

the CRITERION

High schools plan for graduation

Providence High School, Clarksville, and Shawe Memorial at Madison this weekend will lead off a flurry of archdiocesan high school commencements, launching 1,233 graduates.

Shawe, with 31 graduating seniors, will hold graduation at 2 p.m. Sunday, May 16. Susan Schafer is class valedictorian and Joseph Staublin is salutatorian.

That evening, exercises at Providence will begin at 7 p.m. for 178 graduates and their guests. Guest speaker will be a former student, Joyce Krueer Eyerly. Jeff Ehrhart and Greg Oster are valedictorian and salutatorian, respectively.

The Indianapolis schools will begin their ceremonies on Thursday, May 20, when Roncalli High School holds its graduation at 7 p.m. In a class of 200, Daniel Corsaro will be valedictorian and Jeffrey Cunningham, salutatorian.

On Friday, May 21, Seccina will graduate 181 students at an 8 p.m. ceremony. Valedic-

torian and salutatorian are Elaine Doyle and Ruth Roeschlein, respectively.

Cathedral High School has scheduled commencement for 3 p.m. Sunday, May 23, at SS. Peter and Paul Cathedral. Beth Happel will be valedictorian in her class of 120 seniors. Salutatorian is Lisa Archer. Commencement speaker will be Glenn Mauger.

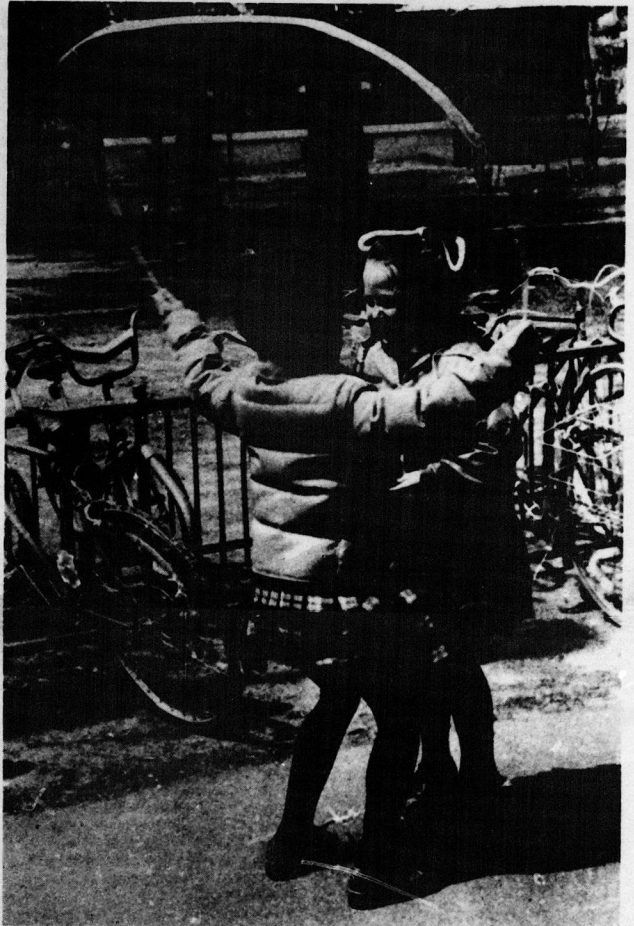
Archbishop Edward T. O'Meara will be present at all graduation ceremonies, except for Cathedral's. However, he will attend the school's Baccalaureate Ceremony at 9 a.m. May 14.

At 7:30 p.m. Monday, May 24, in Clowes Hall, Brebeuf Preparatory School will conduct ceremonies for 129 graduating seniors. In keeping with its tradition, Brebeuf has not named a valedictorian. Instead, the class selects a member to represent them as graduation speaker. This year, Anthony Rose was chosen.

The archdiocese's largest senior class—Chatard's 208 students—will graduate at 8 p.m. Tuesday, May 25. Class valedictorian will be Catherine O'Loughlin, while salutatorian is Barbara Yelinek. Archdiocesan Superintendent of Education Frank Savage will speak at the ceremony.

At 8 p.m. on Friday, May 28, Ritter High School will graduate 132 students, with Paul Floreancig as valedictorian. The class traditionally chooses two members to speak at graduation, and this year named John Polak and Kim Thorman.

Closing out commencement ceremonies is Immaculate Conception Academy in Oldenburg, whose 54 graduates will celebrate Mass and receive diplomas from Archbishop O'Meara at 5 p.m. Saturday, May 29. Earlier, on May 26, senior awards will be presented at the Baccalaureate service and valedictorian Sarah Molinsky will speak.



JUMP FOR JOY—Jenny Santos, left, and Kathleen Murphy work off energy during recess at St. Mary's School in Longmeadow, Mass. (NC photo by K.A. Anderson)



WARM WEATHER TREAT—Two-year-old Hobson Powell of Smithfield, Va., partakes of a special pleasure—eating watermelon. But, because of the vagaries of springtime weather, school children still may don jackets to jump rope (see above). (NC Photo by Dan Hulbert)

K of C to convene at Merrillville

Knights celebrating centennial year

The 81st annual state convention of the Indiana Knights of Columbus will be held Friday through Sunday, May 21, 22 and 23, at the Holiday Inn, Merrillville.

In this centennial year of the Knights' founding, delegates will come from 106 councils throughout Indiana. Representing 31,000 members, they will hold three business sessions, presided over by State Deputy Caran G. Siefert of Batesville.

State treasurer Dr. Charles W. Kelley of Indianapolis, is convention chairman.

Registration will be held Friday, May 21, from 3 to 9 p.m. The agenda includes election of officers and election of delegates to the centennial supreme convention in Hartford, Conn., in August.

Among scheduled speakers at the state convention are Paul M. McGlinchey, assistant to the supreme knight in Hartford, and Daniel

P. McGinley of Terre Haute, executive director of Gibault School for Boys.

Immediate Past State Deputy Thomas F. O'Rourke of Highland will be toastmaster at the convention banquet at 7 p.m. on May 22. At the banquet, awards will be presented for the outstanding Catholic layman, youth, Columbian Squire and district deputies, as well as supreme council recognition for outstanding programs and Crusader honors for local councils.

On opening day, a Memorial Mass for deceased members will be celebrated by Msgr. Roman F. Vollmer of Loogootee, state chaplain, at 6 p.m. Bishop Andrew G. Grutka of Gary will be celebrant and homilist at the Convention Mass at 8:30 a.m. on Sunday, May 23.

Ladies' programs will include a Noon luncheon on Saturday at the Holidome and a luncheon and activities on Sunday at 1 p.m.

the CRITERION

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Indianapolis, Indiana

Adults plan to leave nest to form community

by RUTH ANN HANLEY

When young adults pull up stakes for far-off places, often the reassurance of a home back home lends them courage. Some come and go with the regularity of migratory birds.

It's different for retirement-aged adults. Pulling up stakes means a deep uprooting of what has taken a lifetime to establish of home, family and friends. Bluntly speaking, it means eliminating home base.

To do this for financial, health or recreational reasons is culturally acceptable.

To do so for Jesus is incomprehensible.

Yet here in Indianapolis, seven mature adults are pulling up stakes and replanting them 600 miles away in order to become a reach-out for Christ. These three couples, with an average age of 59 and one adult aged 35, have made a covenant to establish a Christian community in the middle of the Ozark Mountains in northwestern Arkansas. As the King of Glory Community they will "live the life of the gospel as brothers and sisters."

They will hold the 100 acres of tillable and wooded land in common. Together they will tend it, the common buildings, a well and an orchard. Five percent of any annual income will be tithed to the community and individual home ownership will be established.

Excitement for their project, and "a homesickness for their new land—parts of it stoney and rugged"—flavors the speech of Bill and Nita Reuter, Ted and Cele Sjöberg, Jim and Judy Betzner and Maureen McGovern. But the uppermost question in the mind of a listener is "why?" "how?" and "why not here?"

"WHY?" IS THE key word. It speaks of mission. It can be answered in the words of a written covenant, signed in November, 1980, by each participant: "In today's world we see the need for fully living out the Gospel of Jesus Christ. As a group we feel that this can best be done in a community situation where our life-long 'yes' to the Lord can become more real amid the support and love of our brothers and sisters. The heart of this vocation to community life is becoming a family and being called to serve."

The Betznors, parents of five grown children, had some difficulty explaining their choice to neighbors and family. "Although we have a lot of support from the Franciscan community here and many of our friends, others confuse us with Jim Jones," says Judy who has lived 35 years on the same farm-like plot on Santa Road.

The Reuters, who are the only couple with children still at home, presently are staying with Bill's dad until their last son graduates from high school. Bill, a retired engineer, admits he took a gentle ribbing when they sold their house and moved in. At that time his father remarked, "I've heard of kids coming back, but a 57-year-old kid? This is ridiculous."

Nevertheless he has given the Reuters his blessing and is contributing financially.

Ted and Cele Sjöberg, however, put the initial financial foot forward. They were the first to sell their house and use the money for a down payment on the land. Explaining how they could make the break and trust the others to follow, Ted says, "It wasn't as difficult for us as for the others. We've moved around a lot." A meteorologist with the National Weather Service, he will retire next year.

"For us to step out and take this risk is normal," his wife, Cele, agrees. "We've been in many states because when Ted's job said 'go,' we had to go."

"We found the land when we went on a vacation with Bill and Nita in November of '79. We had always wanted to retire in Colorado, but every place we looked, we found reasons not to buy. We were fairly sure the others would agree to this purchase. But it wasn't right that when we bought the land everyone made the same commitment. It was a growing thing... Of course we were fairly certain the Reuters felt as we did. They were with us. But the Betznors hadn't seen the land, nor had Maureen, and so we weren't sure at first. Once the others made their commitment, we were fairly sure it would stick."

THIS GRADUAL approach—letting each other choose in their own good time—is what cemented this small community through the years.

As a slow, good soup gradually built up with ingredients develops a fragrance and unity of flavors, the seven "elders" see their new community as growing out of their group prayer life and individual involvement in major movements within the Catholic Church.

The Reuters, parents of eight children, were involved in the Christian Family Movement (CFM) of the early 1960's. After that came Cursillo and Marriage Encounter, the Charismatic renewal and the Secular Franciscan order. "In the beginning we didn't know where it was all going," says Bill. "We were heavily involved in Right to Life, trying to keep the state abortion law from being softened. We were there at the first booth at the State Fair."

"Our prayer group really started through Right to Life and CFM. A woman from South Bend heard about our involvement in the issue



BANNER OF LOVE—Looking forward to the prayer community they are establishing are (left to right) Jim and Judy Betzner, Cele and Ted Sjöberg, and Bill and Nita Reuter. (Photo by Ruth Ann Hanley)

from a friend in CFM, and came down to help us try to keep the law from being changed.

"She spoke to us about the Charismatic renewal in a very loving way, didn't try to evangelize us. Our first charismatic prayer meeting in 1971 was as observers for CFM."

The Reuters admit that at that time they were ripe for a change because "CFM nationally wouldn't take a stand on anything. Boy, that just kind of bothered us," Bill adds.

Too, they were searching for a deeper spirituality. Nita, who "went to Catholic high school and grade school, the whole bit," and who has "tried to love the Lord, the church and the Holy Eucharist," found that something extra at Alverna at the Charismatic prayer group.

That city-wide prayer group was the launching pad for their future community. As the city-wide prayer group spread its growing membership became unwieldy. It needed direction.

BILL EXPLAINS that all future members of the King of Glory community began meeting as a core or service group for the charismatic prayer group. The regular meetings increased their desire for community. So on Monday nights they began gathering for a common meal. On Thursday night they met for prayers. For seven years they followed this plan, more and more regretting the distance that prevented a stronger community, a more common prayer life.

"For seven years," Nita says, "we met and became closer than you would with your own brothers and sisters, your own blood family. We told each other our histories: when we were born, how we grew up, our childhood, how we

met our spouses, where we went to school. We shared as much as we could our lifestyles, our trials and the tribulations of raising a family. Those seven years of disappointments, joys and sicknesses. We prayed with one another and for one another. And we have seen miracles and blessings."

"We began to have a real desire to live closer. How nice it would be if we could at least all be in the same parish."

Cele and Ted had an insight from their son who was sharing a communal life at Purdue about what community life could be. They were suspicious at first—"we didn't want to turn him off," says Cele "yet we wanted to know what he was into. If it was something we felt was contrary to the church, we would have gotten him out of it."

But when they met the Christians involved, they were attracted to that type of group faith living and wished for something similar.

NITA FEELS their witness in their new town of 1,600 will "some way be for families."

But none of them can explain this love for their new land except to believe that the Lord planted it. As to their mission they admit that "like most missionaries we don't really know what we're getting into."

They are asked if they feel the Lord is putting groups of people aside for his future work... if perhaps a nuclear disaster might leave pockets of Christians to take up His work.

Nita admits that "it has occurred to us. There is another community closeby which came exactly for that purpose, but it definitely is not why we are going. It's possible we may be a type of spiritual refuge. If the need comes, we can farm heavily and provide a sustenance-type refuge for people in hard times."

They admit a need for the support of the Church of Indianapolis through prayers and, in order to construct common buildings, some financial support.

What they don't need immediately are additional members. "Not until we get our own house in order," says Nita. "We will have to see how everything works out, what we'll be doing and how." When the time comes for these first seven elders, administering in common, to admit other community members, they will be open to those who have studied the secular Franciscan order and the Charismatic renewal.

This summer, the Reuters from St. Ann's parish, and the Betznors from St. Mark's will begin living on the land, waiting for the Ted Sjöbergs from St. Joseph's Parish to retire. They will be supported by the prayers and financial help of Maureen McGovern of St. Gabriel's, who is working at Winona while finishing a course of study in nuclear medicine. Most of all, they will wait for the Lord to speak to their lives.



Sr. Antoinette Purcell

OCE names new coordinator

Benedictine Sister Antoinette Purcell has been named Coordinator of Sacramental Catechesis and the Resource Center in the Office of Catholic Education (OCE), effective July 1.

According to the OCE announcement, Sister Antoinette was chosen from 12 local and national applicants. Currently director of religious education at St. Vincent de Paul Parish, Bedford, she also has been an elementary teacher and principal and is a member of the Benedictine Community of Our Lady of Grace, Beech Grove.

In her new position, Sister Antoinette will work with parish personnel, providing diocesan-level support and coordination for sacramental, family-centered and elementary religious education. She also will coordinate audio-visual resources and the staff of the OCE's Resource Center.



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Papal trip to Britain uncertain because of Falklands

by Fr. KENNETH J. DOYLE

ROME (NC)—The Anglo-Argentine conflict in the South Atlantic has placed a question mark over Pope John Paul II's trip to Britain, said English Cardinal George Basil Hume of Westminster May 11 after meeting with the pope.

The trip, scheduled for May 28-June 2, has not been cancelled but it could be if the situation between Argentina and Britain does not improve, added the cardinal.

"The visit is on. No doubt about that. Clearly if the situation in any way deteriorates or does not improve, then it is obvious that there must be a question mark over the visit," said Cardinal Hume at the Rome airport before returning to London.

(Upon arrival in London May 11 Cardinal Hume said Pope John Paul will cancel the visit if hostilities are not ended by the middle of next week.)

The pope "hopes and prays that hostilities will cease and that there will be some kind of solution based on the process of negotiations. That's what he is expecting and hoping. Indeed that's what we all hope. And if that were to take place, then I have no doubts at all that the visit would go ahead," he added.

"It would be difficult for the holy father to be engaged in a pastoral visit which should be a joyful occasion when there is sadness in a country because of hostilities," he said.

Cardinal Hume and Scottish Cardinal Gordon Gray of St. Andrews and Edinburgh arrived in Rome May 10 after being called by

the Vatican for emergency consultations with the pope.

Argentina and Britain are engaged in an undeclared war over sovereignty of the South Atlantic islands which Britain calls the Falklands and Argentina the Malvinas.

Vatican sources also said that the trip is still planned after the consultations between the pope and the British cardinals.

Prior to the consultation speculation had mounted in Rome and in Britain that the talks might be a prelude to an announcement of the postponement of the trip, due to the steadily worsening conflict.

But after the meeting on May 10 and another one the following day, no official Vatican announcement was made.

Instead, said Vatican sources, plans for the trip were continuing. The pope would be very reluctant to put the trip off, they said, because

of its ecumenical overtones, so more time will be given for Britain and Argentina to work out a negotiated settlement.

The pope is scheduled to meet in Britain with Anglican and Protestant leaders, including Archbishop Robert Runcie of Canterbury, primate of the Anglican Church. The pontiff, said sources, sees the trip as an important step on the path to eventual church reunion.

Only if hostilities continue in the Falklands conflict, which has already taken hundreds of lives, would the pope postpone the trip to England, Scotland and Wales, said sources, and then only at the last possible moment when it became obvious that a break in the conflict could not come before the planned departure day.

On April 19, Cardinal Hume had said at a press conference in London that an outbreak of

fighting in the Falklands would make it difficult for the pope to go to a country which was at war.

"He has to be the spiritual father of all those in both countries," said Cardinal Hume, "and that would put him in an impossible position."

But as he left London for Rome on May 10, Cardinal Hume said: "There has been no definite news and no decision has been taken on the pope's visit."

Some press reports theorized that Cardinals Hume and Gray would discuss the possibility of a further papal intervention in an attempt to bring peace to the Falklands. But one knowledgeable Vatican source said that he believed that the pope had already done all that he could by his repeated public pleas for negotiation and his direct messages to the Argentine and British governments, and to United Nations Secretary General Javier Perez de Cuellar.

Reagan visits private school in ghetto

by STEVE GORECKI

CHICAGO (NC)—"This is the way it should be done," President Reagan told the administrators, faculty and 375-member student body of Providence-St. Mel High School during a visit to the school May 10.

The president also told them, "You are such a shining light that I want to spread the word."

Providence-St. Mel was formerly operated by the Chicago Archdiocese but due to declining enrollment, increased operating costs and necessary subsidies and a lack of financial aid, that affiliation was terminated by the archdiocese in June 1978. At that time the rapidly deteriorating school building also required costly repairs to meet the city fire code.

Today the predominantly black high school is still open, although its principal, Paul J. Adams, said, "I have bills running out my ears."

To offset those bills the school has received numerous grants and financial aid from private sources and corporations and now advertises itself as "more than a school... it's a kind of oasis... a place where learning is truly respected."

The school, located in a black ghetto neighborhood, operates without tax dollars and depends on tuition, fund raising and donations in order to stay open.

Religion remains a major component of the curriculum and more than 90 percent of the

school's students go on to college. It is staffed by the Sisters of Providence.

Reagan heard of the Providence-St. Mel success story through television and newspaper stories about efforts by the principal, parents and students to rejuvenate the school, which now includes a junior high.

"We had to see this for ourselves," said the president, who was accompanied by his wife Nancy. Speaking from the stage of the school auditorium, he said, "And I also wanted to come here, very frankly, to meet your principal, because this is an instance of what one person can bring to be."

Reagan gave the students an explanation of his attempt in January to extend tax exemptions to segregated private schools. He said he was simply trying to reform the Internal Revenue Service.

"As it developed, this turned out that it was turned around and said that I was trying to provide tax exemptions for schools that still practiced segregation. Well, I didn't know there were any. Maybe I should have, but I didn't, and it was a total turn-around of what I intended. Yes, that one went wrong."

Bishops ask U.S. Catholics to help with Vatican budget deficit

WASHINGTON (NC)—"Peter" needs more pence to avoid a projected \$29 million 1982 Vatican budget deficit and U.S. Catholics are being asked to join a worldwide effort to contribute more to the Holy See's annual collection, U.S. church officials announced May 7.

The collection, known as Peter's Pence, provides funds for support of papal projects and various offices and activities of the Holy See, including global charitable work.

The National Conference of Catholic Bishops has established an Ad Hoc Committee on Economic Concerns of the Holy See to find ways to respond to the Vatican financial bind. An increase in contributions to Peter's Pence is viewed as one solution.

"With greater awareness of the holy father's needs, the collection can be even more successful," said Archbishop Edward T. O'Meara of Indianapolis, chairman of the ad hoc NCCB committee.

He said that American Catholics have always been "extremely generous" in their financial support of the pope and Holy See.

Traditionally, the Peter's Pence collection is held on the Sunday nearest the June 29 feast of St. Peter and Paul. This year, that Sunday would be June 27, although some dioceses will

take up the collection on May 30, Pentecost.

The average yearly amount raised in the United States for Peter's Pence recently is \$5 million.

Archbishop O'Meara has written to pastors urging their cooperation in the collection. He said the Vatican currently is "reviewing its administrative procedures and its organizational structures with a view to new efficiencies and economies."

But the Vatican has been pressed by rising expectations of Vatican personnel, increasing prices of almost everything and double digit inflation, he said.

The NCCB ad hoc committee was set up at the request of the 15-member international council of cardinals organized by Pope John Paul II to examine Vatican offices and financial needs. Cardinals John Krol of Philadelphia and Terence Cooke of New York are on the council.

Although the modern Peter's Pence collection dates to the 1860s, it is rooted in centuries-old practices. It is believed to have originated in 889 under King Alfred the Great as an Anglo-Saxon tax to support the pope, subsequently spreading from England to other European countries.



VISIT PROTESTED—A marching file and drum band performs in London's Trafalgar Square during a demonstration by about 3,000 people opposed to the upcoming visit of Pope John Paul II to England. Signs in the background say "Pope—Why not excommunicate IRA?", "Jesus Saves—The Pope Enslaves" and "Smash the Papist Visit." (NC photo from UPI)

EDITORIALS

Prayer amendment a mixed bag

"How can we hope to retain our freedom through the generations if we fail to teach our young that our liberty springs from an abiding faith in our Creator?"

So President Reagan spoke from the Rose Garden last week as he announced his administration would seek to amend the Constitution to allow officially sanctioned prayer services in public schools.

"I have never believed," the president stated, "that separation of church and state was supposed to protect us from religion. It was to protect religion from government tyranny."

Despite legal thinking which struck down prayer exercises in 1962 and 1963 and voluntary religious instruction during school hours in 1948, the president is very correct. The framers of the Constitution were not nearly so concerned with the intrusion of religion on the state as our contemporaries sometimes are. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" is what they wrote into the Bill of Rights. Religion has a rightful place in our life. It was not to be officially recognized, but neither was it to be kept from functioning.

Historian Catherine Drinker Bowen pointed out to us that in the Constitutional Convention of 1787 "there sat no delegate whose ideas of government or political philosophy were not profoundly influenced by his religious beliefs and training." Religion to them was a private affair, but each delegate was thoroughly steeped in the religious beliefs in which he had been raised.

Insofar as President Reagan's proposed amendment goes, the United States Catholic Conference which represents the American bishops, has welcomed the president's move but has encouraged an amendment to deal with what it considers to be the larger issue of voluntary religious instruction in public schools.

Representatives of several Protestant bodies denounced the Reagan proposal, however.

Objections concerned the possibility that the amendment would allow state and local governments to select or compose prayers for use and that students who did not want to participate might be unwilling to face peer pressure to exercise their right.

Among them were Rev. Charles V. Bergstrom, executive director of the office for government affairs at the Lutheran Council in the U.S.A., who called "the purpose of prayer . . . to praise and petition God, not to serve the secular purpose of creating a moral or ethical atmosphere for public school children."

G. M. Ross, congressional liaison for the Seventh Day Adventists, stated his denomination is willing to support officially sanctioned "moments of silence."

The American Civil Liberties Union cautioned that under Reagan's amendment Mormon prayers would predominate in Utah, Catholic prayers in Rhode Island, and Jewish prayers in parts of New York. "Each school district in the country will become a battleground with religious groups vying for control of the machinery of education," stated Rev. R. G. Puckett, executive director of Southern Baptists.

The fears regarding government officials composing prayers seems quite warranted. To paraphrase a Scriptural idea, it is up to Caesar to compose laws, not prayers. The fears regarding peer pressure, on the other hand, might be directed to current policy. Does present day peer pressure discourage the young from exercising its right to pray?

The trend in our own time has been to deny religion any recognition at all. Those who formulated the Constitution did not so much strive to deny religion a place in American life as to say it should not have a privileged place. The experience of the last few years seem to be to deny religion any place at all.

Yet while Reagan's move seems laudable from a Catholic point of view, the questions remain. Though he has stated "no one must be forced or coerced or pressured to take part in any religious exercise," it does not seem likely in the practical realm that one can have it both ways. For the sake of order students are likely to have to join in.

And does the president think returning prayers to schools will solve the moral and ethical problems therein? That is definitely not going to happen. Prayer is not a magic formula. It does not replace one's individual and public responsibilities for promoting the common good.

The prayer amendment then is a mixed bag. It is good that religion should be recognized as having a place in America. It is bad if it is seen as a panacea, a magic wand, a way to escape one's personal responsibility and commitment to God and to neighbor.—TCW

A challenge at commencement

This is the time of year for graduations and honors. Recognition should go once again to our Catholic schools for their work in challenging our young to pursue excellence in their lives, to mature in their lives of faith, and to strengthen their abilities to think critically.

The young who go forward with these skills are the Church's hope. Congratulations, graduates!—TCW

WASHINGTON NEWSLETTER

Questions raised by college aid plan

by JIM LACKEY

WASHINGTON—Of all the Reagan administration budget proposals one of the most contentious in recent weeks has been the issue of federal aid for college students.

President Reagan surprised nearly everyone—including his own staff—when he spoke in defense of his college loan and grant proposals while in Barbados, where he presumably would have been more concerned about his Caribbean Basin initiative. And at the beginning of May Education Secretary Terrel H. Bell also lashed out at critics of the changes, saying the press slanted reporting of the proposals and the education lobbies drove parents and students to hysterics.

But critics of the Reagan plan say they have reason to be hysterical. They say his proposals, if adopted, will make the cost of college prohibitive for much of the lower and middle classes. Hard hit too would be the private education sector, such as Catholic colleges and universities, whose higher tuition and fees often can be afforded only with the help of government grants and loans to students.

In some ways the arguments over the student aid proposals run in circles. Take for instance the proposal on loans for students pursuing graduate degrees. Critics say that the Reagan administration wants to end all federal loans for the nation's graduate students, of whom about 600,000 receive federally backed aid. But administration officials quickly respond that critics ignore the fact that such loans are being shifted into state programs at slightly higher interest rates, not being eliminated as some have charged.

CRITICS THEN SAY, though, that the state program is available in only about half the country, leaving graduate students in the other states out in the cold. The debate continues round and round from there.

There also are the usual accusations about comparing apples with oranges. In the Guaranteed Student Loan program, for instance, the administration says it only wants to trim a modest \$300 million in costs, from the \$2.7 billion the administration says will be spent in the current fiscal year to \$2.4 billion. The Democrats, though, say the cut is closer to \$900 million—from \$3.3 to \$2.4 billion—since what has to be compared, they say, is the size of the program had it been allowed to continue at its earlier levels with the size of the program visualized by the administration.

Another issue is the amount of loan money available. Reagan in his Barbados speech pointedly remarked that "not one dime of the money being cut has ever gone directly for loans to students." But critics say that by tightening eligibility standards and raising loan fees and interest rates the aid will be harder to get even if a larger pool of loan funds is available.

Underlying the administration's proposals on student aid is a belief common to a number of federal programs: that the size has grown far out of proportion to the need.

IN ARGUING FOR the changes, Department of Education officials say that as federal aid for students soared in the past few years,



the average parental contribution to their children's college education has dropped, even as total family income has increased. Passage of the baby boom into adulthood also has led to a flattening of enrollment figures, meaning that federal financial involvement should be flattening too rather than soaring as it has, administration officials say.

Federal aid for college students, the administration says, has been changed from an emphasis on helping students who could not otherwise afford college into a "subsidy for nearly everyone regardless of family income."

Education Secretary Bell also says the rush of federal dollars has deprived college students "of the privilege of earning their own way, which in and of itself is a strengthening experience."

Whatever the arguments, the debate has raised the fear that the face of college education is about to be changed. Some college officials see a return to the day when the rich are overrepresented in the college population, leading to new social stratification. Others worry that a greater percentage of students will be forced into state universities, placing new strains on state education budgets and new burdens on state taxpayers.

But the entire debate may be moot, too, since Congress seems unwilling to buck the education establishment and vote for such unpopular proposals. Only time will tell whether the administration's plans actually will go into effect and, if so, whether the administration or its critics are right in their predictions of what the consequences for education will be.

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YOU'RE THE TOP—These New Albany deanery adults were honored with the St. John Bosco Medal recently. From left to right, they are: Joseph Hagedorn, Theresa Lenfert, Rosella Bickel, and Michael Constantine. (CYO photo)

CYO recognizes efforts of youth and adults

The Catholic Youth Organization in the archdiocese recently presented its highest award, the St. John Bosco Medal, to four New Albany deanery recipients, and the Msgr. Albert Busald Awards to a number of adult volunteers in Indianapolis. In addition, several youth in the New Albany Deanery were recognized.

The Bosco medal was awarded on May 6 at the 14th Annual New Albany Deanery Awards Banquet. Recipients were Rosella M. Bickel of St. Joseph Hill parish; Michael L. Constantine of St. Mary of the Knobs, Floys Knobs; and Joseph R. Hagedorn and Theresa A. Lenfert of Our Lady of Perpetual Help, New Albany.

Father Paul Koetter, associate pastor of Our Lady of Perpetual Help, New Albany, said the Bosco medal is given for "consistent involvement with the youth of a parish or the deanery." He noted that some of this year's winners have had "almost constant involvement," and all have served the CYO for at least eight years.

Also at the banquet, Outstanding Service Awards were given to 11 youth in the New Albany Deanery, including Daren Bickel of St. Joseph Hill; Theresa Bledsoe of St. Mary's, New Albany; Mark Bowers of St. Michael's, Charlestown; and Rick Costelloe of St. Joseph Hill and Mark Furnish of St. Francis, Henryville.

Also receiving outstanding service awards were Ed Guilford of St. Mary of the Knobs; Kim Koetter of St. John, Starlight; Lisa Menemeyer of St. Mary's, New Albany; Sandy Nolot of St. Mary of the Knobs; Doris Smith of St. Mary's, Navilleton; and Jody Stiller of St. Mary of the Knobs.

In addition, memorial scholarships were given to three youth at the awards banquet. Guilford was named the winner of the Father Thomas Stumph Memorial Scholarship. Father Stumph was pastor at St. Joseph Hill until his death in January 1981.

The establishment of the Dean Kraemer Memorial Scholarship was announced. The parents of Kraemer, a youth who was active in CYO, requested that the scholarships be given

to Mary Weatley of St. Joseph Hill and Laura Krueer of St. Mary of the Knobs.

Miss Krueer also received the C.J. Smith Award. Father Koetter noted that the award is given periodically in the deanery when it is felt that one CYO member "shows exceptional capability" in the area of service.

In Indianapolis, 39 individuals received the Msgr. Albert Busald Award during a Mass celebrated on May 6 at St. Philip Neri Church, where Msgr. Busald served as pastor.

Those who were honored for their work with youth included Bennie Arney of St. Catherine Parish; Joseph G. Bill, Jr., Christ the King; Edward Billman, St. Lawrence; Joseph F. Breen, St. Luke; G. William Carver, Holy Rosary; J. Jerome Crane, Holy Name; Norman Thomas Dale, St. James; Joseph T. Donohue, St. Patrick; Dennis A. Doyle, St. Christopher; Mrs. Maureen Dunn, St. Lawrence; David A. Felts, Holy Spirit; Mark W. France, St. Malachy; Mrs. Nancy Hagerty, St. Mark; and Mary Lou Halvorson of Christ the King.

In addition, James and Frankie Jung, Our Lady of Mount Carmel; Sharon Johnson, Our Lady of Greenwood; Karen Klee, St. Lawrence; Michael Koers, St. Philip Neri; Mark Lee, St. Lawrence; Robert and Lydia Lockett, St. Michael; Michael McCaslin, St. Simon; Theresa Meunier, St. Malachy, William Myers Jr., St. Philip Neri; and Robert and Sharon Nester, Our Lady of Mount Carmel.

Also, Nelson Nix of Our Lady of Mount Carmel; Earl O'Connor, St. Jude; Charles O'Donnell, Christ the King; Carl and Julie Ritzi, Our Lady of Lourdes; Steven Reilly, St. Philip Neri; Terrance Rodgers, St. Lawrence; Paul Schneiders, St. Luke; Jack Snyder, Immaculate Heart of Mary; Timothy Stapleton, St. Lawrence; Rosie Swiezy, St. Mark; and Thomas Trimble of Holy Name.

The Busald Award was instituted in 1970 to recognize volunteers who, like Msgr. Busald, are dedicated to serving youth, according to Dennis Southerland, CYO assistant executive director. A plaque is presented to each recipient.

Debate over infant formula continues to be heard

by LIZ SCHEVETCHUK

Debate over marketing of infant formula in the Third World has flared again with establishment of a commission by Nestle S.A., to investigate alleged marketing abuses, with claims by Nestle critics the company has violated an international marketing code, and with a stockholder proposal by religious groups criticizing the policies of another formula manufacturer.

The controversy is rooted in corporations' sale of infant formula in underdeveloped nations. Critics say Third World mothers favor the formula over their own breastmilk and often mix it with tainted water, dilute it too much or otherwise improperly use it.

In 1981, with the United States casting a dissenting vote, the World Health Organization voted overwhelmingly to set up an international code for marketing the formula.

Nestle had promised earlier this year to create a panel of scientists and clergymen to review assertions that it is improperly marketing its formula abroad. On May 3 it announced former Sen. Edmund Muskie (D-Maine) is heading the commission.

Other members include physicians and Protestant clergy. However, Auxiliary Bishop P. Francis Murphy of Baltimore and Dr. Avery Post, president of the United Church of Christ, refused to join the panel. Bishop Murphy, who has demonstrated against Nestle and backed a boycott of Nestle products, said his participation in the commission would be confusing to boycotters.

DESPITE MUSKIE'S STATEMENT the commission is to be "independent in every way," the panel met with little favor from the Infant Formula Action Coalition (Infact), which has backed the Nestle boycott and criticized Nestle's own internal marketing guidelines.

"An audit committee is a sound concept" but it will not be effective because it is only asked to investigate Nestle's own "weak marketing instructions," according to Douglas Johnson, Infact chairman.

Infact says guidelines Nestle announced for its own marketing agents in March are insufficient to meet the WHO code. Nestle has said it backs the "principles and aim" of the WHO code.

Three days after Nestle announced formation of Muskie's commission, Infact released a survey saying Nestle has violated the WHO code 226 times.

Infact said that, for example, Nestle "continues distribution of free samples, the use of milk nurses, the use of propagandistic material to mothers and health professionals and the not-so-subtle distribution of gifts to health professionals."

WHO's code says "distributors should not provide, directly or indirectly to pregnant women, mothers or members of their families, samples of products..." Nestle's guidelines, say that "samples (or free supplies) may only be given to health workers... and not to mothers."

IN REGARD TO mothercraft nurses, it says that "company personnel may not be used by the health care system." WHO's code says that "use by the health care system of 'professional service representatives,' 'mothercraft nurses' or similar personnel, provided or paid for by manufacturers or distributors, should not be permitted." Nestle has said it supports nurses in a few nations but that they provide basic nutrition information to mothers and are only used in nations which request their services.

The WHO code states "there should be no advertising or other form of promotion to the general public of products within the scope of

this code." Nestle's guidelines state "information relating to specific brands of infant formula must not be communicated directly to mothers or the general public."

Discussing gifts, WHO's code says "no financial or material inducements to promote products within the scope of this code should be offered by manufacturers or distributors to health workers or members of their families..." Nestle's guidelines state that "gifts of a non-professional nature may only be presented on special occasions (for example, Christmas, anniversaries) and may be of token value only. Gifts must not be given or accepted as a condition or inducement for recommending the use of any Nestle product."

IN ITS SURVEY, Infact cited over 2,000 alleged violations of the WHO code by 54 companies, including Nestle.

Another formula manufacturer, American Home Products Corp., was the target of a stockholders' resolution planned for the corporation's annual meeting at the end of April.

The resolution asked American Home Products to "endorse and implement" the WHO code "in its entirety and at all levels of corporate operations." But the resolution was tabled before it reached the stockholders for action because Securities and Exchange Commission rules forbid votes on issues defeated several times previously.

Earlier this year, the company, through its Wyeth Laboratories division, which makes infant formula, had to recall 2.3 million cans and bottles of formula lacking an essential vitamin.

In addition to infant formula, American Home Products' corporate divisions manufacture oral contraceptives, flu vaccine, sleeping pills, penicillin, anti-depression pills, leukemia drugs, fetal monitors, Dristan, Anacin, Chef Boy-ar-dee foods, Brach's chocolates, Woolite, Roach Motels, Easy-Off oven cleaner, Black Flag bug sprays, and other items.

Courses taught in ministry to Hispanics

An intensive introduction to Hispanic ministry, including courses in Hispanic history, culture, language, Hispanic religiosity, liturgy and music, will be offered June 14-18 at Marian College.

Sponsored by the archdiocesan Hispanic Apostolate, it has been designed for lay, religious and priests "who have an interest in the Hispanic people," according to its sponsors.

Its aim is to foster the skills, language and cultural knowledge which will help those interested in ministry understand and appreciate the Hispanic people and their cultural environment so as to better work for and with them.

Because of the intensity of the course and the inclusion of films and cultural events, the apostolate suggests that participants live on campus.

The spacious grounds of the college's Cold Springs Road campus include swimming pool and tennis courts. Cost for both course and board is \$85. Applications from any diocese will be accepted up to May 21. Registration is \$6 p.m. on June 13. For additional information, call Sister Rosanne Taylor, Marian College, 317-924-3291, ext. 220.

Brother appointed to serve as parish administrator

Holy Cross Brother Douglas Roche has become the first non-priest member of a religious order to be appointed to administer a parish in the Archdiocese of Indianapolis by Archbishop O'Meara.

Although his appointment as administrator of St. Francis de Sales parish, Indianapolis, is unique here, much of the church's ministry does not require an ordained priest. For those functions which do require a priest, Divine Word Father Arthur Kelly will remain in residence at St. Francis and will continue to preside at its liturgical celebrations.

Brother Douglas feels that the church will continue to expand the role of religious and lay persons serving the community in the years to come.

"The incorporation of laity in the various administrative and service roles on the parish level is being practiced increasingly in rural and inner city areas in full accordance with the teachings of the Second Vatican Council," he said. "It is forcing the church to incorporate

others in roles other than those traditionally reserved for the ordained priest."

Brother Douglas said that he hopes to provide a personal extension of the parish in the community and to serve as the parish's spokesperson to other organizations in the Brightwood area of Indianapolis.

The new administrator plans to get to know his parish and its people first, then meet with other church representatives and those who head various civic and community organizations in the area. His goal is to determine the needs of the Brightwood neighborhood, and mobilize the church and other resources to help fulfill those needs.

He feels that the Catholic church must respond to the total needs of the people. "The church's personal response to these needs," he said, "will hopefully provide them with total service for their spiritual, physical and moral well-being."

Brother Douglas, a native of Detroit, is well known in the Indianapolis community. From



TODAY A PRIEST—Archbishop O'Meara poses with four Benedictine monks newly ordained as priests at St. Meinrad Abbey on May 2. Left to right, they are: Isaac McDaniel, Severin Messick, Tobias Colgan, and Sean Hoppe. (Photo by Joe Bozzelli)

1957 through 1973, he served Cathedral High School as faculty member, dean of students, vice principal and principal.

He has a bachelor's degree in education from St. Edward's University in Austin, Texas,

and masters degrees in Latin from DePaul University, Chicago, and in religious studies from Gonzaga University, Spokane, Wash. He has been a member of the Brothers of the Holy Cross since 1954.

TO THE EDITOR

Urges response to CYO proposal

On April 20, 1982 the Immaculate Heart of Mary Parish Council approved the following recommendation—"That all Immaculate Heart of Mary coaches in the '56" and '78" leagues adopt a mandatory playing time in all CYO sponsored team sports."

A copy of this recommendation along with a letter asking for their support in the form of a letter to Bill Kuntz, CYO Director, has been sent to every Archdiocesan Parish Council and

or Youth Committee.

I am asking all parishioners interested in all grade school players participating in every game to contact their Youth Committee. We should let our CYO know we care about each child.

If Jesus Christ were the coach, would He play all of His Team?

Mary Lou Hornak

Indianapolis

Appreciates reception at St. John's

The gracious reception we received at St. John's Church last Sunday was much appreciated.

We enjoyed arriving in the beautiful church to the majesty of the music from the organ. Then we heard the history of the Diocese, and of the church. And we enjoyed seeing the details of the church—the beautiful windows, stations of the cross, the modification of the rail, and the lamp of the Eucharist. The explanation of the confessionals, present and past, was most interesting. The Rose Window was especially enjoyed.

We thank Father Skineman sincerely, as well as the organist and priest who helped us in purchasing books.

Leona T. Alig, Corres. Secy.
Marion County Historical Society

Indianapolis

Questions 'ownership' of Falklands

The South Atlantic crisis calls for a little attention. The fact that Argentina sent there an Army, that it is a dictatorship, that they want to distract public attention upon their economical failures are relative issues.

The real problem is: Who is the real owner? When Afghanistan (was invaded), we condemned Russia for that action, but Afghanistan was never a Russian territory. There was an unquestionable violation of rights.

But this case is quite different. England has no more argument than force. They occupied the Falklands for so many years and that is it. The foreign office has not been able to exhibit any document to support their point.

Ends subscription

Please remove us from your mailing list as we are not leftist or socialist as you and your staff apparently are. This paper is not fit to wrap garbage in!

Gerald A. Seal

Indianapolis

Opposes actions of protestors

Today's Christians everywhere in the world are being faced with many trying and crucial civic, state, political and religious questions.

Sin, affecting heart, mind, soul and conscience to individuality, as well as family, cannot be made the norm or catalyst for every kind of evil Communist or capitalist in ideology.

Recent protestations about nuclear build-up in the United States—withholding of taxes by Catholics, clergy, as an example for others to do likewise—only proliferates further revolutionism . . . causes of additional interference from within, as though American society, this 20th century, has not already had more than enough of its share, religiously or humanly speaking, forced upon it from sources motivating themselves through subtle aids, decrees, and diplomacies from without.

America must not be left without a financial paddle up some lonely deserted, desolate river.

People, indeed, (of the entire universe and globe) must come to the acknowledged fact and realize American positivity in its deeply ingrained hope for Christian life, truths of

churchly principle and morality, rather than those of its many generousities and aids to those very elements of ambiguity and opposition (feeding of negative aggression), and communistic efforts in the first place!

Anthony J. Fleece

Wausau, Wisc.

Commends laymen

The Archdiocese of Indianapolis is to be highly credited with having two of the laymen recently awarded the papal honor of the Equestrian Order of the Holy Sepulcher of Jerusalem.

Reading the stories on Sir Robert Aldering and Sir John Ryan (April 30) is enough explanation of their worthy recommendation. Their good works speak for them. It is to the credit of Archbishop Edward O'Meara of Indianapolis that he commends them to the favor of the Holy See.

May their kind increase!

Fr. Anthony Prosen

Lafayette

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.



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Indianapolis

Jose Tord, M.D.

Sometimes it is winning that counts

by VALERIE R. DILLON

When I was growing up, we lived near Marquette Park on Chicago's South Side and I spent a lot of time there at the golf course where my folks played regularly. As I hung around, I invariably reflected on a sign which was posted over the clubhouse door. It read:

"And when the Great Scorer comes,
To mark against your name,
He'll not judge if you Won or
Lost,
But How You Played the
Game."

I was impressed by that. I thought it very worthy and wise. While I was in school and playing tennis and field hockey, I tried to be a good sport, to play fair, to lose gracefully (what choice is there if you always lose?).

But, when one's playing days are over and one's children are the ones playing the game, something happens. The motto loses its force. For instance, consider Little League baseball. Everyone knows how dreadful parents can become when their completely uniformed 2-foot-tall tykes take the field. Not all parents are guilty, of course, but some of them carry on—yelling at umpires, stamping in the dust at close calls, throwing their scorecards, scolding coaches who fail to put little Jerry (or Jeanie) into the game! Oh, what poor example they set! But I understand what they're going through.



A couple of years ago, my daughter Val refereed a Fourth Grade Girls' basketball game—the first actual game the little darlings had ever played. Now, you can't get greener than that—and they were green! As they double-dribbled and fouled their way from one end of the court to the other, one mother's voice continuously bellowed out. Was she calling encouragement? Oh my no—she was screaming at the ref—my daughter!—to call a tighter game! Poor lady, she won't survive until her kid reaches high school!

I, too, am what is politely called "a rabid fan." Since we have had four daughters at Indiana University, we regard IU's basketball team as our own family. And what do I do when Bobby Knight's charges play ball? While the rest of the Dillons communally cheer in front of the family room TV, I coolly retire upstairs. It is better if I watch on the bedroom set, fuming and raging and praying in private.

Through the eight years that Val competed in varsity sports—I always tried to keep in front of her the golden thought that what counts is How You Play the Game.

She never let her dad and me down. She played hard, no matter what the score. She shook hands with her opponents when her team won and when her team lost. She never let the tears rolling down her face stop her from saying, "Good game."

Most of all, she put up with her mother, who wore the school colors and between the Pike Red Devils and Hanover Panthers amassed a complete wardrobe of red sweaters, skirts, pants and blouses. Unlike some parents who bring cowbells and bullhorns to amplify their

cheers, Val's mom didn't need such artificial props. While Dad kept a score sheet, Mom kept an ongoing patter of encouragement.

But, sometimes, I got carried away. Once, during a Hanover Basketball Invitational, the refereeing was especially bad. In the midst of a very close game and in utter disgust, I let loose of my program (some would—erroneously—say I threw it). To my horror, the program sailed out onto the playing floor into the midst of the action! One of Val's teammates quickly scooped it up and, running past, dropped it into my lap! One mother—saved!

The closest Val ever came to disowning me happened in a basketball game against Marian College. To err is human, and in this particular game, the ref was really human. When I helpfully advised the lady of several missed calls, I didn't think she'd take it so personally. At a crucial moment, after a particularly bad call, I advised her what a good game she was missing. She walked straight to me sitting on the bottom bench of the bleachers, looked me square in the eye, and said, "Lady, one more word from you, and your team will have a technical!"

I don't often back down, but I did then—and quickly! "I won't say another word," I said. And I didn't! I surprised even myself.

Now, Val is in grad school at IU and she just told us she's playing softball in a women's recreational league. She invited us down for a game, and after all, it's just a friendly ballgame. I promise to be very, very good. BATTER UP!



✓ The Fiftieth Wedding Anniversary of Mr. and Mrs. Leo L. Sorg of North Vernon will be celebrated at an Open House on Sunday, May 16, from 2-4 p.m. at the Sorg residence. Leo Sorg and the former Anna Lyons were married May 17, 1932, at St. Mary's Church, Anderson. Sorg worked for Thompson Hendrix and Eaton Motor Company in North Vernon and for Cummins Engine Company, Columbus for 20 years, retiring in 1971. The Sorgs also farmed the land they live on. Their 10 living children are Mary Catherine Deppe and Joseph L. Sorg, both of Columbus; Winifred Geolz of Indianapolis; Theresa Brennan, Jeanne Blackburn and Charles T. Sorg, all of North Vernon; James F. Sorg of Elizabeth; John D. Sorg of Sellersburg; Anthony J. Sorg of Henryville; and Amelia Rebello of Cleveland, Ohio.

✓ "Living and Dying: One Concentric Circle" will be presented from 7 to 9:30 p.m. May 23 at St. Andrew's School by Providence Sister Catherine Livers. Topics will include how to prepare for your own death, stages of death and dying, ministering to the dying, and living creatively with suffering.

✓ During recent Convocation Ceremonies at St. Meinrad School of Theology, Donald J. Althoff of Little Rock, Ark., was awarded the seminary's 10th Annual Anselm Schaaf Award. Also, Father Louis Conrad was recognized for 40 years of service as twice president-rector and professor of Sacred Scripture and Theology. Father Geoffrey Gaughan was honored for his work as associate dean of students during the past four years. David Buttrick was honored for seven years as teacher of Homiletics.

Archbishop O'Meara's Schedule

Week of May 16

FRIDAY, May 14—Correction: Baccalaureate Mass, Cathedral High School, Indianapolis, 9 a.m.

SUNDAY, May 16—Chapter elections, Sisters of St. Francis, Oldenburg. Mass at 8:30 a.m., elections 10 a.m.; Graduation exercises, Shawe High School, Madison, 2 p.m.; Graduation exercises, Providence High School, Clarksville, 7 p.m. EDT.

MONDAY, May 17—Confirmation, Holy Family parish, New Albany, 7:30 p.m. EDT.

TUESDAY, May 18—Confirmation, St. Jude parish, Indianapolis, 7:30 p.m.

WEDNESDAY, May 19—Mass and dedication of new parish activity center, Immaculate Conception parish, Aurora, 7 p.m. EDT.

THURSDAY, May 20—Graduation exercises, Roncalli High School, Indianapolis, 7 p.m.

FRIDAY, May 21—Graduation exercises, Secena High School, Indianapolis, 8 p.m.

SATURDAY, May 22—Priesthood ordinations, SS. Peter and Paul Cathedral, Indianapolis, 11 a.m.; Institute of Hispanic Ministry, Beech Grove Benedictine Center, Beech Grove, 4 p.m.

check it out...

✓ The St. Thomas Aquinas Parish Peace Education Committee will sponsor a showing of "The Last Epidemic" at 7:30 p.m. Sunday, May 16 in the church, 46th and Illinois. The film explores the ability of the medical field to respond to a nuclear war. Dr. John Stone will facilitate a discussion after the showing. Admission is free.

✓ All priests of the Indianapolis South Deanery are invited to a luncheon at St. Elizabeth's Home from 11:30 a.m. to 1:30 p.m. Tuesday, May 25. The home's board members and staff will explain the maternity, child care and child placement services, as delivered throughout the archdiocese.

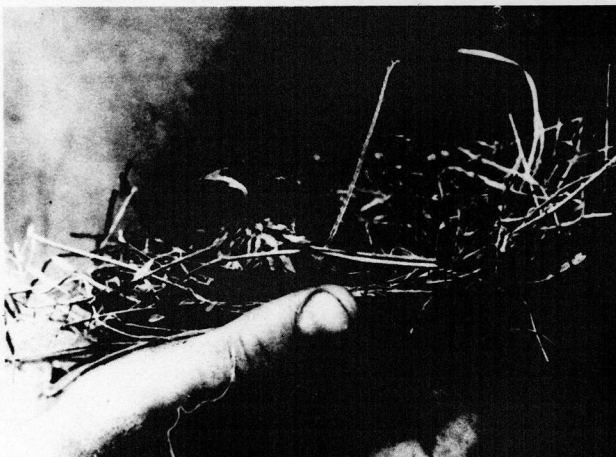
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A BIRD IN THE HAND—What would this infant's mother think if she knew some human being had gotten hold of her child? The delicacy of young life reminds us of the careful steps we take as spring renews us and makes all seem new again. (NC photo)

THE QUESTION BOX

Is Jesus 'in the flesh' today?

by Magr. R. T. BOSLER

Q In a Sunday reading from the Letter to the Hebrews we heard the words: "In the days when Christ was in the flesh." Why the past tense "was"? Jesus is in the flesh now. He even ate fish with the Apostles after the Resurrection. My paraphrased Bible, "The Living Bible," states, "Yet while Christ was here on earth." Isn't that a better translation than that of the New American Bible read in church?



A Most modern translations use the paraphrase "here on earth" for "in the flesh," but the New American Bible's version seems to me to preserve the flavor of the original Greek text, which describes vividly how very human Jesus was before the Resurrection.

Here is the complete sentence: "In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to

God, who was able to save him from death, and he was heard because of his reverence."

After the Resurrection, Jesus is no longer in the flesh as he was before. Read St. Paul's description of the resurrected body in First Corinthians, where he says "flesh and blood cannot inherit heaven" and describes how the resurrected body will not be natural but spiritual. (1 Corinthians 15:35-50)

We cannot judge what the resurrected Jesus was like from one text about how he appeared to the disciples. Luke, who states that the resurrected Jesus ate fish, also mentions how different he was after the resurrection: how he was not recognized, how he suddenly appeared and then vanished.

The resurrected Jesus is not now as he was in the flesh before his death. He could not be and share his resurrected life with us, as St. Paul believed.

Test, for example: "All of you who have been baptized into Christ have clothed yourself with him." (Galatians 3:27) "Christ is living in me." (Galatians 2:20)

Luke's resurrection stories appear to be Eucharistic, emphatically teaching that the identical Jesus who walked and talked and ate with his disciples before the Crucifixion is with

them in the breaking of the bread, in the repeating of the supper in the upper room.

Q Please clarify the attitude of the Catholic Church on cremation. We have arranged to be cremated, then have a memorial Mass and have the ashes brought to the church. Our pastor said there is no problem, but a recent article in a Catholic magazine has us confused.

A The church now permits cremation so long as it is not desired as a symbolic rejection of belief in the resurrection of the body.

There may be local church regulations, but

if your pastor assures you that your plans are acceptable, ignore the magazine article.

Q Does a person blaspheme who says "Oh my God" in a conversation and is not really angry? I am asking because my sister, who is an agnostic, did this.

A For one who is not sure there is a God it would be impossible to be guilty of the sin of blasphemy. Such a one might use blasphemous language with the intent of insulting believers, but that certainly is not what your sister intended.

She was just using a common expression without any particular meaning. Latin people use the expression in everyday conversation without intending any offense. Travel in Italy and you will hear "O Dio" anywhere two natives are engaged in animated conversation.

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

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Relationship suffers from lack of support and understanding

by Dr. JAMES and MARY KENNY

Question: I have been married 18 years. I have a family, and I don't believe in divorce, but sometimes I understand how it comes about.

My problem is lack of support, sympathy or understanding from my husband. He regards me as the person who puts meat and potatoes on the table. He is totally oblivious to the stresses in my life.

He doesn't like to go out. We hardly share anything. I don't expect life to be a constant honeymoon, but I wonder if we even love each other.

Don't tell me to find a support group. I have friends, but they have problems too—mostly similar to mine.

Answer: Today there is an abundance of information on communication and how to develop an intense relationship with your spouse. But such an approach does not tell you what to do when the relationship falters.

Perhaps the "good communication" school has even warped our sense of reality. We begin to expect marriages to be a continual source of interpersonal fulfillment. When that fulfillment wanes, even briefly, we assume the marriage is in trouble.

Long-term marriages go through periods of poor communication and lack of understanding, times when the spouses wonder what they ever saw in each other. Perhaps marriages are made or broken not on how well the spouses communicate, but on how well they handle hard times.

Since you want to improve your marriage, not end it, here are some suggestions.

1) When you cannot support your spouse and your spouse is not supporting you, for heaven's sake support yourself.

First, stay healthy by eating right and getting enough rest. You'll be better able to cope. Take out your frustrations by exercise. Try brisk walking, jogging or bike rides, and do it several times a week.

Recognize that what you do is important. Caring for children, assisting an elderly parent, taking responsibility in community projects won't get you headlines. But is anyone doing anything more important? Reflect on the vital importance of ordinary tasks done well—and keep doing them.

2) Communication. We all like to share beautiful thoughts and loving feelings. That's easy. How do you communicate when thoughts and feelings are negative? Carefully.

Don't follow the "let it all hang out" school, which advises you to tell everything. Rather tell your spouse what is bothering you, but do not tell him what is wrong with him. That destroys communication.

Above all, avoid the totally devastating remark, the statement so hurtful that the spouse never forgets it. "I never loved you." "There is nothing good about our relationship." The harm in such statements can be irreparable. Be careful.

Sexual relations are an important way marriage partners communicate. Beware frequent refusals or rejections on either side.

3) Even though your feelings are not loving, go through the motions of being loving.

Fix your spouse a cup of coffee when you know he would like one. Buy him a small gift when there is no special occasion. Instead of waiting until you feel loving, do loving things to become more loving. You can't control your feelings, but you are in control of your behavior.

There are no magic cures for marital dry spells. They need not, however, mean the end of the marriage. The way they are handled can spell the difference between the marriage that lasts and the one that doesn't. Good luck.

(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 47874.)



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OUR CATHOLIC HERITAGE

First priest tries to build a church

by Msgr. JOHN J. DOYLE
(Second of a series)

Father Champomier remained pastor at Vincennes for nearly eight years, during which his chief concern and major efforts were devoted to the building of the new church and collecting the money necessary for that enterprise. He had the wholehearted support of the bishop as against the opposition of at least some of the parishioners, to whom the proposed structure seemed extravagant.



The creation of the diocese of Cincinnati in 1821, removing Ohio and Michigan Territory from his care, was a triumph for Bishop Flaget, but he still had Indiana and Illinois in addition to his diocese proper to minister to, and he did not relax his efforts to reduce what to him was an excessive load. He first proposed that Detroit should become the seat of a diocese for Michigan Territory, which then included what is now Wisconsin and some of Minnesota. Bishop Fenwick, relieved of Michigan, could

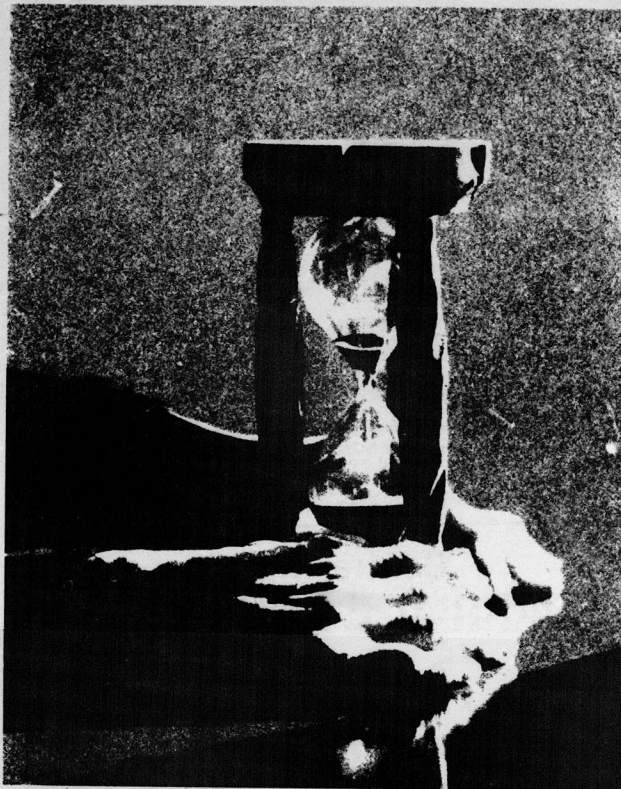
then have Indiana added to the diocese of Cincinnati, and Illinois could be attached to a new diocese of St. Louis, which was then in prospect.

Bishop Fenwick quickly squelched this beautiful idea, protesting that he had his hands full in Ohio, and suggesting that Indiana should have a diocese of its own. This proposal met with the opposition of the archbishop of Baltimore, Ambrose Marechal, who, mindful of the conflicts in some eastern dioceses over what he looked upon as the excessive pretensions of the trustees, feared that the control of St. Francis Xavier church by the trustees, of which he appears to have been informed by Father Champomier, would lead to similar afflictions.

BISHOP FLAGET was not one to give up easily, however; he supported Champomier in his grandiose plans for a church that would become a worthy cathedral for a diocese in Indiana.

It is not clear whether the bishop had in mind the idea of such a diocese when he authorized the building of the church or only came upon the plan when his other ideas died aborning. At any rate, there was reason enough to replace "the poor log building, open to the

(See PRIEST TRIES on page 10)



Are our parishes willing to embrace all kinds of people?

by Fr. RICHARD P. MCBRIEN

Although the Jesuit weekly magazine, America, enjoys a wide circulation, many readers of this column will not have seen Father Philip Murnion's article on parish life, in the April 24th issue.

Father Murnion directs the Parish Project of the National Conference of Catholic Bishops' Committee on the Parish. He and his associates have been engaged in a careful study of U.S. parishes for the past three and a half years and the America piece is a kind of interim report on their work.



What follows here is not a mere summary of the Murnion article but a recasting of it, in keeping with the limitations of space and the character of this column.

1. A good pastor is essential to the building and sustaining of a good parish. Conversely, where there are problems in a parish, the pastor is almost always a large part of them.

2. Although there is no single mold in which all "good pastors" fit, there are some common qualities they seem to possess: (a) a confident sense of direction; (b) a readiness to listen to people and to learn from their experience and talents; (c) an ability to make decisions in a collegial manner and to evoke the best out of

people; and (d) an awareness of theological developments and an interest in the wider Church beyond their parish.

3. THE QUALITY OF liturgy and preaching makes more difference to the mobile, educated Catholic than to the more traditional or less educated Catholic. The former is drawn to the so-called magnet parishes (a neighboring parish, a college chapel, a seminary, etc.) in order to find good liturgy and to hear a good homily, but they'd rather be in their own parish, all other things being equal.

4. Parish councils are now more modest about their role. Most parishioners are indifferent to them. Nonetheless, these councils still serve a useful purpose where they help coordinate the various ministries of a parish and provide a variety of viewpoints in the shaping of parish policies. The lack of clarity in the relationship between pastor and council could perhaps be resolved if the pastor served as president of the council.

5. Where individual parish groups meet separately, there is a tendency to scapegoat the absent person or groups and to be less optimistic about improving things. Where there is frequent communication and collaboration across group lines within parishes, there is growing confidence and constructiveness in the discussion of parish life.

6. LAY PEOPLE ARE now more familiar with innovations in Church life and are more confident in taking responsibility for parish

activities. There is less and less need for changes to be introduced always from the top down.

7. Many parishes and groups of parishioners (including the clergy) are participating in spiritual renewal programs, e.g., the RENEW program developed by the Archdiocese of Newark. However, many such programs do not normally touch on liturgy, social ministry, staff questions, or on the activities of the parish as an organized community. But they tend to increase the participants' sense of belonging to a community of faith.

8. The same need for belonging and for a more personalized faith seems to be behind the proliferation of small groups within parishes, e.g., Scripture study groups.

9. The number of people entering various kinds of parish ministries continues to increase: youth ministers, family ministers, religious education directors, ministers to the elderly, etc. To the extent that each minister has a reasonably clear job description and there are good procedures for working together, things tend to go very well.

10. ON THE OTHER hand, there seems to be a discrepancy between parish and diocesan levels. Lay persons—women and men alike—are accepted as full-fledged ministers in various parishes, but they seem to have little or no status when dealing with the diocese. Indeed, dioceses will have to be much more

helpful to the development of parish ministries than most have been heretofore.

11. In general, however, dioceses are becoming more service-oriented. They are acting less as controlling agencies and more as resources for parish life.

12. Social ministries are growing slowly, but surely. Parishes are involved in service programs, advocacy efforts, social justice education, and community organizing. Patterns of social ministry, however, differ from area to area (inner city, suburbs, lower middle income neighborhoods, etc.).

13. The most interesting finding of the Parish Project has to do with the emergence of a new kind of denominationalism within U.S. Catholicism. In the past it was relatively easy to become a member of a parish (through baptism) and to enter new statutes within the parish (confirmation, matrimony). Today there is a greater emphasis on preparation, participation (e.g., of parents in their children's confirmation), and personal faith.

Father Murnion asks if some of our parish communities are in danger of becoming too homogeneous. Are we shaping people to fit the character of the particular congregation, and risking that traditional Catholic latitude which embraced all kinds of people? He doesn't claim to have an answer, but thinks the question is worth pondering.

And so, too, are each of the other questions raised in his informative article.

'It's time for men to show up or put up'

by DOLORES CURRAN

Last fall I wrote a column about the injustice both to religious and laity working in the professional Church over the issue of Religious stipends. Well, one thing led to another and I was invited to be part of a retreat weekend focussing on improved women's relationships within the Church.

Not just lay-Religious but women-clergy communications as well. It was widely advertised and we ended up with 45 participants, most involved in some professional capacity in the Church—DRE's, liturgists, DCCW leaders, theologians, teachers, and family life directors. The teaching team included a bishop, a Sister, and me.

It was a valuable weekend in all but one respect: only women attended. Once again, we got together to talk about improving relationships between women and church without any men present. The question kept returning—where were the men? Not a single priest, deacon or layman could free himself for the weekend; yet women in all sorts of weekend ministry and women with children at home found it important enough to do so.

I can't help but believe that if it were a

clergy or deacon weekend the men would have found a way to get there, at least a few. I experience the same frustration whenever a diocese or parish offers anything on family. Mainly women show up although males in our church call loudly for more family support.

It seems to me the time has come to ask the men in our church to show up or put up. What is there about a meeting or a conference or a workshop on women or family that tells clergy and husband that it isn't worth their time? I don't buy the usual excuses, that they are too busy or that the topic isn't meant for them. If it's a smoker or a sports activity, they can make it. If it's a Ray Brown or a Hans Kung speaking, they turn out in droves.

Many dioceses put on huge religious education conferences, bringing in dozens of national speakers at great expense. And who turns out? Women. Lay women and Sisters who are listening to men and women with updated ideas on theology and Church. A bishop told me once that the greatest bulk of adult learners in the Church, women, are those least used in leadership roles. So sad and so true.

Where are the clergy when women get together to talk about better clergy-women relationships? One parish coordinator writes a letter to her pastor and associates inviting them to major workshops in the parish. At the event, she reads her letter and the response, if there is one, and posts both. Within a couple of

months, the bulletin board is filled with such letters so the whole parish can read them.

Another Sister made a slip of the tongue once when speaking. She said, "I can't remember if we had a prayer service or a Mass—oh, it must have been a Mass. Father was there." At the large congresses I mentioned earlier, I've noticed the clergy appear when it's time to celebrate the liturgy with the bishop. In truth, one bishop refuses to publish the time of his liturgy so that his priests will be there all day, not just fifteen minutes before his Mass.

But these are games we use with children, not supposed leaders in the Church. And I, for one, am tired of playing these games in a Church where women want fuller participation and men don't care about participating beyond the altar.

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Priest tries to build a church (from 9)

weather, neglected and almost tottering" that Father Gibault by the threat of abandoning them had prevailed on the people to put up in 1785.

The description quoted is the one Flaget himself wrote when he first saw the church, then only six years old, in 1792. Its dilapidated state in 1819 so distressed Father Blanc that he proposed to gather funds for a new building, only to be discouraged by the people's indifference. To Champomier it appeared to be even more ancient than it was; he attributed its construction to the Jesuit Fathers, the last of

whom was forcibly removed from Vincennes by the officers of the Council of Louisiana in 1763.

At the start Champomier appears to have had the approval of the parish in the enterprise, for the notice carried by the "Western Sun" on July 23, 1825 announcing the plan bore the signature of Hyacinthe Lasselle along with the pastor's. This notice called for a meeting on Sunday, July 24 "of all the members of the congregation, to consult upon the most proper means to carry the project to execution."

Not only the Catholics but their "fellow-citizens" as well were invited to aid in the enterprise and given assurance of welcome to the services in the church on condition that they "conduct themselves properly" and even of "the possession of pews," surely an extraordinary gesture of ecumenism.

IMMEDIATELY AFTER the meeting construction began, and by the following March it was far enough along to call for the laying of the cornerstone. About this time Bishops Flaget and Fenwick were writing to Archbishop Marechal to urge that he propose to the Holy See creation of a diocese to include Indiana and Illinois. Champomier must have had an inkling of what was in the bishop's mind, for the announcement he placed in the "Western Sun" of March 4, 1826 began in this fashion: "All the inhabitants of Indiana and Illinois must know that on the 30th of present month, that is on Thursday of Easter week the corner-stone of the Roman Catholic Cathedral of Vincennes will be laid, the services com-

mencing at 10 o'clock a.m. The two adjoining states will soon form one diocese, of which Vincennes, being the most central town, will become the residence of a prelate."

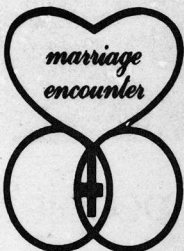
Besides his appeal for the support of the parishioners and their "fellow-citizens," the pastor sought other means of raising funds. One was the employment of two young men in the cultivation of 130 acres of parish land, the wheat and corn and swine and cattle from which were shipped to New Orleans for sale. The workmen were the sons of the housekeeper, Therese Andre Tiriac, Michael, aged 27, and Joseph, 21. The ladies of the parish did their part by conducting fairs, one of which yielded \$68.81 1/4.

BUT THE MOST fruitful sources of revenue were the pastor's begging tours, the first of which began right after the meeting at which the project was launched; there is a gap in the parish records from July 26 to September 5, 1825, indicating an absence of more than a month. This expedition took him to some Kentucky parishes and to St. Louis and Ste. Genevieve in Missouri. That the Kentuckians responded generously should not have been surprising, for the bishop had his heart in the new church's building.

As to the other places, there was reason for interest in distant Vincennes. The pastor at Ste. Genevieve was Francis Xavier Dahmen, whose first pastoral work had been carried out at Vincennes, where as the last of Bishop Dubourg's recruits to serve there he had the longest tenure.

(To be continued)

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THE WORD

MAY 16, 1982
Sixth Sunday of Easter (B)
Acts 10:25-28, 34-35, 44-48
I John 4:7-10
John 15:9-17

by PAUL KARNOWSKI

Love. The little monosyllable blasts its way through ecclesiastical P.A. systems across the country. It careens off wooden beams and stone walls, rumbling through sanctuaries and sacristies until, finally, it ricochets into the chambers of our souls. Eighteen times the word is pronounced in today's readings and eighteen times its mystical sound reverberates in our churches. It's springtime and, indeed, "love is in the air."

"The man without love knows nothing of God" . . . "Let us love one another because love is of God" . . . "God is love" . . . In slingshot fashion, the onslaught begins with the second reading from the first letter of John: and it continues until the final shot is fired from the last line of the gospel . . . "The command I give you is this, that you love one another."

Our minds find the succinct, staccato style of today's scripture readings a refreshing change of pace from contemporary treatises on love—a relief from the labored and analytical

books we find on the self-help shelves of the local bookstore. Our ears, too, rejoice. For once, they are not assaulted with the time-worn phrases of the worldly wise; for once, love is neither blind, nor cruel, nor foolish, nor naive. Only our hearts are ruffled by the word of God (and they, only because we have fed them too often on the sweets of sentimentality and romanticism.)

Every part of us, even our pampered hearts, takes note of the revelation in today's liturgy. For, when the churches empty into the parking lots, when the microphones are turned off, when the little monosyllable—love—is only an echo in our minds, our hearts begin to comprehend our privileged position.

By heeding the words of Christ, by loving one another, we are called to share in the divine. Our every act of love—toward spouses, friends, or strangers—is a participation in the life of God. We more than know the Master's business, we help run it. His business, and ours, is LOVE.

LIVING THE QUESTIONS

Where, oh, where have all the replacements gone?

by Fr. THOMAS C. WIDNER

The appointment of Holy Cross Brother Douglas Roche to administrate St. Francis de Sales parish in Indianapolis is the first official recognition in this archdiocese of what is likely to become a more frequent event not only here, but in dioceses throughout the world. Unless we close parishes down or appoint non-clergy administrators, the Church is going to find itself with an insufficient number of pastors. There simply are not going to be enough priests to go around.

Looking over the Indianapolis archdiocese one is reminded that where once rectories housed two to four priests, there are now only one or two at the most. With few exceptions (and these are teaching priests or priests from other dioceses studying at local universities), the rectories in this archdiocese are largely one man houses. Not only that but where parishes once depended on an assistant or two (in the old days they were called assistants), now there is a Religious woman who serves as pastoral minister or pastoral associate.

This is not a doomsday piece nor is it really concerned with the vocation crisis (yes, Virginia, there really is one!). It is merely a lead in to a much broader subject. A recent article in the British religious journal *The Tablet* discussed the findings of American theologian Avery Dulles. The Jesuit, not considered among the liberal rabble rousers by any means, concluded that the American Catholic Church "does not seem to be forming a sufficient body of new leaders to assure an effective apostolate for the coming generations."

RICHARD AND ANNEMETTE Sorenson, sociologists at the University of Wisconsin, project that by the year 2000 the number of diocesan priests will be 17,000 (half of today's 34,000), the same as in 1925. Catholic population in that year was one-third what it is now. Catholic population today is estimated to be one-fourth what it will be in 2000.

Though the increasing role of women Religious and the

laity may provide a more than adequate base of leadership for the future, according to Dulles, such leadership has traditionally come from the clergy and changing that cannot possibly occur without some loss. The simple fact of the matter now is that "when priests die or retire they are not being replaced by new vocations."

There were 11 deaths among the Indianapolis archdiocesan clergy in the calendar year 1981. Of those 11 only three were retired priests. The others were all engaged in the active ministry. There are three priests being ordained this year but we have already suffered the death of one active priest. Another retired in January and one more is to retire this summer. In 1983 there are eight priests retiring but only four men to be ordained.

The appointment of Brother Douglas fills a vacant office but it does not address the long range problem. Even before his appointment a number of Religious women have been functioning as administrators in a few parishes lacking a resident priest. With that information I simply raise the question—how are American clergy or whatever leadership we will have in the future going to face the ever increasing religious indifference of the American people?

A PRIEST AND A RELIGIOUS woman in pastoral ministry recently voiced to me their concerns about people who show little concern about Mass attendance. Their comment was that converts and even cradle Catholics now say they "feel close to God but I don't see any reason to go to church every week."

Mass attendance is the thing by which we measure a Catholic's interest in his/her faith. For all the renewal that is currently underway in the church, there is an increasing indifference appearing in our parishes and among people in what is required of them as Catholics. (See Fr. McBrien's column this week on page 9.)

On the one hand we see signs of very strong faith. Those who are really active in their parishes are more faithful than ever. But there are fewer and fewer of them. Not only that but, as one writer has noted, there are a number of Catholics who react "with anything but indifference, rather anger at the frequently trite and belabored public statements of much of

the clergy, from Pope down to local pastor, and they go about doing what they believe is right and required of them by conscience and gospel precept."

It is this last point which I think to be very crucial. Many Catholics are unimpressed with an intellectual approach to faith. They have been hit over the head with it since grade one. But none of us lives in intellectual ivory towers and our concerns are more mundane than what interests theologians and bishops. At the same time many convey an enthusiastic interest in developing personal relationships with their God, in going beneath the surface and seeking the depths of their own spiritual lives. They are not so much interested in understanding their faith as they are interested in living it.

A MONTH AGO I HAD the opportunity to attend Sunday liturgy at the Cathedral of St. Francis de Sales in Oakland, California. My experience of Mass in churches outside my own parish is quite limited, but I have to say it was the only time I ever experienced a liturgy in which people of all walks of life were not only tolerated but welcomed as part of the liturgical experience.

By this I mean the congregation was made up of rich and poor, black and white, young and old, handicapped and many other distinctions. People actually drove some distance to be a part of something for a short time where they were made to feel at home and not just talked about making them feel at home. I do not know how long it has taken that parish's leadership to help its congregation to create this place for all to feel at home, nor do I know what goes on there outside the Sunday liturgy. But at least it happens there. And I doubt very much that most American parishes are even that far.

So just how often is the Gospel really proclaimed in our parishes? Or is most of our attention diverted to developing structures? With an ever decreasing leadership, where do people turn to find the spiritual leadership they hunger for?

The fact of the matter, I think, is that while most of us still fulfill our Sunday obligation, only a select few really feel at home in the Church and in our parishes. We should be thankful that many do feel at home. But without a consistent leadership for the future, even those who feel at home may find themselves becoming strangers.

Pope urges priests to center lives around Eucharist

by Fr. KENNETH J. DOYLE

VATICAN CITY (NC)—Pope John Paul II told 35 U.S. priests May 7 that their pastoral lives should be centered around the celebration of the Eucharist.

Speaking at an audience for participants in the Institute for Continuing Theological Education, the pope said that "the essential mission of the priesthood is to be found in the Eucharist."

"Your identity and mine," the pope told the priests, "are fixed forever in the eucharistic celebration, that action of Jesus which in turn is the fullest and most effective proclamation of his whole Gospel message: Christ has died! Christ is risen! Christ will come again!"

Success in the work of the priesthood develops out of a genuine devotion for the Eucharist, said the pope, adding that "it is only through the Eucharist that we can be true pastors of our people and relevant spiritual leaders in our communities."

The priests met with the pope as their three-month study program drew to a close.

"May a deeper appreciation of your eucharistic vocation, my dear brothers, be a lasting result of your stay in Rome," the pope said.

The pope also alluded to the priests' recent week-long stay in Jerusalem.

"You have been able to relive the whole mystery of redemption in its historical setting, where it actually took place," the pope said.

The priests enrolled in the theological renewal course represent more than two dozen U.S. dioceses.

The program is conducted under the auspices of the North American College and is directed by Father Richard Keolker, a priest of the Diocese of Yakima, Wash.



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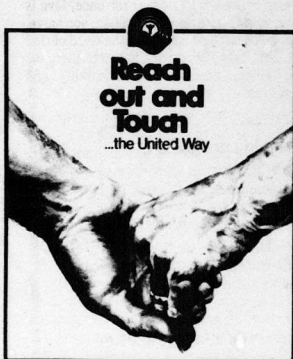
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St. Anthony Parish

Clarksville, Indiana

Fr. David C. Hutt, pastor

by RUTH ANN HANLEY

Despite a history of relocations, fire and flood, St. Anthony of Padua in Clarksville, has nonetheless become the largest parish in the New Albany Deanery.

According to its pastor, Franciscan Father David C. Hutt, it has relied on a faithful core of "great, beautiful, loving, wonderful, very good people"—and "a saintly pastor, Father Maurus Hauer, who put in the tithe back in 1961."

Though the parish has only been established here in Clarksville since 1949, its roots reach back to Jeffersonville.

A very long time ago it was part of the first St. Anthony's there, established in 1851 on Maple and Meigs Streets. But as the early church population under pastor Father Augustine Bessonies grew, a new church was built and named St. Augustine's in the pastor's honor.

That left St. Anthony's little church empty . . . until the German part of the congregation asked to have it as its own.

With permission granted, the Conventual Franciscans adopted the parish. They helped build a new church in 1876, saw it flooded in 1883 and in 1937 when the waters crept half way to the ceiling. They enlisted the help of five religious orders of sisters in a school begun in 1880. Teaching there were Ursulines from Louisville; Franciscans from Syracuse, New York; Ursulines from Mount St. Joseph, Kentucky; the Benedictine Sisters from Ferdinand; and finally the Benedictines from Beech Grove.

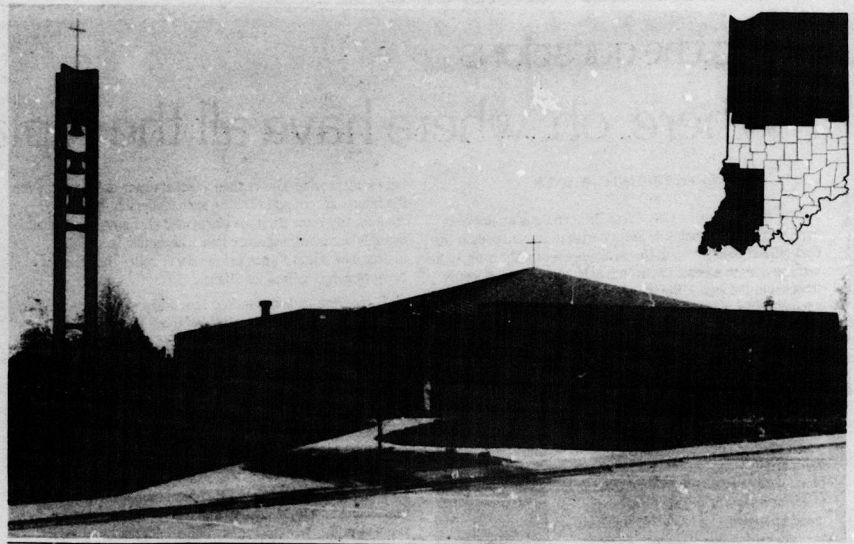
This was the parish which responded and moved with its people as they started to occupy the countryside between the two cities of Jeffersonville and New Albany to fill Clarksville which lies between. Building programs were booming there. As the only Catholic High School on the North side of the Ohio River, Providence had begun drawing families. St. Anthony's was established to meet their needs.

TODAY THAT PARISH population can still be described as "far flung." Besides those who actually moved to stay in its area, it still has oldtimers coming from Jeffersonville and New Albany. According to associate Father Cyprian Uline, the parish has never really settled. Besides its regulars, many others are constantly "coming and going." In fact, he says, "By the time we get a listing of parishioners printed, it's obsolete."

The make-up of the parish, containing many apartment units, speaks frankly of a new parish concern—the single, divorced apartment dweller. Father Uline says the parish is "feeling its way toward these people. And one of our problems here is understanding what can be done. We're waiting for guidelines from the archdiocese."

But in the meantime, the charismatic parish prayer group has made the divorced and family health its major concerns. This group of 50 or 60 members meets weekly, usually with 18 or 20 representatives. "They are not only becoming closer to the church," Father Uline smiles, "But closer to each other."

This prayer group and an active third order of secular



Franciscans speak of the order's involvement with the parish. Once a month these lay Franciscans, "who are really part of the order," meet at the church to listen to the call of the gospel, for benediction and instruction. During the week they regularly pray the divine office, and "all the benefits of belonging to the order accrue to them."

Every Tuesday at all the Masses a novena to St. Anthony is offered. Annually on October 4 there is a blessing of pets in honor of St. Francis of Assisi.

This appeals especially to the youngest members of the parish. The children are very visible at St. Anthony's. Besides their attendance at three weekdays Masses, they help organize a 9 a.m. Sunday Mass once a month. They bring up the gifts and do the readings.

EIGHTH GRADERS MERIT special attention as participants in a retreat program, divided into two separate days, in fall and spring. Father Uline schedules those retreat days from 9 a.m. till 2 p.m. "If the kids go from eight to five they peter out," he insists. Another belief is that if he can get this group involved in CYO activities, which he sees at a low ebb in the deanery, he could keep them involved. "Service projects are something we'd like to push for this summer," he says, envisioning these as an aid in confirmation programs.

Millie Mahoney, parish secretary, explains that the school with 450 children has 16 grades. "We'd like to have a kindergarten," she says, "but with 16 grades now, there simply isn't room. At least the families have a choice of three area kindergartens."

Millie describes the most recent disaster to the parish, a fire on May 12, 1970 which totally destroyed the church, at that time part of a church-school combination. In rebuilding the parish gained an activity center in place of the old church and an entirely separated church.

With that new church came the addition of a modern bell tower, swinging forth three old bells which came from the former St. Peter's Church in Louisville. Of those bells, almost a century old, St. John the Baptist, the largest, speaks with the deepest tone. Santa Anna Maria the middle tone; and the smallest bell, Saint Catherine is the soprano.

The people at St. Anthony's support their parish programs: C.C.D., an active St. Vincent de Paul, Altar Society, Men's Club, Legion of Mary, Altar Society, Parish Council and School Board.

THE PRIESTS FOR these 1,200 families are active on the Greentree Village Board which secures low-income housing for the elderly, and with the Knights of Columbus.

They agree that the parish, which has the only Catholic Church in Clarksville, is on solid footing, though "the cost of utilities is skyrocketing."

Perhaps a statement from a paper on Catholic history in Clark County by Father Hilary Gottbrath describes the present day parish best: "Disasters down through the years have dimmed but never completely darkened the spirits of the people. They have met misfortune as graciously as they have accepted good fortune. They can hold their parish up as an example of prayer and sacrifice and the esprit de corps which is most evident amongst them."

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ROOTED IN THE SPIRIT— Fires, floods and relocations cannot dim the spirit of people rooted in faith. Such is the belief of the people and priests at St. Anthony of Padua in Clarksville. Shown here (left to right) are: Franciscan Fathers Cyprian Uline, David Hutt, Vincent Gottbrath, and parish secretary Millie Mahoney and Benedictine Sister Mary Henry Schiff. (Photo by Ruth Ann Hanley)

St. Maur's provides hospitality

by Fr. THOMAS C. WIDNER

Somewhere in the Rule of St. Benedict monks are instructed to extend a hospitable attitude to all who come to the monastery whether it be one who wants to join or simply a visitor. Throughout the centuries it has been the virtue of hospitality which has set the Benedictine lifestyle apart from other groups of Religious. Where practiced, such monasteries are known for their openness and warmth.

Such an openness has been the goal of St. Maur's Monastery in Indianapolis since it located here in 1968. Today the virtue of hospitality has become its total ministry.

Ten monks relocated St. Maur's Priory of South Union, Ky. to a 155-acre tract of land northwest of downtown and formed the Catholic Seminary of Indianapolis. An interracial community of Religious whose motherhouse is St. John's Monastery in Collegeville, Minn., the priory pulled up roots and devoted themselves to developing a theological seminary attempting to pool resources with other nearby institutions.

"By 1975 we had 21 faculty members but only seven students," admitted Benedictine Father Ivan Hughes, current prior of St. Maur's. "We reorganized ourselves as St. Maur's Theological Center and dropped the seminary." It just never took hold, according to Father Ivan.

Courses were offered to the general public by the monks in residence at the priory, particularly in Scripture. But in the past two years that has not seemed to be enough reason to keep the monastery going, Father Ivan said.

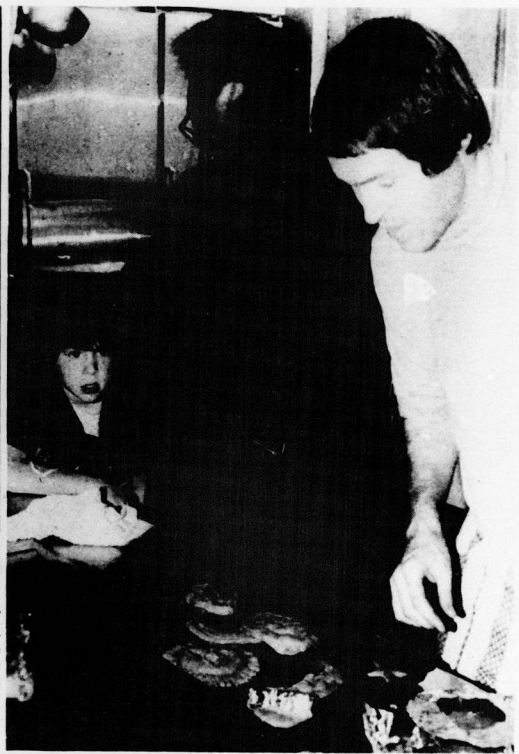
"WE DECIDED TO MAKE an evaluation on what we were doing," he explained. "Our facilities had been used for retreat purposes, but we received complaints mostly about maintenance items, and we just weren't certain as to what direction we should go."

Enter John and Jo Dorr. An Episcopal priest from Nebraska, Father Dorr had visited St. Maur's while completing a Clinical Pastoral Education (CPE) course at the Indiana University Medical Center. Today he is officially the Guestmaster here. His wife of only a few months, Jo serves as his assistant.

The Dorr's are Benedictine oblates, non-monastic individuals who devote their lives to Benedictine ideals. For the couple this means living and working at the monastery and engaging in its ministry. They, along with another



CONSIDER YOURSELF AT HOME—Episcopalian priest John Dorr serves as Guestmaster at the now flourishing St. Maur's Monastery in Indianapolis. He and his wife Jo are Benedictine oblates and are paving the way for the monastery to develop a ministry of hospitality to the community. St. Maur's prior Father Ivan Hughes watches while Timothy Goode, a monastic candidate, fashions bread for baking. Michael McDaniels, the son of another oblate couple, also gives the proceedings his approval. (Photos by Father Tom Widner)



couple, John Paul and Julie McDaniels, are involved with Father Ivan and the monks in charting a course for St. Maur's based on extending the ministry of hospitality.

"The evaluation we did," Father Dorr stated, "told us that we should go on. We consulted the other retreat facilities in the area as well as those who had used our facilities. We discovered a need for a facility in this part of Indianapolis and that we could best fulfill the need not by programming so much as by providing space for groups and individuals."

THIS SEEMS TO BE what St. Maur's can best provide for the community. For example, Purdue University sponsors a day camp for central city young people on the monastery grounds during the summer. "The first year there were about 60 children," Father Ivan recalled. "This past year we had over 1,200 kids."

In addition to the day camp, the priory rents 100 garden plots to individuals who want to pursue a talent, hobby or need. "For the most part," Father Ivan said, "we have a group of senior citizens who spend hours taking care of small gardens at a minimum charge." In 1981, the monk noted, the monastery rented 58 plots.

As of the end of April 85 had already been rented.

How did the Dorr's get involved at St. Maur's?

"I've been in Indiana since about 1970 when I worked through the offices of the Episcopal diocese at the nearby Indiana Interchurch Center," Father John explained. "I was very familiar with a monastic environment from my stay in Michigan for I frequently visited St. Gregory's Episcopal Abbey at Three Rivers. So when I came looking for a quiet place for prayer in this area which offered a Benedictine style of living, I found St. Maur's."

JO, FORMERLY DEAN OF students at Ivy Technical College, was trying to simplify her lifestyle.

"I'd been involved in making money to buy more things all my life and I was struggling to simplify that and find some peace," she said.

Their meeting and marriage fit not only their own needs but also the monastery's as well. The Dorr's live in a small house on the monastery grounds. In a few months they will move to a somewhat larger house to make room for other changes.

"It's a blessing for us," Father Ivan stated. "The oblates are part of our work. They form the non-celibate part of our community. A whole new spirit fills the place with their inclusion."

John Paul and Julie McDaniels are the other oblate couple who live and work at St. Maur's. Julie bakes bread in the kitchen which is now sold as a money making venture for the community. John Paul was a sound engineer before he and his wife sought to simplify their lives by becoming a part of the St. Maur's community. Now the monks and the oblates are able to operate the entire plant.

"The oblates commit themselves to a life of simplicity and to stability," Father Ivan stated. "As far as I know, there is only one other attempt in this country to establish a community like ours—where Religious and non-Religious members of a community live and work on the same grounds."

FATHER JOHN EMPHASIZED that the monastic structure traditionally has little room

for lay people to be part of the community. "Here, however," he said, "We are part of the prayer life of the monastery. We observe the hours for prayer. We receive formation from Father Ivan. Certain aspects of our lives are separated but we are one community."

What makes St. Maur's so appealing to them? "St. Maur's is interracial and ecumenical," Jo stated. "Its doors are open to all. Moreover, I love to nurture and I feel strongly about the ministry of lay people in the Church. Being a Benedictine oblate just about fulfills all the things I want to do. For John and myself, it fits into the joint ministry we want to do."

Father Ivan believes the monastery has "a special mission to the core city. Our survey included pastors and ministers of the core city churches. They aren't able to afford some facilities as others are."

Nevertheless, he insisted, "despite our activity we have a need for the basic Benedictine values of silence and prayer."

The monastery offers facilities for retreats and conferences. The gift shop and bakery outlet offers white, whole wheat and currant cinnamon breads. A 20 acre lake, air conditioned pavilion, picnic tables, barbecue pit and swimming beach is available for reunions, company and family picnics, and the like. Limited overnight camping is available too.

A tentative mission statement has been drawn up for the entire community. St. Maur's intends to extend its hospitality to counseling, youth ministry and ecumenical dialogue on a practical level. Requests have come from individuals needing housing while receiving various medical treatments. And there is still some continuing education in connection with Christian Theological Seminary.

"Our ecumenical thrust is more informal," Father Ivan stated. "But it is no less real. It is personal, comfortable and practical."

"What St. Maur's offers," he concluded, "is an opportunity for one to find the deep things within oneself, a space. It is a tranquil spot within the city for people who are hassled to garden, to bird watch, to fish."

What direction? To make St. Benedict himself envious of their hospitality.

Institute aimed at parish ministry

The Contemporary Christianity Institute of Saint Mary-of-the-Woods college will offer a two week program July 4-16 tailored to the needs of parish ministers, particularly parish ministry professionals.

The two week program is divided into two segments. The first week, July 4-9, conferences and sessions will be devoted to a study of Spirituality for Ministry with emphasis upon reshaping one's spirituality with an awareness of the fundamental needs of the parishioners. Topics of discussion will include a course in "The Parables of Jesus: Evoking Parables in an Absent World," and "Moral Decisions," which will focus on several pastorally sensitive issues including divorce, remarriage, sexual lifestyles, women's ministry and care of the dying. Special emphasis is placed on good

counseling and practical recommendations given for client care.

The second week July 11-16 will be devoted to a study on "Pastoral Practice and Human Experience." Courses are designed to enable participants to identify sources and implications of anxiety in themselves and in society as well as provide workshops in effective counseling, referral techniques as well as personal integration.

Retreats will be held June 27-July 1 in conjunction with the Institute. The retreats are open to lay, religious and priests. Registration is limited to 20-40 participants.

For more information about the program, write the Director of Summer Sessions, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, IN 47876 (812-535-4141, ext. 222.)

The ACTIVE List



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

Send to: The Active List, 380 Stevens St., P.O. Box 174, Indianapolis, IN 46204.

May 15

Our Lady of Lourdes parish, Indianapolis, will hold a dinner for all past coaches, athletes, CYO adult moderators and spouses at the parish. Social hour begins at 6:30 p.m.; buffet style dinner, 8 p.m. For reservations at \$4.50 per person call Jim Kervan, 357-8601, 353-0764, or Phil Wilhelm, 359-3411, by May 10.

The Women's Group of St. Roch parish, Indianapolis, will have a day of recollection at the Beech Grove Benedictine Center. For details call Mary Ann Schaefer, 786-9674.

May 15, 16

Holy Name Grade School, Beech Grove, will present its annual spring musical at the Beech Grove Benedictine Center at 6:30 p.m. Tickets available at the door.

The friends of Talbot House, 1424 N. Central Ave., Indianapolis, will conduct a yard sale for 34 continuous hours from 7 a.m. on May 15 to 5 p.m. on May 16. Proceeds will be used for needed home repair projects.

May 16

The annual parish picnic for St. Andrew's, Richmond, will be

held at the Glen Miller Park shelter house No. 4, from noon until 5 p.m. Dinner will be served at 1 p.m. Former pastors, assistant pastors and parishioners are invited to attend.

The Indianapolis area Pre-Cana conference is to be held at St. Joseph parish school, 1375 S. Mickley St. Pre-registration required. Call 317-247-0831.

St. Francis de Sales junior daughters of the Knights of St. Peter Claver will serve a spaghetti dinner in the school basement, 22nd and Avondale, (two blocks west of Sherman), Indianapolis, from noon until 4 p.m.

The St. Theresa Auxiliary of the Knights of St. John will hold its bi-monthly card party at 2 p.m., Little Flower parish, 1401 N. Bosart, Indianapolis. The public is invited.

May 16-22

The following programs are being offered at Mount St. Francis Retreat Center located west of New Albany:

May 16: Marian Day of Prayer and Recollection, 9:30 a.m. to 4:30 p.m. Donation: \$10; includes lunch.

May 20: Day of Recollection for senior Religious sisters, 9:30 a.m. to 3 p.m. No charge; brown bag lunch.

May 22: Single Parent Family Day, 9:30 a.m. to 4 p.m. Donation: \$10 for adults; \$5 for (Continued on next page)



INTERVIEW—Providence Sister Luke Crawford interviews Mrs. Eva Kor, the initiator of the Holocaust program held recently in Terre Haute. This marked the 200th program Sister Luke has produced and hosted on Religious Heritage.

Sister Luke marks 200th program

On Sunday, May 16, Providence Sister Luke Crawford will mark the 200th television program she has produced and hosted.

Sister Luke, media chairperson for the Greater Terre Haute Church Federation, produces "Religious Heritage," a 30-minute program aired at 11:30 a.m. on Sunday mornings. An ecumenical program, the show features talk and interview formats, musical programs and features on liturgical feasts.

"One of the best programs I produced was the one which featured Father John Dede, televised in St. Margaret Mary's church," Sister Luke said. "From theological and historical perspectives, Father Dede gave a superb explanation

for changes in the church."

"Religious Heritage" also has featured Archbishop Edward T. O'Meara and visits to Terre Haute's Simeon House and Bethany House.

Sister Luke, a journalism graduate of St. Mary of the

Woods College, has served in media throughout her religious career. She is a member of UNDA, the International Catholic Association for Radio and Television and is director of communications and public relations for her order's province. She is a provincial counselor for Sacred Heart Province of the Sisters of Providence.

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Course offered for couples

A four-session course beginning May 18 on "Communication for Couples" will be sponsored by the Mental Health Services of St. Francis Hospital Center.

Part of a family life education series, the course is scheduled for 7-8:30 p.m. on Tuesdays, May 18 and 25 and June 1 and 8. It will offer information, discussion and exercises to help couples improve their ability to communicate with each other.

Course fee will be \$20 and sessions will be held in

classrooms on the hospital's south building, ground floor.

Two other courses also are planned. A family workshop on communication between parents and young teens will begin June 15 and run for six consecutive Tuesdays. A class focusing on communication with older teens will begin Aug. 17.

For more information, call 783-8963.

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May 17

The monthly meeting of the St. Thomas Singles, Indianapolis, will be held at 7:30 p.m. in the AV room at St. Thomas parish.

May 17, 20, 23

Area group meetings of the SDRS will be held at 7:30 p.m. St. Mary parish, Greensburg, on May 17 and at St. Gabriel School, Indianapolis, on May 20. A 5:30 p.m. meeting will be held at St. Mary School, New

Albany, with a Mass and dinner. Children invited.

May 17-22

For information about the following classes to begin at St. Vincent Wellness Center, Carmel, call 317-846-7037 or 317-873-2799: Wellness Lifestyling, Maternity Physical Fitness, Preparation for Childbirth, Speech and Hearing Screening, Biofeedback and Bicycle Touring trip.

May 18

The Archdiocesan Board of Education will hold its monthly session at St. Bartholomew parish, Columbus, at 7:30 p.m.

May 19

The Sacred Heart Women's group will sponsor a day of recollection at the Beech Grove Benedictine Center, 1402 Southern Ave., from 9 a.m. to 3 p.m. Contact Ann Laker at 631-6710 for complete information.

The monthly cemetery Mass will be celebrated in the chapel of St. Joseph Cemetery, Indianapolis, at 2 p.m.

The Ave Maria Guild will host a dessert card party at 11:30 a.m. at the Beech Grove Benedictine Center. Tickets at \$1.75 are available at the door.

The regular meeting of the Catholic Widowed Organization (CWO) will be held at 7:30 p.m. at the Catholic Social Services

Center, 623 E. North St., Indianapolis.

May 21-23

A Tobit weekend for engaged couples is scheduled at Alverna Center, 8140 Spring Mill Rd., Indianapolis, with Franciscan Fr. Martin Wolter in charge. Call 317-257-7330 for reservations.

May 22

The Catholic Alumni Club is inviting all single Catholic adults to a race party at Williamsburg North Apartments Clubhouse, E. 62nd St., east of Allisonville Road, Indianapolis, at 8:30 p.m. For information call Marsha at 251-1607.

May 24

The National Association of Pastoral Musicians in the Archdiocese will have a dinner meeting at St. Joan of Arc school cafeteria, 500 E. 42nd St., Indianapolis, at 6:30 p.m.

Tickets are \$5 per person. Reservations must be made by May 17. Call Ceil Shepley, 263-5142, or Charles Gardner, 634-4519. A brief organ recital and a celebration of the Eucharist will follow the dinner.

Monastery may be seen

If you've ever wanted to see the inside of a modern monastery, now is the time.

St. Meinrad Archabbey is completing its new monastery and the monks have invited the public to take a look. Once completed, the new facility will be closed to visitors. It will house 130 of the 165 members of the Benedictine community.

Open house will be held from 1:30 to 4:30 p.m. (CDT/EST) on Sunday, May 16. Many of the

monks will be on hand to personally guide visitors and answer questions. The new archabbey and seminary library also will be open.

The monks are eager for the public to see their new home as one way to show their gratitude for the help they received in its construction. A major part of the cost, \$7.5 million, came from individuals, corporations and foundations.

OBITUARIES

BRACKNEY, Irvin (Mandy), 80, Holy Guardian Angel, Cedar Grove, May 3. Husband of Alean; father of Janet Lang; brother of Maurice and Herbert Brackney.

BRANAMAN, Francis W., 64, Annunciation, Brazil, May 3. Husband of Doris; father of Janice Houk; brother of Thelma Pantano and Margaret Fisher.

BROWN, Lalah E., Christ the King, Indianapolis, May 10. Sister of Duncan McDougall.

COURTNEY, Charles L., 55, Little Flower, May 4. Father of Rhonda Mayhew and Charles Courtney; brother of Chester Witted.

CULLEN, Aline C., 83, St. Margaret Mary, Terre Haute, May 7. Father of Providence Sister Rosalie Cullen, Elvera Yontz and James Cullen.

EGENOLF, George J. Sr., 90, Our Lady of the Greenwood, Greenwood, May 7. Father of Ruth; Peepers, Helen Patterson, Mayre Boner, George Jr., Paul, Robert, James

and Joseph Egenolf; brother of Sr. M. Felicia Egenolf.

PLEENER, Mary Cooper, 65, Annunciation, Brazil, April 28. Mother of Susan McCullough and Betty Ann Roney; step-mother of Kent Fleener; son of Agnes Hunter.

HARMON, Richard (Jack), 62, Holy Spirit, Indianapolis, May 3. Husband of Virginia.

HISKELL, Kathryn (Kay), 69, St. Barnabas, Indianapolis, May 5. Mother of Suzanne Kagle; sister of Henrietta Lawrence, Evelyn Winders and Henry Steining.

HUDNALL, Richard W. Sr., 51, St. Anne, Indianapolis, May 4. Husband of Carolyn; father of Stephanie Weaver and Richard Jr.; brother of Barbara Hadaway and Cheryl Smith.

HYNES, John J., 77, St. Francis de Sales, Indianapolis, May 10. Husband of Mary; father of Franciscan Sister Norma Jean Hynes, Pearl Hunter, Teresa Lenahan, Catherine O'Brien and

John Dennis Hynes; brother of Joseph Hynes.

KERNEL, Agnes M., 75, Our Lady of Lourdes, Indianapolis. Mother of Maureen Matthews, Dr. Paul and Dr. Karl Kernel; sister of Kathleen Clouser and Dorothy Welch.

LOYAL, Benjamin C. Sr., 78, Holy Spirit, Indianapolis, May 7. Husband of Margaret (Simon); father of Sue Ann Miller, Ellen Redmer, Benjamin (Bud) and Charles Loyall; brother of Catherine Spurgeon.

MEDJESKY, Alfred A., St. Michael, Indianapolis, May 8. Husband of Hazel; father of Patricia Sims, Rosalie Vawter and Alfred A. Medjesky Jr.; brother of Genevieve Deak, Julia Pluff, Joseph, Stanley, Frank and Anthony Medjesky.

OSBERMEYER, Emil J., 55, Holy Family, Oldenburg, April 27. Husband of Myrtle; father of three sons and a daughter; brother of Agnes Amberger, Virginia Volz, Henrietta Evans, Helen Knapp, Norman and Alphonse Osbermeyer.

POLAND, Everett J. Sr., 70, St. Anthony, Indianapolis, May 8. Father of Everett (Bud) Jr.; brother of Mabel Adams.

ROSEFELD, Rose, 83, St. Peter, Franklin County, April 28.

WAGNER, Irene, 77, St. Michael, Brookville, May 6. Mother of Ronald Wagner; sister of Edna Horn.

WILBERDING, Elizabeth, 71, Holy Spirit, Indianapolis, May 3. Wife of Lawrence; mother of Mrs. Frank L. Meier, Charles, Lawrence Jr. and James Wilberding.

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ing an active leadership part as lectors during the Sunday Masses in their parish.

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YOUTH CORNER

Providence gymnast wins state title

by RUTH ANN HANLEY

Parochial schools are said to offer something special to students.

But occasionally the equation is reversed. The student adds the spice.

We've got such a case in 16-year-old Sherri Seger, who brought the 1982 high school girls' All-Around state gymnastics crown to Providence High School in Clarksville.

Sherri truly is a one-woman gymnastics team at Providence. She has pursued her tumbling, beam and bar routines with single-minded determination. Because Sherri was the only student at the school who wanted to compete, her mother, Mrs. Gil Seger, offered to take on the coaching

role and schedule meets during the season.

It's not anything really new. From third grade on, when Sherri was introduced to the sport, her mother has traveled with her. Two years ago, that involved Sherri's affiliation with Louisville Gym. This eventually took them to a

Kentucky regional competition in the U.S. Gymnastics Association tournament and also to several national meets in Phoenix and Reno.

Then, at the beginning of last year, Sherri asked permission to compete for Providence. She had been practicing four hours a day at a new gym in Clarksville, the Southern Indiana School of Gymnastics. Considering that she already had training and equipment, this meant no cost to the school.

Last year Sherri's "coach" scheduled 12 meets for her. This year it was down to six. Mrs. Seger admits that what is

available "is shrinking." Clarksville and New Albany have abandoned their programs and only Jeffersonville High is left. In addition, some schools will not admit Sherri to competition, while others agree to her coming but not to having her points count. The problem, as her mother sees it, is that "most kids start practicing in November, at the beginning of the season. That's not enough time to get up your tricks and strength."

About the only time Sherri doesn't practice much is during practice for the track team. She holds Providence's record on

the long jump, the 100 meter hurdle and the 400.

Sherri's mother admits that Sherri comes from a family which seems to have a natural ability in sports.

Sherri's oldest brother, Brian, played golf at Providence. Her brother Kurt was all-state in football. Now Sarah, a 6th grader at St. Anthony's, is competing with her older siblings, playing volleyball and track, and snagging a new record for the 400.

Sherri says one problem of using her former gym in Louisville was that travel time made her miss all of brother Kurt's football games.

Sherri wants to continue gymnastics in college, "but not

after that." She's thinking maybe of getting into Physical Therapy.

Whatever decision she makes, Sherri won't let go of it completely. "I'm sure I'll be tumbling and working out for many years to come because it is so good for you physically," she says. "I want to stay as young as I can."

Holy Name School's 6th, 7th and 8th graders will present "Musical '82" at 8 p.m. Saturday and Sunday, May 15 and 16 at the Beech Grove Benedictine Center. The public is invited to the show, which has a Caribbean cruise as its theme. Tickets costing \$3 will be available at the door.



ALL AROUND GYMNAST—Sherri Seger demonstrates her style. (Photo by Ruth Ann Hanley)

Rock groups present challenge to youth

by TOM LENNON

Question: I would like you to publish a list of the bad rock groups and singers. I know a lot of them are bad, and I'm concerned about getting under their influence. Will you please tell me some of the bad groups which I should not listen to? Thank you.

Answer: I hesitate to publish the list you request because the rock scene changes so quickly. New rock groups appear constantly on the musical scene while others fade away quickly.

To say that one group is all good or all bad also would be a difficult judgment for me to make. But perhaps I can give you a few suggestions so you can make some judgments for yourself about whether or not you want a group to play a role in your life or, perhaps, to influ-

ence your values.

1. If you hear that some members of a group engage in sexual perversions during a performance, that should serve as a loud alert.

2. And if some musical dude bites off the head of a bat during

a performance and has to go to the hospital for a rabies shot, that should make you wonder.

3. If the performers show a fondness for whips, chains and too much leather, watch out.

The list could go on and on. But perhaps some tips on judging lyrics (words) and music would be more useful to you, not only right now but for years to come.

Listen critically to the words of the songs that come your way. Question them. Challenge them.

What ideas, moods and attitudes are being planted in your mind through the words?

Do the lyrics put the seal of approval on "doing anything that makes you feel good?"

Is there a message, subtle or otherwise, that doing drugs is OK if it makes you feel good?

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IN THE MEDIA

Nuclear dilemma explored

by HENRY HERX

NEW YORK—Today's advocates of a nuclear freeze are echoing concerns first voiced by the scientific creators of the atomic bomb which have caused nightmares for the rest of us ever since. Showing how the nuclear dilemma originated is the seven-part weekly series "Oppenheimer," the second installment of which airs Tuesday, May 18, 9-10 p.m. on PBS.

What began as a self-defensive race to beat Nazi Germany to the Bomb is shown here to have resulted in a nuclear arms race with the Soviets—justified in current jargon as our "window of vulnerability." Ironically, many of the same scientists who helped create the A-bomb were the ones to raise moral objections first to its use against Japanese cities and then to the development of the far more powerful H-bomb.

At the center of all this was J. Robert Oppenheimer, the college professor of physics who led the massive scientific effort at Los Alamos to unleash the power of the atom. Using his prestige after the war to oppose the H-bomb, he was dismissed from his government advisory post as a security risk.

The series' premiere episode introduced the viewer to Oppenheimer as a somewhat muddled-headed Berkeley teacher dabbling in the confused politics of the late 1930s. Although he never joined the Communist Party, many of his friends and relatives were members, a well-known fact that had never impeded his security clearance until 1953.

Peter Prince's script, based on documents obtained under the Freedom of Information Act, such as Oppenheimer's F.B.I. file, as well as interviews with more than 60 of his colleagues, relatives and friends, implies that he was too much of an egg-head to be bothered by any kind of consistency, political or otherwise.

The script's Oppenheimer is a complicated, many-sided character, with an overdeveloped intellect and an underdeveloped personality. Sam Waterston's performance in the title role projects a tentative, ambiguous quality that only becomes focused in pursuit of scientific ends.

What is particularly fine about this British-made production is its presentation of the collaborative nature of scientific activity that worked so well at Los Alamos, thanks to Oppenheimer's smoothing over the inevitable clashes between the strong personalities assembled there. What's not so fine is its use of caricature to portray the military and political leaders involved in the project.

Saturday, May 15, 9 p.m. (CBS) "City on Fire" (1979) A-III, adults; R, restricted.

Saturday, May 15, 8 p.m. (NBC) "New York, New York" (1977) A-III, adults; PG, parental guidance.

Sunday, May 16, 8-11 p.m. (NBC) "Marco Polo." The first in a four-evening, 16-hour miniseries that concludes Wednesday night, May 19, this production retraces the 13th-century journey of Venetian traders to the court of Kublai Khan in an adventure spectacle filmed entirely in Italy, North Africa and the People's Republic of China.

Sunday, May 16, 8-11 p.m. (ABC) "Hollywood: The Gift of Laughter." Jack Haley Jr. presents a compilation of movie excerpts with the great screen comedians from silent

slapstick to our present crop of zanies.

Monday, May 17, 9-12 midnight (PBS) "Trolleys and Cressida." Anton Lesser and Suzanne Burden star in Shakespeare's rarely performed play about the Trojan War.

Tuesday, May 18, 10-10:30 p.m. (PBS) "With Ossie and Ruby." Actors Ossie Davis and Ruby Dee, the husband-and-wife team, have returned for a second season of shows presenting the works of little known American artists. Roscoe Lee Brown serves as narrator of James Alan McPherson's short story, "A Solo Song: For Doc." Set in the 1940s, the story pays tribute to one of the last of the old school dining-car waiters, Doc Craft.

Wednesday, May 19, 8-9:30 p.m. (PBS) "Media. Probes." The program offers an often humorous primer in the techniques used by

today's political media specialists in producing TV spot campaigns designed either to sell their own candidate or to attack an opposing vote-seeker.

Wednesday, May 19, 8:30-10 p.m. (PBS) "Soldier Girls." This documentary explores the changes in attitudes and the conflicts in roles for both male and female military personnel during the basic training of a platoon of women at Fort Gordon, Ga.

Wednesday, May 19, 9 p.m. (CBS) "Who'll Stop the Rain?" (1978) A-III, adults; R, restricted.

Thursday, May 20, 8-8:30 p.m. (ABC) "The Grinch Grinches the Cat in the Hat." This new animated Dr. Seuss story pits the jaunty Cat in the Hat against the grouchy Grinch and his mean machines that turn victims into dazzling plaid-and-polka-dot light shows.

Friday, May 21, 8 p.m. (NBC)



CRIME SERIES—A violent crime is committed every 33 seconds in America. George Kennedy hosts a new reality-based series on ABC, "Counterattack," which focuses on new approaches to fighting crime. Kennedy is pictured in a communications center where anonymous tips on major unsolved crimes can be called in on a toll-free number. Other segments feature prevention and self-protection and audience participation tests on decision-making at the scene of the crime. (NC photo)

"Movie, Movie" (1978) A-II, adults and adolescents; PG, parental guidance.

Friday, May 21, 9-11 p.m. (ABC) "Dreams Don't Die." A plot involving teen-agers trying to survive the crime-filled streets of Brooklyn, N.Y., directed by Roger Young, the

movie has a gritty honesty in portraying a tough urban environment and the people who try to make it liveable. Paul Winfield plays a cop who picks up a kid for defacing subway cars with graffiti and gets him a chance to apprentice as a commercial artist.



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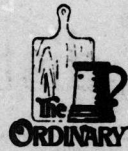
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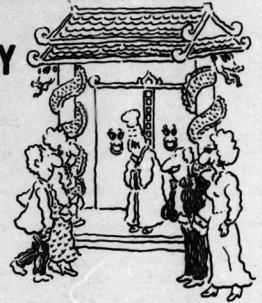
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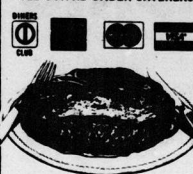
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viewing with ARNOLD

'What I Hear' is slick, disturbing

by JAMES W. ARNOLD

Tom Sullivan is a blind pop singer with a personality like the early part of a college beer party, and his story is now told in a slick and upbeat but somewhat disturbing new movie from Canada, "If You Could See What I Hear."

This is not your average wholesome inspiring flick about the blind kid who triumphs over his handicap to become rich, famous and utterly lovable. Sullivan (as played by Marc Singer) is infectiously charming but about as tame as an orangutan. The point of producer-director Eric Till's movie seems to be that a blind youth can be just as wild and sexy as Chevy Chase or Bill Murray—in fact, Sullivan makes the "Saturday Night" TV crew look like they were in the first stages of rigor mortis.

The film, which concedes in the end-titles that (except for Sullivan's personality) it's fictional, has a truly hyperactive hero. We see him sing, wrestle, golf, sky-dive and horse around. As a happy-go-lucky non-studious student at Providence College, he parties, pranks, brawls and falls in love with a black cheerleader (Shari Belafonte, lovely daughter of Harry), who ultimately begs out because she can't handle the relationship.

Tom breaks out of his brooding to spend a summer wenching at a sea resort, where he eventually meets a nice Catholic blonde (Sarah Torgov) from Seattle. After a few stresses and strains and some lust, they are destined to live happily ever after. (The lady, we are told, is now Tom's wife).

THE RESORT is probably

supposed to be Cape Cod, but as usual in the recent Canadian cinema, much to the distress of Canadians, Nova Scotia is the disguised substitute. Toronto stands in for Boston, and the University of Toronto for Providence. That's not so bad: in "Middle Age Crazy," Toronto was Houston.

"What I Hear" is a fun

movie if wacky hedonism and bringing the handicapped into the Playboy mainstream are what cheer you up. One can't help but admire Sullivan's spunk, but frankly you wouldn't want him to date your sister.

The script has a vague subplot about his doubts about the existence of God ("a kindly old grandfather in the sky who remembers birthdays") and at times seems headed in the direction of being a conversion story. You know, blind skeptic finds the Lord in his darkest hour, then devotes his life to singing at revivals. But the whole idea just sort of fades away.

Let's concede that "What I Hear" is often lyrically photographed, with Sullivan songs nicely dubbed onto the track, and almost relentlessly cheerful. While its sexual attitudes are hardly Christian, and there is a lot of the blind guy's clumsiness being used as a source of slapstick comedy, the taste level is generally high. This isn't quite "Animal House" for the handicapped.

Among other assets are a warm performance by Canadian R.H. Thomson as Sullivan's zanily irreverent sick-kid, and some wonderfully visual scenes, including a harrowing sequence when the sightless hero desperately tries to find and save a child drowning in a deserted backyard swimming pool.

(Bright but amoral comedy; sex and language; not recommended).

(USCC rating: A-3, adults)

Another recent film from Canada that deserves attention is "Porky's," but only because it has achieved an improbable and depressing box-office success (\$8.5 million in its first four weeks). I try to see most films with some relevance to Catholic interest in popular culture. But I can't see or review every-

thing, and I use the Show Biz weekly "Variety" to filter out the dregs for me. If something is really rotten, especially in "Variety's" secular perspective, there is usually no point in foliating a review of it on long-suffering readers, except in rare cases, as a warning.

There seemed no need to pay any attention to "Porky's," a crude no-star farce about a

bunch of Florida adolescents revenging themselves on a house of pleasure that has excluded them. "Variety" not only thought it was badly done but "one of the grossest ever released by a major studio under an R rating... wallows aggressively in bad taste... an encyclopedia of dirty jokes... virtually every scene constitutes a new definition of lewdness..."

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

Missing; Shoot the Moon; One From the Heart; I Ought To Be in Pictures; Four Friends; Quest For Fire; Victor/Victoria; If You Could See What I Hear; Some Kind of Hero; Deathtrap.

That's only some of the negativity piled up by the painfully honest "Variety" critic.

You may understand why I still haven't seen "Porky's." But in view of its unpredictable hit status, and the kind of fraudulent advertising it's been pushing, suggesting that it might appeal to people over 13, I thought I should—in sheer charity—raise a red flag. Consider it raised and waving.

(USCC rating: O, morally offensive.)

For an entertaining evening, see our Guide to Superior Dining on pages 18 & 19 in this week's Criterion.



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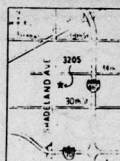
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