

The CRITERION

3 bank men to examine Vatican link

VATICAN CITY—The papal secretary of state, Cardinal Agostino Casaroli, will undertake an examination of the Vatican bank and has enlisted three banking experts to assist him.

The bank, formally known as the Institute for the Works of Religion, has been under investigation by an Italian government commission seeking to clarify links between the Vatican bank and the financially troubled Banco Ambrosiano, Italy's largest private bank.

Banco Ambrosiano's president, Roberto Calvi, was found hanging under London's Blackfriars Bridge on June 18 and the cause of his death, whether murder or suicide, was under investigation.

According to a statement released by the Vatican Press Office on July 13, Cardinal Casaroli has designated a three-man team of banking experts to examine the relationship between the Vatican bank and Banco Ambrosiano and to report to him their findings and recommendations.

Cardinal Casaroli is one of five cardinals on a "commission of vigilance" to oversee the operations of the Vatican bank, which exists to fund religious and charitable works.

The experts on Cardinal Casaroli's panel are Joseph Brennan, former president of the Emigrant Savings Bank of New York; Philippe de Wech, former president of the Union of Swiss Banks; and Carlo Cerutti, vice president of an Italian telecommunications holding company.

The men were appointed, said the Vatican, "as a result of the well-known happenings relative to the relationships of the Institute for the Works of Religion with the Banco Ambrosiano and its associates outside of Italy."

The establishment of the panel of experts came also at the request of Archbishop Paul Marcinkus, the Vatican bank's president, said the Vatican.

Archbishop Marcinkus, 60, is a native of Cicero, Ill.

On July 2 an Italian government commission supervising the Banco Ambrosiano since Calvi's death met with the directors of the Vatican bank, which owns 1.58 percent of Banco Ambrosiano's stock.

No report of the meeting has been made public. Press speculation has suggested that the collapse of the Banco Ambrosiano was triggered by the Vatican bank's refusal to back loans made by the Calvi bank's subsidiaries on the strength of letters of patronage issued by the Vatican bank.

NOTICE

The Criterion offices will be closed from Thursday, July 22, through Wednesday, July 28 because of the scheduled move to the new Catholic Center. Therefore, the July 30 issue of The Criterion will be suspended.



LOVE SONG—Robert Marino gets a kiss of approval from his young cousin, Aimee Marino, after he displays his musical talent at the keyboard

of the piano. With such encouragement, the child may be destined to become a master musician. (NC photo by Thomas Kerins)

Factors in reaching AAA goal varied

by JIM JACHIMIAK

Economic status, personal contact, cooperation, concern for the archdiocese as a whole and rebate incentives—all have been used to the advantage of some parishes in the Archbishop's Annual Appeal.

However, a spot check of some of the most successful parishes in the appeal does not point to any one factor contributing to their success. Nor does it indicate why other parishes, using similar procedures, are still below goal in AAA '82.

Christ the King parish, Paoli, has reached more than 200 percent of goal in the appeal. Father William Blackwell, associate pastor there and at Our Lady of the Springs, French Lick, which has not reached goal, cites economic factors. "The economy is more stable at Paoli," he said, whereas French Lick depends largely on tourism. The appeal was "handled the same way at both parishes, so the economy had a very definite influence," Father Blackwell noted.

Franciscan Father Louis Manna, acting administrator of St. Benedict parish, Terre Haute, said economic factors helped his parish raise more than 200 percent of its goal. "Some parishioners are well-to-do," he said, "so they contributed accordingly." Pledge cards were sent through the mail at St. Benedict, and Father Manna was "impressed with the people of the parish and with the number of returns we have received." He estimated that 30-50 per-

cent responded to the appeal, some with "substantial donations."

BUT MORE OFTEN, the successful parishes were "needy" parishes where goals were lowered accordingly.

At SS. Peter and Paul Cathedral, Father Gerald Gettelfinger, pastor, noted that "the people are just very generous toward the church. They know there is a great need." The parish reached 200 percent of its goal, he said, because of "the stability of the old families" and the large number of people outside the parish who have close ties with it. Furthermore, Father Gettelfinger pointed out, the rebate plan helps the parish meet some of its own financial needs.

Providence Sister Monica Withem is pastoral minister at Assumption parish, which raised more than 300 percent of its goal. "Every contact was person-to-person," she said. A filmstrip was used to show "that the people were getting more back for the parish." Cooperation of parishioners and volunteers was also important, she noted. "Every last one of the volunteers contacted all of their people." Announcements in the parish bulletin and public thanks for contributions also helped, Sister Withem said.

FATHER JOHN RYAN, administrator of Assumption and pastor of St. Anthony parish, said, "I don't know why we were more successful. We didn't do anything different than

anyone else." St. Anthony's raised more than 200 percent of its goal. "We certainly are not affluent parishes," he said. "The people saw this as a need in the diocese and they responded. They are interested in more than just the parish. They are interested in the growth of the

(See FACTORS IN GOAL on page 5)

the criterion

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Indianapolis, Indiana

Church community must help minorities

by JIM JACHIMIAC

While there is disagreement over how it should be accomplished, the consensus at last Friday's Project Equality conference was that the religious community must assume greater responsibility in helping minorities overcome economic challenges.

Speakers at the conference, held at the Convention Center in conjunction with last weekend's Indiana Black Expo, addressed the theme, "Toward Justice and Opportunity in Employment."

The program opened with a presentation by Clarence M. Pendleton, Jr., chairman of the U.S. Commission on Civil Rights, which was followed by responses from four members of the religious community.

"I am not an apologist for (President Ronald Reagan's) administration," Pendleton told the audience. "The message I bring is my own." However, responses to Pendleton's address were largely critical of his views.

"The solutions of the 60s and 70s will not work on the problems of the 80s," Pendleton said.

He noted that ties between the religious community and "democratic capitalism" have been "frayed." He commended the assumption of Project Equality and the Indiana Interreligious Commission on Human Equality (IICHE) for encouraging the religious community to deal with economic issues.

THE GREATEST OBSTACLE to economic and social advancement of blacks, Pendleton said, is "the psychological image of black America," or the "myth of the monolithic black"—poor and uneducated. Those images "conjure up a state of mind and not a reality."

According to Pendleton, "there is a real free enterprise environment" among blacks, "but our street corner capitalists are ignored. Achieving equality of opportunity will not always mean equality of results."

Regarding unemployment, Pendleton noted that "the only way to create jobs is to create new wealth" by reducing taxation and regulation. For example, "without minimum wage laws, more blacks would be working."

He suggested that such organizations as Project Equality create their own resources to generate economic development. "The day of the great black leader is gone," Pendleton said. "It is only through individual self-reliance that we will be free. We must develop strong leadership at the local level."

Affirmative action, Pendleton said, is a "bankrupt program," established "with good intentions" but eventually creating friction between races. It has contributed to the

creation of a society afraid to take risks. "Taking risks will guarantee opportunity for each individual."

TO ILLUSTRATE THAT point, Pendleton quoted from black poet Langston Hughes: "Freedom is just the frosting on someone else's cake, and always will be until we learn how to bake."

But the Rev. John Walters, a United Methodist minister and IICHE executive director, responded to Pendleton's speech by comparing his ideas to another cake—"the one that was left out in the rain." He warned, "That song ends up, 'we'll never have that recipe again.'"

Pendleton had noted that the federal government was spending \$536 million to enforce civil rights laws, but Walters said, "I do not find \$536 million an outstanding amount."

Walters noted that as "a member of the white male club," he believed Pendleton was "articulating those values." He asked, "Aren't these the same things that we hear from Jerry Falwell?"

The Rev. Ernest Newborn of the Christian Church (Disciples of Christ) responded to Pendleton's comments about "street corner capitalists" and "bootstrap philosophy." Pendleton had used himself as an example of a black who was able to better his own position. Newborn noted, however, that "Chrysler needs to depend on the larger community for survival. Isn't it also important for families to survive?"

"Institutional racism should be combated by an institution, not on a personal basis," Newborn said. Affirmative action "has not failed," he continued. "It has been difficult and has not been given a chance."

GLADYS NEISENBAUM, a member of the

IICHE board, Project Equality Commission, and Jewish Community Relations, also responded to Pendleton. She pointed out that Pendleton is one person who was able to "pick himself up by the bootstrap," but "we are not all endowed with the same opportunity."

Racism still exists, she said, and "to sugarcoat it with bootstrap philosophy and other ideas" is like "burying our heads in the sand."

Urban League board member Ronald Johnson commended Pendleton on "95 percent" of his speech, but criticized "the other 5 percent."

Regarding Pendleton's belief that there is no "risk-taking" today, Johnson said, "People do react." The poor "want to be more in the mainstream than you ever imagined."

Carondelet Sister of St. Joseph Mary Lillian Baumann attended the conference as a representative of the Metropolitan Area Citizens' Organization (MACO), an Indianapolis neighborhood association.

"I think (Pendleton's) speech as a whole was very good at raising the consciousness of church people," she said. "He gave one sound alternative that churches might explore. I'm not saying that it is definitely a good working alternative, but church people were challenged."

Sister Baumann noted that Pendleton has "strong feelings" but "welcomes any criticism." Although responders did not agree with much of what he said at the conference, she said, "growth comes from that."

Ted Goodson, conference chairman, said Pendleton's speech and the responses "brought out the administration's point of view and stimulated some good thought." He added that "the community should be the basis for trying to make the effort" to deal with economic problems.

"I was very pleased that we had a lot of



MODEL SCHOOL—Theresa Jefferson and the Holy Angels owl promote Holy Angels Model School at Indiana Black Expo, held last weekend at the Indiana Convention Center. Theresa is a member of Holy Angels parish. (Photo by Jim Jachimiac)

leadership from the religious community at the conference," he said, "although I would have liked to have had more of the Catholic community there. But I think we'll be able to move forward in the diocese. We are getting the word out."

Catholic boards of education in Richmond merge

RICHMOND—Last winter the St. Elizabeth Ann Seton and the Holy Family boards of education here voted to consolidate all Catholic education programs.

Richmond's three parishes, St. Andrew, Holy Family and St. Mary, have consolidated to form one board of education. It became official July 1.

The parishes had been divided into two Catholic boards of education. St. Andrew and

St. Mary formed the Seton board while the Holy Family board remained separate.

According to Father Clifford Vogelsang, pastor of St. Andrew, there are two reasons for the boards' move. The boards wanted to allow more efficient use of education facilities, financial resources and personnel. They also sought to improve and expand current education programs and to develop new programs.



HUNGER FOR PEACE—Three of four members of the Catholic Peace Fellowship talk with reporters at the end of their first day on a hunger strike in the U.S. Embassy in San Salvador. From left, Father Bill Brisotti, Kathy Boylan and Mary Jane Helrich, all of New York, are protesting United States aid to El Salvador. (NC photo from UPI)

In the past, Father Vogelsang said, the school boards had concentrated on the parish schools, but now the grade school CCD program will also come under the new board's supervision. The program will be funded by the new board's budget.

He stressed that the new board will emphasize total Catholic education, not only education in the parish schools.

One school with the lower elementary grades will be housed at St. Mary while the upper grades will hold classes at Holy Family. A religious education center for all non-school programs will be housed at St. Andrew.

The new education board also will finance an adult education program for this year.

Before the consolidation, approving money had to go through two boards, Father Vogelsang said.

Fifteen people will serve on the board. Each parish will elect five members every year, Father Vogelsang said.

World disarmament called imperative

SAN FRANCISCO—Archbishop John R. Quinn of San Francisco said world disarmament is a "moral imperative" and defended church involvement in "such secular issues as the arms race" during a speech July 2. Addressing San Francisco's Commonwealth Club, the archbishop said a nation "has the right and the obligation to provide for its legitimate defense." But he immediately added that "no means of defense can be morally used which indiscriminately kills combatants and non-combatants, which devastates whole populations, or which once activated escapes human control."



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THE CRITERION

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convention for marriage

...ash.—Some 5,000 red and
...ns, released at the Worldwide
...ge Encounter convention, told the world
...at there are people who see hope for
...marriage.

The balloons, carrying the slogan "We believe in marriage," were released at a public "proclamation of hope." The event was part of Worldwide Marriage Encounter's convention at the Seattle Center July 9-11.

The convention drew more than 6,000 people from every state except West Virginia and from 14 foreign countries. For those attending, it was a chance to renew and affirm their commitment to marriage.

Marriage Encounter began in Spain in 1962 as a movement aimed at renewing marriages through improving marital communication. It is for couples who would like to make good marriages better, and not for those from troubled relationships, its officials say.

Paula and Phil Crow, from Woodridge, Ill., attending their third national convention, called it "a beautiful celebration of our church, a reinforcement of our faith that we can change the world."

The convention is a 44-hour crash course in communication techniques patterned after a Marriage Encounter weekend. Twenty-six couples and 15 priests gave presentations, speaking openly about their experiences and feelings. Group discussions focused on such topics as the sacrament of matrimony, sexual intimacy, and living a Christian community lifestyle. Two teams gave presentations in Spanish for the 172 Hispanic couples in attendance.

THE ORGANIZATION REPORTS a membership of more than 1.5 million in 56 countries.

Theme of the convention was "So the world may believe," taken from the Gospel of John.

Archbishop Raymond G. Hunthausen of Seattle touched on the theme July 9 as he welcomed participants at the opening liturgy. "Communication is the key point of all relationships, beginning with the Holy Trinity and continuing with the sacrament of matrimony," he said. The archbishop called the sacraments "a gift to the church" that must be returned to God "used, spent and exhausted in his service, and all that the world may believe."

A pastoral letter on matrimony, issued by the archbishop shortly before the convention, was distributed to those attending the gathering. (See page 13, Living Your Faith)

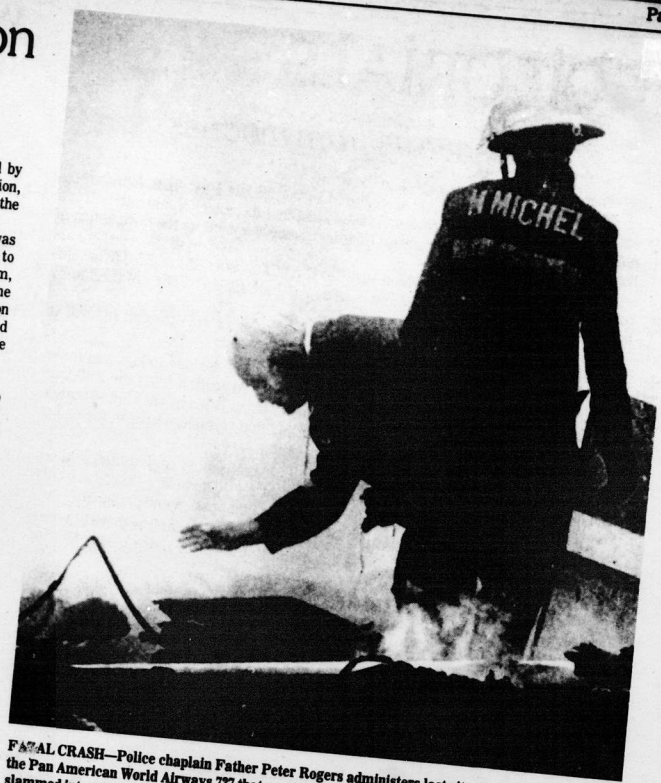
On July 10, a "proclamation of hope" was designed to take the message of marriage to the world. Gathered outside the coliseum, participants holding balloons embraced one another and sang love songs as convention coordinators, Father Tom Vandenberg and Pete and Nancy Wright, issued the proclamation.

"WE ARE HOPE-FILLED people who happen to believe in marriage as a source of joy and fulfillment even more than we did on our wedding day," the Wrights said. "The reason is because we have all experienced a Marriage Encounter weekend."

"In the face of current pessimism, cynicism and fascination with so-called alternative lifestyles, we are not about to throw in the towel on the importance or possibility of happy marriage," the Wrights added. "The family is still the basic unit of society and the couple is the heart of the family."

At the close of the proclamation the crowd released their balloons as they sang "The Impossible Dream."

The convention wound up on Sunday afternoon with what organizers said was the largest Catholic Mass ever celebrated in Seattle, with an estimated 12,000 people in attendance. The Mass was concelebrated by 250 priests and five bishops and featured a renewal of marriage vows and a commissioning service.



FATAL CRASH—Police chaplain Father Peter Rogers administers last rites to one of the victims of the Pan American World Airways 727 that crashed on takeoff in New Orleans. The fully loaded plane slammed into a residential neighborhood in suburban Kenner, killing all 145 passengers and crew and at least eight on the ground. (NC photo from UPI)

U.N. fails to agree on program for ending arms race

"We cannot be proud of our achievements here: They are too few and too insubstantial. But we must not despair. And, even more important, we must not give up. There is no room in this human institution for despair or complacency," Kittani said.

The special session opened June 7 amid predictions that the United Nations would cash in on the rising public anti-nuclear sentiment. Evidence of this session's importance was seen in the fact that President Reagan and scores of other world leaders and foreign ministers addressed the assembly.

Among the speakers was Cardinal Agostino Casaroli, papal secretary of state, who on behalf of Pope John Paul II asked for an end to the arms race.

Thousands of representatives of disarmament-oriented non-governmental organizations who participated also were invited to convey their thoughts and feelings.

But after the speeches, delegates in the 157-nation assembly discovered that while there was general agreement that disarmament is necessary, there continued to be significant differences of opinion on how the goal could best be achieved.

As a result, there was no final agreement on a comprehensive disarmament program to which all significant segments of the U.N. membership could subscribe.

The immediate reaction to the meager results was twofold. One non-governmental group characterized the result as a "fine funeral with hopes for afterlife."

A U.N. spokesman, reflecting the views of the U.N. bureaucracy, found the session "very useful" for publicizing the disarmament issues and serving as a catalyst for increased public pressure on governments to stop and reverse the \$800 billion-a-year arms race.

An East-West controversy over respon-

sibility for the failure of the special session marked the final meeting.

Speaking on behalf of the Warsaw Pact countries, except Romania, Hungary blamed the poor results on what it called the obstructionist position of the United States and some other members of the North Atlantic Alliance.

The United States noted that shortly after the assembly adopted a comprehensive program for disarmament at its 1978 session, the Soviet Union invaded and continues to occupy Afghanistan.

Archbishop appointed in Chicago

WASHINGTON—Archbishop Joseph L. Bernardin of Cincinnati, former president of the National Conference of Catholic Bishops and former general secretary of the NCCB, will be the new archbishop of Chicago. Announcement of the appointment came July 10 from the Vatican and simultaneously from Archbishop Pio Laghi, apostolic delegate in the United States. Five days earlier Archbishop Bernardin had had a private audience with Pope John Paul II, presumably to discuss the Chicago appointment. "I am deeply moved by the confidence the holy father has placed in me by appointing me archbishop of Chicago," said Archbishop Bernardin in a statement. The archbishop, who has been head of the Cincinnati Archdiocese since 1972, will formally take up his position in Chicago Aug. 25, becoming the head of the largest Catholic See in the United States (2.4 million Catholics in Cook and Lake counties, Illinois). In his statement, Archbishop Bernardin said his desire in going to Chicago is "to do all in my power to protect the faith and the people of this city."

Ensure defense through promoting peace, pope tells students at Vatican

by Fr. KENNETH J. DOYLE

VATICAN CITY—"Peace is the new name for defense," said Pope John Paul II July 12. If the world's superpowers really care about their own defense, they should promote peace rather than race to get more arms, the pope added, speaking at the Vatican to 150 students from the NATO Defense College in Rome.

"Peace is the only setting in which adequate defense is possible," the pope said. "If you want to ensure defense, promote peace," he added.

The pope told the students from a dozen countries that peace "constitutes the only really effective defense for the cultural patrimony of nations, as well as for a number of other human values."

By contrast, said the pope, the "proper fruits" of war are "bombings, privations, the threat of famine and epidemics, and the nightmare of further victims and still greater suffering."

The pope focused on "the absurdity of war" and repeated a statement he had made a month earlier at Coventry, England:

"The horror of warfare—whether nuclear or not—makes it totally unacceptable as a means of settling differences between nations."

The pontiff referred to "the unacceptability of the arms race and the need to face the issues behind it, the need to substitute positive values that will engage people's attention and orient them to the building of a peaceful world founded on human solidarity."

The pope also quoted from a 1974 message of Pope Paul VI in which Pope Paul had warned about confusing peace with physical and moral weakness, "with cowardice and supine submission to others' arrogance, and hence with acquiescence to enslavement."

Quoting further from Pope Paul, the current pope said: "This is not real peace. Repression is not peace. Cowardice is not peace. A settlement which is purely external and imposed by fear is not peace."

EDITORIALS

God save us from madness

There is madness running amok in the world.

The madness at the moment is centered in the Middle East. It is found in the entrenched positions of the Israelis and the Palestine Liberation Organization. It is a madness which says no compromise. And the madness is bent on the destruction of the lives of thousands.

What principle is at work which justifies the killing of even one life? What difference does it make if the loss of life is Israeli or Palestinian? Both will ultimately lose.

There is no prestige prestigious enough to help either side to win. Indeed, to speak of winning in any war is ludicrous.

Only this week the British and the Argentinians have decided to kiss and make up. The last prisoners of war are being sent back to Argentina from the Falkland Islands. Economic sanctions against Argentina are being lifted by the United States. And Great Britain has let it be known to Argentina that this doesn't mean the end of their relationship.

What does all that matter to the more than 1,000 British and Argentinian soldiers who died in that lovely little war? As someone said recently, in war "there are only losses and failures, the loss of life and the failure of compassion and patience."

So the military strategists can now turn to the Middle East for it is there they can once again have a field day. There is blood and there will be more blood. And for what?

Christ's message of peace on earth, good will toward all humankind is in that area of the world a sham. It is dying along with the hundreds and thousands of people, civilians and soldiers, who are the pawns of governments and would-be governments who only thirst for power and obsessively seek to control the lives of others.

May God save us from the madness!—TCW

Celibate priesthood in question

There is now a married priesthood in the United States.

Father James Parker, a former Episcopal priest, was ordained to the Roman Catholic priesthood by Bishop Bernard Law at Springfield, Missouri on June 30. Father Parker has been married 25 years and has two children.

Father Parker is the first of several married Episcopal priests whom Pope John Paul has permitted to be ordained to the Roman Catholic priesthood and to be permitted to function as Catholic priests in the United States.

There has for centuries been a married priesthood permitted in Roman Catholic Eastern rite churches but none in the Western rite churches—until now.

Some scholars have questioned the need to re-ordain the Episcopal priests since theological opinion generally recognizes the validity of Anglican orders.

Others have questioned the wisdom of ordaining former Episcopal priests who questioned the orthodoxy of their own faith when there are literally thousands of former Catholic priests who are married and who wish to continue service as ministers in the Catholic church and who are not at odds with the orthodoxy of Catholicism.

But even more problematic is the question of the future of the celibate priesthood.

It is not likely that young men interested in the priesthood will take the circuitous route of getting married, becoming ordained to the Episcopal priesthood and then recanting, professing their faith in the Roman Catholic church and seeking ordination here.

A vocation, after all, is ultimately a call from God and from the church.

The question is—where are vocations coming from? Who are today's vocations?

On June 30, at least, the answer was—a married, Episcopal priest.—TCW

Stop signing those petitions

Some parishes in the archdiocese are once again being besieged by calls for group action to write to Congressmen and oppose a so-called amendment to the Constitution lobbied by Madalyn Murray O'Hair.

There is no such amendment.

There is no attempt by Mrs. O'Hair to get the Federal Communications Commission to stop religious programming.

This rumor has been circulating for several years, ever since Mrs. O'Hair made waves objecting to the prayer uttered by an astronaut in one of the space projects in the early '70s.

By now Mrs. O'Hair must have heard of the proposed effort. She herself must not think much of it otherwise she might have thanked Christians for giving her the idea.

But it's one idea she hasn't had.

Don't sign a petition opposing her efforts. She isn't making any. Congress needs to hear from you on issues that are really taking place.—TCW

WASHINGTON

Supreme Court holds church case

by JIM LACKEY

WASHINGTON—Though the concerns of organized religion fared relatively well at the Supreme Court this past year, the recently concluded term may be remembered not for what the court did this year but for what it promised to do next year.

Probably none of the handful of cases decided by the court this term involving church-state issues could be described as landmark. The court announced, though, that it will issue new rulings next term on two particularly contentious issues of interest to religious groups: abortion and tax breaks for racially discriminatory private schools.

The court closed up shop for the summer July 2 and, except for emergency orders, won't have anything to say until the first Monday in October, the traditional opening of the new court term.

On abortion the 1981-82 term was one of the few times in the past decade in which the court issued no new rulings. (Since it also was the first term for Justice Sandra D. O'Connor, pro-life activists still don't have an answer to the question of how she will vote on abortion.)

The court announced in May, however, that it will hold oral arguments and issue opinions on five new abortion-related cases. Those cases raise such issues as requirements that second-trimester abortions be performed in hospitals, that parental consent be given for minors, and that doctors tell women seeking abortions about the development of the fetus and about other aspects of the abortion procedure.

THE DECISION probably won't be issued until late next winter or next spring.

In another case that won't be decided for a number of months the court also agreed to rule on the politically explosive issue of whether the Internal Revenue Service can remove the tax exemptions of racially discriminatory private schools without violating their freedom of religion.

The two schools involved in the case say their racial policies are based on their sincere religious beliefs. But critics contend the schools should not be entitled to the benefits of tax exemption for violating accepted public policy on racial discrimination.

In the past year the Supreme Court issued at least three rulings in which organized religion could say it won:

—Last December the court upheld the right of college groups to use campus facilities for prayer services at a state university. The University of Missouri at Kansas City had stopped student prayer groups from meeting on campus because it believed such meetings would violate the separation of church and state.

—The court in April struck down a Minnesota law, aimed at the Unification Church, which required detailed financial reports from religious groups which raise more than half their funds from non-members. The court said such a law unconstitutionally prefers some religious groups over others. Several mainline church denominations joined the Unification Church in challenging the law.

—In January the court ruled that Americans' United for Separation of Church



and State did not have legal standing to challenge in court the transfer of government property to a Protestant college in Pennsylvania. To bring suit, the high court noted, Americans' United had to show how the property transfer personally injured the organization. All it was able to show, the court added, was that it had observed something with which it vehemently disagreed.

BUT THERE ALSO was one major defeat. The court ruled in February that Amish businessmen must pay Social Security taxes for their employees even if such payments violate their religious beliefs. The court said that not all burdens on religion are unconstitutional and remarked that mandatory participation in Social Security is "indispensable" to the vitality of the program.

In a fifth church-state case the court sent back to the lower courts, without any definitive ruling, a dispute over the collection of unemployment taxes from independent religious schools by the state of California.

The court also declined to accept a new school prayer case involving high school students in New York.

Those cases, of course, were not the only ones of interest to religious groups. Decisions such as the court's "kiddie porn" ruling on its final day, or its opinion on public education for the children of illegal aliens, also stirred debates in the religious community.

But with abortion and tax exemption cases on the docket, this year's debates may be nothing when compared to the debates that are likely to take place as the result of the upcoming Supreme Court cases.

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Celibacy needs examining, says priest

by GINA JUNG

Msgr. Joseph Brokhage is leaving his post as director of personnel for priests next month, but he still voices concern for the declining number of priests.

"I think the church will have to take a look at celibacy which is an obstacle for young men entering the priesthood," he says, and the possibility of "resigned priests to actively serve as priests."

The church should also look at ordaining women to the priesthood, he says. "At the present time Rome is more concerned about who administers the sacraments than those to whom the sacraments are administered."

He adds that the church should examine the possibility of non-ordained persons performing ceremonies such as assisting in marriages and anointing the sick. Non-ordained persons doing these functions is a canonical problem, but the matter is under discussion, Msgr. Brokhage says.

However, "the Holy See is not open to these suggestions at this time," he concedes.

Msgr. Brokhage, who has been the director of priest personnel since 1972, began his work in the placing priests when Archbishop Paul Schulte was in office. The Priests Association, an unofficial organization, which preceded the Priests Senate elected a board to assist in assigning priests in the late 1960s.

Though Msgr. Brokhage was not on the original board of three priests, he was later asked to be chairman because of his good relationship with Archbishop Schulte.

"In a private way priests had come to me about difficulties in their assignments. I had gone to Archbishop Schulte to straighten out the difficulties," Msgr. Brokhage says.

WHEN ARCHBISHOP George Biskup succeeded Archbishop Schulte in 1970, he did not consult the board about appointments at first, he recalls. The board was still unofficial until 1971.

He thought it would be best to resign from

the board, but, without knowing his intentions, the archbishop asked him to stay.

Archbishop Biskup wanted to work with him and the board to place priests in the archdiocese, he says. Under the archbishop, the Priests Personnel Board was increased to five members.

In 1972 the board recommended the appointment of a full-time priest for personnel.

"Many dioceses already had priests in such a position," says Msgr. Brokhage who resigned as principal of the Latin School to become the archdiocese's first priests personnel director in 1972.

He cites changes in the priests' appointments since the creation of the personnel board. "Once the personnel board became functional as a board no one was ever told to go to an assignment. They were always consulted before."

Currently nine voting members are on the board. Since a new constitution was approved for the board in 1974, members have been elected according to age groups and territories.

The board proposes assignments to the archbishop who can reject or accept them.

"WHEN SEVERAL PEOPLE pool their knowledge, you have a better understanding of parishes and priests," says Msgr. Brokhage.

As director of personnel for priests, Msgr. Brokhage tried to use this knowledge to achieve his goals for the office. He wanted to put "priests in situations where they could be happy and fulfilled" and "do the maximum amount of ministry possible," he says.

He also felt the need to economize jobs because of the shrinking number of priests each year. Moreover he wanted "to give the newly ordained priests as ideal an assignment as possible to start," he says.

Assigning priests requires a "look at the total needs of the parish," says Msgr. Brokhage. "It's important to meet the needs of the parish and to utilize the talents of each priest."

Not all assignments work well and he ad-

mits his office receives complaints. "Obviously, like any personnel office, we have complaints from individuals who are not satisfied and complaints from parishes that are not satisfied with priests. I think even if Jesus were pastor someone would complain."

He adds, however, "the majority of people in this archdiocese are wonderful people and are eager to work with the priest assigned to them."

But often there has been a problem with a shortage of priests. "We are to this day very fortunate in that there has not been one church or chapel closed," Msgr. Brokhage says. "Sometimes we were able to combine smaller parishes. Larger parishes have had to give up an associate."

WHERE TWO OR THREE priests served a parish in larger cities, the parish may only (See CELIBACY NEEDS on page 21)



Msgr. Joseph D. Brokhage

church in the world

Taxes not necessary

WASHINGTON—The District of Columbia Court of Appeals ruled July 8 that the Archdiocese of Washington's parochial school system need not pay unemployment taxes for its employees. The decision, which overturned a ruling by the District's Department of Employment Services, favored the position of the archdiocese, represented in the name of Archbishop James A. Hickey. On May 26, 1981, the Supreme Court ruled that parochial schools do not have to pay unemployment compensation taxes.

Coalition for tax credits

WASHINGTON—Parents' groups, teachers, administrators, and statewide organizations with an interest in education met July 7 to form a coalition for tuition tax credits. The board of directors of Parents and Teachers of Tuition Tax Credits includes Father Thomas Gallagher, U.S. Catholic Conference secretary of education and Father John F. Meyers, president of the National Catholic Educational Association. The coalition passed a resolution endorsing the administration's tax credit legislation (S. 2673 and H. 6701) "because it recognizes the rights and needs of citizens and the importance of pluralism, competition, quality and equality in education."

Apartheid denounced

DURBAN, South Africa—The Catholic bishops of South Africa have supported a statement by 123 white Dutch Reformed leaders asking for an end to apartheid, South Africa's legal system of strict racial segregation. The statement by the Dutch

Reformed leaders has caused widespread controversy because that church is the largest white religious body in South Africa and its members dominate the National Party which heads the white-minority government. "Thank God for the 123 ministers and leaders of the Dutch Reformed Church who have so clearly and courageously proclaimed their Christian witness," said Archbishop Denis Hurley, president of the South African Conference of Catholic Bishops, speaking on behalf of the conference.

Day for refugees

WASHINGTON—Archbishop John L. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, called for a "day of prayer, fasting, and almsgiving," for refugees, especially those in Lebanon and Central America. In a letter to the U.S. bishops, Archbishop Roach suggested that the observance take place during July if possible. Funds will go to support refugee programs of Catholic Relief Services, the U.S. Catholic overseas aid agency.

Foreign aid condemned

SAN SALVADOR, El Salvador—The apostolic administrator of the Archdiocese of San Salvador, Bishop Arturo Rivera Damas, has condemned foreign support for either side in El Salvador's civil war. In homilies July 4 and July 11, Bishop Rivera spoke against the foreign intervention which he said is taking place on behalf of the guerrilla forces and the national army, and he urged a negotiated settlement which would include the voices of peasant and labor leaders in the country.

Factors in AAA goal (from 1)

whole church." Some parishioners were contacted personally while others picked up pledge cards at St. Anthony's.

Barbara Pacuch, AAA co-chairman at St. Ann parish, noted that "we're a working parish. We've got a common goal and we work together." She added that the incentive provided by AAA's rebate program "actually helped the people to help themselves." Despite 42 families unemployed in the parish, she said, St. Ann's reached more than 200 percent of goal.

Father Mark Svarczkopf pointed out that "the brilliance of the Archbishop's Annual Appeal is that it gives us another way of raising money in the parish." He is pastor of St.

Catherine parish, which raised more than 200 percent of goal, and administrator of St. James parish, which raised more than 100 percent. "We followed the archdiocese's plan," he said—door-to-door solicitation, team meetings and a slide presentation.

"Needy parishes know that this is a good collection for them," Father Svarczkopf observed. "They need to push as hard as they can because the goal is set artificially low to help them." However, he sees AAA not as a "wind-fall" for the parish but "something we planned on this year when we made up our budget."

What is the real value of AAA? According to Father Svarczkopf, "It made everybody a giver and a receiver."



FIRST MASS—Father James Parker, who had been an Episcopal priest, shakes hands with his wife, Mary Alma, during his first Mass as a Catholic priest. Father Parker is the first married, former Episcopal priest to be ordained a Catholic priest in the United States. See editorial on page 4. (NC photo)

Nursing home won't hamper 89-year-old

by RUTH ANN HANLEY

She will be 90 this October 3 and she still shows an amazing ability to pull the best from life.

Nora Bray, first woman employee at the Allison Experimental Company in Speedway, oldest Marian College degree recipient, columnist for a community paper after retirement, is in a nursing home west of town, but she certainly isn't "stuck" there.

Her loves, her interests, her personality greet a visitor the moment the door opens inward. Outlined on the shelves and walls are flowers, animal posters, saints, photographs and books. Beyond the room through the glass sliding doors, the birds perch on a dome-like feeder.

Nora, herself crippled by arthritis, sits in a wheel chair, unable to lift herself into bed. On the lunch tray which swings over her bed she keeps a folding towel on which to rest her head. "It's too hard to ask someone to put me into bed during the day," she says matter-of-factly.

It's this matter of factness that has brought serenity to her life through widowhood, through the years that she earned college credits while working a full-time job, through breaking up her home and giving away her dogs, and through accepting her immobility.

"Giving away the dogs was the hardest part," says Nora. Animals were part of her life from childhood in Lebanon. As an only child the dogs, cats and rabbits swelled her list of beings to talk to. It's easy to see from the statues and

pictures surrounding her now that dachshunds were her favorites. She became known for her love of the little long dogs and adopted a few whose owners could no longer keep them.

YET WHEN THE DIRECTOR at Lakeview Nursing Home suggested that the home adopt a dog, Nora vehemently disagreed. "If it bites someone," she asked, "do you want to be responsible?"

Nora has a good relationship with the employees at the home. "They spoil me," she insists. "The girl who takes care of me feeds the doves and sparrows. If it's raining, instead of going all the way around on the outside, she will move all the things in front of the glass doors and open them to feed the birds."

Tucked into this appreciation for the kindness received is Nora's philosophy which sees old age as simply a stage of development. "We deserve this care, though," she muses. "And we should get it even though we're kind of a dummy in here, at least our body."

Nora claims she was spoiled as an only child. Even in her youth, however, she seems to have followed her stars. Franciscan Sister Marilyn Brokamp, a very good friend who met Nora at St. Christopher parish, described how Nora did the unexpected years ago.

"Nora attended Lebanon High School and played center on their basketball team," Sister writes in the March/April issue of Parish Family Digest. "She was no star, nor was the team, however, in her junior year she did make the news. Nora had spent the night with her friend,

Geraldine Earhart. Early the next morning the two, with a package of 'party clothes' sneaked out of the house and walked to Noblesville, a distance of at least 25 miles. Only once did they stop at a farmhouse close to the road. When they reached Noblesville they went to the home of Gene Phillips, another of Nora's friends. After bathing and eating a good supper they danced until dawn. Next morning they walked home."

AFTER THE SECOND such excursion to Crawfordsville which was a like distance away, they "made" the Lebanon Reporter.

When she graduated from high school, Nora wanted to go on to St. Mary of the Woods, but her mother refused. According to Sister Brokamp, Nora's mother "was afraid she would become a nun."

Instead she went to Central Business College in Indianapolis where she lived with an aunt.

As a young woman, Nora suffered the loss of her mother who committed suicide. Baptized a Methodist, she finally asked a fellow worker at the Prest-o-Lite company what she must do to become a Catholic.

"She'll have to take instructions like a child," was the blunt answer.

Happily for the parishes she attended later, she followed his advice.

She eventually married an engineer from Allison, a widower with three children. Fifteen years later she herself was widowed. The youngest of the three children she had



GOING STRONG—Retired Archbishop Edward D. Howard of Portland, Ore., enjoys the warm summer sun as he listens to nurse Doretha Steltenpohl read to him at the Marycrest nursing home in Beaverton, Ore. At 104, Archbishop Howard is the oldest bishop in the world and if he lives another year he will become the oldest bishop in history. (NC photo)

accepted with him was in college, and remains alive and close to her today.

She went back to Allison on her husband's death. And as the years rolled by she began accumulating credits in college. The first course she took was in radio script writing at the Jordan Conservatory of Music. "Tom Carnegie of Channel 6 was teaching it," she says. "And I decided I wasn't going to take the test at the end since I hadn't signed up for credit."

BUT HE INSISTED that she take it, and because of that, she says, she took the tests for the other courses. Eventually with the help of the priests from Marian College who were helping at St. Christopher's, she put together a package of credits from various institutions. Upon retirement, with an additional two-and-a-half years she took her bachelor's degree at age 67.

After graduation she began a column for the Speedway Flyer. She sent St. Christopher's news to the Criterion, and remembers writing of St. Christopher's pastor, Father Lindemann, and his dogs for the Sunday Star column on Indiana. "He was," she says, "a kind, holy man."

Even today as this charter member of St. Christopher sits in her room waiting to be interviewed she has been saying her three daily rosaries for the success of the parish festival the second last weekend in July.

She has a box of rosaries, a collection. As she begins each one, she admits that the first prayers are always for the person who has given her the rosary.

She has favorite saints: Anthony, Francis, and Lucy. She prays to Lucy for her eyes since writing to friends, reading, and most everything she loves doing are dependent on seeing.

Every Tuesday she attends a liturgy at the nursing home. St. Christopher and St. Joseph parishes alternate weeks; and pastor and ladies come to say Mass and wheel the wheel chairs to the celebration. "But," she says, "I give my envelope to St. Christopher's."

Nora has moved beyond the daytime serials on TV. She says they are "a waste of time." But she admits to enjoying the Dukes of Hazzard. "I like the noise and confusion," she grins. "They have a dog in it too."

When Nora came to the home she says she told them she didn't want a room overlooking the beautiful garden. "I wanted to see something moving," she asserts. "I like this room with the traffic moving outside."

What would her message be to widows and to anyone feeling sorry for herself?

"If you can get out and get a job, go do it. But keep busy. People will feel sorry for you for a time but then they will have their own sorrows."

At almost 90 years of age, Nora is very much among the living, and has taken her own advice.

TO THE EDITOR

Celibacy may be better but some priests are not holier

The article on the Pope's comments on marriage and celibacy was interesting to me. I've always thought that a call to the priesthood or celibate religious life was "better" than

being a lay person which has been hard to explain when I'm happily married and feel called by God to where I am. On the other hand, I really bristled when someone told me priests

were holier people because they were closer to the Sacraments. I can see with my own eyes that isn't true!

The explanation which finally made sense to me was to look at each person as an "earthen vessel" fashioned by God, the potter. God makes some vessels small and some big; then He offers His Spirit to fill them to overflowing. Those who accept wholeheartedly are holy-filled. Those who don't are partially empty. To our eyes, a big vessel half full may be seen to be more "holy" than a small vessel almost full, but to God's eyes, the important thing is how full they are, how well they are fulfilling their potential to be what He made them to be. It also explains how the simple and the educated, the ordinarily talented and the extraordinarily gifted are all sons and daughters of God, each precious in His sight.

I hope that people don't misunderstand the Pope's message. It is good to have articles such as this. Peace.

Betsy Henley

Bedford

Getting junk food for thought

We wish to have The Criterion discontinued. We are disappointed in the issues that have been discussed in the paper for the past year. I thought it was to be a religious paper and not a political view of radicals.

So we feel instead of us throwing the paper away every Friday and not even opening it up and getting stirred-up just send it on to those that agree with the paper.

I'm very sorry to see this paper go to waste with the articles that have been published. It was meant to be fulfilling with religious food not junk food, for thought.

Mr. and Mrs. Harry Frost

Terre Haute

Privilege in knowing a Christian

June 23 a Christian gentleman was buried from St. Lawrence Church in Indianapolis. He stood tall as a person, a Christian, as a man of the Church. Much talk is about these days on the subject of volunteerism. No one knew this subject better or practiced it more than Henry Laker. A Boy Scout leader in his early years, Henry in semi-retirement years volunteered his services as a bookkeeper for Fatima Retreat House. Rain or shine, snow or ice, Henry was there. He was also an excellent promoter of retreats. St. Lawrence parish must miss his presence and his service, too. Our

local church has lost a valiant disciple, one whom I feel privileged to have known.

Sister Luke Crawford, S.P.

Terre Haute

Select obedience to Holy Father

I have heard the term "selectively obedient" used as describing the attitude proper to a Catholic in reference to the pronouncements of the Holy Father. The phrase has a great ring to it. It sounds like something the uptown set might go in for. And therein lies the danger.

The erudition behind the phrase masks its meaning. For what else does "selectively obedient" mean except to select those things that suit you and to disregard those that don't.

This is not obedience of any kind; it is simply disobedience. Obedience to the Pope means doing what he says even when we don't agree.

Vatican II makes this clear. "In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent of soul. This religious submission must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he is not speaking *ex cathedra*. (Lumen Gentium, 25)

Robert A. Banet

Calumet City, Ill.

Write it down

The Criterion welcomes letters to the editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 1410, Indianapolis, IN 46206.



CORNUCOPIA

Leave South Dakota behind—the time is ripe to go east

by GINA JUNG

Coming from the sheltered life of college to the bustle of the real world isn't always easy. And when my friend, Debbie, a recent college graduate, came for a visit I knew there was a myriad of things to say to her.

However, her two-day stay turned out to be very short with still too many words unspeakable.

So I decided written words to her would help what was left dangling in my mind.

Dear Debbie,

I admire your pioneering spirit. I don't know too many South Dakotans who would pack their car, aiming for a job in Washington D.C. barely a month after graduation. You must be a rare breed.

Was it Horace Greeley who said: 'Go East, young lady—go East!'?

I followed Mr. Greeley's advice last year, too. But I had a job nailed down in Washington. It's doubtful I could have trusted God with my life like you're doing.

I like your attitude: "I don't know what His will for my life, but I'm willing to seek it."

Like myself, you chose to study journalism. I decided you were the more studious one. A magna cum laude looks impressive. You even survived the dreaded communications law class, the course that made me thankful I wasn't pursuing a law degree.

However the real world doesn't always honor our efforts nor does it honor the fact we are seeking God's will with a pioneering spirit.



I know you are not a naive little girl going to a big city. After all, you spent a summer in Washington last year. You even managed to sell those sophisticated Washingtonians Good Humor ice cream.

And what of the goals you would like to achieve?

Unborn babies would be safer if your dream of wiping out abortion would come true. I know you are dedicated. Who else would picket in front of an abortion clinic in South Dakota in the middle of December? You might as well have been in Siberia.

You also want to build the kingdom of God. That's neat. There aren't too many people who are concerned about Him these days. Rather than building kingdoms, people are destroying them.

You are concerned with the little Third World kingdoms, too. The ones where people have never heard the name Jesus Christ. The ones where people are oppressed. The ones where even oppressors should have a chance to hear about Him and change their hearts, you say.

These are noble concerns. But you are not overwhelmed by them.

I can't help but remember your words before you headed East. "People expect me to go to Washington and get a good job and start writing. But I'm not worried about that. I'm still young."

But I know you won't sit around for a job to land on your door step. While you're staying at the St. Francis Hospital House, you'll comb the city for employment.

I admire your faith, Debbie. Realizing that life's journey isn't always paved with blessings helps.

As for what you've left behind—your father's secure farm house and little brothers—you have some regret, but the future is more challenging.

Washington awaits you to turn it upside down. God awaits you to help build his kingdom.

I would just be happy to get a letter from time to time telling me how you are doing.

In Christ,
Gina

✓ The Beech Grove Benedictine Center, 1402 Southern Ave., will sponsor a Divorce Recovery Experience July 23-24. The program focuses on recovery from the effects of separation and divorce by searching out areas of trust and growth. Franciscan Father Anton Braun, who has worked with separated and divorced for six years, will direct the program. It will be held next Friday, 7:30-10:30 p.m., and Saturday, 9 a.m.-4 p.m. Cost is \$20. For more information call 788-7581.

✓ A poster contest for children 14 and under is being sponsored by the Church Federation of Greater Indianapolis and the "Time for Timothy" television program. Winning posters in each age category will be used to publicize Church Federation Sunday, Oct. 17. Entry deadline is Aug. 9. Rules may be obtained from member churches or the Church Federation, 926-5371. Grand prize winner will receive a one-year, Saturday School scholarship from Herron School of Arts. "Time for Timothy" provides youth with guidelines for good character. Contest entries may deal with the program, the Church Federation or the work of Indianapolis churches.

✓ St. Vincent Stress Center, Inc. was opened July 11 by St. Vincent Hospital and Health Care Center. The 112-bed facility, dedicated to dealing with stress, includes units for mental health, chemical dependency and hospice care. The mental health unit provides inpatient psychiatric care. The chemical dependency unit provides therapy for alcohol or drug abuse. The hospice program provides home and inpatient care for terminally ill patients and their families. The aim of all three units is to provide inpatient care in a home-like atmosphere.

✓ Alfred J. Strong will be ordained as Central Indiana's first permanent deacon

Sunday, July 18. Bishop Raymond J. Gallagher of the Diocese of Lafayette will preside at the solemn ceremony during the 10:30 a.m. Mass at Our Lady of Mt. Carmel Church, Carmel. Strong, who has lived in the Zionsville area for 12 years, is married and has three children. Since 1968, 4,500 permanent deacons have been ordained and 3,000 are in training in the United States. Candidates spend at least three years in the study of theology and spiritual formation.



✓ The Irish-American Heritage Society is sponsoring a bus trip to Chicago for Irish Family Day, Aug. 15. Buses will leave from Lafayette Square at 8 a.m. and return at 10 p.m. Cost is \$15 per person, which includes coffee and doughnuts. For more information, call Racey Elliott, 787-4390, or Juanita Taylor, 257-8966.

✓ Two retreats will be offered next month at the Jesuit Renewal Center in Milford, Ohio, near Cincinnati. A liturgical retreat designed to help participants enter more deeply into the liturgy and its spirituality in daily life will be held Aug. 8-15. Jesuit Father Jim Sernick will conduct the retreat, and cost is \$170. A retreat workshop in holistic spirituality, for integration of the body and mind in Christian prayer, will be held Aug. 18-25. Cost is \$195. For more information, write to the center at 5361 South Milford Rd., Milford, Ohio 45150 or call (513) 831-6010.

TELEPHONE DIRECTORY

THE CATHOLIC CENTER

Archdiocese of Indianapolis
1400 North Meridian St.
P.O. Box 1410
Indianapolis, IN 46206

All departments of the Chancery can be reached by dialing 236-1400. Individual agencies can be reached through their direct numbers or through the main switchboard number above. The Criterion will publish the telephone numbers of each agency as each one completes its move. The following numbers are effective as of Monday, July 12:

Chancery	236-1400
AAA	236-1425
Archdiocesan Purchasing Department	236-1450
Archives	236-1420
Building Manager	236-1427
Business Office	236-1410
Catholic Charities	236-1565
Catholic Charities Special Projects	236-1550
Birthing	241-1217
R.S.V.P.	236-1558
Catholic Communications Center	236-1585
Catholic Social Services	236-1590
Deaneries Payroll	236-1447
Employees' Insurance	236-1414
Metropolitan Tribunal	236-1400
Ministry to Priests	236-1497
Office of Catholic Education	236-1430
Office of Evangelization	236-1480
Office of Family Life	236-1480
Office of Pro-Life	236-1480
Office of Worship	236-1410
Priest Personnel	236-1480
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Vocations Office	236-1480

These agencies are scheduled to move on the date indicated:
The Criterion (July 26) 236-1576

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THE QUESTION BOX

Why Catholics pray to saints

by Msgr. R. T. BOSLER

Q My Protestant friends cannot understand how we Catholics can pray to the saints. They say there is no place in the Bible that supports our Catholic practice, and that Christians should only pray through Christ. What is the theological basis for our Catholic belief? Are there any Protestants who agree with us?

A The famous Protestant philosopher Gottfried von Leibniz argued for the invocation of the saints in these words:

"The spirits of the blessed are now much closer to us than when they lived on earth . . . their charity and desire to help us is much more eager, and their prayers now carry much more weight . . . We see all that God grants at the prayer of holy people who are still with us and the consequent good of joining the prayers of others to our own. Therefore, I cannot see why it should be looked on as wrong to invoke a soul in heaven or one of the holy angels."



Leibniz was saying what we Catholics claim. We do not pray through the saints; we ask them to pray for us through Jesus Christ, just as we ask those who share life with us now to pray for us.

Invocation of the saints is an early Christian practice. The same early church that decided which were to be considered the inspired books of the Bible carved memorial inscriptions in the catacombs asking for the prayers of the person buried.

The French historian Delehay collected many such inscriptions. Below are several:

"Pray for your parents, Matrona Matrona, who lived one year and 52 days."

"Sabbatius, kind soul, pray and intercede for your brothers and companions."

" . . . the faithful Gentian in peace, who lived 21 years, 8 months and 16 days. Intercede for us in your prayers, for we know you are in Christ."

That "you are in Christ" is the clue that gives the Scriptural basis for invoking the saints.

If there is any teaching that is clear beyond all doubt in the New Testament, it is the assurance that the Resurrected One is intimately present with those who believe in him. "I am with you always." "Where two or three

are gathered together in my name there am I in the midst of them."

St. Paul said, "Christ lives in me," and "having been baptized in Christ we have put on Christ." Above all he taught that Christians are members of one body of which Christ is the head. Now, for St. Paul, belief in the resurrection of Christ is meaningless unless his followers enjoy the resurrected life with him (1 Corinthians: 15).

Convinced of this, the early Christians concluded that their dead were with Christ and, therefore, also still with the living through their sharing the life of the resurrected Christ.

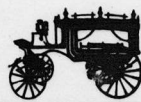
Consequently, the invocation of the saints

was and is a profound expression of belief in the Resurrection. Why do many Protestants not accept this? Because at the time of the Reformation, invocation of the saints had become overemphasized and the source of considerable superstition. For many centuries the divinity of Jesus was so overstressed that in popular devotion he became unapproachable and only could be reached through his mother and the other saints. That's why the medieval cathedrals were dedicated to Notre Dame, Our Lady.

Today our church is somewhat de-emphasizing devotion to the saints in order to seek a proper balance. But, if I have made myself clear, you can see how familiarity with the saints keeps us aware of the reality of the life of the Resurrection.

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

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Diocesan Director



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Witchcraft cannot conjure magic of God's power

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I have always wondered what it would be like to be magic. I think of the television show "Bewitched." I would use the power for things like changing my clothes faster—things that won't harm other people. I wouldn't want to use it for robbing a bank or anything of that sort. I would be a good witch, maybe even help people.

I read an ad that said, "Learn the secrets of witchcraft. Send \$2 for a complete witchcraft catalog."

I have always hated the devil and dreaded evil. My mother says it is another religion. I love being Catholic and I bless myself with holy water every night. I talk to the Lord and ask him for help when I need it. I hardly ever pray other than that. I go to church every Sunday. I'm 13 and I truly love God, so please help me.

Answer: You don't need to think twice about witches and "Bewitched" to feel magic. Look around you.

There is magic in the air you breathe. Imagine that the air is not only filled with oxygen to fill your lungs and nourish your blood, but it is also filled with God's love for you.

Look at the grass and flowers warmed by the sun and watered by the rain, growing up to be beautiful. Watch the lightning split the dark night clouds, and listen to the rumble of thunder. Touch and pet your dog's head and feel his devotion.

We all desire to be more than we seem. Human beings are so limited, so frail. Everyone wants to be able to control things, to

change things, to make miracles and especially to arrange our own destiny.

You have this kind of magic in you too. Put yourself in touch with forces that are greater than you are. This is a very special kind of prayer.

God's power is everywhere. Shut your eyes and go inside your mind and get in touch with him. Find him in the images of trees and lakes, in storms and rainbows, in the deep blue sky and especially in the minds and hearts of those you love.

Rejoice in the presence of his power and love in you. This is called grace. It is the very special "magic" he has given for human beings.

Finally, don't confuse evil with the secrets of witchcraft for \$2. That sounds like a phony commercial trick to collect your money by appealing to your desire for weird experiences.

I am like you. I hate the devil and dread evil. But evil is very real. Don't look for it in a \$2 catalog.

Look for evil in the sadness of disease or in the pain of being poor. Call on God's grace in you to change these evils.

Look for evil in the mixed-up minds of men who steal what is not theirs, who harm their brothers and sisters, who pollute the water we drink and the air we breathe.

Look for evil in the cold hearts of those who would start and carry on a war that ends the lives of people who might have lived to give glory to God.

Call on God's presence within you to straighten out these minds and warm these hearts.

There is more magic in the air and more grace in you than you can imagine. Develop the powers that you have.

(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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DRUGS: It takes guts to say no

Centennial sparks rediscovery of history

Knights of Columbus trace Catholic heritage to explorer

By Christopher J. Kauffman



PRIVATE AUDIENCE—On his 1979 visit to the United States Pope John Paul II met with the Knights of Columbus at the apostolic delegation in Washington. Shown are then Deputy

Supreme Knight Fred H. Pelletier, Supreme Knight Virgil C. Dechant, Bishop Charles P. Greco, supreme chaplain, and Count Enrico Galeazzi, Knights of Columbus representative in Rome.

In connection with the centennial of the Knights of Columbus much effort was made to rediscover the order's original charisma, its unique gifts. The process revealed the founder, Father Michael J. McGivney, as the primary source of these gifts. So the history of the Knights is an exploration of the manifestations of the spirit of the order, a survey of the evolution of Columbianism.

After many meetings Father McGivney and a small group of laymen decided to establish an independent society. In early February 1882, they placed their fledgling fraternal order under the patronage of Christopher Columbus. According to the few extant documents the Columbian motif represented several facets of the group's Catholic consciousness. Columbus was the symbol, par excellence, of the Catholic contribution to American culture. By extolling the discovery of America as the Catholic baptism of the nation the Knights were asserting Catholic legitimacy. Just as the descendants of the pilgrims invoked the Mayflower as the Protestant symbol of their pedigree as early Americans, so the Knights invoked the Santa Maria as the symbol for the Catholic pedigree. Though the early Knights were Irish-Americans, Catholicism was at the center of their ethnic consciousness. Hence Columbus was viewed by them as an Italian, hero and one with whom all Catholics of North America could identify, regardless of national origins.

The drive to assert Catholic legitimacy in a society given to fits of anti-Catholic hysteria did not entail expressions of Catholic triumphalism. On the contrary, the Columbian motif represented a deep patriotism to the new republic and each Knight was instructed to behave as a Catholic gentleman. The Knights developed strong ties to the American Catholic experience in contrast to those ethnic associations which cultivated old-world loyalties.

The order's ceremonials were like rites of passage into Knighthood and were designed to convey the lessons of Columbianism. The initiates were instructed on

the truths of their faith, on the moral teachings of the Church, on respect for ecclesiastical authority, on how the principles of charity, unity and fraternity were embodied in the insurance program and on the struggle for Catholic legitimacy in a hostile environment.

When Father McGivney died in August 1890 there were five thousand Knights located in 57 councils in Connecticut and Rhode Island. Fifteen years later the order was established in every state in the union, five provinces in Canada, Newfoundland, Mexico and the Philippines and was poised to enter Puerto Rico and Cuba. Such rapid growth can be explained only as the expansion of a unique fraternal society which forged strong ties of Catholic peoplehood.

During this expansion the order continued to stress development of its internal character. In 1892 the laws were changed to allow non-insurance membership. The drive for social respectability, which was identified with sobriety, was so strong that by the late 1890s anyone who was engaged in the sale of intoxicating spirits was prohibited from membership. To illustrate the extent of the idealism of the order, Thomas H. Cummings, the first national organizer, wrote an article on "Catholic Gentlemen in Fraternity" in which he compared the ideal of Columbian fraternalism to the "kinship and brotherly love" of the early Christians. These were ideals which were imbedded in the "beautiful ritual" aimed at uniting secular society "by the mystic tie of charity and the golden chain of brotherly love." Inspired by Columbus, who was "a prophet and a seer, an instrument of Divine Providence, a mystic of the very highest order," each true Knight "becomes a better Catholic and a better citizen."

The ideal Columbian citizen was not to be arrogantly Catholic but rather, with the cosmopolitan Protestant and Jew, was to exemplify the utmost of civility within his pluralistic society. As he passed through the ceremonials, the Columbian citizen was to be so immersed in the Catholic heritage in America that he could feel confidently secure and proud of his American character.

Organization promotes vocations, funds natural family planning

By Virgil C. Dechant,
Supreme Knight

The soul of the Knights of Columbus is their Catholicity. Consequently this dominates all their programs and activities.

It manifests itself in the way the Knights live their faith; basically through loyalty to the Holy Father; loyalty to the bishops; loyalty to the priests; loyalty to and support of the priorities of the Church.

A major area of involvement by the Supreme Council Vocations Committee is promoting awareness of the need for vocations. Advertisements in the college edition of NEWSWEEK continue to yield responses from young men and women. A new series of full-color ads on the back cover of our official publication, COLUMBIA, places information on how the saints chose their way of life in 1.35 million homes each month. Vocation interviews with priests or seminarians are published monthly in the SQUIRES NEWSLETTER, the organ of our youth branch. During March, "Vocations Month," letters and sample vocations supplies are sent to all chief counselors and chief squires of the state and local circles.

Materials for promoting

vocations continue to be available from the Supreme Office, including a new booklet titled, "Not to Be Served But to Serve."

Among the state councils, notable projects have been reported to the Supreme Council Vocations Committee. These include the areas of prayer; activities for youngsters such as live-ins at seminars and weekend workshops; financial support; and dissemination of vocations materials.

The Knights are convinced that hand in hand with religious or priestly vocations is the need for strengthening family values, for the roles of husband, wife, father, mother are vocations in themselves. We are working hard to turn our order into a family-oriented society and I believe we are succeeding.

Many of the problems facing families today touch on the doctrinal and moral teachings of the Church. To respond in these areas, we look to the guidance of the Magisterium, the teaching authority of the Church. We look here to our shepherds, the Holy Father and our bishops.

The Knights in Canada and the Canadian Conference of Catholic Bishops

have made natural family planning a joint project.

The Knights have agreed to fund a similar program for the bishops in the United States. It is expected to disseminate natural family planning information throughout the nation's 170 dioceses.

Among the projects to be undertaken by the coordinator and his associates will be the sponsoring of conferences in each of the 170 dioceses so each can set up a natural family planning office to promote and coordinate activities at the grass roots.

The order continues to support the pro-life efforts of the U.S. and Canadian bishops by annual grants of \$50,000 and \$15,000 respectively to the pro-life activities committees of both hierarchies.

At the audience granted to the officers and representatives of the Knights during his 1979 visit to the U.S., Pope John Paul II singled out the order's initiatives in evangelization as particularly worthy of his commendation. I am happy to report that the satellite uplink program, conducted by the Knights in cooperation with the Pontifical Commission for Social Communications, continues to bring the Holy

Father to a global TV audience at least three times a year. It has helped Pope John Paul II extend his charismatic powers throughout the world in a few short years.

The satellite initiative is part of the order's Catholic Advertising Program to which every member contributes 80¢ a year. This fund also supports the Catholic Information Service, which brings the truths of our faith to the general public by ads in wide-circulation secular journals. Last year 98,075 inquiries were received in response to these ads and 7,464 persons enrolled in the 10-lesson free correspondence course. Since 1948, when the program was inaugurated, a total of almost 7 million inquiries have been answered and about 700,000 enrollees have received instructions in the faith.



Father Michael J. McGivney

Knights build record in supporting Catholic education

By Father Colman J. Barry, O.S.B.

The track record of the Knights of Columbus in supporting education is unique in the story of American Catholicism. From their early beginnings the Knights have been sensitive and generous to a wide range of educational undertakings.

The most interesting dimension of this contribution to Catholic education is that it has been constant down the years on the international, national, regional and local levels. The role of the Knights is distinctive in the history of the Christian churches. The contributions come from a lay organization which is exceptional in an organized religion that too often is clerical in orientation and emphasis.

The lay character of the Knights of Columbus might be the key to the fascinating originality and cultural diversity of the educational projects supported by them. They were not bound to support and extend already established educational institutions. By contrast, religious orders and dioceses are tied to their

existing real estate and investments. There may be an interesting cue here for future ministry techniques in an increasingly mobile world.

The Catholic University of America, the pontifical university in the nation's capital, often called the "bishops' university," has been the special recipient of many Knights of Columbus grants.

It is in the international area that a unique aspect of Knights of Columbus educational work has taken place. For example, few American Catholics know that the Knights contributed \$35,000 to the restoration of the famed University of Louvain, Belgium, after World War I.

In 1900 the Knights again came to the assistance of Catholic University with a contribution of a \$25,000 guarantee fund after the university had suffered a severe financial loss due to the speculative land investments of its treasurer. In 1907 the Knights were asked for — and five years later completed — a grant of \$500,000 for an endowment fund. Interest

from the fund was to be used for scholarships for graduate students at the university.

The Knights also extended their scholarship support at Catholic University to undergraduate students, helped in the building of a gymnasium in 1920 and contributed to the university's golden jubilee fund in 1939.

For 15 years the Knights supported a boy guidance course at Notre Dame University. For 30 years a correspondence school was maintained for K of C members in which 45,000 participated.

After World War I the Knights chose to express their traditionally strong patriotic position and appreciation for the contribution of veterans by supporting schools in cities across the country for their delayed educational opportunities. A total of 313,916 veterans received free training in academic, commercial, trade and technical subjects. For five years after the war, free home-study courses were conducted for 125,000 vets. Free scholarships were also provided at 41

colleges and universities.

In 1944, as World War II was coming to an end, the Supreme Council again moved quickly to express its support and gratitude to U.S. service men and women. The Knights set up a \$1 million trust to provide higher education at a Catholic college for the daughters and sons of Knights killed or totally and permanently disabled in the war. These benefits were subsequently to include the children of members killed or disabled in Korea, Vietnam, as members of a UN peace force and also law-enforcement officers and full-time firemen whose death or disablement was the result of criminal violence while these men were on duty.

While always placing religious values as primary in determining allocation of donations, the Knights have evidenced a broad cultural and social interest in the projects they support. For example, the Knights organized a historical commission that conducted a prize competition for studies in American history.

Another distinguishing project is the Vatican microfilm

library, housed at St. Louis University. Portions of the Vatican Library were microfilmed with Knights' support in the 1950s to preserve selected precious manuscripts in the event that war, revolution or a natural disaster might lead to their destruction. This microfilm library is available for the use of all scholars.

As recently as 1978, Supreme Knight Virgil C. Dechant continued this broad, scholarly approach to the religious dimension in society. The National Opinion Research Center in Chicago, Ill., was commissioned to study the attitudes of young Catholics in the United States and Canada as a means to understand better the vocation problems of today and the impact of a Catholic education.

In 1980, the National Catholic Educational Association received a \$1 million endowment fund called the Father Michael J. McGivney Fund for New Initiatives in Catholic Education from the Knights. The earnings of the fund will go to high-quality research in problems facing Catholic

education in the U.S. and Canada.

To help individual students pursue a degree, the order established in 1971 a student-loan program which already has loaned out more than \$50 million to young people continuing their education. This program has benefited mainly those students in the lower-middle-income group.

The Knights of Columbus in their educational apostolate have been aggressively supportive of what they judge to be Catholic values. They brought a creative, generous faith and love to the Church's teaching mandate. The Knights never lost faith in Catholic education on all levels as the best means of being faithful to tradition while being open to the future.

Faith seeking understanding is the most exciting human journey. The Knights have taken all Catholics quite a distance down that road.

Father Barry is former dean of the School of Religious Studies at the Catholic University of America and currently is executive director of the Institute for Spirituality at St. John's University, Collegeville, Minn.



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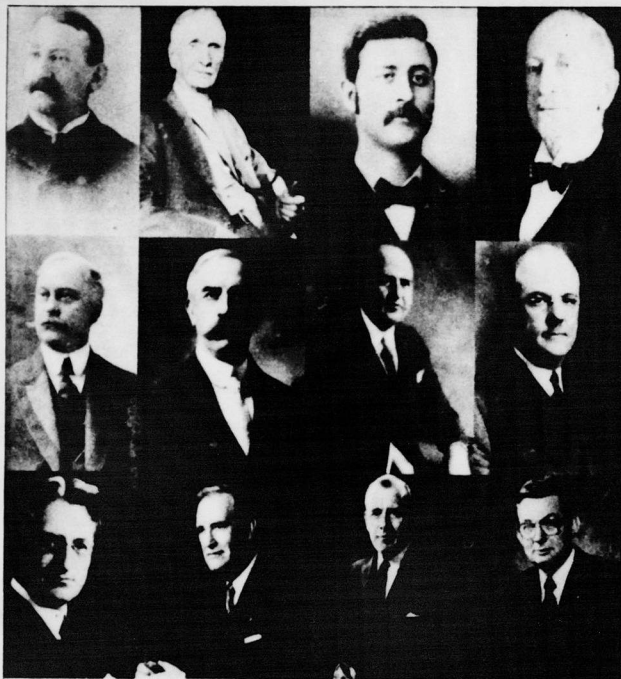
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of the founding of the

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SUPREME KNIGHTS—These 12 men have served in that office of the Knights of Columbus since 1882. They are (top row) James T. Mullen, 1882-86; John J. Phelan, 1886-97; James E. Hayes, 1897-98; John J. Cone, 1898-99; (center row) Edward L. Hearn, 1899-1909; James A. Flaherty, 1909-1927; Martin H. Carmody, 1927-39; Francis P. Matthews 1939-45; (bottom row) John E. Swift, 1945-53; Luke E. Hart, 1953-64; John W. McDevitt, 1964-77; and Virgil C. Dechant, 1977—.

Knights of Columbus grow in first 100 years

By Most Rev. John F. Whealon

One hundred years have passed since a mustard seed was planted in the basement of St. Mary's Church in New Haven, Conn., which now has grown into a mighty tree. Now the Knights of Columbus form the largest association of Catholic men in the world. They have taken root throughout the United States of America, extending across Canada, Mexico, the Philippines, Guam, Mexico, Puerto Rico, Guatemala, Panama, the Virgin Islands and the Dominican Republic.

The first ten years of the order's history were the infancy and childhood. Growing pains prevented the youthful organization from rendering special service to either the Church or the state. The Knights were at first mainly a small insurance society, uniting Catholic men in protecting widows and bereft families.

In 1882 the worldwide

areas of future Knights of Columbus growth were in early development.

The infant order remained close to its founding bishop, Lawrence McMahon, who in 1884 became council chaplain of the new council in Hartford. In that fashion, watched over protectively by the bishop of Hartford, spurred on by the zeal of Father Michael J. McGivney, the Knights of Columbus grew steadily in Connecticut and expanded to Rhode Island and Massachusetts. There they became a militant expression of Catholic presence as loyal Americans, in the face of widespread anti-Catholic nativism.

During its third decade the order became more international and for the first time was recognized by a pope.

At this time the hierarchy made its first request of the Knights of Columbus: to help the Catholic University in Washington. In 1904 the order, in response to that

call, had established a chair of history at Catholic University. Then in 1907 James Cardinal Gibbons asked the Knights to help the bishops' university out of financial troubles. The order again came to the rescue. It was not easy for the Knights to raise a half million dollars for an endowment. In fact, they struggled for five years to help Cardinal Gibbons. Thus the hierarchy came to appreciate the strength and loyalty of the Knights.

The fourth decade of Columbian history saw a quantum leap in the effective Church service of the Knights. World War I and its aftermath thrust the Knights of Columbus into national and international prominence.

Notable national service to the Church started in 1913. That was still a period of anti-Catholic bigotry. The order did much to counteract such bigotry, and sponsored the remark-

(See KNIGHTS on page 12)

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Knights grow (from 11)

able convert from Judaism, David Goldstein, in his writings and effective public-speaking tours across small towns of America.

Also in 1913 the Knights sponsored a special Knights of Columbus edition of the Catholic Encyclopedia. That old Catholic Encyclopedia expressed Catholic teaching and scholarship in a way that reached many libraries and institutions and presented a face of the Church unknown to many English-speaking people.

The major development, however, came through programs to help the fighting men and women in World War I and during the Pancho Villa expedition of 1916.

In 1916, after Pancho Villa crossed from Mexico and killed two score Americans, the United States sent Gen. John Pershing and 12,000 troops on a punitive mission into Mexico. The Knights of Columbus established nine recreation centers along the border — to help Catholic soldiers spiritually and all soldiers recreationally.

In 1917, fortified by this experience, the Knights

started a similar major program to help the dough-boys.

The nickname for the Knights of Columbus was "Casey." All that "Casey" did during World War I helped the bishops immeasurably, demonstrated Catholic patriotism and reduced anti-Catholic bigotry.

The 1920 meeting of the Supreme Council witnessed the sailing of a delegation of 235 Knights to France. They visited the scenes of Casey's service in Europe, and then visited Pope Benedict XV. The pope, worried over non-Catholic proselytism of Catholic youth, asked the Knights to counteract American anti-Catholic propaganda in Rome. The Supreme Council accepted this unexpected invitation and, following its war experience, started a program of educational and recreational playgrounds in Rome.

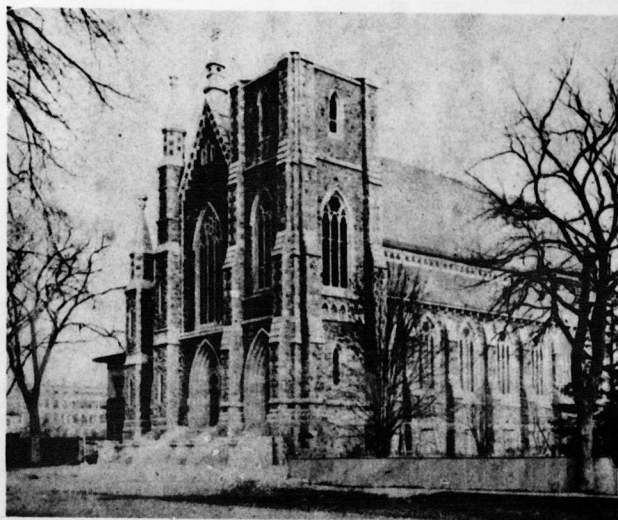
In 1926 the Knights helped with the International Eucharistic Congress in Chicago, setting up a bureau of information for pilgrims.

Despite loss of membership and ebbing finances,

support of Catholic projects continued to characterize the Knights during the Great Depression of the 1930s.

The order also helped the Church by disseminating and explaining the papal social encyclicals and by combating atheistic communism both in the United States and in other countries.

With the advent of World War II in September 1939, the Knights in Canada revived the K of C Huts program to serve the spiritual and recreational needs of the armed forces. The Dec. 7, 1941, Japanese attack on Pearl Harbor brought the U.S. into the war. The Knights in the U.S., following the direction of the bishops, cooperated with the bishops' National Catholic Community Service. The Knights themselves formed a National War Activities Committee. Throughout the war they worked effectively as a part of a unified Catholic program. They sold war bonds, cared for prisoners, worked within the U.S.O. structure, organized a blood-donor



ST. MARY'S CHURCH—This is an ancient photo of the New Haven, Connecticut, church where the Knights of Columbus was founded in 1882.

program, even developed a peace program.

In 1948 a Catholic Advertising Program was started in St. Louis, under the chairmanship of Luke E. Hart. Guided by the supreme chaplain and administered by the Vincentian Fathers of St. Louis, this campaign to advertise the Catholic faith was phenomenally successful. Long before the word evangelization became current for Catholics, the Knights were advertising the faith, appealing for converts, looking for fallen-aways.

In 1951 the Knights, strengthening their relationship to the Holy See, began a program for the Preservation of Historic Documents at the unique Vatican Library. This involved the microfilming of priceless documents.

During the 1950s several Knights of Columbus programs reached new goals. Loans to Catholic churches and institutions now totaled \$300 million. The Knights of Columbus Vatican Film Library opened in

1955 at St. Louis University. This collection represented a wealth of materials, covering 9.5 million manuscript pages. Almost every year brought a new project of Columbian service to the Church.

The 1960s and early 1970s were a time of change and social unrest.

Under the leadership of John W. McDewitt, chosen supreme knight in 1964, the Knights held firmly with the pope and bishops in faith and morals, while being progressive in social questions.

In 1965 Catholic University of America celebrated its 75th anniversary. The Knights donated a birthday gift: a Pro Deo and Pro Patria Scholarship Fund of a half million dollars.

In 1968 a new project of the bishops, the Center for Applied Research in the Apostolate (CARA), was funded by the Knights to examine the ingredients of an effective college campus apostolate.

The John La Farge Institute in New York was sub-

sided by the order to further the implementation of Judeo-Christian principles in social and racial justice. And in 1972 the Knights started to assist the bishops in the perplexing problem of getting support for the inflation-strained Catholic school system. The order made a grant of \$100,000 to promote tax credits to parents sending children to a non-public school. More extensive assistance was provided to the bishops for a renewed tuition-tax credit program beginning in 1978.

When the sons of Father Michael McGivney gather in Hartford Aug. 3-6 to celebrate their centennial, a papal delegate and an unprecedented number of bishops are expected to participate. Their motives for coming, above everything else, will be gratitude to God and to the Knights for a century of generous service to the Catholic cause.

Archbishop Whealon is the ordinary of Hartford, the archdiocese in which the Knights were founded.

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LIVING YOUR FAITH

Position of married couples in church criticized

SEATTLE—In a pastoral letter on marriage Archbishop Raymond G. Hunthausen of Seattle sharply criticized the Catholic Church's exclusion of married couples from "influential leadership roles" and called for a change.

He based his call on a detailed analysis of matrimony as one of deepest expressions of what the church itself is or ought to be.

"In the future, any deliberate exclusion of married couples should be viewed as discrimination against the sacrament of matrimony itself," he wrote.

"It is not enough," he added, "to confine married couples to an advisory role in areas which seem appropriate within the present perspective of church leadership structures . . . Our ways of doing things, our systems of decision-making, and even our structures of leadership, must change to include married couples so that the couple perspective can be clearly spoken.

"Precisely how this is to happen is not yet clear. But we cannot be kept from present action because the final answers lie in the future. We have to begin."

Archbishop Hunthausen's comments on married couples as church leaders came in a 9,000-word "Pastoral Letter on the Sacrament of Matrimony," published July 1 as an eight-page insert in his archdiocesan newspaper, The Catholic Northwest Progress.

He wrote it in connection with a national convention of Worldwide Marriage Encounter being hosted by the archdiocese July 9-11.

In the letter the archbishop praised married love as the embodiment of God's love for his people and married life as the incarnate expression of some of the most fundamental aspects of church life.

"No other facet of human experience as aptly describes the passionate and unreserved quality of God's love for us," he wrote.

"Nothing better mirrors God's commitment to us than the relationship of husband and wife . . . It is uniquely the responsibility of sacramental couples to show forth the kind of belonging and intimacy, openness and vulnerability, which is God's ideal for the entire body of Christ.

"In marriage, intimacy and belonging are two sides of the same coin," he wrote. "One cannot be had without the other. To belong to someone without intimacy is enslavement; to have intimacy without belonging is debasement."

In approaching sexuality, openness to children and marital fidelity and indissolubility, Archbishop Hunthausen emphasized the ideals and challenges of matrimonial life.

"Critical to our understanding of matrimonial spirituality is to admit that it is sexual," he wrote. "In Christian understanding, what distinguishes married love from every other human relationship is that husband and wife relate to each other with a degree of sexual intimacy unique in human relationships. Within the sacred confines of an exclusive and lifelong union, they concur with each other in sexual awareness, responsiveness, and participation. Sexual love is therefore a constitutive part of matrimonial spirituality, not something secondary or accidental.

"While truly passionate," he continued, "this love is also truly other-centered rather than self-centered . . . In this understanding, making love challenges the couple . . . to pursue a oneness in life and a perfection of love which brooks no obstacles."

He called on priests and bishops to support married couples "by encouraging their sexual intimacy as a way of life, not just for their sakes, but for the sake of the whole church."

"Married couples," he added, "need to know that it is all right to be in love after 20, 30, or more years of marriage, and to show that love openly. They need to know that their sexuality is not so much to be inhibited as to be proclaimed. Self-discipline is born of tenderness and sensitivity to one's beloved. Abstinence, when necessary for the couple, must reflect these qualities or else it is not responsible."

Archbishop Hunthausen approached the subject of children in marriage from the standpoint of matrimonial life as a sacramental expression of the church's basic commitment to its mission of service.

"It should be observed that parenthood presupposes marriage," he wrote. "There is not a sacrament of parenthood, but of matrimony. Parenthood is a derivative role, flowing from the love of a wife for her husband and of a husband for his wife.

"At the same time," he added, "an essential dimension of the sacrament of matrimony is a willingness to empower one's spouse with the charism of parenthood. No service of life can be more fundamental than that of bringing new life into the world, and of nurturing that life to adulthood."

Archbishop Hunthausen said that in raising children as well, parenting is "a unified endeavor" in which the "bonding in interpersonal love" of the husband and wife "always remains foundational for the family."

"If this kind of love is lacking either before or after their birth, the children are bound to suffer," he wrote. "There is just no adequate substitute for a love community in which to grow."



AT SYNOD—Dick McBride and his wife, Barbara, of Long Beach, Calif., are seen arriving at the Sistine Chapel to attend the opening ceremony of the world Synod of Bishops in 1980. The couple, former leaders of the Worldwide Marriage Encounter Movement, were invited by the Vatican to attend: The annual Marriage Encounter convention was held this past week in Seattle. Archbishop Raymond Hunthausen released a pastoral letter in conjunction with the convention. His letter is the subject of the accompanying feature. (NC photo)

Parish plans to raise funds from tax cut

by JOHN ROSALES

GAITHERSBURG, Md.—In an effort to offset cutbacks in federal aid to local social programs, St. Rose of Lima parish council has set up a grant plan to raise funds from new tax-cut savings donated by parishioners.

Since President Reagan's tax-reduction program went into effect last December nearly 100 families from the parish have contributed a portion of their tax savings to the Social Action Fund.

Over a five-month period the fund received \$6,670 and was able to award grants to five local programs needing economic support.

"We knew that from the budget cuts community programs were going to suffer," said Martin Morin, parish council member who introduced the concept at a council meeting. "What we came up with was passing back

some of our gain."

Recipients of the grants were required to submit proposals which were evaluated by a subcommittee. This past May the parish committee was able to allot the full amount requested by each of the five organizations.

Eligibility for funding depended, in part, on the extent of the budget cut effect, proximity to St. Rose, and the ability to affect a large rather than a small number of people. "We also gave a lot of credence to groups in which the target population had an input into the problem," Morin said.

One of the groups receiving a grant for \$1,000 was the Higher Achievement Program. The Washington-based organization serves academically gifted students from the fourth through ninth grades who are from low income neighborhoods and who attended Washington public schools or Catholic elementary schools.

Members from the Jesuit Lay Volunteer Corps administer the program in exchange for a living stipend and health insurance. The cost for each volunteer is about \$4,300 a year, while the yearly student expense is less than \$200.

"Now the contributors can see what we've done with their money," said Morin.

When the second stage of the income tax cut went into effect July 1, the parish made a second appeal for contributions. "Out of about 1,500 families, we've already got the strongest 100 committed," Morin added. "Hopefully we'll be picking up more families."

But the greatest good that could result from the program, Morin said, would be to have other Christian communities follow St. Rose's example.

"We are only one parish," Morin said. "Imagine if all the parishes across the country had such a fund."

Catholics in U.S. divided on complex issues

by Fr. RICHARD P. MCBRIEN

The authority-issue for Catholics is larger than the issue of papal authority, as I noted in last week's essay.

U.S. Catholics, for example, are also divided these days over the role of their bishops in the public debate about nuclear weapons. Almost half of the bishops in the United States have taken a stand in favor of some kind of nuclear freeze.

If progressive Catholics were troubled by Pope Paul VI's teaching on birth control and began asking questions about the nature and extent of the pope's authority to teach on such matters, conservative Catholics are now troubled by the bishops' teaching on nuclear disarmament and have begun asking questions about the nature and extent of episcopal authority to teach on such matters.

And would that the issue were so simple even as that. There were also progressive Catholics who readily acknowledged the pope's

right and duty to teach on birth control; they simply differed with the precise formulation of the teaching.

And there are conservative Catholics today who readily agree that the question of nuclear warfare is a moral issue requiring some moral stance; they simply oppose the bishops' tendency to support a specific political approach. It would be better, they argue, if the bishops underlined in rather broad strokes certain moral values and left the details to competent people in the political and military sectors.

IT'S ALL VERY complicated, and it serves neither the cause of peace nor that of the Church to try and reduce the whole matter to a few clean propositions.

If the conservative Catholic concluded too quickly in 1968 that "Humanae Vitae" was the litmus test of Catholic doctrinal purity, the progressive Catholic may be concluding too quickly today that support of Archbishop Hunthausen's position, for example, must be the litmus test of Catholic moral purity.

One of the underlying theological issues in both cases—that of "Humanae Vitae" and that of the debate about nuclear weapons—is the same: the nature and force of doctrine, i.e., of official Church teaching.



FOR THE NEEDY—Archbishop Philip M. Hannan, center, of New Orleans leads a hand in loading cases of lima beans which launched a new program for the archdiocese called Second Harvest. Assisting are Father Roger Morin, vicar for community affairs, and Ben Johnson, director of the Archdiocesan Social Apostolate. Second Harvest serves as a clearing house for surplus food donated by manufacturers for distribution to the needy. (NC photo by Frank Methe)

We would have no doctrinal pronouncements at all if we had no theology. And just as we would have no doctrine without theology, we would have no theology without faith.

Therefore, arguing about the authority of papal statements on birth control or of episcopal statements on nuclear weapons makes no sense unless we fundamentally agree that faith is at the root of every statement, and that faith is expressed theologically.

Every act of faith implies acceptance of the following principles: (1) God is real; (2) the real God has been disclosed to us; (3) the God who has been disclosed to us calls us to sonship and daughtership in Christ Jesus, and ultimately to the Kingdom of God beyond this earth, and (4) the experience of the real God and of God's call to us occurs in the Church, which is a community of faith sustained by the abiding presence of the Holy Spirit.

NOW THIS ALL sounds very textbookish, I know, but it is the theological dimension of every controversy having to do with any official teaching of the Church. Without taking that dimension into account, we can never adequately understand those controversies.

If faith is ultimately the issue, and if faith has to do with our knowledge and experience of God, and if no one has ever seen God (John

1:18), then doctrinal statements which follow upon faith must always be open in principle to improvement.

The Vatican Congregation for the Doctrine of the Faith acknowledges this to be the case even with dogmas, i.e., doctrines which have been taught with the highest solemnity and which are immune from substantial error:

"Moreover, it sometimes happens that some dogmatic truth is first expressed incompletely (but not falsely), and at a later date, when considered in a broader context of faith or human knowledge, it receives a fuller and more perfect expression" ("Mysterium Ecclesiae," 1973).

Moral argument which appeals to official teachings can be impassioned and overflowing with conviction, therefore, but one can never forget its root in faith, and the incompleteness of that vision of faith.

"For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood" (First Corinthians 13:12).

Such a text doesn't give us the solution to our arguments over birth control or nuclear warfare, but it helps to put both arguments in some wider perspective.

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The Word

by PAUL KARNOWSKI

Sheep and shepherds. Shepherds and sheep. They're back with us in today's liturgy. In the first reading from the book of Jeremiah, the prophet compares the scattered tribes of Israel to a dispersed flock of sheep. God promises that one day the remnant of the people will be gathered in one place and there shall be good leaders; or, to put it another way, the reunited flock will be guided by a good shepherd.

In the gospel the reference to sheep and shepherds is more fleeting. Jesus is preparing to embark on a journey when, looking upon the vast crowd, "he pitied them, for they were like sheep without a shepherd."

We might not say it (at the risk of sounding irreverent), but I have a feeling that sometimes we tire of the familiar pastoral imagery. Unless we're sheep farmers, we might find it difficult and obscure. Perhaps we should look at some different comparisons.

Were we all philosophers, Jesus might say that we are like effects without a cause; or sitting in the bleachers the Lord might look

down on the field and remark that we are like players without an umpire. Maybe we're workers without a foreman; lawyers without a judge; students without a teacher; children without a mother. In a more impersonal vein we could even be compared to computer without a programmer.

And just as Jeremiah distinguishes between the good shepherds and the bad, so can we distinguish between the desirable and the undesirable. We know that umpires can be blind, foremen can be tyrants, judges can be partial, teachers can be ill-prepared, programmers can be inept, and mothers can be indifferent.

By using a variety of images we see that the message of today's readings has many faces. But regardless of how we say it—with shepherds and sheep or with computers and programmers—the message remains intact. When we lack direction, when we are confused, lost, or orphaned, we need only turn to the Lord. He is our foreman, our judge, our teacher, our mother. He is our shepherd, and He is good.

JULY 18, 1982
Sixteenth Sunday in Ordinary Time (B)
Jeremiah 23:1-6
Ephesians 2:13-18
Mark 6:30-34

LIVING THE QUESTIONS

Is hospitality sorely missing in Indianapolis?

by Fr. THOMAS C. WIDNER

While scanning a directory of houses of hospitality in the United States, I realized that nowhere in the Archdiocese of Indianapolis does such a place exist.

A house of hospitality makes sense in any large city and it seems odd that Indianapolis in particular does not have one. But there are cities larger than Indianapolis that do not. Cincinnati apparently does not; San Francisco doesn't (although San Jose and Oakland do); Miami doesn't.

On the other hand, Terre Haute has Bethany House, which is not exactly the same as a house of hospitality, but which does provide temporary shelter for certain individuals.

Bethany House is sponsored by Terre Haute Catholic Charities. As such it is under the direct supervision of an archdiocesan agency. Thus, Bethany House might be said to be part of the church structure in the archdiocese.

When I suggest that a house of hospitality might be in order for the city of Indianapolis, or for any community in the archdiocese, I am speaking of something approved by the church structure but not something dependent on that structure.

What is a house of hospitality?

A house of hospitality is loosely defined as a place where people can go for food, clothing and shelter—people who otherwise would have no access to these basic needs. The

directory I was looking at listed over 70 of them in this country. And many more are needed.

THE HOUSE OF HOSPITALITY in the United States may have begun through the Catholic Worker movement in this country. The archetype is the Catholic Worker house in New York City of which there are now two—St. Joseph House and Maryhouse. These centers provide long-term residence for approximately 75 men and women, some limited emergency shelter, a clothing pantry weekly, and a daily soup kitchen.

"A Harsh and Dreadful Love" is the title of a book by William Miller about the Catholic Worker movement and the founding of these houses of hospitality in New York. The instrumental figures were, of course, Peter Maurin and Dorothy Day.

Similar houses grew up around the country after these were begun in the 30's. The New York houses were a legacy of that period of American history known as the Depression. But they would have come anyway. Poverty is a fact of life in our world.

There are houses of hospitality in cities like Los Angeles, Washington, Chicago, New Orleans, Detroit, Boston, St. Louis and Houston. But there are also such houses in places like Rock Island, Bloomington and Urbana, Illinois; in Dubuque, Iowa and Morgantown, West Virginia; in Canon City, Colorado. There is a budding house of hospitality in Evansville, Indiana, and that seems to be the closest one to Indianapolis.

They each seem to do more or less the same thing. Some just provide a daily soup meal. Some places provide emergency shelter. Some provide clothing. There are archdiocesan agencies and parishes which do those things off

and on or now and then, but no place in the archdiocese that does them as a full-time ministry.

ACCORDING TO THE CATHOLIC Worker newspaper, houses of hospitality in the United States "vary according to the abilities of the people involved, their resources, and local needs."

Some years ago Dorothy Day wrote that the greatest challenge of the day is bringing about a revolution of the heart in which Christians "wash the feet of others, love our brothers and sisters with that burning love, that passion, which led to the Cross . . ."

Peter Maurin saw the Catholic Worker movement and the forming of houses of hospitality as instrumental in activating works of mercy, the most direct form of action there is—feeding the hungry, giving drink to the thirsty, clothing the naked, sheltering the homeless, visiting the sick, ransoming the prisoner, burying the dead.

He was also concerned with what he called the spiritual works of mercy—instructing the ignorant, counseling the doubtful, rebuking the sinner, bearing wrongs patiently, forgiving all injuries, and praying for the living and the dead.

Operating a house of hospitality is no easy matter. Dorothy Day herself described the house of hospitality as "a large and disorderly, but loving, family."

Such a project would be ambitious indeed. And although there are such emergency shelter locations in downtown Indianapolis, a specifically Catholic presence is not part of them. Wouldn't it be possible for the archdiocese to lease at a minimal fee one of the empty office buildings or parish convent somewhere to an enterprising group wanting to start a house of hospitality?

The question is: where is the enterprising group?



Being family navigator is no easy chore

by DOLORES CURRAN

For a lot of years whenever our family traveled more than 50 miles at one stretch, I served as navigator. It was all in the right order of things. Jim, as husband, drove, and I, as tender nurturing wife and mother, did everything else. This included changing diapers on the interstate as the car whipped in and out of lanes at the then-65 m.p.h. speed limit.

It also included stopping fights, keeping the children happy, reading books and maps, cleaning up crumbs and other foreign matter in the container called the family car, and offering back rubs and sympathy to the driver who was, after all, suffering the harrowing trauma of getting us there.

Then one day I drove and life on our trips changed irrevocably forevermore. I discovered the joy of saying, "Will you please



keep the kids quiet?" and "I think Jeremy needs changing." It was a glorious discovery. To me, to Jim it was akin to the time the kids first tasted white meat. No matter how much we continued to extol the virtues of thighs and backs, they had tasted and seen.

Being family navigator is an experience for every adult to be truly whole if not sane. In an attempt to delineate duties for those who have escaped this particular sort of lent, let me elaborate.

1. The navigator is responsible for reading the maps. This seemingly simple task is enlivened by being expected to know well in advance which highways suddenly divide, which roads are temporarily closed, and which lanes should be gotten into when.

To mind comes Washington, D.C., a city in which one must get into the proper lane when leaving the driveway, no matter how distant the destination. I recall my intense concentration with Jim and map over the breakfast table before leaving to visit the Smithsonian.

"It's really simple," he said, twirling the car keys and trusting my sense of direction, which becomes a void whenever I lose the mountains on the west. Our daughter, then an audible 16, quipped, "And, for our secondary route . . ."

And secondary it was. After battling one-way and no-turns for nearly an hour, we spied a sign that said Mount Vernon and we changed our day's itinerary on the spot.

Several years later, while trying to read a map in Dublin as Jim tried to drive on the left side of the road in the right side of the car, I looked up in panic to see a solicitous driver keeping time with us on the freeway. "Where to?" he shouted.

"Trinity College," I shouted back.

"Step right," he shouted. And the whole line of sympathetic Dublin drivers marked time as we stepped right. Jim garnered the sympathy while I munched a Turn.

2. The navigator is responsible for family

peace and harmony in the car which might be best described as living in the bathroom with the children. Books must be read. Interesting sidelights must be pointed out to kids whose only concern is how long to the motel pool. Snacks must be offered to children whose dinner must not be spoiled at the end of the road. And, most pivotal, fighting must not be

allowed, not even a "he-looked-at-me" confrontation. Navigators, in other words, must be mean, which means they will ultimately be blamed for ruining the trip.

I've learned there is a better way. It consists of sharing the driving and the navigating. Once Jim changed the diapers, stopped the fights and read "Where the Wild Things Are" straight through three times in 10 miles, he pleaded with me to drive. We've worked out a compromise and now I even get an occasional back rub at the end of the day.

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Churches come to unity but still differ

WASHINGTON—A report on five years of dialogue between the Disciples of Christ and the Catholic Church concluded that the two churches already have a "unity of grace" which is "bearing fruit, and which is disposing us for visible unity and urging us to move ahead to it." However, both churches differ in their view of the relationship between the New Testament and later church teaching embodied in liturgical texts, creeds, conciliar and papal statements. The report was released June 9 in Indianapolis by the Disciples of Christ and in Washington by the National Conference of Catholic Bishops.

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St. Anne Parish

Hamburg, Indiana

Fr. Ambrose Schneider, administrator

by JIM JACHIMIAK

Although St. Anne parish in Hamburg has lost two church buildings—one to fire and one to a tornado—the statue of the Virgin Mary now located in the lobby between the new church and parish hall survived both almost unharmed.

Like the statue, the parish has also survived. Parishioners, without a school since 1966 and without a resident pastor since 1979, are proud that they have maintained an active parish despite those handicaps.

Father Robert J. Ullrich attributes that to "a natural sense of community expressed through the church." He adds that "total commitment" to the church has resulted in considerable involvement by parishioners. In addition, "the people's generosity is strong." Father Ullrich is weekend assistant at the parish, and Father Ambrose Schneider serves as administrator.

"When the people realized they couldn't rely on a pastor to do a lot of the work, they were willing to assume more responsibility," Father Ullrich says.

"And as far as the administrative side, the parish trustees have done well." The parish has four trustees, elected for two-year terms. Father Ullrich sees no need for a parish council at St. Anne's. "We thought about starting one," he says, "but we have the same effect as other parishes have with a council. For all practical purposes we have a parish council already."

DURING LITURGIES, Father Ullrich notes, "there is probably greater participation in this church than in any other church that I am aware of." Adult and youth choirs, Eucharistic ministers and lectors add to the liturgies, he notes.

Parishioners involve themselves in a number of church organizations. Connie Nobbe, president of the ladies' society, says her

group meets monthly, sponsors turtle soup suppers, brings speakers to the parish and "fills in the money a little bit."

Religious education teachers are Katie Hottel, Bertha Patterson and Father Ullrich. Mrs. Hottel notes that "attendance is very good" in the weekly program. The parish also sponsors a 4-H program for youth, coordinated by Jean Leising and Julie Litzinger.

After a 1961 Scripture Renewal by Franciscan Father Richard Otto, a prayer group was organized in the parish and meets monthly. Father Ullrich notes that St. Anne's joined other area parishes for the renewal, which also involved some non-Catholics. He adds that the parish has experienced "more opening up" to non-Catholics in the primarily Catholic community.

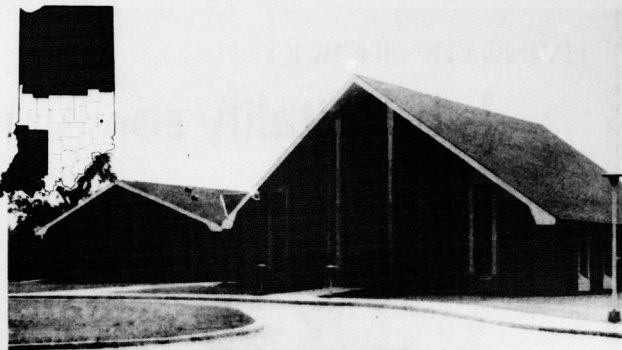
Hamburg's Knights of St. John, while not directly affiliated, have also played a role in the parish since they were organized in 1960. "We have always helped each other out," observes Harold Nobbe, president of the organization.

FOR A TIME AFTER the 1974 tornado, Mass was celebrated at the home of George Bedel. The Knights' hall was also destroyed, and when the new one was completed, Mass was celebrated there until the church was finished in 1976.

Following the tornado, the tabernacle and the statue now standing in the lobby were kept in the home of Hilda Bedel, organist and parish cook under five different priests. When the new church was dedicated in 1976, the statue was carried into the building as part of a procession to mark the occasion.

In 1954, after lightning struck the steeple and set fire to the church, the statue had been taken to the home of Theresa Hottel. Now 88, she is the oldest parishioner. "She's seen it all," Father Ullrich says.

Father Ullrich has been celebrating Mass at



St. Anne's since 1979. He believes the parish's "only possible weakness is that the people have a problem relating to a church that has become more pluralistic."

Mrs. Nobbe agrees that parish members are "old Germans who don't like to change," but adds, "we really have changed a lot."

According to Father Ullrich, "There has been no 'leakage' from the parish because of the changes in the church." No parishioners have left, in other words.

St. Anne's includes 68 families, or about 250 members, notes Katie Hottel. She adds that "very few" adults in the parish are over 50.

Parish membership has increased in recent years, Mrs. Nobbe points out, because "we are attracting more young families. People are moving in and moving back."

That may be one reason the parish has recovered from such tragedies as the tornado, which destroyed the rectory, church and 90 percent of the parishioners' homes. A mother and her child, members of the parish, were killed.

Shortly after the tornado, which occurred during Lent, Father Thomas Lyons, pastor at the time, was interviewed for The Criterion. Father Lyons made a prediction that has proven true: "Hamburg will live again," he said. "After Good Friday, the Resurrection."



PARISH LEADERS—Pausing from their work in the top photo at left are four of St. Anne's parish trustees. From left, Otto Wietlisbach, Wilbur Meyer, Howard Meyer and Gilbert Artmeyer. Other parish leaders at bottom left include (seated from left) Theresa Hottel, the oldest living parishioner and Hilda Bedel, organist. Standing from left are Katie Hottel, parish secretary and CCD teacher; Father Robert J. Ullrich, weekend assistant; Connie Nobbe, president of the ladies' society and Harold Nobbe, president of the Knights of St. John in Hamburg. The statue of the Virgin Mary in the photo at right survived a 1954 fire and a 1974 tornado almost unharmed. (Photos by Jim Jachimiak)



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JULY 21
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JULY 29

- July 21 — St. Catherine, Indianapolis; 7:00 PM — Procession, Rosary and Presentation
- July 22 — St. James, Indianapolis; 7:00 PM — Procession, Rosary and Presentation
- July 23 — St. Augustine Home for the Aged, Indianapolis; 2:30 PM — Rosary, Scripture Reading and Presentation
- July 24 — St. Mary, Richmond; 4:30 PM — Procession and Mass, All Night Vigil, 6:00 AM — Closing Mass
- July 25 — St. Bridget, Liberty; 9:00 AM — Mass, Presentation
- July 25 — St. John, Indianapolis; 2:30 PM — Rosary, Presentation and Benediction
- July 25 — St. Bridget, Indianapolis; 7:30 PM — Procession, Rosary, Presentation and Benediction
- July 26 — St. Paul Hermitage, Beech Grove; 2:00 PM — Rosary, Presentation and Benediction
- July 26 — Holy Name, Beech Grove; 7:00 PM — Rosary, Mass and Presentation
- July 27 — St. Matthew, Indianapolis; 7:30 PM — Procession, Rosary, Presentation and Benediction
- July 28 — St. Jude, Indianapolis; 7:30 PM — Rosary, Mass and Presentation
- July 29 — St. Rita, Indianapolis; 7:00 PM — Procession, Rosary, Presentation and Benediction



National "Pilgrim Virgin" statue of Our Lady of Fatima, will be present for special services for world peace in several churches of the Archdiocese of Indianapolis.

— **Fatima Message** —
the "Peace Plan From Heaven"

At Fatima, in 1917, Our Lady told three little shepherd children: *"If my requests for prayer and sacrifice are fulfilled, atheistic Russia will be converted and there will be peace. If not, a new and more terrible war will begin, (it did, World War II), the good will be martyred, the Holy Father will have much to suffer, there will be much famine, various nations will be annihilated and atheistic Russia will spread her errors throughout the world, provoking wars and persecutions of the Church, but, in the end my Immaculate Heart will triumph."*

Much of this has already taken place and the prospects for world peace grow dimmer by the day.

Please come, and bring the children, to offer reparation for the sins of our nation and pray for true world peace.

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, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

July 17

A fun night is scheduled at Holy Cross parish hall, 125 N. Oriental St., Indianapolis, from 6 p.m. to midnight. Adults only.

The St. Rita Men's Club, Indianapolis, is sponsoring a trip to Cedar Point Amusement Park, Sandusky, Ohio. Tickets are \$35 per person. For reservations call Lawrence Gwynn, 317-546-8791, Carryel Holland, 545-0835, or St. Rita's rectory, 632-9349.

The annual auction sponsored by Kevin Barry Division 3, Ancient Order of Hibernians, will be held at 10 a.m. in St. Philip Neri gym, 550 N. Rural St., Indianapolis. For more information contact Charles

McGinley, 359-7147, or Dave O'Connor, 357-3297.

St. Thomas Aquinas Singles Club, Indianapolis, will have a day at King's Island, Cincinnati. Meet at 8 a.m. in the STA parking lot for car pool. Call Jenien, 299-0502, for information.

July 17, 19, 21

Classes beginning at St. Vincent Wellness Center, Carmel, include the following: July 17, Natural Food Cooking, between 10 a.m. and 4 p.m.; July 19 and 21, Cardiopulmonary Resuscitation (CPR), between 6:30 and 9:30 p.m. Call 317-846-7037 for details.

July 18

The annual chicken dinner festival at St. John parish, Osgood, will be held in the church hall and on the grounds. Dinners, \$3.50 for adults and \$1.25 for children.

The Women's Club, St. Patrick parish, 936 Prospect St., Indianapolis, will sponsor a card party in the parish hall, 2 p.m. Admission: \$1.

July 19

The Greensburg group of Separated, Divorced and Remarried Catholics (SDRC) will meet at St. Mary parish, 7:30 p.m. For further information contact Angela Brinkman, 812-663-7475.

July 19, 24

The St. Thomas Aquinas Singles Club will hold the monthly meeting and pool party on July 19 at John Lilly's home. Call John, 856-8092, for information. An STA bike trip is scheduled for July 24. Call Sarah, 248-0871 for details.

July 21

The monthly Cemetery Mass will be celebrated at St. Joseph Cemetery, Indianapolis, at 2 p.m. The public is invited.

The regular monthly meeting of the Catholic Widowed Organization will be held at The Catholic Center, 1400 N. Meridian, Indianapolis.

Fr. Joseph McNally will speak on "How to Fight Fair in Love and Marriage" at an

evening's program for married couples at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call 317-545-7681 for information.

July 21-29

The National "Pilgrim Virgin" statue of Our Lady of Fatima will be present for special services for world peace in the following locations (all are in Indianapolis unless noted otherwise): July 21, St. Catherine, 7 p.m.; July 22, St. James, 7 p.m.; July 23, St. Augustine Home for the Aged, 2:30 p.m.; July 24, St. Mary, Richmond, 4:30 p.m.; July 25, St. Bridget, Liberty, 9 a.m.; St. John, 2:30 p.m.; St. Bridget, 7:30 p.m.; July 26, St. Paul Hermitage, Beech Grove, 2 p.m.; Holy Name, Beech Grove, 7 p.m.; July 27, St. Matthew, 7:30 p.m.; July 28, St. Jude, 7:30 p.m.; July 29, St. Rita, 7 p.m.

July 22-24

The annual festival at St. Christopher parish will be held on the parish grounds at 5335 W. 16th St., Speedway. Food service opens at 4:30 p.m. with festival activities commencing at 7 p.m.

July 23, 24

A two-day Divorce Recovery Experience will be held at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. For complete information call 317-788-7681.

July 23-25

A "Togetherness" weekend for married couples will be conducted by Fr. Martin Wolter at Alverna Center, 8140 Spring Mill Road, Indianapolis, phone 317-257-7339.

Divorced, Separated, Remarried retreat will be held at Mount Saint Francis Retreat Center, Mount Saint Francis, IN 47146, phone 812-923-8818. Write or call for reservations.

July 25

St. Martin parish, Yorkville, will hold its annual picnic from noon to 5 p.m. (EDT). For dinner reservations call 812-623-



EASY SHOPPING—Mothers should enjoy shopping at the annual St. Gerard Guild garage sale to promote pro-life activities July 22-24. They are invited to leave their tots in a play area with teenage volunteers such as Anne Walker, left, and Julie Wood, both seen here unloading Anne's family car. (Photo by Ruth Ann Hanley)

2252 or 623-2257. Adult tickets: \$4; children under 12, \$2.

The parish monthly card party at St. Bernadette's, 4826 Fletcher Ave., Indianapolis, will begin at 2 p.m.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 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, 6 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.

St. John Church
Hwy 421 — Osgood, Indiana

ANNUAL CHICKEN DINNER

SUNDAY, JULY 18, 1982

Serving: 11 AM until 4 PM (EST) (Slow Time)
Food Available until 6 PM

Adults — \$3.50 Children under 12 — \$1.25
— DRAWINGS AT 6 PM —



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5:00 p.m.
7:00 p.m.

Communication workshop features youth specialist

Directors of religious education in the West Deanery will sponsor a day-long workshop on communicating with adolescents Saturday Aug. 21 at St. Christopher parish in Speedway.

Carol Reinberger, a specialist in Catholic youth ministry, will conduct the workshop. Mrs. Reinberger, a field instructor for the University of Laverne, Calif., is one of the presenters of the Creative Model Workshops in youth ministry given across the country.

She also began the pre-

school religious education program for the Archdiocese of Los Angeles. She served on the archdiocesan board of education for eight years.

A youth minister in her local parish, she participates in miming and clown ministry.

The workshop will begin at 9 a.m. and end at 5 p.m. There will be \$5 fee which will include lunch.

For more information contact Therese Carroll at St. Christopher parish, 244-0346 or Bob Melevin at St. Malachy parish in Brownsburg, 852-2946.

Providence sisters challenged to create new world order

SAINT MARY OF THE WOODS—Calling for a creation of a new world order by using God's power, Patricia Mische, keynote speaker for the Symposium of Providencers, said religious communities have all the power of a transnational

corporation to bring about change.

"When we deny our power, we deny allowing God to work through us," said Mrs. Mische, co-founder of Global Education Associates.

The symposium drew about

270 participants to Saint Mary of the Woods College. Mrs. Mische and seven other speakers attended the five-day gathering in late June.

Mrs. Mische asserted that the women's issue is important to the new world order.

The rise in militarism in history led to the decline of the feminine. The result has led to an attitude of "domination of the earth and of each other," she said.

The rise of the feminine will lead to the decline in militarism. But she added that there is no intention to "get a piece of the male power structure, but rather to bring the values of love, patience, cooperation, forgiveness to shape the new world order."

Because history is in God's

care, Providence Sister Ann Marshall of Montreal told the sisters, they should live "in the conviction that the kingdom will come but that complete fulfillment depends on God."

Ernest Collamati, chairman of the philosophy and religion department at Saint Mary of the Woods College, also spoke of the need to bring the church to a new age. "Why does the church speak only after others have spoken?" he asked. "Does God confirm the status quo?"

The new age church would have to accept that "power is illegitimate if it doesn't serve ... politics is to advance the work of the kingdom," the professor said.

Despite the many definitions offered of "providence," Sister Barbara Doherty, co-provincial of her order at Saint Mary of the Woods, said "we cannot pray with our backs to the accumulated hopelessness of our world." The actions of Providence sisters should be done out of compassion and solidarity and not done by "how we think things should be set right."

Poor economy slows pro-life donations

A sluggish economy has slowed donations to pro-life causes, but raised the determination of pro-life fundraisers. This year the St. Gerard Guild, which donates 100 percent of its income to pro-life causes, is planning "the best

See photo on page 18.

garage sale ever," 8 a.m.-5 p.m. July 21 and 22, and 8-12 a.m. on July 23 at the St. Pius Gym.

Throughout the past 8 years since the Supreme Court

legalized abortion in 1973, the group has given to Birthline, Birthright, Mother and Unborn Baby Care, National Right to Life, American Life Lobby, Catholics United for Life, Indiana Right to Life, Right to Life of Indianapolis, and a trust fund for a handicapped baby. In addition the group has an ongoing educational effort on the abortion issues, helps to staff fair booths, helps with the annual pro-life dinner dance, and has raised billboards in

support of life.

Donations to the garage sale will be received at St Pius gym between 10 a.m. and 2 p.m. on July 19 and 20.

OBITUARIES

† COLWELL, Frances Katherine, 78, St. Joseph, Shelbyville, July 9. Mother of Elizabeth Cox, Claire Arnett, Mildred Mastietis, Dorothy Wolf, Shirley Edwards, Thomas, George, Clarence, John and Charles Colwell.

† EVE, Serene, 74, St. Mary, New Albany. Mother of Mrs. Joseph Graninger.

† HOLDEN, Mary J., 85, St. Mary, New Albany.

† KNUVE, Anastasia, 96, St. Philip Neri, Indianapolis, July 7. Mother of Margaret Harrington, Louis and Charles Knue.

† LEE, Irene Hallier, 84, St. Mary, New Albany, June 16.

† LINQUIST, Mary E., 73, St. Mary, New Albany. Wife of Edward.

† McATEE, Theresa B., 75, Little Flower, Indianapolis, July 8. Mother of Mary Kirkhoff, Barbara Atwood, William, Muri, Walter, Charles and James McAtee.

† McNAMARA, Francis B., 90, Immaculate Heart of Mary, Indianapolis, July 8. Father of Margaret and Joseph F. McNamara; brother of Good Shepherd Sister M. Gaudentia, Margaret, Rosa and Joseph P. McNamara.

† MELMER, Frank J., 80, St. Mary, New Albany. Brother of Amelia Streicher and Mary M. Sieveking.

† MESSENGER, George, 34, St.

Mary, New Albany. Husband of Barbara; father of Tamara Sue Messenger.

† POETEET, Robert M., 54, St. Philip Neri, Indianapolis, July 7. Husband of Dolores; father of Brenda Mann, Gigi Bartholomew, Sandy Collins, Toni, Dennis, Christopher, Robert and Michael Poteet; son of Nettie Poteet; brother of Cap and Ivan Poteet, Charles Brown, Aileen Smith, Mae Thompson, Doris Huxell and Cleo Hurst.

† PRESSLER, Mary Loretta, 83, St. Mary, New Albany. Sister of Dorothy Haller.

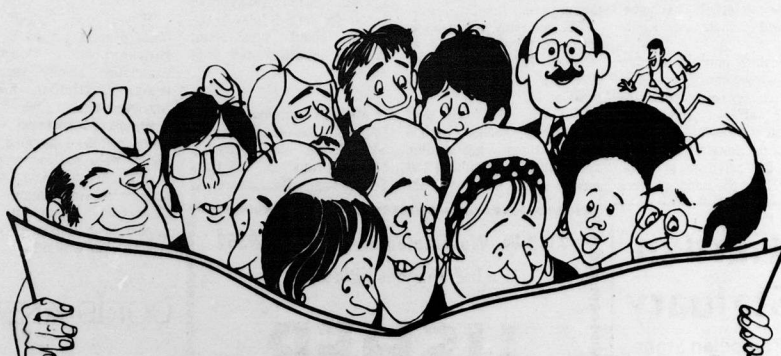
† PRESUTTI, Mary, 73, Little Flower, Indianapolis, July 7. Sister of Louise Gaskins, Lucy, Tony and Joe Presutti.

† RUDY, Willie L., 74, St. Monica, Indianapolis, July 3. Father of Doris Johnson, Mary R. Smith and James Rudy.

† SEUBERT, Helen, 85, St. Paul, New Alsace, July 1. Mother of Elaine and Joseph Seubert, Margaret Hartman, Rita Beck and Mary Ann Haber.

† STANKIEWICZ, Mrs. John, 63, St. Mary, Georgetown. Wife of John.

† UFFEN, Helen, 72, St. Margaret Mary, Terre Haute, July 8. Wife of Robert Sr.; mother of Mary Lou Fowler and Robert Uffen Jr.; sister of Edward Gray.



Moving Sale

The Criterion will move from its present location at 520 Stevens St. in downtown Indianapolis to The Catholic Center at 1400 North Meridian St. on Monday, July 26. All items not being taken to the new location are for sale.

Saturday, July 31

10 a.m.-4 p.m.

TERMS: Cash Only; You must take item with you; All Sales are final.

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Christian burial held for Franciscans

OLDENBURG—The Mass of Christian Burial for Franciscan Sister M. Eunice Hieb, 65, was celebrated on July 8 and for Franciscan Sister Mary Emerita Ticken, 88, on July 9 at the motherhouse chapel of the Sisters of St. Francis here.

A native of Dayton, Sister Hieb entered the Oldenburg community in 1937.

She served as an elementary school teacher at Our Lady of Lourdes, Indianapolis; St. Mary, Greensburg; and St. Mary, North Vernon. She also taught in Ohio, Missouri and Illinois. For the past six years she was CCD coordinator and teacher at St. Athanasius parish, Roseville, Mich.

Survivors include three

sisters Franciscan Sister Marie Elizabeth Hieb of Oldenburg, Edna Pitstick of Cedarville, Ohio, and Ann Moore of Clovis, Calif., and one brother, Louis Hieb, also of Clovis.

Sister Ticken was a native of St. Wendel. She joined the Oldenburg community in 1913.

She was engaged in domestic work in Franciscan convents in Indiana, Missouri, Kentucky, Ohio and Illinois. In the Indianapolis archdiocese she served at St. Andrew, Richmond; Our Lady of Lourdes and Little Flower, Indianapolis; St. Anne, Hamburg; and St. Louis, Batesville.

There are no immediate survivors.

YOUTH CORNER

Couple gives helping hand to teens

by HENRY OWINO

Larry Kowalski and his wife, Diana, who have headed St. Joseph's parish youth program for six years, appeal to parents to listen to teens.

"Teens live in a fast changing world and under peer pressure," Mrs. Kowalski said.

By listening," she said, "teens feel free to expose their feelings and express themselves. And by knowing facts, parents will trust and become your friend, if you are open to them," she stressed as her husband nodded.

Mrs. Kowalski and her husband, parents of two daughters, Kristy, 18, and Tracy, 14, say as long as the Lord brings teens to their home, they will continue to work with them.

Recalling how she and her husband became interested in the ministry of guiding the youth after joining the charismatic renewal six years ago, Mrs. Kowalski said, "We have the privilege to instill thoughts in the minds of teens

who come to our home and plant seeds about Jesus in them.

"We hope they (the teens) will water those seeds when they are adults."

She said some teen-agers do not want to be classified as religious for fear of being referred to as religious fanatics.

But they can avoid peer ridicule by joining in bad conversations, befriending acceptable companions or merely acting indifferent, she

explained.

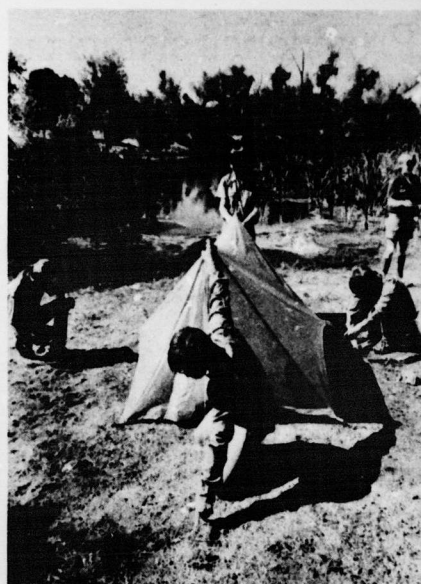
Some of the activities of the youth program include praying, sharing Scripture lessons, inviting guest speakers, showing Christian films, and putting on a social night once a month. The group meets four times a month from 7 to 9 p.m. Sundays.

Each year a guest speaker from St. Elizabeth's Home speaks on difficulties unwed mothers face. Also a speaker from Teen Challenge Center, a Christian-based rehabilitation center for youths, talks to the group about alcoholism, drinking addiction and drug abuse.

Matthew Considine, who will be a senior this fall at Cathedral High School, has received a \$3,200 Frank M. McHale Scholarship. The award is

presented annually to outstanding delegates attending the American Legion Hoosier Boys' State program at Indiana State University. Matthew was among the nearly 1,000 high school seniors who attended the week-long Boy's State program in politics and leadership in mid-June. He serves as president of student council and runs on the cross country team at Cathedral.

Players from Roncalli and Chatard were named to the Indianapolis Coaches Association all-city baseball team. Outfielder Kevin Donohue, pitcher Joe Gambrell, second baseman Gary Halter and third baseman Dan Mullin were the four chosen from the Rebels' squad. Utility player Joe Hagelskamp, outfielder Jay Lesandrini and pitcher Joe Sitzman were selected from Chatard.



SPECIAL SCOUTS—Scoutmaster Walt Richey, standing behind tent, supervises Boy Scout Troop 517 as tents are set up at Veterans Park in Arlington, Texas. Although the 12 scouts in the troop are retarded or physically handicapped, they "don't take short cuts to earn merit badges," Richey says. The troop is sponsored by First United Methodist Church, Arlington. (NC photo by Herm Nathan)

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DORIS ANSWERS YOUTH

Interfaith marriage can bring happy outcome

by DORIS PETERS

Dear Doris:

I am not a teen-ager with a problem. I am an adult writing to offer a rebuttal to a column of yours that appeared several months ago. I have not been able to get it out of my mind. The specific column was regarding a young girl that was getting resistance from a parent about marriage to a non-Catholic. You not only agreed with the parent but went on to encourage marriage of Catholics to only Catholics implying that mixed marriages can only lead to more problems.

I cannot begin to express my resentment toward that answer when I first read it. That explains my delay in offering my personal opinion.

I am 25 years old, a professional nurse and have been a very strong and devout Catholic all my life. I was married to a "non-Catholic" nearly four beautiful years ago by my brother, an ordained priest. My husband could not be more supportive of my involvement and participation in my parish. My husband and I did have some disagreements prior to our marriage and during the first part of our marriage but nothing that I felt through our love and compromise we couldn't work out.

That is what marriage is all

about. I now teach CCD classes, my husband attends Mass with me, and we are in complete agreement that any children God blesses us with will be brought up in the Catholic Church.

I feel you were very wrong in your response to the troubled girl. You should not discourage a relationship between a Catholic and a "non-Catholic." You might as well be discouraging relationships between Democrats and Republicans, Italians and Germans, blacks and whites. There's a word that describes your advice: it's called prejudice. In God's eyes we are all equal and we are all His children.

Mrs. B

Dear Mrs. B:

You're right. I might discourage relationships between Democrats and Republicans; even between Italians and Germans. But only when I know specifics. And that's the point you missed. By answering one specific question, from a specific young girl I did not condemn, nor discourage all inter-faith marriages. In fact, I agree with you that many of them can be good, great, and at times even better than all one faith marriages.

But that is not the purpose of this column. The purpose is to

answer each question individually; not to give a discourse. While I might be tempted, space limits any extended treatment of a subject.

Every reader is free to disagree with my answers. Total agreement would be boring. However, I suspect that you may have over-reacted to the advice I gave the young teen-ager.

In less serious questions I often give less serious, sometimes humorous, answers. But marriage is a real serious business; not to mention the fact that it is a sacrament.

Thank you for your interest in the column. Please continue to read it and to offer your opinion ... even when you agree!

Dear Doris:

I like this one boy and I know he likes me too. But he's going with someone else. I wrote him a letter and told him this, now what should I do?

Julie

Dear Julie:

Find another boy. Let him do the asking. Don't write any more letters.

(Doris answers letters through her column, not by mail. Address all questions to Doris R. Peters, c/o The Criterion, 1400 North Meridian St., P.O. Box 1410, Indianapolis, Ind. 46206.)

Divorced kids taught how to cope with anger, neglect

ST. PAUL, Minn.—Robert B. DeNardo, a counselor for archdiocesan Catholic Charities, has organized discussion groups aimed at teaching seven-to-10-year-olds from divorced households how to cope with such feelings as neglect, confusion, and anger.

DeNardo, a marriage and family counselor, said the talk sessions provide an outlet for these feelings and also "bring kids together who have had a common experience (divorce) to see they have all survived it."

"I want to encourage that the feelings and trouble they have had since their parents' divorce are normal and okay," DeNardo said. "I want to stress being able to talk about it."

One of the biggest problems kids have when their parents get divorced is the fear of telling their friends about it, DeNardo said. The children often feel they will be teased or

not accepted by friends, he added.

The program, which has been held twice so far, is set up to encourage the children to be open and honest about how their parents' divorce has affected them. The groups, which meet three times in a session, view audio visual material developed by the Walt Disney Educational Media Co. in addition to other activities designed to focus attention on the affects of divorce.

During the different group meetings, the youngsters do light exercises, perform skits relating to divorce and discuss specific problems. The exercises act as kind of a tension breaker, and the skits give them a chance to let their true feelings about divorce come out, DeNardo explained.

They also discuss specific problems and feelings that may be common to them all, such as anger, jealousy and the possibility of their parents

dating or remarrying and how that may affect them, DeNardo said. "We try to have a good time while trying to keep the task focused," DeNardo said.

The program seems to help the parents as well as the children, according to DeNardo. "The group helps relieve the anxiety and guilt that parents feel about the divorce."

DeNardo emphasized that the group is not considered therapy, but more of a loosely structured discussion group. "This is not a therapeutic endeavor; the goals are really loose."

"It's a short-term educational experience," DeNardo said. "If anything it is to increase their (children's) awareness of dealing with a loss and seeing how others deal with it."

In Indianapolis Catholic Social Services also has been helping divorced children cope

with loss. Since March CSS has conducted a program where the youngsters can meet other divorced children. Through role playing and sharing ideas, they learn their fears and other children's problems.

The program, attended by seven to nine families with grade school children, is a six-week session with meetings once a week.

A session recently finished at St. Christopher parish.

Another session is scheduled this summer at CSS.

In the fall a program designed for adolescents is planned at Our Lady of Mount Carmel in Carmel in the Lafayette diocese.



SUNDAY SCHOOL—Erin Coyne, 7, offers a sample of her sundae to Kevin Roy, 5, during the annual party at St. George's parish in Westport, Mass., to celebrate the feast of the parish's patron saint. Following a festive Mass in the balloon-filled church, parishioners dipped into 40 gallons of ice cream in the school hall in a build-it yourself sundae session. (NC photo by Edward Rosa)

Celibacy needs (from 5)

have one, he says. Priests in other ministries have been willing to assume responsibility of small parishes on weekends.

St. Maurice in Napoleon and Immaculate Conception in Millhouses have been without pastors, but the parishes have been active, according to Msgr. Brokhage. He is administrator at St. Maurice. At Immaculate Conception he and Msgr. Raymond Bosler, former pastor of Little Flower, share administrative responsibilities.

He credits the pastoral assistants at these churches with bringing the religious education programs, liturgies and communities to life. Rita Knueven, pastoral minister at Immaculate Conception, has been doing apostolic work at her church and St. Dennis, a mission church in Jennings County.

Msgr. Brokhage also praises two Benedictines, Sisters Mary Cecile Deken and Mary Philip Seib. They are directors of religious education, Sister Deken at St. Maurice in Napoleon and Sister Seib at St. Maurice in Decatur County.

The parishes are active because of the sisters, he maintains. They are "reaching out to a number of younger people" in the religious education program, he says.

"I hope none of the small parishes have to close. It's an ideal form of Christian community where people serve each other." Priests may have to cut down on the number of Masses scheduled to keep the parishes open, he says.

"RELIGIOUS AND LAY people are getting involved in active forms of ministry," he says.

Catholic youth center receives donation

ST. PAUL, Minn.—Mrs. Rose Totino has made a donation of \$500,000 to the Archdiocese of St. Paul-Minneapolis that will enable the St. Paul Catholic Youth Center to develop a training program for evangelism. This gift allocates \$100,000 a year for five years to the Youth Center for the expansion of its National Evangelism Team program which sends young people from St. Paul to other dioceses around the country to conduct retreats for teen-agers and young people. The donation also provides for a training and education: center for developing young people as evangelists.

"Many things priests did . . . they don't have to do." Others also can visit the sick and instruct converts, he adds.

"As a result of Vatican II, lay people are sharing the responsibility as the body of Christ. You have to unleash them and let them do it. I never take Communion to the sick (in the rural parishes) unless it's an emergency.

"Vatican II is the finest thing that ever happened. It's only a pity it didn't happen earlier."

However Vatican II has caused problems for priests and seminarians.

Often seminarians were placed with older priests who had pre-Vatican II training, explains Msgr. Brokhage, who was also personnel director for seminarians. "This caused a great amount of difficulty for both of them.

"I have seen young men placed in situations where they were very unhappy. They become discouraged with the priesthood," he says.

"A seminarian must work with a pastor and live with him. You don't have to live with a boss in other walks of life."

Though the problem is still going on to some extent, he admits, older priests are updating their knowledge through sabbaticals and reading.

The Priests Personnel office no longer places seminarians. After the close of the Latin School, he says, "Archbishop Bishop accepted a recommendation that a vocations team take care of vocation needs."

When Msgr. Brokhage leaves his job Aug. 1, he will be departing with a sense of accomplishment. "I feel . . . I've done my share in this particular office. It's time for another person to take the position with fresh ideas," he says.

Father David Coats, co-pastor at St. Paul, Tell City, St. Pius, Troy and St. Michael, Cannelton, will be the new director for priests personnel. He has been on the personnel board for four years.

"The job will be a challenge for him," says Msgr. Brokhage, "but one of which he is capable."

The 68-year-old priest leaves with a concern that there will too few priests to fill too many openings. "There's going to be no doubt that in the next three years alone there will be quite a number of retirements," he says. "I feel very deeply that there are not enough (priests) to replace those who do retire."

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IN THE MEDIA

Holy Spirit tries to capture TV mind

by JAMES BREIG

I was on retreat recently and thought about television. This is not a confession.

My thoughts came during the period of quiet reflection which followed the initial presentation by the priest who was giving the retreat. He had spoken to the group about being open to God, about prayer, about leaving time in our lives for doing nothing but letting God talk to us and about shutting the doors to the hustling world so we can hear what the Holy Spirit is trying to tell us.

Apparently, the Spirit was trying to dictate this column, because my mind started thinking about TV. The priest had illustrated his talk with some slides of nature and backed it with some gentle music. The overall effect of his words, the scenes and the sounds was very moving.

Unlike television.

TV doesn't leave time for quiet reflection. It is frenetic and frantic and chaotic. It is a jumble of 30-second spots, flashing montages which appear split-seconds on the screen, rapid-fire delivery by announcers and hyped-up, bang-it-out, ra-ta-tata sounds.

TV grabs you by the ears, pulls your face into its and shouts at you, loudly. The Holy Spirit does not do this, although there are times I wish He would.

(IS THE Holy Spirit a he, a



she or an it? I know he/she/it is not a bird or a flame, but neither is he/she/it a human as Jesus was nor is the Spirit pictured as an old man as the Father is.)

Anyway, my conclusion is that TV and prayer reflection

are not compatible. This is hardly startling and does not rank among the most cogent discoveries by any intellect during 1982. So I started taking it a step down the line: if they are not compatible, could they be made so?

The answer is yes because it has been done on occasion. And not by TV ministers. It has been done by documentary film makers, movie directors and occasional guests on talk shows. But these instances are so few as to be almost non-existent.

If TV and reflection are to be compatible, then TV has to settle down a little. It has to lose some of its "hyper-in-the-diaper" fitfulness (I quote my sons who, in turn, quote the poetry of pre-adolescence to describe someone who is out of control).

Can you imagine turning on the tube and seeing slides of nature backed with a string quartet? Can you picture a half-hour show like that every week? And before you criticize television for not having such a thing, can you see yourself watching it?

THE one-eyed monster has made us all restless and has led to zapping among cable subscribers.

(Do you know what "zap-

ping" is? I do it, but I never knew it had a name until recently. It's always nice to know that the nutty things you do have actual words and that you are not alone in doing them. "Zapping" is the practice of holding the cable box and rapidly switching from channel to channel, evading commercials and seeking out something good to watch. Which is watched for only a few seconds before another button is punched. I have been known to view three baseball games at once, moving along the buttons as the batter swings and misses in each game.)

At the retreat, the priest noted that most people are unable and maybe unwilling to sit back and reflect. We find it impossible to withdraw from the world and part of the cause is television; it contributes to our hurly-burly lifestyle.

The closest TV comes to a slide show with calm music is the closing of each week's "Sunday Morning" program on CBS. This news show concludes with a somewhat lengthy, un-narrated and leisurely visit to some secluded spot of nature.

I'LL BET people start zapping the minute it comes on. No, the milli-second it comes on.

During my retreat meditation, I also thought about the author who once remarked that the only stories worth telling are simply re-telling of the Resurrection story.

He later admitted that this was an exaggeration, but only a slight one. Stories which involve a hero undergoing some severe crisis and then coming through it better off are the ones which involve us and which last.

'Lou Grant,' 'M.A.S.H.' win awards

LOS ANGELES—Episodes of CBS' "Lou Grant" and "M.A.S.H." TV shows and the ABC TV movie "Divorce Wars" won Humanitas Prizes totalling \$50,000 July 7.

The prizes, presented by the Human Family Institute, honor TV shows that communicate enriching human values and specifically note the contributions of the programs' writers.

Winners were:

Program of 90 or more minutes, with the award of \$25,000:

—"Divorce Wars," by ABC, teleplay by Donald Wrye and Linda Elstad and story by Linda Elstad; cited for its realistic look at modern marriage.

Program of 60 minutes, with an award of \$15,000:

—"Hunger," an episode of "Lou Grant," by Gene Reynolds, executive producer; cited for the show's examination of world starvation and the challenge to an affluent society to review its own lifestyle.

Program of 30 minutes, with an award of \$10,000:

—"Where There's a Will There's a War," an episode of "M.A.S.H.," written by David Pollock and Elias Davis; cited for its treatment of one man's

experience of the proximity of death.

A non-monetary, special Humanitas prize went to Lloyd Dobyns for his "NBC White Paper" entitled "America Works When America Works"; cited for its creative exploration of work and self-esteem.



DOUBLE PROTECTION—During a sudden summer shower, Pedro Gonzalez of Wilmington, Del, hoists his son Peter John aboard his shoulders so that both can take advantage of the shelter provided by a newspaper. (NC photo from UPI)

From "Pinocchio" to the "Rocky" trilogy of movies, the tales which arrest us are the ones which follow the true story of the Gospels and recast it in fiction. Almost all fairy tales do that (how many heroines seem to die, only to rise again?) and so they endure.

No episode of a TV series does it and that's why you can't remember what happened last week on "Dynasty" or

"Magnum" or "The Fall Guy." The only tests those heroes know are tests of the flesh, including gunshots, punches to the jaw and sexual seductions. Tom Selleck and Lee Majors are never tested spiritually.

So that's what I thought about during my retreat. My appreciation goes to the Holy Spirit, who gave me these thoughts. Or was my mind just wandering?

The Criterion Is Moving

Effective: July 26, 1982

That's right! The Criterion is joining the other archdiocesan agencies at the new Catholic Center, 1400 North Meridian Street in Indianapolis. As of July 26, 1982, we shall be operating from a new address and may be contacted at a new phone number. We ask our readers to make special note of this change.

Our New Address: The Criterion Press, Inc.
1400 North Meridian Street
P.O. Box 1410
Indianapolis, IN 46206

Our New Phone Number: (317) 236-1570

Also, let us remind you that we have suspended publication for the issue of July 30, 1982 due to our move and that on July 31 we will have a Moving Sale at our old address of 520 Stevens Street, Indianapolis. (See advertisement on page 19 in this week's Criterion.)

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VIEWING WITH ARNOLD

'Annie' lacks fine musical quality

by JAMES W. ARNOLD

The surest truth about "Annie" is that it's a nice happy little movie, but not the monumental musical event it's been hyped to be.

The outcome was probably inevitable when Columbia paid \$9.5 million just for the rights to the modestly affecting Broadway show whose main assets were well-known comic-strip characters, one hit song, and the energy of two dozen pre-adolescent girls trying to prove they had the right stuff to become singing-dancing superstars. Variety estimates the total cost of screening "Annie" at \$52 million, and no matter how the balance sheets turn out, that's ridiculous. A sweetly trivial idea is drowned in Hollywood glock, because all that expense has to be justified.

It's regrettable, because non-rock Broadway musicals have seldom been filmed in the decade since "Fiddler" and "Cabaret." If "Annie" doesn't make it big, this delightful genre is likely to sink again into oblivion.

Producer Ray Stark's musical experience is limited to Streisand's "Funny Girl/Lady," and he has inexplicably hired director John Huston (now 76), whose musical experience is zilch. Huston, a sacred cow among film buffs, has in my view done little high quality work of any kind in 20 years.

"Annie" is basically a ripoff of "Oliver," and suffers from similar difficulties—singing and dancing amid poverty and heavy social problems that more or less must be ignored. This time the abused orphans

are girls—appealing but tough-edged—and the setting is not Victorian England but New York in the depressed 1930's.

ANOTHER key difference is that instead of the rich Dickensian characters the authors

have only flat funny-paper people to work with.

Lacking genuine relationships, the show depends entirely on personal shticks—sunshine-faced Aileen Quinn as the spunky Annie, deft Albert Finney as the fierce but soft-hearted Daddy Warbucks, raucous Carol Burnett as the comically seedy orphanage mistress—and a half-dozen musical numbers that must stand on their own.

Several of these are pleasant enough. "It's a Hard-Knock Life," in which the kids describe their institutional misery while rolling through their daily house-cleaning chores, is brilliantly edited for the screen from a score of dizzying camera angles. "Easy Street," in which Burnett and her sleazy co-conspirators (Bernadette Peters, Tim Curry) fantasize their ill-gotten rewards, is silkily performed and brightly choreographed in tight interior quarters.

Finney is very funny trying to read his script during a clever spoof of an old radio show, and of course, "Tomorrow"—sung a cappella by Annie and then with Warbucks, FDR and Eleanor at the White House—is an upbeat show-stopper. That is, if its repetition by legions of incisive girl voices over the last several years hasn't already deadened your eardrums.

BUT other numbers are mostly overdone or done badly (Burnett sings "Little Girls" as if she were center-stage at the Palace). The film's most gifted musical performers—Ms. Peters and dancer Ann Reinking—are given little to do.



SMILE! SMILE! SMILE!—Little Orphan Annie has much to grin about as the movie based on the successful Broadway musical has become its own success. Aileen Quinn plays the comic strip character and Sandy her dog plays himself (herself?). (NC photo)

Good musicals have always had talented stars simply exhibiting their talents. But in "Annie" it's the chorus and the three leads—among whom only Burnett has solid musical credentials—who carry the load.

"Let's All Go to the Movies," in which Warbucks takes Annie to her first show, a private performance at Radio City Music Hall, starts like a blockbuster with an imaginative Rockettes routine, but then oddly ends with scenes from the Garbo-Taylor "Camille." The adults cry, and Annie and dog Sandy are awed, but then go to sleep.

I mean, why "Camille"? It isn't funny or sad, it just doesn't fit. Why not a great old musical? Or a Shirley Temple movie? Maybe Stark likes Garbo. Who knows?

ONCE "Annie" leaves its Broadway plot roots and tacks on a final movie-style thriller-chase, it falls into mediocre absurdity. For some reason, the heroine starts to climb an endless elevated drawbridge with Curry in pursuit, and her rescue requires the invention of a helicopter a decade or so before its time. The trite fireworks-filled finale includes Burnett's Miss

Hannigan, who has inexplicably undergone a complete change of character.

This all sounds negative. Despite its artistic flabbiness, be reassured that "Annie" will satisfy most customers on the wholesome entertainment level, which is all that should

have been required of it. The movie is a lot like a pleasant voiced child forced by fawning parents to sing Puccini at \$6 a ticket.

Satisfactory fluff for all ages.

USCC rating: A-I, general patronage.

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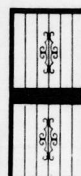
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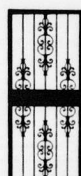
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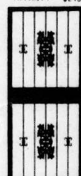
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