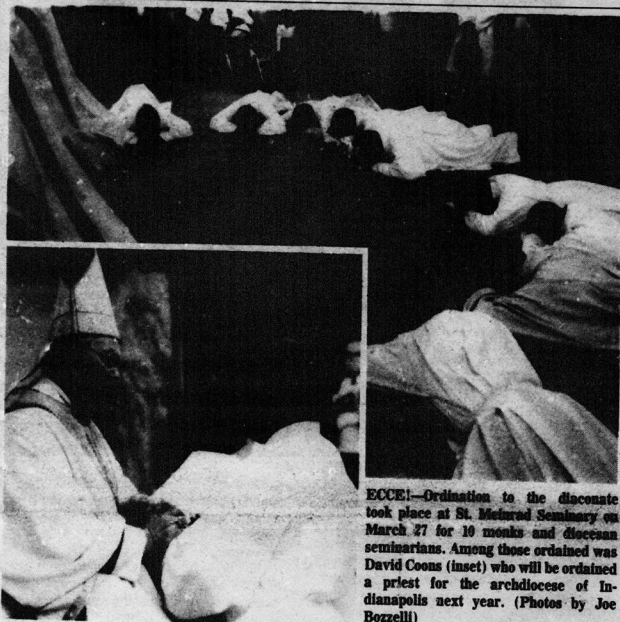


The CRITERION

Archbishop establishes family life office



ECCE!—Ordination to the diaconate took place at St. Melvrad Seminary on March 27 for 10 monks and diocesan seminarians. Among those ordained was David Coons (inset) who will be ordained a priest for the archdiocese of Indianapolis next year. (Photos by Joe Bozzelli)

Archbishop Edward T. O'Meara has announced establishment of the Archdiocesan Family Life Office and has named Valerie R. Dillon to serve as its first director, effective June 1.

The Family Life Office is the third of three new offices set up by the archbishop and funded under the Archbishop's Annual Appeal. The others are Evangelization and Pro-Life Activities.

In announcing Mrs. Dillon's appointment, Archbishop O'Meara stated he was "thrilled to be able to announce it. Mrs. Dillon brings tremendous qualifications to the office. Her preparation through personal experience and study are very great. And she is a delightful person to work with."

Archbishop O'Meara expressed his only regret in the appointment in that "it deprives The Criterion of one of its most talented people." Mrs. Dillon, currently News Editor of The Criterion, said she was excited by the challenge "at a moment when family life, especially for Christians, is under such stress."

"The church has much to offer in its theology and vision of the family," she added. "In the archdiocese, many fine programs already are available, and I hope to provide linking, collaboration and—where needed—direction."

Archbishop O'Meara also commented that "the archdiocese has been missing out in our failure to implement the pastoral plan of the Church on family life, a program which has

been available on a national level for a number of years."

Mrs. Dillon has been active in the family life field for many years. She and her husband, Ray, were Cana Conference of Chicago advisory board members and chaired various programs in the Chicago archdiocese between 1955 and 1965. After moving to New Jersey, they were Assistant Family Life Directors in the Diocese of Trenton before coming to Indianapolis 10 years ago.

The new director also has authored several books and school curricula on family life and pro-life issues and currently writes a monthly family life column for Columbia magazine.

Mrs. Dillon has been Criterion News Editor for two years. Previously, she was Director of Communications for the Indiana Catholic Conference for seven years, was board president of Archdiocesan Social Ministries and presently is a board member of American Citizens Concerned for Life.

A Chicago native, Mrs. Dillon holds a bachelor's degree in Journalism from the University of Illinois and a master's degree in Personality Theory and Religion from Christian Theological Seminary/Butler University.

The Dillons are parishioners of St. Thomas Aquinas Church and the parents of four daughters, Karen, Patricia, Valerie and Donna.



Valerie R. Dillon

'Solicitation Sunday' brings out volunteers

More than 8,000 volunteers from the 157 parishes and missions throughout the 39-county Archdiocese of Indianapolis will be out in force this weekend.

This Sunday, May 2, is "Solicitation Sunday," and they will be calling on fellow parishioners to seek support for the second Archbishop's Annual Appeal.

With a goal of \$1,978,000—the same as last year's—the Appeal is the basic way the archdiocese supports a wide array of services and programs offered to Catholics and others in need as well as finances needy parishes.

Families and individual Catholics have been asked to consider one percent of their yearly income as a guide for their pledge. All con-

tributions are tax-deductible and a 10-month payment plan is available.

As an incentive, the Appeal provides that parishes which meet their individual goals will receive 10 percent of that amount back when it is all paid. Also, all funds received over the goal are split 50/50 between the archdiocese and the parish.

On the eve of Solicitation Sunday, general lay co-chairmen Chris Duffy and Lou Renn expressed confidence in the success of this year's effort.

Said Duffy, "The archbishop has so often expressed that this annual appeal provides a vital part of the total financial needs of the archdiocese. Catholics have a reputation for getting things done and I am confident they will give this their best support."

According to Renn, "There is a continuing need to move ahead in united Catholic action which emphasizes what can be accomplished when we understand the needs and become determined to do what must be done."

Both chairmen believe the success of last year's appeal "made all Catholics more aware of the continuing need to help others." The "others," they said, "may be a parish that can't make it alone, or a family or special group that needs financial assistance—an extension of the church's role to help people."

Duffy and Renn urged Catholics to remain at home and to be available when the teams of volunteers from their parish visit them for their pledged gift.

A tribute to every Catholic

The record made by the first Archbishop's Annual Appeal last year indicates what can be accomplished through United Catholic Action. Those achievements today serve as guides to greater happenings and tomorrow's success.

Every volunteer who made up a part of the network of parish organizations for AAA '81 gave our Catholic community a feeling of confidence and enthusiasm. The demonstration of loyalty and concern by working for and also financially supporting AAA '81, served as an additional boost for Pastors and fellow Catholics throughout the entire Archdiocese of Indianapolis.

Now the second year for this appeal is upon us. I again call on you for your help which is most appreciated because it helps so many of our people. You really did get something started and it is such a good happening.

In advance, please let me thank you for a job that simply could not be achieved without you!

Sincerely yours in Our Lord,

+ Edward T. O'Meara

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

the CRITERION

Vol. XXI, No. 30 — April 30, 1982
Indianapolis, Indiana

Deprogramming expensive but not unreasonable

by VALERIE R. DILLON
(Fourth of a series)

It cost Mr. and Mrs. John Parli of Indianapolis \$11,000 to have their daughter, Teresa, deprogrammed.

But the expense does not seem unreasonable to Rose Parli. After all, she explains, "we had first two, then three people with us 24 hours a day for eight days. Plus there were all the expenses during rehabilitation (one month more), plus flight costs and travel and living expenses." Plus—no small item—the legal risk that the deprogrammers faced by "forcibly" holding a person against their will.

For the Parlis, their \$11,000 investment paid off. Deprogramming restored 19-year-old Teresa to the bright, questioning and outgoing young woman she had been before she joined the Lighthouse—a branch of Faith Assembly (Glory Barn) located in Warsaw, Ind.

For some six months, all persuasive efforts by her family, especially her mother, failed to convince Teresa she had joined and become controlled by a religious cult. As a freshman at Purdue University, she was seeking a deeper religious faith and identity. When the Lighthouse ensnared her, as well as her friend Ann who remains in the cult, it turned Teresa into what she calls "a robot," altering her personality, her thought process and even her physical appearance.

Father Beitans appointed

Father John Beitans, associate pastor of St. Michael's parish, Indianapolis, has been appointed Archdiocesan Director of Activities for the National Shrine of the Immaculate Conception, Washington, D.C., by Archbishop Edward O'Meara.

"The shrine is a most unique place in the life of the American Catholic Church," the archbishop said. "We've lost the idea of spiritual pilgrimage and I hope Father Beitans' appointment helps us to better keep in touch with the activities at the Shrine. I don't think many of us are aware how it has developed and what a fantastic place it is."

The Shrine of the Immaculate Conception was built as a center of spiritual activity for Catholics throughout the United States. It receives support from all American dioceses.



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Last summer, with Teresa getting ever deeper into the cult, deprogramming became the final recourse for the Parlis. They took the step even though they knew it was expensive, technically was "kidnapping," and—if it failed—could possibly lose Teresa to them altogether.

ROSE PARLI remembers well questioning her own motives: Do I want Teresa back for me? Always she came back to the answer: No, I want her back for the child's own self.

Today, Teresa is "back," and she is thankful and grateful both to her parents and the three deprogrammers, themselves former cult members who were deprogrammed.

But, as Mrs. Parli admits, not all parents whose children have joined cults can afford the expense, which can go as high as \$20,000.

And even those who can manage it sometimes are frightened off by the legal danger. Cult members often are encouraged by their leaders not only to prosecute their deprogrammers but to sue their parents as well. At the present time, one of the originators of the deprogramming process, Ted Patrick, has been imprisoned and faces various charges.

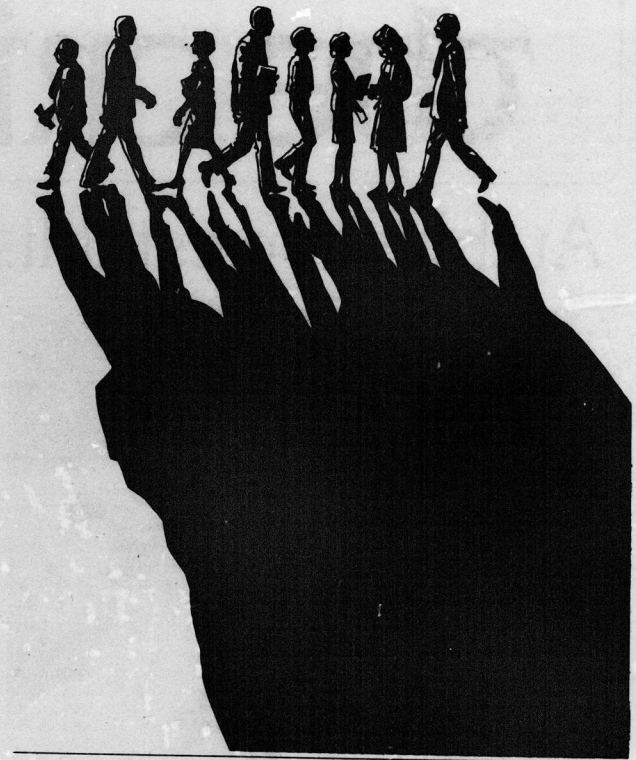
Another deterrent is the impression many parents have—often fostered by cults—that deprogramming is violent, abusive and humiliating and often is as damaging to the young person as the cult itself. Based on the family's personal experience, Rose Parli emphatically denies this.

SHE DESCRIBES Teresa's deprogramming as "gentle, not violent," and notes that "they didn't deprive her of sleep or food. They all slept until 10 o'clock each morning because often they stayed up late talking."

This—the talking—is the essence of deprogramming, say both Teresa and her mother.

Deprogrammers question and challenge the cult's doctrine, deprivations and lifestyle. They probe the motives and wealth of the leaders. They place cult scripture quotes into a broader context. The goal: to help the cult member activate her own thought process, to analyze his or her beliefs, to recognize the unreasonableness of the cult's use of guilt and unquestioning conformity.

Teresa's deprogramming began in her own home in the presence of her mother, father and sisters. This, says Mrs. Parli, is the only way honest deprogrammers would operate. When,



after three days, the deprogrammers and Teresa moved to a lake setting, Mrs. Parli went with them.

After eight days the cult's hold was broken, but Teresa remained for a month of swimming, horseback riding, card games, shopping and even movie-going—a hard step because of the cult's labeling of such activities as "sinful." She remembers getting dizzy when she tried to concentrate while playing games. At first, "playing Scrabble was really hard, because my mind was not functioning." She was asked to do multiplication tables and found it very hard. The deprogrammers assured her that all of this was normal.

She went with them to a shopping center to shop for clothing to replace the "cult clothes" she had worn, but found she could hardly make a decision about anything.

Even when Teresa returned home, her

mother says, "I can't think of anything she would do." Teresa remembers having a glass of wine was the hardest thing of all—it still seemed "sinful."

ESTIMATES PLACE the number of people in cults at three-million. As Teresa sees it, those leaving home for the first time, starting or finishing college, going through a divorce—those who are in a transitional period of life are the most vulnerable.

Rose Parli views her daughter's experience as evidence that cults employ mind control and destroy the freedom of those who become involved.

"When Teresa was taught the cult's doctrine, she also was told she could not doubt—that's the greatest evil." Her daughter, she adds, was not sick but healthy—"her basic problem is that she could adjust to the culture she was exposed to. The majority of kids who get into cults are idealistic, looking for answers, for a purposeful life."

Since Teresa's involvement, she has done extensive study not only of cults but of the broader issue of ego destruction and brainwashing as used on prisoners of war.

While admitting that "maybe I'm too emotionally involved," Mrs. Parli believes society needs to "look at mind control as a process. Three million people are involved—and I'm worried about the country. If we're at 'end times' (as most cults teach), then all we have to do is wait for God... we don't have to build a society." The answer, she believes, is more education; children must be taught to question.

More and more parents are calling her, asking her advice, seeking her knowledge. She believes strongly that a parents' support group is needed in the Indianapolis area.

What can parents of those already in cults do? "I think the best thing is to stay in touch with the child in the cult. Stay close and continue to love them."

"There are no easy answers," she acknowledges, declaring that ideas in themselves aren't dangerous, but how they are presented can be."

(Next week: Faith Assembly is thriving in Central Indiana)

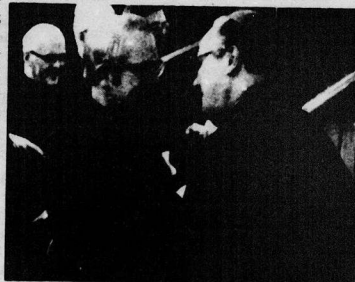
Rites are held for Father Frey

Archbishop Edward T. O'Meara was chief celebrant for the Mass of the Resurrection celebrated Wednesday (April 28) for Father Lawrence J. Frey, pastor of St. Gabriel Parish, Indianapolis. Burial was in Calvary Cemetery.

Father Frey, 60, died suddenly on Sunday, April 25, at his rectory.

A native of Pittsburgh, Penn., Father Frey was ordained May 18, 1948, and first served the archdiocese as assistant at St. Mary's Church, New Albany. In 1949 he was appointed assistant at St. Michael parish in Brookville and in 1952 assistant at St. Philip Neri, Indianapolis. He became pastor of St. Joseph Church at St. Leon in 1962. In 1967 Father Frey was named pastor of St. Gabriel's where he remained until his death.

Father Frey was a member of Holy Family Council of the Knights of Columbus and the Speedway Area Ministerial Association. He is survived by four sisters: Ellen J. Fry, Sister Marie Frey of Berkeley, Calif., Catherine Jansen and Alice Kenwell, and six brothers: Charles, Thomas, Bernard, Ambrose, William C. and Father Frances Frey of Fort Stockton, Texas.



REQUIESCAT!—Archbishop O'Meara extended warm greetings to Father Lawrence Frey, who died this past week, on the occasion of the archbishop's 1980 installation here.

Cardinal John Cody of Chicago dead at age 74

CHICAGO (NC)—Cardinal John Cody of Chicago, 74, died April 25, apparently of cardiac arrest.

He was taken to Northwestern Memorial Hospital by the Chicago fire department after a nurse on duty at Cardinal Cody's residence noticed late April 24 that he was having difficulties and administered cardiopulmonary resuscitation. The cardinal arrived at the hospital at 12:10 a.m. and was pronounced dead there at 12:19 a.m. April 25.

His leadership of the Chicago Archdiocese's 2.5 million Catholics was marked both by achievements and controversy, including accusations from some priests and lay people that the cardinal did not consult or communicate with others.

In one instance he aroused ire when the archdiocese announced plans to close schools serving minority children, although the archdiocesan school board had asked that the closings be suspended.

But Cardinal Cody also approved subsidies to keep inner-city schools open, even when 75 percent of the schools' enrollment was non-Catholic. And the cardinal was a leading voice

against racism in the city.

In recent months he drew attention when the Chicago Sun-Times reported in September 1981 that he was the subject of a federal grand jury investigation to determine whether he had improperly channeled church funds for the use of his stepcousin Helen Dolan Wilson.

The Sun-Times also reported expenditures by Mrs. Wilson far exceeding her income and deposits by Cardinal Cody during the same period of more than \$1 million into two unaudited bank accounts under his personal control.

THE CHICAGO Archdiocese denied that there had been any misuse of church funds and Cardinal Cody called the Sun-Times accounts "slanderous and nasty innuendoes."

He said in a letter he left to be read on his death that he had "forgiven my enemies" but that "God will not so forgive" and will instead insist "that they change."

In telegrams upon announcement of the cardinal's death, Pope John Paul II extended his sympathies to the Catholics of the Chicago Archdiocese and to the U.S. bishops. "To all

who mourn him in Christian hope, I cordially impart my apostolic blessing," the pope said in his message to Auxiliary Bishop Alfred Abramowicz of Chicago.

"I give thanks for the graces the Lord bestowed on his people through Cardinal Cody's many years of episcopal ministry," he said in a message to Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops.

Born in St. Louis on Dec. 24, 1907, John Patrick Cody entered preparatory seminary at age 12 and then studied at the North American College in Rome. He was ordained on Dec. 8, 1931, and subsequently served on the staff of the North American College and at the Vatican Secretariat of State.

Returning to the United States in 1938, he served as a secretary to Archbishop John Glennon of St. Louis and then as chancellor of that archdiocese.

He was named auxiliary bishop of St. Louis in 1947; bishop of St. Joseph, Mo., in 1954; coadjutor bishop (later bishop) of the Diocese of Kansas City-St. Joseph, in 1956; and, in 1961, coadjutor archbishop of New Orleans. He

became archbishop of New Orleans in 1964 and was appointed to the Chicago See in 1965.

SHORTLY AFTER Cardinal Cody's death, Archbishop Edward T. O'Meara made the following statement: "I have had a very long and warm relationship with Cardinal Cody for many years. He was a great churchman who has gone to the Lord. By the call of God, his long and painful journey has ended.

"Cardinal Cody was always a staunch defender of human rights and human dignity. He was a firm believer in the value and importance of Catholic education . . . and one of this nation's strongest anti-segregationists from his earliest years."

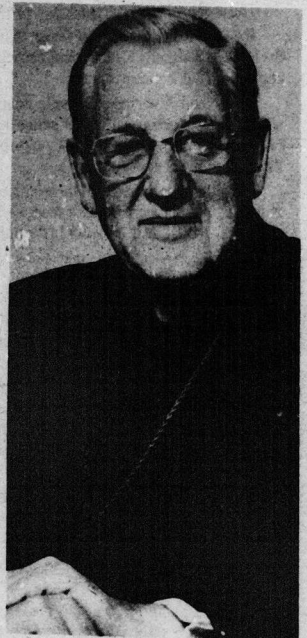
He made a tremendous contribution to the life of the Church in the Archdiocese of St. Louis, the Diocese of Kansas City-St. Joseph and in the Archdioceses of New Orleans and Chicago."

Archbishop O'Meara also recalled that in 1932 as a sixth grade student in St. Louis he had served one of the first Masses that the then-Father Cody celebrated following his return after his Rome ordination.

When Cardinal Cody was named Auxiliary Bishop of St. Louis in 1947, the archbishop (then Father O'Meara) was asked to be his master of ceremonies. However, other duties in the St. Louis archdiocese prevented his accepting this invitation.

Expressing his sympathy to the priests, Religious and laity of the Chicago Archdiocese, Cardinal Terence Cooke of New York said in a statement:

"During more than 50 years as a priest of the Lord Jesus Christ, he gave himself in service to God and to the people of St. Louis, Kansas City-St. Joseph, New Orleans and, for the past 17 years, the Archdiocese of Chicago," Cardinal Cooke said. "For all whom he served, for all with whom he labored, he was a faithful priest, a tireless worker and a leader in the mission of the Gospel. In his priesthood, he learned and taught the effective lesson of quiet patience in the acceptance of suffering and of perseverance in shouldering the cross of illness and at times criticism and misunderstanding—as when he was a courageous advocate for human rights."



John Cardinal Cody

Newspapers speculate about successor

CHICAGO (NC)—In the wake of the death of Cardinal John Cody, Chicago's two daily newspapers immediately began speculating on the identity of his successor.

At the top of both newspapers' lists was Archbishop Joseph L. Bernardin of Cincinnati, a former president of the National Conference of Catholic Bishops.

But the two papers also listed a variety of other candidates, including one who is not a bishop: Holy Cross Father Theodore M. Hesburgh, president of the University of Notre Dame.

It probably will be months before Pope John Paul II announces a successor to head the nation's largest archdiocese of 2.5 million Catholics.

Of the potential candidates six were mentioned by both The Chicago Tribune and its Chicago rival, the Sun-Times. They were:

—Archbishop Bernardin, 54, who is a former general secretary of the NCCB and its civil action arm, the U.S. Catholic Conference.

—Archbishop John R. Roach, 60, of St. Paul-Minneapolis, the current president of the NCCB.

—Archbishop John R. Quinn, 53, of San Francisco, the immediate past president of the NCCB.

—Archbishop John L. May, 60, of St. Louis, a native of the Chicago Archdiocese and an auxiliary bishop to Cardinal Cody for two years in the late 1960s.

—Archbishop Francis T. Hurley, 55, of Anchorage, a former associate secretary in Washington of NCCB-USCC.

—Father Hesburgh, 64, who recently agreed to remain president of Notre Dame for five more years after originally intending to step down this year.

The Tribune also mentioned as candidates Archbishop Rembert Weakland, 55, of Milwaukee, and three former Chicago priests: Archbishop Paul C. Marcinkus, 60, a former Vatican diplomat and currently pro-president of the Pontifical Commission for the Vatican City-State; Bishop Thomas J. Murphy, 49, of Great Falls-Billings, Mont.; and Bishop Cletus J. O'Donnell, 64, of Madison, Wis.

Bishop O'Donnell, like Archbishop May, is a former Chicago auxiliary bishop, while Bishop Murphy was born in Chicago and was a priest there until 1978.

Last September Archbishop Bernardin found himself in the midst of allegations that priest-sociologist Father Andrew Greeley once plotted to oust Cardinal Cody so that Archbishop Bernardin could succeed him. Archbishop Bernardin and Father Greeley both characterized the supposed conspiracy as "fantasies."

(There was no comment from the Vatican on a successor. But at the Casa Santa Maria in Rome, where 100 American priests live, top on the rumor list seemed to be Archbishop Roach followed by Archbishop Bernardin and Archbishop Quinn.

(Archbishop Marcinkus also was getting some mention, although others felt the pope would like to keep his skills at the Vatican.

(Still others thought it would be "none of the above" and said the successor most likely would be a conservative bishop from the Midwest who is a good administrator.)

The Sun-Times also listed "Father X" as a candidate. "Many church leaders, convinced that the Archdiocese of Chicago has a pool of talent that is deep as well as wide, ask why the church-at-large needs to look beyond Chicago to find a man who knows and loves the city by heart," the newspaper said.

The Chicago Archdiocese currently has two auxiliary bishops, both born in Chicago: Bishop Nevin W. Hayes and Bishop Alfred L. Abramowicz.

There also are several other bishops who are from Chicago but serving elsewhere. In addition to Archbishops Marcinkus and May and Bishops O'Donnell and Murphy, these include Bishop Aloysius J. Wycislo of Green Bay, Wis., Bishop William E. McManus of Fort Wayne-South Bend, Ind., Bishop Thomas J. Grady of Orlando, Fla., Auxiliary Bishop James P. Lyke of Cleveland, and retired Archbishop William E. Cousins of Milwaukee.

Committee calls for increase in roles for women

WASHINGTON (NC)—A committee of the U.S. bishops has recommended that more church ministries, "perhaps including the diaconate," be opened to women. It called for "review" of the Vatican's 1976 declaration stating that women cannot be ordained priests.

The committee said that "a sexist attitude . . . is pervasive among members of the church and its leadership" and asked, "Does the hierarchical nature of the church necessarily have to be patriarchal?"

The observations came in a 13-page report, released by the National Conference of Catholic Bishops April 27, on the last three sessions of a dialogue between the Women's Ordination Conference and the Bishops' Committee on Women in Society and the Church of the NCCB.

Following six meetings with the Women's Ordination Conference, the bishops' committee said it was exploring ways to expand its dialogue to include more bishops and other women's groups besides the WOC. It also recommended that "Christians at all levels engage in an on-going dialogue a reflection on the issue of justice and equality for women."

"Let the focus be women as persons and the gifts which they can bring to the ministry and pastoral needs of the church," the committee

said. "We believe such dialogue will reveal the existence of sexist attitudes. Granted the traditional teaching excluding women from priestly ordination, there are significant levels of the church's ministry which could be opened up to women . . ."

On the 1976 document from the Vatican's doctrinal congregation, made public in January 1977, which reaffirmed the traditional church exclusion of women from the priesthood, the committee urged a review "in the light of the insights of modern anthropology, sacramental theology, and the practice and experience of women ministering in our American culture."

"We believe," it added, "that the study would result in illuminating and developing the church's teaching from revelation and tradition relative to the ordination of women."

Copies of the new report were sent to all U.S. bishops by Bishop Michael F. McAuliffe of Jefferson City, Mo., chairman of the bishops' committee.

He noted that the NCCB leadership had asked his committee to undertake dialogue with the WOC at the end of 1978, with its goal being "to discover, understand and promote the full potential of women as persons in the life of the church."

EDITORIALS

Triple A, right this way!

Before one could barely get used to AAA '81, we find AAA '82 upon us. Not a tradition, you say? Something promised only once, you say? Rumors fly and there are those who contend AAA '82 will not succeed as did the first Archbishop's Annual Appeal. Could all cynics and all in the archdiocese who care to gossip about such things kindly tape their mouths closed and let the work of the Church go on?

One complaint about such an endeavor is that the Church of Indianapolis puts too much emphasis on the material aspect of religion and faith. It has yet to be proven that anyone can advance the cause of religion and faith without some attention to the material aspects. If anything is true, it is more likely that so little attention has been devoted to the real concerns of the material aspects of religion and faith that little advance could be made in the 150 years of the archdiocese. Foreign missions could not be so widely scattered throughout our world without the financial interest of millions of people who contribute to their causes. In the same way, the mission of the Church at home—the local diocese—requires considerable financial attention.

It is to AAA '81's honor that financial attention is being devoted not to brick and mortar so much as people. Funding for The Catholic Center and the renovation of SS. Peter and Paul Cathedral notwithstanding, the goals of AAA '82 are not to create magnificent medieval showpieces, but to provide facilities wherein the necessary administrative and liturgical activities of the Church can occur. Moreover, the amounts devoted to parish rebates and needy parishes as well as education and various other offices are not spent to enshrine bureaucracy but to assist and, indeed, even lighten the burden of ministry at the local parish level. In order to better fulfill the needs of parish ministry, clergy especially need the assistance to lighten financial worries. AAA '82 is a start.

It is not too early to begin thinking of AAA '83. The successes of AAA '81 made it possible to consider strengthening what we already have. The hoped for success of AAA '82 makes it possible to chart new courses—witness Evangelization, Pro Life, Family Life. AAA '83 may open up new vistas.

Please don't ignore AAA '82. The work of the Church in the archdiocese needs your help.—TCW

What were educators thinking?

The following editorial by Owen J. Murphy Jr., editor of The Catholic Free Press, newspaper of the Worcester, Mass., Diocese, appeared in the April 16 issue of the paper.

President Reagan went before the nation's top Catholic educators yesterday—Income Tax Day—and made good on a campaign promise: that he was working on a tax credit proposal to aid parents of children attending non-public schools.

The proposal is, of course, long overdue.

We were disheartened, however, to hear that his 30-minute talk to the meeting of the National Catholic Educational Association in Chicago was interrupted 30 times by applause. That's once a minute.

How could America's Catholic educators become so euphoric over a proposal which, the president said, was being designed to provide "tax equity for working taxpayers," when it is obvious that such "equity" will come at the expense of those already poor?

Certainly it is unjust that those citizens who choose non-public education for their children have not, over the last decades, been relieved of at least part of the burden of supporting both those schools and the public schools in their home locales.

However, a year's-plus performance by the Reagan administration has shown that any new tax concessions made to "working taxpayers" citizens will be at the expense of those who are not working or who are not paying taxes. And lest we forget, the vast majority of those persons who are not working today and, therefore, not paying taxes, are among the more than one-in-ten American citizens who are not able to find work because there are no jobs.

It is no secret to anyone who reads the newspapers or newsmagazines or watches television news or listens to radio news that present governmental policies are designed to fund the military at whatever cost, and to eliminate deficits through elimination of social programs, even essential social programs.

It would be one thing if tax credit proposals were written into law at the expense of funding for the B-1 Bomber or the MX Missile. In that event, we would join the educators in Chicago in applauding the far-sightedness of the president.

But it is sheer hypocrisy for Catholic educators to applaud a proposal that would only increase federal deficits and which, past experience shows, would be written into law at the expense of others less poor than those who would benefit from it.

We hope, and pray, that the intensity of the moment settles into reality when all of our educators return to their 50 respective states this weekend.

WASHINGTON NEWSLETTER

Will tax credits survive the courts?

by JIM LACKEY

WASHINGTON—Now that President Reagan has unveiled his proposal for tuition tax credits, the arguments over their constitutionality have begun again. Opponents say the plan is most certainly unconstitutional. Supporters counter that the credits should survive court challenges.

Such arguments, for the most part, are merely academic, since only the courts themselves can determine whether a particular piece of legislation passes the test of constitutionality. But that does not stop the debate over how the courts should rule on the issue.

In debating the constitutionality of tuition tax credits opponents invariably point to a 1973 Supreme Court decision striking down a New York state tuition reimbursement and tax relief plan for parents of non-public school children. That program and current proposals for tuition tax credits are so similar, critics contend, that the court would have to engage in legal gymnastics to uphold a new proposal.

But tax credit supporters are just as quick to point out what they see as the differences between the current plan and the New York program. They also cite court cases from other states, most notably a Minnesota tuition tax deduction plan enacted in 1966 that so far has survived various court challenges.

IN THE NEW YORK case, known as Committee for Public Education vs. Nyquist, the Supreme Court said the state program was unconstitutional because both the tuition reimbursement plan and the tax relief plan had the impermissible effect of advancing the sectarian activities of religious schools. Under the plan, low income parents could be reimbursed for a portion of their tuition payments while other parents, before computing their state taxes, could subtract from their adjusted gross incomes a portion of their tuition payments.

While acknowledging that the credits went to parents rather than the schools, the court differentiated the tuition tax credit from other reimbursement schemes—such as for school transportation or textbooks—that have been upheld by the court. While reimbursements for bus fare have no religious value and are analogous to the provision of police and fire protection, the court said, tuition grants or deductions have no built-in separation of religious and non-religious functions.

Despite that, tuition tax credit supporters think they can make the case for a Supreme Court decision that would uphold the Reagan plan.

One difference is the make-up of the schools to which the parents send their children. While in the New York case the schools were almost all affiliated with various churches, credit supporters say that perhaps as many as one-sixth of the schools to which parents could send their children under the Reagan plan are non-sectarian, thus exploding the myth that the tax credits would only benefit religion.

ANOTHER ARGUMENT by tax credit supporters is that in cases since Nyquist the Supreme Court has taken a less rigorous view of the effect of programs for parents or students who happen to be attending non-public schools. The court in recent years has acknowledged that while there may be "incidental" benefits to religion in some aid



programs, the mere existence of such minor benefits is not enough in and of themselves to force a declaration of unconstitutionality.

The 27-year-old Minnesota tuition tax deduction program also has provided hope to credit supporters. Just last year a federal judge upheld the deductions since, he said, they were religiously neutral and available to all parents with dependents in elementary and secondary schools.

But there still are a number of unanswered questions in the constitutional debate surrounding tuition tax credits.

For one, will the elimination of a "refundability" provision in the Reagan plan make it more likely to survive legal challenges? The plan might have been less defensible on constitutional grounds if direct cash payments to parents were included for non-taxpaying families.

Secondly, will the court draw a distinction between a tuition tax deduction, such as in the Minnesota plan, and a tuition tax credit? A deduction merely reduces one's adjusted gross income before computing taxes, while a credit is a dollar-for-dollar reduction of the actual tax.

And finally, will any votes shift on the Supreme Court if and when tuition tax credits arrive there? In the 1973 case three justices—Burger, White and Rehnquist—voted against the majority, leaving the possibility that a two-vote shift on a Reagan-appointed court could give tax credit supporters the legal victory they seek.

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Two from archdiocese to be named Papal Knights

by RUTH ANN HANLEY

Two prominent laymen of the Archdiocese of Indianapolis will receive one of the church's highest distinctions this Sunday (May 2) in Rochester, Minn.

Robert J. Alerding of St. Matthew Parish, Indianapolis, and Dr. John W. Ryan of Indiana University and St. Paul Parish, Bloomington, will be invested as Papal Knights of the Equestrian Order of the Holy Sepulchre of Jerusalem.

Bishop Michael P. McAnuliffe of Jefferson City, Mo. will confer the honor in St. John's Church, Rochester, in a ceremony presided over by Cardinal John Carberry.

The Order of the Holy Sepulchre, one of the oldest within the church, was established in 1113 after the First Crusade to guard the newly liberated tomb of Christ. Its aims today are to foster the practice of Christian life, preserve the faith and support good works in Palestine, and to champion the rights of the Catholic Church in the Holy Land, "the cradle of the order."

The order's goals are broad enough that the two nominees each finds different causes for acceptance.

Bob Alerding is a business man and widower with seven grown children who has literally served a self-imposed life sentence on civic and religious boards in the archdiocese. He says he prayed before accepting the honor. But he came to see it as "an extension of one's Catholic life."

AS A MEMBER of the secular Franciscan order at Alverna, Alerding recognizes a "Franciscan tie-in." For 700 years, he says, "the Franciscans have been custodians of the Holy Sepulchre." On the feast of St. Francis of Assisi, he accepted.

Now he is as thrilled as his children. They are planning a reception for him in St. Matthew's hall after a Mass of Thanksgiving offered by his pastor, Father James D. Moriarty at 5:30 p.m., Friday, May 7. Father Moriarty also will accompany him to Minnesota.

Dr. Ryan, president of Indiana University, has pursued a lifetime of educational goals. He is especially pleased with the honor because one of the objectives of the Order of the Holy Sepulchre is "to support the schools and educational institutions in the Holy Land." He adds that although he has been in touch with his pastor, Father James Higgins, he doesn't know how the honor came about. "Obviously," he laughs, "I was recommended by someone, but I don't know quite where it came from."

Ryan, who has three children and is married to the former Dr. Patricia Goodday, has held leadership positions in universities throughout the country. The educator who has received honorary degrees from three colleges and Notre Dame University, had 12 years of primary and secondary Catholic education. He classifies himself as "a rather typical, traditional, middle-aged Catholic." Earlier years involved parish activity, including organizing and fund raising and Knights of Columbus leadership.

Today, of course, Dr. Ryan admits to not being able to run for parish offices. The demands of his job don't leave much free time. "It would be a disservice to the parish to accept and then not be able to carry out the responsibilities," says Ryan.

But he admits his Catholicity, derived especially from Catholic education and his parents at home, is very much a part of his everyday life. "Not in an electrifying way, he admits, "but it's part of me, part of my reaction to any phenomena."

WHEN ASKED ABOUT a possible clash between his values and that of his colleagues, Ryan says there are times he "comes to an opposite conclusion," but feels comfortable knowing he is "exercising his free choice not to agree."

He says in those cases, because of the democratic decision process, he might have to "accept an outcome not completely to his liking." But he claims to have felt no pressure to back off his principles and is "unaware of ever being either granted or denied an appointment on the basis of his religious principles."

Ryan, whose wife is a founding member of the Bloomington Right to Life group, is known for speaking out. On the pro-life issue he states, "It can be a complicated area, but as a general proposition I consider under most circumstances that abortion is an unwarranted taking of life."

In his professional life he holds many board memberships in business and educational corporations. But he is especially proud of his membership on the board of trustees of St. Thomas College, St. Paul, Minn., "a very special diocesan college."

Of his faith practices, Ryan says he especially enjoys Mass. He acknowledges "I'm no expert," when asked his impressions of the church. "To me it appears there are still currents and turbulences, winds blowing—not all constructive, not all for me. But he praises what he calls the church's "lasting power." In his view, the challenge is to "support and embrace the moral and spiritual leadership of the pope," whom he considers "a beacon to show the way."

Bob Alerding says his involvement in archdiocesan activities changed through the years, but most especially when his wife Margaret (Talbot Hicks) died in 1963. In order to care for his seven young children he had to extract himself from some of his church-related activities.

IN PARTICULAR, at that time, he had been serving the Catholics at the Marion County jail. For seven or eight years, locked into the large mess hall, he held a Sunday service. It was

because of his involvement with the secular Third Order of St. Francis that he began those visitations.

Alerding says that with his wife's death, it became necessary to plan priorities and the best use of time. He tried to teach his children, too, to recognize and fulfill their priorities of God, family, work, country, religious and civic responsibilities. He is especially pleased that his son Jim, is the second Alerding to preside over the Indianapolis Serra Club, and that three of his daughters kept St. Matthew's CYO kickball in action for 16 years.

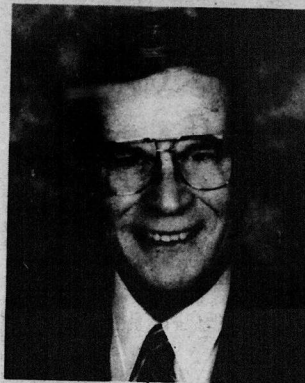
He speaks of the third order as a continuing influence in his life, and the Serra Club as that organization in which he is most involved. For over 30 years, Alerding has attended meetings, served as president and district governor of Serra.

Alerding has supported and held leadership positions in a nearly unending list of ar-

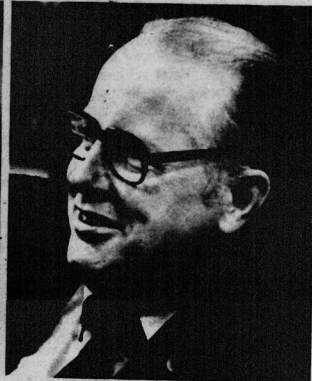
chdiocesan and other church-related organizations. Along with the more usual ones, these have included Alverna Retreat House, Our Lady of Fatima, National Institute for Campus Ministries, Talbot House, the Indianapolis Curial Secretariat, Indianapolis Gabriel Richard Institute, Notre Dame Club of Indianapolis, the Jeanne Jugan Association of Little Sisters of the Poor and Indianapolis Right to Life.

Alerding, vice-president of Insley Manufacturing Co., also has found time for many civic organizations. He has one daughter still living at home.

Daily Mass, the divine office and the rosary fit into Alerding's busy schedule. He sees his church as "alive and well," adding, "if you look at the church, you can see how broad it is—how it can hold and handle all of the people, the charismatics and the traditional. It's broad enough for us all."



Robert J. Alerding



Dr. John W. Ryan

Home for disabled approved by board

Call it a victory for ecumenism or the power of the people or a sign of our times. Whatever you call it—eight developmentally disabled adults just may have a home to move into this summer.

On April 20, the Metropolitan Zoning Board of Appeals held a four-hour meeting and at the end of it, voted 3-2 to grant a "special exception permit" for establishment of a group home on Indianapolis' north side.

The home, under sponsorship of the Marion County Association of Retarded Adults and Noble Industries, will be located at 4579 N. Illinois Street. It was opposed by some neighbors and a dozen or so people testified against it at the hearing. But also on hand were some 35 others who spoke in its favor.

The church was there—Father Marty Peter, pastor of St. Thomas and the Rev. Frank White of nearby Fairview Presbyterian and Dr. and Mrs. Edwin Becker of Christian Theological Seminary all supported it and North United Methodist church sent a positive letter.

Attorneys defined the purpose of the facility and indicated why this particular home would be in compliance with established criteria. A year-old city ordinance allows group homes in residential neighborhoods if they meet such requirements as size, distance from other homes and proof that the location will not be detrimental to the community.

Two appraisers as well as St. Thomas parishioner George Maley, speaking from the vantage point of a lending institution, testified to allay fears that a group home would lower property values.

Mrs. Randall Pepe, who has a handicapped son, offered her encouragement and assurances. And two residents of another group

home, Rex Waid and Easter Drake, gave personal testimony.

Mrs. Kate Schlatter of a northwest side neighborhood association—first organized to fight a similar home—described her neighborhood's subsequent reversal of attitude. And others, including Mrs. Frank Miller whose property abuts the home in question, said they would welcome the disabled young citizens into their community.

Tom and Dottie Agnew of St. Thomas played a large part. Their property also is back to back with the home. They had taken several of their children to another group home to better understand the issue—and offered encouragement and information to others who were unsure.

According to Chris Jones, administrator for Noble's group homes, it may have been the

presence of Jim Agnew, 13, and Wendy Koenig, 13, who added the final weight to all the arguments. Their testimony was brief—they simply said who they were and that they would be happy to have a home in their neighborhood. After the opposing testimony was given, and the board took its vote, the permit was approved.

There is an appeal possible, but whether one will be made is not yet known. Intervenor Picha, president of the Association of Retarded Adults says the association "will begin to move toward opening the facility." This will involve reaching a lease agreement with the owners of the building, a license review by the state and inspection by the fire marshal.

Because "we were concentrating on getting the approval first," Picha said, "it's just too early to tell" when the home will open.

Red Mass to be held at St. John's

The annual Red Mass, sponsored by St. Thomas More Society and the Indianapolis Bar Association will be celebrated at 5:15 p.m. May 7 at St. John's Church in downtown Indianapolis.

Archbishop Edward T. O'Meara will say the Mass, to be followed by a reception and dinner at the Hyatt Regency Hotel. The Honorable William E. Steckler, chief judge of the Federal Court of Indianapolis, will be the dinner speaker. Also, Karl J. Stipher and Mary Eloise Dillin will portray St. Thomas More and his wife in a dialogue. St. Thomas More, Lord

Chancellor to King Henry VIII, is the patron saint of lawyers.

The Red Mass has been celebrated for many centuries in Europe and is observed in the United States as a traditional gathering of lawyers and judges of all faiths. In Indianapolis, it is a Law Day activity sponsored by the St. Thomas More Society, with cooperation of the Indianapolis Bar Association. Magr. Charles Koester, a canon lawyer, is the society's chaplain and spiritual advisor.

Red Mass chairman Eugene Henn invites the public to attend. For tickets, call 632-6340.

TO THE EDITOR

Applauds parish support of group home

In reference to the story about "Home for Disabled Adults" (April 16), Father Martin Peter and the staff of St. Thomas Aquinas are to be congratulated for their strong support of a group home in their neighborhood. There is a

Baby Doe's death raises questions

Who has the right to life? If we believe "Baby Doe's" proponents, only the whole, healthy and beautiful are worthy to live life with all its stress and glory.

We have finally entered the age of the disposable human. Life is begun in Petri dishes and then, perhaps, terminated in the drain of a laboratory because someone decided it wasn't "pure." Life is allowed to wither and to cease due to neglect—all protected by our courts.

My heart is full of sorrow because the innocence and promise of yet another life has been allowed to slip away. Remember Edison, Bach, Van Gogh, Lautrec and Einstein? They, too, were judged imperfect. I, too, am imperfect as are all of us. When will the executioner come for us?

Life is precious, a gift from God, at times it needs to be protected more vigilantly than at others. We are God's soldiers (remember Confirmation?). Come forward bravely and speak for those who are unable to speak for themselves.

Marie Secrest

Terre Haute

Groups not rivals

Recently there have been references in the press to a supposed rivalry between Opus Dei and the Society of Jesus (the Jesuits).

There is no rivalry. Both institutions serve the Church, each in its own way.

As the founder of Opus Dei said in 1966 in an interview with Ted Szuic of The New York Times when asked about the Society of Jesus, "I am personally acquainted with Fr. Arrupe, its Superior General, and can assure you that our relations are of mutual esteem and affection . . . We venerate and love all religious, and ask our Lord to make their service to the Church and to all mankind ever more fruitful. There will never be a dispute between Opus Dei and a religious." (Cf. Conversations with Magr. Escrivá de Balaguer, n. 54, Sinag-Tala Publishers, Inc., Manila, 1977).

Dwight Duncan
For the Information Office of
Opus Dei in the United States

New York

Write it down

The Criterion welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, IN 46206.



great need for community living programs for persons with handicaps and parishes have much to offer these individuals.

An alternative to group homes that may have great appeal to parishes is L'Arche. L'Arche was started in France by Jean Vanier in 1964 and now has 50 communities worldwide. These seek to be communities of peace with handicapped and non-handicapped living, working and praying together, sharing their sufferings and joys like brothers.

For those interested in knowing more, Jean Vanier will speak May 9 at 4 p.m. at the O'Laughlin Auditorium, St. Mary's College, Notre Dame. For more information contact the Parent Information Resource Center, (317) 926-4142.

Pat Koerber, Director
Parent Information Resource Center
Indianapolis

Gives views on El Salvador

It appears the Salvadorans have turned out in large numbers to vote for an end to killings and the beginnings of peace. I couldn't help but think as I watched on TV how thankful many of them must have been for the military advisors and aid sent by the United States.

American aid had to be a factor in withstanding guerrilla attacks on the civilian population and a factor in providing safety for the thousands who risked their lives to vote. Americans have a right to be proud of our involvement.

Perhaps now many of our local priests who signed an ad in the Indianapolis Star opposing our involvement in that area will want to print a retraction. Perhaps Fr. Widner who says that priests must address the injustices committed by governments in Central America also will suggest that priests address the killings and intimidation by leftist guerrillas. Perhaps now our priests can spend less time involved in politics of the left and more time bringing people to Christ.

Socialism will never bring Heaven on Earth. Only Christ's return will do that. In the meantime the clergy could find greater acceptance for their views if occasionally they would say something positive about the free enterprise system or politics of the right. The fact that free enterprise has brought the highest standard of living anywhere in the world seems to have escaped their notice and the notice of The Criterion in particular.

Bill Boger

Indianapolis

Calls for 'sermons,' not homilies

Father Widner's article on Reconciliation (April 16) is one of the best I've ever read.

At Easter "Christ has truly redeemed us, but he has not given us carte blanche to ignore him the rest of our lives." (or until next Easter.) This passage "tells it like it is." Salvation is an inch by inch movement and sin is always present.

I believe there should be more homilies on living in the presence of Christ in this materialistic crazy world, than the state of the world. Maybe we need more "sermons" and less homilies.

Bill Lynch

Indianapolis



SURPRISE!—As her uncle, Father Tom Widner, opens gifts, Jodie Widner conveys news of their contents to Jennifer and Kimberley Schramm. Members of the Criterion staff and family friends surprised Father Tom with a 40th birthday celebration this past weekend at the home of his brother and sister-in-law, Bob and Mary Widner, of St. Barnabas parish. The Schramm children are daughters of Fred and JoAnn Schramm of St. Thomas parish, Fortville. JoAnn is Criterion bookkeeper. (Photo by Val Dillon)

Expresses sorrow over baby's death

It is with a very heavy heart that I convey my feelings about the starvation death of an innocent child. I feel I must cry out for him—never to laugh, never to cry, never to know the joys of life's most simple, but beautiful times—because certain few felt he would have no "quality" of life.

"Quality," a new meaning is coming forth for this word. People who know they don't spend enough time with their children use it to help ease their own conscience. Now we are going to use this same word to decide who shall

live and more important, who shall die. Where does this new "quality" stop? Yes I feel a great sorrow for this baby's parents, that somehow they became so misguided as to even dictate their own child's death by starvation.

My heart goes out to all the loving, caring nurses, paid very little, having to take quite a lot. Yes, even watching helplessly as an innocent baby's cries are muffled by massive doses of painkillers.

Let's get at the core of this: Two words—"Down's Syndrome." If it had not been for this, death would not have been a consideration. Babies are born every day with physical handicaps, and some will die. When you add a mental handicap, here comes our chosen word again: "quality." Many families offered to take this child, some already had Down's Syndrome children.

There is an international scientific research foundation called the "Michael Fund." Unlike some organizations who claim to battle against birth defects, the Michael Fund works to kill the defect and not the defective. This foundation was named after a boy named Michael who has Down's Syndrome, and by the way, is leading a happy, loving life. If you would like more information on this foundation write to: The Michael Fund, 400 Penn Center Blvd., Pittsburgh, Penn. 15235.

Linda Sayre

Indianapolis

Pleased with article

Your article covering the St. Dominic Savio Club was so well written (April 2). All the parishioners and the children were quite pleased with the coverage you gave us. Too, when I visited the Oldenburg Motherhouse on Sunday, so many of the sisters spoke of "How well written it was." So our thanks and appreciation to you for coming way out here in the country to give us such good publicity.

Sister M. Sharon

Guilford

Nations in trouble with God

The nations got themselves in deep trouble with each other and God when they de-Christianized their governments several centuries ago. This action led them into corruption and will be the course of the coming of the dreaded Anti-Christ whose coming will bring God's judgment upon the whole world.

National leaders and governments over the centuries have made themselves their own Bible interpreters and spiritual leaders in order to justify their actions. Many have even become heads of state in order to govern nations by their own set of rules. All of these actions are against God's plan for the world. It was prophesied many centuries ago what would happen if the nations continued on the course which they are taking themselves. It is God's plan to bring all things in Heaven and on earth into one under Christ's Headship. Whether the nations will see the light in time remains to be seen.

Harry L. Geis

Liberty

Not ashamed of public prayer

While eating out, we have noticed how many people do not take time to bow their heads, asking God's blessing for their food. We were invited to a banquet dinner some time ago, seated around a table with two other couples. After getting our dinner my husband and I made the sign of the cross and said our before-meal prayer. The lady next to me said, "You are Catholic, aren't you?" Yes, I said. She replied "I am too, but have always been ashamed to make the sign of the cross in public. But," she said, "after today, I'll never again be ashamed to make the sign of the cross, expressing my Catholic faith." Let many more of us do the same thing.

Lucille Koetter

Starlight

Charlie's story is a cat-tale with a moral

by VALERIE R. DILLON

If you're a cat-hater, kindly disregard this column.

Last week, our daughter Karen's cat, Muffin, was missing. No doubt lured by the gorgeous spring weather, she disappeared and for three days and nights, Karen grieved over her tabby's possible fate. She alerted neighbors, called into the woods behind her and roamed her apartment development seeking the little striped cat with the black-tipped tail.



No Muffin. After tactlessly telling Karen—"Now you have some idea of what we went through when you didn't come home"—I too got involved. While Karen was at work last Saturday, I scratched through the woods near her home, gave a detailed description of Muffin and her habits to a bemused Nora Security guard and tacked up a LOST—REWARD notice at a nearby Marsh supermarket.

Well, as cats are wont to do, Muffin unceremoniously showed up on the doorstep that evening, not the least repentant for the trouble she had caused. I wasn't really surprised at her return, but I was surprised at how emotionally involved I'd been. It has to be because for 12 years I too had been owned by a cat.

Her name was Charlie. You may wonder why we named a female cat "Charlie." That's simple—my husband, Ray was not especially fond of cats, especially those that could bring more cats into the world. Also, a girl cat would put the female-male ratio in the Dillon household at 6-1! So, when we got her from a litter, the girls and I assured Ray this was a male feline and we named her accordingly. Our deceit was revealed only when Charlie had her first litter behind Ray's chair in his home office.

Charlie was no lap cat. She allowed petting only on special occasions, and only for limited periods of time. She was aloof, changeable in her moods and definitely her own person. I always felt she was wonderful preparation for having teenagers!

One New Year's Eve, Ray and I spent a rather lonesome evening "celebrating." It was the first year all our children were elsewhere. When Charlie jumped up on the couch next to me, I was touched. "Well, Charlie," I said, "we're all that's left." She bit me!

She's the only cat I ever knew who chased

dogs. She would hide behind our bushes in the front yard until a dog—never mind the size—walked by, invading her "space." Then—hissing and bounding—she would chase the bewildered canine from "her" property.

Virtually every early morning of her 12 years, Charlie followed me into the kitchen, rubbing her sleek fur against my legs. The message: I'm ready for breakfast! If the cat food and milk (she never drank water!) didn't come fast enough, a gentle nip on the ankle reminded me.

We shared many emergencies with Charlie—when her surgery stitches broke open and Ray carried her—bleeding profusely—in his arms to the vet... once when she got lost in a snowstorm and another time when she fell down a sewer... and when we moved from New Jersey and, heavily sedated, Charlie endured the cargo flight to Indianapolis.

When Charlie died, I cried. We all missed her, still do. If we'd had any sense at all, we'd have thrown her out on her ear the first time she gave us her claw. But we loved her anyway and I think there's a lesson in that.

People say you give time to what you love. But, I also think you love what you give time to. When you invest your care, your efforts and your emotions in something or someone, you build love and bonds between you.

It's so with animals and people, with husbands and wives, with parents and babies, with teachers and their students, with art and its creator, with individuals and their chosen work. We love what we nurture and expend ourselves on. Love really is an act of the will, even love for an ornery cat.

wellness, using the emergency room wisely, hospice programs, health careers, depression and chemical dependency. Individuals may request specific topics or ask for topic recommendations. For further information, call Marlene Carey at 871-2386.

✓ The Office of Catholic Education Resource Center will be closed after May 28 because of the agency's move to the Catholic Center at 1400 Meridian St. The center will take no orders for material to be used between May 28 and Aug 1, when it will re-open for walk-in orders only. Phone orders may be placed beginning Aug. 16.

✓ The Office of Worship's Sacraments Committee is coordinating a Sharing Day on the RCIA from 10 a.m. to 3 p.m. May 12 at St. Rose of Lima Church, Franklin. Parishes which have implemented the RCIA for at least one year will discuss areas of success and failure, ways of timing catechumens and how the archdiocese can further assist implementation.

✓ The parishioners of St. Joan of Arc Parish have proclaimed Sunday, May 2, a "day of special joy in celebration of the Silver Jubilee" of their pastor, Father Donald L. Schmidlin, who was ordained May 3, 1957. All friends are invited to a Mass of Thanksgiving at Noon at the parish, followed by a reception in the social hall.



✓ Mr. and Mrs. Harry C. Reifel of St. Luke's Parish, Indianapolis, will celebrate their 60th Wedding Anniversary on May 2 with a family dinner party. Mr. and Mrs. Reifel were married May 9 at St. Michael's Church, Brookville. They have a son, Charlton E. Reifel of Seattle, Wash., a daughter, Harriet C. Bohman of Columbia, Tenn., 13 grandchildren and six great-grandchildren.

✓ Pax Christi, the international Catholic peace movement, will have one of its first local meetings at 7:30 p.m. Saturday, May 1, at Immaculate Heart of Mary School, Indianapolis. The meeting is planned to start a chapter of the organization in Indianapolis. For more information, contact Maureen Murphy at 842-2776.

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

✓ The Vocations Center of the Archdiocese is sponsoring an Evening of Reflection on Wednesday, May 12, from 7:30 to 9:30 p.m. Young adults between 18-30 are invited. Father Robert Sims, associate director of the Vocations Center, will direct the evening, which has the theme "Communication: What's It All About?" There is no charge. For reservations, contact the Vocations Center, 520 Stevens St., Indianapolis, 636-4478.

✓ A Summer Institute in Gerontology will be offered at Catholic University for clergy, religious and lay leaders developing programs for the elderly. Two-week workshops and six-week courses on a variety of topics may be taken for graduate credit or non-credit. Contact Michael Creedon at the CU Center on Aging, 202-535-5433.

✓ Smith and Friends of the Strugglers will sponsor a folk/rock concert to benefit the Indianapolis branch of Committee for Democracy in Latin America at 8 p.m. Wednesday, May 5, at the Hummingbird Cafe on Indianapolis north side.

✓ A free workshop on "Typical Mistakes Most Job Seekers/Career Changers Make" will be presented by Mike Kenney and Associates at 5:30-6:30 p.m. Tuesday, May 4. The workshop at the Kenney offices, 107 N. Pennsylvania, Indianapolis, will consider "putting all your eggs in one basket" and lack of planning in the job search. For information or reservations, call 634-9511.

✓ As an added service to the community, St. Vincent Hospital has begun dispensing hearing aids through its speech and audiology department—only hospital in Indianapolis to provide this service. Call the department for more information, 871-2270.

✓ Health Care professionals are available free of charge to speak at seminars, community organizations and schools through St. Vincent Hospital's speaker's bureau. A few health-related topics available are using drugs safely and effectively, preparing children for hospitalization, the future of health care,

Christ is still suffering the same forms of human misery He enumerated 2,000 years ago. And we are still called to help Him in our brothers and sisters. How? By keeping missionaries present to minister to His spiritual and physical needs around the world.

Can we turn away from Him? Our help is speeded to missionaries serving Christ in His brothers through the Society for the Propagation of the Faith.

In return, may all of us hear His "Come, you whom my Father has blessed..."



Archbishop O'Meara's Schedule

Week of May 2

SUNDAY, May 2—Priesthood ordinations, Benedictine monks, St. Meinrad Seminary, 9:30 a.m.

MONDAY, May 3—Confirmation, Holy Name parish, Beech Grove, 7:30 p.m.

TUESDAY, May 4—Presentation of the Msgr. Albert Busald Service Award, St. Philip Neri Church, Indianapolis, Mass at 7:30 p.m.

WEDNESDAY, May 5—Confirmation, Little Flower parish, Indianapolis, 7:30 p.m.

THURSDAY, May 6—Indiana Catholic Conference Board meeting, Indianapolis, 10 a.m.; Confirmation, Christ the King parish, Indianapolis, 7:30 p.m.

FRIDAY, May 7—Annual Red Mass, St. John's Church, Indianapolis, 5 p.m.

SATURDAY, May 8—Baccalaureate Mass, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Indiana, 5 p.m.

This summer, I want to help Christ in His suffering brothers. Enclosed is my sacrifice of:

☐ \$1,000 ☐ \$500 ☐ \$200 ☐ \$100 ☐ \$50 ☐ \$20 ☐ \$10 ☐ \$5 ☐ Other \$ _____

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THE SOCIETY FOR THE PROPAGATION OF THE FAITH
136 WEST GEORGIA STREET
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Fr. James D. Barton, Director

the QUESTION BOX

What is Campus Crusade?

by Magr. R. T. BOSLER

Q Some of our young Catholics have been deeply affected by the Campus Crusade for Christ. They no longer sound like Catholics at all as they quote Scripture to prove they are saved and sure of their salvation. I was brought up to believe that we cannot be sure of salvation, and therefore should pray for the gift of final perseverance. Is the Campus Crusade for Christ an anti-Catholic movement?

A No, but it is a movement that tends to make the Bible seem self-sufficient and the church of little importance.

The movement claims to be non-denominational, and will vary from campus to campus depending upon the local leaders.

The young people you met are inspired by what is known as a Protestant, pietistic approach to religion, which produces a type of Christian convinced that prayer and faith alone are going to change the world. Consequently, these people are not particularly interested in eliminating evil social conditions.

Such religious movements spring up in times of crisis, when moral and social problems seem overwhelming. Idealistic young people are attracted to these movements, particularly those who find the religious faith they grew up with no longer a challenge and are looking for a simple solution to the complexities of life.

Part of the attraction of this kind of Christian faith is the religious experience that leads people to the conviction that they

are assured of salvation. They can, indeed, quote scriptural texts that seem to support their belief. But they are never made aware of others—and thus lack a proper balance in their approach to religion.

St. Paul, who had a vision of the risen Christ and a unique conversion that changed his life, was nevertheless aware of the need of final perseverance and the obligation to strive for salvation.

To the Corinthians, he wrote: "I do not run like a man who loses sight of the finish line. I do not fight as if I were shadow boxing. What I do is discipline my own body and master it, for fear that after having preached to others I myself should be rejected." (1 Corinthians 9:26-27)

And to the Philippians: "Work with anxious concern to achieve your salvation..." (Philippians 2:12)

I do not want to belittle the work of Campus Crusade; undoubtedly it has helped many young people find Christ. But our young Catholics should be alerted to the fact that it has led others into religious cults that tear them from their families. At best it offers a very limited, fundamentalist-Protestant interpretation of the Bible.

Four to be ordained
at St. Meinrad

Four monks of St. Meinrad Archabbey will be ordained to the priesthood at 9:30 a.m. (EST) on Sunday, May 2, in the Archabbey Church, with Archbishop Edward T. O'Meara as the ordaining prelate.

The four, all of whom professed solemn vows as Benedictine monks, are Brothers Tobias Colgan, Sean Hoppe, Isaac McDaniel and Severin Messick. They completed theological studies at St. Meinrad School of Theology, each receiving a Master of Divinity degree.

As part of their deacon program, Brothers Tobias, Sean and Isaac served their deacon semester at St. Benedict Parish, Evansville, while Brother Severin is serving his at St. Paul's Parish, Tell City.

On May 9, Brother Severin will celebrate a Mass of Thanksgiving at Immaculate Heart of Mary Parish in Indianapolis. He is the son of Anna and the late Henry Messick of Indianapolis. Brother Severin attended Immaculate Heart elementary school and Chatham High School. He will begin graduate studies in the fall at Catholic University, Washington, D.C.

Brothers Tobias, Sean and Isaac will concelebrate a Mass of Thanksgiving on Sunday, May 9, at St. Benedict in Evansville. Brother Tobias is the son of Mr. and Mrs. Thaddeus Colgan, who reside in St. Meinrad. He completed high school and college as well as theology at St. Meinrad, and also has master's degrees from Middlebury College and Indiana University. Brother Tobias, who taught languages in St. Meinrad College from 1977 to 1979, will resume teaching duties in the fall.

Brother Sean Hoppe is the son of Mr. and Mrs. Edward Hoppe of Findlay, Ohio. He will continue his duties as administrative assistant to the academic dean in St. Meinrad's School of Theology. Brother Isaac McDaniel is the son of Mr. and Mrs. James E. McDaniel of Owensboro, Ky. He will begin studies toward a master's degree in American Church History at the University of Notre Dame.



Rev. Isaac McDaniel, O.S.B.



Rev. Sean Hoppe, O.S.B.



Rev. Severin Messick, O.S.B.



Rev. Tobias Colgan, O.S.B.

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Peace
Charismatic Community

Announces

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Fr. Robert DeGrandis, SSJ

Minister of Healing

May 7, 8 & 9th

May 7th — Soup Supper: 6:00-7:15 PM
Mass: 7:30 PM
Holy Cross Parish, 1417 E. Ohio Street

May 8th — Charismatic Leadership Seminar: 9:00 AM-3:00 PM
St. Andrew's Social Hall, 4050 E. 38th Street
(Channel of Peace Leadership Selection Following)

May 9th — Healing Seminar: 1:00-5:00 PM
St. Andrew's Social Hall, 4050 E. 38th Street

Father Robert DeGrandis, SSJ, has served in parishes in Miami, Florida, New Orleans, Louisiana, Birmingham, Alabama, and lived in a Charismatic House of Prayer in Grenada, West Indies for almost a year.

He has visited prayer groups in seven countries and spoken on the Healing Ministry.

He has served as a college chaplain, been active in radio, television and newspaper

ministry, spent a year as chaplain in the United States Veterans' Hospital in Birmingham, Alabama.

His writings include: "The Ten Commandments of Prayer," "Healing and Catholics," "Introduction to the Catholic Charismatic Renewal," "Introduction to the Healing Ministry," and "The Power of Healing Prayer." Presently, he is in residence at St. Augustine High School, New Orleans, Louisiana.

Priests to celebrate golden anniversaries

Father Edwin S. Sahn, who with classmate Father Louis T. Gootee will celebrate the 50th anniversary of priesthood on May 17th, characterizes the St. Meinrad seminary class of 1932 as "a class of builders."

Father Sahn was the founding pastor of Immaculate Heart of Mary on the Indianapolis north side. And Father Gootee founded Nativity on the city's south side. The two pastors, ordained at St. Meinrad on May 17, 1932, are the only remaining diocesan priests from that class.

Both are retired. And in each parish a celebration will honor the golden jubilarian and the 30 years of service each has given to his parish.

Immaculate Heart of Mary will mark the event by inviting friends, clergy and former parishioners to a concelebrated 11:30 a.m. Mass on May 16. Following, there will be a public reception in the auditorium and a dinner later in the day for family and invited guests only.

Father Fred Schmitt, pastor of Little Flower and a former associate of Father Gootee at Nativity, will preach at the 5:30 concelebrated parish Mass for Father Gootee at Nativity, Saturday, May 22. It will be followed by a public reception in the church hall.

On the following day, May 23, Little Flower Parish will hold a separate celebration for Father Gootee who makes his residence there. Father Gootee will celebrate the 11:30 a.m. Mass. Afterward a parish ice cream social and reception is scheduled for 2:30 p.m.

Concurrent with these celebrations are those of three other priests: Father John Shaughnessy of the Evansville Diocese, ordained in the same class with Fathers Sahn and Gootee; his brother, Benedictine Father Patrick Shaughnessy, ordained at Monte Cassino, Italy, in July, 1932; and Franciscan Father Valerian Schott, ordained May 5, 1932, at Sacred Heart Church, Indianapolis.

A special celebration, a triple golden jubilee, will be held at 10 a.m., May 23, at Father John Shaughnessy's parish of St. Thomas in Knox County. Father John will be joined by Abbot Gilbert Hess of Blue Cloud Abbey, S.D., and Magr. Charles Kaiser of Fort Branch, Ind., both sons of St. Thomas Parish. Father Patrick also will concelebrate the Mass, with Bishop Francis Shea of Evansville the chief celebrant. A reception will follow the Mass.

Retired Franciscan Bishop Henry A. Pinger of Chowtsun, China, will be homilist at the jubilee Mass for Father Valerian Schott at 11 a.m., May 8, in Sacred Heart Church, Indianapolis. Father Valerian spent 21 years in the foreign mission fields, including time in a Japanese concentration camp. He is presently chaplain in a nursing home in Eureka, Missouri.

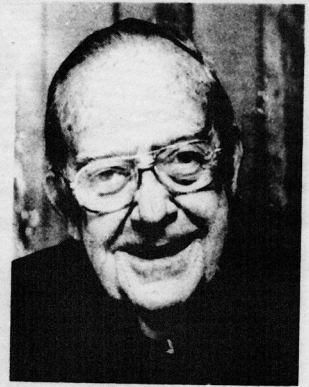
In addition, a special concelebrated Mass of Thanksgiving will honor all golden and silver jubilarians of the St. Meinrad Seminary classes of 1932 and 1967, at 10 a.m., Sunday, May 30, at St. Meinrad. A reunion of the 50-year priests also is planned.

Father Sahn began his priestly ministry at St. Mary's, Lanesville. While at his next parish, St. John's, Indianapolis, he served on the Diocesan Music Commission. In 1938 he became an assistant at St. Joan of Arc, then pastor of Immaculate Heart of Mary in 1945. Rewarding a life-long interest in music, he became Archdiocesan Director of Sacred Music in 1955. He has served as a pro-synodal judge and Dean Pro-Tem of the Indianapolis Northeast Deanery. In 1976 he retired to the Lemon Lake area of Brown County.

Father Gootee began his ministry as an assistant at St. Mary's in Rushville. In 1937 he went to Our Lady of Lourdes, but left in 1942 to become a chaplain in the U.S. Navy. After release from the service Father Gootee was reappointed to Our Lady of Lourdes, then founded Nativity Parish in 1948. He retired from there in 1978 and is living at Little Flower.

Father John Shaughnessy began his ministry in the Indianapolis Archdiocese before Evansville became a diocese. He served three years in Indianapolis, served at Loogootee and then Evansville where he became pastor of St. Patrick's Church in Daviess County.

His brother, Father Patrick, taught theology at St. Meinrad for 25 years. In 1969 he became chaplain at Immaculate Conception Convent in Ferdinand, and has also served as pastor of St. Mary's, Mariah Hill, and Chaplain at the Benedictine Academy, Covington, Ky. In 1937 he became pastor of St. Joseph's in Dale, Ind. until retirement in 1980. Since then he has been translating books and articles at St. Meinrad Abbey.



Father Edwin Sahn



Father Valerian Schott, O.F.M.



Father Louis Gootee

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Support Van Natta May 4th

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Series stresses family life

St. Barnabas Parish in Indianapolis has chosen the month of May to "Celebrate the Family."

The Parish Education Committee has planned a series of events designed to promote family togetherness and strengthen relationships within the family.

A James Dobson film series, "Focus on the Family" will be the focal point of the series. These films, used in many counseling programs, reportedly have helped improve communication and understanding among thousands of family members.

The public is invited to view the films which will be shown at 7 p.m. each Sunday evening in the parish hall. Dates and film topics are:

May 2: "Shaping the Will Without Breaking the Spirit," with such issues as inappropriate use of anger to motivate, hooking behavior with consequences and when to let go of your child, and how.

May 9: "Christian Fathering." Encouragement to fathers to put their families at the top of their priorities.

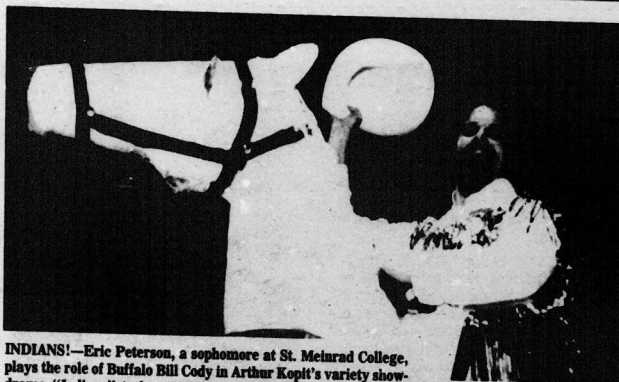
May 16: "Preparing for Adolescence," dealing with the origins of self-doubt, the secret of self esteem. High school students are especially invited to this session.

May 23: "Preparing for Adolescence." Peer pressure and sexuality, physical changes, sexual development, fear of abnormality.

May 30: "What Wives Wish Their Husbands Knew about Women," touching on sources of depression, self esteem, materialism.



CATS ARE BITING—Early, late, mid-afternoon—it doesn't matter. If you've got that old urge, all that will satisfy is a good catch. Shown here with the prize of the evening pulled from the Indianapolis Water Canal is Peter Stuhldreier, Chatared junior. (Photo by Ruth Ann Hanley)



INDIANS!—Eric Peterson, a sophomore at St. Meinrad College, plays the role of Buffalo Bill Cody in Arthur Kopit's variety show-drama "Indians" to be presented at the college May 1 and 2. Under the direction of Benedictine Father Gavin Barnes, the play will be presented at 2 p.m. each day. For further information call 812-357-4611. (St. Meinrad College photo)

Health fair sponsored by St. Francis

"You've Got a Friend in St. Francis Hospital," is the theme of a special Health Fair sponsored by St. Francis to coincide with National Hospital Week.

The fair will be held from 10 a.m. to 9 p.m. at Greenwood Park Mall on Friday and Saturday, May 14-15.

Health career facts, information about hospital department functions, displays from nearly every department, demonstrations and free health screening all will be offered at the fair. Also, several well-known television and radio personalities will be on hand.

National Hospital Week is sponsored each year by the American Hospital Association and its 6,000 member hospitals to foster better communication and understanding between hospitals and their patients. During the week, according to a spokesman, St. Francis is reminding people to "be their own best friend by taking care of their health and by learning how to use the hospital wisely."

Theology degrees given

St. Meinrad School of Theology conferred master of divinity degrees on 32 graduates including four from the archdiocese on Thursday (April 29) at the Archabbey.

Among the graduates, representing 22 dioceses, were Joseph Schaedel, Jr., Daniel Staublin, and Benedictine Brothers Tobias Colgan and Severin Messick.

Schaedel is a member of Holy Name of Jesus Parish and the son of Mr. and Mrs. Joseph Schaedel of Beech Grove. Staublin is the son of Mr. and Mrs. William Staublin of Columbus and a member of St. Bartholomew Parish. Brothers Tobias and Severin are monks at St. Meinrad and Brother Tobias' parents, Mr. and Mrs. Thaddeus Colgan are residents of the town of St. Meinrad. Brother Severin is the son of Mrs. Henry Messick of Immaculate Heart Parish, Indianapolis.

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Monte Cassino pilgrimage to be made

For the 112th consecutive year, the monks of St. Meinrad Archabbey will sponsor pilgrimages to the shrine of Our Lady of Monte Cassino on each of the five Sundays in May.

An invitation is extended to anyone wishing to take part in these pilgrimages, which begin at 2 p.m. (EST/CDT) and last about 45 minutes.

Purpose of the pilgrimages is to honor Mary at Monte Cassino "in the tradition of the saintly people who have prayed there since 1870 when the chapel was dedicated." Thousands of pilgrims annually flock to the shrine both in May and October.

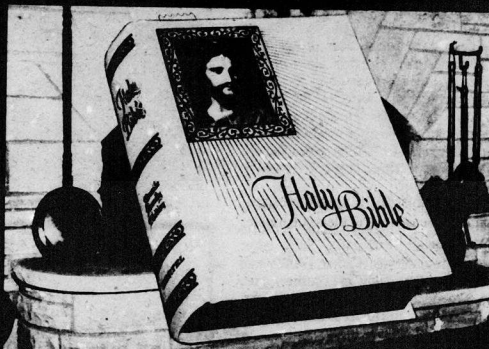
Pilgrimage coordinator, Benedictine Father Marion Walsh, announced speakers and topics for the Sundays: May 2, Father Conrad

Louis, "Fifty Years of Tradition;" May 9, Father Malachy Fulton, "Mary, Our Mother;" May 16, Father Kurt Slasiak, "Mary: One Who Trusted in the Lord;" May 23, Father Bede Cisco, "Mary, the First Christian Feminist;" and May 30, Father Severin Messick, "Mary, Comforter of the Afflicted."

During May, Mass will be offered at the shrine at 7 a.m. (CDT) every Tuesday and Thursday, besides the regular 7 a.m. Saturday Mass.

Travelers approaching St. Meinrad or Monte Cassino from Interstate 64 should exit at the "Ferdinand-Santa Claus" exchange and follow the signs, since the road leading to Monte Cassino from the Birdseye-Bristow exit is closed for construction.

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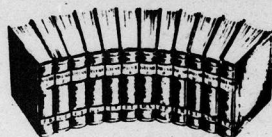
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LIVING YOUR FAITH

'A vocation is a call to life,' says pope

Pontiff issues message for Day of Prayer

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 "shared 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."

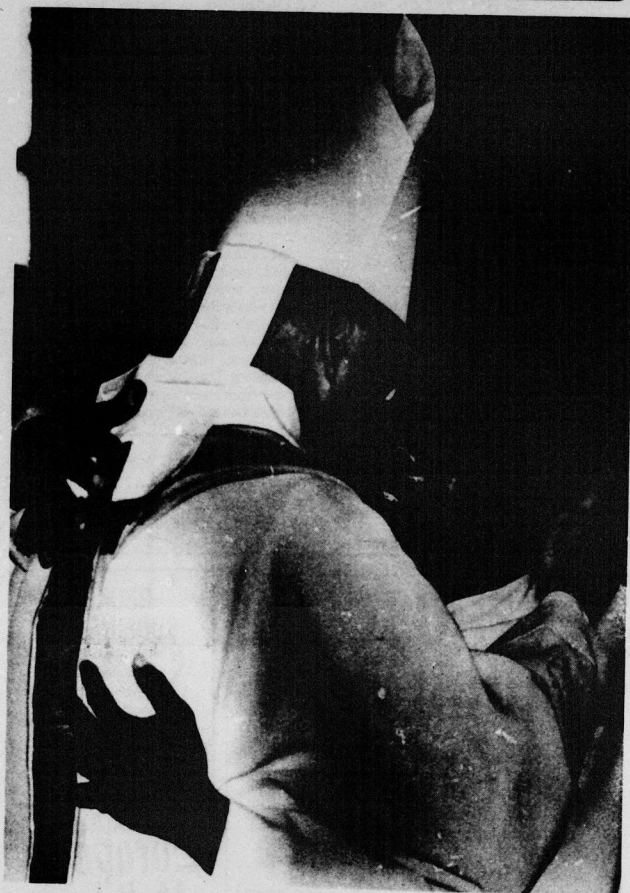
"Life generates life," the pope said. "... The living church is the mother of life and therefore also the mother of vocations, which are given by God in order to give life." Vocations are both a sign of the church's vitality and "a fundamental condition" for her life, development and mission, he said.

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."

"Grant the abundance of your life to Christian families, that they may be fervent in faith and in service of the church and may thus favor the appearance and development of new consecrated vocations," he prayed.

"Grant the abundance of your life to all those whom you are calling to your service, especially young men and women... make them enthusiastic and courageous in offering their lives, in accordance with your example, so that others may have life," he prayed.



BLACK PRIEST ORDAINED—Archbishop Edward McCarthy of Miami embraces Father Sergio Carillo during the priest's ordination in Miami. He is the first black priest ever ordained for the Miami Archdiocese. In his message for the 19th World Day of Prayer for Vocations, Pope John Paul II prayed that Christian families "may be fervent in faith and in service of the church and may thus favor the appearance and development of new consecrated vocations." (NC photo from Wide World)

New book 'too good and too important to neglect'

by Fr. RICHARD P. MCBRIEN

I rarely use this column to review books, much less to promote them. I make an exception this week because the book in question is too good to ignore, and the subject matter too important to neglect. Even at that, this notice is tardy. The publication date was sometime last fall.

The book is "Holiness" (New York: Seabury Press; paper, \$7.95), and its author, Donald Nicholl, an English Catholic layman who has taught at universities in England and the United States and who is now serving as rector of the Ecumenical Institute for Advanced Theological Research at Tantur, in Jerusalem.



Nicholl's book is extraordinary for its simplicity, its ecumenical breadth, and its balance. These are not the sort of words that fairly, or even accurately, describe so many other books on the same subject.

Holiness is too often treated as if it belongs in some separate theological compartment. Thus, "scholars" are supposed to worry about the nature of revelation, the doctrine of the Trinity, the consciousness of Christ, and the mission of the Church, while "spiritual writers" are concerned with our union with God and our striving for sanctity.

Such a dichotomy renders theology barren and transforms "spiritual writing" into flights of pious fancy.

If theology is done correctly, it is always spiritual theology. All theology, St. Thomas Aquinas insisted, is concerned with, and leads to, union with God.

And if spirituality is truly of the Spirit, it will

be rooted in a correct understanding of God and of God's relationship with us and the whole of creation.

DONALD NICHOLL'S book respects and preserves that balance. It is at once spiritual writing of the highest order, and solid theology of the most respectable sort.

One is struck by the disarming modesty which runs through the work. "The very act of trying to write about holiness is itself a search for holiness. It is not as though you first achieve holiness and afterwards describe it, but rather that in trying to write about it the very process of writing serves as a kind of geiger counter which discloses holiness to you."

"In other words," he continues, "this is meant to be a really simple, practical book in the quite straightforward sense that as a result of it, so the author hopes, a number of people will grow in holiness—an area in which

practice is everything and theory is nothing."

Donald Nicholl's simplicity, however, is not to be confused with naivete. He notes, for example, how much renewed interest there is these days in "spirituality." But he cites a survey which discloses that many of the people who want to read books and articles on holiness aren't interested in books and articles on social justice.

"This survey suggested... that since (these) readers were already sufficiently affluent to be eating cake they not only wanted the cake of affluence but they also desired on top of it the icing of spirituality and mysticism."

"What the following pages have to offer," he asserts, "is certainly not cake, much less icing, but just a few crumbs of dry bread that only become sweet if well chewed." He appeals here to Jesus' injunction to "pick up the crumbs that (See NEW BOOK on page 12)

Busy-ness can't erase need for intimacy

by DOLORES CURRAN

Remember Maureen, the woman who wanted a deeper relationship with her non-communicative husband? Well, I got lots of mail on that one. It was evenly divided between those who, like Maureen, felt her pain and despair over facing 25 years with a husband who never talked or listened to her and those who had little patience with her complaint.

These latter, almost to a person, said, in effect, that Maureen needed to stop feeling sorry for herself and get involved in some meaningful volunteer work. "There are all kinds of organizations out there waiting for women like Maureen to help," wrote a representative writer. "Let her get off her duff and over to the Red Cross or the soup kitchen to get some meaning out of life." Others sent long lists of local agencies looking for volunteers.

I hear what these writers are saying but it bothers me because it emphasizes what I see as



one of the major blocks to good personal communication: an accepted cultural attitude that says that busy-ness and activity can compensate for lacking intimacy. It's this attitude that drives men (and now, women) to workaholicism to make up for empty relationships in personal lives. And that isn't any response to those who expect and want more than a physical marital relationship.

The irony in Maureen's case is that she already over-volunteers. That's how I met her, in fact. She spends most of her time and gets most of her interpersonal satisfaction from church work, an activity in which her husband shows little interest.

I asked her to respond to writers' suggestions that she become busier to alleviate her marital loneliness and she said, with some evident anger, "Don't tell me to get more involved. I'm volunteering too much now. What I want is some sharing with my husband, not one more activity. I didn't marry to find intimacy in the Red Cross."

I've noticed that when couples begin to lose their relationship, their activity level with others rises, whether it's in work or organizations. They join more clubs, take more courses, work more overtime—all of which alleviates the need and opportunity to focus on

the problem in the first place, which is a dwindling interest in one another. If they volunteer together, it's an opportunity to relate, at least, but that's a rare move for these couples.

Rather than telling a Maureen to get more involved we should encourage couples to strip themselves of these artificial outlets and focus on their deep human hunger for each other. I think it was indicative that few of the writers so impatient with Maureen were impatient with her husband's lack of communication and interest in their relationship. They echo our

society's belief that busy-ness and activity make up for missing love, and that if they don't, it's the person's fault for wanting more.

That simply doesn't work. The most frenetic people are still unhappy and seeking. Adding to their calendars only masks temporarily their need for intimacy.

In an era where too many middle-age couples are breaking up after 20 years of marriage and Little League, we need to look at the basic relationship, not the activity schedules. We need to focus on the partner who refuses to nurture intimacy, not the one who wants it. And that means changing some deeply rooted attitudes in us that say that if we're busy enough, we don't need love.

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What if values of parents and adult children differ?

by Dr. JAMES and MARY KENNY

Question: For the most part I really enjoy your column. However, you have given advice which I cannot accept because I feel the basic premise is wrong.

"Imagine treating your daughter as you treat one of your best friends," you say. My own feeling is, I select friends who have values similar to my own and uphold the same type of morality.

If my own family (grown children) turn their backs on these values or downgrade them by words or action, why would I choose these people to be my friends? We really don't have much in common anymore!

If the children (18 and up) throw out all or most of the parents' values, then I say throw out the children for there is no firm basis for a strong relationship.

Answer: Our views are really not contrary to yours. We have suggested repeatedly that:

- 1) When children reach 18, they are adults;
 - 2) Adults are free to make their own decisions and they are responsible for those decisions;
 - 3) While parents are responsible for raising a child to adulthood, they are not responsible for raising a child who has reached adulthood.
- When parents and grown children clash on values, lifestyle or behavior, parents cannot tell the grown child how to behave (that's his decision), but parents can ask the child to live elsewhere.

We do differ, I think, on our approaches to young adult children (ages 18-25).

First, we hold that young adults are still growing and developing, searching for values

they can make their own. We don't give up on young adults who behave in ways contrary to our values. We watch and wait.

Second, differences in behavior do not always signify rejection of values. For example, two behaviors which most disturb parents are sexual activity outside marriage and smoking pot.

Suppose your adult child tells you that smoking pot together with his friends is for him a time of deep sharing, developing and cementing friendships. You need not condone his behavior. At the same time you can recognize that he is seeking close relationships with other people, a value he might well have learned from you, the parents.

Third, we do think that friendship demands some tolerance of behavior different from our values.

This is an imperfect world. Our friends sometimes make choices which we would not make such as divorce, living-in with a partner, cheating so as to get paid for work not really performed, collecting money and not reporting it so as to avoid taxes. We grieve, but we do not reject them as friends.

Finally, we would hold that a parent-adult child friendship is a very special one. If lifestyle differences are too great, we would ask children to leave the house. But the door remains open to them.

When do you completely give up on kids and throw them out forever? We would say never.

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

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New book 'too good' (from 9)

are left over, so that nothing gets wasted" (John 6:12).

"BY RECYCLING the crumbs Jesus gave an example for anyone who wants to grow in holiness. For many generations thousands of the most gifted and exemplary human beings have been devoting all their energies of mind and body to becoming holy; on the way they have left all manner of crumbs of wisdom; it is a privilege, as well as a joy, to pick up those crumbs of wisdom and recycle them."

The crumbs are in all sizes and shapes: George Bernanos, Dietrich Bonhoeffer, Buddha, the Cure d'Ars, Dostoevsky, Duns Scotus, Meister Eckhardt, Lama Govinda, Baba Hari Dass, St. Isaac the Syrian, St. John of the Cross, C. S. Lewis, Father Maximilian Kolbe, Thomas Merton, Mohammed, Pascal, Seraphim of Sarov, Heinrich Suso, Teilhard de Chardin, Teresa of Avila, Mother Teresa (with whom Nicholl worked), St. Thomas Aquinas, Bhava Vinoba, Elle Wiesel, William Word-

sworth—not to mention the Old and New Testaments, with Jesus at the center.

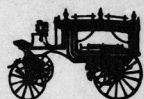
Holiness is a book which spurns no valid insight into the meaning of human life and its destiny. It is a thoroughly catholic work.

And it is a thoroughly balanced work. It sees clearly why solitude and *koinonia* (community) are not incompatible, "because the principle, that unites persons in the most intimate *koinonia* is the unique, incommunicable relationship with God which each person shares with every other person."

Finally, it is a thoroughly Christian work. The quest for sanctity and the joy it yields are linked always with self-sacrifice. "The climax of the whole creation is self-sacrifice; that is the ultimate in reality; there is nothing beyond it; it is the end. There is the kingdom of heaven."

But I have not even begun to do justice to the riches of this simple, yet profound, book. One has to taste the crumbs for oneself.

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LIVING THE QUESTIONS

Have people given up their belief in sinfulness?

by FR. THOMAS C. WIDNER

When we talk about sinfulness, we usually consider the kinds of things we do which we can list as being wrong. We don't always consider the things we haven't done. The Church talks about sins of commission and sins of omission. Both are equally bad. Stealing is sinful but so is failing to give someone what is justly his/hers. Today we often hear representatives of the Church talking about injustice in our world and injustice is usually another way of saying individuals and groups have failed to do something positive rather than committed some negative fault.

It remains a problem in a general way that many of us do not believe ourselves to be sinful. There is a good and a bad in this. We are coming out of a very deep-rooted conviction in our American psyche—the Puritan concept of evil, that human beings are basically sinful and unacceptable before God. Most of us probably don't realize how much we are influenced by this concept.

It is this deep-rooted conviction that gave Americans the notion that the only thing in life worth anything was work. The human being is such a terrible creature, the theory goes, that the only thing one can do is work as hard as one can and perhaps God might be merciful. The assumption, of course, is totally wrong. Human beings are God's creation and so must be seen as basically good. God does not, after all, deliberately create evil. Evil is a choice that is made, not a condition to be accepted.

THROUGH MOST of our American history, Protestants (but also Catholics) have inculcated this concept on the generations. The 20th century has seen a remarkable reaction to this which has led to the opposite extreme in some instances—that human beings are incapable of evil. Somewhere in time we must strike a balance. The human being is a creation of God. But we choose good sometimes and



evil other times. It is our task in life to learn to choose the good for all eternity.

Sometimes in the sacrament of reconciliation one will hear a penitent speak of himself/herself as unforgivable. The person may even have been taught this by some enthusiastic priest or Religious whose knowledge of sin needed some correcting. It takes a great deal of effort to change this attitude.

But one often hears the other side too. Or rather doesn't hear it. The other side is found in those who find the sacrament of reconciliation unnecessary or who tell the priest they can think of no sins even though it has been several months or even years since the last confession. The priest ultimately finds himself in the position of encouraging those who consider themselves too sinful to be forgiven to realize their own goodness and at the same time encouraging those who find no fault in themselves to look a little deeper.

The danger is overdoing one and underdoing the other. The fact is, in our history, we have tended to overemphasize sin to the point of laying heavy guilt trips on those who shouldn't have them, especially the very young. God has given human beings the reasoning faculty and our increased learning about ourselves, especially through the social sciences, has helped us learn more about what human beings are capable of as sinners. The harm some representatives of the Church have done to the very young by convincing them they possess a sinfulness as evil as that of Jezebel or Delilah remains a force which must still be dealt with in our own time.

SIN IS REAL. And we are all sinners. But we do not seem to listen to God's forgiveness very well. God does not hold grudges but many of us seem to think that God clings to our sins even though we realize his forgiveness through the sacrament of reconciliation. What we must strive to practice in our lives is the realization that human beings are exceptionally capable of hurting themselves and one another through sin, but are exceptionally forgivable as a result of the life and death and resurrection of Jesus Christ.

I think the present situation is one that must somehow be lived through. No reasoning is going to convince an individual

of either truth. Only the work of grace can do that. And those of us in the business of officiating at the sacraments must ultimately realize that faith is at stake.

We express an arrogance by acting as if our lives depended on convincing others of their sinfulness and salvation. How small our faith is if we believe that everything depends solely on ourselves. God alone possesses the power to enlighten the heart of another. He depends on us to spread his Gospel. But sometimes he accomplishes his tasks through means beyond the human.

For me the best explanation of my own sinfulness is understanding how I fail to become an adult. It is everyone's task in life to pass from childhood into adulthood. Making such a journey implies learning to take responsibility for one's actions. That's a very Christian idea. Sin involves a deliberate choice. One cannot sin if one does not choose. But sin is already present if one has already chosen not to grow up, if one decides to ignore the simple and complex tasks of growing up.

THE EXAMPLE WE HAVE again and again is the life of Jesus himself. Jesus never sinned—not because he was God, but because he chose not to. He always chose to be a responsible human being. The Scriptures tell us quite clearly that our Lord gave up his privilege of being God and immersed himself in his humanity. He faced the same temptations the rest of us do. But he never chose to sin.

Most of us, I think, sin by our failures to act rather than our acts of failure. Even though we concentrate in our confessions on our lists of sinful acts, I think in the future Catholics will more fully realize ways in which we sin by not loving God and loving neighbor rather than by the deliberate deeds of sinfulness which most of us truly do not choose anyway.

And another thing. Though I truly believe God forgives my own sins when I realize and accept them as such and beg his forgiveness, I have never been able to find true peace for my own sinfulness until I have confessed it to another priest. That is because the most important aspect to sin is its dimension of community. When I sin I always affect more than just myself. More about that next week.

The WORD

by PAUL KARNOWSKI

Had I been blessed with a little more foresight I wouldn't have missed my calling in life: I should have been a forecaster. (Economic, sociological, meteorological—any field would have done.) But, silly me. At an early age I convinced myself that accuracy was an essential ingredient in such a vocation.

Baseball was my passion in those days and, every year, I predicted pennant winners and a World Series winner. I don't recall ever being correct. Oh, I was accurate enough in

MAY 2, 1981
Fourth Sunday of Easter (B)
Acts 4:8-12
I John 3:1-2
John 10:11-18

predicting losing seasons for the Kansas City A's, but, the way I figured it, anyone could have foreseen that:

And so, I put away my professional ambitions and grew up to be the next best thing: an armchair speculator. You know the type. Will the interest rates drop soon? Will Russia invade Poland? Who will win the Super Bowl next year? Are we in for another Great Depression? I have hypotheses and theories running out my ears.

A favorite pastime of any armchair speculator consists of taking pot shots at the inaccuracies of the authorities. I am no exception. When I read today's gospel, my eyes were immediately drawn to one line. Christ says, "There shall be one flock then, one shepherd."

"Someone's got to be kidding," I said to myself. When, and how, will the Episcopalians, the Baptists, the Lutherans, the Methodists, the Catholics, and the countless other sects of Christians unite into one flock? And what of those who see no merit in Christianity? One flock? One shepherd? History doesn't bear it out.

Some people maintain that Christ refers to the end of time. "In heaven," they say, "all will be united as one flock with one shepherd."

That's fine. But I have another idea. Maybe Christ was not in the prediction business at all. Maybe he was simply revealing a fundamental truth, a truth we refuse to see. If that's the case, the inaccuracy lies not in His statement. The inaccuracy is in our lives.

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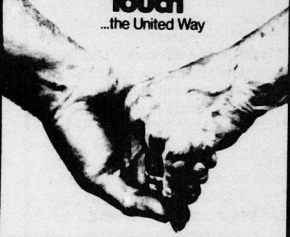
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St. Mary's Parish

Navilleton, Indiana

Fr. Bernard Gerdon, pastor

by Fr. THOMAS C. WIDNER

Did you ever realize that priests often envy one another? That pastors of small, rural parishes which don't have the problems of larger city parishes with schools and big financial burdens are often looked at as having found heaven? That the quietness of the country and the strong ties of families there are viewed as enviable assets? One of those hungered for paradises is St. Mary's at Navilleton.

The 50 percent of our readers who live in Marion county have likely never heard of Navilleton. It's not difficult to find and the route getting there must be among the most beautiful in the state. Father Bernard Gerdon is a most congenial and hardworking pastor who will speak willingly about this delightful and active parish.

German Catholics settled the northwestern Floyd county area which became Navilleton around 1844. They made plans to build a log church, according to George Oster, St. Mary's parishioner who wrote a brief history for the parish directory, and the church was completed the following year. The site of that log church is at the center of the parish cemetery across the road from the present church building. The cornerstone from the log church and its holy water font are on display before the cemetery's lifesize crucifix.

The settlement known as Navilleton was named for the Naville family, whose descendants are still found here. The friendliness of Navilleton families became apparent as I shared a Sunday meal with Bob and Irene Naville later in the day which began with breakfast at the home of Julius and Rosetta Smith. Father Gerdon was hospitalized one weekend and I offered the weekend Masses for him there. It was obvious from both families' comments (as well as a number of other parishioners) that their pastor was very much loved and very much prayed for. His illness fortunately was not serious.

THE PRESENT St. Mary's church was begun in 1891. According to the parish's history, "more than one third of the land in this area was still covered with timber. Almost all of the farms had a wood lot. Trees were donated and cut by the men of the parish and hauled by horse and wagon to a mill owned by James Miller . . . to be sawed into lumber for the construction of the new church."

The parish, though still mostly rural, has witnessed some rapid growth in its most recent

years. The movement of people from Louisville into suburban Indiana has increased the parish to "about three times the size it was since Father Gerdon arrived" according to Julius Smith. Father Gerdon thinks that's a little high but admits that the freeze on construction due to the present economy has kept the parish from growing too rapidly.

In January of this year Father Gerdon added a third Mass on Sunday to accommodate an overcrowded church. "The building seats about 200 and we now have about 950 parishioners," Father Gerdon stated. Parishioners hope to add a multi-purpose building in the future. The building could serve a variety of uses for a growing parish including youth recreation but also the possibility of accommodating the growing number of parishioners for worship. With the archdiocese's shortage of clergy, some plans must be made for dealing with this reality, Father Gerdon conceded.

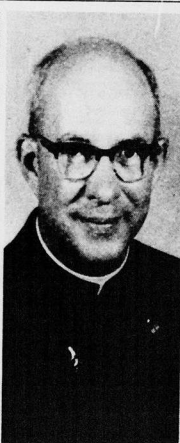
"THE PARISH HAS strong family unities," he said. "There are strong family identities which make the parish a vital place." People work together to build a strong parish. He added that more than 80 per cent of the parish's children are part of the religious education program but he is equally proud of the efforts being made in adult religious education.

"We had a parish convention," Father Gerdon explained. "It was held during Lent and accompanied by a Seder Meal. The convention had a theme of life vocations and over 100 adults attended. There was a pitch-in dinner as well. Among the things the adults dealt with at the convention were family communications, coping with stress, and death and dying."

In addition to the adult religious education efforts, there are 13 St. Mary's high school students attending Providence High School in Clarksville. This is a real commitment on the part of some families, the pastor believes, because those families provide their own transportation to the school.

"There's a good spirit here," Father Gerdon admitted. "There's a togetherness and we strive for reaching out. We're even making some attempts to be involved in ecumenical programs with other churches in the area."

From the hill at the point where two Floyd county crossroads meet, St. Mary's continues to nurture a growing mixture of rural and suburban Catholics. What the German Catholics began in 1844 is still growing.

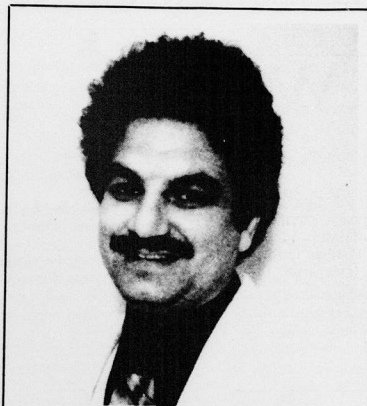


SING! SING! SING!—Director Gary Pope rehearses with members of St. Mary's choir on Sunday morning between Masses. The choir takes a leading role in the liturgical life of the parish under the pastorate of Father Bernard Gerdon (right). (Photos by Father Tom Widner)



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The true meaning of love found in Oldenburg

by ALICE DAILEY

How do you spell love? N-u-n-s.

If proof was ever needed to clinch what has long been common knowledge, the selflessness of "nuns," it was furnished in abundance during the week my family and I were privileged to spend with the Sisters of Saint Francis at Oldenburg, Indiana.

A very precious patient there in the infirmary, our daughter, Sister Jeanne, was losing ground and we yearned to be near her daily. The Sisters responded most graciously by opening their home and hearts to us. What a treasured time that was! What a lesson in sharing.

True Christian community, ever extolled as the ideal, was found to be alive and flourishing there in the Franciscan Motherhouse. At every turn, concern and compassion for others was evident. "Love one another as I have loved you" is a command not lightly given, and it is a command not lightly taken by the Sisters.

Helping hands and loving hearts are hallmarks of the place. Every birthday, every feast day is observed. All members of the community, no matter how infirm, how feeble, are treated with the same care and dignity accorded to the more able. All Sisters, no matter how limited their faculties, are made to



feel needed, wanted. Every Sister, not completely infirm, has a job to do and this fills a need on both sides.

From the time we entered the hallowed buildings until we left, some six days later, great portions of the same concern and love reached out and enveloped us. Busy people took time to welcome and orient us in a most unhurried manner. Those with a little more leisure took us under their wings, fussed over us and spoiled us greatly.

If it is a fact that much patience is needed to maintain peace and harmony where just two people abide under the same roof, how much more forbearance must be exercised when the number of inhabitants is multiplied a hundred times or more. But true harmony is achieved by the Sisters who have pledged themselves to serving God through others. A healthy spiritual life balances out their crowded days and keeps them on course.

Many ministries within the community combine to keep things running smoothly and successfully. The ministry of administration governs not only the Motherhouse, but the Sisters in some ninety convents spread far and wide. There is a ministry of promotion, of teaching, of homemaking. Also, a ministry of suffering to atone for those whose spiritual life is nil. And above all, there is the great ministry of prayer.

"Beautiful people," a phrase coined most loosely to describe the pleasure-seeking set, could be used with complete honesty and truth here. Nursing care at the Motherhouse is absolute tops. No hospital, no highly paid



PEACEFUL SPIRES—The pastoral scene of the town of Oldenburg was the setting for the consolation found by the Dailey family among the Sisters of St. Francis on the death of their daughter Sister Jeanne. (Photo by Ruth Ann Hanley)

"private" nurse, no matter how noble the person, could have given one-half the care and love bestowed on our Jeanne. There isn't paper enough to list the acts of kindness she received. Her few murmured wishes became top priorities. Two of her classmates alternated staying with her at night, shooing us off to get rest while they sacrificed theirs. All attempts to thank those most closely bound up with Sister Jeanne always brought the same smiling response, "We love doing it."

Other members of the community, although missioned elsewhere, lovingly supported Jeanne in her struggle, by contacts, by visits, and many acts of thoughtfulness. For her, as well as for all their other sisters in Christ, the "nuns" form a solid tower of strength.

No names have been mentioned herein even though the temptation to do so is great. But the names of them all, the highly placed, the gifted, the lesser, the meek and the infirm are many, and they are engraved on our hearts forever.

Religious Education Institute planned at Marian

The program for the second annual Religious Education Institute at Marian College has been announced by the college's Christian Leadership Center.

Designed as an enrichment program for catechists, directors of religious education, parents and others interested in contemporary theology, the Institute will be held June 7-11 in the Marian library.

The morning session will focus on the teacher in pre-school, primary, intermediate, junior high and special education. Presenter will be Sister David Mary Bowman, director of religious education in a St. Louis parish.

Afternoon workshops will be held on "Art in Religious Education," by Franciscan Sister Mary Paul Larson, education professor at Marian College, and "Worshipping with Children," by Sister Bowman.

Topics and speakers for three evening workshops include:

"Conscience, Crisis and Church," by Dr. Ernest Collamati, chairman of the philosophy and religion department, St. Mary-of-the-Woods College;

"What Does It Mean to Be A Christian Today?" by Msgr. Raymond T. Bosler, columnist for the Catholic press, former editor and pastor;

"The Gospel of John," by Franciscan Sister Barbara Leonard, theology instructor at Marian.

Tuition is \$45 for the morning session and \$20 each for the afternoon and evening sessions. Combination discounts are available. A \$5 registration fee also will be charged.

For additional information, contact the Christian Leadership Center, Marian College, 3200 Cold Spring Rd., Indianapolis, IN 46222.

Providence Sisters to hold auction

A two-day auction Friday and Saturday, April 30 and May 1, will be the first step toward construction of a new total health care facility for the Sisters of Providence of St. Mary-of-the-Woods.

Commercial kitchen items and some furniture will be auctioned at 12:30 p.m. April 30 on the motherhouse grounds. Beginning at 10 a.m. May 1, architectural items and other furniture will be sold.

Among items to be auctioned are an eight foot ash printer's desk, an Empire cherry and walnut butler's chest, oak church pews of varying sizes and custom-made breakdown cupboards of pine, ash, walnut and poplar. Kitchen equipment will include Hobart meat slicers, grinders, mixers, restaurant china and 15-gallon covered pots.

The auction is preliminary to the razing of the north wing of Providence Convent and groundbreaking for the new facility this summer. The Providence Sisters decided to build a new facility last July because of increased numbers of aging and infirm sisters and the inadequacy of present facilities.

Those attending the auction should enter the motherhouse grounds, five miles north of West Terre Haute, at the north farm entrance on Highway 150. Weather permitting, the sale will be held outside and registration for bid cards will take place one hour prior to the sale each day. Lunch will be available.

A special preview time for viewing auction items will be 4-8 p.m. April 29. For further information, call Sisters Cathy Buster or Ruth Eileen Dwyer, 812-535-3131.

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Homes receive donations from area Methodists

Catholic Charities' ministries in Terre Haute have caught someone's eye.

Eight-and-a-half years of service to the poor, elderly, hungry and homeless recently inspired a donation from 12 Methodist churches in the area. In their behalf Dr. Alda Carter, superintendent of the Terre Haute District Missionary Society of the United Methodist Church, presented \$1,000 to John Eiting, Terre Haute director of Catholic Charities.

The donated funds were especially earmarked for Bethany House, a temporary emergency shelter for battered women, transient families and other needy persons; and for Simeon House, a low-cost congregational living site for persons over 60. Two members of the First United Methodist Church of Terre Haute reside at Simeon House and have carried the news of its success to their pastor, the Rev. Robert Sachs.

Programs at Simeon House, located at St. Patrick's parish, provides services for residents and other area seniors. Day activity, funded by Title 20, offers programs for 150 elders, and soon an individually-directed exercise program will provide post-cardiac therapy and rehabilitation.

In today's economic uncertainty, Bethany House—with seminarian Tom Haerle as director—has stretched its services to the limit to help transients, those whose funds are exhausted, abused women, evicted and burned-out families and women in late pregnancy. It can shelter up to 25 persons and will turn away no one who has been recommended by a parish or agency.

Other services linked to the economic crunch is the food pantry and Clothes Closet, two of the agency's original programs. Both are now housed with the agency's offices. The clothes closet, described by Eiting as the largest free clothing outlet in the area, has served 2,500 persons this year. And the activity at the food pantry "has skyrocketed." The pantry is an affiliate of Gleaners Food Bank in Indianapolis, and services other agencies in the Terre Haute Area.

Because of its increased activity, says Eiting, the agency decided a soup kitchen was needed at Bethany House, and on April 7 it was opened. Its hours are 11:30 a.m. to 2:30 p.m., offering soup and sandwiches to anyone (those with funds are expected to pay.)

Volunteers help in all Terre Haute programs. At Christmas, a special store of new goods is offered poor families. For a maximum price of \$1.50 they can obtain gifts and food for each family member.

Vietnamese and Cuban refugees also have been sustained by the agency. More than 200 Vietnamese have been resettled in the Terre Haute vicinity, and a special Cuban project has attempted to resettle 45 single Cuban men from facilities in Arkansas and Atlanta. Four of the staff of 16 are handling it.

Funding for Terre Haute Catholic Charities comes from various sources, including the Archbishop's Annual Appeal, United Way, Title V (soon to be dropped), Title XX and the Harrison Township trustee.



COMMUNITY HELP—Presenting a check to John Eiting (center), director of the Terre Haute regional office of Catholic Charities, are (left to right): Dr. Alda Carter, superintendent of the Missionary Society of the United Methodist Terre Haute District, and Rev. Robert Sachs, pastor of First United Methodist Church there. To the left of Eiting are: Rev. Orville Huffman, resident of Simeon House, Father Joseph Wade, pastor of St. Patrick's parish, and Providence Sister Brendan Harvey, director of Simeon House.

Nuclear freeze supported by half of U.S. bishops

by JERRY FILTEAU
NC News Service

Nearly half the active bishops in the United States have publicly endorsed a bilateral freeze on nuclear weapons.

Auxiliary Bishop Joseph Francis of Newark, N.J., speaking on behalf of Pax Christi-USA, the U.S. branch of an international Catholic peace organization, announced the figures and released the names at a press conference April 25 in Washington.

"I can see it going up to being almost unanimous," he said.

He predicted that by November, when the nation's hierarchy holds its next general meeting, "presumably we will have almost every bishop in the country either signed or in basic agreement." At their November meeting the bishops are to deal with a national pastoral letter on war and peace issues.

Of some 280 active U.S. bishops, he said, 133 have sent Pax Christi messages endorsing the freeze.

At Pax Christi's national headquarters in Chicago, Notre Dame Sister Mary Evelyn Jegen, the organization's national coordinator, said April 26 that the latest total was 135, including three bishops who are retired.

Sister Jegen said the number of bishops

endorsing the freeze had grown dramatically in recent months, from 42 last December to 67 in February to 135 in April.

The nuclear arms freeze movement calls for the United States and the Soviet Union to negotiate a mutual halt in the production, testing and deployment of all nuclear weapons, accompanied by verification procedures, as a first step toward negotiated reductions in their existing nuclear arsenals.

It has received significant national attention in recent months and grown rapidly in popular support.

The Reagan administration strenuously opposes it, arguing that a freeze would lock the United States into a position of strategic inferiority and take away incentives for the Soviet Union to negotiate nuclear reductions.

Freeze supporters argue that U.S. and Soviet nuclear arsenals are essentially equal, that each side's growing overkill capacity has long since passed the level of reasonable deterrence, and that the further growth of nuclear arsenals and development of new weapons and delivery systems constitute a greater danger to world peace than the risks entailed in a freeze.

Two years ago when Pax Christi first began to seek freeze endorsements from the bishops, only about a dozen went along, Bishop Francis said.

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How can the family survive in society today?

by CATHERINE HAVEN

Can John and Mary Jones raise their 2.1 children in today's mobile and pluralistic society and survive the risks of becoming a family of strangers in the same house?

What about Susan Smith who is raising her brood of three? Can a single woman juggle the full-time roles of mother, principal breadwinner and household manager, and keep both her sanity and her family intact?

How about the Browns, where both and husband and wife pursue full-time professional careers? Or the Steeles who are trying to hurdle the proverbial generation gap?

What chance do these families have for survival, when even the most tradition-minded families are being caught in an intense tug-of-war between their values and the norms of television and contemporary society?

Achieving, much less maintaining, that healthy family life which everyone aspires for can be a tricky proposition in today's untraditional society. Those old adages and guidelines which worked wonders for Grandpa and Grandma often seem as grainy and outdated as an old kinescope.

So what's a family to do? How do you sustain your marriage, retain your individuality, and keep the home fires burning, when everything seems to be working against you? How do some families achieve that terrific relationship with their kids and that fresh glow to their marriage?

Several years ago, Nick Stinnett, of the Department of Human Development at the University of Nebraska, studied nearly 700 "successful" families, and came up with six special qualities which strong families shared.

He found that members in strong families liked each other, and kept expressing their appreciation through positive feelings of self-worth.

THESE FAMILIES did a lot of things together, especially enjoying outdoor activities; were deeply committed to each other; communicated very well with each other; and were able to cope with crises.

Religion also played a vital role in their lives, not only in attending church services, but also in living their Faith at home.

More recently, the quest for the sure-fire formula for a healthy family was undertaken by national columnist Dolores Curran.

Mrs. Curran provided 500 professionals who work with families with a list of 56 characteristics, and asked them to choose those key elements for maintaining a healthy family life.

• The healthy family communicates and listens. "There is equal power between both parents," Mrs. Curran explained. "No one dominates. Both parents have equal power and esteem in the home."

"There also develops a pattern of reconciliation so that the family knows that its fights—and let's face it, every family fights—will end."

One interesting point Mrs. Curran found was that respondents felt that in a healthy family, members frequently interrupt each other's speaking.

"Their communication is to the point that you don't have to finish your sentences," she said. "There is active interchange among members."

• The healthy family affirms one another and supports each other. Family self-esteem is strong during times of stress, and encouraging in achieving goals.

• **THE HEALTHY** family teaches respect for others. There is a basic self-respect, as well as respect for individual opinion—even when it differs.

• The healthy family develops a sense of trust.

"Everyone believes that family members are all acting in each other's best interests," stated Mrs. Curran. "There are no 'you don't

trust me' games. If trust is broken, there's security in knowing that it can be regained."

"Important too, parents allow opportunities to arise in which they can show they trust in their children. And the children know they can tell their problems to their parents, and it won't be used against them later on."

• The healthy family has a sense of play and humor. It recognizes stress levels, and understands the need for play when members begin to take life too seriously.

"They make room both in their financial budgets and their schedules for family recreation," Mrs. Curran explained.

"Also, family humor is not based on sarcasm or ridicule at someone else's expense."

• A healthy family has a sense of shared responsibility, a sharing of chores, a decision-making, or maintaining the household.

• The healthy family teaches a sense of right or wrong. There is a consensus of values, and the children are taught those values.

• There is a strong sense of "family," with a lot of tradition.

There is a balance of interaction among all family members.

"There are no rigid subgroups, such as Mom-Dad versus the kids, or Mom-daughters versus Dad-sons," Mrs. Curran noted.

• **THE HEALTHY** family often shares a common religious belief in a being greater than one's self.

"The deep values and faith in God are very important to carry us through those rough spots of family life which can either be a breakthrough or a breakdown for a family," suggests Father Donald Conroy, director of the National Institute for the Family, Washington, D.C., and former United States Catholic Conference representative to family life.

What most surprised Mrs. Curran in her study was the relatively lower ranking the experts gave to the family's physical characteristics; for example, family income or the presence of two parents.

While most professionals admit that two parents are usually better than one in achieving a healthy and strong family, they cautioned it can be a "terrible disservice to single parent families to believe that they will automatically be 'less healthy,'" said Mrs. Curran.

Father Conroy adds: "The key is that there needs to be a real desire to make the family work."

For Father Conroy, the healthy family is also "caught up in something beyond itself—be it a project or a community service—and members spend time in being together as family."

"The family should not just be concerned with itself and its problems," he said. "It should be caught up in a sense of purpose, of mission."

But members should also take time to be together, he added, to develop relationships and important times together.

"Because of tremendous societal, economic and cultural pressures, the family which doesn't take time to reflect won't develop the relational skills of communication and decision-making which are necessary to handle those critical crises in life."

"**AS A RESULT**, family members may become isolated, strangers in the same house. You begin to see problems of runaway kids, divorce, the generation gap."

Nor should a family's well-being be threatened by the presence of the working mother, Mrs. Curran found.

"In such families, the parents' own self-esteem may be greater, fed by a sense of achievement outside the home."

"There is also greater shared responsibility among all family members to work together, and often a greater effort to improve the quality of time the family spends together."

In some cases, the wife's working may

enhance the family, added Father Conroy, "by affirming the husband's place in the home and by providing him a greater opportunity for assuming his role in maintaining the household or raising the children."

Mrs. Curran stresses that her purpose in compiling the traits of a healthy family was to help families focus on their strengths as a family and to shore up possible weaknesses.

"Very few families will have all the 'healthy traits,'" she explains, "but no family really knows how good it is."

In some ways, it might have been easier to have a healthy family years ago, she admitted. "Family life in the past seemed tied to the economy—the farm, the business, to keeping a job during the Depression."

"Today's families have a different expectation of what they want from marriage and family, and the study on how families meet these relational needs is still pretty new."

DOLORES LECKEY, executive director for the U.S. bishops' Committee on the Laity, and author of "Ordinary Way: A Family Spirituality" (Crossroads Publications), which was published in April, adds: "There are confusions over families today, and a lot of pressure from non-Christian values."

"Television becomes not only a transmission of a way of life, but of culture and world view. People are taught passivity, that there is no real responsibility for their actions—and that's also approved by the culture."

In many ways, the type of family life you will experience is determined from your own experiences growing up.

"Your family background is very important," cited Father Conroy. "If you had a good and blessed beginning in your family of origin, there's a greater chance of that in your family of choice."

So what's a family to do to enhance its family life?

"Remember that every family is different," said Doctor Dave Thomas, consultant to Marriage and Family Living magazine, and director of the graduate program in family ministry and adult religious education at Regis College, Denver.

"It's important that it doesn't try to be a different family from what it is, that it respects, accepts and deals critically with its



A KISS—Lorrie Scheidler of Terre Haute displays affection for her newborn. (Photo by Don Kurre)

past history, and appreciates its own uniqueness—without a sense of keeping up with the Joneses.

"**THE HEALTHY** family has to have a sense of its own uniqueness that distinguishes itself from outside families. It shouldn't take its own life for granted, but work on improving and maintaining family relationships."

Also important is that the husband and wife communicate well and work to make their marriage strong, added Father John T. Hiltz, director of religious education for the Diocese of Toledo. Father Hiltz is also originator in conjunction with staff of the DEKA program, which is designed for furthering communication between young couples, and between parents and children.

"A good family is like anything else. You have to work at it. Just like a doctor or lawyer, you need to constantly re-evaluate your skills and communications."

(Catherine Haven is a reporter for the "Michigan Catholic." Her article is reprinted with permission of Our Sunday Visitor.)

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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, 539 Stevens St., P.O. Box 174, Indianapolis, IN 46206.

April 30

The Men's Club at St. Matthew parish, 4100 E. 56th St., Indianapolis, will sponsor a Monte Carlo in the school cafeteria beginning at 7:30 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.

April 30, May 2

Cathedral High School, Indianapolis, will present the musical, "Pippin," at 7:30 p.m. Advance tickets: \$2; at the door, \$2.50.

May 1

St. Rita's family fun night will be held at the parish, 1733 Martindale, Indianapolis, from 7 p.m. to 1 a.m.

A spaghetti dinner will be served at Holy Cross School, 125 N. Oriental, Indianapolis, from 4:30 to 8 p.m. Adults, \$2.50; children under 12, \$1.

St. Thomas parish, 523 S. Merrill St., Fortville, will have an auction on the church grounds beginning at 11 a.m. Lunch will be served.

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, Indianapolis, is having a Hawaiian dance from 7 to 10 p.m. Admission: \$1. Call 875-0675 for further information.

Holy Angels Church, 740 W. 28th St., Indianapolis, will have a "Bring a Friend to Church Sunday" at the 9 and 10:30 a.m. Masses. Friends of parishioners and the general public are invited attend this Catholic worship.

The Sunday televised Mass at 7 a.m. on WTHR-TV, Channel 13, Indianapolis, will have Fr. Ron Ashmore as celebrant and a congregation from Secina Memorial High School. For further information call Catholic Communications Center, 635-3877.

May 3, 4, 6

St. Vincent Wellness Center will begin the following classes: Cesarean Birthing, May 3 and 10, 7 to 9 p.m.; Cardiopulmonary Resuscitation (CPR), May 3 and 5, 6:30 and 9:30 p.m.; Preparation for Childbirth; Families Dealing

with Alcoholism, beginning May 4 for four Tuesdays, 7 to 9 p.m.; Biofeedback, beginning May 4 for six Tuesdays, 7 p.m.; Becoming the Manager of Your Life, three Thursdays, beginning May 6. Call 317-646-7037 or 317-873-2790 for complete information.

May 4-8

Activities scheduled at Fatima Retreat House, 5363 E. 56th St., Indianapolis, include:

- May 4: Over Fifty day of recollection.
- May 5: Leisure Day.
- May 7: Office of Priestly Spirituality Workshop.
- May 7-8: Mother/Daughter mini-retreat.

Call the Retreat House, 317-545-7681 for details.

May 6

A May Day dessert card party will be held in St. Michael

parish hall, Bradford, at 7:30 p.m.

May 6-9

The Catholic Curialio will sponsor a women's Curialio at the Beech Grove Benedictine Center, 1402 Southern Ave. For further information call 317-944-5180.

May 7-9

The Singles Club of St. Thomas Aquinas parish, Indianapolis, will have a retreat at John XXIII Center, Hartford City. Call Joanne Karnitz, 924-0731, for information.

May 8

The Men's Club, Holy Name parish, 21 N. 17th Ave., Beech Grove, will have a card party/euchre tournament in Hartman Hall at 7:30 p.m. Tickets: \$3.50 per person.

Holy Name Parish — Men's Club
89 N. 17th Avenue, Beech Grove

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Guild to sell geraniums

St. Vincent Hospital Guild's annual Mother's Day Geranium and Flower Sale has been announced for Thursday and Friday, May 6 and 7, with guild members on hand from 10 a.m. to 6 p.m.

A major fund-raising effort for the guild, the sale will be under the tent of the Old Town Shops at 80th and Ditch roads. Single geraniums, gallon tubs, hanging baskets of geraniums and begonias all will be sold. A new item is cookbooks, prepared by the guild and featuring new recipes and old family favorites of guild members.

According to co-chairpersons Mrs. John L. Porteous and Mrs. Richard Van Frank, all proceeds will benefit St. Vincent Hospital, with life saving equipment a priority item.

Liturgists to meet

St. Joe Hill Parish, Sellersburg, will sponsor an Evening for the Liturgical Ministers of New Albany Deanery from 7 to 10 p.m. Wednesday, May 19.

Staff members of the Christian Leadership Center at Marian College will be the presenters. The workshop will open with a general session on the layperson as minister in the church. Following will be individual workshops in such specialized areas as lectors, ushers, eucharistic ministers and liturgical art and decor.

All parishes of the New Albany Deanery are invited to send individuals involved in these areas. Individual participants also are welcome. Cost is \$30 per parish (unlimited number) or \$5 per person, payable to St. Joe Hill Church.

To pre-register, call St. Joe Hill (812-246-2512) by May 16.



GIFT PAINTING—Daughter of Charity Theress Peck, St. Vincent Hospital administrator, displays an Irish scene painted for her new office by Charles Murphy and presented to her at the 50th year celebration of the St. Vincent Hospital Guild which met for lunch and fashions April 14 at Highland Golf and Country Club. At her right is Louise Collett, guild president. (Photo by Ruth Ann Hanley)

St. Rita Church — 1733 Martindale

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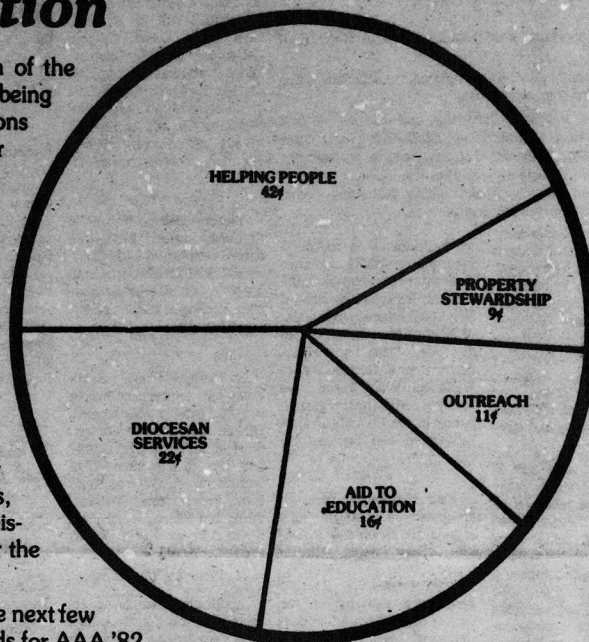
Services and care that are given because of your generosity could not possibly be made available to those in need if it were not for your concern. This is especially true for the poor, the aged, the sick, the handicapped, troubled youth and the forgotten. This is what the Catholic faith and the Archbishop's Annual Appeal is all about.

This once-a-year opportunity is a plan to give support to our parishes in their effort to care for people ... to maintain our value-centered schools, our religious education and our programs of ministry; to do all of this for the glory of God and for the service of one another in His love.

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.

A GIVING GUIDE ... Every family and single adult in the Archdiocese will be given an opportunity to participate in this very important program. Prospective contributors from each parish will be asked to consider 1% of the family's income as a

possible giving guide. Some families/individuals are in a position to do more; others are unable to do quite as well. Those prospects who can (are able to) accept this minimal guide for giving or do a little better, possibly 2% of income, will make this program a success. It should also be remembered that a fund-raising program of this magnitude will need larger gifts if it is to succeed.



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Archbishop's Annual Appeal Sunday, May 2



youth CORNER

High school journalists claim awards

by VAL DILLON

An army of upcoming journalists are rising at Ritter High School.

Within a four-day period, Ritter's journalism department won awards in three different competitions.

On April 16 at Ball State University, awards were two first places—for sports photography and photo-editing—and three second places, for photography quality, feature photography, "Best Photography in Indiana" and "Best Journalism in Indiana." In the competition, which involved 52 schools, Ritter also won an honorable mention in news photography.

The next day, Ritter competed against 900 other students from 37 schools in Media-Marathon sponsored by Indiana University and Indianapolis Star and News. Denise Schopper won a second place in novice yearbook theme copy, Mary Polson took third in advanced yearbook theme copy, and honorable mentions were won by Melissa Florencig and Mary King.

More honors were won on April 19 at the Wabash Valley Press Conference, sponsored by Indiana State University and the Indiana High School Press Association. Competing against 600 students from 30 schools, Ritter's yearbook, "Generation '81," garnered no less than seven first place awards—for yearbook copy, cover, layout design, theme, presentation of school, advertising section and best overall yearbook. A second place was won for photography.

And MORE: Beth Ireland of the school newspaper, "Ritter Reporter," received a first place for her editorial, "Where Have All the Raiders Gone?" and Becky Gottman copped a first for newswriting for her story on the new Indiana abortion laws.

Congratulations to all the student journalists as well as their adult advisers—Marilyn Athmann, yearbook; Cathy Hardy, newspaper; Virginia Crockett, advertising; and Sister Julann Butz and Greg Craddock, photography.

It's Race Time again, and Secina Memorial High School will become the first high school in the history of the Indianapolis 500 to sponsor a driver. Jan Sneva, brother of veteran drivers Tom and Jerry Sneva, will display the Crusaders' emblem on his car as part of a school fund-raising activity. Sneva will appear at an all-school assembly today, April 30, to provide details of the fund raiser.

Secina's Becky O'Connor received a certificate of achievement for her outstanding

performance in bookkeeping from the Society of Women Accountants, Indianapolis Chapter. Becky is a member of Holy Spirit Parish and daughter of Mr. and Mrs. James O'Connor. Also, three Secina students, Crystal Hudson, James White and Robert Wilson, have received certificates for participating in the Eli Lilly Project Leadership and Service program.

Four Indianapolis men, all graduates of Catholic high schools, are members of Franklin College spring athletic teams.

Dan Prestel, a Roncalli grad, is a shortstop on the Grizzly baseball team. Two participating Secina grads are Kevin Elmore, who is pitching and playing second base for Franklin, and Chris Crabtree, who shot a spring team best 75 recently on the golf team. And John Lorenzano, who graduated from Cathedral, is making his golfing debut this spring.

Two Brebeuf students, Spencer M. Carlson and Beth Robinson, and Lisa A. Archer of Cathedral High have been named winners of National Merit \$1,000 Scholarships. They are among 1,800 winners in competition which began 18 months ago as one million high school juniors nationally took PSAT/NMSQT tests.

For the second straight year, fourth grader Mark Engel has become St. Matthew's champion speller. In a recent Marion County Spelling Bee, Mark outspelled every student in his school. Next stop for Mark will be the North Marion County Championship. St. Matthew's runner-up was eighth grader Heather Lorge.

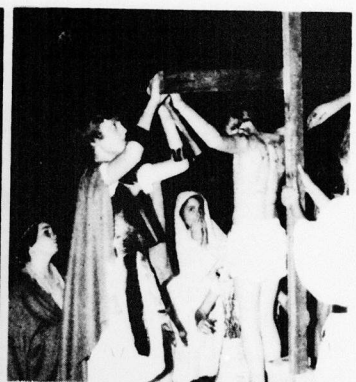
August 1-6 is the date of the Girls' Summer Basketball Camp at Marian Heights Academy, Ferdinand. Enrollment will be limited to 50 girls of any race or creed in grades 9-11. In-

dividualized instruction and competition will be stressed, says Head Coach Bobbie DeKemper, a 1966 Academy alumna, who has led her East Chicago Roosevelt High School girls' teams to two state championships. She will be assisted by four other women coaches. For more information, call 812-367-1431.

Edward Robert Watson, a Chatard senior, has been named recipient of a \$4,000 Eugene C. Pulliam Memorial Indianapolis Star Carrier Scholarship. Watson is the son of Mr. and Mrs. Edward G. Watson.

St. Matthew School's eighth grade took top regional honors in the Indiana Mathematics League Annual State Contest, finishing first in Marion County and 12th in the state. High scorers in county were Chris Hair, first; Steve Mascari, third; Jim Ransel, fourth; and Kevin O'Bryan, Kevin Hughes and Helen Walsh.

Applications are being accepted for the Fourth Annual Miss Teen Indiana Pageant, to be staged at Sheraton Inn West, Indianapolis, July 11. Open to girls 14-18, pageant judging will be based on poise, personality, physical appearance and achievement in community and school activities. Girls who want to compete must request an application by May 10 from Miss Teen Indiana Headquarters, 4519 Shady Lane, Indianapolis, IN. 46226.



PASSION PLAY—The fifth graders at St. Malachy's Brownsburg prepared for Easter with a full-scale enactment of Good Friday's events. At right, an angry mob cries out for Jesus' death. Above, after the scourging, Fred Lekse as Jesus stands alone in meditation and pain. Above right, as the Apostle John (John Lazaro) and Mary Magdalene (Jodi Bullock) watch in horror as soldier (Andy Taylor) nails Jesus to the cross.



Passion Play at Brownsburg involved many people

Easter is over, but students, teachers and families of St. Malachy School, Brownsburg are still talking about the Easter Passion Play put on by the fifth grade.

Fifty-four fifth graders had a role in the presentation, built around the musical and narrative scores of "Godspell" and "Jesus Christ Superstar."

"They were their own hardest critics," declared Chris Dodson, who with Mrs. Laura Noel, brainstormed and directed the play. Both are fifth grade teachers. According to Dodson, "At every step of organizing and rehearsing, the students actively worked and reworked each scene for

dramatic effect. My role was more one of encouraging than directing."

Mrs. Noel, who helped with special effects, agrees. "They set the whole tone with their serious determination."

The play involved many parishioners, including Mrs. Yvonne Nichols, who provided

piano and voice accompaniment, and Father William Pappano, pastor, who taped the musicals' soundtracks for use in some scenes. Students and parents produced the costumes.

During Holy Week, the play received standing ovations as it was offered first to relative and friends, then twice to students. Declared Principal Patrick Rhody, "I've never seen a student event so deeply touch a school community. A more fitting climax to preparation for Easter would be hard to imagine."

Youth wants more appropriate punishment

by TOM LENNON

Question: Last Saturday night I broke the rule and didn't get home until long after midnight. My parents were worried and very angry. They grounded me for a month. I think grounding a guy is a dumb punishment. What good does it do?

Answer: Apparently you agree that you deserved some punishment for breaking the rule and causing distress to your parents. It seems you're objecting to the kind of punishment.

Can you talk the problem over with your parents? If you think it would do some good, show them this column and then be prepared to offer a couple of specific suggestions.

Some parents have found that constructive punishments are more effective than routine ones like grounding. Although they require time and ingenuity, they can have positive long-range effects or maybe lead the child to develop new interests.

Theresa made three expen-

sive long-distance phone calls without asking permission to do so.

"My father was really angry," says Theresa. "For a punishment I had to read Time magazine from cover to cover every week for a month."

"I don't like reading about politics and stuff like that, but now I think I know more not only about politics, but also about new books, art and a couple of new movies," Theresa explained.

"It was a good experience for me, and I'll probably read more about politics every now and then."

Ben, who is 17, had a bad habit of leaving the key in the ignition when he drove the family car. His father seemed unable to cure him of this serious fault.

One Saturday night Ben drove to a party just five blocks away from home. About 11:00 p.m. Ben's father walked over to the house where the party was. Ben had parked the family car about half a block away and left the key in the ignition.

No one heard Ben's father driving the car away. He took it home and put it in the garage.

Shortly after midnight when he went to take his girl home, Ben discovered the "theft." In a panic he called the police. Then

he ran home and confessed to his father what had happened. The general commotion was king-size.

Not a pleasant punishment. Ben sweated a lot but never again did he leave the key in the ignition after parking.

If your parents simply don't care for inventive punishments like these and want to stick to grounding, perhaps you could turn grounding into something constructive.

For starters, check out the variety of books in your public library and see whether there are any that—while you're grounded—could turn a dull Saturday night into an unusually interesting one.

(Send questions to Tom Lennon at 1312 Massachusetts Ave. N.W., Washington, D.C. 20006.)

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IN THE MEDIA

How is the news shaped?

by HENRY HERX

NEW YORK—Television news programs have become our major source of information about what's going on in the world. Inviting us to consider how the news is shaped to fit the small screen is the third program in the eight-part "Media Probes" series, airing Wednesday, May 5, 8-8:30 p.m. on PBS.

Our very knowledgeable guide through the subject is TV's first national anchorman, John Cameron Swayze, who started in the early 1950s when network news coverage consisted of nightly 15-minute newscasts. For Swayze, the biggest changes have been that TV now is the public's main source of information and that news is broadcast all day long with periodic updates between major news shows.

Using local TV news as its focus, the program concentrates on the competitive nature of the TV news beat. The only difference between news programs, Swayze points out, is in "the package and not the content." Or in the uncomplicated jargon of the news consultants who are paid lucrative fees to design eye-catching news formats, the difference is not in "the guts" but in the "window-dressing."

Like the other programs in

the series, this one makes no judgments or draws no conclusions. The aim of these programs is to provide an experience of how various parts of the mass media actually function and help the public become more aware of their influence. This one does a splendid job in showing how TV handles the news and suggests that all "the window-dressing" may be obscuring "the guts."

Set in the British colony of

Malaya just before the sun finally set on the Empire is this dramatization of "The Letter," Somerset Maugham's novel about the wages of sin, airing Monday, May 3, 9-11 p.m. on ABC.

For those unfamiliar with the classic 1940 movie version starring Bette Davis, the plot concerns an unfaithful wife who murders her lover when he rejects her. Although acquitted after destroying an indiscreet letter proving her guilt, it becomes impossible for her to keep up the pretense of innocence.

Lee Remick plays the willful wife who engages in affairs out of boredom and loneliness, hating life on the old plantation and resenting her inoffensive husband for bringing her there. Ms. Remick's performance softens the hypocrisy of the character by portraying her as an empty-headed romantic, emphasizing the role as being more victim than victimizer.

This lack of strength in the central role dissipates the considerable energies of the production in re-creating this colonial outpost on the eve of World War II. It's all quite empty, however, evoking only faint echoes of Maugham's portrait of the corrupting effect of Empire.

Sunday, May 2, (ABC) "Directions" Coverage of the National Council of Churches "Oscar" awards for best films of 1981.

(Please check local listings for exact time in your area.)

Sunday, May 2, (CBS) "For Our Times" A look at the Armenian religious experience in America. (Please check local listings for exact time in your area.)

Radio: Sunday, May 2, (NBC) "Guideline" Father Joseph Fenton discusses the role of chaplains in public institutions with Rabbi Allen Kaplan. (Please check local listings for exact time in your area.)

Sunday, May 2, 7-8 p.m. (ABC) "Counterattack: Crime in America." A pilot series providing viewers with crime prevention tips and a toll-free number to call with information about unsolved crimes.

Wednesday, May 5 (Channel 40, Indianapolis) 7:30-8 p.m. "The Glory of God" Fr. John Bertolucci shares some of the letters from the TV viewers and talks about the TV stations that carry this program. At a conference in Dallas, Texas, Fr. John shares a touching story of a young athlete's battle for life.

Wednesday, May 5, 10-11 p.m. (PBS) "Borderlands." A documentary exploring the reasons why some Mexicans enter and work illegally in the U.S. while others choose to remain and work in Mexico's bustling border towns.

Friday, May 7, 10-11 p.m. (PBS) "With Bibles and Banners." The story of the Women's Emergency Brigade during the 1937 General Motors sit-down strike in Flint, Mich., a turning point in labor history, is told through archival footage and interviews with participants.

Saturday, May 8, 8-9 p.m. (ABC) "Goldie and Kids—Listen to Us." Goldie Hawn is joined by Barry Manilow and a bunch of youngsters in a family entertainment special whose focus is on the importance of conversation between parent and child.



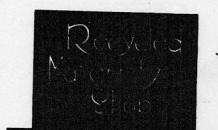
CATHOLIC COMEDY—A nun disciplines a pupil in this scene from "Do Black Patent Leather Shoes Really Reflect Up?," a musical-comedy about growing up Catholic which opens May 27 at New York's Alvin Theater. Author John R. Powers says he finds it "annoying" that the New York theater scene is already cluttered with five shows based on Catholic experiences. (NC photo)

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Playwright annoyed at 'Catholic' plays

by JO-ANN PRICE

NEW YORK (NC)—John R. Powers, author of the musical "Do Black Patent Leather Shoes Really Reflect Up?" said he finds it "annoying" that the New York theater is already cluttered with five "Catholic" plays, including some very critical of the church.

The 35-year-old playwright said he is convinced that it is still possible to have a "basically positive" Catholic-oriented musical, with lots of laughs, with which anyone who went through the pains of growing up can identify.

Powers went to Catholic schools and, he said in an interview prior to the opening of his musical in Broadway's Alvin Theater May 14, "it was tough. After a Catholic school education, everything else is easier."

While Powers came out of the system a booster of Catholic education, another playwright, Christopher Durang, did not. He wrote "Sister Mary Ignatius Explains It All for You" which has been praised by the critics (in part because, "It has the sting of a revenge drama") and has been sharply attacked.

"Ignatius," an off-Broadway production, has angered the Archdiocese of New York and the Catholic League for Religious and Civil Rights because Durang and six other play-

wrights received funds partly from the New York State Council on the Arts.

"The problem," said Father Edwin O'Brien, archdiocesan communications officer, "is that there should be some accountability for public monies. The idea of supporting the arts is excellent."

The "Ignatius" show received funding as part of a \$60,000 award from the Playwright Horizons umbrella group.

Powers' show will be the sixth "Catholic" show in New York. Besides "Ignatius" the others are "Bella Figura," by a Franciscan brother about a Franciscan brother struggling to uphold his vows of chastity;

"Agnes of God," about a nun whose child, born in a convent, is mysteriously murdered to avoid a scandal; "Catholic School Girls," described by one critic as "pointless as it is puerile" and "Mass Appeal" about a priest and a rebellious young seminary student.

"When I went to St. Christina's Elementary School in Chicago," Powers recalled, "We might have 82 students in a class. But I learned to read and we diagrammed sentences from the top of the ceiling to the bottom of the floor."

He grinned. "I bet we could invade Normandy with these diagrams."

He remembered affectionately the Dominican Sisters of Springfield, Ill., his teachers between 1961 and 1968, and the Irish Christian Brothers who taught him at Brother Rice High School in Chicago from 1969 to 1983. Powers received his bachelor's degree from Loyola University, Chicago, and his doctorate in radio, television and film from Northwestern University, Evanston, Ill.

"It's a good system," he

said, summarizing his Catholic educational experiences, "and it's going to survive."

"Patent Leather Shoes" already has a good record behind it. It's been playing several years in Chicago, with 1,200 performances at the Forum Theater and 10 months in a suburb of Detroit.

"The most pleasing comment I've heard is that people have a good time when they see it. They come back and back again. The musical is really about growing up. It has songs such as "How far is too far?"

and "Does God love little fat girls?"

"We all remember things that were embarrassing in school. We all had good teachers, but some were real stinkers. In my way of thinking, the good far outweighs the bad in Catholic schools. For a lot of Catholic kids, the nun was the roughest sergeant they ever had. But it was fun. You don't have to be a Catholic to enjoy the musical."

One nun once told him, "Mr. Powers, you'd better spend more time with your books and less with your smart mouth."

He believes that that was one of the few times that a nun was wrong.



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† REDELL, Alvin, 63, St. Maurice, St. Maurice, April 18. Husband of Rita (Bunyard); father of Carolyn Rennekamp, Edith Lecher, Marilyn Freyer, Anthony, Thomas, Robert, Paul, Ambrose, Maurice and Mark Bedel; brother of Rosemary Meyer, Cecelia Wessler, Antoinette Ekenking, Alfrida Peters, Coletta Prickel, Dolores Weisenbach, Alberta, Edmund, Sylvester and Ferdinand Bedel.

† DOWDLE, Joseph E., 68, St. Paul, Sellersburg, April 23. Husband of Lucille; father of Joseph Jr., Patrick and Richard; brother of Flora Arnold, Helen Moore, Nora

Tandy, Mary Albin, Ethel Castongia, Herman and Francis Dowdle.

† FLECK, Ruth, 83, St. Anthony, Indianapolis, April 22. Mother of Margaret Coram and Charlotte Coram; sister of Alberta Chastain.

† HEISQUIT, John, 88, Our Lady of Perpetual Help, New Albany, April 21. Father of Eric Heisquit.

† HELLMICH, John B., 84, St. Mary, Greensburg, April 24. Husband of Irene; father of Ruth Ann Bishop, Shirley Gang, Donald and Charles Hellmich.

† HIGDON, Charles B., 67, St. Paul, Sellersburg, April 21. Husband of Mary; father of Linda Shoss, Rose Minor, Charlotte Cantill, Francis, Michael, Norman and Gary Higdon; brother of Isaac Kelly, Sr. Mary Joseph, Sr. Mary Seraphim, Louis and Joseph Higdon.

† JORDAN, Anna Mary, 94, Annunciation, Brazil, April 14. Sister of Margaret Biggs and Josephine Stanger.

† KULPINSKI, Julia, 96, Holy Name, Beech Grove, April 23. Mother of Viola, Annabelle, Charles and Edward Kulpinski.

† NAPIER, Jessica Raye, infant, St. John, Moores Hill, April 22. Daughter of Cynthia and Tim Napier; granddaughter of Mr. and Mrs. Charles Oppelt and Mr. and Mrs. William Napier.

† PRENATT, Ellen Viola, 79, St. John, Osgood, April 22. Wife of Paul; mother of James; sister of Fanny May Pfing, Mildred Fisk and Clarence R. Webber.

† STROOT, Viola E., 67, St. Margaret Mary, Terre Haute, April 19. Wife of Clarence; mother of Darrell, Dennis and Donald Stroot; daughter of Doris Lidster; sister of Eugene Lidster.

† VOEGELE, Francis X., 72, St. Anthony, Morris, April 20. Brother of Catherine Decker and Florence Voegele.

† ZELIA, Thomas D., 85, St. Mary, Diamond, April 16. Husband of Mary Ann (Diugos) Zelia.

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VIEWING WITH ARNOLD

A victory for Victor or Victoria?

by JAMES W. ARNOLD

Transvestism as a theatrical gag, as a fulcrum for farce, is a harmless tradition that probably goes back to before "the quest for fire." In relatively recent times, it links Shakespeare's "Twelfth Night" to "Tom Sawyer," "Charley's Aunt," Milton Berle, Flip Wilson, "Some Like It Hot," "Bosom Buddies," and the latest fraternity follies.

The shtick really has two basic, never-fail jokes. One is that normally constructed men look ridiculous just standing, much less moving, in women's clothes. It's more cute than funny the other way around, as fashion designers have known for some time. (Cf. "Annie Hall".) The second boffo laugh is when a character is taken in—when he or she falls for the disguise, thinking (often against all odds) that the person is of the opposite sex.

The point is that funny drag routines—serious ones are another matter—depend on the assumption of heterosexuality. The taste of gay people on this profound theoretical issue is probably different. One suspects they are always amused by mistaken sexual identity. They know people are fooled by appearances, and for them rigid gender classification must always seem absurd.

Which is a way of getting to Blake Edwards' new film, "Victor/Victoria," and what's wrong and right with it. This is a very broad, if often slow-moving farce, based on a 1933 German movie, about an unemployed singer in 1930's Paris (Mike Andrews) who, in the



desperation of her poverty, is coaxed into disguising herself as a singing and dancing female impersonator. She immediately (and probably too easily) becomes the toast of the city, aided by a shrewd homosexual nightclub singer (Robert Preston) who knows the territory.

A WOMAN playing a man pretending to be a woman sounds difficult and sexy, as well as funny, but except for a short haircut, Ms. Andrews is mostly just herself and manages to avoid all three. Women in drag usually aren't hilarious, and Julie is no exception.

To be frank she seems to have her aberrations mixed up and plays the role like the headmistress of a Nazi girls' school. Mae West could surely have done this part, but Ms. Andrews' "man" is not even effeminate.

The humor picks up with the arrival of an entourage from Chicago—a quasi-gangster (James Garner), his beefy bodyguard (Alex Karras), and brassy blonde girlfriend (played to the bleached roots by Lesley Ann Warren).

Garner is the guy who falls for the disguise, and writer-director Edwards works the situation through several changes. First Garner worries that he's gay, then when he's certain Andrews is a woman and they're romancing, he worries that others will think he's gay, because she insists on hanging onto her lucrative charade. The Karras character, confronted by all this liberation, also turns out to be gay, which completes the confusion and will probably amuse old Detroit Lions fans.

THE homosexual motif and context is obviously what takes "Victor" out of the realm of rowdy nonsense and makes it both problematic (especially for the young) and less funny. The clear inspiration is "La Cage Aux Folles," with its big box-office and easy-going, digestible "fag" humor that also suggests that gay sex is nothing to get excited about. The gays are spoofed but rewarded with some favorable flack for the cause. That happens a lot in "Victor."

The situation is best illustrated by the Preston character, who is such a perfect and wonderful guy that he represents movie homosexuals going through their Sidney Poitier phase—the queen as superhero. Preston's performance is magnificent, and incidentally he does the film's funniest bit when he replaces the retired heroine at the end and does her Spanish number in a knock-about drag style that Berle would be proud of.

But all this would get rather tedious if it weren't for Edwards feverishly working in some corny but effective old slapstick bits that have nothing to do with transvestism. Among



DRAMA OF POLAND—Jerzy Radziwiłowicz as Tomczyk, a young Solidarity union leader at the Gdansk, Poland, shipyard, consoles his pregnant wife Agnieszka, played by Krzyszyna Janda, in a scene from "Man of Iron," a timely Polish film based on actual events surrounding the workers' efforts to unionize. The U.S. Catholic Conference calls it "living history . . . a film you can't afford to let slip by." (NC photo)

them: people sneaking in and out of hotel rooms, noticed of course by the puzzled man across the hall; the surly waiter; the bumbling detective (straight out of Edwards' "Pink Panther" movies); and at least three major comic brawls and lots of flying crockery.

There are also a half-dozen nightclub-style musical numbers (songs by Henry Mancini and Leslie Bricusse) elegantly performed by Andrews (mostly), Preston and Warren.

While Ms. Warren's character is a satire on heterosexual

quality (and clearly based on Jean Hagen's classic dumb blonde in "Singin' in the Rain"—among others), she gets some of the show's best moments and lines, including the wild (to Garner, after learning that Victor is really a lady): "You two-timing sonof-a-gun! He's a woman!"

"Victor/Victoria" is a mixture of the dull, the dumb, the hilarious and the outrageous, and it works (and succeeds) at being, at least in the American context, cheerfully decadent. (Not recommended for general audiences.)

USCC rating: A-4, adults, with reservations.

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, Victor/Victoria; Deathtrap; Making Love.

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