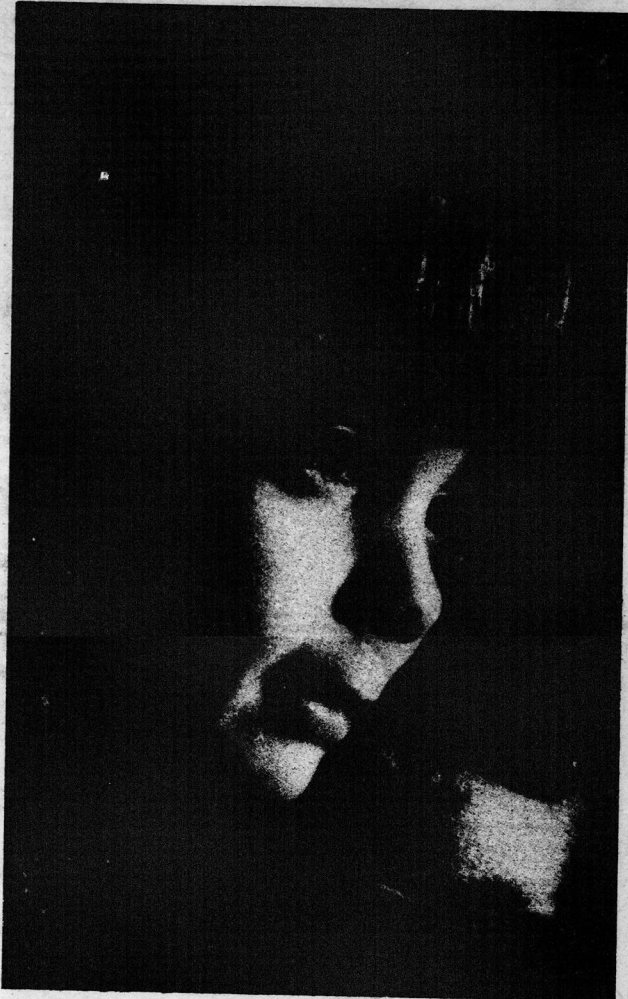


The CRITERION



Parents not charged in baby's death

by LIZ SCHEVCHUK and
VALERIE R. DILLON

No criminal charges will be placed against the Bloomington couple who refused life-saving surgery for their son born with Down's syndrome and who died April 15 of "natural causes."

Monroe County Prosecutor Barry S. Brown announced that neither the parents nor physician involved will be charged with any criminal offense. "Nor will I ask that a grand jury review this matter any further," he said.

Right-to-life and handicapped rights proponents have expressed dismay at the death of "Baby Doe," baptized as a Catholic, whose parents—a couple in their 30s with two healthy children—refused intravenous feeding for him or surgery to correct a defect which prevented him from being fed normally.

The baby, whose name and parents have not been identified, was born April 9 at Bloomington Hospital. He had Down's syndrome—once known as "mongolism"—which is frequently accompanied by mental retardation and other problems.

The baby also had an abnormal esophagus, which meant food could not reach his stomach, but the condition was considered correctable by surgery. However, the parents chose not to have the surgery performed and directed that the baby not be given water or food.

Father Robert F. Borchertmeyer, pastor of St. Charles Borromeo parish, said he baptized the child April 12 at the request of the parents.

Indiana attorneys seeking to protect the child had planned to ask U.S. Supreme Court Justice John Paul Stevens for an emergency order April 16 to save the baby.

An Indiana couple who have a Down's syndrome child, a Canadian teacher of the mentally retarded and dozens of others reportedly offered to adopt the baby.

Legal questions arose when the hospital sought a judicial ruling on the matter of

withholding treatment. Two Monroe County judges ruled against interfering with the parents' decision to deny food and surgery. The Indiana Supreme Court also ruled April 14 that the parents could not be forced to feed the child or have surgery performed on him.

Father Borchertmeyer said the baby's parents, whom he had not met previously, asked him to baptize their baby and that he did so. The parents do not want to be identified and "I feel that has to be respected," he said. Because of all the legal developments, publicity and the parents' desire to remain alone, he has not discussed the matter with them—although he does not rule out doing so in the future—and did not counsel them at the time of the baptism, he said.

"I really don't know that much about the family," or the extent of the parents' religious involvement, although they have a Catholic background, Father Borchertmeyer said.

He also said the situation is "complicated" and that he does not know all the details of the child's medical problems or parents' concerns. But, as he explained, "As far as I know, it's not as clear-cut as has been reported."

Father Larry P. Crawford, archdiocesan pro-life director, stated that although the church does maintain that extraordinary means do not need to be used to continue life, the surgery and intravenous feeding available for the baby should have been considered non-extraordinary and used to save the child.

Father Crawford added, however, the issue is exceedingly complex and "the human element" must be separated from the moral controversy. He said the parents must have gone through "a living hell" in reaching their decision. "Whether we agree or disagree, we must also be concerned about the couple."

Mary Pat Marstall, president of Indiana Right to Life (IRTL), termed the case "a dangerous precedent."

"If we can allow our courts to accept the (See NOT CHARGED on page 3)

Theologian says decision was wrong

A moral theologian at St. Meinrad School of Theology believes that "Baby Doe" of Bloomington, a Down's syndrome infant who died April 15, should have received surgery to save his life.

Dr. James J. Walter, associate professor of theology, suggested use of a single criterion: "Whatever a reasonable person would do in these cases should be done" as the basis for determining moral action.

In the case of an infant, he said, "a reasonable person would try to do what is in the best interests of a 'never competent' person. If a person once had competence, the deciding individual must try to determine what that person would want to do. The person might wish to die," he stated.

In the particular case of the Bloomington baby, said Walter in a telephone interview, "I would have saved the person's life for two reasons:"

—The surgical procedure "is not an operation of great magnitude. It is something which is easily done, something which would have been done with a normal child."

—"Down's syndrome children are famous for being happy children." He added that in Down's syndrome, "there is a whole spectrum of degrees of retardation, going all the way from very mild to very severe." He added that if a decision is made immediately after birth, the degree of retardation would not be certain.

Walter, married and a father, rejected as "unhelpful" the traditional approach of trying to distinguish between "ordinary vs. extraordinary" care in order to judge the morality of a decision. In his words, such distinctions are "muddled" because of differences in how doctors and ethicists use the terms.

The theologian said physicians tend to define "ordinary" by what is customary

medical procedure, and "extraordinary" by what is experimental. According to the state of the art, these definitions change. For example, he noted, physicians once regarded putting a patient on a heart-lung machine as extraordinary, but it now is customary practice.

For an ethicist, Walter explained, defining whether treatment is ordinary or extraordinary takes into account the patient's overall situation, including inconvenience, extreme pain, expense and the possible benefit of the treatment. "It is ordinary treatment if there is no severe or grave inconvenience and if it offers a reasonable hope of benefit."

Walter said that "if they wanted to apply the traditional distinctions, it would seem that treatment (of 'Baby Doe') would be ordinary means because it would not involve those criteria which make it extraordinary. Further, it would offer substantial and reasonable benefit" to the baby.

The CRITERION

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Indianapolis, Indiana

Deprogramming releases young woman from cult

by VALERIE R. DILLON
(Third of a series)

It was months before Rose and John Parli decided they must take daring action to free their daughter from a cult.

During her freshman year at Purdue University, Teresa had joined the Lighthouse, a satellite of the Faith Assembly at Warsaw, where members' deaths had been widely publicized. At first her parents believed Teresa would reject the cult's rigid doctrine and harsh demands on her time and lifestyle.

But their concern deepened as their daughter changed from a warm and outgoing young woman to a withdrawn, tense stranger who threw away her eyeglasses, wore odd clothing and avoided family gatherings.

When, last summer, Teresa arrived home for vacation, the crisis came to a head. After a brief and painful effort to win her over by "showing her how much we loved her," the Parlis committed themselves to taking the ultimate step.

Recalls Rose Parli: "It wasn't hard to make the decision to get deprogramming for Teresa, but it was hard to decide who to get. In her words, it was 'a very scary time, making arrangements. You know you're breaking the law—it's against the law to hold someone against their will.' But, she adds, 'we felt we had nothing to lose; she was absolutely gone. The only real soul-searching we had was 'who?' I found it terribly frightening until I met the plane. I felt as if I distrusted the deprogrammers. I would say 'no.' But I liked them a great deal. I felt Teresa would be all right."

It was on Aug. 12th that the young married couple—former cult members themselves—arrived at the Parli home on Indianapolis' northeast side. Teresa immediately guessed who they were. "I asked if I could make a phone call first because I was going to call my friend and ask her to pray for me. But they said no."

Was Teresa angry they had come? And angry at her parents for bringing them? "Yes, but I couldn't let myself know that." Instead, her deprogramming began—a daily regimen of talking, questioning, challenging. She does not recall very much about the first three days—"I was trying to shut everything out."

Her father stayed home from work and the whole family—father, mother and two sisters—moved in and out of the living room. "There

were no secret conversations. And we all ate together," remembers Teresa. At no time was she deprived of sleep or food.

DECLARES ROSE Parli: "This is one thing about deprogramming that's important. No deprogrammer who is honest would do it without the parents being there." But she and other family members left the room if Teresa became uncomfortable.

The woman deprogrammer slept in the bed next to Teresa; the man slept at the door. Once the 19-year-old tried unsuccessfully to "escape" from the house. "Every morning I got up feeling powerful and like God would take care of me. But by night-time, I was trying to shut out my thoughts more and more."

The basic task of deprogramming is to help the person—trapped in cult control—to begin to think again, to examine and question ideas before accepting them. Or to freely reject them.

At first, Teresa experienced "so much fear and guilt. I was so scared to say anything against the group because we were taught that we were God's chosen, and to turn against the group could cause a heart attack or death."

Teresa barely talked, but simply "threw Bible quotes back at them." She was torn between the belief that she must fight the deprogrammers and that she must try to persuade them. She kept asking herself, "What would people in the cult do?" and she remembered a cult tape which said members didn't have to answer questions but should say, No comment.

"There's a kind of pattern as people become more extreme, as they become radical and closed off from the world," explains Teresa. "I was not sure if I should die or not. It was so much better to die believing than to give up your faith. One night I was so scared I would throw myself out the window. I wasn't sure if God would have me die to keep me from losing my faith, from having a spiritual death."

"It's easy for me to see what happened at Jonestown. What Jones taught the people was that he was going to ensure their spiritual life. They took poison to ensure this." Teresa adds: "The parents were responsible for their children's salvation too"—which, she says, is why they also were willing to poison them.

The deprogrammers knew that Teresa had discarded her contact lenses and glasses and had made a "positive confession" that her eyes



BEFORE AND AFTER—Above is a photo of Teresa Parli before she became a cult member. At right, when she is a member of the Faith Assembly in West Lafayette, Teresa displays the blank eyes, drawn look and tight facial muscles said to be typical of cult members.



were healed "in Jesus' name." They brought up Paul in the Bible, pointing out passages that showed his eyesight problems. They asked her: If Paul could admit he couldn't see, why can't you?

"I WAS REALLY caught by that because it was logical," says Teresa. "I had never known that Paul couldn't see very well."

The cult had taught Teresa that Christmas celebrations were demonic. A Bible passage was cited which said pagans would cut down trees and cover them with gold and silver and dance around them (the Christmas tree). The cult called this pagan worship. But the deprogrammers asked Teresa: Couldn't this be a television set instead? "I thought, 'hey, it could fit.' So more and more I came out of it."

Once during the first few days, she cried. It was a breakthrough. Teresa remembers thinking: "Oh, they think they're getting to me . . . and they were."

After three days, Teresa, her mother and the deprogrammers moved out of the house to a place by a lake where they were joined by another deprogrammer, a Catholic girl who also had been a cult member.

The talking continued. The deprogrammers spoke of the cult leaders and their motives. "I

knew they had money," says Teresa. "The leaders drove big cars and Freeman (cult leader E. Hobart Freeman) had a plane." She admitted she had given the cult a small sum of money because "I felt obligated." Also she bought tapes and books from them.

As they talked of the leaders' wealth, Teresa thought about how poor some members were. In fact, her mother says, Teresa gave groceries to some of them. "But she had to go through these wild manipulations of hiding it so the leaders wouldn't find out who gave it because it would have been 'unseemly' to show it. The manipulations were unbelievable," Rose declares, "while the leaders rode around in Cadillacs."

As the talking continued, Rose and the deprogrammers reassured Teresa "we didn't want her to doubt God or Jesus Christ, and she could go back to the cult if she would just open her mind and look at these things." But they also made it clear they weren't going to leave until she did.

THE THIRD deprogrammer gave Teresa pictures of herself before and after cult membership. "I knew I looked like her," says Teresa. "I went into the bathroom and looked at myself and said: 'That's not the way God would have it for anybody.'"

About the fifth or sixth day, Teresa laughed. It was a turning point. While in the cult "I prayed that God would let me laugh again because I hadn't laughed my laugh in a long time."

Teresa thought, "Well, I'll let myself be deprogrammed, but then I'll go back. That was for about a day. But the next day I thought, 'Why would I go back?' And about that time, I admitted that it was a cult."

Her mother places this at about the eighth or ninth day.

From then on, it was mostly "rehabilitation," during which Teresa rode horses, swam and went waterskiing. The hardest thing she did, though, was to go to a shopping center "because it had rock music and I was seeing all those people I had thought of as worldly and sinners."

The deprogrammers told her to put her jeans back on. "They didn't let me wear my cult clothes any more."

Within a month, Teresa Parli was back home with her family. Today she speaks without bitterness or regret. "I'm not really sorry about the experience," she says. "I learned from it."

Declares her mother with a smile, "She isn't as glib as she used to be, but she hasn't lost her idealism."

High school tuition will increase

A seven percent increase in tuition for Catholic archdiocesan high schools in Indianapolis has been announced.

Father Frederick A. Schmitt, president of the Indianapolis Deaneries Coordinating Committee (IDCC) reported the new tuition fees as follows:

- \$785 per year for one child
- \$1,175 for two children in a family
- \$1,375 for three or more
- \$1,375 for each non-Catholic child.

According to Father Schmitt, the increase reflects the committee's effort to keep the ratio of school financing at roughly 40 percent from parishes and 60 percent through tuition fees and internal school income. He indicated that a rise in costs per pupil is responsible for the tuition increase.

A second action by IDCC relates to principal salaries. Following a five-year study and consultation process, the committee has announced a salary formula for principals of Indianapolis archdiocesan elementary and high schools. This formula will apply only to

lay persons who are licensed by the state as administrators.

A \$20,000 to \$30,000 salary range has been set by the IDCC, the amount depending on the individual's experience as a teacher and administrator, credentials, other licenses and endorsements and grade level and enrollment size of school.

Also, the IDCC has established a three-year plan to alleviate any major burden on schools, requiring that only 80 percent of the salary be met in the first year, 90 percent in 1983-84, and reaching 100 percent by 1984-85. Father Schmitt indicated, however, that schools may go to the maximum amount immediately if they are financially able to do so.

The plan, first of its kind in the area, was explained to pastors, administrators and board of education members last Monday evening at a workshop.

IDCC is a 12-member committee, made up of elected representatives from each of the four Indianapolis deanery boards. It concerns itself with all financial matters of the deaneries, including teacher and administrative salaries and high school tuitions.



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Pope discusses several issues at Bologna

by NANCY FRAZIER

BOLOGNA, Italy (NC)—During a hectic 13-hour visit to Bologna, known as the showcase of Eurocommunism, Pope John Paul II touched on most of the major issues he has emphasized in his three-and-a-half-year pontificate.

Bologna, a city of 500,000, is known as the showcase of Eurocommunism because of its long-time Communist Party voting majority. During the visit, April 18, the pope spoke to enthusiastic crowds about abortion, priestly celibacy, the need to share the world's resources and the church's role in culture.

He also called for a peaceful resolution of the Falkland Islands dispute between Great Britain and Argentina, criticized both communism and materialism, and prayed for the 85 victims of a 1980 terrorist bombing of the Bologna train station.

The papal visit to Bologna, originally scheduled for last Sept. 27 but postponed after the May 13 attempt on the pope's life, brought thousands from surrounding towns to the capital of the Emilia-Romagna region of central Italy.

It was the first papal trip to Bologna in more than 125 years, although Pope John Paul came to the city three times before he was elected to the papacy.

The emotions displayed by the pope ranged from his good humor and pleasure at the enthusiasm of more than 40,000 young people, to solemn moments of prayer at a cemetery where 1,480 Polish soldiers are buried and at

the site of the Aug. 2, 1980, train station bombing.

Throughout the visit Pope John Paul spoke unequivocally of the church teachings that he has previously emphasized and reaffirmed.

"CONTRADICTION IS the obliteration of the demarcation line between good and evil. It is to call humanism that which is instead sin," he told youths of Bologna in the city's 13th-century Piazza Maggiore (main square).

"Rightly today terrorism is condemned as a violation of the elementary rights of man," the pope said. "At the same time, however, to deprive the unborn of life is called 'humanism,' is considered a 'proof of progress,' of emancipation which is even seen as conforming to human dignity."

He spoke about abortion to "express my suffering" over the problem and he told the youths to "warn against, denounce and overcome such contradictions."

In Emilia-Romagna, more state-funded abortions were performed last year than in any other Italian region. The area around Bologna also has the nation's highest standard of living.

Pope John Paul followed the talk to youth with the recitation of the Regina Coeli, the church's noontime prayer, and strengthened previous calls for "a solution based on justice and international law" to the Anglo-Argentine conflict over the Falklands, which are called the Malvinas by Argentina.

"Crises bring out who talks about peace and who truly works for peace," he said, without

making a specific reference to any of the countries directly involved in the situation.

Shortly after the crisis began with the April 2 Argentine invasion of the British-ruled islands, U.S. Secretary of State Alexander Haig began shuttle between both countries in an effort to negotiate a peaceful solution.

THE POPE URGED citizens of all nations to ask themselves what they can do "in order that the recourse to force may be avoided, that reason and wisdom may prevail" and prayed that the leaders of Argentina and Great Britain "may be enlightened in the search for a peaceful and just solution, encouraged and aided by the concordant actions of the leaders of other nations."

Pope John Paul's visit to Bologna began shortly after dawn when he left the Vatican for a 45-minute flight to the primarily industrial city 200 miles north of Rome. It ended 12 events and eight speeches later, well after dusk.

The 61-year-old pope went first to the local Marian sanctuary, which houses an image of the Madonna believed to have been painted by St. Luke and brought to Bologna from Constantinople (now Istanbul, Turkey).

Speaking to about 500 seminarians, Pope John Paul said that the choice of the celibate lifestyle has "a great social significance, in present life, for service to the people of God."

"The heart of the priest, in order to be available for this service of concern for all the people of God, must be free," he added.

In a talk to Bologna's communist Mayor Renato Zangheri and other local politicians the pope warned against "any partial interpretation of the reality about man" and said social and political activity should be guided by "the positive interpretation of the ethical and religious dignity of man."

"To ignore or to impede the growth of religious values . . . does not do service to the dignity of the entire human person," he added, alluding to the atheistic philosophy advocated by communism.

BUT POPE John Paul also cautioned against excessive materialism and said

Bologna's past "glory . . . risks being suffocated by a growth which does not take into account each deeper dimension of human reality, and thus does not sufficiently defend itself against the phenomena of alienation and unbalance, linked with a certain technological and economic development of society."

At a Mass later that day attended by 100,000 people in Bologna's largest square, Pope John Paul urged rich societies to help their poorer neighbors.

"It is well known that since the most remote times the church has remained firmly convinced about the allotment of material goods for 'common use,' about the subordination of them to the common good," he said.

After his meeting with city politicians Pope John Paul went to a Dominican-run cultural center to meet with representatives of the region's five universities, including one of Europe's oldest, the University of Bologna, founded in 1088.

After a brief meeting with regional political leaders and a working lunch at the archdiocesan major seminary with the 21 bishops of Emilia-Romagna, the pope began his afternoon with a visit to the Polish war cemetery.

HE PRAYED silently for five minutes before the graves of the 1,480 Polish soldiers who died in 1945 during the liberation of Bologna from the Nazis.

Speaking in Italian, then Polish, to several hundred people, he thanked Italy for welcoming his fellow citizens "and also for the welcome which the Polish people has received on Italian soil."

The pope met with about 4,000 priests and Religious at the Bologna cathedral before celebrating the Mass that foreshadowed his final event of the day, a visit to the site of the 1980 train station bombing.

"At times death comes to us like a great crash," he said in his homily. "This, for example, occurred in this city two years ago, when assassin's hands blew up a hall of the train station. In such cases we are disturbed, we talk of a catastrophe, of a great drama . . . and rightly so."

Not charged (from 1)

concept that society has the right to decide which lives are good enough to be treated in an emergency situation, then we've totally devalued all life," she said.

According to one IRTI board member, Joseph Rebore of Bloomington, "the tragedy here is that this was definitely not an unwanted child." Right to Life reported many calls from individuals offering to take the baby and/or to pay for its medical care.

Among these were Mr. and Mrs. Bobby Wright of Evansville. Through Right to Life counsel James Bopp, they sought legal guardianship of the baby but were turned down.

Last Saturday, some 100 people gathered on the steps of the Indiana Statehouse to pray for the baby and to protest the court decisions which preceded the child's death.

Among those who spoke was Jean A. Hale, mother of a 20-year-old Down's syndrome son, whom she called "Sunshine," and described the joy he had brought to her, her husband, the Rev. Clinton O. Hale, and their family. The son, David, was warmly received as he told the crowd about his favorite Indiana Pacer basketball players.

State Sen. James R. Butcher (R-Kokomo) called the death "infanticide" and promised to introduce legislation to prevent future occurrences. The Central Indiana Christian Action Council also denounced the court rulings.

At the national level, Father Edward Bryce, director of the National Conference of Catholic Bishops' Committee on Pro-Life Activities,

said he prays "for our country whose courts cooperated in the fatal neglect of this child."

Sister Rita Baum, executive director of the National Catholic Office for Persons with Disabilities and a member of the Sisters of St. Joseph of St. Augustine, said the case involves rights for the handicapped and illustrates the need for education of parents and the medical profession.

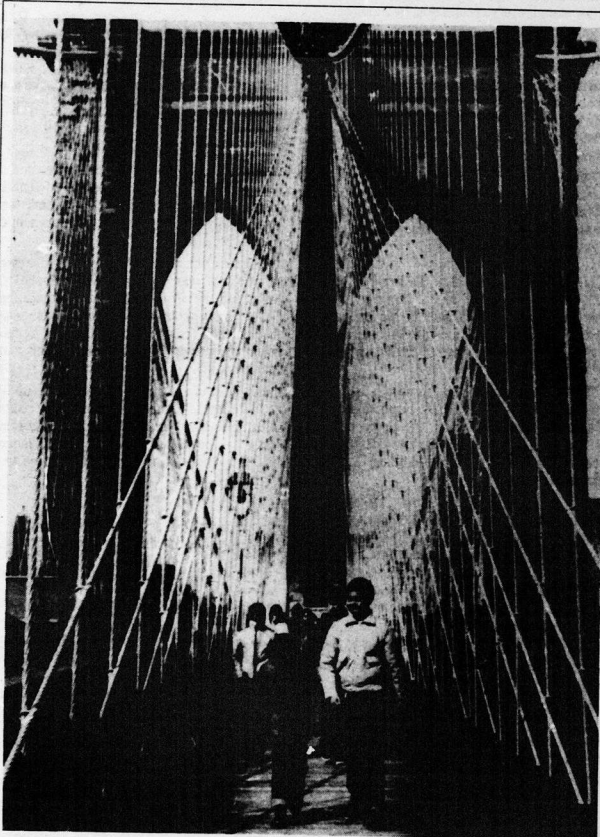
"There are so many doctors still unaware of the opportunities Down's syndrome children have," and it is understandable parents could be misled by a physician who does not understand that the prognosis need not be hopeless, Sister Baum said.

And Marie Shemeley, the mother of a daughter who has Down's syndrome who also needed surgery to correct a digestive system defect when she was born almost 10 years ago, said the Indiana parents' decision shocked her. "I literally can't believe anyone would let a child die," she said.

Mrs. Shemeley said that her own daughter, Kathleen, participates in an educational program supported by the Diocese of St. Augustine and community groups.

She said that she and her husband, James, parents of four other daughters as well, could have denied surgery for Kathleen but refused that option.

"When it comes right down to it there is a human being there, a little baby," who needs help, she added. "How can you take a little baby and not treat it as a little baby?"



BRIDGE OF FAITH—Confirmation candidates from St. Joseph's Parish in Brooklyn, N.Y., walk across the Brooklyn Bridge as part of a retreat program offered by St. James Cathedral. Under arches designed to represent church windows, retreat leaders were helping the young people become more aware of being part of the city and the church. (NC Photo)

EDITORIALS

'Baby Doe' challenges us

The case of "Baby Doe" of Bloomington is a tragic one. Tragic for the infant who died because he was not born perfect. Tragic for the parents who, immediately after his birth, faced an agonizing and no-win decision they will live with forever. And tragic for the human community, as it clumsily tries to cope with its growing technological power over life and death.

The case also brings clearly into focus an enormous challenge which faces us and which goes far beyond factual education in the life issues.

Heaven knows, just enabling people to understand what medicine can do and what moral principles should guide them as they make life/death decisions is complicated enough. But the need goes deeper than simple knowledge. Once, we innocently believed if we could prove that abortion killed a living child, that would end its widespread practice. We know today how wrong we were.

So facts about unborn life, theological principles and—in the case of "Baby Doe"—proof of the potential of a Down's syndrome child won't, by themselves, change very much. Instead, the change must be of minds and hearts, a reshaping of the deeper values by which people live.

There is this attitude that parents own their children. We see it manifested in the abortion laws which give a pregnant woman total decision-making power over her child's life. We see it in the weak, unenforced laws on child abuse, in reluctance of neighbors and teachers to report obvious cases of abuse and in the court's willingness to return a beaten, sexually abused, even tortured child to its "natural" parent. And we see it in such cases as "Baby Doe."

As long as parents believe they "own" their children, the little ones may not have much of a chance.

There also flourishes a "quality of life" mentality which exalts physical perfection and intellectual excellence and shuns weakness. We are, at times, victimized by our own affluence and fascinated by our material goods. We inordinately respect success and cannot tolerate waiting, suffering or failing.

Can such pervasive attitudes be changed? Can the good values we hold somehow be meshed with traditional Christian belief in honor for the aged, compassion for the vulnerable, of willingness to nurture potential in the less endowed? Can we build a community which welcomes everyone and devalues no one?

It surely is no job for the faint-hearted nor the technician. It's an undertaking for the hope-filled, and they won't finish it in their lifetime. And the challenge is not only to preach it, in season and out, but to live it joyfully so that others may also believe.—VRD

Something wonderful is going on

Following is an editorial by Father T.R. Haney, executive editor of The Catholic Witness, newspaper of the Harrisburg, Pa., Diocese. The editorial appeared in the April 16 issue of the paper.

"What brought you back to the church?" the priest asked a young couple who had not brought with church for many years.

Their answer, quite simply, "The bomb."

As they talked, the young couple told the priest that their fear for their family had escalated over the past several months. "Just the volume of discussion on the prospect of nuclear war," the nervous young mother stated, "is enough to bring you to your knees." "It may not be the most noble motive for coming back to church," the young father explained, "but it's what we needed to get us moving."

God does indeed write straight with crooked lines.

In a society where upward mobility is an unadmitted but pervasively influential idol, people scrambling up the ladder of success toward the velvet covered top rung can easily become convinced of their own invincible self-sufficiency.

Yet with the suddenness of a storm blowing up on the Sea of Galilee an outside force like the threat of nuclear annihilation can sink that self-sufficiency in the midst of terrorized cries of "Lord, save us, we are perishing!"

I don't think people are running back to church, however, only in order to seek a refuge from impending disaster. Rather I believe that there is a more attractive grace being offered: within the churches themselves there is a conversion going on. It is a graced realization that peacemaking is not just some peripheral activity left over after our prayers are said. It is a sanctified recognition that peace is not just one virtue among many, but that it was, in fact, the ultimate gift which Jesus left us as his farewell before he died, and the first gift he offered when he appeared in the midst of his disciples after he had risen.

The churches have always prayed for peace. They have always preached peace. The conversion process, however, is occurring in the urgency of their peace proclamations which are aimed at altering our world view.

The conversion process is being experienced in the almost desperate, yet resiliently hopeful manner in which the churches are applying peacemaking to our current world and national crises.

There is something really wonderful going on. We, the people of God, are coming alive to the gracious fact that we are christened peacemakers.

Yes, the discussions on the threat of nuclear obliteration are terrifying but out of them God is raising up fearless prophets of life just as he raised Jesus out of death into an entirely new and different life.

Something marvelous is happening to us. We are beginning to believe—really believe—not just in theory but with heartfelt experience that we can be peacemakers, that peace is possible, life is possible, because with God nothing is impossible and that's why Jesus assured us that we can do even greater works than he did.

WASHINGTON NEWSLETTER

Reagan is late with tax credit plan

by JIM LACKEY

WASHINGTON (NC)—For those who missed the irony of the situation President Reagan was quick with a reminder.

"I'm sure you realize," Reagan said April 15 before announcing his tuition tax credit proposal to the National Catholic Educational Association, "it is something of a risk for any government official to appear in public on income tax day."

Of course public officials who appear on income tax day offering new tax credits rather than new taxes are certain to get a different reaction. But it remains to be seen whether tuition tax credits soon will join those eight other credits which appear on the back of the latest Form 1040.

Even before Reagan announced his tuition tax credit proposal one of the biggest objections in Washington was the program's cost. Simply stated, every credit taken by American taxpayers means fewer dollars for the Treasury, and fewer dollars for the Treasury mean larger budget deficits.

With budget deficits pushing past the \$100 billion mark, and with the politicians scrambling to find new ways to reduce those deficits, adding new credits becomes exceedingly difficult to justify.

But Reagan administration officials stressed that the president wanted to fulfill his 1980 campaign promise to work for tuition tax credits for parents who send their children to private and parochial schools.

ADMINISTRATION officials also use words such as "negligible" and "minimal" to describe the proposal's impact on the budget. Since it is so small, said presidential assistant David Gergen, "the (Reagan) thinks we can find room for it."

That may make the proposal more palatable to Congress, at least when compared to the other major tuition tax credit proposal, the Packwood-Moynihan bill introduced by Sen. Bob Packwood (R-Ore.) and Sen. Daniel Patrick Moynihan (D-N.Y.).

Packwood-Moynihan in its first year would have added \$2.3 billion to the deficit had it been approved by Congress. But the Reagan measure, since it does not include tax credits for college tuition or cash refunds for the non-taxpaying poor, is only supposed to cost \$100 million in the first year, \$900 million in the second, and still only \$1.5 billion in 1987.

"I wish we could include college as well but you know the budgetary constraints we are working under," Reagan said in his speech.

But even if Congress were to find acceptable the limited size of the Reagan measure, the other big question in Washington these days is whether the proposal comes too late for the current Congress, which by September will be itching to go home for the election campaigns.

Reagan administration officials insist it is not too late for the 97th Congress to enact tuition tax credits, despite the difficulty in getting any major new tax initiative through both the House and Senate.

OTHERS, THOUGH, are not so sure. Sen.



Robert J. Dole (R-Kan.), who as chairman of the Senate Finance Committee will have major control over the progress of the legislation, said he did not think the measure would reach the Senate floor before Congress adjourns. Moynihan said nearly the same thing.

Another major problem is that the Reagan proposal is not even in its final version. It is only a "draft" which will be further refined in consultation with congressional leaders before formally being sent to Capitol Hill "in a few weeks."

That could mean that Congress might not get started on the proposal until after Memorial Day.

Tuition tax credits in effect have become a victim of last year's rush by Congress to enact a sweeping list of new tax cuts and other tax benefits for the administration's economic recovery program.

Reagan originally had wanted two separate tax bills last year: a simple across-the-board tax cut for individuals, followed by a package of other tax benefits, including new deductions for charitable contributions, changes in the "marriage penalty," tuition tax credits and other proposals.

But most of the other benefits ended up in the initial tax measure, leaving tuition credits out in the cold and raising the possibility that of all the tax proposals favored by the Reagan administration, tuition tax credits will be the only one that does not get passed.

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the criterion

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Indianapolis priest among those withholding income tax

by JERRY FILTEAU

At least 10 U.S. priests (including one from the Archdiocese of Indianapolis) refused to pay part of their federal income tax April 15 to protest American military expenditures and the nuclear arms race.

There was no way to tell how many others may have done so without saying anything about it publicly.

In Oakland, Calif., Father James A. Schexnayder said he "will not be part of a plot to incinerate humanity" and withheld half his 1981 taxes "as a conscious resistance to our nation's nuclear arms race and our selfish and oppressive military interference in Central America."

Father Schexnayder, 44, is director of the Oakland diocesan permanent diaconate program.

He said he had been considering tax resistance for some time but was "in a sense stimulated" by the similar decision of Archbishop Raymond Hunthausen of Seattle, which received national publicity three months ago.

In Pittsburgh eight priests held a press conference on April 15, tax deadline day, to

explain their decisions to withhold part of their taxes to protest "the militaristic priorities of the federal budget and to resist our country's obsessive participation in the arms race."

"We are fully aware of the illegality of our action according to the U.S. Tax Code laws," they said in a prepared press statement. "We pray that the tension caused by our 'peace gestures' may turn people's minds and hearts to the illegality and immorality of the arms race."

THE PRIESTS, all from the Pittsburgh metropolitan area, were Fathers Donald McIlvane, John Brennan, Patrick Fenton, Jack O'Malley, Robert Schweitzer, Donald Fischer, Mark Glasgow and John Oesterle.

After a brief press conference and prayer service at the Pittsburgh Diocesan Building, the eight were joined by other opponents of nuclear weapons in a march to the Pittsburgh Federal Building for a protest demonstration there.

Hearing of the tax protests in Pittsburgh and Oakland, the Indianapolis archdiocesan newspaper, *The Criterion*, called an associate pastor at a local socially active parish (St. Thomas Aquinas) to see if he knew of any

priests in the Indianapolis area who were doing the same thing.

The priest, Father Cosmas Raimondi, said yes, he knew of one—"me."

He had made no public announcement of his decision, but he said that a few days earlier he had filed his federal tax return with a covering letter notifying the IRS that he was paying only half the tax due.

"In my own conscience, I don't feel that I can support a strong militarist spirit in government," Father Raimondi explained. "I respect civil law, but I also feel that God's law of love is superior to that civil law."

He said he preferred not to call his action of conscience "civil disobedience," but rather "divine obedience."

FATHER RAIMONDI said he objected to not only the nuclear arms race, which he said must be ended by "mutually monitored steps" of disarmament, but also U.S. military aid to "repressive regimes" in Central America and the current program of draft registration in the United States, which he said will lead to a mandatory draft.

The fact that Father Raimondi said nothing of his tax protest until he was called by a

newspaper indicated that there may be other priests in the country, influenced by Archbishop Hunthausen's decision and by the numerous denunciations of the arms race by other American bishops in the past year, who have also engaged in tax resistance without publicity.

In virtually all cases the amount of money involved is slight, since the taxable income of diocesan priests is normally very low.

For religious order priests and nuns, tax resistance is not an option because of the vow of poverty they take. Under federal law salaries received by members of religious orders are considered income of the religious order itself, not personal income.

Father Schexnayder said his protest was "largely symbolic" because half his taxes only came to about \$60.

His tax resistance drew mixed reactions from other Oakland clergymen.

Military chaplains contacted by the Oakland diocesan newspaper, *The Catholic Voice*, expressed different views.

A retired National Guard chaplain, Father Paul J. Engberg, called it "anarchism" and said it was contrary to American principles of respect for law and working within the system if changes are needed.

Father Robert Rien, chaplain of the 340th Military Airlift Wing, said, "If he feels in conscience that he has to do this, then I support him 100 percent. At the same time, I hope brother priests will support me in bringing the ministry we share to the people in the military sector."

Another National Guard chaplain, Father Ronald Lagasse, called Father Schexnayder's protest "laudable" but "ineffective." It might "prick people's consciences, but won't go any further than that. There's no basis on which to build," he said.

He and Father Rien emphasized that military personnel do not want war. Those in the military, said Father Lagasse, "are going through the same qualms of conscience as everyone else" on nuclear weapons.

Father Brian Joyce, president of the diocesan priests' senate, praised Father Schexnayder for drawing attention to the nuclear arms race as "an issue of conscience, a major one that every Christian has to seriously address."

Archbishop speaks against nuclear arms

For the first time in the public forum, Archbishop Edward T. O'Meara has joined a select group of Catholic bishops speaking out against nuclear war.

The archbishop's first public and direct statement on the issue came last Tuesday when he addressed a luncheon forum at Indiana University Southeast in New Albany.

Speaking to students at a monthly discussion sponsored by campus ministers, he estimated that approximately 25 of the nation's 350 bishops are personally on record on this issue.

According to Father Carlton Beever, campus minister and pastor of St. Joe Hill, the archbishop admitted it was a risky pronouncement, as many parishioners as well as priests in the diocese might disagree with his stand.

But Archbishop O'Meara called the Catholic Church the "peace church" and cited the documents of Vatican II as ample support for his nuclear position.

In his view, the bishops as a body are moving on this controversial issue. In 1980, they appointed a study committee and this group will issue a pastoral letter in November. The committee's task, he added, is to write on the "proliferation of the arms race and the potential for total destruction of the planet."

THAT UPCOMING document, expected to be 200 pages long, will outline the church's opposition to the arms race, declaring it not only an unsafe method to prevent war, but also as a "treacherous trap for humanity and one that injures the poor to an intolerable degree."

The archbishop acknowledged, however, that because of its anti-nuclear position, the church may be on "a showdown course" with the nation's political and economic forces. He decried, also, that the Vatican II's peace doctrine "hasn't gotten yet to the grassroots level."

Archbishop O'Meara explained that the stand against nuclear arms derives from a study of Vatican II documents, written 17 years ago, and which are "rich in documentation."

The information derived from that study will contribute to the present arms debate which has national and international repercussions. According to the archbishop, some of the points already covered in a preliminary report declare:

—that there is no positive value in the use of nuclear weapons;

—that individuals have a right to take a position on this issue, including that of pacifism;

—that although nations have a right to self defense, the use of nuclear arms is difficult to defend;

—that every citizen should become informed and involved in this issue.

THE ARCHBISHOP claimed that when the bishops publish this letter on nuclear arms, they will be "speaking as spiritual leaders and as citizens" not as politicians.

During a question-and-answer period, a IUSE student posed the question, "How can we get people excited? How can we get them to see this as a pressing issue?"

The archbishop did not claim to have an answer to the question. He said he does not

expect the bishops' upcoming statement will be immediately taken to heart. "There is no plan," he admitted, "that will automatically or mechanically" educate every pastor to the importance of the issue. What the archbishop does hope is to get clergy involved through "updating themselves and becoming truly relevant."

One of the statistics he suggested that all individuals might ponder is: there are enough nuclear weapons to provide every person on earth with the equivalent of 12 tons of TNT.

"What do we need with that?" he asked.

According to Father Beever, one of the most impressive aspects of Archbishop O'Meara's speech is that "it revealed a total vision of respect for human life." Not that the archbishop specifically mentioned related issues of poverty, abortion and euthanasia, he said, but that throughout his talk he always spoke of respect for human life.

Mrs. Dillon wins four awards

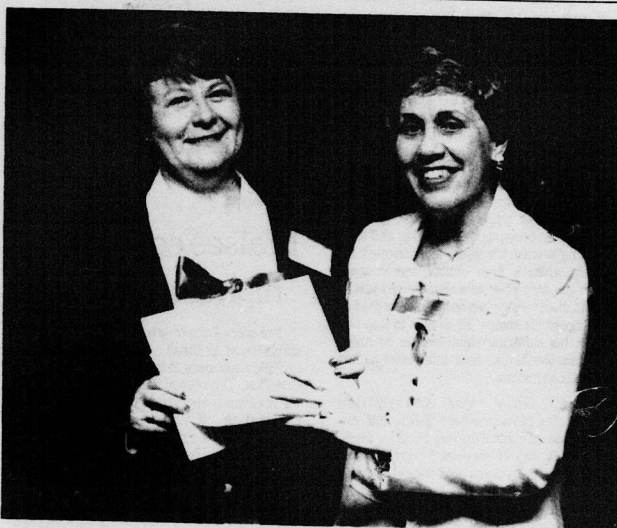
Valerie R. Dillon, *Criterion* news editor, has won four awards—one second, two thirds and an honorable mention—in the 1982 Communications Contest of the Women's Press Club of Indiana.

A Second Place award was given for Editing, in the category of publications with 25,000 circulation or more. Three representative issues of *The Criterion* edited by Mrs. Dillon during the past year were judged.

An editorial, "On Being a Moral Driver," published Aug. 7, won Third Place for editorial writing among newspapers with more than 25,000 circulation.

Mrs. Dillon also earned Third Place honors for a multi-photo layout in the category of Photography in Non-Daily Papers. She won with a double-page spread of photos, entitled "Germany, Land of Diversity," showing the many facets of German life and published in *The Criterion* last October.

The Honorable Mention, for papers 25,000 and over, was for a feature story, "Dachau symbolizes Nazi terror to the world," written by Mrs. Dillon after she visited Dachau during a Catholic press study tour last fall.



AWARDS BANQUET—It's a happy moment as Valerie Dillon (right) receives award certificates from Nancy Hawes, president of the Women's Press Club of Indiana. Mrs. Dillon was recognized for editing, photography and editorial and feature writing. (Photo by Ruth Ann Hanley)

We'd rather be comfortable than color coordinated

by DOLORES CURRAN

As if our stress levels aren't high enough, try this one on for family size. I read in one of those posh fashion magazines located in beauty salons that when couples go out for the evening they should be color coordinated.

"A smart arrival insures immediate interest on the part of others," it said. "If you're in browns and he's in blues, there's an aura of disharmony." In other words, couples should match.

I've given this some thought. I don't think I could take the stress involved in trying to coordinate my husband's appearance with mine. First off, I have a hard enough time trying to match myself.

At Christmas, in an heroic effort to appear chic and dress up my annual holiday outfit, I decided to buy some of those new pastel hose. Since my outfit is basic lavender, I invested in a pair of orchid stockings.

But when I donned them for the first party, my male-centered family's reaction was anything but affirming.

"What's the matter with your legs?" asked my thirteen-year-old.

"You look like a nurse," commented sixteen-year-old, a son of few but descriptive words.

"Are you going to wear those?" questioned spouse.

I began to get nervous but toughed it through and spent the evening wondering if everyone was staring at my bluish legs. Since it was a three-hour, standing-room-only affair, I concluded that nobody even saw legs and my investment was futile. Anyway, during the whole season, nobody said, "What lovely stockings you're wearing and how well they match your husband's tie."

I never had the courage to suggest to him he get a lavender shirt or tie to match me and I knew I couldn't find tweed hose to match him.

The only time we ever tried to coordinate

ourselves was when we had a studio portrait taken of our family five years ago. The photographer advised us to dress everyone in shades of blue, brown or green and the process came as close to fragmenting our family as a family vacation ever did.

Being basically democratic, I said to the family, "I'm wearing my camel dress. What are you wearing to match?"

"I thought I'd wear my navy suit," said my husband.

"The only good pants I have that aren't floods are my green cords," said one son.

"Can't we wear jeans?" chorused another.

"We're gonna be sitting down, aren't we?"

"We could all wear our grey sweatshirts," offered ever-helpful.

"Why do we have to have our picture taken anyway?" protested the family clincher.

After that abortive discussion we ended up at the studio in shades of sort-of blue and strained smiles.

I should have learned from that experience but after reading the article about couple coordination, I decided to give it one more try.

"What are you wearing to Tom's wedding?" I asked my husband recently.

He gave me a blank look. "I thought it would be nice if we matched," I quickly explained. I won't attempt to describe that look. The upshot of it was I waited till he dressed and then chose a matching outfit.

But when we got to the reception he went one way and I another and our color-coordinated ensembles just didn't have the impact to grab the immediate interest of other guests.

So I've decided we won't be chic and posh. Rather, we'll be real and comfortable. But I doubt if we'll ever be featured in one of those posh fashion magazines. There are just some things you have to give up in life.

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SPRING TREAT—Mrs. Marcia Spalding and her three young daughters, Sara Marie, Lisa and Kerry, enjoy the soft warm breezes of spring that entice young and old alike to sidewalks, porches and lawns. (Photo by Ruth Ann Hanley)

TO THE EDITOR

Believes quantity time is also important

In response to Mrs. Weber's letter on working mothers, I would like to ask: What is quality time? Since I do not work outside the home, is the time I spend reading to the children, playing games with them, listening to their problems, or helping with their homework less valuable because I spend more time with them?

It seems quantity time is being underrated. If I am washing dishes, you may describe that as quantity time, but when a child slips and skins his knee or falls out of a tree, quantity time suddenly becomes quality time, as I drop everything to wash the injury and console him. Or even when a high school senior steps through the door after school and picks up the mail and discovers he has not been accepted at the college of his choice. To be able to stop and share in his suffering right then is so much more valuable than an hour later after he has already faced it alone.

I don't know what babysitting arrangements other mothers make, but Antoinette Bosco is right. This was vacation week. If I did work, my 18-year-old daughter would have to babysit. My 8-year-old daughter would have sat next to her watching soaps, and my 12-year-old son would have been out wandering around the neighborhood. Since I was home, I played games with them, supervised their doing chores and drove them places.

With inflation and lay-offs, some mothers really have to work to put food on the table, but they don't claim being away is just as good for their children—only regrettably necessary.

I feel that not working outside the home demonstrates to my children a very important Christian value—people are more important than the material things our family could buy with an extra salary.

Margot D. Cain

Grammer

Praises coverage of higher education

I'm sorry I am so late with this letter, but I surely want to thank you very much for the excellent coverage in the March 19 issue of the Criterion. The section was done very well and we very much appreciate the assistance of the Criterion in helping make Catholic Higher Education Week a success.

You do an excellent job with the paper. I think it is one of the best diocesan weeklies in the country.

Sister Jeanne Knoerle, S.P.

President

St. Mary-of-the-Woods College
St. Mary-of-the-Woods

Finds personal enrichment in Criterion

I would like to compliment the Criterion, for its recent issues. Your articles on Catholic Higher Education Week were excellent. As an alumnus of Marian College, and having a sister who is an alumnus of St. Mary-of-the-Woods College, I can personally attest to the outstanding religious education offered by these institutions. We should hear more about the successes of our local Catholic colleges.

I have also been most impressed with your Lenten series on the various faith-filled people in our archdiocese. I was particularly glad to see your article describing Mary Flaten (March 26). She is a tribute to our church and

particularly those who are administrators of religious education. As a rookie in this field, I have found in my few encounters with Mary a person of great spirituality and dedication. I hope that someday I may reach Mary's caliber of dedication and love for the Church.

I do find the Criterion a constant resource for my own personal enrichment as well as for other adults in St. Malachy Parish. Keep up the good work.

Bob Melvin
Coordinator of Religious Education
St. Malachy Church

Brownsburg

Parents should require church attendance

In recent years I have heard some members of the clergy encourage parents of teenage children to acquiesce to their child's wishes not to attend religious services or education classes lest the teenager have a "bad" experience and are thereby "turned off." It is frequently stated that we cannot force them to faith and that insistence upon their attendance at Sunday liturgies and religion classes will only alienate them even more.

My children occasionally express a desire to stay home from school because they don't like a teacher, a class, the way they were treated by a classmate. Or, perhaps they don't want to go to grandma's for dinner because they don't like the food or find the conversation boring. Undoubtedly they have had some "bad" experiences in both instances, but they are

nevertheless expected to go to school and to grandma's for dinner.

Life is filled with both pleasant and unpleasant experiences. Even the "fun" things have their black side. Since all aspects of life are two-sided why do we expect religious experiences to be always "good?" Surely, God can work through bad experiences, too!

To insist that our teenagers attend religious services and classes tells them that we place as much importance on the external practices of religion and acquisition of religious knowledge as we do on their athletic practices and school studies. As they mature, they must decide how their religion is interiorized and how they will externalize its practice. Our job is to lead them to the water; whether they drink or not will be their decision.

Shirley A. Gilson

Indianapolis

For a friend on a 'milestone' birthday

by VALERIE R. DILLON

What can you say when a friend turns forty? Yes, a friend of mine—and yours—is reaching a milestone birthday. Why it's such a milestone, I really can't say. In a day when people live actively into their 70's and 80's, turning 40 should be a breeze.

Ha! I don't want to be a crepe-hanger, but in our world, it's tough to pass even Year 30 because we're such a nation of youth idolators. Oh, to be young again, we say . . . or "youth is wasted on the young." We admire young bodies and unlined faces so much that we're keeping the nation's economy from collapse—think of the millions of dollars we spend on skin lotions and creams, softeners and makeup . . . hair dyes and gray-coverers, conditioners and sprays, facelifts and even products guaranteed to grow back your head's crowning glory. Look at the billions we squandered, trying to keep our girlish/boyish figures—diet foods and jogging shoes, exercycles, spa memberships and girdles designed to give us svelte figures. All to look like a kid.

I happen to believe, as Swift did, that "No wise man (or woman) ever wished to be younger." To be old is to be knowledgeable, to be respected, to grasp life's essence, to have come to terms with its vicissitudes. The problem, of course, is that if you look old, the young folks around you somehow imagine you are different from them—inside. They assume the flame has gone out. When I was 15, I figured a woman of, say 25 or 30 was, well, beyond it all. Surely she didn't still have visions and future dreams. I couldn't imagine as I looked at "older" people that the "child within" was still there—still longing, hoping, hurting, rejoicing, loving, waiting.

Now I know. Even with all my gray hairs and grownup daughters, I still feel—at least at times—like 16 inside.

So, dear birthday boy, life can be beautiful



even if you turn 40 (or 50 or 60 or maybe even more—I'll let you know). And as my birthday gift to you, I offer the wisdom of the bards who philosophized on age.

I encourage you with Jerrold who said, "How beautiful can time with goodness make an old man look."

And I suggest that Goethe had it right when he urged that "age does not make us childish . . . it finds us true children." And I remind you that J. P. Senn recommended we should "respect gray hairs, especially our own (and be glad for their presence?)." And there's L. M. Child, who tells us that "Childhood itself is scarcely more lovely than a cheerful, kindly, sunny old age."

Remember the words of T. Arnold: "Probably the happiest period in life most frequently is in middle age, when the eager passions of youth are cooled, and the infirmities of age not yet begun; as we see that the shadows, which are at morning and evening so large, almost entirely disappear at mid-day."

And, there's the consolation that "it is only necessary to grow old to become more charitable and even indulgent—I see no fault committed by others than I have not committed myself." How wise Goethe was.

Too, it's worth pondering Grattan's words: "At twenty, the will reigns; at thirty, the wit; at forty, the judgment (!); afterward, proportion of character."

I know, of course, "a person is always startled when he hears himself seriously called old for the first time (Oliver Wendell Holmes said that)."

But, from an unnamed source, I offer, on the celebration of your fortieth year, this encouragement: "Some men never seem to grow old. Always active in thought, always ready to adopt new ideas, they are never chargeable with foginess. Satisfied, yet ever dissatisfied, settled, yet ever unsettled, they always enjoy the best of what is, and are the first to find the best of what will be."

Happy 40th Birthday, Father Tom!

check it out...

Several archdiocesan seminarians in recent weeks have received minor orders, steps toward the priesthood. At Mount St. Mary's Seminary, Cincinnati, the ministry of lector was accorded Michael Frisch and William Stumph, first-year theologians. At St. Meinrad Seminary, the ministry of acolyte was bestowed on John Cannaday, second year theologian, while three first-year theologians

Luncheon to honor board members

Retiring Board members of Catholic Social Services will head the list of those to be honored at the agency's annual Recognition Luncheon on April 23 at LaScala Restaurant.

Six years of board service have been given by J. William Julian, Dr. Louis Gatto, Franciscan Sister Mary Carol Schroeder, Father Joseph Beechem, and Father James Byrne. Other retiring board members are Providence Sister Jane Bodine, Lawrence Schick and Patsy O'Connor. Mrs. Edward (Sally) Oleyer will be recognized as board president for 1980-81.

Special honors for 10 years work with Caritas, the agency's volunteer guild, will go to Charlene Hayes and Margaret Woolsey. Other guild members, agency foster parents, family life teachers, and service volunteers also will be recognized.

Staff service awards for 1982 will go to Executive Director Dr. Robert Riegel for 15 years service and to five staff members for five years service: Linda Evans, David Wilson, Michael Cesnik, Dr. Patricia Welch, and Franciscan Sister Sheila Shine.

received the ministry of lector—Michael Kelley, Joseph Trimble and Anthony Veis. At St. Mary's Seminary in Baltimore, Md., the ministry of acolyte was bestowed on Michael Widner, who is in first year theology.

Father Jeff Godecker, formerly of the Office of Catholic Education, has an article in the March issue of Religion Teachers Journal, entitled "What Makes A Good Catechist?"

Three Sisters of St. Francis from Oldenburg were honored at a special liturgy and dinner at the motherhouse on April 18. Sisters M. Clement Boehm, Doloretta Keller and Ephraima Piers celebrated 75 years in religious life.

Mary M. Hamilton has been named director of nursing programs at Marian College. Ms. Hamilton currently is a research assistant at Indiana University School of Nursing and manager for staff development and continuing education at Westview Hospital. A doctoral candidate, she will assume responsibilities at Marian on Aug. 15, with a faculty rank of associate professor of nursing.

A Silver Jubilee celebration will honor Father Richard Zore, on Sunday, May 2, at St. Susanna Church, Plainfield. A 4:30 p.m. Jubilee Mass will be followed by a reception in the school hall. An invitation is extended to friends, former Latin School students and parishioners of Father Zore from Holy Trinity, Edinburg; St. Patrick, Indianapolis; and especially from Father Zore's home parish, Holy Trinity, Indianapolis. Ordained on May 3, 1957, Father Zore has been pastor at St. Susanna since 1974.

Archbishop O'Meara's Schedule

Week of April 25

SUNDAY, April 25—Twenty-fifth anniversary of the diocese of Jefferson City, Missouri.

MONDAY, April 26—AAA '82 Batesville Deanery Rally, St. Louis parish school, Batesville, 7:30 p.m.

TUESDAY, April 27—AAA '82 Indianapolis North and West Deaneries Rally, Chatard High School, Indianapolis, 7:30 p.m.

WEDNESDAY, April 28—Archdiocesan Council of Catholic Women Mini Convention, Atkinson Hotel, Indianapolis; AAA '82 Terre Haute Deanery Rally, St.

Benedict parish, Terre Haute, 7:30 p.m.

THURSDAY, April 29—AAA '82 Indianapolis South and East Deaneries Rally, Roncalli High School, Indianapolis, 7:30 p.m.

FRIDAY, April 30—AAA '82 Seymour Deanery Rally, Seymour High School, Seymour, 7:30 p.m.

SATURDAY, May 1—Indiana Catholic Conference Advisory Council meeting, Indianapolis, 10:00 a.m.; Blessing and dedication of the new renovated chapel, Our Lady of Grace Convent, Beech Grove, 2:00 p.m.

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THE LAST EASTER EGG—When you're only 20 months old, Easter eggs are a pretty safe smash—harmless, pretty, crunchy and soft. Above, Kimberly Jansen surveys her last Easter egg, done in by her white toddler shoes. (Photo by Ruth Ann Hanley)

THE QUESTION BOX

Is a statue
a graven image?

by Magr. R.T. BOSLER

Q The Bible prohibits the veneration of images in both the Old Testament (Exodus 20: 4-6) and the New (Acts 17:29 and Revelations 9:20). Yet our church allows worshipers to kneel before the images of Christ, Mary and the Saints. Am I wrong in being offended by the graven images in the place I choose to worship?

A If you think that statues in Catholic churches are graven images to be worshipped as gods, then you ought to be offended. But as a Catholic, you ought to know better.

The texts you refer to from the New Testament warn against thinking of "divinity as something like a statue of gold or silver or stone" (Acts) and against "worship of demons or gods made from gold and silver" (Revelations). Surely you don't believe Catholics look upon statues as anything other than reminders of what they stand for?

The Exodus text is the commandment forbidding the worship of false gods and the making of any images or idols representing gods. This was given to the Israelites who were constantly tempted to substitute the idols of their prosperous pagan neighbors for the invisible Yahweh, who had revealed himself to them as the one and only Creator.

It's a commandment as valid and necessary today as it was when first proclaimed. But the false gods that tempt us are not statues made of stone; they are sex, drugs, wealth, status and anything we consider more important than God.

The idols that tempt our youth are the successful athletes, movie stars, singers,

surgeons, engineers and business executives with salaries in six figures or more.

The statues we Catholics honor in our churches or homes are there to remind us that Jesus is our model, while the saints are the proofs that it is possible to imitate him with the help of his grace.

Q My husband and I lived together for some time before we were married in the church. I felt very guilty at the time, but did not confess the sin before marriage. I have since gone to confession and now I wonder whether we are validly married. Did we receive the sacrament?

A If you freely exchanged your vows, then you are validly married and you received the sacrament of matrimony. However, if at the time of the ceremony you were really turned away from God by unrepented serious sin, your lack of cooperation would have prevented you from receiving any spiritual benefit then.

But once you repented and wanted your marriage to be a sacramental source of divine help for your common life, it would become that for you.

The sacrament of matrimony is identified with the vows of a baptized couple; it perdurs as long as the marriage lasts. Man and wife are the ministers who give the sacrament to each other. They continue throughout their life together to be the ministers of grace to each other.

Q Can a Catholic now be validly married in a Protestant church?

A Yes, with the proper dispensation from the obligation of the Catholic form of marriage.

(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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Nuclear arms issue to be raised
at ACCW convention

The issue of nuclear arms will be placed before members of the Archdiocesan Council of Catholic Women for the first time at this year's annual convention.

The convention is scheduled from 8 a.m. to 3:30 p.m., Wednesday, April 28, at the Atkinson Hotel, Indianapolis, according to ACCW President Margaret Lawley.

In its morning assembly, the membership will vote on a resolution on nuclear war passed last October by the national organization. Also, Father Clarence Waldon, archdiocesan director of evangelization, and his assistant, St. Joseph Sister Julia Wagner, will present an overview of evangelization. A meditation of the Loaves and Fishes will be presented by the Holy Angels Choir.

Archbishop Edward T. O'Meara, who has designated April 26 as a commemorative feast to Our Lady of Good Counsel, NCCW patroness, will address the women during a noon luncheon.

During the afternoon session, Father Cosmas Raimondi, associate pastor of St. Thomas Aquinas Parish, will present the church's teachings on warfare and show "The Last Epidemic," a film on nuclear arms. Also,

the women will discuss an upcoming Peace Day, June 12.

Chairperson Mrs. Richard Wagner reports price for the day, including lunch, is \$12. A check for \$12 can be sent to Mrs. Oliver Schmoll, 8411 Oak Park Drive, Indianapolis, IN, 46227.



Mrs. Lawley



Fr. Raimondi



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LIVING YOUR FAITH

A Christian considers both sides

by Fr. RICHARD P. MCBRIEN

Christian theology is filled with "both/and" pairings. Anyone who does theology without attention to those pairings inevitably produces a one-sided theology.

Thus, Christians must be attentive to both nature and grace, the human and the divine, continuity and stability, change and permanence, the charismatic and the institutional, word and sacrament, freedom and authority, reason and faith, sin and virtue, and so forth.

One of the most important "both/and" pairings in Christian theology has to do with the uniqueness of Christianity itself.

Christians are convinced in faith that Jesus alone is Lord and that the religious movement which he founded offers the world access to the way, the truth, and the life.

On the other hand, Christians have become increasingly sensitive to the presence of God's grace and saving activity outside the Church—not just outside the Catholic Church, but outside the whole Body of Christ entirely.

Indeed, this was one of the most significant teachings of the Second Vatican Council. Non-Christian religions, and Judaism in particular, are vehicles of divine love and mercy.

"For all peoples comprise a single community, and have a single origin, since God made the whole human race dwell over the entire face of the earth . . . The Catholic Church rejects nothing which is true and holy in (other) religions," the council declares (Declaration on the Relationship of the Church to Non-Christian Religions, nn. 1-2).



INSPECTING TORAH—Rabbi Harold White, Jewish chaplain at Georgetown University in Washington, shows the university's Torah to some of the 1,200 incoming freshmen following a standing-room-only in-

terfaith service. At left, Father McBrien details the church's guidelines to enhance Catholic-Jewish relations. (NC Photo by Bill Auth)

presented as repudiated, cursed or rejected by God.

2) The Jewish religion must not be said to be one of fear and retributive justice only, diametrically opposed to the New Testament religion.

3) "Jews" in the New Testament do not necessarily have a pejorative connotation. The same must be said of Pharisees and of Pharisaism.

4) Jews are not collectively responsible for the passion and death of Christ, neither those Jews of his time nor those who came after.

5) Anti-Semitism in all its forms stands condemned, and the Holocaust is to be seen as a grim consequence of its malignant nature.

Among the positive orientations are these:

1) A "spiritual bond" exists between Judaism and Christianity, manifest in different historical, biblical, liturgical, and doctrinal aspects.

2) The Old Testament (or Hebrew Scriptures) have not been superseded by the New. They are always the true word of God and belong to the integrity of the Bible and thus of divine revelation.

3) The Judaic roots of Christianity should be emphasized, both in the founding personalities, starting with Christ himself, and in the language, teaching and general atmosphere of the New Testament and primitive Christianity.

4) Jews remain "most dear to God." Their

election and mission have a permanent validity and they play a decisive role in the religious history of humankind.

5) The NCCB statement recognizes in a positive way the relation of the Jewish people to the land of Israel, without, however, adopting a political stance in the present controversies affecting that part of the world.

Some Catholics continue to think that by recognizing the authentically religious character of Judaism, and of other traditions, they are, by that very fact, depreciating the uniqueness of Christianity. It is a matter again of balance, i.e., of attending to the "both/and" pairings which remain at the heart of Christian theology.

VATICAN II URGED Catholics, in light of this teaching, to enter into dialogue and collaboration with other religions for the sake of the one Kingdom of God, which the one God and Father of us all promises for the sake of all.

Since the adjournment of the council in December, 1965, the Catholic Church has formulated a variety of guidelines designed to enhance and encourage Catholic relationships with other religious bodies, and with Judaism especially.

What follows is a synthesis of the major guidelines drawn from such sources as the National Conference of Catholic Bishops of the United States' "Statement on Catholic-Jewish Relations" (written on the occasion of the 10th anniversary of the council document quoted above), the "National Catechetical Directory" for the U.S.A., and the "Guidelines for Catholic-Jewish Relations" developed by the Bishops' Committee for Ecumenical and Interreligious Affairs.

THERE ARE BOTH negative and positive guidelines. The former can be synthesized as follows:

- 1) The Jewish people should not be

Pope calls for vocation awareness

VATICAN CITY (NC)—"A vocation is a call to life, to receive it and to give it," Pope John Paul II said in his message for the 19th World Day of Prayer for Vocations, Sunday, May 2.

Jesus has revealed the essence of the Christian vocation, which is "being called to offer one's life so that others may have life and have it abundantly," the pope said in his message, officially released April 19. "This is what must be done by every man or woman who is called to follow Christ in total self-giving."

In his remarks cited in the Gospel for May 2, the Fourth Sunday of Easter, (Jn. 10:11-18), Jesus spoke of life, John Paul pointed out. The pontiff defined this life as "that life that comes from the one whom he calls his father," the life which was made manifest and possessed by Jesus himself, the life that continues to be offered through the Holy Spirit, the life that "comes as a gift" through baptism.

Carrying on the mission instituted by Christ, "the church is born to live and to give life," the pope added. "In order to live and give life, the church receives from her Lord every gift, through the Holy Spirit: The word of God is for giving life; the sacraments are for giving life; the ordained ministries of the episcopate, priesthood and diaconate are for giving life; the gifts or charisms of consecration—religious, secular or missionary—are for giving life," he said.

But, "the gift that excels above all, by virtue of holy orders, is the ministerial priesthood, which shares in the one priesthood of Christ, who offered himself on the cross and continues to offer himself in the Eucharist for the life and salvation of the world," Pope John Paul said. "Every priestly vocation must be understood, accepted and lived as an intimate sharing in this mystery of love, life and fruitfulness."

"Life generates life," the pope said. "...

The living church is the mother of life and therefore also the mother of vocations, which are given by God in order to give life." Vocations are both a sign of the church's vitality and "a fundamental condition" for her life, development and mission, he said.

The pope said he invited every Christian community and individual to be aware of their responsibilities in increasing vocations, by living full Christian lives.

"And with sincere confidence I invite all believing families to reflect upon the mission they have received from God for the education of their children in the faith and in Christian living," he said.

The pontiff also prayed that the Good Shepherd "grant to us, the community of believers throughout the world, the abundance of your life and the ability to witness it and to communicate it to others."

Conflicting views of Jesus encountered

by ANTOINETTE BOSCO

This month I happened to catch two reports on Jesus that pointed out once more the impact this man of Nazareth has made.

The first was an account of a new book on Jesus, "The Holy Blood and The Holy Grail," which, in essence, characterizes Jesus as a "fraud."

The second was a talk given in my area by Dr. John Heller of the New England Institute of Ridgefield, a scientist who has studied the Shroud of Turin, the linen cloth which bears the imprint of a crucified man. Many people believe the image is Jesus. But, to date, this has not been proven conclusively.

The book, according to its British authors and publisher, presents a "plausible hypothesis which makes coherent sense." Does the following account of Jesus make "coherent sense" to you?

The authors claim they discovered secret parchments in a church in southern France, showing the existence of a secret society called the "Priure de Sion." The society's mission is to protect the alleged royal descendants of



Jesus and prepare the way for them to gain world power.

The authors' hypothesis is that Jesus married Mary Magdalene and had children with her. Then, with his sympathizers, he staged the crucifixion and resurrection and survived into old age somewhere in the Holy Land.

Mary Magdalene, meanwhile, managed to get to southern France with their children. In France, Jesus' bloodline mixed with that of the Franks and started the Merovingian dynasty of the early Middle Ages.

Next to the real Jesus, in my view, that's a dull story. What's more, if Jesus were just another misplaced earthly king, he would be remembered only in history books. In that case, he would have been too obscure or uninteresting a person for modern authors in search of money to get excited about.

Contrast that view of Jesus to the real one who said, "My kingdom is not of this world." It is easy to see the extent to which the British authors would diminish Jesus with their ordinary earthly scenario.

The real Jesus preached a message radically different from all the pragmatic teachings of the past. Jesus said the gate to the good life—and immortality—is love, and he holds the ticket.

Then, in listening to Heller, I received a quite different picture of Jesus from that presented by the British authors. Heller began

his remarks by saying that he and the other scientists, who worked to determine whether the shroud is authentic or a fake, started their work convinced that it was a forgery.

However, by the time they completed their tests, the scientists had come to the conclusion that the image definitely "was not a forgery," had not been made artificially and was not due to abnormal body chemistry.

Heller commented, "Our arrogance was replaced by a large dose of humility."

At the same time, the scientists could not

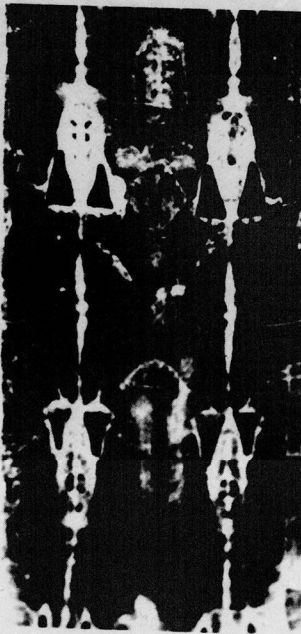
determine whether the image actually is that of Jesus. So the mystery continues.

Heller said the shroud will undergo more testing, specifically a Carbon 14 dating process as soon as the bishop of Turin (where the shroud is housed in the cathedral) gives permission.

But for Heller personally, this final test of authenticity is not necessary. "The image of the crucified man did the job for me," he said.

I thought it was interesting that the British authors would attempt to capitalize on Jesus' name while taking away his message. The scientist, on the other hand, who might be expected to scoff at mysteries, affirmed that Jesus cannot be defined in ordinary mortal terms.

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SHROUD OF TURIN—In today's column, Antoinette Bosco discusses the opposing images of Jesus offered by a recent book and a scientific talk she heard on the shroud. Above, this photo of a replica of the shroud displays a positive image of the body said to be that of the crucified Christ. The shroud actually is one continuous piece, but the photo was cut in half to show both sides of the cloth.

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THE WORD

by PAUL KARNOWSKI

It sounds far-fetched, but it's true: getting to know God through the Scriptures is similar to buying a can of pineapple. Consider the questions confronting the pineapple buyer. What style will it be? ... Crushed? ... Chunk? ... Rings? Will the pineapple be packed in water or syrup? And which of the three available brands is the best? Theoretically, a shopper might have to choose among 18 different versions of the same product.

Now consider the Scriptures. In the book of Genesis there are two versions of the creation of man and, later on, two sets of instructions given to Noah. The first and second books of the Chronicles are a rehash of historical events recorded elsewhere. Manna—the food that came from the heavens—is described in different versions every time we run across it.

Confronted with this maze of holy words, is it really any wonder that the Jews didn't recognize the Messiah? In today's first reading from the Acts of the Apostles, Peter accuses the Jews of disowning the Holy and Just One. But he softens his accusation, saying, "Yet I

know my brothers, that you acted out of ignorance, just as your leaders did." In other words, they just didn't understand their scripture.

But Peter has little room to talk; his understanding, we can assume, is fairly new. In today's gospel Luke tells us that the Risen Lord opened the minds of the disciples to the understanding of the Scriptures.

Learning more about God through His word is a task we should always have before us—no matter how difficult it may appear at first glance. But before we can get started, John warns us of another hazard of Scriptural study. In today's second reading he says, "The man who claims, 'I have known Him (God),' without keeping His commandments is a liar."

Back at the grocery store, we can put it another way. What good is a knowledge of all the styles and brands of pineapple if, when purchased, the can sits on our pantry shelf? Our growing knowledge of Scripture shouldn't be canned and placed on a shelf in our intellect; God's word is meant to be consumed by the heart and the soul, as well as the mind.

APRIL 25, 1982
Third Sunday of Easter (B)
Acts 3:13-15, 17-19
1 John 2:1-5
Luke 24:35-38

LIVING THE QUESTIONS

Sins of omission are often hard to identify

by Fr. THOMAS C. WIDNER

During Lent the Holy Father encouraged Catholics to 'examine their recognition of themselves as sinners, to understand the necessity and the sense of a personal approach to the sacrament of reconciliation . . . Seeing ourselves as sinners includes understanding what we mean when we say we offend God by our sins. My failure to take responsibility for my actions and my lack of action constitute offenses against the God who has given me life and whose action I negate when I fail to live a full, human life.

Most of us were trained with a good perception of how we offended God by the things we did. But we weren't adequately trained to consider the things we hadn't done. In other words, we are artful at listing our sins of commission, but not so good at recognizing our sins of omission.

One hears this often in the confessional. A penitent will admit to sins of omission but not be able to identify them. It is almost a question. I feel there are things I could be doing that I don't, indeed, should be doing. But I'm not always sure what they are.

Part of the reason for this recognition, I think, is that the church today is telling us more frequently to consider those sins of omission. So while we may be easily able to recognize our sinfulness when we steal, lie, cheat, kill, commit adultery, etc., we aren't easily able to recognize our sinfulness by our not getting involved in the lives of others, in the decisions of others, in the so-called uncontrollable events around us.

Sins of omission are less easily identifiable. Moreover, not doing something right or good is a lot more troublesome. Not



loving one's neighbor, for example, can mean that one did not take five minutes to listen to a lonely relative or half a minute to pull a dollar out of one's pocket to give to a begging panhandler. On the other hand, telling a lie or cheating at something can take an instant.

The greatest sins of omission, I think, are reflected in what the Church sometimes calls its social concerns. Not all Catholics feel comfortable with the Church calling to task corporations and governments. It is easy to point out an individual's sins, but it seems somehow more difficult or even arrogant to assign wrongdoing to a group. It is almost as if we are suggesting that groups are beyond sinning. Or that because groups are usually so diverse it is hard to pin down guilt or sinfulness.

NOT ONLY THAT but the sins committed by corporations or governments are very often those in which something is not done—not always programs and actions that are deliberately planned, but results which are left behind. The point is that sin is the failure to take responsibility for one's actions which are harmful and one's inaction which may be equally as harmful.

Thus, mining operations, for example, which dig coal and other minerals out of the ground and leave decayed land which is no longer useful is an irresponsible and sinful action on the part of a company which may not necessarily intend to leave behind a scarred landscape but which happens to be left behind anyway. The sin of commission may be the greed displayed by the company hunger for profits in obtaining the minerals while the sin of omission is leaving the scarred landscape for someone else to clean up and refusing to admit any responsibility for it.

It is also like the structure of a legal system like our own

which enables politicians and government leaders to claim 'not to have done anything wrong' as was the case in Watergate. That there may have been little or no legal wrongdoing does not necessarily mean there was not any sinfulness involved. Sinfulness is not predicated on the completeness or incompleteness of the American legal system.

The same thing has happened in disputes like the chemical spills such as the Love Canal near Buffalo, N.Y. There is sin involved on the part of company and government when either or both fail to admit their responsibility in the matter despite the legal advantages in refusing to accept it.

BUT THERE IS another reason why we may not accept the thought of a corporate guilt or sinfulness. If we are going to call our corporations to task, then the Church also has to call itself to task. The Church, after all, is a human institution, not a divine one. That distinction must always be made. Christ founded the Church and promised it the guidance of the Holy Spirit but that is not the same as saying it is a divine institution. Divinely inspired, yes. But the Church was founded by Christ the man who left it in human hands. That such distinctions must be made suggests the vastness of the historical problems when topics like reunification of the churches is discussed.

Part of the difficulty, then, is hearing the Church and its leaders admit to sinfulness. Historically, this has not always been the case and there is an arrogance about us when we fail to do so. The Church is a sinful one. That does not mean it is not holy as well. Like the individual human being, the Church is at one and the same time holy and sinful. We do ourselves harm by denying either.

Still more next week.

Behavior problem at school may begin at home

by Dr. JAMES and MARY KENNY

Question: I read with interest your column about the little boy who behaves very well at home but is a behavior problem at school. As a former second-grade teacher, I'd like to comment.

The problem you describe is seen rather frequently by teachers. A child who behaves well at home "blows up" at school.

This generally happens when the parents (especially the father) are quite strict at home. The child receives much discipline, but few outward signs of love from the parents. At school the fences are down, so to speak, and the child really acts up.

I suggest that the parents look at their own behavior. Are they very strict? Are they pleased that the child is "under the thumb"?

Is the child allowed to play freely about the house or is he restricted to certain areas at all times? Is he punished decisively for the common silliness or forgetfulness of childhood?

Do his parents, especially the father, ever hug the child, read to him, kiss him, spend time alone with him, horseplay with him, etc.?

Children who are allowed to be children at home and who receive an abundance of love and attention from their parents, and yes, discipline but not rigidity, are seldom behavior problems.

Teachers of children who are behavior problems need to touch the disruptive child, smile at him, give him positive attention and in general make up for the lack of homeward love.

This does not mean that the parents do not love the child, but that they try to show the child (whether consciously or not) that obedience is what counts in their home. Period.

A child learns to love himself and control himself when love is what counts in the home.

Answer: Thanks to this reader for her thoughtful letter. She raises several good points.

The tasks of family and of school are different. We expect families to nurture and schools to provide formal education. Sometimes, however, the tasks overlap or even get reversed.

A warm and sensitive teacher nurtures young pupils or develops friendships with older students. Conversely, parents become tutors or seek outside tutors for the child who needs extra help.

Such help may be temporary. For example, when a child and teacher have personality differences or when a child cannot adjust well to a certain teacher's style of teaching, parents might be needed for extra help and support during one school year.

Other times the home/school overlapping may be long term. When a child learns a bit more slowly than his peers or needs help regularly on a one-to-one basis, parents might help throughout all or most of the child's school years.

When problems arise, teachers can blame parents for failing to nurture while parents blame schools for failing to teach. How much better if we can call on others to help in our respective tasks.

Both parents and teachers can pick up some of the slack when our individual efforts are less than successful. Then, by cooperating rather than blaming, we develop two groups, schools and homes, able and willing to help each other. The ultimate winners in such a situation are, of course, the children.

(Reader questions on family living and child care to be answered in print are invited. Address question: The Kennys; Box #72, St. Joseph's College; Renaissance, IN 47978)

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St. Vincent de Paul Church

Shelby County, Indiana

Fr. James Dede, pastor

by RUTH ANN HANLEY

St. Vincent de Paul parish in Shelby County has moved into the post Vatican II era with the softening touches of what is old and lovely still clinging.

St. Vincent's stately Gothic Church has just been completely reordered. The old pews were refinished. The marble top of the high altar, the steps and communion rail, the oak paneling of the balcony and the ornate wood of the confessionals all was preserved and reinvested. The stations of the cross were redone in soft earth tones, their platforms reduced.

Seen from Interstate Highway 74, the church's large arched windows, once clear glass, now will broadcast in stained glass brilliance the covenant of God with his people because of parishioner donations.

Of course, not all in the parish were happy with the reordering. According to historian and parish secretary Betty Lux, depending on individual point of view, some parishioners saw Father James Dede, their new pastor, not "as a shot in the arm" but "as a shock to the system." Not that Father Dede had neglected laying the groundwork for change. He hadn't.

On arriving at the parish three years ago, his first priority was visits to individual homes to learn his people's priorities. Church reordering and religious education for youth were the most mentioned. He had experience in both.

ACCORDING TO a new parish history by Betty Lux, Father Dede had supervised church remodeling at St. Joseph's in Jennings County and St. Bartholomew's in Columbus.

At St. Vincent's, he also met with a parish committee and got input from the archdiocesan Office of Worship. The pastor says that after reading various documents and guidelines, the people felt they could make a good choice. In fact, he feels the people from Indianapolis were impressed with how much parish members learned about reordering a church. "I'm really proud of them," he says.

Within a month after arrival, Father Dede also began work on religious education for youth. Plans were made to regain the former school being used by a community center. Volunteers were sought for pre-school and grade school classes, and soon, with Debbie Bogemann as coordinator, there were two volunteer teachers for every grade.

Father Dede invited the older youth to the

rectory for monthly studies. They explored such subjects as "What does it mean to be Catholic?" and "What is the proper use and misuse of drugs and alcohol?"

The priest, who had seven brothers and sisters—all in religious life—smiles, "I always liked having kids around."

BECAUSE HE finds it important to keep in touch with all of his parishioners, Father Dede began publishing a weekly bulletin. In it he asked for volunteers to serve as eucharistic ministers and readers. He introduced communion in the hand and shaking hands at the sign of peace and even an occasional guitar Mass. The first parish council meeting was July 21, 1980.

Father Dede believes one of the best experiences for the parish was a renewal program held on consecutive weekends last March and April. In his words, "It's one of the best things I've done as a priest. I feel those who attended—for the first time really understood what it meant to be a member of the Body of Christ."

One spiritual practice people have resumed is saying the rosary together before daily Mass. According to Betty Lux, "It sets the tone. The services we had in the hall while the church was being renovated were just a bit too social. It didn't feel like a church."

But Father Dede laughingly counters that "I liked it that way—full of hospitality."

Whichever is best, church attendance has grown from 450 to 575 in the past three years, with quite a few converts. "I've noticed a lot of strange faces lately," says John Bogemann, parish council president. "All my life it seemed it was the same, but now there are strange faces I don't know. I think they are coming in from way out, from the little towns around here."

The parish is a cross-section of school teachers, business people and farmers. During the last three years church income has risen from \$52,000 to approximately \$75,000.

ST. VINCENT'S began and still largely is, a German community. French/Irish Father Dede says he was lucky they let him in. In the early days at least one pastor was looked at askance for not speaking Deutsch.

The Sisters from St. Francis at Oldenburg, a German order, staffed the parish school from



1861 until 1971 when the scarcity of qualified teaching nuns and high cost of lay employment forced the school to close.

The first little frame church was replaced in 1880 by one of elaborate furnishings and delicate works of art. It was considered one of the state's most embellished and ornate churches. But on Holy Thursday, 1924, in an era of intense Klan activity, the church was burned and evidence of arson found close by. The only item saved was the statue of St. Vincent de Paul which can be seen today in the front outside alcove of the third church.

Through the decades, the people supported their parish. During building periods, the men carted pews from their arrival at the railway station. Women in the altar society still buy

supplies for the church and offer dinners for groups and weddings, providing a good profit for the church. A dozen regular volunteers contribute food including homemade noodles ("because it would be a disgrace to buy them"). Younger parishioners donate pies and help serve.

Parish get-togethers are held after Saturday Mass. "We just invite everyone in after Mass and have a party," says Father Dede.

As for the future . . . "We have a lot of plans for Bible study and adult education," he says. "We've been slowed down by the work on the church, but we've got a lot of plans for when things level off. We're still in the embryonic stage."

It's an impressive stage nonetheless.



MOVING AHEAD—Renovating the church and building parish programs creates excitement at St. Vincent de Paul parish. Beneath the first pane of a new stained glass window, Father James Dede reviews the artist's conception with parishioners (left to right) John U. Bogemann, Betty Beyer and Betty Lux. (Photos by Ruth Ann Hanley)



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Convention stresses Catholic education's spiritual vision

Speakers include Reagan, others

by NC News Service

CHICAGO (NC)—Catholic educators at their annual convention extolled the spiritual vision of parochial schools while President Reagan addressed the financial burden of parents who send their children to such schools.

Reagan presented a tuition tax credit proposal to National Catholic Educational Association convention delegates in Chicago April 15. Educators also heard speakers at the April 12-15 convention praise the values that are taught in Catholic schools and present their vision of the future.

The president's proposal would give parents of non-public school children tax credits for part of the tuition they pay. He told NCEA delegates that his plan is aimed at working class families.

NCEA OFFICIALS estimated that nearly 15,000 people attended the 79th annual convention which had as its theme "Values and Vision."

Holy Cross Father Theodore M. Hesburgh told the delegates that "most of us can trace our own religious and cultural alliance to that of our family but, in larger measure, it has been weakened or strengthened by our education."

Without Christian education, "it is highly unlikely that sufficient people will be formed in the manner that will insure the continual growth and expression of the kingdom of God," Father Hesburgh, president of the University of Notre Dame, said in his address on "The Catholic Church and Education."

Faith is not expressed in a vacuum, he continued. A person cannot give what he does not have and faith must involve "much more than the simple message of the Gospel—somehow it must encompass one's culture and worldview, one's values and visions for humanity, one's dreams and hopes for the future."

Father Hesburgh praised Reagan, saying that every president had to find his own set of priorities and he thought it was high time for tuition tax credits to be considered in the whole political process.

Futurist Robert Theobald quizzed Catholic educators on whether education today is preparing young people for tomorrow. A majority indicated that it was not, but said they felt the NCEA convention could do something to change that.

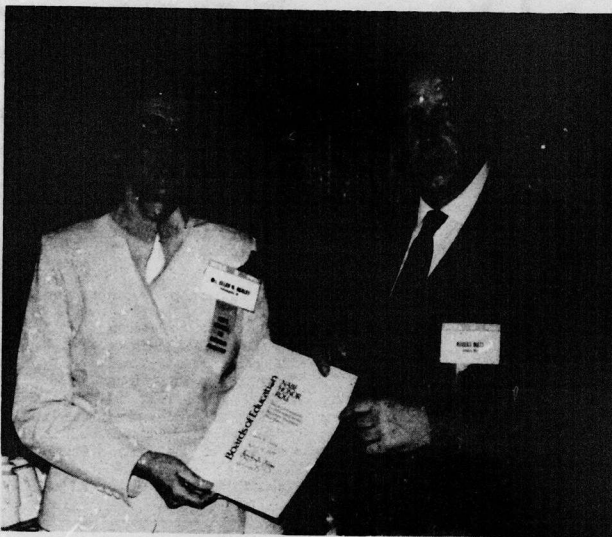
"OUR EDUCATIONAL system was designed to turn out people who would take orders," Theobald said. "Now, nobody can survive unless they can think for themselves."

"If we were to treat children as twice as bright as we think they are we would solve half of our educational problems tomorrow morning," Theobald continued. "We must understand that the whole system of education is obsolete—we divide everything into nice tiny little pieces. We have to learn to think in new ways."

He encouraged the educators to trust the children they work with and said it was easy if they looked at what they were doing—enabling people, with God's help, to run their own lives and make better and better choices as they grow older.

Father Edward K. Braxton, special assistant for theological affairs in the Washington Archdiocese, called on delegates to be truly faithful and not just "curious" as they returned to their ministries.

"The curious turn Jesus into an early day Houdini," Father Braxton said, "but liturgy and Scripture have no patience with



EXTRAORDINARY VOLUNTEER—Ellen Healey, president of the archdiocesan board of Catholic education, was named last week an honorary board member of the National Catholic Education Association. In above photo she receives the honor from Robert Mott, president of the National Association of Boards of Education. Mrs. Healey, wife of Dr. Robert Healey and mother of seven children, began her volunteer career as a librarian at Immaculate Heart of Mary, a job she held for 13 years. She also served on parish and district school boards. (Photo by Frank Savage)

curiosity: Christ died, was buried and was raised on the third day.

"How? The church has one answer—faith. The faith of a little child, the faith of things unseen and hoped for.

"But for all of his appearances, the curious see nothing of the risen Lord, the curious are not much help during Easter week. Too many have not rolled back the stone of indifference—Jesus remains entombed in hardened hearts."

Franciscan Father Regis Duffy asked convention delegates to address the question: "How do we move from fragmentation to healing so we can have visions supported by values?"

"God heals people for the sake of others," Father Duffy said. "He heals us so that we might heal others."

In the Catholic tradition people are free to choose, "God will not force us one way or the other," Father Duffy said. The good teacher takes seriously what St. Paul said about fragmentation: it is all part of life and Christians have to deal with it, the priest said.

"Nothing is more scarring than to see teachers ask questions that they won't answer themselves, and nothing is more inspiring than to see a teacher who has struggled with the questions he is asking you," according to Father Duffy.

Two local women bring home awards

Honors for two archdiocesan women further enhanced local enjoyment of last week's National Catholic Education Association convention, already aglow with President Reagan's proposal on tuition tax credits.

Ellen Healey, president of the Archdiocesan Board of Catholic Education, was one of five board members nationwide named to an annual honor roll, and one of some 40 members named to a new advisory board for NCEA. And from St. Elizabeth Ann Seton School in Richmond, Franciscan Sister Joanita Koors won a Distinguished Teacher Award from her region.

Purpose of the new board, said Mrs. Healey, will be "to generate enthusiasm and support for good things happening nationally in Catholic education, and to develop support for the whole system."

Enthusiasm at local level was one of the qualities that secured Sister Joanita's award. Among many written testimonies from school parents, Joanne and Ted Sobol declared "she has provided leadership and stimuli for growth far beyond the classroom."

Frank Savage, superintendent of education, praised President Reagan for his tax credit proposal. But he cautioned that such credits are "far from being a reality. They face strong opposition in Congress and from the public education lobbies. He warned that even if passed, "they will be challenged in court," adding "the most difficult part is coming in the next few months when Catholic schools will be out and thus at their weakest." His recommendation: Write your representatives and make your feelings known."

Archbishop Edward T. O'Meara also praised the president's plan. In a TV interview, the archbishop called the proposal "a blow for human freedom and dignity." In his view, tax credits would especially benefit "parents of children who have the hardest time availing themselves of this education... children in the central city, children of the poor and children of minorities."

Deaf ministry planning for conference

by JIM JACHIMIAK

Ministry to the deaf is being strengthened by the Indiana Catholic Deaf Society and its Catholic Deaf Ministry Office. Both are involved in planning next year's Midwest Conference of the International Catholic Deaf Association (ICDA), to be held in Indianapolis.

Helping with the plans are Carl E. Jacobs, a founder of the Indiana chapter, and Sister Judy Papesch, director of the Catholic Deaf Ministry Office.

The 18th annual conference is set for April 15 and 16, 1983, at the Essex Hotel. "A lot needs to be done yet," Sister Judy points out. During the next year, the organization will present a number of "deaf awareness activities," she adds. In addition, Mayor William Hudnut will probably be asked to designate a "Deaf Awareness Week."

One of the goals of the organization has been to bring about an awareness of the deaf and their problems. "You would be surprised at the number of Catholic deaf we have in Indiana alone," Sister Judy notes.

The Catholic Deaf Ministry Office, she says, has established three goals: to find out where the deaf are, provide religious education for children and begin an adult education program. "We have accomplished the first two" since the office was established two years ago, she says.

However, she adds, "the closest we have come to adult education is activities for Catholic deaf." These include Sunday Masses, funerals, baptisms, weddings and penance services interpreted for the deaf. In addition, field trips to Oldenburg, St. Meinrad and other places in the state, have been organized.

The office is not staffed during the week, but Sister Judy, a teacher at the Indiana School for the Deaf, is there on Sundays. An emergency telephone line is provided. "The office is a storehouse of information to help the deaf," Sister Judy explains. It includes addresses, religious education materials and other information for the deaf.

Every Sunday, a Mass is interpreted at St. Mary's parish in Indianapolis with Father Joseph Dooley serving as moderator. He was recently appointed pastor of St. Mary's in Richmond, but has kept his appointment to the deaf apostolate in Indianapolis.

Jacobs and Irene Hodock, librarian at the Indiana School for the Deaf, are Eucharistic ministers. Miss Hodock, former ICDA secretary general, will chair the conference. Jacobs notes that 15 people usually attend the Mass, "but almost twice as many when we have a pot luck dinner."

THE INDIANA CHAPTER, founded in 1957, has about 50 members. Jacobs hopes to "bring in the younger generation" and involve more

people in teaching and interpreting for the deaf.

While several Midwest conferences have been held in Indianapolis, Jacobs hopes the local chapter can eventually host an ICDA national convention.

For now, however, members are more concerned with planning next year's regional conference. "We are trying to get some financial help from parishes," Jacobs explains.

Sister Judy adds that some funds will come from the Catholic Deaf Ministry Office. Local members will conduct fund raising projects, including the sale of cloth calendars. Help is also sought from individuals and Knights of Columbus chapters.

While the conference agenda is not complete, some plans have been made. The conference will open on April 15, 1983 with registration and a reception.

The following day will begin with introduction of officers. "Toward Understanding Our Catholic Heritage" will be the theme of workshops dealing with "theology past, present and future," according to Sister Judy. "The deaf have been neglected for so long that they have not had a part in that." Father Thomas Coughlin, a deaf priest from Hyattsville, Md., will be one of the speakers. Jacobs notes. Archbishop Edward O'Meara will celebrate a Saturday evening Mass at St. Mary's for the deaf.

The ACTIVE List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 529 Stevens St., P.O. Box 174, Indianapolis, IN 46204.

April 23

The Auxiliary of the Beech Grove Benedictine Center is sponsoring a dessert card party at 7:30 p.m. at the Center, 1402 Southern Ave., Beech Grove. Tickets at \$2.50 are available by calling 357-9771, 786-5363 or 786-9851. They will also be sold at the door.

April 23, 24

The drama department of Secena High School will present "Carousel" in the school gymnasium, 5000 Nowland, Indianapolis, at 7:30 p.m. Call 356-4377 for ticket information.

The spring rummage sale offered by the Ave Maria Guild will be held at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, from 9 a.m. until 3 p.m. on Friday and 9 a.m. until noon on Saturday.

April 24

IDEAS, an organization that shares resources and plans for retirement and pre-retirement programming within religious communities, will meet at St. Mary-of-the-Woods from 10 a.m. to 4:30 p.m. Registration: \$10. Contact Sister Rose Louise Schafer, 405 Church St., Logosotee, IN 47553 or call 812-295-2051.

The Catholic Widowed Organization will have a birthday dinner party at 6:30 p.m. at the clubhouse of the Chatham Walk Condominiums. Reservations by April 21.

A Monte Carlo Night at Ritter High School, 3360 W. 30th St., Indianapolis, will be in progress from 6 p.m. to midnight. Admission: \$2.

The women of Fatima Retreat League presents its annual "spring into summer" luncheon and fashion show at

the St. Peter Claver Center, 3110 Sutherland Ave., Indianapolis. Cocktails at 11:30; luncheon at noon. Reserved tickets are \$8.50 and can be ordered through the Retreat House, 317-545-7681.

A rummage and bake sale is set at St. Rita parish, 1733 Martindale, Indianapolis, from 8 a.m. until 2 p.m. Stuff your bag for \$2.

The P.T.O. of St. Barnabas parish, Indianapolis, will sponsor a spring social on the church grounds from 11 a.m. until 4 p.m.

Adult swimming classes will begin at the Beech Grove Benedictine Center, 1402 Southern Ave. For time, fees, etc., call the Center, 317-786-7561.

April 25

Single Catholic adults are invited to attend the Catholic Alumni Club's singles' Mass at SS. Peter and Paul Cathedral, Indianapolis, at 1 p.m. A reception follows the Mass. Call Jeff, 244-3630, or Mary, 255-3941, for information.

The monthly card party at St. Bernadette parish, 4626 Fletcher Ave., Indianapolis, will begin at 2 p.m.

The Altar Society of St. Roch Church is having a Spring Card Party at 7 p.m. Euchre will be played.

April 25, 26

Franciscan Father Justin Belitz will present a free lecture on meditation at Alverna Retreat Center, 6140 Spring Mill Road, Indianapolis, at 7:30 p.m.

April 26

The Indianapolis Chapter of the National Association of

Pastoral Musicians will meet at the Cathedral from 7:30 to 9:30 p.m. The presentation will center around the musical role of the priest in the liturgy. Clergy are invited.

April 26-28

Classes offered by St. Vincent Wellness Center beginning this week include Heart Disease: Can Diet Make a Difference;; Habits Not Diets; and Our Growing Family. For

complete information call 317-846-7037.

The SDRC "home discussion" group will be hosted by Patty Phillips at 2004 Suffolk Ln., Indianapolis, phone 572-0606.

April 27

A course in the Silva method of meditation will be presented through May 2 by Franciscan Father Justin Belitz at Alverna Center, 6140 Spring Mill Road, Indianapolis. Call 317-257-7338 for further information.

April 28

A workshop, "Christians Under Stress," will be offered at Mount Saint Francis Retreat Center (20 minutes from Louisville) from 9:30 a.m. to 4 p.m. Registration limited. Send registration to "Stress-28 Workshop" at the Center, Mount Saint Francis, IN 47146. Fee is \$12.50.

April 30

The Men's Club at St. Matthew parish, 4100 E. 50th St., Indianapolis, will sponsor a Monte Carlo in the school cafeteria beginning at 8:00 p.m.

St. Roch parish presents "Monte Carlo Nite" at the parish hall, Summer and Meridian, Indianapolis, from 7 p.m. until midnight. No minors admitted.

The Holy Spirit Women's Club will hold their annual card party, "Duckin' Into Spring," in the Holy Spirit gym beginning at 7:30 p.m. Admission is \$2.

April 30 to May 1

A Scripture workshop directed by Fr. John Gillman will be held at Fatima Retreat House, 5353 E. 50th St., Indianapolis. For information call 317-545-7681.

April 30 to May 2

A 12-Step Program Retreat connected with overeating and compulsion is scheduled at Mount Saint Francis Retreat Center in southern Indiana. Call MSF 812-923-9618 for reservations or information.

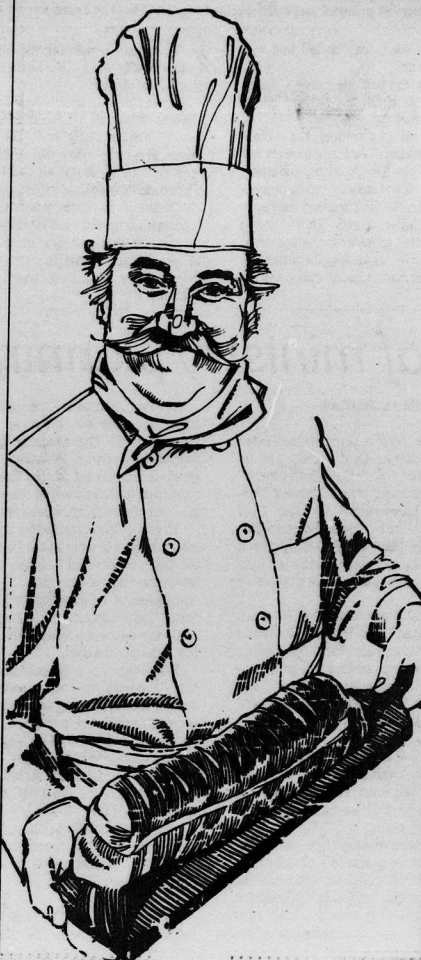
May 1, 2

The St. Meinrad College students will present the variety show/drama, "Indians," in St. Bede Theatre on the St. Meinrad campus at 2 p.m. (EST). Tickets at \$2 for adults and \$1.25 for students are available at the box office. Group rates of 12 or more are also available. Call 812-357-6611 for information.

May 2

St. Monica's Youth Group is having a Hawaiian dance from 7-10 p.m. Admission is \$1. Call 875-0675 for further information.

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Guild to install officers

The Guardian Angel Guild's Spring Mass and installation of officers will take place at 9:30 a.m. Thursday, May 6, at St. Luke Church, followed by brunch at 11:30 a.m. at Highland Country Club.

The guild supports Secena High School's classroom for "special children." A two-story, furnished doll house will be raffled at the brunch.

Officers for 1982-83 are Mrs.

Daniel A. Sweeney, president; Mrs. Harold W. Anderson, president-elect; Mrs. Joseph A. Bauman, first vice-president; Mrs. Louis J. Stennoch, second vice-president; Mrs. Larry Sullivan, third vice-president; Mrs. Richard F. Hahn, recording secretary; Mrs. Kenneth C. Dreyer, Sr., corresponding secretary; Mrs. Paul Bosler, treasurer; and Mrs. Joseph Van Camp, auditor.

Daughters mark Isabella's birthday

Queen Isabella of Spain, whose daring vision and fervent support made possible Columbus' discovery of the New World, will be honored on her 531st birthday, April 23, by the Daughters of

organization is also known for its social and fraternal goals. It focuses on charitable causes. In Indianapolis, the three "circles" (local groups) have made St. Elizabeth's Home the main recipient of their assistance. Parties, rummage sales and a tent fair June 24 at the home

will help to finance its programs.

Nationally, the organization has a \$100,000 scholarship fund for Catholic social services and has contributed to Immaculate Conception Cathedral in Washington, D. C. and the annual collection for the pope.

back to Spain as slaves, she ordered them freed."

The Daughters of Isabella themselves were founded on charitable ideals. Although the

At the request of local members of this national Catholic charitable women's organization, Governor Orr has signed a proclamation in her honor. And at the organization's annual three-day convention starting April 23 at the Marriott Hotel, Clarksville, the women will plan "intercession for her beatification."

The convention also will include business and committee meetings and a banquet to be addressed by Father James Sweeney, pastor of Our Lady of Perpetual Help, New Albany.

The governor's proclamation praises Isabella as "the woman who lay the foundation for contemporary American Society." According to the proclamation, she detested slavery for "when Indians were brought



HONORING THE QUEEN—Daughters of Isabella unroll a proclamation from Governor Orr honoring their patroness, Queen Isabella of Spain. From left to right are Beulah Centracchio, Mother Theodore Circle 54; Mary Butsch, Our Lady of Everyday Circle 1123; Ella McElhag, Madonna Circle 1196; and Mary McKimble, Mother Theodore Circle. (Photo by Ruth Ann Hanley)

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YOUTH CORNER

Students find summer jobs an endangered species

by JIM JACHIMIAK

It's that time of year once more . . . job-hunting time, when high school and college students try to find summer employment.

The Indiana State Employment Service and some archdiocesan schools are adding a glimmer of light to an otherwise dim summer job market this year.

Dave Selby of the employment service says one placement program involves registration at various high schools for students interested in summer jobs.

Department representatives will be at Cathedral High School on April 26. Jim McLinn, Cathedral's director of guidance, says the program will be "somewhat instructional." Employment service personnel

will explain how to dress and act during an interview and generally "how to make a good impression." The employment service will interview students at the school from May 3-14.

"It's a fantastic outreach

program," McLinn says. Although McLinn expects the program to place only 5-10 percent of those who are interviewed, "that's still 5-10 percent who may not have had a job otherwise," he declares.

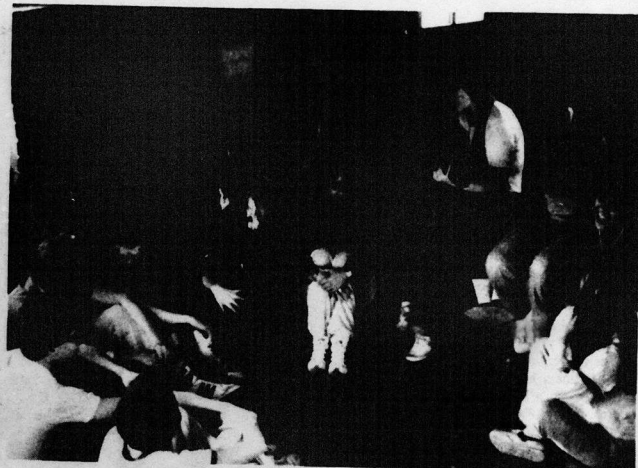
McLinn believes summer jobs are "going to become necessary to enter or continue in college" for many students, especially since financial aid budgets are being reduced.

Many students find jobs at fast-food restaurants through the program. Selby and McLinn are especially interested in an arrangement with Wendy's Old Fashioned Hamburgers to fully staff a new restaurant in Indianapolis through the summer program. That site alone will mean roughly 100 summer jobs for students, McLinn points out.

Other students find yard work, cleanup, painting and general household chores through the program. Since business and industry have been hit hardest by the economic recession, there are few positions in those areas, according to Selby.

He believes that because of the type of work involved, students probably don't have to worry much about unemployed adults seeking their jobs.

Students who miss the registration period at their high schools, or whose high schools don't participate, can apply through the nearest office of the Indiana State Employment Service.



SUMMER CAMP—Night time sing-a-longs, marshmallow roasts and blazing fires all reflect the great times shared at the Saint Mary-of-the-Woods College Summer Youth Experience Camp. For more information write the Director of Summer Sessions.

'Carousel' plays at Seccina

Seccina High School's drama department will present Rodgers and Hammerstein's classic hit, "Carousel," at 7:30 p.m. Friday and Saturday, April 23 and 24.

Senior Jim Burrows will portray the ill-humored Billy Bigelow opposite senior Therese Moriarty as Julie Jordan.

Other leads will feature Ruth Roeschlein as Carrie, Mike Schoppenhorst as Mr. Snow, Betsy Harris as Nettie, Stan Zukowski as Jigger and Amy Sullivan as Mrs. Mullin.

The play also will feature a children's chorus, made up of 30 students from area grade schools, plus the Seccina Chorus and dancers.

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Youth camp to be held at the Woods in July

Hayrides, cookouts and campouts—all will be part of a week of activities for seventh, eighth and ninth grade students at the Saint Mary-of-the-Woods College Summer Youth Experience Camp.

The camp will be held July 18-23 on the 67-acre campus near Terre Haute. It will include young people from throughout the Midwest. Providence Sister Mary Morley, a member of the American Camping Association, is camp director.

Activities will include swimming and boating, both conducted by certified lifeguards. English and Western horseback

riding will be taught by the director of the college's horsemanship program. Softball, soccer, tennis and archery, piano, guitar and art expression will be offered and spiritual growth through communal life, prayer and service is part of the program.

A counselor-teacher will be responsible for students during meals, recreation and in residence halls. Counselors also share their faith experience with campers.

A \$165 fee for resident campers includes room, board and instruction. Day camper's fee is \$85. Deposit is due by June 25 and 60 reservations will be accepted.

For more information, contact Providence Sister Maureen Loonam, director of summer sessions, Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, IN 47876, or call (812) 535-4141, ext. 222.

Proverb contest winners include three from Batesville

by JENNIFER PETRONE

In this column the winners in the 11-15 age group of the 1982 Proverb Contest will be announced. Many thanks to all readers who entered this contest. We received 244 entries and all of them were wonderful!

First prize in the division goes to Robin Blakeborough, age 14, of Willa Point, Texas.

Her entry reads, "Ten dollars is but a cent to a minute of love well spent." Congratulations, Robin!

Monica Sperry, age 13, of West Haven, Conn. won second prize. Her entry says, "God is the light of the world: don't turn Him off." Congratulations, Monica!

In a recent "Jump Rope for Heart" contest, St. Matthew students turned in \$2,361.60 to the American Heart Association.

The project is designed to create public awareness of the value of jumping rope for cardiovascular fitness as well as benefit the heart association.

The St. Matthew team earning the most money was a seventh grade team made up of Erin Healy, Leanne Bridgewater, Susie Garcia, Cathy Guye and Sarah Noll.

Third prize was won by Marc Rishka, age 11, of Canton Center, Conn. His entry is, "He who thinks of only himself is forgotten." Congratulations, Marc!

The following contestants have won honorable mentions in this division:

Michael Aguilera, age 14, Fort Worth, Texas, "Don't send your kids to Church, take them."

Diane Samuelman, age 11, Monroe, Conn., "Work hard for

wisdom and it will work for you."

Martha Doherty, age 14, Granby, Conn., "Try to be sensitive to others, but be true to yourself, then you can see the goodness and happiness that surrounds you."

Karen Landowski, age 13, Carlos, Minn., "To a hungry man there is no bad bread."

Kelly Rinaldi, age 11, Waterbury, Conn., "If you cheat you may win, but if you don't you win with God."

Marc Wenning, age 12, Batesville, Ind., "If you study evil you will learn evil; if you study good you will learn good."

Milli Young, age 11, Batesville, Ind., "God's gift to us is life. Our gift to God is love."

Andy Westerfeld, age 12, Batesville, Ind., "A vicious man becomes weak as a nonviolent man becomes strong."

Kathy Hall, age 11, Canton, Conn., "Those who talk too much learn little."

Again, congratulations to all winners and many thanks to all contestants!

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IN THE MEDIA

Golda Meir's life portrayed

by HENRY HERX

NEW YORK (NC)—With news coverage focusing on the April 25 deadline established by the Camp David accords for the final Israeli withdrawal from Sinai, there is little need for prodding audience interest in Operation Prime Time's four-hour miniseries, "A Woman Called Golda," being aired in two parts on some 140 stations during the week of April 25.

Appropriately providing a historical context for the daily news reports from the Middle East is this dramatization of a woman whose biography is at the same time a history of the state of Israel. Equally important, the program represents her quest for peace between Israel and the Arab states, her pleas for compromise being capped by Anwar Sadat's journey to Jerusalem a short time before her death at the age of 80.

Sadat's characterization of Mrs. Meir as "the mother of Israel" was no exaggeration. Convincingly portraying her role as a leading participant in the political drama preceding the founding of Israel in the 1948 War of Independence, the program follows her career in various government positions, including that of prime minister during the particularly difficult period of the Yom Kippur War.

If the dramatization is persuasive as political history, it is at least partially due to its success in involving the viewer in the personal drama of an intelli-

gent woman who finds herself more concerned about the affairs of state than the affairs of the heart. None of her public accomplishments ever quite erases a feeling of guilt for

devoting her energies to politics rather than her husband and children.

In the title role Ingrid Bergman demonstrates once again that she is one of the screen's most talented actresses, creating the complex personality underlying the warmly human, witty and down-to-earth character of the woman everyone called Golda. Supporting Bergman's winning performance is a fine cast, including Judy Davis (Australian star of "My Brilliant Career") who plays the young Golda and Leonard Nimoy at his best as her loving but unassertive husband.

Although not entirely suc-

cessful in avoiding cliché and oversimplification, the script by Harold Gast and Steven Gethers neatly interweaves the personal and public aspects of Mrs. Meir's life. Alan Gibson directs the large-scale production with vigor and feeling. Filmed in Israel, the result is quality television drama, dealing with the Middle East's history of conflict from an unambiguously Israeli perspective.

Showing the Arabian view of the Middle East and its problems is the aim of a three-part series, "Saudi Arabia," premiering Tuesday, April 27, 8-9 p.m. on PBS.

That is not as easy an assignment as it sounds. For one thing, Moslem culture is so vastly different from our own Western heritage that there are few bridges of understanding to rely upon. Instead, there are many unhelpful stereotypes and a residue of hostility caused by gasoline prices and the Iranian hostages.

Of all the Arab world, Saudi Arabia has been the least communicative, its leaders preferring to remain aloof from world forums and media coverage. Yet, because it supplies much of our oil imports, has become a heavy investor in American business and has a dominant role in Middle Eastern politics, it behooves us to understand better this country and its people.

With producer-journalist Jo Franklin-Trout as a personable guide, the premiere program introduces us to the history of this desert kingdom and that of the ruling Saud family. It is exceptionally picturesque but covers too much ground too quickly to be anything but a tourist's first impressions.

The second program deals with Arabia's people and traditions under the pressure of change brought by its new wealth. The third program examines Saudi Arabia's role as oil producer, financial investor and world political power. These film documentaries are uncritical of the reality they present but see their purpose as presenting the Arabs' picture of themselves.

Sunday, April 25 (ABC) "Directions." Reports on the news of religion. (Please check local listings for exact time in your area.)

Sunday, April 25 (CBS) "For Our Times." News correspondent Douglas Edwards interviews the Rev. Martin Niemöller, German Lutheran pastor incarcerated by the Nazis. (Please check local listings for exact time in your area.)

Sunday, April 25, 9-10:30 p.m. (NBC) "The Neighborhood." When several black families move into a white working-class neighborhood, a few of the local residents try to keep the community from moving out to the suburbs in a drama based on a "concept" by syndicated columnist Jimmy Breslin.



PEOPLE IN THE NEWS—Three-time Academy Award winner Ingrid Bergman stars as the late Israeli Prime Minister, Golda Meir, in the four hour mini-series, "A Woman Called Golda," premiering with part one during the week of April 25. (NC Photo)

Monday, April 26, 9-10:30 p.m. (PBS) "Ian McKellan Acting Shakespeare." In performing his one-man show celebrating "a man of the theater," British actor McKellan draws upon 20 years' experience in Shakespearean drama to share some of his personal reflections on the playwright's genius and the enduring universality of his work.

Wednesday, April 28, 8-11 p.m. (CBS) "A Question of Honor." Ben

Gaszara plays an honest cop mistakenly arrested in an elaborate trap set by federal narcotics agents investigating corruption in the New York City Police Department.

Saturday, May 1, 8-8:30 p.m. (ABC) "Banjo, the Woodpile Cat." The adventures of a country cat who runs away to the big city may not be very imaginative but the rich, detailed animation by Don Bluth Productions makes the program a visual treat for all ages.

OBITUARIES

† BEDAN, Charity A., 65, Kraft Funeral Home, New Albany, April 9. Wife of Carl; mother of Carolyn Pendleton and Phyllis Schneider; sister of Norma Gresham.

† BOUCHER, Margaret L., 78, Annunciation, Brazil, April 12. Sister of William Boucher.

† BUTLER, Wilma M., 67, St. Patrick, Indianapolis, April 16. Mother of Stephen; sister of Loretta Storm and Leona Brunni.

† CORBETT, Catherine E., 64, St. Mark, Indianapolis, April 14. Sister of Marie Ward, Dorothy Smith, Stewart and Bernard Ewing.

† COWAN, Carl S., 54, St. Simon, Indianapolis, April 16. Husband of Betty J.; father of Marcia, Cynthia, Anita, Carl and Robert Cowan; brother of William Howard and George Cowan.

† DUFFY, Ruth A., 73, Our Lady of Perpetual Help, New Albany, April 13. Wife of Edgar Duffy.

† FISHER, Barbara (Renn), 66, Sacred Heart, Jeffersonville, April 6. Wife of Ernest; mother of Nancy Pfannmoeller, Dennis and Ronald Fisher; sister of Ethel Regan, Lenora Moyer, Alice Murley, Mary Leach, Norbert, Peter and Ralph Renn.

† HART, Cecilia C., 80, St. Christopher, Indianapolis, April 15. Mother of Mary Ellen Ivancic; sister of Rose Snow, Helen Smith and Dorothy Layton.

† LYONS, Robert W., 59, St. Peter and Paul Cathedral, April 14. Husband of Mary Alice; father of Linda Lawrence, Kathleen Strange, Karen Speziale, Beverly Lyons, Robert and John Lyons.

† PARMER, John E., 72, St. Barnabas, Indianapolis, April 15. Husband of Pauline (Engelhart);

father of LeeAnn Stanfield, Mary Susan Paxton, Patricia and David Parmer; brother of Laura Land and Roberta Bridgeford.

† REEVES, Vernon C., 71, St. Mary, New Albany, April 5. Brother of Wilbur K. Reeves.

† RILEY, Anna Marie, 83, St. John, Indianapolis, April 17. Mother of Frances Spencer, Dorothy Pearson, Joan Butler, Michael, James, Charles, Raymond, William and John Jr.

† TIMBROOK, Norman M., 63, Grinstead Funeral Home, Indianapolis, April 13. Brother of Robert and Earl Timbrook.

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VIEWING WITH ARNOLD

You just can't criticize the dialog

by JAMES W. ARNOLD

"Quest for Fire" is one movie in which you can't make fun of the dialog—there isn't any.

But the grunts and screeches of the prehistoric characters are credited to no less a Renaissance man than Anthony Burgess ("Clockwork Orange"). It's the sort of credit that makes you wonder. Are they kidding? I mean, did Burgess actually write "Grraak, glonk, mongalitz" on paper for the actors, according to some grand intellectual design?

"Quest" may sound funny, but mostly it's no joke, no "Alley Oop" or "One Million B.C.," something about primitives designed for primitives. It's a deadly serious effort by Oscar-winning French director Jean-Jacques Annaud ("Black and White in Color") to explore the problems of our presumed ancestors of 80,000 years ago, give or take a few decades.



Writer Gerard Brach has based the story on a 1911 novel by J.H. Rosny, the French Jules Verne. The production consumed a modest \$12 million and four years of Annaud's life on remote locations in Kenya, Scotland and Canada. It has already won two other French Oscars (best film, best director), and you know how sophisticated the French are.

The premise is the obvious importance of fire to primitive man. It was a logical and essential step in the development of civilization, as well as for simple survival in a cruel environment, and in almost every culture in the world became the center of religious worship and mythology. (In the West, the most obvious example is the Greek legend of Prometheus.)

AT ONE time, making and preserving fire must have been

difficult, and the "keeper of the flame" more than just a ceremonial office. "Quest" elicits the crucial period when some tribes knew how to make it and others didn't; for them, the loss of the flame, through theft or accident, was catastrophic.

The hairy heroes of this 96-minute film are a trio from just such a tribe, who make a desperate expedition, you might say, in search of a match. Their trek is mostly standard action-adventure stuff, involving a

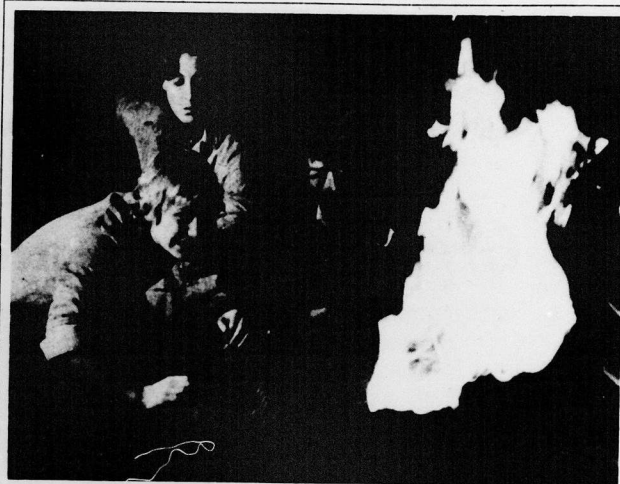
series of encounters with dangers from nature (wild dogs, saber-toothed lions, shaggy mammoths, a bear) and hostile pre-humans in various stages of development, including a group of cannibals from whom they steal the precious flame.

Eventually they get home to the others, who have somehow survived the chill, and recount their adventures around the campfire.

The crucial encounter, however, is with a more advanced tribe, to whose marshland settlement they are led by a girl rescued from the cannibals. In this place, their leader (Everett McGill) learns how to make fire with flint and a dry stick. He also learns about huts and such niceties as spears, cups and bowls.

THE YOUNG woman also teaches the ignorant (but willing) fellow the mutual pleasures of the face-to-face method of making love. All this put together presumably begins the concepts of monogamy and family, because at the end the couple sits in a wistful embrace looking at the moon, and he affectionately touches her pregnant abdomen.

With some exceptions (the mammoths are impersonated, with minimal success, by disguised elephants), Annaud avoids trap one and manages to bring off this difficult project without being rampantly ludicrous. There are helpful touches of intended humor, as when the trio are forced by the



DARING ESCAPE—Doug McKeon, Jane Alexander and John Hurt test equipment that will heat up the balloon they hope will carry them to freedom in Walt Disney Productions' "Night Crossing." The film, based on a true story of two East German families who attempted a dramatic escape to West Germany in 1979, also stars Beau Bridges and Glynnis O'Connor. (NC Photo)

lions to take refuge in an absurdly small and fragile tree, and the significant moments (the leader's amazement at the fire-making demonstration) are treated with appropriate awe. There are also splendid visual panoramas, especially a long high shot of McGill traversing the marsh populated by hundreds of white birds.

However, the violence is gross and bloody, and the sexual passages are graphic, which has the unfortunate effect of eliminating children from the potential interested audience. The characters have no religious sense at all, which seems inauthentic, and they are relentlessly shaggy, raggedly clothed, filthy and generally wretched.

The interesting exception is the girl (played by Tommy Chong's daughter, Rae Dawn), who is decidedly not apeline in appearance and nearly always nude, done up in gray-black body paint. In fairness, Annaud

is adept at showing her in ways that artfully undercut the voyeuristic possibilities.

The obvious serious comparison is with "2001," which in its early ape sequences also took on those awesome moments of prehistoric discovery. Annaud's ape-men are probably more credible as actors than Kubrick's men-in-monkey suits, but Annaud's film somehow makes the events

less magical and sacred. Whatever the black monolith symbolized, it represented some superior benevolent Power active in the universe. In "Quest for Fire," humanity stumbles out of the primeval darkness by accident.

(Deft but uninspiring prehistoric fable; sex, violence and some nudity; not recommended for general audiences).

USCC rating: Not available

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

Chariots of Fire; Missing; Shoot the Moon; One From the Heart; I Ought to be in Pictures; Four Friends; Quest for Fire; Whose Life Is It Anyway?; Deathtrap; Making Love



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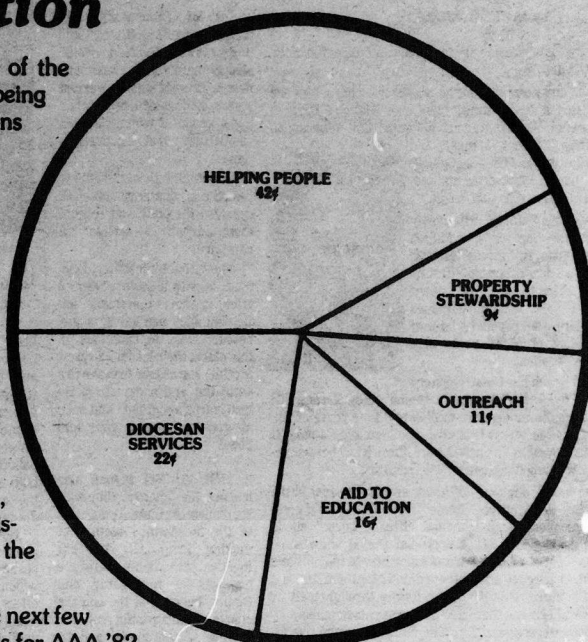
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A brochure will be mailed to your home within the next few days. This will help to acquaint you with the needs for AAA '82. Because of the concern of nearly 8,000 parish volunteers, you will have an opportunity to respond in faith and love to this year's appeal on Sunday, May 2.

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