recalls, "and I could count on two hands the number of people who talked to me. We were stared at in church. When I called the parish about enrolling my son in school, the phone conversation was not encouraging."

**BUT THEIR SON WAS** enrolled and for five years the Evans' were the only blacks active in St. Thomas parish. Father John Halloran, the pastor at the time, reportedly informed all parishioners by letter that "St. Thomas belongs to the Evans family as much as it belongs to each of you. If you have a problem in this, bring it to me."

At the time Fred was not Catholic and Shirley remembers feeling the burden of sustaining herself and her children in their faith despite not feeling welcome in the parish. It called for the kind of faith she described as a question—"Do I believe strongly enough to trust God and keep on going?"

It's the kind of question Shirley has asked herself over and again. "I've been there many times," she said. "It is frightening at first. I feel alone as though I have no way to resolve a problem. I first realized I had to depend on my own strength when making a decision about my future many years ago."

"Fred was at Meharry College and I was teaching at Talladega College in Alabama. I loved my teaching but I wanted to be with Fred in Nashville. I didn't want to leave. I couldn't share my deepest thoughts with anyone. There was no Catholic church for blacks—an itinerant priest said Mass once a month. I had students who were questioning their own faith and I felt if I would leave them I would be leaving them

alone. I was alone and I knelt down on the floor in the teachers dormitory and I told God, 'You're all I've got.' I felt comforted when someone woke me up sometime later. I felt lightheaded and I knew I had given everything to God. I remembered these years later when I had to ask myself again, 'Am I going in the right direction? Should I do this? Has God deserted me?'"

**SHIRLEY'S FAMILY WAS** entirely Catholic as far back as she can remember. A native of Washington, D.C., her father worked in the Bureau of Printing and Engraving. To get a Catholic education she grew up walking past a neighborhood Catholic school for whites only and walked a mile from her home to the black parish and school. "Our whole social life centered around that parish," she remembers.

"We didn't go to the parish church which was two blocks away," she said, "because we could only receive communion after all the white parishioners and could only attend the 5 p.m. Mass in French or Spanish. My father did his college work by correspondence. He wanted to see all his kids go to college."

It was at Howard University that Shirley met Fred. A native of Terre Haute, Fred grew up an Episcopalian attending Methodist and Baptist churches. "My father was born and raised an Episcopalian but we never attended the church in Terre Haute because blacks were not welcome at that time," he said. "If I hadn't had the religious background I did, I wouldn't have gone to Catholic church with Shirley after we started dating."

**THE EVANS' ELOPED** because the university had a strict policy forbidding married students and "we had a strong sense of morals in those days" which precluded any other kind of relationship. The Evans' celebrate two wedding anniversaries, one recalling their marriage by elopement, the other recalling their marriage by the pastor of Shirley's parish once they had graduated. She gleefully recalled the pride she felt wearing her wedding ring down the aisle at graduation even though "nobody saw it as far as I know."

Fred converted to Catholicism in 1951, unknown to his wife. "It was a surprise to me," she said, "when at Midnight Mass that year, right before communion Fred asked me if a Catholic could go to communion anytime one wanted to and then I watched him go up and receive. He had been going to an information class to learn what our son was doing in school, especially religion. When those classes ended, I didn't know it but Fred had arranged to continue meeting with Msgr. (Joseph) Brokhage."

"I started going to church with Shirley early in our marriage," Fred explained. "I think I went just to make her feel good. But I went to see what it was all about when our son started school. I didn't expect a lot out of going to church or anybody else—just what was due me. I didn't want anyone taking anything from me. That's what I faced my whole life—people taking from me what isn't mine. I rarely got any spiritual advice once I became Catholic. I



**THE PAST IS BEHIND THEM**—Fred and Shirley Evans are all smiles now. But the road they've come down has had its challenging moments as they faced prejudice, elopement and religious conversion for Fred. Nor was it easy being black in Indianapolis and within the church. As they describe in the adjoining article, they often were blocked in their efforts to become part of the active faith community. (Photo by Fr. Tom Widner)

said a few prayers and things always seemed to work out. But when I really had problems, there was no real way to get them solved or to get someone to understand them."

Since coming to Indianapolis the Evans' have been leaders in the black community but their influence has extended beyond. "Our faith together has made us stronger going through the many things blacks go through to overcome the prejudice," they admitted. Black people are strongly Protestant and in 1972 when Shirley helped form Archdiocesan Black Catholics Concerned, there were about 3,000 black Catholics in the archdiocese. Eight years later they could count 7,600. Faith grows.

"A lot has changed in the church since I became Catholic," Fred admitted. "I was surprised when I first started going to Catholic churches' how unfriendly people were. It's a tradition in Protestant churches to relate to others. But I didn't know three fourths of the people in our parish. People walked by you

without speaking—I wasn't used to that. And I'm not even talking about those who wouldn't speak to me because I'm black. It didn't seem right. There was no fellowship. But there's been a big change in that respect. In a Christian community you expect more friendliness."

The Evans' continue to attend St. Thomas though they no longer live in the parish boundaries. They find it warm and friendly and welcoming. "As bad as St. Tom's was when we first moved there," Fred recalls, "moving to a new parish was even worse. At least some of our children's classmates and their families would speak with us, but at our new parish nobody ever said anything to anybody, not just to us, but to no one. They all rushed out after Mass to get to their cars and go home. So we made a decision to go back to St. Thomas."

Indianapolis and St. Thomas is home to the Evans'. They continue to be happy here and they don't look back.




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# Students enjoy, learn from International Day

by VALERIE R. DILLON

Some people once went "around the world in 80 days." But the students at St. Vincent's School in Bedford recently did it in just one!

"International Day," involving weeks of student, teacher and parent preparations, was characterized by Mrs. Sarah McNeil, principal, as "a learning experience far beyond anything they could have learned in class."

It had its origins at a faculty meeting when one teacher mentioned a need for more opportunities for parents to see the results of their children's efforts in school. Among ideas offered was Mrs. McNeil's suggestion of holding an "International day."

Each grade took a different country except for the 7th and 8th grades who banded together to form "Mexico." Others touring spots were France (8th grade), Italy (5th), China (4th), India (3rd), Holland (2nd) and Japan (1st grade). The preparations included study in art, music, models, foods and foreign language of seven countries and building of such props as a Dutch windmill and backdrops of painted scenery.

Students wrote to travel agencies and United Nations representatives requesting posters and brochures of their countries. Relatives and friends who had visited particular countries loaned souvenirs and art objects for display.

**THE MAIN IDEA** was for each class to learn about the designated country. They investigated the customs, native dress, geography, industrial occupations and famous inventors, musicians and artists of that country. As it turned out, the most popular "research" may have been food. Delicacies native to each nation were devoured by "tourists" as they journeyed from "country to country."

According to Mrs. McNeil, preparations the last month or so were "intense" and the teachers "over-extended themselves—they went all out." Parents, too, got involved, helping with decorations, costumes and food preparation.

After a month of preparing, "the tensions and expectations gradually began building,

and today they exploded," she declared on the day of the event.

On that day, all parents got hand-delivered invitations to an All-American lunch of hamburgers and french fries and to an afternoon school-wide program. The "Mexican" students acted out a playlet on "Our Lady of Guadalupe," with Andy Pedersen playing the peasant boy, Juan, and Jane Hanley as Our Lady.

**AFTERWARD**, during classroom visitation, "natives" greeted "tourists" in foreign tongue. Students from "Holland" performed a dance, "Little Foot," and sang "Snitzlebaum" near their constructed windmill. Children in Italian shawls and Indian saris also danced, and many students from "France" appeared dressed as saints. Perhaps the most popular country was Mexico, where a wild and enthusiastic "Mexican Hat Dance" was performed as onlookers gobbled spicy tacos.

And what did the children think of their "International Day"?

Randy Greene, a sixth grader, liked "France" the best, especially enjoying the chance to learn "about cathedrals, Paris, kings and queens and some famous French paintings."

For Myron Bevers, the Mexican display was a favorite "because of the food, and also that's where my mother is from." Jon Abel also liked Mexico, discovering "how they grow crops and what daily life in Mexico is like." He too liked the food.

"It's the first time we've ever done anything like this," said seventh grader Mary Kay Kleiss who found it "a great experience" and hoped it might become "a tradition."

Dana Endris, a second grader, especially liked the Our Lady of Guadalupe play. In Suzanne Gennett's mind, the international day particularly helped "lots of little kids to understand foreign countries."

All of which goes to prove—learning doesn't have to be drab and dull. As St. Vincent School has proved, learning can be fun! And it can be a sharing experience for the whole parish community.



INTERNATIONAL DAY—"What fun," say Angie Shirley (left) and Tiffany Esterday (at top), dressed in Japanese kimonos as they flank a Geisha Girl constructed of wire and papier mache. Also enjoying the event are "Mexicans" (left to right) Mark Bevers, Brad Endris and Andy Pedersen. (Photos by Valerie Dillon)

## church in the world

### Bishop urges Haitian care

MIAMI (NC)—On the eve of a federal trial to determine whether Haitian aliens have been held legally in detention camps, Archbishop Edward A. McCarthy of Miami again called on the government to recognize its obligations to the United Nations treaty on the treatment of refugees. The trial, concerning the status of 2,100 Haitians in federal centers in the United States and Puerto Rico, opened March 15 before U.S. District Judge Eugene P. Spellman. In a similar case in early March, a federal judge in New York ruled that the government had illegally detained eight Haitians in a Brooklyn compound.

### St. Francis stamp planned

WASHINGTON (NC)—A 20-cent commemorative stamp marking the 800th anniversary of the birth of St. Francis of Assisi will be issued Oct. 7, according to the Citizens' Stamp Advisory Committee of the U.S. Postal Service. Rep. Peter Rodino (D-N.J.), who led a campaign for the stamp, said his efforts drew

support from "Americans of every national origin and religious persuasion, as well as from those professing no religion at all." The campaign had the official endorsement of the United Church of Christ, Methodists, Presbyterians, Lutherans and a number of smaller Protestant groups, Rodino said.

### Camps meet needs

MANAGUA, Nicaragua (NC)—The Miskito Indians and others relocated by the Nicaraguan government miss their old jungle homelands along the Atlantic coast but say they enjoy better conditions in their new camps, according to a joint March report by 15 Nicaraguan church groups. In February the Nicaraguan bishops said the population transfer was "drastic" and violated the human rights of the Indians. The U.S. government accused Nicaraguan troops of killing Miskitos and burning their villages. But the joint report said conditions in the camps "meet the basic needs of the thousands relocated thus far." The church groups involved in the report included both Catholic and Protestant organizations.

### Pope greets Alaskans

VATICAN CITY (NC)—Pope John Paul II held a special audience for 400 pilgrims from Alaska March 13. He praised members of the Anchorage Papal Choir for bringing music to a world "bombarded by the clamoring noises of a modern technology that dull the senses and sadden the human spirit." The 173-member choir came to Rome with more than 300 others from the Archdiocese of Anchorage in response to an invitation from the pope when he stopped in Alaska in February, 1981.

### Kidnappers get appeal

VATICAN CITY (NC)—Pope John Paul II called for the release of two Italian kidnappers and made his 52nd Rome parish visit March 14. In his noon Angelus talk before about 12,000 people, the pope urged kidnappers to release Antonio Maturzo, a 67-year-old owner of an olive oil mill in Naples, and Alberto Martelli, the 52-year-old owner of a chemical laboratory in Locri. "This is not Christian," the pope said. "It is not even human."

### St. Michael's in festival

WINOOSKI, Vt. (NC)—For the second year in a row St. Michael's College in Winoski, Vt., is the only Catholic college, and the smallest school, chosen to participate in the American College Theater Festival in Washington. The St. Michael's production of Aristophanes' comedy, "The Birds," is one of six college and university productions from throughout the country to be staged at the John F. Kennedy Center for the Performing Arts this spring.

### Irish bishops fight divorce

DUBLIN, Ireland (NC)—Ireland's Catholic bishops are convinced that divorce does more harm than good, said Coadjutor Bishop Joseph Cassidy of Clonfert, Ireland. Bishop Cassidy spoke after a meeting of the Irish Conference of Catholic Bishops at St. Patrick's College in Maynooth, held as agitation intensifies to remove the ban on divorce from the constitution of the Irish Republic.

### Brothers choose head

BAY ST. LOUIS, Miss. (NC)—Sacred Heart Brother Xavier Werneth has been elected provincial of the New Orleans province of the Brothers of the Sacred Heart. Brother Werneth has been principal of E.D. White High School in Thibodaux, La., since 1976.

# The ACTIVE List

## March 19-20

"Spectrum," Chatard High School's 1982 variety show, will be presented in the gymnasium, 5885 Crittenden, Indianapolis, at 7:30 p.m. Advance tickets, \$2; at the door, \$2.50.

Ritter High School cheerleaders will have a car wash from 10 a.m. to 4 p.m. (\$2.50 per car) at 34th St. and Georgetown Road, Indianapolis.

A dance to celebrate St. Patrick's Day will be held at Holy Cross parish, 125 N. Oriental, Indianapolis, beginning at 9 p.m. Donation: \$5 per person.

\*\*\*

A liturgical art workshop, "Spring and Summer in the Church Year," will be given at the Christian Leadership Center, Marian College, from 9:30 a.m. to 12 noon.

Chatard High School Alumni Association is having a 50s dance at the American Legion Club, Westfield Blvd., Indianapolis, from 8 p.m. to 1 a.m. Admission: \$1.

\*\*\*

A day of recollection will be held at Kordes Enrichment Center, Ferdinand, from 10 a.m. to 4 p.m. Contact Sr. Betty Drewes, 812-367-1411 or 367-2777, for details.

\*\*\*

A St. Pat's dance will be held at Our Lady of Lourdes parish, Indianapolis, at 8 p.m. Admission: \$1.50 per person.

\*\*\*

Holy Cross Hall—125 N. Oriental St., Indpls

## St. Patrick's Dance

**Saturday**  
**March 20, 1982**

Begins at 9:00 p.m.

Disc Jockey  
David Richmond

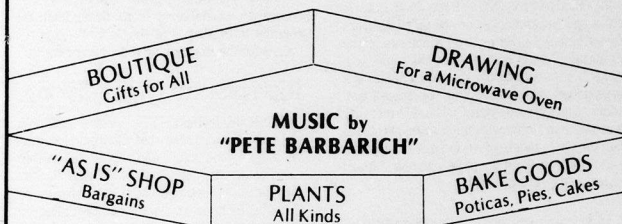
☆ Beer ☆ B.Y.O.B.  
(Set-ups, Snacks)

Donation—\$5.00 per person



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902 N. Holmes Avenue

**SPRING BAZAAR** **MARCH 27th & 28th**  
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### MENU

Saturday — 11 a.m. to 8 p.m.	Sunday — 12 Noon to 5 p.m.
Home Made Slovenian Sausage; Fish, Hot Dogs, French Fries Sauerkraut	Roast Beef; Baked Fish; Chicken Drummers; Vegetables; Salads; Desserts

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

\*\*\*

The men and boys' choir of Christ Church Cathedral will present a concert of Palestrina music at 3 p.m., St. Joan of Arc Church, Central Ave. and 42nd St., Indianapolis. Admission is free.

## March 21, 24

A Lenten lecture, "Alienated Catholics," will be given at St. Christopher Church, Speedway, at 9:30 a.m. on March 21. In the evening series on March 24 at 7:30 the topic will be "Marriage and Holy Orders."

## March 22

A church music reading session featuring selections from G.I.A. publications for choir, cantor and congregation will be presented at the monthly meeting of the Indianapolis Chapter of the Pastoral Musicians Association. The meeting will begin at 7:30 p.m., SS. Peter and Paul Cathedral Chapel. For further information contact Charles Gardner, 317-643-4519.

\*\*\*

The Guardian Angel Guild will have a tender loving care day at St. Andrew parish, 4000 E. 38th St., Indianapolis, from 9 a.m. to 2 p.m.

\*\*\*

The Right to Life of Southeastern Indiana will hold a general meeting at 7 p.m. at the elementary school in Sunman.

\*\*\*

St. Vincent Wellness Centers announce ten-week sessions in aerobic dance at four locations. For details call 846-7037 or 873-2799.

## Ministry day scheduled

Immaculate Heart of Mary Sister Juliana Casey will be featured speaker for a "Women in Ministry" program sponsored by the Association of Religious of the Indianapolis Archdiocese (ARIA) on Saturday, March 20, at Marian College.

The day-long program, beginning with registration at 9:30 a.m., will include four presentations: "The New Testament Grounding for Ministry," "Women in Ministry: An Historical Overview," "Women in Ministry: Some Models," and "The Future of Women in Ministry: the Challenge, the Hope."

Sister Juliana, provincial of the Northwest Province of her order, holds a doctorate in sacred theology from Catholic University of Louvain, Belgium. She taught New Testament Scripture at St. Meinrad from 1977 to 1979.

## March 23, 24

Fatima Retreat House, 5353 E. 56th St., Indianapolis, announces a Newman Guild day of recollection on March 23. On March 24 the Cathedral Mothers' Club will have a day of recollection and a Father/Son program will be held in the evening.

## March 24

A film entitled "What Wives Wish Their Husbands Knew About Women: Money, Sex, Children" is the last in a series of films to be presented at 7:30 p.m. at Secenia Memorial High School, Indianapolis.

## Mar. 24, 26-27

The St. Thomas Singles group, Indianapolis, will meet at the school at 7:30 p.m. on March 24. On March 26, 50s and 60s dancing at Holiday Inn North (Pyramids), 3850 DePauw Blvd. Call Rich Hiesbetter for details, 636-8835. A "Gift Gathering Party" for the parish auction will be held on March 27, 7:30 p.m. at Joe Lanning's, 1715 N. Alton, phone 639-2292.

## March 25

A Ladies' Day is scheduled at the Retreat Center at Mount Saint Francis, IN 47146. For registration or information call 812-923-8818.

\*\*\*

Lenten forums, chaired by Dr. M. Desmond Ryan, will be held on two consecutive Thursdays at Immaculate Heart Church, 5882 N. Central, Indianapolis, beginning at 7:30 p.m.

## March 25, 26

The annual rummage sale and bake sale will be held at St. Mary parish, Danville, from 9 a.m. to 5 p.m.

## March 25-28

A Cursillo for men will be conducted at Mount Saint Francis Retreat Center, west of New Albany. Call the Center, 812-923-8818, for complete information.

## March 26-28

The Oldenburg Franciscans invite single women (ages 17-37) to join them for a vacation retreat weekend. Contact Sr. Mary Ann Stoffregen at Oldenburg, 812-934-2475, for details.

\*\*\*

Benedictine Father Eric Lies will conduct a women's retreat at Fatima Retreat House, Indianapolis, phone 317-545-7681.

\*\*\*

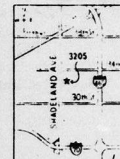
A "Beginning Experience" weekend retreat for separated, (Continued on page 22)

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## Vocations

**Need Family Support For Growth**

An afternoon of discussion with representatives of several religious communities will be held at St. Gabriel Church in Connersville on Sunday, March 21 from 2 to 4 p.m. The seminar is being held to inform students, as well as interested families and all individuals that is a need for people to respond to religious vocation callings.

Focus of the talks will be on the need for families to support a family member's calling to the religious life.



## Vocations Awareness Day

All are welcome to attend.

St. Gabriel Church  
232 West Ninth St.  
Connersville



# Catholic Higher Education Week

## SMWC evolves quickly into '3-ring circus'

In a relatively short time span of five or six years, Saint Mary-of-the-Woods College, the nation's oldest Catholic college for women, located near Terre Haute, has become an amazingly complex, multi-faceted institution. In the words of its President, Jeanne Knoerle, S.P.: "Administratively, it is not unlike an educational 3-ring circus."

Today "the Woods" still fulfills its original mission: "To educate women personally and professionally for leadership roles in the modern world." But it is delivering that education in a variety of ways to women in a broad spectrum of ages and ethnic backgrounds.

As President since 1968, Sister Jeanne has guided the College through several periods of dynamic change. Her approach is straightforward: "To my mind, one of the major responsibilities of an institution such as ours is to respond positively to change, to lead the way in innovation. As a small, private college, not burdened by a heavy bureaucracy, we can more easily experiment and try new ideas. I feel very strongly that the Woods must be constantly open to this process."

Last spring a "Study Committee on the Future" composed of faculty, students and staff took a fresh look at the Woods' mission to educate women. They explored what the College was doing to fulfill that mission and how it might be better prepared to enter the last part of the 20th century (and move into the next).

FIGURATIVELY, THEY were asked to "walk" around the whole institution, so that when they were finished, everyone would see what was going on in each of the other programs. It was an exciting experience. President Knoerle was enthusiastic: "What I hoped would happen, did: We all became increasingly aware that the most essential challenge before us would be to understand, accept and OWN the increasing complexity and thrust of SMWC as a multi-faceted educational center."

Here's the star-studded cast assembled today under the Woods' "big top":

► Nearly 1,000 women are now served by the College, more than ever before in its history. (That figure increases substantially when you add persons served by its Lifelong Learning and Summer programs.) The balance between various programs in each of its population "rings" is changing. Traditional age students (18-21) now number approximately 350—more than in the early 50's, but less than in the late 60's. They come from East and West and far-away countries, but a large number are from the Midwest. They are bright, career-conscious, fairly typical young American women.

► Also under the Woods' "tent" are as many as 180 other young women (about 70 at a time) who traveled from countries as diverse as Japan, Mexico or Venezuela this year for fall, winter and summer English Language Institute programs. While on campus (for five months or so) they interact with resident students and have major influence on the intercultural nature of the college environment.

► Not always on center stage, but a major part of the "show," are more than 400 women ages 22 to 72 who also are a part of the college (See SMWC EVOLVES on page 17)



TIME FOR NOSTALGIA—When commencement day arrives, memories of four years of fun, struggle and achievement deserve recall. Here, graduating students of Marian College gather for a final goodbye, as St. Francis of Assisi looks on benignly.

## Major decisions emphasize Marian's commitment

In the 45-year history of Marian College in Indianapolis, a series of major decisions have been made to demonstrate a commitment to Catholic higher education and the needs of the church in Indiana.

A modest venture compared with the resources of some Catholic institutions, Marian's success reflects the planning and sacrifices made by a religious order with the cooperation of lay leadership and direction.

—It was a major decision during the bleak Depression year of 1936 for the Sisters of St. Francis to purchase the 64-acre handsome estate of the late multi-millionaire James A. Allison in northwest Indianapolis, to relocate their tiny liberal arts college from their motherhouse at Oldenburg.

—It was a major decision in 1954, acceding to the request of former Archbishop Paul C. Schulte, that the women's college become the first Catholic co-educational institution in Indiana and embark upon a building program to support that status.

—It was a major decision in 1963 and again two years later for Marian's trustees to acquire two adjacent estates of 50 acres and various buildings, to provide for an expanding enrollment.

—It was a major decision five years ago to add nursing to the liberal arts curriculum and later expand into allied health care programs in Respiratory Therapy and Radiologic Technology.

—It was a major decision two years ago to establish the Christian Leadership Center on campus to serve the needs of the church in the Archdiocese and state.

—It was a major decision last year to em-

bark on the first-ever public subscription fund drive to raise \$5 million for the construction of a student activity center and endowment increases.

AT A TIME WHEN many private colleges are experiencing the twin erosions of financial strength and student enrollment, Marian's board of trustees exude confidence in the future of Catholic higher education. Why?

For the third consecutive year, Marian has experienced an enrollment increase—23 percent last fall among its freshman class. Total enrollment in 1981-82 is 879, including 243 freshmen and off-campus classes at Fort Benjamin Harrison and Western Electric.

Various accreditation agencies have provided solid endorsement of the many programs requiring certification. Included are North Central Association, National Council for Accreditation of Teacher Education (NCATE), Indiana State Nursing Board, National Association of Dietitians and the Joint Review Committee on Education in Radiologic Technology.

Faculty-student ratio at Marian continues at the level of 11:1, reflecting a generous commitment to personal attention.

There are more than 30 Franciscan Sisters and three priests on the faculty and staff, along with about 60 lay instructors. A majority have earned doctorates.

CONTINUED REVIEW of educational needs of the community have resulted in other new programs and fields of concentration, including art therapy, music therapy and early childhood education.

The Christian Leadership Center, staffed by three professionals, serves the people and parish communities of Indiana to develop personal and spiritual growth, theological understanding and specialized leadership skills.

Programs available at the center are of special benefit to directors of religious education, parish council members, adults interested in spiritual enrichment, liturgical ministers, catechists and Catholic school educators.

An inter-cultural dimension at Marian is provided by the ELS Language Center, located on campus for the past five years.

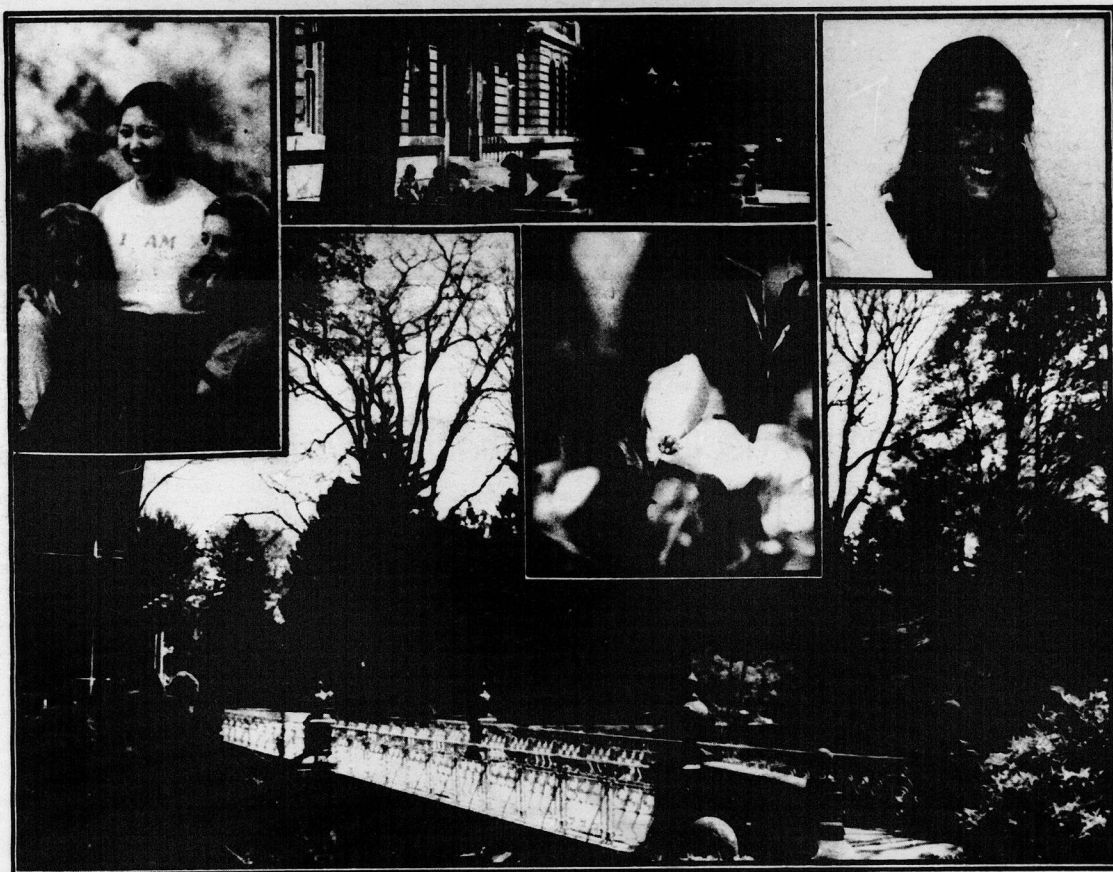
The ELS Language Center is a national proprietary school which operates an intensive-English program to prepare international students to attend American colleges and universities.

Operated year-around, the language center currently has an enrollment of 125 students from about 25 nations, including Latin America, Europe, Africa, Middle-East, Southeast Asia and the Far East. About half the students reside on campus and add to the international climate.

In the 45 years since the first Marian College commencement in Indianapolis, its students have been assured of a quality education at the lowest possible cost. Marian's tuition, room and board will continue next year as the lowest among private colleges and universities in Indiana.

Nearly 4,000 graduates have taken their place in the world, reflecting the values of a Catholic higher education... a Marian College education.

# SAINT MARY *of the* WOODS COLLEGE



## A COLLEGE FOR WOMEN AND MUCH MORE

Saint Mary-of-the-Woods College prepares its graduates to confidently meet the challenges of a new age: The information revolution; the emergence of computers; a multitude of career options; a new complexity of personal, national and international relationships.

Beyond all this, the College shares these characteristics with other Catholic colleges in the archdiocese:

A commitment to teaching excellence: A fully-accredited college where students receive a quality education.

A commitment to career preparation: Students get good jobs when they graduate.

A commitment to provide a supportive value-added environment where students can develop a sustaining value system for their lives.

*Saint Mary-of-the-Woods College is located five miles from Terre Haute and approximately 75 miles from Indianapolis via I-70. To find out more, contact:*

**INFORMATION - DEPT. CA  
SAINT MARY-OF-THE-WOODS  
COLLEGE  
SAINT MARY-OF-THE-WOODS, IN 47876  
(812) 535-4141**



# Scenario dramatizes the 'how' of financing college costs

by JO GONDA

In today's uncertain economy, the desire to invest in a four year education at a private college may seem like an impossible dream. But it is, really?

The following scenario is a total fantasy—but it also happens.

The place: Somewhere in Indiana. Scene: A typical busy middle-class household. Characters: Father; sensitive, loving, a bit harried. Daughter; enthusiastic, hopeful high school senior, fresh out of disco and barreling straight toward Bill Blass. The Woods, oldest Catholic liberal arts college for women in the nation. A frisky 141-year-old. Here portrayed as a sympathetic catalyst.

It is late spring. The height of the annual student quiz-bowl, which asks that ever popular thousand dollar question, "Which college-will-I-go-to?" The household is electric with excitement, alarm, panic and exhilaration.

Opening: Girl's voice (gushing with pride): Dad, I've done it! I've made my decision. I want to go to Saint Mary-of-the-Woods College.

Father (the image of austere benevolence, rises from chair, crosses to mantelpiece, turns toward her with an interested but tentative smile): Well, honey, it's a good school, a really good school, but...

Girl's voice (interrupting, becomes animated): Oh, Dad, you should see it! It's just beautiful! And everyone there is so friendly. You know they care about you... Whether or not you live, grow, learn... and they have my major, their Business Department has an excellent reputation. Think of it, dad! And...

Father (interrupting, assumes serious tone): Honey, do you have any idea of what a college like that costs? I've lain awake nights thinking, wondering, worrying about financing your college education... and I've tried it with every adjustment of the figures known to man! But a private college... it just doesn't seem possible.

The Woods (enter, nodding sadly): This happens to me all the time. It's the same old story for small private colleges everywhere. (She sighs, walks slowly to a window and looks out into the distance) If only I could relieve myself of the myths surrounding me.

(Father, Daughter look up, curious)

The Woods: It's true. For example, rumor

has it that I'm a very expensive, very exclusive college. But I'm really not. In fact, 66% of my students are currently receiving financial aid. And these young women are of all economic brackets. (She turns to face the family) You know, most of my students investigate many other colleges before deciding on me. They might, for instance, consider a state university. But although the per/semester/hour costs at such large state-supported institutions will naturally be lower, you may be able to receive more financial aid from me... and thus equal, or nearly equal, the actual cost.

Father (interrupting): Yes, but my daughter is thinking of you at a bad time... there's lots of uncertainty, you know. The Reagan administration has proposed slashing the student-aid budget, cutting back on Pell grants; why, I've even read that hundreds and thousands of needy students may be unable to afford a college education.

The Woods (nodding, calm): I'm glad you are aware of this uncertainty. And I share your concern. These are hard facts. But I am prepared to face them.

Father (highly curious): But how? How can you, a private Catholic college, speak so assuredly of student assistance at a time like this?

The Woods: Come with me to campus. I want you to meet some friends. (They exit, taking I-70 West to Terre Haute, where they take SR 150 North to Saint Mary-of-the-Woods College campus.)

\*\*\*

On arrival at the 67-acre campus they will learn that, unlike many analysts of education, Saint Mary-of-the-Woods College does not share the hallucination that private colleges are doomed. Instead the Woods is responding to the current student-aid crunch through an aggressive program of new and increased scholarships hatched by successful fund-raising efforts.

Providence Sister Delia Leonard is Director of the Financial Aid Office at the Woods and is proud of its financial aid track record. "It's excellent," says Sister Delia, leaning forward in her chair, "and the scholarships offered by the Woods are currently benefiting many of our students." These scholarships and grants offered in addition to state and federal aid include: Presidential scholarships, National



MOVING-IN DAY—Once a college choice is made, what can be more exciting than arrival on campus? Moving in at the Woods involves everyone in the family.

Merit Finalists Scholarships, Guerin Scholarships, the Vigo County Tuition Reduction Program and SMWC Grants.

In addition, to mark Catholic Higher Education Week, the Woods will award 11 new scholarships to young women in the Indianapolis archdiocese, through their local deaneries.

WHEN SISTER DELIA receives an inquiry, she tells the prospective student or parent "all financial assistance is based upon an analysis of your own financial situation. If the family's financial status does not qualify the student for aid, I suggest a monthly payment plan."

Sister Terri Grasso, dean of admissions at SMWC, also is ready to meet the financial aid challenge: "Our intent is to do everything we can to insure meeting the financial needs of our students."

The types of aid awarded to each SMWC student are determined by "equity packaging" based on student need. According to this policy, approximately 65% of (or about \$4,700) of a

SMWC student's total education cost (including books, travel and personal expenses) is met through state and federal aid, institutional scholarships or grants or family contributions. The other 35% (approximately \$2,500) is in the form of employment and/or a loan.

Student loans are Donna Hackney's business. She is the student loan manager at Midwest National Bank of Indianapolis. For Donna, keeping informed is the key: "We are telling the students to remain in contact with their school's financial aid office—and we're hoping that the new legislation will allow most students to continue borrowing under the Guaranteed Student Loan program. On a positive note, Sister Jeanne Knoerie, president of Saint Mary-of-the-Woods College says, "Recent pressure on Washington has caused many to think that the Guaranteed Student Loan Program will now be saved from its intended grave."

AND SISTER JEAN Fuqua, vice-president for development, is keenly aware of the financial issues which potential parents and students face. Glancing around her office filled with books, papers, ledger sheets, guidelines, files and proposals, she says, "We will have to work harder—and we have. The Development Office sponsored two very successful scholarship benefits, and we are currently requesting parents, alumnae and friends of SMWC to sponsor student jobs on campus. For example, a moderate gift from one donor can sponsor a student's work for an entire semester. It's a way of asking people to help our students directly."

Getting students to ask about the Woods is the job of the Admissions Office. A heavy schedule of mailings, high school visits, college nights and the processing of referrals keeps the office buzzing.

Donna Buess, admissions counselor, is quick to point out the appeal the Woods has for parents: "They know they're sending their daughter to a place where she can get a contemporary education of the highest quality—and which stresses teaching her to write well—a real plus in the society."

On April 28, the college will sponsor "Success: How to Make it Happen, A Conference for Outstanding Young Women," and will invite principals from 50 or so area high schools to select young women student leaders to attend.

Above all, the fantasy with which this story begins can have a happy ending. For many young women enrolling at the Woods, it already has.

## SMWC evolves (from 15)

community, though they may live as far away as New York, Michigan or even Kuwait. WED women appear in relatively small numbers at any one time. Their residences are spread throughout the calendar year. But their impact gives the Woods a decidedly intergenerational flavor.

The "Study Committee on the Future" devoted itself to all these concerns... then delivered their recommendations to the entire college community. Now, less than a year after their first meeting, their deliberations are bearing fruit. Some have received immediate action: "Writing Across the Curriculum," a program funded by the Exxon Foundation, is bringing a new emphasis on written communications skills to all students (and faculty).

NEW WAYS TO HELP resident students benefit from the international thrust of the institution have been found—participation in an award-winning U.N. Team, an All-College Culture Week and international seminars.

Close faculty ties with women in the WED program have been established and a program is now in place to allow resident students to take courses through WED during the summer.

A space utilization study to improve academic interaction has been completed. A one-million dollar program for improvement of educational facilities and computer equip-

ment—partially funded by a Lilly Endowment matching grant—will soon be initiated.

The college is participating in a new project funded by the National Institute of Mental Health through Memphis State University which will bring increased personal and professional services to students of all ages.

To help the institution ease into the 21st century, the college has initiated programs involving a 20-station micro-computer center, the latest computer type-setting equipment for the Journalism Department, plus new instructional equipment for the Biology, Chemistry, Physics and Audio-Visual Departments through the Lilly Endowment-funded program.

There are those who have resigned themselves to the notion that academia is always slow. But those people don't inhabit the halls of Saint Mary-of-the-Woods College. Under the briskly-moving baton of President Knoerie, the fast-paced "show" continues to "go on." In her view, that's just part of the Woods' 141-year-old tradition: "I believe our ability to respond so quickly and positively to change confirms again what Mother Theodore and her inspired Sisters must have known: That the Woods is a living, breathing, growing thing... always and forever involved in the process of becoming."



Sr. Jeanne Knoerie

# Diversified Marian students get individual treatment

What type of person attends Marian College? Where does he or she come from? Where are they going? What are their values?

The 680 day students this past fall came from 132 cities and towns in Indiana, including 76 in the Indianapolis archdiocese, from 11 other states and from 15 foreign nations.

They are graduates of 234 public, 49 private and 27 overseas secondary schools.

Statistics aside, Marian College exists for the individual student.

It exists for Chris Tuell, Ed Jefferson and Eileen Meyer.

Mention an activity at Marian and you will find Christopher Tuell on the roster or in the background somewhere.

The lanky senior, son of Mr. and Mrs. Hubert Tuell of Elizabeth in Harrison County, is a graduate of Our Lady of Providence High School in Clarksville, where he was equally active.

Tuell is pursuing a double major in psychology and sociology, but he still finds time for the tennis team, the Choral and Chamber Singers, theatre productions, campus newspaper, campus ministry, music ministry, residence hall assistance and volunteer work at Central State Hospital and the Marion County Prosecutor's Office.

Intent upon a career after graduate school in psychological counseling, Tuell is a volunteer at Central State. There he uses psychodrama, music therapy and movement therapy in the communication process with patients.

Ed Jefferson of Columbus, a senior religious education major, knows no limitations on his goals—either short-term or long-range. He is the son of Mr. and Mrs. Robert T. Jefferson and a graduate of Columbus North High School.

Beset since childhood with cerebral palsy, Jefferson wants to become a counselor for others with physical handicaps. He hopes to instill in them the deep religious convictions which have motivated him to overcome challenging adversities.

An excellent role model for the handicapped student, he is active in Manassa, the student mental health chapter and Campus Ministry Committee and he is secretary of the Doyle Hall Residence Council.

Eileen Meyer is a diminutive senior from rural Batesville in Franklin County. The daughter of Mr. and Mrs. Victor J. Meyer, she was graduated from Immaculate Conception Academy in Oldenburg.

An early childhood education major, she is presently student-teaching in grade three and kindergarten at Indianapolis Public School 48.

While finding time for participation in the Choral, music ministry and the Social Planning Committee, her principal extracurricular activity is Circle K, the collegiate service chapter of Kiwanis International, which she serves as regional president.

These three Marian College students exemplify the diversity and quality of leadership potential and involvement which the college expects of its student body.

Declares Tuell for the three of them: "Marian has offered me the opportunity for the development of the whole personality and the already-existing emphasis upon spiritual community. Both of these variables are vital and essential in choosing a career goal. Marian offers a synthesis of the two."

They don't think they are doing anything special. They are doing what is natural to them—in the tradition of the Marian College student.

## It's a 'family affair' at Marian

Marian College is a family affair.

During the current semester there are 23 sets of brother-sister pairs. And there are 19 students whose fathers or mothers (some both) attended Marian. In fact, there are nearly 200 marriages among Marian alumni!

There are the Carsons—Ed and Jean—the fourth and fifth members of their family at Marian.

And the Knarrrs—Felice and Katrina—whose mother and two sisters preceded them.

And the DeHarts—Mike and Steve—whose parents (Don and Kay) both attended Marian. As did the parents of Greg and Lisa Kuehr (Dick and Charlotte).

Russell Meyer is the fifth son in his family of 12 children to enroll at Marian. And there are six younger sisters at home!

The top record, of course, is held by the five sons and one daughter of Mr. and Mrs. Robert Walker of Indianapolis, all of whom were graduated from Marian. And all five sons are married to Marian graduates!

There might be an argument about the record from the family of Mr. and Mrs. Ed Sherman of Indianapolis. Eight of their ten children have attended Marian; six are graduates and the youngest, Charles (Chuck) is a senior now. Two are married to Marian graduates.

How do the parents feel about Catholic education for their children?

Melvin and Mildred Meyer are the youthful-looking parents of 12, members of St. Paul's parish, New Alsace, in Dearborn County.

Their son, Russell, is a sophomore business and accounting major at Marian. Four other sons—Kenneth, James, Ronald and Robert—

have graduated since 1977. Three majored in mathematics, one in business.

Asked to comment on the positive values of Catholic education, Mrs. Meyer cited her family's personal experience as her children have attended a parochial elementary school and public high school.

"Education has always been an important part of our children's lives," she stated.

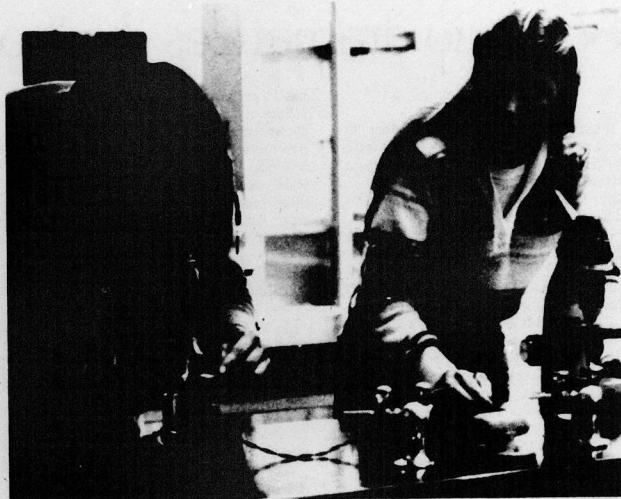
"They have all received at least six years of Catholic education, which I feel has benefited them greatly. When entering the public school they were very knowledgeable in all their subjects, many times obtaining the highest grades in their classes.

"In the Catholic school, the teacher takes a special interest in every child, teaching the basic subjects as well as good Christian morals. There is a learning, loving, sharing, caring and a spiritual experience that makes them better people.

"Marian College offered the kind of education we were seeking for our children. At Marian they would be able to learn spiritually as well as academically. It is a small college where the students are not just a number; teachers and students all get to know one another, giving it a family atmosphere, yet big enough to offer them the knowledge and education they would receive in a larger university.

"The boys who have graduated feel as though they have benefited greatly from the education they have received at Marian College. They have all enjoyed their college years at Marian and still go back to visit often."

Marian has yet to see the last of the Melvin Meyer family.



WHAT DO YOU SEE?—That's the query of one Marian College student to another as he peers into a microscope in one of Marian's science labs.

## Woods transfer sheds anonymity and finds community

by EMILY TALBOTT

It's trite, I suppose, to say that at a large university, you're just a "number." But it's also true. I know. As a transfer student, I have had the opportunity to compare Saint Mary-of-the-Woods College with an entirely different type of institution.

Being labeled a number when you're really a human being can provoke unpleasant reactions: you begin to claw your way past the other "numbers" to achieve some kind of recognition, you lose respect for fellow "numbers," and you lose a sense of self and individuality. Some handle a mob scene better than others—but it's a scary experience. I believe loss of identity is one reason for slack church attendance among fledgling college students. Looking out for Number One leaves no time to look out for God.

More than any other experience in my life, Saint Mary-of-the-Woods has taught me that simple, day-to-day interaction within a community of caring people is the incarnation of God's word. The Woods is unique in the sense that it combines academia with caring.

Let's journey quickly back through time, to my third grade homeroom class, where I earned the esteem of Sister Elise and the utter contempt of my fellow classmates by reading "Our Lady of Fatima" during study break.

Sister Elise, who enjoyed making momentous announcements, informed the class in general and me in particular that my quiet demeanor (translate: pathological shyness) and remote air (rejection by classmates) made me a perfect candidate for religious life in later years. I died a thousand mental deaths of embarrassment and silently cursed my teacher in a most un-Christian manner.

HOWEVER, HER WORDS must have stayed with me, because I then began to think of myself as a rather "religious" person. I was the only child in my family who didn't complain about going to Mass. I sang hymns and chanted responses with feeling, and I never missed "The Flying Nun" on Tuesday nights. In short, where religion was concerned, I was rather insufferable.

The pious facade crumbled beneath the burden of surviving my freshman year at college. Since my attitude toward religion had never been supported by anything more sub-

stantial than the wish to look "good," and a desire to have the unfailing trust in God which I knew my parents possessed, it did not bear up well at a huge, indifferent university. After one year, I began to harbour real loathing for classes, teachers, even fellow students—I wanted to get as far from the whole melange as possible.

Saint Mary-of-the-Woods seemed a logical contrast. I decided Sister Elise was right (it would be the ONLY time) . . . maybe I was destined to become a nun.

I can truthfully say that I originally transferred to SMWC to find "meaning in life," and, perhaps, to prepare myself for the novitiate. And that's where I got my first shock. Where were all those neat outfits like the one Maria Von Trapp wore while waltzing through the Alps or Sister Bertrille donned to breeze over treetops? Why, the Sisters of Providence (the teachers) were outfits just like normal people. And sometimes they sat cross-legged on the floor of a room in jeans, like students!

ONCE I RECOVERED from my initial amazement, I became deeply involved in the commitment that people at the Woods feel toward one another. Since then, a thousand experiences have restored my perception of myself and other students as unique, important individuals.

One notable phenomenon at SMWC is the close relationship between students and teachers. Unbelievable as it might seem, teachers actually care whether you're doing well in their classes (and whether you live or die). My grades and my sanity have been saved many a time by an understanding instructor. And, as trust in other people grows, so does self-trust. It's the old "if they believe I can do it, maybe I can" syndrome. All growth is part of a maturing process: growth from girl to woman, and from "church-goer" to Christian.

I've never felt isolated or alone in the midst of these Woods. When the sign of peace is offered at Mass, you don't merely return a cold, limp human appendage, but a spontaneous hug of affection, or whispered and sincere greetings.

In two years at the Woods, my mythical view of religion has been slowly stripped away, exposing something more valuable and more satisfying: faith in myself, my community and my God.

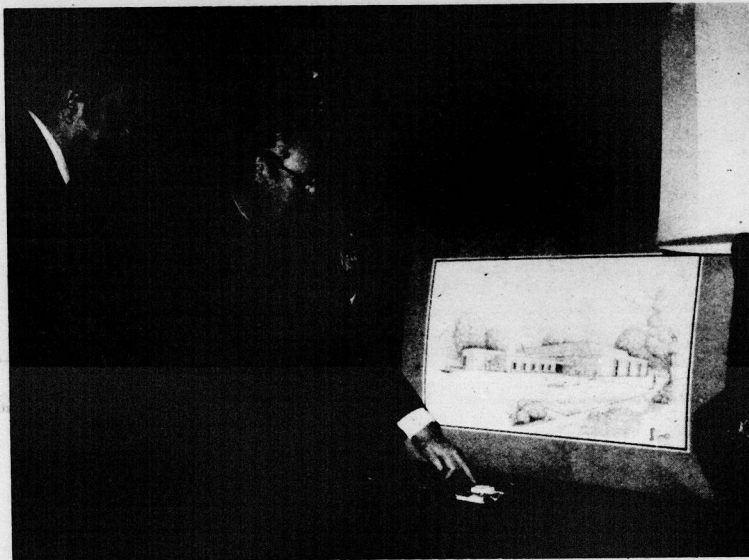
And "community" is the key word.



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Service to the Church in Indiana has been paramount, along with academic preparation for life, in Marian's history. It has graduated nearly 4,000 students—including teachers, administrators, parish and organization leaders, liturgists, musicians and catechists.

Marian College offers associate and bachelor

degrees in a wide variety of disciplines, centered around a liberal arts core. Allied health care (nursing, respiratory therapy, radiologic technology) is the newest area of development at Marian.

All of Marian's programs are secured by the rigid requirements of various accrediting agencies. The college also meets financial aid criteria of state and federal agencies, including veterans benefits and social security.

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# YOUTH CORNER

## Cathedral faces semistate without Hoffman

by VAL DILLON

The Comeback Kids of Cathedral High will have to do it again tomorrow (Saturday, March 20) when they open the Indianapolis Semistate at Hinkle Fieldhouse at 11 a.m. They'll have to face a 21-3 Connersville squad without the strong shooting arm of senior forward Tim Hoffman, felled by mononucleosis.

Hoffman, apparently ailing for some time, finally gave in to the virulent virus after a 15-point seven-of-nine performance in last weekend's regional win over Washington.

It was another come-from-behind championship for the 25-2 Irish, who capped their first regional crown in 10 years by nipping the Continentals, 61-60. Down by seven points in the fourth period, Cathedral held Washington to a single basket in the final 2:11. The comeback was spearheaded by Shelton Smith's flurry of free throws and a bucket at 11 seconds to give the Irish its winning one-point margin. The sophomore guard's 21 points, Hoffman's 15 and Ken Barlow's 10 topped Irish scoring.

Earlier, against first round opponent Howe, Cathedral had to hold off a determined Hornet

attack after squandering a 10-point lead in the third quarter. The fifth-ranked Irish finally iced it, 66-63, with four players in double figures—Scott Hicks with 19, Ken Barlow with 15, Smith at 12 and Hoffman tallying 10.

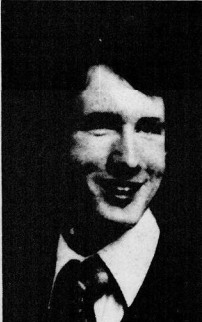
On to Semistate, where Coach Tom O'Brien promises "They'll be ready."

The Batesville Deanery will sponsor a Youth Overnight at St. Lawrence Parish, Lawrenceburg, March 27-28.

CYO spring sports is getting underway. Girls' spring kickball will begin with five leagues, boys are preparing for the cadet baseball season, and 12 teams have entered the junior girls' volleyball league. Both boys and girls will compete in the dual meet track season again this year.

More than 300 boys are wrestling in the CYO City Wrestling Tournament which winds up tomorrow (Saturday, March 20).

A senior at Secunia High School, Kevin P. Flanagan, is a finalist in the merit program of National Merit Scholarship Corporation. Kevin, son of Mr. and Mrs. Thomas Flanagan of St. Simon Parish, hopes to attend Notre Dame.



Kevin Flanagan

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**FINALISTS**—Two teams got past tough questions and 21 other schools in the Academic Olympics at Cathedral High. At top, St. Michael's emerge with first place plaque, held by Cathedral principal Don Stock. Left to right are Ed Scheldier, Mike DeWeese, Tom Swed, Ed Walsh, "Coach" John Hornberger and Chris Bates. St. Matthew team is (front) Frank Baukert, Chris Hair, David Oel, John Feeser, Thomas Douglass, Robert Malochawski, and (back) Mrs. Laurine Barricklow, coach, and Sean Maley. (Photos by Val Dillon)



"Vocations Awareness Day" from 2 to 4 p.m. Sunday, March 21, in St. Gabriel Parish gym, Connersville, is open to junior and senior high school students and parents. A priest, brother and several sisters will talk about religious vocations and focus on the need for families to support a youth's decision to enter religious life.

Talks, films, refreshments, discussion and scripture readings will be offered at no charge.

Chatard High School reports the selection of Sarah Hirsch, a junior, as a finalist in the Indiana University Honors Program. Sarah, daughter of Mr. and Mrs. Clarence A. Hirsch, will spend seven weeks this summer in France, along with 32 other French students from throughout Indiana.

Mary Polson, a Ritter High School senior and daughter of Mr. and Mrs. Edward Polson, is one of 500 finalists for a Jostens Foundation Scholarship. Some 12,000 students applied, and 150 winners will be announced soon.

Three students from St. Mary School, Greensburg, were chosen winners in the Young People's Art Contest, "Symphony in Color," sponsored by the Indianapolis Symphony Orchestra.

The art of Marsha Buening, Grade 1; Dana Hellmich, Grade

6; and Jill Nobbe, Grade 4, will be on exhibit in the Indianapolis Museum of Art through April 11.

Jill, daughter of Mr. and Mrs. Tim Nobbe, was a blue ribbon winner which puts her among the top 36 winners. Marsha, daughter of Mr. and Mrs. Paul Buening, and Dana, daughter of Mr. and Mrs. William Hellmich, were among 100 chosen from throughout the state for this annual exhibit.

## Drug center taking clients

St. Vincent Stress Center's Chemical Dependency outpatient program is now taking referrals.

The program offers treatment based on a philosophy that chemical dependency, be it alcohol or drug abuse, is a chronic progressive illness. The program includes an initial assessment, evaluation and an intensive evening program. The program's therapeutic mode emphasizes self-disciplinary measures practice by Alcoholics Anonymous.

Self-referrals will be accepted as well as referrals from family members, physicians, clergy, friends and the AA. More information is available from Alden Hvidston, Director, Chemical Dependency Program, St. Vincent Stress Center, (317) 871-3122.

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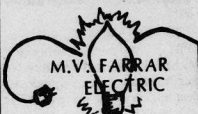
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## IN THE MEDIA

# 'Oliver Twist' plods despite moral tone

by HENRY HERX

NEW YORK (NC)—The trials of a workhouse founding, apprenticed to an undertaker, educated by a children's band of thieves and ultimately rewarded by discovering his true parentage, is once again retold in "Oliver Twist," airing Tuesday, March 23, 9-11 p.m. on CBS.

This latest version of the Charles Dickens classic, directed by Clive Donner, succeeds best in conveying the moral revulsion of the author at the social injustices of his time, in particular, the pitiable condition of the poor. Nineteenth-century London has been realistically re-created by Elstree Studios and its streets suitably crowded with beggars, cripples, drunks and other grotesques.

With such a colorful background, the adventures of the nine-year-old Oliver (Richard Charles) should have been compelling indeed. Instead, the narrative's rich variety of events come across as curiously flat and plodding. Perhaps more attention was lavished on the quality of the sets than the action in the foreground.

A major disappointment is George C. Scott's performance as Fagin, leader of the urchin gang and master in the fine art of pickpocketing. Scott is more subdued than subtle in his interpretation of a complex role that offers so many shades of characterization. James A. Goldman's script does shy away

from the anti-Semitism of the times but provides little insight into its effect on Fagin.

There are compensations, however. As always, Michael Hordern is a pleasure to watch as the shrewd lawyer who saves Oliver and his inheritance. Especially enjoyable is the ensemble acting of Eileen Atkins and Timothy West in a set piece showing how the pompous Mr. Bumble is reduced to an object of pity after marrying the shy proprietress of the orphanage.

To its credit, it does not bowdlerize Dickens' original as so many previous screen versions have done. The result,

however—especially the bloody graphics of Nancy's murder—is not exactly family entertainment.

\*\*\*  
Trying to earn a place on next fall's schedule is the new series, "Q.E.D.," airing Tuesdays, 8-9 p.m., for six weeks starting March 23 on CBS.

Sam Waterson stars as Quentin E. Deverill, an American professor whose knowledge of science is somewhat ahead of his time, which happens to be 1912. When his colleagues at Harvard reject his theory of sending pictures through the air (television, get it?), he resigns to set up a laboratory in England.

His choice of geography is motivated solely because this happens to be an English-produced series for American viewers. The premiere episode involves a missing rocket expert tracked by Deverill to Germany, where he is being forced to build missiles aimed at London. Not to worry, however, because the professor's superior intelligence can overcome all problems—except bad scripts.

On paper, the period premise of the series sounds quite workable in having some fun with 20th-century science in a 1912 setting. The pilot, however, relies on broad slapstick and obvious clichés rather than wit or irony. The only difference between this and our own home-grown TV silliness is that most of the cast speak with an English accent.

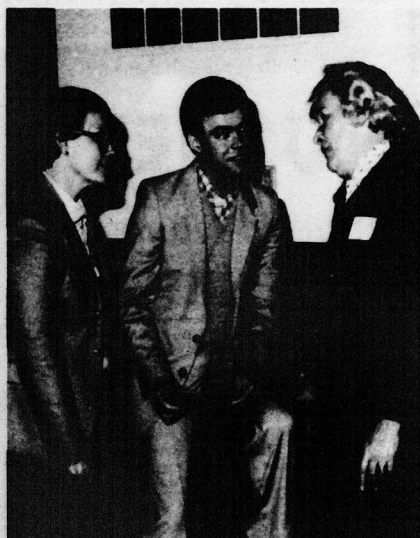
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Sunday, March 21, (ABC) "Directions." A report on the future of the women's movement with Muriel Fox as guest. (Please check local listings for exact time in your area.)

Sunday, March 21, (CBS) "For Our Times." Correspondent Douglas Edwards examines what churches are doing to reach out to unchurched Americans. (Please check local listings for exact time in your area.)

Sunday, March 21, 9-11 p.m. (ABC) "I Love Liberty." The theme of this entertainment extravaganza honoring George Washington is set by Sen. Barry Goldwater (R-Ariz.) who introduces the flag-waving opening musical number by asking: "What's wrong with a little patriotism?"

Tuesday, March 23, 9-11 p.m. (PBS) "Pilgrim, Farewell." Michael Roemer wrote and directed this drama about a fiercely independent woman who is dying of cancer and wants to resolve the important relationships in her life, especially with her estranged daughter.

Wednesday, March 24, 9-10:30 p.m. (PBS) "Middletown." In the



**MAKING PLANS**—St. Vincent Hospital Guild president Mrs. Charles J. Collet (left) and board member Mrs. Robert H. Nap hear from Jim Horne who will direct "St. V's Gaities—a Prescription for Fun." The musical revue is slated for 8 p.m. March 19 and 20 at Marian College Auditorium. Tickets are \$5 for adults and \$3 for students.

first of a six-part series on contemporary America, the mayoral race in Muncie, Ind., is followed in terms of the personalities, strategies and pressures involved in a typical American political campaign.

Saturday, March 27, 10-11 p.m.

(CBS) "Pablo Picasso: Once in a Lifetime." Charles Kuralt narrates this documentary on the 1980 exhibition at the Museum of Modern Art in New City which used all of its galleries to display nearly 1,000 of the artist's works.

## The Active List

(from 14)

divorced and remarried Catholics (SDRC) is scheduled at the Beech Grove Benedictine Center, 1402 Southern Ave. For more information call Virginia Eoff at 317-291-1678.

\*\*\*  
A workshop/retreat in yoga and reflection will be held at Kordes Enrichment Center. Write Sr. Betty Drewes, R.R.3, Box 200, Ferdinand, IN 47532.

### March 27

Chatard High School, 5885 N. Crittenden, Indianapolis, will give the placement test for eighth graders at 8:30 a.m. For registration and/or information call 317-251-1451.

\*\*\*  
"Creating Liturgical Art" is the topic of the Liturgical Art Workshop at the Christian Leadership Center, 3200 Cold Spring Road, Indianapolis, 9:30 a.m. to noon.

\*\*\*  
The Ladies Society from St. Catherine and St. James parishes, Indianapolis, will hold a joint day of recollection at the Beech Grove Benedictine Center. Contact Sr. Anita Eberle, 783-3158, for further information.

### March 27, 28

Holy Trinity's spring bazaar

will be held at the parish, 902 N. Holmes Ave., Indianapolis, beginning at 10 a.m. Orders for Easter Poticas taken.

### March 28

Holy Angels parish, Indianapolis, is sponsoring the

musical "Brigadoon" at the Beef-n-Boards dinner theater, 9301 N. Michigan Road, at 6 p.m. For tickets at \$15 per person call Holy Angels rectory, 926-3324, Mrs. Vanilla Burnett, 924-8940, or Mrs. Judy Johnson, 546-1535 or 923-3984.

\*\*\*  
Highlights from the musical, "Godspell," will be presented by the Marian College Theatre at St. John Church in downtown Indianapolis at 4:30 p.m. The public is invited. No admission charge.

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## Film ratings

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The first symbol after each title is the USCC rating. The second symbol is the rating given by the Motion Picture Association of America.

Here are the USCC symbols and their meanings:

A-I—general patronage;  
A-II—adults and adolescents;  
A-III—adults;  
A-IV—adults, with reservations;  
O—morally offensive.

Here are the Motion Picture Association of America symbols and their meanings:

G—general audiences, all ages admitted;

PG—parental guidance suggested, some material may not be suitable for children;

R—restricted, under 17 requires accompanying parent or adult guardian;

X—no one under 17 admitted (age limit may vary in certain areas).

Absence of Malice ..... A-II (PG)  
All Night Long ..... O (R)  
All the Marbles ..... O (R)  
Alligator ..... A-III  
Altered States ..... O (R)  
American Pie ..... A-III (R)  
An American Werewolf in London ..... O (R)  
Amy ..... A-II (G)  
Any Which Way You Can ..... O (R)  
Arthur ..... A-III (PG)  
Atlantic City ..... A-III (R)  
Back Roads ..... A-III (PG)  
Beyond the Reef ..... A-III (PG)  
Blow Out ..... O (R)  
The Blues Brothers ..... A-III (PG)  
The Boat Is Full ..... A-II  
Body Heat ..... O (R)  
The Border ..... A-III (R)  
Brubaker ..... A-III (R)  
Bustin' Loose ..... A-II (R)  
Cafe Express ..... A-III  
La Cage aux Folles II ..... A-IV (R)  
Caligula ..... O (R)  
Camouflage ..... A-III  
Cannonball Run ..... A-III (PG)  
Carbon Copy ..... A-III (PG)  
Cattle Annie and Little Britches ..... A-III (PG)  
Caveman ..... A-III (PG)  
A Change of Seasons ..... O (R)

Charlie of Fire ..... A-I (PG)  
Charlie Chan and the Curse of the Dragon Queen ..... A-III  
Chopper to Keep Her ..... O (R)  
Chouch and Chong's ..... O (R)  
Nice Dreams ..... O (R)  
Chia and the Chameleon ..... A-III (PG)  
Philly Flash ..... A-III (PG)  
Circle of Deceit ..... O  
City of Women ..... O  
Clash of the Titans ..... A-III (PG)  
Continental Divide ..... A-III (PG)  
Cutter and Bone ..... A-III (R)  
Dad ..... A-III (R)  
Death Hunt ..... A-III (R)  
Death Valley ..... O (R)  
Death Wish ..... O (R)  
The Devil and Max Devlin A-II (PG)  
Dirty Tricks ..... A-III  
The Dogs of War ..... A-III (R)  
Dragonslayer ..... A-III (PG)  
The Earthling ..... A-II (PG)  
Endless Love ..... O (R)

The Elephant Man ..... A-III (PG)  
Escape from New York ..... A-III (R)  
Evil Under the Sun ..... A-II (PG)  
Eye of the Needle ..... O (R)  
Eyes of a Stranger ..... O (R)  
Eyewitness ..... A-III (R)  
Excalibur ..... O (R)  
The Fan ..... O (R)  
The Final Conflict ..... O (R)  
First Monday in October ..... A-III (R)  
Fish Hawk ..... A-I (G)  
For Your Eyes Only ..... O (PG)  
Fort Apache: The Bronx ..... A-IV (R)  
The Four Seasons ..... A-III (PG)  
The Fox and the Hound ..... A-I (G)  
The French Lieutenant's Woman ..... A-III (PG)  
Friday the 13th, Part II ..... O (R)  
Furhouse ..... O (R)  
Galadriel ..... A-III (R)  
Gallipoli ..... A-III (PG)  
Ghost Story ..... O (R)

Going Ape ..... A-III (PG)  
The Great Muppet Caper ..... A-I (G)  
Halloween II ..... O (R)  
The Hind ..... O (R)  
Happy Birthday to Me ..... O (R)  
Hardly Working ..... A-II (PG)  
The Hunting of Julia ..... A-III (R)  
He Knows You're Alone ..... O (R)  
Heartland ..... A-II (PG)  
Heavy Metal ..... O (R)  
High Risk ..... O  
Hunky Dink Preway ..... O (PG)  
The Howling ..... O (R)  
I'm Dancing as Fast as I Can ..... A-III (R)  
Improper Channels ..... A-II (PG)  
The Incredible Shrinking Woman ..... A-III (PG)  
Inside Moves ..... A-III (R)  
It's My Turn ..... A-III (R)  
The Jaws Slinger ..... A-III (PG)  
Jones ..... A-I (G)  
Kagemusha ..... A-II (PG)

Kill and Kill Again ..... A-III  
King of the Mountains ..... A-III (PG)  
Knightriders ..... O  
The Last Metro ..... A-III (PG)  
The Legend of the Lone Ranger ..... A-III (PG)  
The Lion of the Desert ..... A-III (PG)  
Locher ..... A-III (PG)  
Looney, Looney, Looney Bugs Bunny Movie ..... A-I (G)  
Man of Iron ..... A-II (PG)  
Mel Brooks' History of the World, Part I ..... O (R)  
Missing ..... A-III (PG)  
Modern Problems ..... A-III (PG)  
Monsieur Desrois ..... A-III (PG)  
Neighbors ..... O (R)  
Night Crossing ..... A-I (PG)  
On Golden Pond ..... A-III (PG)  
On the Right Track ..... A-III (PG)  
One From the Heart ..... A-III (R)  
Only When I Laugh ..... A-II (R)

(Continued on page 24)

## OBITUARIES

† CARTER, Roy G., 79, Christ the King, Indianapolis, March 11. Husband of Anna.

† CHRISTIANSEN, Gertrude (Christian), St. Mary, New Albany, March 13. Mother of Esther Bennett, Marilyn, Emily, Raymond, George and Thomas Christiansen; sister of Blanche Leidfolf, Frances L. and William Christian.

† DAUGHERTY, Joseph H., 84, St. Philip Neri, Indianapolis, March 12. Mother of Bill, Frank and Ralph Daugherty.

† FUERST, Josephine A., 92, St. Paul Hermitage Chapel, Beech Grove, March 11. Mother of Benedictine Father Adrian R. Fuerst and Bartholomew Fuerst; sister of Ann Lindbergh.

† GALLAGHER, Joseph P., 86, Holy Cross, Indianapolis, March 13. Father of Joseph and Richard Gallagher, Margaret Callahan and Helen Kirk.

† HARMELING, Laverne L. (Bess), 59, Dieckmann Funeral Home, New Albany, March 8. Mother of Debbie Mason, Charles and Philip Harmeling; step-mother of Janet Byrd and Linda Richards; sister of John and Roy Hess.

### Sister Kruse buried

ST. MARY-OF-THE-WOODS, Ind.—Mass of Christian Burial for Providence Sister Irene (Inez Marie) Kruse was celebrated at the Church of the Immaculate Conception here on March 12.

A native of Indianapolis, she entered the Congregation of the Sisters of Providence in 1917 and professed her first vows in 1920.

A middle and upper grades' teacher, Sr. Irene taught in the Indianapolis Archdiocese at St. Andrew, St. Thomas Aquinas and St. Anthony in Indianapolis, St. Joseph and St. Benedict, Terre Haute. She also taught in Illinois and other areas in Indiana.

Survivors include nieces, nephews and cousins.

† KUHN, Grace G., 91, Immaculate Heart, Indianapolis, March 13. Mother of Lucille Kavanagh and Thomas Kuhn.

† MADDEN, Josephine Mary, Immaculate Heart, Indianapolis, March 12. Nieces and nephews survive.

† MILLER, Edwin Sr., 56, St. Mary, New Albany, March 11. Husband of Norma (Egler); father of Mark and Edwin Miller Jr.; brother of Alice Kratz and Charles Miller.

† OLSEN, Dorothy B., Christ the King, Indianapolis, March 10. Mother of John Olsen; sister of Gertrude Harmon, Frances Dagan, Lillian Strahan, Margaret Hartlich and Loretta Rush.

† PENNA, Emma Rose, 81, St. John, Bloomington, March 10. Mother of Carl Penna and Anna Creech.

† PFEIFER, Dr. James M., 73, St. Lawrence, Lawrenceburg, March 5.

† PIERCY, Margaret, 79, Our Lady of Lourdes, Indianapolis, March 11. Mother of Mary Bakemeyer, Edward, Robert and Raymond Piercy.

† QUIETT, Edna, 87, St. Margaret Mary, Terre Haute, March 13. Sister of Myrtle Quitt Hadley.

† RAUCH, Oscar William, 77, St. Martin, Yorkville, March 4. Father of Joseph Rauch.

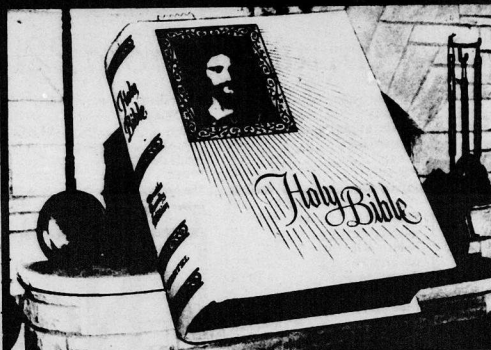
† RICKLE, Charles W., 93, St. Mary, New Albany, March 9. Father of Jane Farish, Leo and William Rickle; brother of Hilda Blachol.

† ROBERTSON, William E., 80, St. Bernard, Frenchtown, March 11. Husband of Mary Rita (Slag); father of Mary Alice McCarty, Patricia Timberlake, Rita K. Cason, James, Larry, Phillip, Charles and Paul Robertson; brother of Vivian Lendrum, Louise Marks, Marie Prestigiacomo, Leslie, Maurice and Charles Robertson.

† SCHLANZER, Norbert J., 67, Our Lady of the Greenwood, Greenwood, March 13. Husband of Mary (Scott); brother of Doll Baker and James Schlanzer.

† STURWOLD, William J., 86, St. Gabriel, Connersville, March 12. Husband of Lillian; father of William and Francis Sturwold; brother of Josephine and Margaret.

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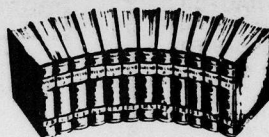
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## VIEWING WITH ARNOLD

## 'Heart' a special effects musical

by JAMES W. ARNOLD

If this is it, it isn't enough.

—Heroine, in *One From the Heart*

"One From the Heart" is another \$27 million extravaganza starring supermegaton director Francis Coppola, doing his imitable (but hardly unique) act of making something rather small look like something very big.

This time, taking an understandably complete break from the horror and darkness of "Apocalypse Now," with its months on location in the real jungles of Southeast Asia, Francis undertakes a lushly colored, upbeat Las Vegas love story in the form of a (more or less) musical, and shoots it entirely on studio soundstages in Hollywood. The result, as before, is confused but definitely awesome.

With Coppola, we're never very far from the Apocalypse or Armageddon or whatever. In this project, which might have been made 30 years ago for half what it cost just to build the sets, Coppola has risked the entire future (again) of his pioneering Aetropo studios and the creativity that has launched the careers of George Lucas, Carroll Ballard ("The Black Stallion") and others. Coppola's career is like a continually-playing last act of an opera. The universe always hangs in the balance.

Well, the suspense continues. "Heart" is almost constantly dazzling, at least partly because Coppola is always lighting up the screen, either with thousands of bulbs or neon. But it's no "Singin' in the Rain." Its soul, that flickering flame of romance

and comedy, is forever in danger of being blown out by its massive special effects, and nobody really seems to care.

YOU KNOW that this is the age of special effects, right? From "The Exorcist" to "Star

Wars" and the werewolf movies? Well, "Heart" is the first special effects musical. I'm afraid the rule is that whenever you don't have much to say, you crank up the technology. Maybe "Heart" is the perfect movie for a public that is hung up on computers and video games. If so, there's hope for Zoetrope.

There is a vast amount of good stuff in this movie. Start with the likeable principals, regular-guy-and-girl types Frederic Forrest and Teri Garr, both well-known to followers of Coppola and Spielberg movies, who simply exude charm in their first old-fashioned style leading roles. They play live-in lovers who can't quite decide to make it legal and permanent, have a nasty argument and go off to

test the waters in the glittering fantasy city on (it happens) the Fourth of July.

She finds a romantic Latin singing waiter (Raul Julia), and he finds a gorgeous dancetightrope walker (Nastassia Kinski). But somehow the vibes aren't the same, and they reunite for a literally glowing happy ending. Also aboard in small but important roles as pals are Lainie Kazan (for Garr) and Harry Dean Stanton (for Forrest).

BUT NOBODY takes much of this very seriously. It's an excuse for an exercise in stylistic manipulation, which seems to be the vogue in recent musicals ("New York, New York," "Pennies From Heaven," "All That Jazz"). And Coppola's creativity is

huge: "Heart" is like an orange served in the Taj Mahal, if the Taj were a restaurant.

First there are all those bulbs and neon lights, which serve as a backdrop to all the Vegas street scenes: they are caviar for the eyes. We get an idea of what is coming from the title sequence, in which we see surrealist visions of marquees of many of the famous Vegas clubs with cast and production credits for the movie.

Then, of course, the leads don't sing. What happens is that both the action and contemplative moments are backed by new jazzy-blues songs composed by Tom Waits and sung by either Waits or Crystal Gayle, depending on whether we're concerned with the emotions of the man or woman.

This is turned into the big gag line of the film when Forrest makes his last plea at the airport to keep Garr from

leaving. "If I could sing, I'd sing! I can't sing!" he had protested earlier. Now, in desperation, he proceeds to labor through a chorus of "You Are My Sunshine."

Classic movie hooper Gene Kelly has designed several slow dances for Kinski, including a tightrope bit with sparklers in both hands, and an imaginative cast-of-hundreds number for Julia and Garr that is by far the best musical thing in the show. But "Heart" is not a song and dance musical. It is a romantic comedy set to background songs, stylized to throw the emphasis on Dean Ravoularis' theatrical acts and Coppola's determination to use long takes and as few transitional cuts as possible.

Most of this is of interest to cinema buffs and stockholders in Zoetrope. Others will find "Heart" a little strange but pleasant enough, with a nice boy and girl finally get each other theme.

(First musical in which director and set designer star; some mild sex but general drift is in favor of lasting relationship; satisfactory for open-minded audiences).

USCC Rating: A-3, adults.

## Film ratings (from 22)

Outland.....	A-III (R)	Under the Rainbow.....	A-III (PG)
Paternity.....	A-III (PG)	Vice Squad.....	O (R)
Pennies From Heaven.....	A-III (R)	Victory.....	A-I (PG)
Personal Best.....	O (R)	Whose Life Is It Anyway?.....	A-IV
Pixote.....	O (R)	Windwalker.....	A-III (PG)
Polyester.....	A-IV	Wollen.....	A-III (R)
Prince of the City.....	A-III (R)	The Woman Next Door.....	A-IV
Private Lessons.....	O (R)	Zorro, the Gay Blade.....	A-II (PG)
Pursuit of D. B. Cooper.....	A-III (PG)		
Quest for Fire.....	O (R)		
Raiders of the Lost Ark.....	A-III (PG)		
Raggedy Man.....	A-III (PG)		
Raging Bull.....	A-III (R)		
Ragtime.....	A-IV		
Reds.....	A-III (PG)		
Resurrection.....	A-III (PG)		
Rich and Famous.....	O (R)		
Rollover.....	A-III (R)		
Sea Wolves.....	A-III (PG)		
Scanners.....	O (R)		
Seems Like Old Times.....	A-III (PG)		
Sharky's Machine.....	A-III (R)		
Shoot the Moon.....	A-III (R)		
Silence of the North.....	A-II (PG)		
S.O.B.....	O (R)		
So Fine.....	O (R)		
Southern Comfort.....	A-III (R)		
Squeeze Play.....	O (R)		
Stevie.....	A-II (PG)		
Str Crasy.....	O (R)		
Strange Behavior.....	O (R)		
A Stranger Is Watching.....	A-III (R)		
Stripes.....	O (R)		
Tass.....	A-II (PG)		
Turman, the Ape Man.....	O (R)		
Tattoo.....	O (R)		
They All Laughed.....	A-III (PG)		
This Is Elvis.....	A-III (PG)		
Three Brothers.....	A-II		
Three Friends.....	A-III (R)		
Ticket to Heaven.....	A-II (PG)		
Time Bandits.....	A-III (PG)		
Tribute.....	A-III (PG)		
True Confessions.....	A-IV (R)		

The Last 10 Films Reviewed by James Arnold  
(ranked for overall quality from best to worst)

Chariots of Fire; Absence of Malice; On Golden Pond; Shoot the Moon; One From the Heart; Ragtime; Taps; Whose Life Is It Anyway?; Making Love; Sharky's Machine.

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