

The CRITERION



WELCOME—Despite her disabilities and modest dwelling, Edna Franks greets visitors with a big smile and an open door. She is one of four Indianapolis residents ministered to by Catholic Social Services and interviewed for this week's adjoining story on poverty and budget cuts. (Photo by Valerie Dillon)

CSS clients describe life in poverty

by VALERIE R. DILLON
(First of two parts)

Being poor has many faces.

Edna Franks is a 67-year-old widow confined to a wheelchair. She lives on \$282.40 a month social security, a \$35 monthly food stamp allotment, recently reduced from \$50, and a \$2.30 monthly Supplemental Security Income (SSI) check for her physical disability.

"I got a check today," says Edna, "and it was for \$2.30. They cut me 20 cents!"

Edna lives with her dog and her cat in a small, bare-floored house—once an ambulance service depot—on Indianapolis' near-southeast side. The rent is \$125 a month, which she voluntarily raised from \$100 to help her landlord pay some debts.

There is a gas heater in the living room which didn't work at all last winter. To keep warm, she kept her gas stove on and wide open all day, shutting it off only when she went to bed at night. Her average \$74 a month gas bill was mostly covered by the "Project Safe" program.

Edna stretches her \$35-a-month food stamps to include eggs, potatoes and bacon. "I'm not supposed to eat beans because of my stomach," she explains, "but I can't afford anything else." What do her pets eat? "The same thing I do," she says. She admits that sometimes, she doesn't "know where the next food is coming from."

Edna also gets Medicare and Medicaid which pay for ongoing doctor bills and for the 11 different medicines she must take. "I have to take them with milk," she explains, but her budget doesn't cover that. Instead, she has "two friends who keep me in milk."

THERE IS ONLY one thing Edna went into debt for: a cemetery lot and tombstone. "I shouldn't have done that," she says ruefully, but she is proud that she's now got the debt down to \$80.

Edna has a TV which she occasionally watches, but her biggest luxury is the telephone. "I get lonesome with nobody here so I call people." Especially she phones a sister who lives in Noblesville.

Edna's 47-year-old son sometimes visits her, but he also has many health problems. He is divorced from his wife and some of their 10 children have been placed in foster homes. Edna regrets she does not see her grandchildren.

She belongs to St. Bernadette's Parish and receives communion brought by eucharistic ministers. Mike Cernik of Catholic Social Services, who visits her regularly, is trying to arrange for Edna to spend some time in the adult day care program at Holy Trinity Parish. She says her pastor told her he could help her if she was in a nursing home. But she will have none of that.

"You put me in a nursing home tonight and I'd be dead tomorrow," she vows. "I'm not going into no nursing home. You lose your freedom. I'm too independent for that!"

She admits, though, "I get lonesome with nobody here," and she calls her animals "company for me." But Edna is cheerful and is happy when the weather is warm so she can sit in a glider outside her door.

What is the hardest thing about her life? "There's nothing hard about it," she declares. "I'm going to live until I die. I live for God. I pray to myself. I've got God in my bedroom." She also has holy pictures on her cracked living room walls.

In her mind, "God's not going to put nothing more on me than I can stand. If he suffered, why shouldn't I?"

SEVENTY-FIVE-year-old Mozella McMurray is not so resigned to her impoverished state. Perhaps it is because she has known better times, when she and her husband lived comfortably in a six or seven room home on the west side of Indianapolis.

Today, Mozella—a widow since July, 1979, lives in the Lionel Arts Building at 410 North Meridian, her life's possessions crammed into

(Continued on page 2)

NOTICE:

EFFECTIVE: JUNE 1, 1982

Chancery Offices will complete their move to the new Catholic Center.

The Official New Postal Address is:
Archdiocese of
Indianapolis
1400 N. Meridian Street
P.O. Box 1410
Indianapolis, IN 46206

The New Telephone Number is:
236-1400

Chancery plans move to center

Offices of the Archdiocesan Chancery will be moving from current headquarters at 1350 North Pennsylvania St. to the new Catholic Center the week of May 24. The Center, located on the northwest corner of 14th and Meridian Streets, is the former Cathedral High School building and will eventually house virtually all archdiocesan agencies.

The move finalizes action begun by Archbishop O'Meara in December, 1980 when the decision was made to convert the nearly 50 year old structure into offices for the archdiocese. The building had been sold to the archdiocese in 1976 by the high school's board of directors when it decided to move the former boys' school to the newly purchased Ladywood School property in northeast Indianapolis and

combine the two as a co-educational effort.

Among those offices making the initial move are those of the Archbishop, Chancellor, Assistant Chancellor, Business Administrator, Development Director, Director of Personnel for Priests, Director of Worship, and the Archdiocesan Archives. Other agencies will be moving according to a pre-arranged schedule which will be published weekly in The Criterion. All agencies will be in place by July 27.

Dedication of the Center will take place on Sunday, August 29 at 2 p.m. An open house will follow. Two other open houses will be held in the fall to coincide with the Educational Leadership Conference and Convocation and to accommodate the local civic community.

The CRITERION

Vol. XXI, No. 33 — May 21, 1982
Indianapolis, Indiana

More about CSS clients describe life in poverty

two rooms. A diabetic, she has had repeated surgeries and finally lost her legs to the illness.

She paid on contract for a motorized wheel chair, but is afraid of the elevator in the building because "the door closes real quick and I can't turn around." Recently, a fire in the building forced her and other elderly tenants to move to a lower floor.

Mozella gets \$390.40 Social Security each month, but receives no Medicaid—which would help with outpatient bills, dental and eye care—because her income is too high. Medicare takes care of only her hospital bills. Mozella is still paying on bills left by her husband.

Because of the diabetes, she is supposed to eat lean meats, fresh fruits and vegetables, milk and orange juice. These, she points out, are expensive, yet she is not eligible for food stamps.

But the major difficulty, apparently, is her depressed spirit. According to CSS counselor Lillian Jones, Mozella has no children, no family and "she's sitting up there 'dry-docked.'" She's never been on welfare or had to ask for everything. She's powerless, has no control over anything."



FRIENDS—A dog and a cat make themselves at home in the kitchen area of Edna Franks' tiny house. She doesn't mind—they are friends and company.

Once an accomplished rug-maker who fashioned an intricate rug for Holy Angels Church, Mozella no longer has any interest in her craft. "I don't have anyone to do it for," she says.

Her lonely days are broken by the visits from friends and from the nuns who come from Holy Angels and SS. Peter and Paul Cathedral who give her communion and read the Bible to her. Mozella adds, "a woman from Cathedral takes me to Mass occasionally. But I can't go any more because I haven't got a hat. I need a hat because my hair looks so bad." When Lillian Jones said she would take care of the hat, Mozella answered quickly—"No, I'll get me one."

THE PROBLEMS are different—and more complicated—for Leo and Gigi Graham. They have four young children to support, and Leo with epilepsy and only two years of high school is unable to find work. He would like to be a short order cook. Or, he maintains, "I could be a bouncer."

Instead, the family survives on \$305 in food stamps plus a \$255 monthly check which Gigi gets under Aid to Families of Dependent Children (AFDC) for the two oldest children, who are from a first marriage.

The Grahams live on the second floor of a converted apartment house in a near-eastside Indianapolis neighborhood. They pay \$165 a month rent for the two-bedroom flat, which includes utilities. They also are paying \$55 a month on a refrigerator, bought because the landlord wouldn't replace the old one. They just paid off their TV.

Is the \$305 food stamp allotment for the six of them enough? Leo Graham, a strapping and sturdy-looking man, acknowledges that it runs out by the third or fourth week of every month.

"We buy a lot of beans," he says, "but we have meat pretty often, like ham, bacon, hot dogs and lunch meat." They enjoy homemade cake, pie or cookies once every two or three months—except at Christmas.

Leo proudly explains that he is the family cook and "I can cook anything you'd like." He learned from his stepfather and while working several years ago at a naval avionics plant.

His proudest creation: "stuffed pheasant under glass," which he serves to his family with rice and gravy over it. One pheasant, he says, is enough for all of them, and this treat is enjoyed once every other month or so.

At times, admits Leo, "I've just fed the kids green beans." The day of the interview, tomato soup was on the menu for dinner.

THE GRAHAMS have no telephone and they use the landlady's, a pay telephone, or else walk seven blocks to a sister-in-law. Nor do they have a car, so they walk or—when necessary—ride the bus.

The biggest problem they struggle with is Leo's health. It prevents him from getting a steady job, and—because of the severity of his seizures—keeps Gigi at home. "Someone has to be in the house to watch him," she says.

It also has put them deep into debt to local doctors and a hospital because Leo has no insurance and is not eligible for Social Security disability—"people having epilepsy aren't classified as sick enough" he states.

It is only in the past couple of years that Leo has had health problems. First he was diagnosed as having spinal meningitis, then heart trouble. After a spinal tap and X-rays, he was told it was a "brain tumor" and that he would be bedridden then—terminal. Leo and Gigi refused to accept this—"I knew I never had it"—and they stayed up nights trying to figure it out.

When he began to have epileptic seizures, Gigi began to keep a daily ledger, recording the time of each attack, its severity and how long it



THE LEDGER—The Leo Graham family studies a ledger compiled by Mrs. Graham to keep a record of her husband's epileptic seizures. Left to right are Paul Revadelo, 12, James Graham, 10, father Leo Graham, Jennifer Graham, who turned 7 last Friday, Paula Revadelo (behind Jennifer), Paul's twin sister, and mother, Gigi Graham. (Photos by Valerie Dillon)

lasted. Sometimes, he would black out for 20-30 minutes and Gigi would put cold compresses on his head. The ledger is now in its 600-plus day. What is its value? Gigi explains that she keeps it, hoping it will help the doctors to treat her husband. But, she admits, they usually brush her off when she tries to show them her painstaking notations.

Their family is their "whole life" say the Grahams. They keep close tabs on where their children are and who they are with. They also play cards and games and go on outings with them. "My stepdad got me started on that," declares Leo. "I've seen so damned much child abuse and incest and mistreating children. I don't like it, and that's putting it politely."

Gigi admits being discouraged and she is on anti-depressant pills. "I worry about him and I worry about my kids . . . and sometimes I just can't cope with it."

LEO'S DREAM: to have a good steady job, a house and car, a checking account—and "no more people giving us cheese!" The reference was to a recent handout of large portions of cheese to needy families. Leo quickly adds, "It was really delicious, though. We made a lot of things with it."

The Grahams support each other as they try to make a good life for their children. Thirty-year-old Carolyn W. has to do it alone. At poverty-level, she is raising three sons, 8, 6 and 4 with no father in the house and the special needs of her youngest, Billy, who has cerebral palsy.

Carolyn gets a check for \$315 a month from Aid to Dependent Children, but this is quickly depleted by \$155 rent, plus \$20-30 for electricity. To cut costs, the young mother has removed the bulb in the living room fixture, relying on light from the TV. While Medicaid pays medical bills, transportation costs to the doctor have been cut and now Carolyn and her children must take a bus—55 cents for her and half-fare for the two oldest. Billy has asthma and his mother worries, "I don't know what I'd do if he got sick in the middle of the night or in bad weather."

She washes clothes in the bathtub using dish detergent, hangs out in the summer and in winter, "every place I find a nail I hang the clothes to dry." She usually buys the boys' clothes at thrift stores and the most she ever spent was 89 cents. There is no phone. And with \$198 in food stamps, Carolyn admits she often spends it all before month's end. Pinto beans, bacon and hamburger are regular fare. Toilet paper and soap are luxuries.

Her three handsome blond sons are the center of Carolyn's life. She would like to work to earn money, but "I'm particular. I don't want just anybody to babysit my kids. And everyone don't understand Billy." She vehemently declares, "My boys aren't going to be street hoodlums," and she worries about who they play with. In their neighborhood, "it's nothing to see young kids going up the street drinking beer or smoking joints."

Carolyn knows, firsthand, what violence is. According to CSS counselor Mary Miner, she was beaten by her sons' father, suffering black eyes and stitches. "My boys aren't going to be a single parent," she vows, "than have my husband say, 'She ain't nothing.'"

CAROLYN KEEPS a picture album of family outings and speaks proudly of the good grades that Kevin, 8, and Robert, 6, bring home from school. But it is when she talks of 4-year-old Billy that her face lights up and her voice becomes animated.

"The most exciting time in my life was on April 15, 1980, when Billy was three years old and he started crawling," remembers Carolyn. "Up to then, I carried him all that time." She remembers, too, that "people said he was just a vegetable, but now he says 'I want Momma,' 'go bye-bye.'"

Carolyn is grateful for the treatment Billy has received at Riley Hospital and at Crossroads. At one point, doctors told her he needed constant exercise to build up his muscles. Her proudest moment was when she and a girlfriend—who went in half with her—brought a tricycle to the hospital where Billy learned to ride it to strengthen his weak muscles. She rejoices that he "knows his basic colors" and is coloring and cutting out pictures at his Crossroads classes.

Carolyn doesn't want to be rich. Wistfully, she admits she'd be satisfied "to meet some nice man 35 or 40 years old that loves kids and would like a nice woman to take care of him and to keep a nice home."

But she isn't complaining. "The boys are all I've got," she explains. "Whenever I think everything's going to rock bottom, the kids will bring home good grades or Billy will do really good . . . I've got a lot to be thankful for—three fine sons and Billy progressing. Everytime I think I've got it rough, I go to the hospital and see someone a lot worse."

"I say to myself: 'Gee, kid, you're on top of the world; you just don't know it yet.'"

(Next week: Catholic Social Services' counselors talk about human dignity and the hardest thing their clients must face.)



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THE CRITERION

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UN disarmament session to get papal message

by JEFF ENDRST

UNITED NATIONS (NC)—Cardinal Agostino Casaroli, papal secretary of state, is scheduled to deliver a papal message to the U.N. General Assembly's Second Special Session on Disarmament, which is shaping up as a star-studded occasion to assuage world fears of a nuclear holocaust.

The June 7-July 9 session is to feature President Reagan's maiden U.N. address June 17 and a laying out of the Soviet position three days earlier by Soviet Foreign Minister Andrei Gromyko as well.

Reagan had hoped to make the session the occasion for his first face-to-face meeting with Soviet President Leonid Brezhnev, but the Soviets said they prefer a different setting for the summit meeting somewhere in Europe in the fall.

By mid-May 10 prime ministers and 17 foreign ministers had indicated their intention to attend the session. They include prime ministers Margaret Thatcher of Britain, Helmut Schmidt of West Germany and Menachem Begin of Israel.

Behind the message from Pope John Paul II to the disarmament session is a strong message by Pope Paul VI to the first disarmament session in 1978, which condemned the "balance of terror" approach to peace and urged instead a "peace based on international trust, justice, law and social development."

Pope Paul condemned the arms race as a "theft from the poor" and urged a global conversion of manpower, money and other resources from weapons production to programs of social development. Pope John Paul struck the same theme last year when he

visited Hiroshima, Japan, where the first atom bomb was used in warfare.

THE SECOND VATICAN Council categorically condemned any use of nuclear weapons on civilian populations. Last January the pope sent delegations of scientists to major world capitals to spell out the cataclysmic effects of a nuclear blast and warn leaders against ever using such weapons.

What observers may watch for most closely in the message from Christianity's chief leader is whether he broaches new ground in assessing the morality of the possession of nuclear weapons for deterrence purposes. That question has increasingly become a focal point of discussion by U.S. Catholic bishops and many other segments of American and European religious leadership.

The 157-nation United Nations is bracing for a spate of demonstrations by peace organizations, many of them with strong religious ties, and a virtual invasion of delegates from various non-governmental organizations around the world involved in the public's quest for more effective disarmament policies.

A number of "peace walks" across America by Buddhist monks and others are expected to converge in New York for the beginning of the special session, six months after they started at various points in the South and West.

An appeal by some 40 religious leaders around the world, ranging from the Dalai Lama of Tibet and Russian Orthodox Patriarch Pimen of Moscow to a number of leading Catholic bishops and cardinals, has asked believers of all faiths and all nations to fast and pray for the success of the conference.



DRUMMING FOR PEACE—A Buddhist beats a drum and chants peace prayers as the World Peace March, which originated in Los Angeles in October and New Orleans in January, arrives at the Pentagon in Washington. One group of the marchers passed through Indiana on their trek. They are scheduled to reach New York for the opening of the UN special session on disarmament. (NC Photo by Bob Strawn)

An international religious convocation on the subject of disarmament is scheduled for June 11. The following day, a disarmament rally is planned in front of the United Nations.

The War Resisters League, a 50-year-old pacifist organization which believes that "war is a crime against humanity," announced plans for "civil disobedience action" June 14 in front of the American, British, French, Chinese and Soviet missions to the United Nations.

Collectively, the United Nations holds that it

is imperative to reduce world tensions, halt the arms race and lessen the possibility of a nuclear holocaust. But individually many countries, especially the nuclear powers, continue to produce more weapons and advocate only disarmament plans that would enhance their own strategic position.

THE GROWING CONTROVERSY about nuclear arms and the public debate it has (See PAPAL MESSAGE on page 13)

Three archdiocesan men to become priests on May 22

Archbishop Edward T. O'Meara will ordain three men from the archdiocese to the priesthood in ceremonies at St. Peter and Paul Cathedral on Saturday, May 22 at 11 a.m.

Those being ordained are Rev. Mr. John A. Meyer of Aurora, Rev. Mr. Joseph Schaedel of Beech Grove, and Rev. Mr. Daniel J. Staublin of Columbus.

More than 100 priests of the archdiocese will join in the ceremony as well as members of the Benedictine community of St. Meinrad Archabbey, plus priests and deacons from other dioceses and religious communities. Charles

Gardner, Archdiocesan Director of Liturgical Music, will direct music for the event.

A reception for the newly ordained, their families and guests will be held in the Assembly Hall of the Catholic Center at 14th and Meridian Streets immediately following the Ordination Mass.

Following is a brief biographical sketch of each of the three ordinands along with pertinent data on their respective Masses of Thanksgiving and receptions.

Father John A. Meyer

Meyer is the son of Mr. and Mrs. William

(Ruth) Meyer of St. Mary's parish, Aurora. He is a graduate of Aurora High School, St. Meinrad College and Mount St. Mary's Seminary, Cincinnati, Ohio. He holds a B.A. in psychology, and a Master of Divinity.

He will offer a Mass of Thanksgiving at St. Mary's Church in Aurora at 5:30 p.m. (EST) on Sunday, May 23. Father Peter Polando will be the homilist. Concelebrants will include Fathers Harold Ripberger, Benedict Meyer, O.S.B., and William Munshower.

A reception will be held immediately following the Mass at St. Mary's Activity Center.

Father Joseph Schaedel

Schaedel is the son of Mr. and Mrs. Joseph (Joy) Schaedel, Sr. of Holy Name parish, Beech Grove. He is a graduate of Bishop Chartrand High School, Marian College, Butler University, Ball State University, Muncie, and St. Meinrad School of Theology. He holds a B.A. in mathematics, an M.S. in Education, a Master of Education Administration, and a Master of Divinity.

He will offer a Mass of Thanksgiving at Holy Name Church in Beech Grove at 6:30 p.m. (EST) on Saturday, May 22. Father James Wilmoth will be the homilist. Concelebrants will include Fathers Wilmoth, Henry Brown, Dan Armstrong, Francis Bryan and other priest friends.

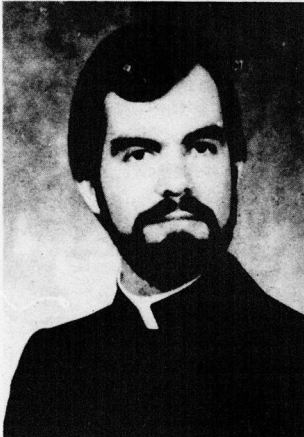
A reception will be held in Hartman Hall at the parish immediately following the Mass.

Father Daniel J. Staublin

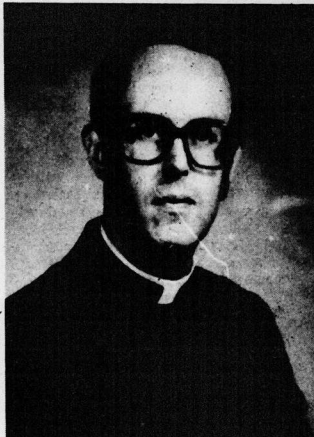
Staublin is the son of Mr. and Mrs. William (Helen) Staublin of St. Bartholomew parish, Columbus. He is a graduate of Columbus East High School, Franklin College, Franklin, and St. Meinrad School of Theology. He holds a B.A. in history and religion, and a Master of Divinity.

He will offer a Mass of Thanksgiving at St. Bartholomew Church in Columbus at 2:30 p.m. (EST) on Sunday, May 23. Father Paul Scaglione will be the homilist. Concelebrants will include Fathers Bernard Koopman, Joseph McNally, John Schoettelkotte, Kenny C. Sweeney, John Buckel, Joseph Schaedel and Charles Chesebrough.

A reception will be held at St. Columba Parish Hall at 4 p.m. the same day.



Fr. John Meyer



Fr. Joseph Schaedel



Fr. Daniel Staublin

EDITORIALS

First steps to wisdom

No realist believes that the United Nations Second Special Session on Disarmament which begins June 7 will stop the flirtation with war that nations engage in after year.

No realist believes the United Nations capable of controlling the actions of member nations. Only a self-imposed willingness to live at peace can do that. The United Nations only gives the countries of this world the opportunity to turn the violence of war into a war of rhetoric, one which at least does not do violence to innocent parties but only permits verbal abuse to the politicians and diplomats who create war in the first place.

The special disarmament session is seen to be an opportunity for new negotiations. The superpowers, the United States and the Soviet Union, are both on the receiving end of millions of individuals as well as scores of nations who are demanding an end to the nuclear buildup, the nuclear insanity which has become the incredible obsession of these two nations. For either nation to ignore the outrage of the people of this planet is to tread the downward path toward destruction.

The first United Nations disarmament session of 1978 settled nothing. At that time the assembly's conclusion was that "disarmament and arms limitation, particularly in the nuclear field, are essential for the prevention of the danger of nuclear war." Most people in the world have come to agree. But the superpowers disagree on the path toward such disarmament.

The U.S. has called for "a realistic and constructive examination of the serious security threats facing the world community" for the second special session. Our government wants to discuss the need for practical steps to reduce the likelihood of conflict and promote mutual confidence for genuine disarmament measures. It also insists, however, that agreements already in force and verification measures be strictly complied with. Unfortunately, the Soviet Union is not as interested in such compliance.

While the Soviets don't mind talking, in other words, they also don't mind going their own way when they are of a mind to. In truth, neither does the U.S., but we do have a tradition of being somewhat more faithful to the letter of what is said.

The fact of the U.N. Special Session, however, is that one's expectations may not be met. The U.N. is powerless to enforce any kind of disarmament without the agreement of its members and so it will not attempt to bind them to such a thing. It merely creates the arena where such a hope becomes possible.

We are mental and emotional infants in a world plagued with violence. What the U.N. has done is to give us the opportunity to grow, to get to know one another, to learn how each other lives, to understand that communication cannot be taken for granted. Just as individuals must work at talking with one another, so also must nations.

The stakes are too high. Disarmament must be achieved. Talking about it is a necessary first step. —TCW

And now, the elderly

Not only is the United Nations hosting a special session on disarmament, it is also hosting a World Assembly on Aging in Vienna, Austria July 26-August 6.

Experts on the subject met there during May and drafted recommendations on aid to the elderly.

On May 14 Pope John Paul issued his message for the 1982 World Communications Day (May 23) and focused on the place of the aged in society and the role of the media in shaping society's attitudes toward the elderly. The pontiff called "a just pension" for the elderly as much a matter of social justice as a "just wage" for workers.

Pope John Paul is a strong supporter of United Nations efforts to bring attention to the elderly. Modern conditions, he said, "far too often make the lives of the elderly a misery; abject poverty, especially in countries where there are no social security provisions for the old; forced inaction for the pensioners, particularly those who have worked in industry, or who are now very old; desolate loneliness for those deprived of the affection of family life or the company of friends."

U.N. experts are recommending equity among age groups in sharing society's resources; an age-integrated society without age discrimination; the participation of the elderly in formulating and implementing policies which affect them; and 29 other recommendations to meet the individual needs of older people.

Such recommendations may shock some who value economic systems above the individual. They may shock others because the pontiff supports U.N. efforts to address such problems. Still others may be disappointed, particularly the elderly themselves, who may be grateful that their plight is recognized but angry that nations strive to ignore it.

Attempts to curtail Social Security benefits in the United States, for example, are marked not by measures to strengthen the Social Security system but by crisis management measures which seek to dilute its importance. Despite what government says, it will have to go a long way to convince many that it is doing anything but robbing people of what they are convinced is rightly theirs.

The present administration may indeed be having to initiate better management in our government. Unfortunately, it does not seem to know quite yet how to deal compassionately with people. —TCW

WASHINGTON NEWSLETTER

Is prayer good in public schools?

by JIM LACKEY

WASHINGTON—"Almighty God, we acknowledge our dependence on thee, and we beg thy blessings upon us, our parents, our teachers and our country."

That prayer, written by New York officials for the state's public school children, led to the first of two U.S. Supreme Court decisions 20 years ago striking down officially sanctioned prayers in the public schools.



If President Reagan has his way, that kind of prayer—along with more traditional offerings such as the Our Father and readings from the Bible—will return to the public schools. Reagan wants a constitutional amendment which would reverse the Supreme Court and permit "voluntary" school prayer.

Public opinion seems to indicate that Reagan's position, announced May 6 on the annual National Day of Prayer, has widespread support. But even the churches cannot agree on whether prayer in public school is a good thing.

One bone of contention is over the word "voluntary." Though both sides use the same word, each assigns different meanings to it.

To supporters of school prayer, such as Reagan, "voluntary" means that students would have the freedom to excuse themselves whenever a public school teacher offers a prayer or asks another student to lead it.

Opponents of public school prayer, on the other hand, have an entirely different concept of "voluntary" prayer, which they say the Supreme Court never has struck down. To them voluntary prayers are the kind offered by students on their own, such as a student who privately seeks divine intervention when stumped by a particularly difficult algebra problem.

A BIGGER ISSUE, though, is the type of prayers that might be offered in public school classrooms.

Some opponents of a school prayer amendment worry that the prayers will reflect regional clusterings of particular denominations, such as prayers in Utah based on Mormon theology. There might even be battles over the Our Father, since Catholics end it with "... but deliver us from evil," while the Protestant version ends with "... for thine is the kingdom and the power and the glory forever."

But school prayer supporters maintain that denominationally neutral prayers—like the New York prayer struck down by the Supreme Court—can be composed which won't offend various religious groups. And the White House, in a fact sheet distributed with the president's May 6 remarks, said the Lord's Prayer and the Ten Commandments "are reflections of our Judeo-Christian heritage that could not fairly be described as the instruments for imposition of narrow sectarian dogmas on school children."

School prayer supporters also contend that a constitutional amendment is needed to reverse other rulings, such as a recent federal court decision—sustained by the Supreme Court—that high school students cannot conduct their own prayer services in public school



classrooms before or after classes even if the services have no official school sanction.

BUT OPPONENTS of the amendment argue that school prayer supporters are not entirely without remedy for their concerns. The courts have upheld neutral "moments of silence" in public school classrooms as well as objective study of religion conducted much like courses in history or philosophy.

A spirited debate also is taking place over the intent of the Founding Fathers. Would Thomas Jefferson and James Madison, if they were alive today, interpret school prayer as a violation of constitutional prohibitions against an "establishment" of religion?

According to the White House, the Founding Fathers did not intend to restrict the opportunities for religious practice but rather wanted to "protect religious values from government dictate or interference."

But the Lutheran Council in the USA, one of several mainline church groups opposed to school prayer, said in a position statement that new immigrants, new traditions and new creeds have challenged our nation to re-evaluate its beliefs and to throw off practices "which may have been appropriate at an earlier stage in our nation's development."

Despite all the debate it seems unlikely that a school prayer amendment will be approved by the necessary two-thirds votes in Congress this year. The press of other business—such as the budget, immigration reform and abortion—probably will defer full consideration until after the 98th Congress comes to town next January.

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

Official Newspaper
of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$11.00 per year
25¢ per copy

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.
USPS 130-100

Most Rev. Edward T. O'Meara, publisher;
Fr. Thomas C. Widner, editor-in-chief;
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Jonathan Schultz, OSB, administrative
assistant/circulation director; Dick Jones,
composing director; Alice J. Cobb, ad-
vertising director.

Published weekly except last week
in December.

Postmaster: Send address changes to The Criterion
P.O. Box 174, Indianapolis, IN 46206.

the criterion



WITH SISTER LUCIA—Pope John Paul II talks with Sister Lucia dos Santos, 75, the only survivor of the three shepherd children who reportedly saw the apparition of Our Lady of Fatima on May 13, 1917. The pope traveled to Fatima to thank Our Lady for saving him from an assassination attempt one year ago. (NC Photo from UPI)

Pope's Portugal visit filled with emotion, drama

by NANCY FRAZIER

Pope John Paul II described his departure from Portugal May 15 as "a moment dense in thoughts and sentiments."

At the farewell ceremony in Oporto the pope spoke of feelings of gratitude, of confidence that the nation's religious traditions would remain intact and of hope for continued progress toward justice, freedom and peace in Portugal.

But the emotional four-day visit also nearly cost him his life. Mixed with the memories of cheering crowds in six cities was the memory of a grim-faced Spaniard who tried killing the Polish-born pope before a crowd of 1 million in Fatima.

The trip to express gratitude to the Blessed Virgin for having saved his life last year during an assassination attempt in St. Peter's Square became a reminder that such attempts could happen again.

The end of the Portuguese visit, Pope John Paul's 11th trip outside Italy since his election to the papacy, also came at a time of concern about the fate of his 12th scheduled visit, to Great Britain, which could be cancelled or postponed because of the Anglo-Argentine fighting in the South Atlantic.

On May 16, the day after the pope returned to the Vatican, he said the fighting cast doubt over his visit to Britain.

Pope John Paul's May 12-15 visit to Portugal, the poorest nation in Western Europe, focused on the need to preserve the Catholic faith of Portugal's forefathers and to promote the rights of man.

IN 22 TALKS HE repeated those calls to the nation's rural and industrial workers, to its politicians, to its clergymen and Religious, to youths, to intellectuals and to Portugal's overwhelmingly Catholic population.

The nation greeted Pope John Paul with enthusiasm and even "delirium," according to one Portuguese newspaper.

The pope—who would celebrate his 62nd birthday May 18, several days after the trip—crowded as many appearances as possible into the hectic four days, but the Portuguese always wanted more.

When he returned to the apostolic nunciature in the capital of Lisbon May 14 for a night's rest, he found several thousand people pleading for him to appear on the nunciature's balcony and bless them.

He delivered the blessing, and said: "The pope has talked too much today. Now I'll just say one thing: Good night."

"I've never been so tired in my life as I've been on this trip," said U.S. Archbishop Paul C. Marcinkus, proponent of the Pontifical Commission for the Vatican City State and one of the Vatican organizers of papal trips.

THE RELIGIOUS THEMES of the visit to Portugal and the nation's affectionate welcome to the pope were overshadowed in much of the world press by the actions of Juan Fernandez Krohn, a 33-year-old Spaniard and illicitly ordained priest, who approached Pope John Paul with a 15-inch bayonet during an evening prayer service May 12 in Fatima.

"Both his weapon and his attitude leave no doubt that he would have murdered the pope if he had got close enough to him," said a senior Portuguese police official.

Fernandez Krohn, who was arraigned May 14 in Lisbon on charges of attempted murder, was ordained in 1978 by suspended Archbishop Marcel Lefebvre but later broke with the archbishop and his Fraternity of St. Pius X.

The attacker shouted "down with the pope," and "death to the Second Vatican Council" as he was dragged away by police. Although a Vatican statement said Fernandez Krohn only got within six yards of the pope, television coverage of the attack showed that he was much closer and may have touched the pope with his left hand while bearing the bayonet in his right hand.

The Portuguese news agency ANOP said the attacker told investigators in Lisbon May 15 that he used the bayonet "because I did not want to pierce the heart of the church with a firearm."

ARCHBISHOP LEFEBVRE was suspended from the active ministry in 1976 by Pope Paul VI after the archbishop ordained priests against the pope's wishes. Archbishop Lefebvre has continued to ordain priests. The Vatican regards these ordinations as valid but illicit, meaning that the ordained men have the power to perform priestly functions but cannot legitimately practice their ministry in the Catholic Church.

One of the main reasons for Pope John Paul's visit to Portugal was to thank Our Lady of Fatima for saving his life after a young Turk, Mehmet Ali Agca, seriously wounded the pope with gunshots in St. Peter's Square May 13, 1981.

Mary first appeared to three Portuguese shepherd children on May 13, 1917. The only surviving member of the trio, Sister Lucia dos Santos, met with the pope privately during the Fatima visit. Now 75, she is a Carmelite nun in Coimbra, Portugal.

Pope John Paul described himself as "a witness to the immensity of human suffering" and reconsecrated the world to the Immaculate Heart of Mary, because of the many menaces to world peace.

"My heart is oppressed when I see the sin of the world and the whole range of menaces gathering like a dark cloud over mankind, but it also rejoices with hope as I once more do what has been done by my predecessors: Namely, I entrust the world to the heart of the mother, I entrust especially to that heart those peoples who need particularly to be entrusted," he said.

Portuguese officials had privately expressed the belief that massive crowds would greet the pope only in Fatima and that his reception in other cities would be muted by comparison.

Father Buechlein new St. Meinrad president-rector

ST. MEINRAD—Benedictine Archabbot Timothy Sweeney, chairman of the Board of Trustees of St. Meinrad College and School of Theology, recently announced the election of Benedictine Father Daniel Buechlein to a two-year term as acting President-Rector of the College. He replaces Benedictine Father Thomas Ostlick who has resigned for reasons of health effective July 31.

Graham wins prestigious religious prize

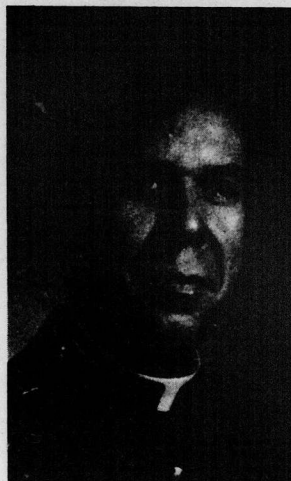
LONDON (NC)—The Rev. Billy Graham was presented with the 1982 Templeton Prize for Progress in Religion May 18 at Buckingham Palace. Dr. Graham arrived in London May 13 after his controversial trip to the Soviet Union which included an international religious conference on the arms race. At a news conference May 17 Dr. Graham, in response to his remarks about not finding evidence of religious repression in the Soviet Union, said he would not have gone "if there had been any restriction on what I wanted to say." The Templeton Prize, which consists of a scroll with a citation, a medal of Irish silver and a check for \$200,200, is the world's richest religious prize.

Father Daniel will remain President-Rector of the School of Theology, a position he has held since 1971. Father Thomas, President-Rector of the College since 1975, will become Special Assistant to Father Daniel and Executive Secretary of the Board of Trustees.

In making these announcements, Archabbot Timothy said, "Since 1979, I have been considering the possibility of coordinating the administration of our two seminary schools. Father Daniel's election provides us with an opportunity to study this idea without making a commitment to this model of administration or disturbing the normal functioning of the schools."

As Special Assistant to the President-Rector, Father Thomas will be responsible for many of the external affairs of the College and School of Theology. He will also be available to represent Father Daniel at professional meetings.

Archabbot Timothy acknowledged the College's debt of gratitude to Father Thomas for his contributions to that institution. "The widely recognized academic strengths of the College are largely due to the quality of his leadership," the archabbot stated. "We are especially pleased that he will continue to serve as a member of our Seminary administration."



Fr. Daniel Buechlein

Pope and United Nations focus on aged in current speech and programs

VATICAN CITY (NC)—A "just pension" for the elderly is as much a matter of social justice as a "just wage" for workers, Pope John Paul II said in his message for the 1982 World Communications Day on May 23.

The papal message, released at the Vatican May 14, focused on the place of the aged in society and the role of the media in shaping society's attitudes toward the elderly.

The pope chose that theme because the United Nations has designated 1982 as the Year of the Elderly.

As part of the program for recognizing that year, a group of United Nations experts met in Vienna, Austria, during May and drafted recommendations on aid to the elderly. The plan will be presented for adoption at the World Assembly on Aging, to meet in Vienna July 26-Aug. 6.

Noting that the industrial age has transformed societies from the extended, patriarchal families of peasant cultures to the small, often dispersed and mobile nuclear family, the pope said that modern conditions "far too often make the lives of the elderly a misery: object poverty, especially in countries where there are no social security provisions for the old; forced inaction for the pensioners, particularly those who have worked in industry, or who are now very old; desolate loneliness for those deprived of the affection of family life or the company of friends."

"THERE CAN BE NO adequate solution to these problems" until individuals and societies give them adequate attention, he said.

Mass media not only reflect social attitudes but help shape them, the pontiff said. Media

workers "can quickly and eloquently concentrate general attention and excite general reflection on the elderly and on their conditions of life," he said.

He urged media workers to use the instruments in their hands to:

—"Correct among the young certain modes of thinking regarding the old";

—"Remind the public of 'the problem of a 'just pension' ... as a demand of 'social justice'";

—"Communicate widely a vision of the old ... a vision of old age as a gift of God to the individual, to the family and to society";

—"Provide programs and publications suitable for and helpful to the old;

—"Form social attitudes of love, caring and respect for the old.

The United Nations plan was developed to fulfill a goal established by the U.N. General Assembly: the launching of an international action program aimed at guaranteeing economic and social security to older persons and opportunities for them to contribute to national development.

ACCORDING TO UNITED Nations projections, the number of people 60 and older will more than triple over a 50-year period, increasing from 350 million in 1975 to 1.121 billion by the year 2025. In this context, a goal of the U.N. plan is to prompt societies to respond better to the socio-economic implications of population aging and to specific needs facing the increasing number of senior citizens.

The plan discusses possible development

effects of the aging trend, which include impacts on production, consumption, savings, investment and the overall economic condition.

The plan offers 32 recommendations including health services, housing, family support, social welfare services, income security and employment and education.

While discussing possible developmental impacts of population aging, the draft plan focuses on the gradually deteriorating ratios between economically active and dependent sectors of the population.

The plan says providing programs for older persons will be difficult in times when national budgets are overstrained.

Specific measures which the plan recommends to meet the individual needs of older people include:

—"Health services which go beyond traditional medical concerns to encompass the quality of life.

—"Health and social services which encourage older persons to maintain independent lives in the community as long as possible.

—"Housing which promotes family cohesion while weighing the functional capacity of older persons.

—"Support of the family, in allowing this fundamental unit of society to support the needs of its elderly members.

—"Inclusion of older persons in governmental planning processes in the political, social, cultural and educational areas.

—"Formation of a partnership between governments and non-governmental organizations to ensure a multipurpose approach to meeting social welfare needs of older persons.

—"Promotion of informal or voluntary activities, part-time work, mutual self-help and the use of volunteers to provide services to older persons.

—"Government action to ensure all older persons a suitable minimum income.

—"Elimination of discrimination against the elderly in employment.

Because there are more older women than older men, the plan stresses the needs and roles unique to older women in the formulation of policies for the elderly.

Day of prayer to express concern for nuclear war

WASHINGTON (NC)—Nuns from all over the United States plan to gather in Washington on Sunday, May 30, to observe a day of prayer for peace on the theme "Renew the Face of the Earth." A similar observance will be held in Indianapolis on Saturday, June 12.

The event is being sponsored by the Leadership Conference of Women Religious, the official organization of major superiors of orders of nuns in the United States.

The observance is intended as a public expression of concern about the threat to life and peace posed by the nuclear arms buildup, said a spokeswoman for the conference.

Scheduled activities, she said, include a procession to the White House and the presentation to President Ronald Reagan of a globe containing postcard appeals sent to Washington from sisters in all parts of the United States.

At its annual assembly last August, the conference, which represents 350 orders of nuns in the United States, passed a resolution opposing the arms race and the "production and deployment of the MX missile, the neutron

bomb and other planned instruments of destruction."

The observance on May 30 is one result of that resolution and is designed to involve sisters in an action that will enable them "to be part of the Gospel that called Peter to put away his sword," the conference spokeswoman said.

Because May 30 conflicts with the annual 500 mile race in Indianapolis, local observance of the day of prayer will take place on June 12. Dr. T.J. Liggett, president of Christian Theological Seminary and representative of Indiana Clergy for Nuclear Disarmament, and Dr. Paul Muller, representative of Indianapolis Physicians for Social Responsibility, both groups which are co-sponsoring the event, will speak on the North Steps of the Indiana War Memorial at 1 p.m. that day.

The program locally is also being sponsored by Administrators of the Providence, Benedictine and Franciscan Sisters, the Association of Religious in the Indianapolis Archdiocese, Office of Catholic Education, The Criterion, Indiana Catholic Conference, Archdiocesan Council of Catholic Women, Network, and the Committee for Peace in El Salvador.

Franciscans elect Greensburg native superior general

OLDENBURG—Franciscan Sister Marie Kathleen Maudlin was elected superior general of the Sisters of St. Francis here by the order's 40 member chapter governing body during deliberations this past weekend. A Greensburg native, the 60 year old educator will be officially installed for a four year term at ceremonies to be held here on July 2.

In addition to Sister Marie Kathleen, four other Franciscans were elected to the general

council, the order's administrating body. The new First Councilor is Sister Julie Hampel, former principal of St. Monica School, Indianapolis; Second Councilor is Sister Carmela Whitton, former principal of St. Mark's School, Indianapolis; Third Councilor is Sister Annata Holohan, presently on mission in New Guinea; Fourth Councilor is Sister Ramona Lunsford, former associate superintendent of schools in the Archdiocese.

Sister Marie Kathleen has been a member of the Oldenburg Franciscans the past 42 years. Since 1969 she has served as assistant principal of Our Lady of the Angels High School in St. Bernard, Ohio. From 1955 until 1966 she taught at Secunia High School in Indianapolis. From 1960 she was dean of students there. For two years beginning in 1966 she was a member of the Education Department at Marian College.

Sister Marie Kathleen has an M.A. in Education from Xavier University, Cincinnati, Ohio. She did post graduate work in history at Indiana University. Her other teaching assignments in the Indianapolis archdiocese include St. Francis de Sales and Holy Trinity Schools, Indianapolis, and St. Louis School, Batesville. In addition to her duties as head of the Franciscan community, she will also serve as chairperson of the Board of Trustees at Marian College.

As superior general she will convene the chapter of affairs of the community July 7-18. Delegates of the chapter are expected to enact major proposals concerning the future vision and long range plans of the 500 member community.



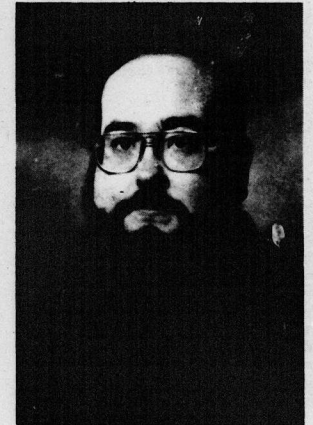
Sr. Marie Maudlin

Assumption parish native to be ordained a priest

LATROBE, Pa.—A Benedictine monk, a native of Indianapolis, will be ordained to the priesthood at St. Vincent Archabbey here on Saturday, May 22. Father Bede S. Peay will be ordained by Bishop William G. Connare of the Greensburg, Pa. diocese in ceremonies at the Archabbey Basilica.

Peay is the son of Doris J. Peay of Assumption parish. He holds a B.A. in church history from Greenville College, Greenville, Ill. He attended St. Meinrad College and Penn State University. He also holds a master's degree in theology from St. Vincent Seminary.

Father Bede will offer a Mass of Thanksgiving at Assumption Church on Sunday, June 6 at 3 p.m. A reception will follow immediately in the parish hall.



Fr. Bede S. Peay

How to survive a bathroom-less house

by RUTH ANN HANLEY

Last night we had a discussion about which modern convenience we could least do without. Hot water won, hands down.

But like most quick answers, it was not without substance. As the modern philosophers would say: We know because it feels bad!

Yes, we have been without hot water in different areas of our home since Christmas. And at one point, we were without hot or cold. And it all began with the termites.

No, I'll retract that; it began at Christmas when spurred by the beauty of the season and closeness of family, I thanked the Lord for all our blessings and especially for the fact that our troubles were not people troubles, but rather broken cars, dishwashers and the like.

Then I noticed the tiles coming off the main bathroom. Glass tiles. Maroon and pink.

When the back bath was retiled, I was distressed. The wall was wavy, impervious to a level which could be centered over the depressions like a bridge. But the worst was the plastic tile bar which broke the very first day, the tiles which began peeling, and the absence of a toilet paper bar. Whatever was that man thinking?

In the meantime I had begun wondering about the depression in the tile bath floor off the master bedroom. Was it worth investigating? Dare we put another bathroom out of use?

Finally, when the other bath was finished minus towel bar and paper holder, I took screwdriver in hand and discovered TERMITES. "Ah, yes," I told our insuring termite company, they're here." But he insisted I bag a few."

So far so good. Three dead termites lay in a peanut butter jar and the company came to spray. But it was our third foray with the little wood ants, and the few squirts under the back outside wall seemed inconsequential.

At my insistence they returned and squirted inside through the floor. And through three pipes. I didn't discover it during dinner hour (If the Last Judgment comes during that hour, you'd better count me lost.) But at nine o'clock, with all the Hanley kids dispersed to scouts, jogging, and other points away, I heard a muffled sound of running water. It came from

under the bathroom floor ... and it went rushing through the insulation etc. and out the foundation.

I slipped in it there as I ran outside looking for the main water pipe to shut it off.

For a day and a half we ate out. And the children showered in the houses of friends. Never mind about me. Ed, who used to go to a Floridian sales meeting every Halloween, was, of course, away.

At least the termite company admitted their responsibility and sent two repairmen. First a plumber who, wonder of wonders, restored water to the rest of the house including the bathroom without the toilet paper holder; then the repairman who brought, as he put it, "everything to finish the job."

Except that the tiles were slightly different in shape, and when I saw him forcing them into line one by one, I screamed a silent scream which was heard for miles.

Even with the wavy lines of tiles I could see that old familiar depression. To his sad inquiring glance, I answered "My husband is not going to like it one bit, and if you'll go out in your truck and get your level you'll see that the floor is not even level."

Forget that idea. Who carries a level? But after the younger man gouged up all the tiles and goop, he assured me he could level the floor anyway. Just eyeball it.

"Thanks," I said. "But we'll fix it ourselves. My husband just loves putting in tile. In fact, it's one of his favorite hobbies." (It is now.)

With just a little more coaxing they left. I figure that a good carpenter can fix the hole over the once broken pipes where we had the flood that started after the termite man drilled through them. And maybe by the end of summer we'll have a bathroom again.

I can't help thinking how funny it is though: there's the one unuseable bathroom with a toilet paper holder and the other useable one without. And as for next Christmas, I'd like to know what kind of prayer would have just the right tone.

check it out...

Seven Benedictine monks will celebrate jubilees at St. Meinrad Abbey, June 3. Father Damian Preske will note his 60th anniversary. Celebrating a 50 year profession are Fathers Raymond Hubers and Columban Reed. Twenty-five year jubiliarians are fathers Edmund Zeigler, Philip Kremer, Mario Pedit, and Francis Daleiden.

Father Columban, an assistant librarian in the Marmion Abbey Library, was ordained at SS. Peter and Paul Cathedral in Indianapolis by the late Archbishop Joseph E. Ritter, then Bishop of Indianapolis. Father Raymond, a native of St. Meinrad, ordained May 18, 1937, is abbey archivist and teaches theology at Marmion. Both are active in pastoral work in Aurora and elsewhere in the Rockford Diocese.

Fr. Raymond Hubers



Fr. Columban Reed



Fr. Damian Preske

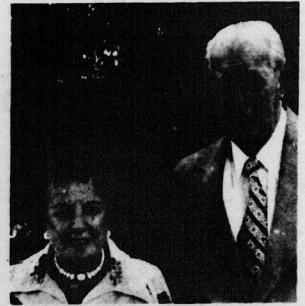
Volunteer training sessions for refugee services will be offered by Catholic Charities Special Projects from 6-9 p.m., June 3, 8, and 10 at St. Joseph School, 1401 South Mickley Avenue.

Catholic Social Services has opened a branch counseling office at Our Lady of the Greenwood parish for marriage, family and individual counseling.

Miss Lala Ehringer, who will be 90 on June 2, will celebrate with a Mass of Thanksgiving at 11 a.m., May 30 at St. Paul's Church, Sellersburg. A reception for friends and relatives will follow the Mass at the home of her niece Mrs. Earl Marshall in Sellersburg. For many years Mrs. Ehringer has furnished the Criterion with news of the New Albany deanery.

A St. Agnes Academy school reunion will be celebrated at the 11 a.m. Mass Sunday, June 6, at St. John's Church, to be followed by a brunch at the Atkinson Hotel. Reservations will be taken until June 1 by calling 356-2554, 784-7548, or 244-5440.

Mike Kenney and Associates are offering a free workshop on "10 Things to Think About if You're Unhappy With Your Present Job" on Tuesday, May 25 from 5:30 to 6:30 p.m. at 107 North Pennsylvania St.



Mr. and Mrs. Edward T. Blades of Columbus, will celebrate their 50th wedding anniversary with an open house for friends and relatives Sunday, May 30, from 2-4 p.m. at the Imperial House Motel. Hosts for the event will be their son Tom and his wife Peggy and their grandson, Tom. Mr. and Mrs. Blades will repeat their wedding vows first made June 2, 1932, at the 11 a.m. Mass in St. Bartholomew Church that same day. A luncheon for the family will precede the afternoon reception.

The first graduating class of Secina Memorial High School, the Class of 1957, will celebrate its 25th reunion on Saturday, June 19. Festivities will begin with 5 p.m. Mass at Little Flower Church, followed by a reception and dinner dance at the high school. For further information, contact Peggy McAllister Kleifgen, 359-3957, or June Nally Jorgensen, 353-0743.



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5/82

Archbishop O'Meara's Schedule

Week of May 23

SUNDAY, May 23—Blessing and dedication of new library and monastery, St. Meinrad Archabbey and Seminary, St. Meinrad, 2 p.m.

MONDAY, May 24—Graduation exercises Brebeuf Preparatory School, Indianapolis, Clowes Hall, 8 p.m.

TUESDAY, May 25—Priesthood Day, St. Paul Catholic Center, Bloomington, Mass at 11 a.m.; Graduation exercises, Chatard High School, Indianapolis, 8 p.m.

THURSDAY, May 27—Twenty-fifth anniversary celebration of the diocese of Rockville Centre, New York.

FRIDAY, May 28—Annual memorial services, Soldiers and Sailors Monument (Monument Circle), Indianapolis, 12 noon; Graduation exercises Ritter High School, Indianapolis, 8 p.m.

SATURDAY, May 29—Graduation exercises, Academy of the Immaculate Conception, Oldenburg, 5 p.m.

the QUESTION BOX

Eucharist just for Catholics?

by Magr. R. T. BOSLER

Q Quite some time ago you had an answer to the question why Communion is not offered to non-Catholics in Catholic churches. Would it be possible to reprint that answer?

A The problem of intercommunion is more troublesome today than it was five years ago when I prepared the answer you remember. Here it is again in a shortened form.

The Eucharist is both a sign of our unity and a source of our unity in Christ.

Those who receive Communion together proclaim belief in one Lord, one Faith and one Baptism—to use the words of St. Paul. For a Catholic to profess one faith and accept one baptism is to claim membership in and accept the teachings of a visible united church of Christ.

According to this concept, if Catholics and Protestants would receive Communion



together, they would be professing a unity that does not yet exist. The concepts of church and Eucharist in Catholic thought are so intimately connected that it is impossible to separate them.

The Orthodox churches and some Anglican and Lutheran churches share this attitude with us Roman Catholics. Therefore, these churches do not offer what is known as open Communion. Reluctantly we say "Wait"; we'll deprive ourselves of the joy of receiving together so that we will all work harder for closer unity.

There are difficulties about this position, and it is being increasingly challenged as ecumenical conversations make it clearer and clearer that many Protestants sincerely believe in a special presence of Jesus in the communion service and that they are hoping, through unity at the Lord's table, the source of unity, that Christians now divided may be brought closer to visible unity.

The Eucharist is, indeed, the source as well as the sign of unity in the church. By denying Communion to the non-Catholics who worship with us, are we not making the very source of unity a barrier to unity?

Would Jesus refuse access to anyone who

wanted to come to his table? Are we doing more harm than good by our present stand?

These are questions over which Catholic Church authorities are agonizing. There is a lot at stake here. Many Catholics fear that the church has already watered down her belief in the Real Presence by changes in the Mass and church structures that seem to de-emphasize the tabernacle (the place where the sacrament is reserved). Though this is not true, we must face the fact that people absorb changes slowly.

Then there are the Catholics in marriages not recognized by the church; they are not permitted to receive Communion until they

rectify their condition. Some of them would resent the fact that Protestants could receive while they could not.

Some Catholics have solved the problem for themselves and do receive at Protestant Communion services. When Communion is brought down to the pews, as happens in some Protestant congregations, it may seem to them the only charitable way to act.

Protestants receive Communion in Catholic churches, but the priest or person giving Communion has no way of knowing that the one receiving is not a member of the church.

To this I should add that our church now offers Communion to Protestants in certain circumstances determined by local bishops. So practices may vary from diocese to diocese. This, doubtless, will lead to further developments.

(Magr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 800 North Alabama, Indianapolis, IN 46204.)

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Mother gives son wise counsel, helps youths resolve problem

by Dr. JAMES and MARY KENNY

Question: I read your advice to the lady whose child was being bullied. It took my memory back nearly 50 years!

I am 85 and my son is nearing 80. When he was 12, he and one of his classmates were having trouble. Our Bob was on the small side, and Jack had outgrown him by a head and many pounds.

Jack was not mean, but a pest. He would grab Bob's bike and slow it down so Bob would have to get off or fall off.

After trying several small strategies, I said to Bob, "You are going to have to settle this yourself. I can't do it for you." I told him the next time it happened to give a short warning, and then punch Jack as hard as he could.

Bob looked surprised, but in a small rural school I had borne my share of harassment. I knew how devastating it could be.

I told Bob that Jack might hit back, but it wouldn't hurt but a few minutes and it would prove to Jack that he wasn't afraid.

A day or two later he came home with blood on his chin, a small cut on his lip and a broad grin on his face.

Jack had grabbed the bike and Bob fell off. He jumped up and took a poke at Jack's chin. Jack was surprised, and his glasses flew off. Jack hit back. Bob saw the glasses flying, and instead of covering himself, he grabbed the specs before they smashed on the pavement.

When Jack saw his glasses had been saved, he immediately apologized. They shook hands and walked away, friends the rest of the year.

I don't know if the advice I gave was good, but it worked. I think it helped Bob to try to settle his difficulties himself after that.

Answer: What a delightful incident from your own parenting long ago.

I cannot argue with success. It sounds as though you did the right thing. I would merely make a few observations.

You remind me to applaud the wisdom of the elderly. You write like a together lady and are undoubtedly still possessed of wise counsel. Perhaps if we listened to our grandmothers more, we would have less need of counselors and clergy, of physicians and psychologists.

I like the way you taught your son to stand up for himself. Too often parents today are inclined to do things for their children. Perhaps it is because they have fewer children. Instead, you required your son to resolve his own problem. A wonderful life lesson!

Finally, a comment on fighting. I can hear some persons objecting, connecting this to increased violence and even war. There is a big difference between two 12-year-old boys having a "punch-out" and violent crime or nuclear war.

Young persons, especially boys, may sometimes communicate better with actions than words. When the communication is negative, the action may be a fight. Often after a fight the boys become better friends.

Fighting can sometimes be a reasonable way to put strong feelings to rest. Other times it can lead to real injury and further violence. The wise parent distinguishes.

Physical fighting is something we should outgrow, but when young, a punch can clear the air. It may even be less cruel than the sarcasm and teasing and verbal abuse we older humans dump on one another.

So thank you for a thoughtful letter. Keep remembering!

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

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LIVING YOUR FAITH

The high cost of parenting: What price children?

Has money overshadowed the value of parenthood?

by ANTOINETTE BOSCO

For a long time, I've been wanting to write a reaction to an article titled "The \$134,000 Baby" which I saw in the New York Times a few months ago.

The author said: "You can buy a car without a tape deck, a television without remote control and a bathtub without a Jacuzzi, but 'no frills' children are not possible. All arrive with mouths to be fed, bodies to be clothed, brains to be activated."

The article spelled out in detail just what the costs of raising a child to the age of 18 are. In addition, the editorial writer did a cost comparison of babies born in 1979 with those born in 1960.

As you can well imagine, the figures are impressive.

Raising a baby born in 1960 to age 18 cost \$37,274. For babies born in 1979, the figure is expected to jump to \$134,000, without including college.

The article asked: "Do you get what you pay? Is the higher priced child the human equivalent of the good copper pot—the one that goes on cooking long after the tin one burns out? We doubt it. Our bet is that 1979 babies will be to their parents just what the '60s crop is: a long-term investment with no guaranteed rate of return."

What I can't figure out is how I could have been so ignorant. Here I am, a parent who raised six kids, the first one born in 1950 and the last in 1963. I never realized that parenting was all about "investments"—expecting a certain rate of return.

I never thought of my children in terms of tin versus copper. I never saw any similarity between them and any other purchase that could be made on the face of this earth.

What bothers me most about the article is that it may indicate a new attitude about becoming a parent. It used to be that people contemplating parenthood spoke in terms of contributing to the human race and sharing in God's act of creation.

Have dollars and cents now taken over? More important, do people want guarantees today that the expense is worth the effort?

Not too long ago, I attended a conference on families at a university. One session focused almost entirely on how unprofitable it is to have children these days.

At the conference, there was a lot of discussion about past eras when children were

financial assets because they earned their keep and contributed to family productivity at an early age. Today the opposite is true. Today, children are unproductive and drain the family assets for an unbelievably long time, some 22 years counting college.

The case for childlessness, which came up often at the conference, made such practical sense that I shuddered.

When university conferences and a major newspaper both begin to see children as commodities, with tangible profits doubtful, it is possible they are reflecting a new trend that could influence couples.

I hope potential parents are well balanced enough to also consider the "loss" column of the account books before deciding that having children is too risky an investment.

The tally in the loss column would go beyond the dollar sign: It would include limiting your possibilities for growth and giving and receiving love. It also would include loss of continuity with the future.

Personally, I have one rebuttal for the New York Times: You certainly can have "no frills" children. Mine are living proof—because the money the paper claims it took to raise my kids was more than I ever earned.

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HONORED FATHER—Mike Fitzpatrick, a Spokane, Wash., truck driver, has a big squeeze for his grandson Sean after Fitzpatrick was named to receive the DeSmet Medal, highest honor given by Jesuit-run Gonzaga University. Fitzpatrick and his wife, Yvonne, reared 13 children and 27 foster children "with lots of hugging and caring." Today, columnists Curran and Bosco discuss parenthood. (NC Photo from UPI)

Unwanted babies give other mothers joy

by DOLORES CURRAN

"I didn't know anyone could be so happy," the 30-year-old mother beamed, looking down at her new newly adopted infant. "Since we got Sandy, our whole lives have changed. Every day we thank God that this baby's mother didn't abort her. Why don't you write something for mothers-to-be who wonder if they should abort their babies, keep them, or put them up for adoption?"

It's a timely subject. In my state alone, nearly 25,000 babies were aborted in 1980. At the same time, couples who are eager for a baby are waiting longer and longer to get one. Love pours out of adoptive parents, not just for their baby but for the whole world and their joy infects those around them.

I was speaking in a parish a year ago, when a young couple learned that they were finally getting a baby. Everyone was excited for them, and it made a joyful sense of community.

What's gone awry in a society that can't get

its unwanted babies together with those willing to give a loving life to these children? Why haven't we stressed the wonderful future of these potentially aborted lives in our pro-life efforts?

I recently interviewed a counselor who works for a private adoption agency. She told me that the phenomena of unwed teenage mothers keeping their babies is not all positive. "These girls—and that's what they are—want their babies for a couple of years, when they're cute and cuddly," she said. "But when they get to be two or three and start saying 'NO' and behave like typical two-year-olds, the mothers come to us and say they want to put them up for adoption. Then nobody wants them because they aren't babies."

She sighed. "We had a couple in last week who tried to bribe us. They were willing to pay \$2,500 for a baby but they wouldn't consider taking a two-year-old for free. Don't they realize that a baby turns two, too?"

Her frustration is understandable. She believes that young unwed mothers should be made aware of what toddlers are like before they make a decision to keep their babies. "They think that babies are like dolls, something to play with, not teenagers to rear. Then when they want to go out or when the

child gets an ear infection, they say, 'I don't want this. I want a life of my own.'"

The majority of adopted infants come from unwed mothers under 18. Yet a whopping 80% now keep their babies, for a couple of years, at least.

I would like to see a real effort made to expose young unwed mothers to couples who have already adopted to show them the kind of life and love these parents have to offer babies. A film or TV documentary on the pleasure a baby brings to childless couples might be one of the best anti-abortion efforts we could sponsor.

A stint in a nursery school working around toddlers during pregnancy should expose teenage mothers-to-be to the reality of children after infancy and make them reflect on whether it really is best for them and the child to keep their baby. A visit with mothers who have kept their babies might also be an eye opener.

Our church could accomplish this if we're willing to go beyond anti-abortion rhetoric into viable efforts proving that we believe life is precious after birth as well as before. Adoptive parents can and should be in the forefront of such a ministry because of all people, they best understand the joy and responsibility that children bring.



Moral passions will not stop nuclear war

by Fr. RICHARD P. McBRIEN

Jonathan Schell's new book on the danger of nuclear holocaust, "The Fate of the Earth", has been the object of much attention and comment.

Alan Brinkley, a historian at the Massachusetts Institute of Technology (MIT), stands with several other critical reviewers in acknowledging the shock value of the book, but he, too, argues that Schell's moral passion is not enough.

If we are to do something really effective about the proliferation of nuclear weapons in the world, Dr. Brinkley concludes, "It will require as well qualities to which Jonathan Schell seems to ascribe but little value: political skill, patience, and a sober recognition of both the extent and the limit of man's capacity for change" (Boston Globe, 4/25/82).

One is struck by the wide applicability of that conclusion. No complex problem (and what serious problem isn't complex?) can ever be solved by "fervent pleadings" and "moral passion" alone.

One is also struck by the theological dimension of the qualities to which Alan Brinkley appeals: political skill, patience, and

a sober recognition of both the extent and limits of our capacity for change.

1. Political skill. Catholic social doctrine has insisted from the outset that we are social beings and that our growth in Christ can never be divorced completely from our social, political, economic, or cultural contexts. We must shape and reshape our social, political, economic, and cultural institutions lest they dehumanize rather than humanize us. (See, for example, Pope John Paul II's first and third encyclicals, "Redemptor Hominis" and "Laborem Exercens.")

Pope Paul VI was especially insistent on the importance of political action. In his 1971 apostolic letter, "A Call to Action" ("Octagesima Adveniens"), he declared: "Political power, which is the natural and necessary link for ensuring the cohesion of the social body, must have as its aim the achievement of the common good."

"To take politics seriously at its different levels—local, regional, national and worldwide—is to affirm the duty of men and women, of each one of us, to recognize the concrete reality and the value of the freedom of choice that is offered to us to seek to bring about both the good of the city and of the nation and of humankind."

No one is going to renew and reform the world, city, the nation, or even the church, who does not take their institutional complexity into account and who does not invest sufficient time and effort to develop the necessary skills to deal with their complexity.

Those who act as if fundamental change will ever come about through angry protest and moral arguments alone fall not only in the practical order but in the theological. For theologically, we are political beings whose very humanity in solidarity with others depends, among other things, on the right exercise of political skills.

2. Patience. The Greek and Latin roots of the word ("pathos" and "patientia") mean "suffering." The word "sympathy," for example, means literally "to suffer with" another. To be patient is to suffer until the time of deliverance, victory, healing, or whatever brings fulfillment.

The virtue of patience is at the heart of the Christian mystery, because the Lord himself had to suffer before he could deliver us from our sins and enter into his final glory (Philippians 2:5-11).

Those who accept only quick or immediate solutions to problems not only are naive about human nature and social institutions, but they effectively deny at the same time the Christian principle that the Cross is the doorway to the Resurrection.

3. The extent and limits of human capacity. Catholic doctrine and Catholic theology alike reject two extreme views of human nature.

They reject on the extreme right the

despairing assertion that we can accomplish absolutely nothing of final value through our own human efforts. God alone can bring about the kingdom of justice, love and peace.

CATHOLIC DOCTRINE and theology reject on the extreme left the presumptuous assertion that, with enough education and technical resources, there is absolutely nothing we human beings cannot do, there is absolutely no problem we can't ultimately solve.

Against the extreme right, the Catholic tradition celebrates the triumph of grace over sin, and the ultimate goodness of the natural and the human. Catholics root their essentially positive attitude in the doctrines of Creation, Incarnation, Redemption, and the Holy Spirit.

Against the extreme left, the Catholic tradition acknowledges the abiding presence of sin and of sinful forces inside and outside each one of us. Although creation comes from the hand of God, it has been marred by sin (Romans 8:19-25). Although we are truly redeemed, many of us continue to resist its salutary effects by our own free choice (First Peter 2:16).

The preceding reflections cannot satisfy those who prefer a simpler, more straightforward approach to human problems. But the question is: do the simpler, more straightforward approaches satisfy the requirements of our humanity and of our world, as they are, not as we want them to be?

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OUR CATHOLIC HERITAGE

Pioneer priests build church in new territories

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

The first of Bishop Dubourg's recruits to minister at Vincennes was Joseph Rosati, who in 1817 had assisted Father Chabrat there for some weeks, perhaps preaching his first French sermons in the church. Rosati was coadjutor bishop of Louisiana, having been consecrated by Bishop Dubourg on March 25, 1824 and exercised full authority in Missouri, while Dubourg at New Orleans struggled with the troubles in Louisiana. Both Rosati and

Dahmen had reason to be concerned with the welfare of St. Francis Xavier parish and to allow collections to be taken up.

Father Champomier's second expedition was to the eastern states. It began just after the laying of the cornerstone; there is a gap in the records from April 9 to June 25, 1826, indicating an absence of more than two months. We are not told what places the pastor visited, but this appears to have been the most lucrative of his tours, netting him two thousand dollars.

The third trip was the longest one, consuming, as he put it, "3 months and four days";

THE WORD

May 23, 1982
Seventh Sunday of Easter (B)

Acts 1:15-17, 20-26
I John 4:11-16
John 17:11-19

by PAUL KARNOWSKI

Most of us will never write autobiographies. It's not that we have nothing noteworthy to say or that we have no valuable experiences to share; it's just that writing an autobiography is such a difficult task. An autobiographer must have the ability and the skill to melt down the raw material of a lifetime and mold it into an organized and cohesive product. A good autobiography must be a good book.

For a challenge that is every bit as difficult as writing a good book, we need only turn to today's gospel. On this, the Sunday after the Ascension, the Church presents us with the Lord's "farewell prayer." As Jesus prays to His heavenly Father, the challenge takes form. Speaking of His disciples, Jesus says, "They are not of this world any more than I am of this world." Continuing His address to God, Christ adds, "As You sent me into this world, so I send them into the world."

Our task is clear. As "disciples" of the Lord, we are to be in the world, but not of it. Con-

fronted with this assignment, we discover that we have a great deal in common with the autobiographer. Both Christian and autobiographer must live at some distance from their own lives—but not too far. If the autobiographer is too aloof, too detached from his experiences in the world, then his self portrait takes the form of a cold marble statue.

On the other hand, if the writer lives too close to life, the ability to distinguish between the profound and the trivial is lost. The result is nothing but garbled verbiage.

As Christians we face the same dilemma. If we amble from one experience to another, never assessing how our lifestyles fit in with our beliefs, we are not only in the world, we are of it. If, on the other hand, we clothe ourselves in pietistic trappings and roundly condemn the rest of humanity, we are no longer in the world. Either way we fall short of the challenge.

There is one note of consolation as we "write" the books of our lives. We have a tremendous editor in the Lord—one who is always willing to help. We need only ask.

LIVING THE QUESTIONS

TV shows dramatize people, relationships

by Fr. THOMAS C. WIDNER

There were three television programs last week I made a point of watching.

One was the five hour drama "Inside the Third Reich." The second was the first part of the seven week American Playhouse series concerning J. Robert Oppenheimer. The third was Jean Stapleton's portrayal of Eleanor Roosevelt's life following the death of the 30th president of the United States.

Something struck me in each one—diverse as they were—which gave them all a common theme.

The lengthy dramatization of the life of Albert Speer in the first program was powerful in the subject matter though inadequate in its characterization of everyone except Speer and perhaps possibly Hitler himself. I was struck by Speer's comment that the only tears he had shed in his life had been for Hitler at the time of that tyrant's death.

The beginning program on the life of Oppenheimer concentrated heavily on the great scientist's personal life as a professor at the University of California at Berkeley. His naive belief that German scientists could not possibly give away the secrets of the atom to their government for purposes of war and destruction sowed the seeds of Oppenheimer's naivete that his own government would not either.

And, finally Eleanor Roosevelt. Somewhere in the program she made the comment that she only felt worthwhile when accomplishing something, when at work, when she had a cause to pursue.

Perhaps all three comments said something to me because all three have ramifications for my own life.

As portrayed in the drama about his life, Albert Speer was a man who let his ambition betray him. He wanted to become important fast while those who knew his talent recognized how he wasted it. He did not seem taken in so much by Hitler's 'charisma' as he was by his own desire for fame and

recognition. Thus Speer was able to ignore the atrocities of Hitler's regime. He was too wrapped up in his own success as an architect.

HIS TEARS FOR HITLER seemed to me to be tears for himself. With Hitler's end came Speer's, not just a prison term for a war criminal, but the end of a wasted life, the end of a career which ultimately had no meaning because the man had given up his talent in order to gain personal glory quickly.

Oppenheimer, on the other hand, seemed, in the first episode, to have no personal ambition. He seemed to suffer from an inferiority complex on the personal level. Speer had no such thing. Oppenheimer was dedicated to science and seemed most interested in finding solutions to the scientific questions of his day. Speer, who had the talent apparently to do miraculous things as an architect, chose instead to give life to a madman's architectural dream. Oppenheimer was portrayed almost incapable of seeing evil in the cause of science. He saw only its benefits and believed in the good will of human beings.

Eleanor Roosevelt, in the production last week, suffered from a loss of meaning in life when her husband died. No longer first lady, she seemed about to retire into oblivion. But her husband's successor asked her to be part of the new United Nations delegation. The meaninglessness she felt was not personal, however, it was public. Yet, the program portrayed her as a failure as a mother.

Speer gave his creative self for a grand illusion. Oppenheimer vacillated because of the conflicts he found between science and its political implications. Roosevelt was at a loss until she had a cause. In a sense, none of them knew themselves very well. And all three of them nearly failed on the personal level.

IT IS A TEMPTATION to seek recognition rather than develop one's talent. It is a temptation to not recognize the conflicts in human things. It is a temptation to substitute causes for oneself rather than be human.

The constant theme, of course, is the way all these people related to themselves, their families, and all those around them.

Speer's wife stayed with him despite her disgust for the Nazis because Speer's own father had told her, "You have to learn to live with the thing you hate the most in order to keep the thing you love the most."

Oppenheimer loved a woman who needed him as an emotional foil and who nearly destroyed his confidence in himself. When he found someone to love who encouraged him, he became more eager to solve the scientific questions, yet remained naive about the influence of politics.

Roosevelt nearly lost her family. She was a great humanitarian but couldn't relate to her own children. Indeed, she even seemed to fear them. She shunned any personal emotions with them yet was entranced by her relationship with her grandson.

The painful thing for any of us is that we each have some talent for something. But nothing is more important than our relationships with people. And no matter what our vocation in life, our success in a particular job or whatever, will be lessened severely by our inability to relate to others. To paraphrase an idea: what if we gain everything our ambition seeks, yet do not relate well to others? It is one way to remind ourselves again of Christ's command to love one another as he loved us.

WHEN WE DON'T ALWAYS know what Christ meant by that, it is helpful to keep reminding ourselves to look at his life. Love each other as he loved us. How did he love us? What did he do? That is certainly one of the reasons, if not the most important reason, for studying Scripture. Ask yourself the question when you read one of the stories of Jesus, how did he love me?

The glories of Speer were destroyed by war. Oppenheimer became disillusioned once he understood the destruction his scientific achievements caused. Roosevelt accomplished much as a public woman but never seems to have come to terms with her family. It would be impossible to live a life so perfectly that all things would work out. But are the accomplishments of these people worth the lack of human relationship in their lives?

the gap in the records is from August 22 to December 3, 1826. This time he went to Canada.

On his way north, he wrote in a letter published in the "Annales" of the newly founded Society for the Propagation of the Faith, he "met a great number of Catholic Indians . . . and promised to do everything possible to procure them the aids of religion." These Indians were probably the Potawatomi who had appealed to Father Rivet to make his home among them. Champomier did not record in the parish register any sacraments he administered while among the Indians.

Farther along on his way to Canada he came to Detroit, where for eight days he was the guest of Father Gabriel Richard. The two missionaries had much to talk about, for each of them was having trouble in building a church and both Vincennes and Detroit were under consideration as seats of new dioceses, but the traveler gives us no account of their conversations.

SINCE HIS VISIT to Vincennes, Richard served a term as the delegate of Michigan Territory in the House of Representatives, a post that empowered him to take part in debates but not to vote; he was the first priest elected to Congress.

Most of the Canadian priests, like Father Richard, were building or repairing churches and the collections Champomier took up were less bountiful than those of his earlier tours. Moreover, he took ill and was obliged to spend some time recuperating in the cities of the East. It was at this time that he met Archbishop Marchal and perhaps told him of his difficulties with the trustees in Vincennes.

Much of what we know concerning this period comes from letters Champomier wrote to Father Stephen Theodore Badin, which Badin in turn had published in the journal of the

Society for the Propagation of the Faith. In 1819 Badin, whose relations with Bishop Flaget had not improved since their falling out over the ownership of church property, had gone to Europe. There for nine years he traveled about from one country to another, sometimes taking over a parish for a while, sometimes preaching, but always making known to all he met the needs of the Church in America.

In 1822 the Society for the Propagation of the Faith came into existence in Lyons, France, and Badin availed himself the columns of its "Annales" to publish his own writings and those of his correspondent in America, including Champomier. One of the earliest beneficiaries of the Society was the diocese of Bardonia, but we do not know whether any of the funds the diocese received found their way to Vincennes.

IN 1826 BADIN returned to this country and so there came to an end the publication of Champomier's letters. The last of which there is a record is that of January 17, 1827, which was quoted above. In it he projected another tour to "Missouri, Louisiana, and perhaps Havana," but there is nothing to show that he made so extended a voyage.

There are five other gaps in the church records, which indicate the pastor's absence for considerable periods. These are: February 16, 1827 to April 8, 1827; June 24 to August 13, 1827; October 26, 1827 to February 3, 1828; March 19, 1828 to June 1, 1828; April 12, 1829 to May 30, 1829.

Some of these periods may have been spent in missionary work in Indiana, such as Mount Pleasant or Washington. There are no indications in the parish register of such visits, but there is reason to believe that he did visit some of these places.

(To be continued)

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Assumption Parish

Indianapolis, Indiana

Sr. Monica Withem, pastoral minister

by Fr. THOMAS C. WIDNER

"Good taste is shown in the construction of the building. It is a frame, and built according to the Gothic style of architecture. The exterior view is beautiful, and very pleasing to the eye."

So said "The Catholic Record" (what was then the Catholic newspaper for the Diocese of Vincennes) of August 16, 1894 of the newly built Assumption Church of Indianapolis. And though the neighborhood is no longer the suburban one it was then, the exterior view of the church is still very pleasing to the eye.

According to the parish's history, Father Joseph F. Weber addressed Bishop Francis Silas Chataud in the fall of 1893 reminding him that the bishop had given pastorates to all the assistants at St. John's parish except himself. "Have you forgotten me?" was Father Weber's question to the aging bishop.

Bishop Chataud noted that a Franciscan mission at Valley Mills (10 miles southwest) was not enough to care for the Catholics in the area known as West Indianapolis. So Father Weber was appointed pastor of a new parish which was to encompass all of southwestern Marion county. He managed the growth and development of Assumption parish until his death in 1935.

Today Assumption serves around 300 Catholics. Its peak population occurred about 1955 when 1,100 parishioners were counted. The area which began its neighborhood growth with the Union Stock Yards has seen some major industry take over—Chrysler and Lilly both have large plants within the parish boundaries.



HANDS AT WORK—Providence Sister Monica Withem depends on faithful parishioners to keep the plant in shape. At left, she talks with John and Joe Hahn, brothers who are repairing a rafting. Below, Sister Monica is with Mary Allard, Marie Padgett, and Sister Mary Frederick Fields.

According to Providence Sister Monica Withem, who now administrates the parish in the name of Father John Ryan, pastor of neighboring St. Anthony's, it was the construction of Interstate 70 which "took a lot of people" out of the area.

"THERE MUST HAVE been hundreds of families uprooted by the freeway," she said.

"But many of them still come back to attend services," she added. "Today the parish is very close knit. Many who moved out still send donations or come back for baptisms and weddings. Assumption is still theirs."

Mary Allard said the parish "may be small, but it's friendly. Everyone knows everyone else."

Marie Padgett, who was born and raised in the parish and has lived here 68 years, points to the parish Altar Society for "holding things together."

Assumption has no parish council and it is the Altar Society which performs many of the functions which a council might otherwise do.

"Not having a priest in residence has meant the people have to go ahead and do things for themselves," she said.

Providence Sister Mary Frederick Fields assists Sister Monica. "The people just gave us a royal welcome," she explained. "They've made me feel very welcome. It meant a lot."

Marie Padgett said the people "were very glad to have the sisters here." Except for Sunday liturgy, "we don't notice a difference without a priest," she stated.

Mary Allard thinks the lay people work harder as a result. And Marie Padgett claimed that priests who served the parish in recent memory had jobs outside the parish so "there wasn't a daily Mass anyway. Since the sisters have been here we have communion offered twice a day!"

MARY SERVES AS THE parish's religious education coordinator. Part of her duties include membership on the board of education for All Saints School, a consolidated school serving Assumption, St. Anthony, St. Joseph and Holy Trinity parishes. "I've worked hard for the school in the ten years I've been here," she said. "I've seen Assumption increase its enrollment there to 29."

Sister Monica corroborated Mary's work. Next year Assumption will send five first graders to the school.

The sense of security many in the parish feel having the sisters reside at the parish rectory is important. "Someone said recently to tell the archbishop not to send us a priest," Marie recalled. "We wouldn't want to lose our sisters."

With the shortage of priest personnel, the parishioners know there is not likely to be a resident priest. As it is Sisters Monica and Mary Frederick visit the parishioners and provide the leadership on a daily basis that a weekend priest cannot. Sunday liturgy is offered by Magr. Charles Koster who serves on the staff of the Metropolitan Tribunal and who resides at St. Patrick's parish.

Marie claimed that in the past parishioners didn't bother to get too heavily involved in the parish because they knew things would



get done what with the priest taking care of them. Now she feels Assumption members have more of a stake in their parish.

"The main thing," Marie said, "is having someone coordinate parish activities and needs. Most lay people anywhere need guidance. We need a leader. That's Sister Monica."

THE BIG SOCIAL event at Assumption is a parish Fish Fry, an annual fundraising event which draws scores of former parishioners. The former school building is now rented to the Community Action Against Poverty (CAAP) program as a day nursery.

Sister Monica and Sister Mary Frederick believe the lay people of the parish provide the inspiration they need to work for the parish. "There are so many who are supportive and interested," Sister Monica claimed. "And there are people like Magr. Koster who offers Mass for us, and Franciscan Brother Bob Rensel, who lives at Sacred Heart and plays the organ for us on Sunday."

Marie Padgett recalls as a child thinking Father Weber would be canonized a saint before he died. "He was everywhere," she said. The same might be said for the Providence sisters who have succeeded him.



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Priceless skills, memories being shared by adults

by RUTH ANN HANLEY

Kornhaber and Woodward, in their book "Grandparents/Grandchildren," note the "unique emotional attachment" between these generations being second only to that between parent and child. Grandparents and grandchildren share leisure hours and an interest in simple pleasures. Without this attention, the authors suggest, children are deprived.

The coordinator of Citizens Action in New Albany, Franciscan Sister Huberta Stolz agrees.

She thinks it is about time that more of those priceless adult treasures of memories, listening, and skills be shared with children.

Through her work with the citizens organization, especially its involvement with youth services and junior high probation, she has seen "what a lack of interest" can do to a child. She feels that any child can improve with a special listener "to awaken his feeling of self worth." She also feels that adults can benefit from helping the child understand and appreciate acceptable behavior in a low key friendly manner.

Especially she would like linking older adults with children who might possibly develop later problems. She feels that absenteeism is one impetus to further problems. It is often caused by lack of parent care and interest.

But when the coordinator looked for a school in which to try her idea last year, she realized the easiest placement for her program would be a school without serious problems. She settled on St. Mary's School. As teacher for thirty years, she knew the sisters could welcome a pilot program to help her iron out wrinkles, and, incidentally, benefit St. Mary's children.

SO LAST YEAR THIS energetic lady, who also spent 11 years as activities director at Providence Retirement Home, began with the first grade. She recruited older ladies to come to the school one hour a week.

Half of that hour was to be for planning. The other half was to be filled with any delicious subject "grandmother" and her two children could concoct. It was show and tell, drawing, crafts, a short film strip, a "feely bag" with articles identified through the canvas, and of course lots of hugs and kisses coming and going.

Then this year those ladies moved up with the second grade, and 11 more were recruited for the new first grade.

The parents at St. Mary's gave written permission for the new adult to be part of their child's life. And soon she was.

Now one child admits that the best thing about school is Wednesday afternoon.

Another came one Wednesday even though not feeling well and sat for the entire half hour on her adult friend's lap.

The women volunteers enjoy chatting with the children. "They're the same as children always were," they insist, "though maybe not as timid and a bit more knowledgeable of worldly things."

The children always have stories and items ready for the ladies. Sometimes the ladies have pictures for them of their grandchildren.

One volunteer particularly enjoys the Wednesday afternoons because her own grandchildren live far away. Another enjoys telling about how Thursday is described in her neighborhood as "the day the old ladies come."

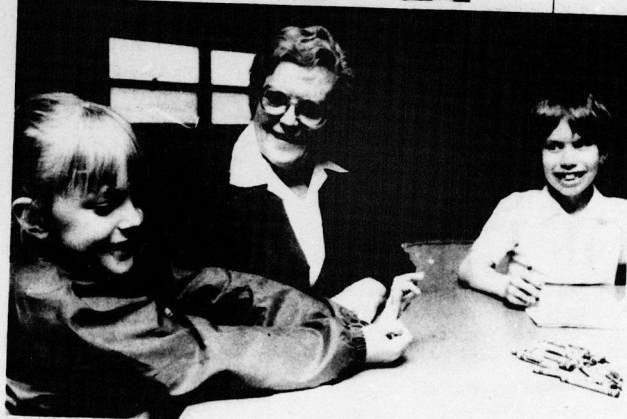
None of the other adult volunteers is disturbed by that label. Instead they list the improvements they've noticed in the children's behavior. "They're not as noisy as they were at first; they don't get up and tear." Have they calmed down because they realize they will all be listened to?

Sister Huberta is delighted that the children "are trying hard to be happy at someone else's good luck. We can't all be winners, you know."

Pride in the children surfaces as the ladies discuss thank-you calls for birthday cards and handmade valentines the children have



LOVING'S EASY—Adults and children enjoy moments set aside for each other in St. Mary's Love-a-Child pilot program. At left, Donald Slucher, Melissa Hubler and Tom Lewis share with Sister Huberta. Shown below with Midge Gonder at the New Albany school are first graders Amy Munday (left) and Chris Thompson (right). (Photos by Ruth Ann Hanley)



brought them.

"I guess," says one lady, "that they really get to us, and we get to them."

Sister Huberta's plan is for the children and ladies to remain linked throughout their school experience. "We want them to know," she insists, "that we will always be available to them."

It is this type of security she would like to

extend through the community by means of this program. She feels it has been a definite benefit for first and second graders at St. Mary's and because "even in Catholic schools the children need support from adults besides their parents and teachers."

As for parents? "They all need support," she contends. "Parenting is the one thing we haven't been taught to do."

Summing up she lets her philosophy show: "We have to be careful," she says. "We have to help anyone at all and especially little children. This is the church of the day."

Faith and conscience subject of institute

As religious educators, parents will be given special opportunities to explore issues of faith and conscience during the second annual Religious Education Institute to be held June 7-11 by the Christian Leadership Center in the Marian College Library.

Following the morning and afternoon workshops for catechists and religious education personnel each day, three evening

speakers will "provide faith enrichment" and "treat questions relevant to Catholics today." Dr. Ernest Collamati, Chairperson of the Department of Philosophy and Religion from St. Mary of the Woods College will "offer the groundwork for moral analysis" in his series "Conscience, Crisis and Church."

Msgr. Raymond T. Bosler, syndicated columnist and past director of the Christian

Leadership Center, will discuss salvation outside the Church and "how membership in the Church influences our political outlook."

Franciscan Sister Barbara Leonard, from the Theology Department of Marian College, will address St. John's gospel, "its historical situation, and the community it originally addressed."

Franciscan Sister David Mary Bowman, from the St. Louis Archdiocese, will present general morning sessions on various catechetical topics from Monday through Friday followed by small group practicums. Presenters are: pre-school—Franciscan Sister Sharon Sheridan; primary—Franciscan Sister Jane McConnell; intermediate—Providence Sister Mary Frances Hession; junior high—Franciscan Sister Marjorie English; and special education—Franciscan Sister Melanie Bair.

Afternoon presentations from Monday through Thursday are: Art in Religious Education—Franciscan Sister Mary Paul Larson; Worshiping With Children—Franciscan Sister David Mary Bowman.

Registration for all or part of the institute begins 8:30 a.m., Monday, June 7. Cost is \$55 for morning and afternoon sessions; \$55 for morning and evening sessions; and \$75 for the entire day. Separate meals can be purchased for a reasonable price. Continuing education credits can be used toward a catechist certification for the archdiocese.

Papal message (from 3)

generated in many Western countries are seen as public pressure on world leaders to reassess their nuclear policies.

The special disarmament session is viewed as an opportune vehicle for new disarmament negotiations which would lead toward a saner and safer world.

At a preparatory meeting in May for the special session, diplomats from non-nuclear countries complained that, except for China, the nuclear powers had failed to submit proposals on the prevention of nuclear war, as requested by the General Assembly last fall.

China's proposed formula for an end to nuclear war threat is based on Peking's demand that Washington and Moscow drastically reduce their nuclear arsenals before others are called upon to follow suit.

Soviet Ambassador Viktor Israelyan told a press conference that the two immutable pillars of what he termed the Soviet disarmament bible are "parity and equal security."

He said that only if there is consensus at the upcoming session on major disarmament issues can the exercise prove successful. But even then, he noted, the assembly's decisions amount merely to recommendations.



Msgr. Raymond Bosler



Sr. Barbara Leonard



Dr. Ernest Collamati

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, 530 Stevens St., P.O. Box 174, Indianapolis, IN 46204

May 22

St. Rita parish family festival will be held at the parish, 1733 Martindale, Indianapolis, from noon until 8 p.m.

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 251-1807.

May 23

Central Catholic Booster Club is sponsoring a pancake

breakfast at St. James parish, 1156 E. Cameron, Indianapolis, from 10 a.m. to 2 p.m. Tickets: \$2 for adults; \$1.50 for children under 12; pre-schoolers free.

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. Call Cell Shepley, 263-5142, or Charles Gardner, 634-4519 for further information. A brief organ recital and a celebration of the Eucharist will follow the dinner.

June singles retreat planned

All single men and women between 20 and 30 years of age are welcome at a June retreat, sponsored by the archdiocesan Vocations Center.

"Speak Lord, I'm Listening," is the theme of the

A "home discussion" group for the SDRC will be hosted by John Ittenbach, 2727 Timberly Dr., Indianapolis. To reserve a space, call the host at 255-0301.

May 26, 27

For information about classes at the St. Vincent Wellness Center, Carmel/Zionsville, call 317-946-7037 or 317-873-2799. Classes beginning this week include Preparation for Childbirth, The Vintage Years, Rhythmic Exercise, Our Growing Family and Relaxation Training: A Systematic Approach.

May 28

Holy Trinity parish, 902 N. Holmes, Indianapolis, will have a dinner/dance in Bockhold Hall, from 6:30 p.m. to 1 a.m. For reservations call 631-9060 or 631-2939.

The St. Thomas Aquinas Singles will have a '50s and '60s dance at the Holiday Inn at the Pyramids, Indianapolis, beginning at 9 p.m. Contact Rich Hieshetter, 636-8635, for details.

The Catholic Widowed Organization will meet for conversation, wine and snacks at the Marcy Village Clubhouse,

4450 Marcy Lane, Indianapolis, at 7:30 p.m. For reservations call Catholic Charities, 635-2579. The fee is \$2.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. St. Simon, 5:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 5 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Sisters honor Memorial Day

The Sisters of Providence of St. Mary-of-the-Woods will observe Memorial Day with a traditional Memorial Day Mass at 9:45 a.m. May 31 in Immaculate Conception Church followed by procession to the graves of the Sister Veterans and Military Chaplains in the cemetery.

The Knights of Columbus 4th Degree, Mother Theodore Guerin Council 541, will process into the church, following the

Color Guard from the 181st Airborne Tactical Fighter Group from Hulman Field.

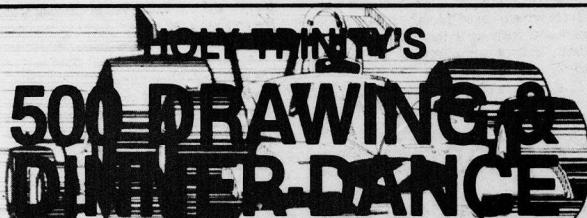
Sisters Jean Michele Monaghan and Charlotte Wohlheiter are coordinating the program.

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For further information on Cathedral Day Camps Call or Write:
Cathedral High School, 5225 E. 56th St., Indpls., IN 46226 — 542-1481

OBITUARIES

† **ADRIAN, Jean Maria**, 84, Holy Spirit, Indianapolis, May 12. Sister of Jennie Wilson.

† **BLANDFORD, Harriet S.**, 82, Holy Spirit, Indianapolis, May 19. Mother of Thomas Blandford; sister of Lois Swartz and Elsie Wyand.

† **BOHMAN, Harry**, 86, St. John, Enochburg. Father of Betty Bohman.

† **BOWMAN, Josephine**, 86, St. Ambrose, Seymour, May 2. Sister of Lucille Hamilton.

† **CONNOR, Robert A.**, 63, Immaculate Heart, Indianapolis, May 12. Husband of Antoinette (Scheller); Father of Nancy, Tina, Kitae, Bill and Bob Connor; brother of Sally Lynch, Virginia Grand, William P. and Lawrence S. Connor.

† **DOERR, Mary K.**, 79, Sacred

heart, Indianapolis, May 11. Mother of Patrick Doerr; sister of Helen Sanders.

† **DORMANN, Carol Ann**, 45, St. Pius X, Indianapolis, May 12. Wife of James; mother of Michael, Thomas, Susan, Linda and Mary Dormann; daughter of William Simon Sr.; sister of Karen and William Simon Jr.

† **DREYER, Edward L.**, 55, St. Jude, Indianapolis, May 12. Husband of Shirley; father of Diana Feldhake, Donna Ahlbrand, Darlene Jourdan, Denise Malley, Dennis and Daniel Dreyer; brother of Mary Louise Burkhardt, Kenneth, Lucien and Robert Dreyer.

† **FERGUSON, Marian H.**, 81, Little Flower, Indianapolis, May 18. Mother of Dorothy Fogerty, Marilyn J. Dietz and Lois Ferguson.

† **GINDLING, Elsie H.**, 85, St. Nicholas, Sunman, May 8. Sister of August Gindling.

† **HANNA, Mabel**, St. Anthony, Indianapolis, May 18. Mother of Victoria Anton, Elizabeth Simon, Amelia Sterger, Czar and Julia Hanna.

† **MASSA, Joseph A. Sr.**, 70, Sacred Heart, Clinton, May 17. Father of Joseph Massa Jr.; brother of Mary Fortuna and Peter Massa.

† **HODGSON, Ralph W.**, 64, St. Simon, Indianapolis, May 12. Husband of Eva; father of Mary Reeve, Richard, Ralph, William, Michael, Stephen and Charles Hodgson; brother of Robert Talkington.

† **JARDINA, Frank**, 85, Holy Spirit, Indianapolis, May 11. Father of Agnes Miceli and Paul Jardina; brother of Anna Filicichia, Tony, Fred, Lena and Rose Jardina.

† **MARSH, Agnes**, 75, St. Ambrose, Seymour, April 30. Wife of Charles.

† **MCCARTIN, Daniel Patrick**, 22, Sacred Heart, Jeffersonville, May 10. Son of Thomas; brother of Karen and Mark McCartin.

† **MCCRORY, Ann E.**, Holy Name, Beech Grove, May 15. Wife of William; mother of Rita Brinegar and Dennis W. McCrory; sister of Louise Selzer and Walter Sauer.

† **PICKERELL, Mary D.**, Christ the King, Indianapolis, May 17. Mother of Julia Olds; daughter of Julia Garceau; sister of Diana Scamman.

† **RUCH, Charles G.**, 86, St. Barnabas, Indianapolis, May 18. Father of Virginia Speth, Dorothy Irish; brother of Cecilia Salvador, Alice Wagner and Lorraine Kluesener.

† **RENIHAN, Arthur W.**, 77, St. Simon, Indianapolis, May 12. Husband of Frances; father of Betty Garrett, Dolores Tantiello, Jerry, Arthur and Robert Renihan; brother of Ethel Owen, Dorothy Striebeck and Joseph Renihan.



GRASSROOTS POWER—That was the theme when Indiana Catholic Conference staffer Linda Short spoke at a recent public policy workshop at Immaculate Heart Church. Above, she chats with St. Thomas parishioner Alleda Pleasants. (Photo by Ruth Ann Hanley)

Two Franciscan Sisters die

OLDENBURG, Ind.—The Mass of Christian Burial was celebrated for two Franciscan Sisters at their motherhouse here on May 12 and 13.

Services for Sr. Francis Xavier Uebinger, 67, who died on May 10, were held on May 12.

The following day funeral rites were held for Sr. Angelita Zwiesler, 80.

A native of Evansville, Sr. Francis Xavier entered the Oldenburg community in 1944.

Her entire convent life was spent in caring for infants. She served for 22 years as supervisor of the nursery at St. Vincent Orphanage, Vincennes, and for eight years she worked at the St. Vincent Day Nursery in Evansville.

Three brothers survive

including Leo, Bernie and John Uebinger, all of Evansville.

Sr. Angelita was born in Dayton, Ohio, on Aug. 24, 1901. She entered the Franciscan community in 1920.

An elementary grade school teacher, Sr. Angelita had assignments in Ohio and Indiana which included archdiocesan schools at Holy Rosary, Holy Trinity, St. Francis de Sales and Our Lady of Lourdes in Indianapolis; St. Mary, New Albany; and St. Joseph, Shelbyville, where she was also principal.

She is survived by three brothers, Franciscan Father Angelo Zwiesler of Springfield, Ill.; Franciscan Brother Ignatius Zwiesler of Oak Brook, Ill.; and William Zwiesler of Dayton.

Providence Sister dies

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Providence Sister Teresa Agnes Tintzer, 84, were held in the Church of the Immaculate Conception here on May 11. She died on May 9.

Sr. Teresa Agnes entered the Sisters of Providence in 1913 where she professed her temporary vows in 1916 and perpetual vows in 1924. She

taught in Providence-staffed schools in Chicago and Galesburg, Ill., for 20 years. The remainder of her long teaching career was spent in schools in the Indianapolis Archdiocese, Evansville and Gary Dioceses. Her last teaching assignment was at St. Simon, School, Indianapolis.

There are no immediate survivors.

Happy Race Day Indianapolis

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YOUTH CORNER

Saint who saved parish still honored

by GINA JUNG

For nearly a century and a half the people of St. Joseph Church in St. Leon have been celebrating their own holy day on March 19 in honor of their patron saint.

The tradition began in 1849 when a cholera epidemic ran rampant in southeastern Indiana. To spare their families, the men of the parish banded together and made a solemn promise to St. Joseph. If their families would be spared, they vowed, they would keep St. Joseph Day a holy day of obligation.

Not a single life was lost in the parish though deaths occurred in nearby communities.

The people of the parish kept their promise and observed March 19 as a Sunday. Farmers did not work in their fields and everyone went to Mass.

However, in recent years some parishioners became

concerned that St. Joseph Day was being taken less seriously and perhaps being forgotten.

Recently, to increase awareness of the special day, an anonymous member of the church announced an essay

contest for grades five through eight titled "How I spent St. Joseph Day and Why!"

Students in the parish CCD class participated in the contest. The first place winner was Donna Hill of Summan, an eighth grade student. Pamela Schuck of Brookville, a fifth grader, won second place.

Angel Voegele, Carlene Weldishofer, Marvin Schuman, Todd Bischoff, Jackie Hayes, Lynn Stenger and Rhonda Wilhelm received honorable mention.

New officers have been

announced for the 1982-83 Archdiocesan Youth Council and the Deaneary Youth Council.

Theresa M. Holloran of Holy Trinity in Indianapolis is the AYC president. Heidi A. Fullenkamp of St. Lawrence in Lawrenceburg was chosen vice president. Recording secretary is James W. Kukolla of St. Lawrence in Indianapolis and corresponding secretary is Vickie S. Bigelow of St. Mary in New Albany.

Anastacia Lee Loner of St. Lawrence in Indianapolis is DYC president. Jeanette Marie Warholak of St. Catherine was elected vice president and Marie Angela Monfreda of St. Ann was elected secretary. Parish coordinator is Margaret Eileen Johnson of Our Lady of Lourdes.



ESSAY WINNERS—In top photo are Junior Division winners of an essay contest sponsored by Right to Life of Southeastern Indiana and other RTL groups. They are (left to right) Mary Beth Dayton, 2nd place; Cheri Schnebelt, 3rd place; Christy Hartman, Honorable Mention; Carrie Stauss, 1st Place; and Carla Stahley, Honorable Mention, all from St. Lawrence School, Lawrenceburg. Above, Senior Division winners are (left to right) Lea Ann Eckler, Honorable Mention; Paula Wolter, 3rd place; Diane Messerschmidt, 2nd place; Jeff Schmitzer, Honorable Mention; and Steven Smith, 1st Place. Not in picture are Tim Wyatt and Jane Manaugh, Honorable Mention.

Rock music: inspiring goodness or driving you bonkers?

by TOM LENNON

Dear Readers:

Last week a reader asked me to give a list of "bad rock groups." My answer then pointed out that it would be difficult for me to compile such a list. I suggested instead that there were some criteria the reader could use in order to reach a judgment about rock music. This week I want to discuss the music itself.

A. Surely some of the rock music you hear lifts your spirits, makes you feel lively, happy, full of pep and generally good. It's a welcome change from the hassles of everyday life.

But is any of it too loud for your eardrums? If you have any reason to suspect your hearing ability is being lessened, watch out.

A friend of mine has suffered

hearing loss in one ear (though not because she listens to loud music). She says it drives her bonkers. This handicap makes her terribly nervous. She also finds it annoying always to have to ask people to sit at her right side, where her good ear is.

Does some of the rock music you hear sound harsh, frantic, confused, destructive and filled with discord? Is music like this pleasing to the ear and good for the spirit?

This raises the larger question of what music should be for us. The answer I'm going to suggest probably will startle you, and other young people, and most adults as well.

Long, long ago, a mighty sharp man in Greece wrote about music. You might like to consider his definition of music and save it to examine in years to come.

"Music," said Plato, "is an art that arranges sound so that it reaches the spirit, inspiring a love of goodness."

For those Greeks of long ago, music was not meant to serve idle pleasures, nor was it to be a mere pastime.

A historian points out that the Greeks made music "the indispensable foundation of civilization and morality, a source of peace and of order for the soul, and of health and beauty for the body."

Not many Americans would go along with the views of those Greeks. But perhaps all of us who are Americans need to reconsider our views.

What do you think? What should music do for you?

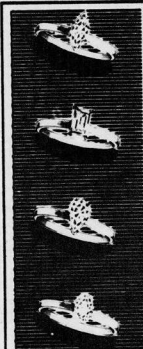
Next week we'll talk with a 22-year-old guitarist in a rock group. He helped me write this as well as last week's column.

(Send questions to Tom Lennon at 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)

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Amy Rewers

Kenneth A. Ward, a senior at Cardinal Ritter High School has been awarded a National Merit Scholarship. He will receive an award of up to \$2000 a year for four years. Kenneth, the son of Charles Ward, plans to study mechanical engineering. He has run on the varsity track team for two years and has

played in the archdiocesan band. He will be attending the Rose-Hulman Institute of Technology, which is financing the scholarship.

Terrence O'Brien, a sophomore at Chatard High School will be headed to Tokyo this summer. He has been awarded a scholarship spon-

sored by Youth For Understanding, an international student exchange program, and Mitsubishi Motors Corporation of Tokyo. Terrence, the son of John and Joan O'Brien, runs on the track and cross country teams. He is also a member of the art club. He will be going to Japan with 375 American students in June.

XAVIER SOCIETY OFFERS WEEKLY TO DEAFBLIND

NEW YORK—Do you know a DEAFBLIND person? If so, the Xavier Society for the Blind offers a free Braille newsletter, the DEAFBLIND WEEKLY, to those with this double handicap.

Ever mindful that Braille is the chief, and in many cases the only, means of communicating with the deaf-blind and keeping them informed, the Xavier Society selects and transcribes each week only the most current happenings in the Church and in the World. In this way deafblind persons are offered up-to-date inspirational and informative news which would not otherwise be made available to them.

In addition to this 14-page newsletter prepared specifically for deafblind persons and mailed every Thursday directly to them, the Xavier Society offers a free monthly Braille magazine—the CATHOLIC REVIEW—which also provides current articles of a Religious and timely nature.

To receive a free subscription to either of the two Braille publications above, or to request further information on the free lending library in Braille and other services of the Society write to:

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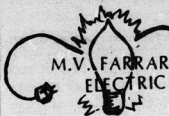
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IN THE MEDIA

Series images monk's quest

by HENRY HERX

NEW YORK—"Matters of Life and Death" continues its 13-part examination of contemporary concerns with "The Calling," a documentary on the spiritual imperative, airing the week of May 23 on many PBS stations. Viewers, however, will have to check local listings because air dates for this series vary from station to station.

The half-hour program focuses on the spiritual journey of a young monk in an all-black Benedictine monastery in Houston. Brother Bruce describes the "stirring within" that finally impelled him to test as a vocation to the religious life. He also explains his reasons for becoming a Benedictine novice and traces the monastic tradition back to the Desert Fathers.

The film visually links this tradition to the present by interspersing shots of Brother Bruce praying alone in the sandy dunes outside the city. The spirit of this small community of Benedictines is centered not only in their life of prayer but in their pastoral work serving the needs of an impoverished black urban parish.

Brother Bruce's calling is "to love God as God just as he loves me as me." But it also consists in serving others by teaching, preaching and simple acts of love, such as "standing at a checkout counter and being

patient with very impatient people."

The film is much too short to do more than touch upon various aspects of the religious life. What it does quite impressively, however, is to demonstrate both the relevance and the need for religious commitment in a secular world. Produced and directed by Charles Fox III, the film was funded by the Corporation for Public Broadcasting.

Millions perished in the Siberian prison camps under Stalin but one who survived was Victor Herman, an American

whose unusual story is told in "Coming Out of the Ice," airing Sunday, May 23, 9-11 p.m. on CBS.

In 1931 Herman left Detroit to train workers in an automobile plant Henry Ford had sold the Soviet Union. His athletic abilities brought him to the attention of the Soviet authorities, who insisted upon his becoming a Russian citizen. Refusing repeatedly, he was arrested as a spy and sentenced to 10 years in Siberia.

Released in 1948, he was then exiled to a small Mongolian town. He married but was again arrested after trying to contact American embassy officials. This time he was placed in solitary exile in the far north as a woodcutter for a nearby village. Here the program ends, but we are told that 18 years later, after the Helsinki Accords, he was finally allowed to return to America.

It is an incredible story of an individual who refuses to give up hope and of the small acts of human kindness that sustained him. At the center is the barbarous Gulag Archipelago, the network of camps where prisoners were brutally worked to death. Filmed in the wastes of Finland, these sequences convey the excruciating day-by-day terror of helpless prisoners.

As Herman, John Savage projects a suitably tough determination, making credible his surviving such ordeals. Country music singer Willie Nelson has a small but choice part as a fellow American who teaches Herman the ropes of prison life. Directed by Waris Hussein, this British production is necessarily stark and violent and inappropriate for the youngsters.

Once again PBS is presenting a documentary that cannot help but stir up controversy because it challenges the Reagan administration's position on Central America. The program, "Americas in Transition," airs Monday, May 24, 10-10:30 p.m. on PBS and will be followed by a half-hour panel discussion on "The U.S. Role in Latin America."

The documentary, directed by Obie Benz, presents the case that the revolutions now occurring in Central America are the result of a long history of dictatorial rule over a populace which has finally risen up against them. The presentation, which marshals its facts and digs up some arresting historical footage, makes a credible argument that these revolutions are indigenous and not part of a communist conspiracy to take over the hemisphere.

Narrated by Ed Asner, star of the not-so-coincidentally cancelled "Lou Grant" series, the program provides the public with a point of view that is directly opposite to present U.S. policy in the region. PBS apparently is confident that viewers are intelligent enough to make up their own minds about a matter that is of prime importance for Americans.

Sunday, May 23, (ABC) "Directions" A report on how Catholics and Jews look on interfaith marriages. (Please check local listings for exact time in your area.)

Sunday, May 23, (CBS) "For Our Times" The life and times of St. Edmund Campion are profiled in this documentary filmed in England. (Please check local listings for exact time in your area.)

Radio: Sunday, May 23, (NBC) "Guideline" An interview with Msgr. John Foley, editor of The Catholic Standard and Times, Philadelphia archdiocesan newspaper, about the future of the Catholic press. (Please check local listings for exact time in your area.)

Sunday, May 23, 9-10 p.m. (PBS) "Flickers" Presenting a farcical interpretation of the British movie industry during the pioneering days of the silent screen is this six-part comedy series on "Masterpiece Theater."

Monday, May 24, 8-9 p.m. (CBS) "A Charlie Brown Celebration." Charles M. Schulz, Charlie Brown's creator, presents some of his favorite "Peanuts" comic strips in a new format featuring what is described as "animated embellishments."

Monday, May 24, 9-10 p.m. (PBS) "Brooklyn Bridge." Ken Burn's documentary celebrating the 99th anniversary of the opening of this unique structure is both a fascinating historical account of its construction as well as a tribute to its place in American culture.

Wednesday, May 26, 9-11 p.m. (Channel 40, Indianapolis) "The Glory of God" Videotaped on location in Japan at the hot sulfur springs of Mt. Unze, Fr. John Bertolucci shares how the Christians in the early 17th century were persecuted here.



SPARKLING EXHIBIT—A ceremonial Bible, bound in silver and glass, is one of the popular exhibits in the Egyptian Pavilion at the World's Fair in Knoxville, Tenn. The Bible is from the 14th century. (NC Photo from UPI)

Wednesday, May 26, 9-11 p.m. (ABC) "In the Custody of Strangers." Martin Sheen, Jane Alexander and Sheen's teen-age son, Emilio Estevez, star in a story about the problems of the juvenile correction system.

Sunday, May 23, 9 p.m. (NBC) "The Return of Maxwell Smart" (1980) A dreadfully inept and dull comedy. Some sexual innuendoes. A-III, adults; PG, parental guidance.

Tuesday, May 25, 9 p.m. (CBS) "Scavenger Hunt" (1980) A-II, adults and adolescents; PG, parental guidance.

Saturday, May 29, 9 p.m. (CBS) "Fast Break" (1979) Some rather

explicit language and the adult nature of one or two scenes make it mature fare. A-III, adults; PG, parental guidance.

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Prayer bill proposed

WASHINGTON (NC)—President Reagan May 17 sent Congress a proposed constitutional amendment allowing prayer in public schools or other public institutions. The proposed amendment reads: "Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any state to participate in prayer."

Trudeau urges arms talks

SOUTH BEND, Ind. (NC)—Canadian Prime Minister Pierre Trudeau stressed the importance of arms reduction talks between East and West in a commencement address May 16

at the University of Notre Dame. He called on the United States to take "bold initiatives" in the search for arms reduction and expressed concern that the superpowers are increasingly isolated from each other.

Argentine captain held

LONDON (NC)—British authorities said that Capt. Alfredo Astiz of the Argentine Navy, captured on the island of South Georgia, was not returned to Argentina with other prisoners May 13 because he may be linked to the disappearance in 1977 of two French nuns in Argentina. The nuns, Sister Alice Damon and Sister Leonie Duquet, were members of the Institute of Foreign Missions in France and had been working with relatives of missing persons.

Higgins defends Poles

PROVIDENCE, R.I. (NC)—The former secretary for special concerns of the U.S. bishops' conference, Magr. George Higgins, defended the Polish independent trade union movement, Solidarity, against Western critics who accuse it of pushing the Polish government into suppressing it. Magr. Higgins, now adjunct lecturer in theology at the Catholic University of America, said the Polish people do not

believe Solidarity would have escaped suppression if it had been more "reasonable" in its demands. "Neither do I, and neither does the U.S. government," he said in the commencement address at the Dominican Fathers' Providence College May 17.

Pope to visit Spain

MADRID, Spain (NC)—The Spanish Bishops' Conference said the nine-day visit of Pope John Paul II for the October celebrations honoring St. Teresa of Avila includes stops in 13 cities, an audience with King Juan Carlos and the ordination of priests. The pope is scheduled to arrive in Madrid Oct. 12, Columbus Day, and return to Rome Oct. 20.

Roncalli wins city baseball title

For the first time in school history, Roncalli High School has won the city high school baseball championship.

In last Saturday's action at Secena, the Rebels took the title with a lopsided victory, 12-3, over Northwest and a tight 3-0 win against Secena.

Coach John Wirtz said about his mostly senior team, "we've been knocking on the door the last few years." He cited

defense as the key in the squad's 19-5 season record and championship.

The Rebels were victorious in their last 12 games. In the championship contest, a 3-3 tie in the fourth turned into a rout when Roncalli cracked open for six hits and seven runs. The rally started with Kevin Donahue's base hit, followed by a Northwest error and successive hits by Dan Mullen, Joe Gambrall and Jeff Brown.

Offensive leaders were Mullen with 3 for 4 and Donahue with 2 for 3.

Earlier, Gambrall hurled a shutout at Secena, which threatened but never scored. Rebel scoring came in the second inning on an error, a wild pitch and Tom Weisenbach's single. A walk, two wild pitches and Mark Carter's triple in the fourth gave Roncalli its final scoring.



CITY CHAMPS—It was a first-time ever thrill for Roncalli's Rebels last weekend, when the school's baseball team won the Indianapolis city title. They are happy players and coaches as they pose for a formal picture following their victory against Northwest. (Photo by Dennis Yohler of Tiffany Studio)

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VIEWING WITH ARNOLD

New 'Cat' a horrible horror film

by JAMES W. ARNOLD

One of the standard psychological interpretations of monster films and their appeal to the young is that they are a symbolic portrayal of the deep fears of puberty—that the body's physical changes and sexual awakening signal a fearsome transformation into something unknown, wild and terrifying that the person cannot control.

This interpretation has seldom been as explicit as in "Cat People," a 1942 Val Lewton classic in which Simone Simon played the role of a sexually inhibited young woman with an irrational fear that sexual experience would change her into a black panther. As in most horror films, the nightmare came true.

Given the current fascination with movie monsters, a remake of "Cat People" was probably inevitable. It's also no surprise that it should wind up in the hands of young (36) director Paul Schrader, an ex-Calvinist seminarian whose obsession with the dark side of sex ("Hardcore," "American Gigolo") is evident. In this tale, sex always turns one partner into a beast, and results in the horrible death of the other. This is moral retribution with a vengeance!

It's also a kind of perverse inversion of the Beauty and the Beast legend, in which love does not make the beloved more human, but has the exact opposite effect.

Aside from the basic idea, weeks' shooting time) created a minor horror masterpiece without once showing a monster, much less mutilation, sex or nudity—mostly by subtly playing on the viewer's imagination with suggestive sounds and shadows—Schrader indulges in the excess required by the 1980's. The new "Cat" cost \$14



million, but its best scene is lifted straight from the original—an eerie sequence in a darkened indoor pool when a frightened woman thinks she's being tracked by a panther.

Natasha Kiniski is now the disturbed virgin who comes to New Orleans (an appropriate and well-used locale) to discover that her long-lost brother (crazy-eyed Malcolm McDowell), a fundamentalist preacher, is either a raving lunatic or (as he claims) a member of an ancient race of people who turn into panthers after they make love. (They change back after they've killed someone). He warns her she shares the same curse, and this makes her understandably standoffish with a worshipful zoo curator (John Heard).

Eventually, in an ending in-

tended to be poignant and ironic, she resigns herself to fate and joins the zoo menagerie.

This conclusion is brought about when Heard is persuaded to make love to her one final time after having taken the precaution to bind her hands and feet first. If this kinky moment passes for the big love scene in the 1980's, we're in deeper trouble than we think.

En route to this kooky climax of Predestination (which is backed by a gloomy rock lament by David Bowie), we get hints of incest and witness McDowell-as-panther attacking and mauling a prostitute and ripping off a zookeeper's arm. (The arm reappears in an autopsy scene that is a frank emulation of a shock device in "Alien").

Dee toughing it out in a Maria Ouspenskaya role) is watching a "Top Cat" cartoon on TV.

Doomed heroine Kiniski—of the famous Avedon snake photograph—is the only one of this group likely to be heard from in the immediate future. For no reason quite clear to me, she has become the subject of male fantasy all over the media. (Cf. John Simon's embarrassing worshipful "Rolling Stone" piece in which he duly notes that her favorite writer is Dostoevski). She claims she really doesn't approve of appearing naked in the movies, but she keeps doing it. She certainly knows how to give good interviews.

(Horror fantasy overkill; sex, nudity, violence; not recommended).

USCC rating: O, morally offensive.

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

Missing; One From the Heart; I Ought To Be In Pictures; Four Friends; Quest for Fire; Victor/Victoria; Cat People; If You Could See What I Hear; Some Kind of Hero; Deathtrap.

Film ratings

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

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

Here are the USCC symbols and their meanings:

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

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

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

G—general audiences, all ages admitted;
PG—parental guidance suggested, some material may not be suitable for children;

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

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

Absence of Malice A-II (PG)
All the Marbles O (R)
Altered States O (R)
The Amateur A-3 (R)
Amin—The Rice and Fall O (R)
An American Werewolf in London O (R)
Arthur A-III (PG)
Atlantic City A-III (R)
Blow Out O (R)
* The Boat Is Full A-II
Body Heat O (R)
The Border A-III (R)
Buddy, Buddy O (R)
Bustin' Loose A-II (R)
Butterfly O (R)
Calligula O (R)
Cannibals A-III
Cannibals 2 A-III (PG)
Carson City A-III (PG)
Cat People O (R)
* Charlies of Fire A-I (PG)
Cheech and Chong's Nice Dreams O (R)
The Chosen A-3 (PG)
Chu Chu and the Philly Flash A-III (PG)
Circle of Deceit O

Center and Base A-III (R)
Das Boot A-III (R)
Death Hunt A-III (R)
Death Trap A-3 (PG)
Death Valley O (R)
Death Wish II O (R)
Diner A-3 (R)
The Dogs of War A-III (R)
Dragonslayer A-III (PG)
Endless Love O (R)
The Elephant Man A-III (PG)
Escape from New York A-III (R)
Four Friends A-3 (PG)
The Four Seasons A-III (PG)
* The Fox and the Hound A-I (G)
The French Lieutenant's Woman A-III (PG)
Friday the 13th, Part II O (R)
Funhouse O (R)
Gallipoli A-III (PG)
Ghost Story O (R)
The Great Muppet Caper A-I (G)
Halloween II O (R)
The Hand O (R)
He Knows You're Alone O (R)
Heartbeats A-I (PG)
* Heartland A-II (PG)
Heavy Metal O (R)
I Love You O

I Ought To Be In Pictures A-3 (PG)
If You Could See What I Hear A-3 (PG)
I'm Dancing As Fast As I Can A-III (R)
Jesus A-I (G)
* Kagameha A-II (PG)
Kiki and Kiki Again A-III (PG)
King of the Mountain A-III (PG)
Knightriders O
The Last Metro A-III (PG)
The Legend of the Lone Ranger A-III (PG)
The Lion of the Desert A-III (PG)
A Little Sex O (R)
The Long Good Friday A-IV (R)
Loser, Loser, Loser A-III (PG)
Lucky, Lucky, Lucky A-I (G)
Bunny Movie A-I (G)
Love and Money O (R)
Making Love O (R)
Man of Iron A-II (PG)
Mel Brooks' History of the World, Part I O (R)
Mephitis A-4
* Missing A-III (PG)
Modern Problems A-III (PG)
Mommie Dearest A-III (PG)
Neighbors O (R)
Night Crossing A-I (PG)
On Golden Pond A-III (PG)
On the Right Track A-III (PG)
One From the Heart A-III (R)
Only When I Laugh A-II (R)

Outland A-III (R)
Paradise O (R)
Partners O
Paternity A-III (PG)
Pentecost II O (R)
Pentecost from Heaven A-III (R)
Personal Best O (R)
Pizote A-IV
Polyester O (R)
Porky's O (R)
* Prince of the City A-III (R)
Private Lessons O (R)
Pursuit of D. B. Cooper A-III (PG)
Quest for Fire O (R)
Raiders of the Lost Ark A-III (PG)
Raggedy Man A-III (PG)
Raging Bull A-III (PG)
Ragtime A-IV
* Reds A-III (PG)
Resurrection A-III (PG)
Richard Pryor Live on Sunset Strip A-IV (R)
Rollercoaster A-III (R)
Sea Wolves A-III (PG)
Scanners O (R)
The Seduction O (R)
Seems Like Old Times A-III (PG)
Sharky's Machine A-III (R)
Shoot the Moon A-III (R)
Silence of the North A-II (PG)
S.O.B. O (R)
So Fine O (R)

Some Kind of Hero O (R)
Soup for One O (R)
Southern Comfort A-III (R)
Squeeze Play O (R)
* Stiletto A-II (PG)
Stir Crazy O (R)
The Story of Christine F A-4
Strange Behavior O (R)
A Stranger is Watching A-III (R)
Stripes O (R)
Taps A-II (PG)
Tarzan, the Ape Man O (R)
Tattoo O (R)
They All Laughed A-III (PG)
This is Elvis A-III (PG)
Three Brothers A-II
Ticket to Heaven A-II (PG)
Time Bandits A-III (PG)
Tragedy of a Ridiculous Man O (R)
True Confessions A-IV (R)
Under the Rainbow A-III (PG)
Venom A-3 (R)
Vice Squad O (R)
Victor/Victoria A-4 (PG)
* Victory A-I (PG)
* What's Life If It Anyway? A-IV
Windwalker A-II (PG)
Wolfer A-III (R)
The Woman Next Door A-IV
Wrong is Right A-3 (R)
Zorro, the Gay Blade A-II (PG)

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