

AAA commitment will be this Sunday

The fifth Archbishop's Annual Appeal will get underway this weekend with Commitment Sunday. With the theme "We Are Family," the appeal will be for funds to help support services to people conducted by the Archdiocese of Indianapolis.

The goal for this year's appeal is \$2,050,000, less than last year's goal of \$2.1 million because this year's drive will not include funds for capital improvements.

Last weekend parishes throughout the archdiocese presented a slide program

about the various services supported by the AAA. A brochure was also distributed explaining how archdiocesan services are funded. This information was also included in an advertisement in last week's issue of The Criterion.

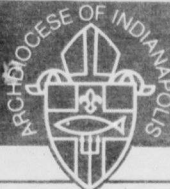
AAA contributions provide two-thirds of the total required for all archdiocesan services.

The Criterion has been running a regular feature on page 3 about the various agencies funded by the AAA.

the CRITERION

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New cardinals named

by Sr. Mary Ann Walsh



VATICAN CITY (NC)—In a move which further internationalized the visible leadership of the church, Pope John Paul II named 28 new cardinals from 19 countries during his weekly audience April 24.

New U.S. cardinals-designate are Archbishops John J. O'Connor of New York, Bernard F. Law of Boston, and Myroslav Ivan Lubachivsky, head of the world's Ukrainian Catholics.

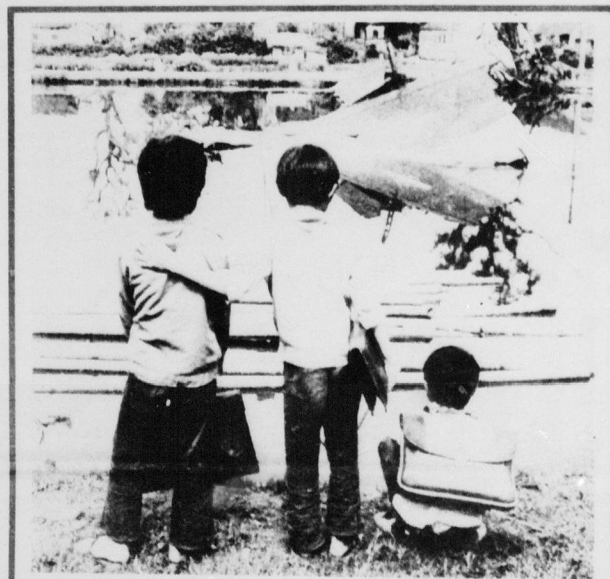
In Indianapolis, Archbishop Edward T. O'Meara praised the pope's selections: "It is difficult to imagine the College of Cardinals not including the archbishops of New York and Boston," he said. "It is difficult, too, to imagine the Sacred College without such distinguished persons as Archbishops John O'Connor and Bernard Law." He congratulated the Holy Father and the cardinals-designate all over the world.

The cardinals, which the pope said would be formalized in a May 25 consistory, raise the number of cardinals to 152, the highest ever. Of these, 120 would be under 80 years of age and eligible to elect a pope. This is the maximum number of electors allowed under church rules.

Cardinal-designate Pietro Pavan, 81, professor emeritus of Rome's Lateran University, is too old to vote in a papal election and one of the current cardinals. Cardinal Francesco Carpino, retired archbishop of Palermo, Sicily, turns 80 May 18.

The naming of the new cardinals showed the pope's trend toward further internationalizing the church's central administration. The pope also gave the weight of a cardinal's title to the heads of certain offices he has promoted—the Pontifical Council for Culture, headed by Cardinal-designate Paul Poupard, and the Pontifical Council on the Family, headed by Cardinal-designate Edouard Gagnon.

The 28 new cardinals reflect "the universality of the church and the multiplicity of their ministries," the pope said.



HANOI 10 YEARS LATER—Children on their way home from school stop to look at the wreckage of an American B-52 bomber in a pond in central Hanoi. The plane remains there as a memorial to the Vietnam War which ended 10 years ago. (NC photo from UPI-Reuters)

Also among those named was Cardinal-designate Miguel Obando Bravo of Managua, Nicaragua, a strong critic of the Marxist-influenced Sandinista government. It was the first time that the head of any Nicaraguan diocese has been named a cardinal.

Another Latin American named by the pope was Cardinal-designate Juan Francisco Fresno Larrain of Santiago, Chile, a strong critic of the military government which has ruled Chile since 1973. Santiago has been traditionally headed by a cardinal and the naming gives Chile two cardinals, including the former head of the Santiago

Archdiocese, Cardinal Raul Silva Henriquez, 77.

Cardinal-designate Law, 53, was named head of the Boston Archdiocese, the third-largest U.S. diocese, on Jan. 24, 1984. He had been head of the Diocese of Springfield-Cape Girardeau, Mo., from December 1973 until January 1984.

The cardinal-designate has served in various ecumenical posts, including executive director of the bishops' Committee on Ecumenical and Interreligious Affairs.

Cardinal-designate O'Connor, 65, is a (See POPE APPOINTS on page 19)

AMERICANS ELEVATED—Pope John Paul II has named 28 new cardinals, including two Americans. They are Archbishop Bernard Law (top) of Boston and Archbishop John O'Connor (bottom) of New York. (NC photos by Greg Mironchuk and Chris Sheridan)

Looking Inside

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Bishops tell Germans: seek forgiveness for starting war

by Sr. Mary Ann Walsh
NC News Service

The bishops of West Germany have called on their people, in a letter marking the 40th anniversary of the end of World War II, to ask forgiveness for starting the war.

"We cannot speak of war and national socialism without speaking of guilt before God and guilt before unnumbered others," the bishops said in the April 19

letter, signed by Cardinal Joseph Höffner, head of the German Bishops' Conference. "And this means directing the request for forgiveness from God and to God and to others."

"The Second World War started off from our country," the letter added. "In spite of all the interlacing of historical circumstances, this fact cannot be overlooked."

The letter, which decreed what it called the Third Reich's "claim to overall

power" and its distinctions between those deemed "life-worthy" or "life-unworthy," acknowledged that not all Germans accepted Nazism, but said that efforts to oppose it were inadequate.

There was "constant resistance," the letter said. "But such resistance was too weak."

"The Jewish people," the letter said, were affected to their "very core."

The letter called on (See GERMAN on page 19)

the criterion
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

What do you want to know about cardinals?

by John F. Fink

Last Wednesday Pope John Paul named 28 new cardinals, including the archbishops of New York and Boston. (Why does important news always seem to happen on Wednesdays when we make up *The Criterion* on Tuesdays?) An article in this week's issue gives details about the new cardinals, but I thought you might be interested in additional information about cardinals in general.

Cardinals are chosen by the pope to serve as his principal assistants in the central administration of church affairs. Collectively, they form what is called the College of Cardinals.

After the consistory on May 25 at which the 28 will become cardinals, there will be 152 cardinals, the highest number ever. However, only those under 80 years old are permitted to elect a pope and the number of those will be 120—the maximum allowed under present church law. The maximum number was 70 from 1586 until 1959 when Pope John XXIII increased it.

Cardinals must be bishops. That has not always been true though. There were lay cardinals as late as 1876 and it wasn't until 1918 that the Code of Canon Law decreed that all cardinals must be priests. In 1962 John XXIII decreed that they must be bishops and that provision is included in the revised Code of Canon Law.

Of the 152 cardinals as of May 25, 10 will be Americans, including the Rome-based leader of Ukrainian Catholics, Archbishop Myroslav I. Lubachivsky, a naturalized U.S. citizen. Two of the Americans, however, Cardinal Patrick A. O'Boyle, 88, and Cardinal John J. Carberry, 80, cannot vote in a papal election and have no official duties. Another, Cardinal John Dearden, 77, is retired as Archbishop of Detroit but is still eligible to participate in a



conclave and is a member of the Congregation for the Sacraments.

Cardinal William W. Baum, 58, resides at the Vatican as head of the Congregation for Catholic Education and grand chancellor of Pontifical Gregorian University. He is also a member of the Council for Public Affairs and of five other congregations, one secretariat, an office, a pontifical council and a commission. This is not unusual for cardinals stationed in the Vatican.

The other U.S. cardinals are Timothy Manning, 75, Archbishop of Los Angeles; John Krol, 74, Archbishop of Philadelphia; and Joseph Bernardin, 57, Archbishop of Chicago. Manning reached the retirement age for archbishops last November 15 and Krol will do so this October 26. They will, of course, continue to be cardinals after their retirements.

PERHAPS THE REAL news from last week's announcement about the new cardinals is that more Americans were not named. It was obvious that Archbishops O'Connor of New York and Law of Boston would be named, but there are other archdioceses whose ordinaries historically have been cardinals—Detroit, St. Louis, Baltimore and Washington. In addition, some people believed that one or more archdioceses in the south or west would get a cardinal; those mentioned as possibilities included Denver, San Antonio, Miami and New Orleans.

The pope, in making his announcement, said that he regretted that he could not name more, that many others were worthy of "the honor of cardinal," but the fact remains that nine American archdioceses had ordinaries who were cardinals a few years ago and only five will have them after May 25—and only three after Manning's and Krol's retirements. But the pope had a limited number of cardinalates to give out and he wanted to further internationalize the church's central administration and give added weight to certain offices he has promoted.

After May 25 there will be 80 cardinals from Europe (37 from Italy), 24 from Latin America, 16 from Africa, 13 from Asia, six from Canada and three from Oceania.

WHAT DOES A cardinal do? His primary duty is to elect a new pope, but, particularly under Pope John Paul, he is given considerably more work to do. All cardinals serve on one or more congregations which require that they travel to Rome at least once a year. Cardinals heading Vatican offices and living in Rome hold memberships on more committees than do those living in their home countries, as evidenced by Cardinal Baum's multiple duties.

Cardinal Bernardin is a member of three Congregations—the Sacraments, Divine Worship, and Evangelization of Peoples—and the Secretariat for Christian Unity. Cardinal Krol is a member of the Prefecture of Economic Affairs and two Congregations—Oriental Churches and the Clergy. Cardinal Manning belongs to the Congregation for Religious and Secular Institutes.

Back in 1979, the pope called the cardinals to a special consistory to discuss Vatican financial problems. It was the first time in 400 years that the College of Cardinals had been convened for any purpose other than the election of a new pope. As a result of that meeting, the pope named 15 cardinals, including Cardinal Krol and the late Cardinal Terence Cooke of New York, to a new Council of Cardinals to study problems related to the organization and finances of the Holy See. That group continues to meet periodically.

Technically, beyond their positions in the Curia, cardinals have no greater authority or power than other bishops. In reality, they have the power which comes from access to the pope and his representatives. As in any bureaucracy, rank counts, and cardinals rank right below the pope in the Catholic Church.

St. Mary's in Indianapolis to celebrate diamond jubilee

by Kevin C. McDowell

St. Mary's parish, Indianapolis, will begin a summer-long celebration of the diamond jubilee of its church's building with a Homecoming Mass May 19.

The church, considered one of the best examples of German Gothic Revival architecture in the midwest, was designed by German-born architect Hermann Gaul after the cathedral in his hometown, Cologne. The church was placed on the National Historical Register in 1977.

Joseph G. Wood Jr., a parishioner who, along with his wife, Shiela, is preparing a parish history for the occasion, said the interior of the church is based on the cruciform plan, a modified crucifix formed by pulling out the north and south wings slightly from the main nave. The church also "has 16 huge stained-glass windows which are probably irreplaceable," he added.

While the church is 75 years old, the parish is considerably older. St. Mary's has

always been in downtown Indianapolis, but not at its present location.

The parish began in 1856-58 as a German-speaking parish for the German immigrants coming to Indianapolis. Originally they were allowed to use St. John's, but eventually built their own church at 117 E. Maryland. German was spoken exclusively in the parish until the 1920s.

Father Anthony Scheideler, who came to St. Mary's in 1874 and stayed 44 years, was instrumental in developing the parish and moving it to its present location at 317 N. New Jersey. German-born and ordained, Father Scheideler developed a large school and an active parish with varied organizations that reflected the ethnic background of the parishioners.

Father Scheideler petitioned for a new parish location and, in 1906, bought the present lot for the princely sum of \$88,262.50. Mr. and Mrs. Wood, both of whom are real estate appraisers, said the

purchase price for the same lot today, if vacant, would not be much greater.

The cost for the church is another matter. Ground was broken in 1910. The cost for the church was \$175,000; the rectory, \$20,000; and the school, \$50,000. Both Mr. and Mrs. Wood said the cost today, for the church alone, "would be in the millions."

During World War I, the "parish suffered terribly," Mr. and Mrs. Wood said. "They lost a lot of parishioners and suffered from a lot of animosity" because of the parish's German heritage.

Father Scheideler died in 1918 and was succeeded by Father Albert Busald, later a monsignor. Father Busald stopped the German-language services and "personally went back to all the old parishioners to get them to come back. By the '20s, the parish was going great guns again. But then they built St. Joan of Arc and Little Flower and that was the beginning of the end."

In 1935, they closed the grade school. At its peak, the parish had 2,000 parishioners with 500 students in its school. Today there are 215 parishioners with four school children, who attend nearby Holy Cross Grade School. The church is no longer German-oriented, but is now the official Hispanic church for the area.

Mr. and Mrs. Wood said the parish history will be ready for the Homecoming Mass May 19. There will be 300 printed. They will sell for \$5 each, \$6.75 if mailed.

St. Mary's will also have a tent revival June 7, 8 and 9 in the Sears' parking lot across from the church. On July 20, there will be an outdoor festival at the Atheneum nearby with "all German cuisine, although someone threw in some spaghetti," Mr. Wood said. The festival will be held in the Atheneum's garden.

On August 10, there will be a formal banquet at the Murat Shrine, which is located a block north of the church.

Archbishop O'Meara's Schedule
Week of May 5

SUNDAY, May 5—Confirmation at St. Paul, Tell City, for the parishes of St. Paul; St. Michael, Cannelton; St. Pius, Troy; St. Boniface, Fulda; Eucharistic Liturgy at 2:30 p.m. with reception following.

—Confirmation at St. Mark, Perry County, for the parishes of St. Mark; St. Augustine, Leopold; St. Isidore, Perry County; Eucharistic Liturgy at 7:30 p.m. with reception following.

MONDAY, May 6—Confirmation at St. Mark Parish, Indianapolis, Eucharistic Liturgy at 7:30 p.m. with reception following.

TUESDAY, May 7—Priests Council Age Group #5 gathering, Mater Dei Council, Knights of Columbus, Indianapolis, 12 noon.

—Msgr. Busald Awards presentation, St. Philip Neri Parish, Indianapolis, Eucharistic Liturgy at 7:30 p.m. with reception following.

WEDNESDAY, May 8—Twenty-fifth anniversary celebration of the consecration of Bishop William Connare, Greensburg, Pa.

FRIDAY, May 10—Gathering of workers and volunteers of Human Services, Holy Rosary Church, Indianapolis, Eucharistic Liturgy at 11:15 a.m. with lunch following.



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PARISH HISTORY—Joseph and Shiela Wood discuss the proofs for the St. Mary's parish history they recently completed for the May 19 Homecoming Mass in celebration of the historic church's diamond jubilee. (Photo by Kevin C. McDowell)



by Jim Jachimski

Your AAA dollars at work

How high schools are using AAA funds

"It's nothing glamorous that has been done with it," says Lawrence Bowman, principal of Chataud High School in Indianapolis. But, he adds, "I wonder what would have been done without it."

Bowman is referring to funds from the Archbishop's Annual Appeal, which have been used in various ways at Chataud and the other interparochial high schools in the archdiocese.

The AAA funds may be used only for capital improvements at the schools. The amount each school receives is based on several factors, including enrollment. Each school receives a promissory note from the archdiocesan Business Office for the full amount of the allocation. Then, as each project is chosen, the school requests a check for the amount needed.

Chataud has received about \$70,000 from AAA over the past four years, Bowman said. That money has been used to purchase buses, to put a new roof on Chataud's main building, annex and gymnasium, to repair the boiler at the school, to upgrade some classrooms, and to establish a computer center.

"Triple-A funding for the deanery high schools has been a godsend in helping us maintain the property," Bowman says. "I think it shows a commitment on the part of the archbishop to maintain quality Catholic education in the archdiocese."

Secena High School in Indianapolis has received about \$85,000 in four years, and the money has gone toward a new computer program for the last three of those years. A computer lab was established with the AAA allocation and is used not only by students and teachers at Secena, but also by the elementary schools in the Indianapolis East Deanery. "We never would have been able to do it without AAA," says Raymond Riley, Secena principal.

He plans to use this year's allocation to establish a computer literacy program for next year.

Secena used its first AAA allocation, in 1981, to install new bleachers. "Our old ones were noisy and people were falling on them, and we were afraid we were going to be sued," the gymnasium is used for more liturgies than athletic events, he notes. "Now we have nice, quiet Masses and nobody has fallen."

St. Nicholas Youth Organization organizes advisory board

by Richard Cain

Divine Word Father Arthur Kelly, director of the St. Nicholas Youth Organization, met with representatives of the Indianapolis community Monday to organize an advisory board and send out an appeal for funds.

Father Kelly, a native of Jamaica, has been working at the center he founded for Indianapolis inner-city youth for the past 11 years. The St. Nicholas Youth Center is located at 1644 Roosevelt Ave. on the near east side of Indianapolis.

Dave Maloney, a volunteer from St. Ann parish in Indianapolis, laid out a three-phase plan for the youth organization in-

CLARIFICATION

Sue Todd, president of the North Deanery board of education, has requested that information in last week's article about the middle school be clarified.

The group of schools that Immaculate Heart of Mary parish has asked to join is only studying the possibility and feasibility of middle school implementation. Representatives of St. Luke's have not joined this group, but its principal is one of those studying coordination of exploratory subjects in the junior high grades.

The AAA funds have been especially helpful at Secena because "we have the biggest and the oldest building," Riley says. "It has really had quite an impact on curriculum and facilities."

Roncalli High School is also emphasizing computers. "We are updating the computer lab" with this year's allocation, says Patricia Cox, principal. New Apple computers will be purchased with the AAA funds. "It is a definite help in getting a lab set up and in meeting the new state requirements," she says.

Shawe High School in Madison has purchased computers and electric typewriters with AAA funds. After two computers were purchased with the AAA allocation, the parents' organization at Shawe contributed funds for four more. Roof repairs at Shawe were also financed through the AAA.

For this year, says Principal Arthur Politz, "what we're looking at is purchasing a school bus. The two that we have

are quite old." The buses are used for daily routes as well as field trips and other school activities.

"We just look forward to these moneys every year," Politz says. "To my mind it is one of the best things you can contribute to. I think the AAA is the best thing we have going for education."

At Providence High School in Clarksville, the AAA allocation allowed the renovation of the top floor of the former convent into classroom space last year. The convent was no longer occupied, and the renovation provided three additional classrooms. Part of that work will also be paid for out of this year's allocation, says Principal Robert Larkin.

Some of the AAA funds have also been used to purchase a sound system for the gymnasium at Providence.

AAA funds have allowed the school to make improvement without increasing tuition, Larkin says. "It has been beneficial to us."

Ritter High School in Indianapolis has funded a variety of projects with its AAA allocations. Frank Velikan, principal, says the projects have included reroofing part of the school building, installing a computer center, and remodeling the area which houses the bookstore, some office space and a concession stand. AAA funds have also paid for new drinking fountains and a chemical fire extinguishing system in the kitchen. "That's a safety feature that we probably could not have installed otherwise," Velikan says.

A portion of the allocation has also been set aside to eventually hire a development director for the four archdiocesan high schools in Indianapolis.

AAA funding, totaling \$80-\$5,000 in the past four years, "certainly has been a great help with the major improvements," Velikan notes. "We go from year to year with our budget and we just don't have the money to pour into the building."

St. Simon's has unique counseling service

by Jim Jachimski

After he became pastor of St. Simon parish in Indianapolis, Father Harry Knueven realized that "there are a lot of hurting people out there."

Out of that realization came St. Simon Counseling Services, a professional counseling service operated by the parish, which Father Knueven believes is unique in the archdiocese.

When he and Father Glenn O'Connor, associate pastor, arrived in 1982, they found a parish located in an area with the highest unemployment in Indianapolis, a large number of divorces and a large number of single people, including single parents.

"I think Father Glenn and I were ending up being counselors," Father Knueven recalled. "That's one aspect of being a priest, but I'm not trained to be a counselor."

When serious problems were involved, the priests could only refer parishioners to professionals. The parish considered contracting with Catholic Social Services to provide a counselor one day a week. But



PARISH COUNSEL—Judy Mooney and David Reuter are professional therapists on the staff at St. Simon parish in Indianapolis. They offer counseling services for the parish and school. (Photo by Jim Jachimski)

eventually, St. Simon's decided to establish its own service.

Therapists Judy Mooney and David Reuter joined the parish staff in August. Their office is located in a converted classroom, which also houses offices for Father Knueven and Father O'Connor, in St. Simon's School.

Mrs. Mooney was seeking part-time work last summer, after she received a master's degree in social work. But when she heard about the full-time position at St. Simon's, she interviewed for the job. She

said she would consider the position if the responsibilities could be divided between two staff members. Her skills were in social work, and she preferred that the second person would have a background in counseling.

"That was my dream," she said, "and then the dream came true." At the same time Mrs. Mooney had interviewed for the position, Reuter, who is on the staff of Alverna Retreat Center, was meeting with pastors to discuss the counseling services (See COUNSELING on page 17)

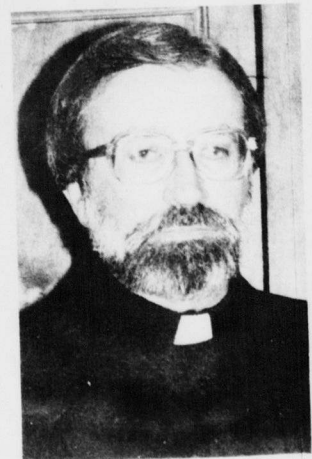
Greencastle priest celebrates 25th ordination anniversary

Father John B. Schoettelkotte will celebrate his 25th ordination anniversary on Sunday at the 11:15 a.m. Mass at St. Paul the Apostle Church, Greencastle, where he is pastor. He was ordained May 3, 1960.

A reception in Father Schoettelkotte's honor will follow in the parish center. He has been pastor at St. Paul's for the past two years. He is also chaplain at the DePauw University Newman Center and the Indiana State Farm in Putnamville.

A graduate of St. Meinrad Seminary, Father Schoettelkotte has served at St. Jude in Indianapolis, St. Mary in Greencastle, St. Mary in New Albany and the St. Paul Catholic Center in Bloomington. He has been co-pastor of Our Lady of the Greenwood in Greenwood and pastor of St. Bartholomew in Columbus.

In addition, he has taught religion at the old Sacred Heart High School in Indianapolis, at Providence High School in Clarksville and at Marian College in Indianapolis at which time he also served as chaplain at the Our Lady of Grace Motherhouse in Beech Grove.



Father John B. Schoettelkotte

COMMENTARY

Conduct more studies on the local level

by Fr. Eugene Hemrick

If you are not into mathematical percentages and averages, what should you do when someone hands you a national study jammed with statistics? Every time a study that I have been involved with is completed, covering some aspect of the church's life, the thought occurs to me that most bishops, pastors and lay persons who receive it must say to themselves, "OK, if this is the situation, where do I go from here?"

Let's say a study has shown that parents are a factor behind the decrease in religious vocations. Some parents say they don't like the way the parish is run; a



number of parents do not see happy priests; and some parents wouldn't encourage their children to consider any vocation, let alone the religious life.

Parish councils, bishops and priests reading such a report might first ask themselves how many vocations have come from parishes. In a typical parish or diocese there probably are very few. But why? To honestly answer this question, several more questions need to be asked.

When were parents last asked their opinion on religious vocations?

Have parents who might oppose a religious vocation for their children, or who are doubtful about it, or who want to learn more about it, been sounded out?

In their entire existence in the parish, have these people ever received a questionnaire from the diocese or parish which aims to discover their feelings and ideas about the priesthood, sisterhood or brotherhood?

What I suggest is that national studies be duplicated in the local parish or diocese. This would have advantages that few consider.

It would verify whether local experiences reflect a national phenomenon. Awareness could be awakened. More important, the duplication of a national study, where no study has been conducted before, creates a heretofore unknown educational experience. A parish or diocese can study itself and learn what might promote or hinder its growth. As with all studies, the effort may generate hope.

Today, many national studies are generated from questionnaires which took months to develop. The questions have been tested and proven. And the entire study need not be duplicated from these questionnaires. Just a few well-chosen questions are needed to create a good diocesan or parish study.

No doubt, many bishops, priests and parishioners will object. They will say, "Where do you find a person able to conduct a sophisticated study locally? It takes time, talent and money!" It might be asked too, "Isn't there a simpler way? Couldn't we just consult a few persons or shouldn't we give pastors and parish councils the benefit of having good common sense?"

But each of these arguments misses the point. Most parishes have lay members who make their living working with statistics. Also available to provide help are outside sources such as universities and agencies like the National Pastoral Planning Conference.

If the process of study is cut short by



consulting only a few people or relying only on common sense, the parish and diocese are deprived of an educational experience. Full participation is essential not only to get good statistics, but more important, to get people involved and concerned; to make them feel they have ownership in the issue.

I do not believe the difficulty of duplicating a national study is the problem. Rather, what is needed is an honest response to the question, "Are dioceses and parishes willing to put themselves to the test on critical issues affecting the growth of the church?"

THE YARDSTICK

Labor unions need to engage in political action

by Msgr. George G. Higgins

Have unions a right to engage in political action? If so, to what extent and in what manner? Is union involvement in politics wise?

My answer to the first question is yes. Constitutionally and ethically, unions have the same right as any other economic, professional, educational or cultural organization to engage in political action, and they have done so since the early 19th century.

While there is no evidence that unions want to establish their own political party, they are in politics to stay—on a selective, non-partisan basis—not only to protect their own interests but also to support measures which, in their judgment, will promote the national



welfare and advance the cause of international peace.

The second question is more difficult. My answer to the manner of their involvement is that normally unions should act independently and neither control nor be controlled by any particular party. When unions are too closely linked with a party, as Pope John Paul II has pointed out, "they easily lose contact with their specific role, which is to secure the just rights of workers . . . ; instead they become an instrument used for other purposes."

The extent of union political involvement is a matter of controversy. While I am not prepared to give my own answer at the present time, I have serious misgivings about the one proposed in a textbook for Catholic high schools, "The Common Good—Christian Democracy and American National Problems," by Dr. Thomas P. Neill, who was for many years a history professor at St. Louis University.

According to Neill, unions "have no right to attempt to sway their members in

support of public policies that do not affect union interests."

Who defines a "union's interests"? Can they be limited to wages, hours, Social Security, taxation and the like; or do they not extend, for example, to foreign aid, education, internal security, colonialism, the United Nations and other issues involving national welfare or international peace?

If the political activity of labor unions is to be limited to so-called union interests, is the same limitation to be placed on employers' and farmers' organizations and on educational, legal and medical associations? I certainly hope not.

Granted, all these organizations can overextend themselves or take their political activities too seriously. But that's no justification for denying their right to attempt to influence their members in support of public policies.

This is not to say that it is necessarily wise for a union or any organization to attempt to cover too much political ground.

Probably all of them could use a little more self-restraint. Too much political involvement may antagonize their own constituents.

Most Americans are interested in what their union, employers' organization or professional association has to say about political issues and candidates. But Americans are not particularly class conscious. They have many other loyalties besides their particular economic or professional organization, and look to many other sources for political ideas and guidance. A union which tried to monopolize their political thinking would be making a serious mistake.

I don't think the trade union movement in the United States has made this mistake thus far. I agree with Professor Edwin E. Witte—the late distinguished labor economist—who, writing on labor in politics, said, "There is little that is alarming in these activities while there are many potentialities for the public good."

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Radical Catholic rights group overextends role of conscience

by Richard B. Scheiber

The Association for the Rights of Catholics has issued a "Charter of Rights" for all of its members of Christ's Body. According to a report by Bruce Buursma, religion writer for the Chicago Tribune, the document asserts that all Catholics are "radically equal" and that Pope John Paul II and his bishops can "no longer justify an authoritarian and patriarchal order."

I checked through several Catholic reference books and failed to find this Association for the Rights of Catholics listed anywhere, so I must take reporter Buursma's word for it when he says the group includes several prominent theologians and scholars, none of whom does he name.

Some of the rights listed include that of women to have an equal right with men to the exercise "of all powers in the Church," which means, of course, to ordination to the priesthood. We should thank the



association for the naked use of the word "power," which puts a different light on their motivation toward this end.

Another "right" listed is that of all married Catholics to withdraw from a marriage "which has irretrievably broken down," following which they retain "the radical right to remarry."

Another is that Catholic teachers of theology are to have the acceptability of their teaching "judged in dialogue with their peers, keeping in mind the legitimacy of responsible dissent and pluralism of belief." In other words, the bishops, who are successors to the apostles, so appointed by Christ, have no business messing around in the esoteric field of theology. That is to be left to the theologians.

Then comes the position that all Catholics, lay or clerical, male, female or homosexual, have the right to exercise all ministries in the church for which they are adequately prepared, according to the needs and with the approval of the community. It does not say who is to judge the adequacy of their preparation, and for all practical purposes, strips the hierarchy of any say in the matter, except perhaps for a rubber stamp, assuming, that is, that the

community can even make a sensible decision in the matter.

They do throw a bone to the official church, though, when they say, "Officers of the church (it is nice of them to admit the church needs officers) have the right to teach on matters both of private and public morality," but then comes this caveat: "only after wide consultation prior to the formulation of their teaching."

This is like Jesus asking his apostles and disciples if it's okay for him to teach the Golden Rule. Or if it's okay for him to give his teaching on the sanctity of marriage. Or if it's okay to choose Peter, a most unlikely candidate, to head his church.

This "Bill of Rights" uses the word "radical" and "conscience" a lot. If these people really want to get radical, they should go back to the founder of the church who unashamedly taught moral absolutes, in divine unity with the Father, and who told his successors whatever they bound on earth would be bound in heaven, not that whatever they voted upon on earth would be ratified in heaven.

They should also realize that conscience, while it surely must be followed, does not exist in a vacuum, and does not, as if by magic, automatically possess all the

wisdom and guidance one needs to lead a moral life. Conscience must be properly formed and informed. For a Christian, for a faithful Catholic, that formation comes in large part, from God's word, faithfully interpreted by the Holy Father and his college of bishops, to whom Christ gave that commission through Peter.

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

'King David' is a good religious movie

by James W. Arnold

Few histories in the Old Testament offer as much drama, and sheer heartbreak, as the story of David, who was a lover in the true sense of the word. He was a man who loved intensely and yet, amid a life of worldly triumphs, lost nearly everything he loved most.

The story is told again in "King David," a spare and intelligent new film directed by the often austere Australian, Bruce Beresford ("Tender Mercies"), and featuring Richard Gere in what must go down as a masterful example of casting against type. One of the co-authors of the scriptural adaptation is James Costigan, among the ablest TV writers of his generation ("Little Moon of Alban," "Love Among the Ruins").



Forget what the secular critics did to this movie. I don't know what they expected, or if any overt religious film could please them. They complained most about a lack of emotional involvement. Well, this isn't a Hollywood-style epic, with halo lighting, voices from heaven, and a symphony orchestra backed by the Notre Dame glee club. God does not appear or speak (except through prophets Samuel and Nathan) but his presence is felt everywhere.

Beresford just flat out tells us the highlights of the story, tightly etched in under two hours, using brilliant images shot in primitive Sardinian locales and a polished, mostly British cast and what at times seem thousands of extras. The literate script stays very close to the

original narrative in Samuel and Chronicles.

Much has to be left out, of course, but very little is invented or embroidered in. Thus, from an earthly viewpoint, the story of David and Bathsheba is one of history's great love stories. But the Bible provides little detail. David observes her bathing one evening from the palace roof. She is called to his presence, they clearly tingle with desire, and David immediately dispatches her husband, Uriah, to the battlefield. Beresford shows it with objectivity and detachment. The passion is in the soft-lit images, but it's not squeezed all over you like spaghetti sauce.

The whole Bathsheba episode in the film is brief, and strangely softens the haste of their union (in the Bible, they meet once and she's pregnant) and her marital situation (in the film, Uriah has not touched her for five years except with a whip). But the movie knows she is only one of David's loves.

His dominant passion is for God, who indeed returns his love with a dazzling generosity, but refuses to show himself, as he did with Moses and Jacob. Certainly there are other great examples of a special relationship—is it too far-fetched to call it romance?—between the Lord and other humans. St. Francis, among others. But God's affection for David, the poet of the Psalms—love songs to God of incomparable beauty—remains a unique mystery, touching and moving after 30 centuries. (Several psalms are creatively integrated into the film, including the 23rd.)

Screenwriters Costigan and Andrew Birkin take some liberties, extrapolating both from the content of the Psalms and some events that do not happen in the Bible to suggest themes that run throughout the film. One is that David modifies the strict,



BIBLICAL EPIC—The outnumbered Israelite troops face the might of the Philistines as they prepare to battle to the death in "King David," a Paramount release. The U.S. Catholic Conference says considerable violence and sex are muted, and classifies the film A-III. (NC photo)

vengeful Mosaic law in the direction of compassion, love and justice. Another is that David longs to see God, but never does, adding poignance to his (invented) deathbed words: "I'm waiting, Lord, hide your face no more."

Much of the film's focus is on David and Saul, certainly one of the contentious love-hate relationships of all time; on David's beautiful friendship with the doomed Jonathan, Saul's loyal son; and on his ill-fated paternal love for Absalom, the first-born son who led a revolution against him. He also lost his dream of building the Lord's temple, fulfilled by his son Solomon.

If "King David" covers only highlights, they are carefully and memorably executed. The slaying of Goliath by the shepherd boy, artfully presented but not hyped into an Israelite "Rocky." Saul's massacre of the priests who helped David escape (somewhat less bloody than the biblical version, but bloody enough elsewhere—those were brutal times). The battle of Mt. Gilboa, in which Jonathan is slain, Saul commits suicide, and David agonizes his great lament, "How the mighty have fallen..." The entry of the Ark into Jerusalem, with David, half-naked, dancing at the head of the procession. Finally, Absalom's death, and the mournful "Absalom, my son..."

Gere is at least an adequate David—he creates an image of the hero better to remember than forget. Alice Krige is as haunting as Bathsheba ought to be, and Edward Woodward's tortured Saul is attractive, cruel and magnificent. Jack Klaff and Jean-Marc Barr suggest the masculine warmth of Jonathan and Absalom. Ian Sears as Young David is a problem, but only because of his unfortunate resemblance, in wig and costume, to Barbra Streisand.

"King David" is less obvious a biblical bath than Americans are used to in films about holy people, but it's a major contribution to the library of good religious movies, especially for those who have read The Book.

(Lots of Old Testament battles and beheadings; Bathsheba bathes in the nude; otherwise suitable for all ages.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Moving Violations O
Test of Love A-II

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

Touching dramatization of Vonnegut's story 'D.P.'

by Henry Herx

Among the victims of every war are the foundings of temporary liaisons between soldiers and local women. As with the illegitimate offspring left behind by U.S. troops who served in Korea and Vietnam, some of the children fathered by the soldiers occupying Germany after World War II became homeless orphans.

That is the setting for Kurt Vonnegut's 1950 short story "D.P." Adapted for television as "Displaced Person," the program airs Tuesday, May 6, 9-10 p.m. EDT on PBS.

The story centers on young Tobias (Julius Gordon), a black child in a Catholic orphanage in the ruins of an air base. As the only black person the other boys have ever seen, he is often teased about his color.

Knowing that he will never really fit in with the rest, Tobias becomes determined to find his American father and his true home.

When a largely black American military unit passes through town, Tobias runs off to join them. He attaches himself to the first black man he encounters, a sergeant (Stan Shaw) whom he insistently calls "papa."

Ordered to return the boy to the orphanage, the sergeant must decide whether it is kinder to feed the boy's hopes by saying he will come back someday and bring him to America or to be brutally honest and leave the lad with no illusions about his future.

In the first half of the story, Sister Agnes

(Rosemary Leach) tries to protect Tobias and make him feel that he is not all alone in the world. In the second half, the sergeant becomes the boy's protector and, although Tobias can only speak German, he immediately feels at home with the soldiers.

However, it is obvious to all that, as one of them puts it, he is "the most displaced person I ever did see."

The theme of the story—the need to belong, to discover one's identity as part of a larger group—is inherent in the situation

and evoked throughout the plot. For Tobias, this universal need is not going to be achieved easily, which is why Sister Agnes and then the sergeant try to find some way to give him hope about his future.

Fred Barron's script is nicely balanced between the needs of the plot and the human details so necessary for empathy.

As the sergeant, Stan Shaw has the most complicated role—a good-hearted human being who's tough as Army combat boots.

Television programs of special interest to viewers

Sunday, May 5, 8-9 p.m. EST (PBS) "Strangers and Brothers." This is the first episode in a five-part "Masterpiece Theatre" series based on a novel by C.P. Snow which tells the story of Lewis Eliot—lawyer, civil servant, husband and teacher—from his college days in the 1920s through World War II.

Sunday, May 5, 9-10 p.m. EST (PBS) "Neighbors: The U.S. and Mexico." This documentary examines Mexico's current economic crisis and its effect on the United States, Mexican politics and Mexico's role in Central America.

Sunday, May 5, 8-10 p.m. EST (NBC) "Alfred Hitchcock Presents." The program offers new productions of four classic episodes from Hitchcock's long-running TV series, introduced by the witty director himself whose original black-and-white introductions to the stories have been

"revitalized" through a computer coloring process.

Monday, May 6, 7-8 p.m. EST (PBS) "The Heart of the Dragon." This 12-part series introduces viewers to everyday life in China by looking at such universal activities as believing, marrying, caring, eating and creating. The series begins with "Remembering," an overview of 2,000 years of Chinese history.

Monday, May 6, 9-10 p.m. EST (PBS) "Politicians on the Griddle: 100 Years of the Gridiron." A humorous look at the relationship between politicians and the press, seen through the satirical revues presented annually by the Gridiron Club, an exclusive group of Washington journalists.

Tuesday, May 7, 9-10 p.m. EST (PBS) "Memory of the Camps." Film crews with the Allied troops who liberated the Nazi

He puts it over well and the scene in which he cradles the boy in his arms while recalling his gospel-singing father is as fine as anything you'll see on television this year.

There are problems, however. For instance, Tobias' age places the action in the mid-1950s while the ruins and rubble in the background suggest the late 1940s. This seeming discrepancy will distract only the literal-minded from the substantial success of this adaptation.

death camps 40 years ago photographed the horrors found there. This footage was edited by Alfred Hitchcock into a film which will be aired for the first time in its entirety on this "Frontline" program.

Wednesday, May 8, 7-8 p.m. EST (PBS) "Spaceflight." Offering a comprehensive overview of the history of manned spaceflight is this series, beginning with the pioneer efforts to develop rockets before World War II to the present space competition between the United States and the Soviet Union.

Wednesday, May 8, 8-9 p.m. EST (PBS) "A World War II Diary." Airing on the 40th anniversary of V-E Day, this documentary consists of color footage shot in Europe in 1944-45 by the military film unit commanded by George Stevens, the Hollywood director remembered for such movies as "Shane."

The SUNDAY READINGS

FIFTH SUNDAY OF EASTER

MAY 5, 1985

by
Richard
Cain
Acts 9:26-32
I John 3:18-24
John 15:1-8

This Sunday's first reading illustrates the vital role of encouragement in the Christian life. Saul (also known as Paul) had once been a zealous persecutor of Christians. But after hearing Christ's stunning call on the road to Damascus, Saul had accepted his vocation to be a missionary to the gentiles and had become a Christian.

Despite his conversion, Saul at first found not encouragement but discouragement. His old friends saw him as a traitor to the Jewish faith and were out to kill him. On the other hand, the Christians Saul had once persecuted were slow to accept that he had really changed. In their fear they shunned him.

By human standards, their caution was understandable. After all, Saul had once tried to discourage them from their faith with threats of imprisonment and death. But in treating Saul as though he could never change, they were now discouraging him and frustrating God's plans to use him to encourage others.

Fortunately, another extraordinary man, Barnabas, came to Saul's rescue, befriending him and introducing him to the apostles.

Barnabas had the beautiful spiritual gift of encouragement. In fact, his real name was not Barnabas but Joseph. The apostles had given him the name Barnabas which means "son of encouragement" because of the ways in which he encouraged others through his personality and example (Acts 4:36-37).

Later, in chapter 13, Barnabas was sent to lead the blossoming new gentile church

in Antioch. Remembering Saul, whose hometown Tarsus was not far away, Barnabas fetched Saul to help him. This in turn became an important step in the realization of the mission Christ had given Saul long ago to preach to the gentiles. For the church in Antioch later sent Barnabas and Saul together on the first of Saul's great missionary journeys.

This Sunday's second reading deals with the important relationship between faith and works. According to John, each completes the other. It is only through our works of love that we can be sure that our faith in Christ is real. In the same way, faith helps to perfect our works. Our actions can have many motives, some loving, others manipulative and most in loving. Through our faith, in which we let go of the goal of increasing our own glory and adopt instead the goal of increasing Christ's glory, our actions slowly become purified of all unloving motivations.

We find the point of interconnection between our faith and our works in our consciences. The interplay of our faith and our works in our consciences may be likened to the interplay of the light and the water on the surface of a lake. As the sun lights up the waters of the lake, so our faith illuminates the good and bad in our actions. As the sparkling patterns and variations in the water's color created by the sunlight in turn reveal the winds and underlying currents, so the patterns of turbulence in our consciences created by the searching light of faith reveal the currents of our underlying motivations. And as the surface of a lake more clearly reflects the image of

the Saints *by Luke*

ST. STANISLAUS



STANISLAUS WAS BORN IN 1030 AND EDUCATED IN CHURCH SCHOOLS IN GNEZNO, POLAND, AND IN PARIS. A CANON AND PREACHER IN CRACOW, HE WAS NOMINATED AS BISHOP OF THE SEE IN 1072.

BECAUSE OF A PROLONGED TRIP OF KING BOLESLAUS THE POLITICAL CLIMATE IN POLAND WAS IN TURMOIL AND STANISLAUS SIDED WITH THE OPPOSITION, LED BY THE KING'S BROTHER LADISLAUS.

THE KING CONDEMNED THE BISHOP TO DEATH AS A TRAITOR AND EVENTUALLY KILLED HIM HIMSELF IN A CHAPEL WHERE THE BISHOP WAS CELEBRATING MASS IN 1079.

MIRACLES AND LEGENDS ABOUT THE BISHOP SPREAD THROUGH THE AREA AFTER HIS DEATH, INCLUDING ONE INVOLVING HIM BRINGING A DEAD MAN TO WITNESS TO HIS INNOCENCE IN AN EARLY DISAGREEMENT WITH THE KING.

BOLESLAUS THE KING FLED THE COUNTRY AFTER KILLING STANISLAUS AND SPENT HIS REMAINING YEARS DOING PENANCE IN A MONASTERY.

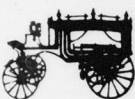
THE FEAST OF ST. STANISLAUS, BISHOP AND MARTYR, IS MAY 7. HE IS THE PATRON OF POLAND.

the sun as its waters grow more still, so our consciences more clearly reflect Christ, the image of our faith, as our actions grow more loving and more in harmony with God's commandments.

In the above analogy it is clear that the light of faith shining on our consciences has its origin not in us, but in Christ. This Sunday's gospel reading highlights the complementary truth that our actions also have their source in Christ.

Here the analogy used is the grapevine. Christ is the vine and we are the branches.

Just as the vine supplies the branches with nourishment, so Christ supplies us with grace. No more than a branch can live broken off from the vine can we be truly loving apart from Christ. But unlike the branch, which has no choice to join or separate from the vine, we do have the choice of whether to obey or disobey Christ's commandments. If we choose to obey, then God trims everything out of our life that distracts from our particular tasks of love in order that our yield of love may be maximized.



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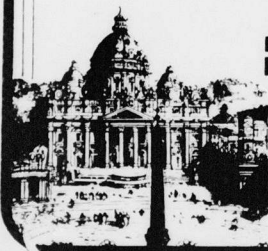
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TO the editor

Ferraro not pioneer but embarrassment

It was with dismay and depression that I read the opinion piece in your paper entitled "Remember Ferraro for her pioneering role," by Antoinette Bosco, which appeared in the April 12 issue. What a sad commentary on your paper and the pro-life stance in this diocese when such nonsense is published under the name of a Catholic paper which should be trying to form the hearts and minds of the people in the precious teaching of the Catholic Church—not to mention their consciences. In a world disintegrating because of moral atrocities and corruption it would be hoped that you would offer the People of God something better than warmed over sentimentality.

Geraldine Ferraro, so far as I know, received over \$700,000 for filming a 30-second television spot for Diet Pepsi. According to the Washington Post, the commercial is "part of a new ad campaign using nationally recognized 'leaders' to emphasize a basic motif of 'choices.'"

Given her leadership and high visibility in the pro-abortion and choice cause, Ferraro is certainly the right choice for the ad campaign. Indeed the ad, written by her staff, concludes: "There are lots of choices for women and one of the choices is that you can be a mother." Another atrocious choice supported by Ferraro is the termination of

your pregnancy, not to mention her support of fetal experimentation, which she is on record for having supported by her vote in Congress.

The message of the commercial seems clear enough. You would have to be simple indeed to miss it. The paramount decision as to whether or not a child is to live or die is about as important as choosing a Pepsi or a Coke. Everything is a matter of choice. That's all there is to it. The church teaches us the sacredness of life and the Bible tells us to "choose life," but confronted with the choice of life or death, Ferraro chooses Pepsi, and Diet Pepsi at that.

Is this a "pioneering role"? It may be pioneering in the direction of taking Catholic women (and men) away from God-given roles but it is certainly not pioneering in the direction of bringing people back to their responsibilities of following the teaching of the magisterium and the popes. The teaching of the popes (and certainly the present pope has been clear on this) has been a constant condemnation of abortion. Geraldine Ferraro had been a source of scandal and embarrassment to the faithful and should not be put forth as a "pioneer" in a paper that pretends to be "Catholic."

Leon H. Bourke

Indianapolis

Brebeuf alumni reunions planned

Three reunions are being planned for former students of Brebeuf High School in Indianapolis.

The Class of 1970 will hold its 15-year reunion on May 11 in the school cafeteria. For more information call Steve Connor, 257-3552; Tyrone Stewart, 546-8614; or Rick McGuire, 842-3523.

The Class of 1975 will have its 10-year

reunion May 18 at Dawson Lake, beginning at 6 p.m. For more information call Bill McCully, 356-1848, or John S. Smith, 255-5784.

The Class of 1980 will have its five-year reunion May 17 at Dawson Lake, beginning at 8 p.m. For more information call Denise Dillon, 253-6552, or Martha Brennan, 251-3542.

A terminal case of hospital bills

by Alice Dailey

If any playwrights out there are suffering from burnout you might try running up a hospital bill, preferably with a dash of Medicare thrown in; that will furnish material enough for a 10-act comedy.

From the ambulance ride, which in one case was six blocks at \$40 per block, to the time the last jot and tittle on the bill is paid, it's a riot.

In all the confusion and strain which accompanies emergencies you're further perplexed as to which medical personnel in white are doctors because some of those in jogging suits may be. You don't get their names but it doesn't matter anyway; their names won't be on the bills. They're clumped together as "associates" or "ologists."

Sometimes the patient has been back home long enough that the stitch marks have faded before the bills start straggling in. All this while you've assumed that Medicare and your other insurance have been dueling behind the scenes as to who is going to get stuck.

Some of them pay directly; at other times they send you a check which is a stumper. One computerized explanation related, "This check is in response to your claim." (I never filed the claim. Who did?) Something called Indianapolis CA appeared on the sheet.

Groping for a clue I contacted Medicare. After 15 busy tries, a sepulchral voice intoned, "All of our service representatives are busy. Stay on the line." Then some music began. I doodled through three choruses of Cherry Pink and Apple Blossom White; suffered through a nasal rendition of Blue Veilivett and finally Stevie Wonder started singing about how he just called to say he loved me. This went on until I wanted to yell, "O.K. Stevie, dear! I got the message. Just get off the line and let Medicare back on. Please?"

"May I help you?" I jumped and nearly forgot what the call was for.

"Oh. Who is CA mentioned on this explanation sheet number 5 million? And where are they located?" It seems they were cardiologists.

Other bills began beating a steady path to our door; bills for the examination room, consultation, the ambulance with Rolls Royce prices, associates and a few other ologists (I'll have to hand it to radiologists though. They don't mess around with their billing; it's in the mail before the patient returns from x-ray.)

After most bills had been resolved, one of the hospital-based associates began a game of she owes me, she owes me not. Their bill for \$100 said, "Pay upon receipt."

A call to them about insurance brought the response, "Don't pay one cent until the claim has gone through all channels."

But something called Special Billing had other ideas. They commanded me to "pay immediately or bill will be turned over to collection agency." I contacted the hospital again and they said soothingly, "Wait two or three weeks."

I waited three and tried again. After being routed to Billing, then to Credit, then to a number that was busy for 20 minutes a voice assured me, "You owe nothing." I requested the voice's name. It was Casey.

But Special Billing wrote again. "No insurance received. Please remit at once." Casey, whom I called again, reiterated, "You owe nothing."

Snorting fire I zinged out Special Billing's number once again. The phone rang immediately. No wonder. The point was closed for the day.

I still don't know. Is Casey spacey, or is it the Billing People who are off their teetle?

vips...

✓ The Catholic Communications Center requests viewers and supporters of the Sunday TV Mass for Shut-ins on WPDS-TV, Channel 59, to send their thanks to G. Christopher Duffy, former manager of the station, who provided free studio production and broadcast time for the TV Mass during his tenure there. New WPDS-TV General Manager Joe Young has announced that the TV Mass will continue to be aired as usual. Send cards or letters to: G. Christopher Duffy, WPDS-TV, 1440 N. Meridian St., Indianapolis, Ind. 46202.

✓ Marian Heights Academy senior Julie Fessel is among 500 finalists selected from 25,000 applicants for Jostens Foundation Scholarships. Two hundred winners will be announced later this spring.

✓ Myrna Vaal, a Marian Heights Academy sophomore from St. Meinrad, will receive a \$700 Alumnae Association scholarship for the next school year. She was one of four recipients of the alumnae scholarships.



✓ Mr. and Mrs. Harry Kinker will celebrate their 60th Wedding Anniversary on Saturday, May 4 with a 1 p.m. Mass at St. John Church, Enochsburg. A reception from 2 to 4 p.m. will follow in the parish hall. The Kinkers are the parents of eight children, including: Omer, Louis, Virginia Heck, Julia Pumphrey, Loretta, Margaret Mollaun, Leona Moeller and Rosemary Cook. They also have 29 grandchildren and 22 great-grandchildren.

✓ Business and civic leader Philip J. Wilhelm will receive an honorary doctor of laws degree from St. Joseph's College during its 90th annual commencement exercises on Sunday, May 5. Wilhelm, a 1963 St. Joseph's graduate, recently directed a successful capital gifts campaign for the college. He has been active in alumni affairs for many years, and is a past winner of the John Bosco Medal, the Msgr. Busald Award, and the Knights of Columbus Catholic Layman-of-the-Year Award for 1974.

✓ IUPUI chaplain Father Jeff Godecker and several college students will discuss their recent experiences in working among the Appalachian poor on "This Is Your City" to be aired Sunday, May 5 on WISH-TV, Channel 8, at 8 a.m.

✓ Shirley Vogler Meister, a member of Christ the King parish, recently received two Purdue University literary awards: the Merrill and Marjorie Swedlund Memorial Award for journalism, and the H.L. Creek Memorial Award for literary criticism. Mrs. Vogler won a Purdue award for poetry last year, and is a contributor to the Criterion.

✓ Cardinal Ritter High School senior Brenda Jo Manley and Roncalli High School senior Susan Marie Hoereth have been awarded Marian College academic scholarships. To qualify, students must have a high school grade point average in excess of 3.0 and be in the top 20 percent of their class.

check it out...

✓ St. Barnabas Adult Catechetical Team will present "How to Raise Parents ... in these troubled times," a free two-part film program featuring Clayton Barbeau at 7:30 p.m. on Tuesday and Wednesday, May 7 and 8 in the parish hall. Teen-agers and parents welcome.

✓ High school juniors through college age young people are invited by the Terre Haute Deanery Religious Education Center to volunteer for service to the poor in Appalachia at Nazareth Farm in West Virginia from July 6 to July 12. Cost is \$75 with partial scholarship money available. Limit of eight people; registration deadline is May 25. Contact: Religious Education Center, 2931 Ohio Blvd., Terre Haute, Ind. 47803.

✓ Children between the ages of 5 and 13 from various ethnic backgrounds are invited to participate in the International Center's Children Choir, whose first practice will be held on Tuesday, May 7 at the International Center, 1050 W. 42nd St. The Choir performs for the International Festival, on children's television programs and for various community groups. No previous singing experience is necessary. Call 923-1468 for information.

✓ A Week of Service in the Inner City is being sponsored by the Catholic Campus Ministry of IUPUI and the archdiocesan Vocations Office for persons of college age or older who have graduated from high school. Participants will live and serve in

the inner-city June 18-23, seeing programs in action at halfway houses, food pantries and shelters for the homeless. Registration deadline is June 8; cost is \$35. For more information, write to Father Jeff Godecker, 1309 W. Michigan St., Indianapolis, Ind. 46202.

✓ An Evening of Spiritual Enrichment for all liturgical ministers in the archdiocese will be held May 13 at St. Gabriel parish, Connersville. Father James Farrell, pastor of St. Andrew's in Indianapolis, will lead the program, which is being sponsored by the Connersville Deanery Pastoral Council.

✓ The Fifth Annual Lectureship on Aging sponsored by CTS and the Interfaith Fellowship on Religion and Aging will be held on Tuesday, May 28 beginning at 4:30 p.m. in the Adams Mark Hotel in Indianapolis. Guest lecturer is Msgr. Charles Fahey, director of the Third Age Center at Fordham University. This event precedes the 23rd annual Indiana Federation of Older Hoosiers Conference on May 29-30. \$12.50 per person includes dinner and program. Contact: Continuing Education, Christian Theological Seminary, 1000 W. 42nd St., Indianapolis, Ind. 46208 by May 24.

✓ St. Mary of the Woods College will present four summer courses for people working in ministry from June 30 through July 20. They include: "Hearing the Cry of the Poor," "Community Building," "Christology" and "Keeping the Older Adult Independent." For information (See CHECK IT OUT on page 15)

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Fair focuses on causes of addictions

by Barbara Jechimiak

Lack of awareness of someone's alcohol/chemical dependency may be the basic impediment to the victim's first move to overcome the disease, according to the Sisters of St. Francis at Oldenburg. To make more people aware of the problem, the community of Sisters presented an Awareness Fair on Alcohol/Chemical Dependency at the convent on April 20. Approximately 150 people attended the workshops.

The focus of the program was on alcoholism in families, parishes, religious communities, and among young people. Some speakers and participants are recovered alcoholics. Franciscan Sister Mary Gene Kinney, who coordinated the speakers, reported that the all-day workshops were offered for the community of Sisters of St. Francis, but the public was invited and encouraged to attend.

Lee Rusch from the Aid to Teachers Program and Court Services Program of Central States Institute on Addictions, led the small group discussion dealing with youth trapped by chemical dependency. In an interview later he said:

"Teens run into problems at home that steer them toward chemical dependency partly because they have not been taught the basic life skills necessary to cope with maturity, and partly because their basic needs are not being met." He added, "When young people do not know how to live within the system drugs and alcohol become a way to take out their anger and frustration on society."

Rusch also said that, while he was an outreach worker among street youth from 1976 to 1980, he discovered the love and care of the most important person in a young person's life, whether a relative or other adult, became the reason for a change in his or her needs and attitude. He concluded that our teens are often getting mixed signals from adults because we tell them to think for themselves and then scold them for not listening to our advice; and when adults can't or won't listen, teen-agers turn to their peers for support and approval.

THE FAMILY dynamics when alcoholism is present was the topic of the lecture presented by Madolin Keller, family therapist for Our Lady of Peace Hospital, Louisville. She spoke about how the family as a system affects each member in it.

"Family conflict is always present in homes where there is chemical dependency, whether it is by a parent, a sibling, a grandparent or other family member," she said. "Children are affected by any internal conflict. It affects their self-esteem, emotions, and even physical condition."

She concluded that small children are especially vulnerable to emotional and mental instability as a result of chemical dependency of a loved one and the scars are not easily erased.

"The time I spent in the recovery program was the happiest period of my life," noted one member of the panel during a morning session small group discussion. She and the other nuns on the panel were frank in relating their stories of alcohol/chemical dependency and their

struggles to overcome it, but they wished to retain their anonymity.

One member of the panel said, "For years I thought I had faith in God, but until I entered the recovery program, I had not really put my trust in God."

All agreed that admitting the problem of addiction existed was necessary for recovery to begin. For one recovery was not a difficult process; for another it was very difficult.

A second panel discussion with the recovered religious women was conducted in the afternoon.

PATRICIA FISHER, outreach coordinator of Our Lady of the Wayside Parish in Arlington Heights, Ill., presented a lecture on parish team response to alcoholism. In her talk she described the organization of an outreach group to help addicted members of the parish community recover from their dependency on alcohol and drugs.

"Most people who attend our seminars are alcoholics or have relatives who are chemical-dependent," Fisher said. She described the requirements necessary to become a member of an outreach team. For those with no chemical dependency the only qualification necessary is to be a caring person.

The requirements for a recovered alcoholic who wished to join the outreach team were: He or she must have had a year of sobriety before application for membership; the applicant must also be attending Alcoholics Anonymous meetings regularly; and each one must have a sponsor. Once these rules are met and there is no known reason they should not be accepted as members, according to Fisher, they are accepted. In addition, she noted, the new member must promise to attend the outreach team meetings faithfully.

"We are not a support group for

someone with a chemical dependency problem or someone having a loved one with an addiction," Fisher concluded. "We need stable members to reach out to those needing help."

During the afternoon session, Dominican Sister Mary Louise Edwards, a therapist in the Substance Abuse Treatment Program at Our Lady of Peace Hospital, Louisville, presented a talk on the religious community dynamics when alcoholism is present in the community.

Sister Edwards described the effect on the religious order when a member is alcohol/chemical-dependent and how its care and support help the victim admit and overcome the disease.

A related lecture on the treatment of women religious for chemical dependency was given by Sister Audrey Moloughney, foundress and director of the Convent for Renewed Life, Middletown, N.Y. She related how the convent was formed and its success in helping addicted nuns recover from alcohol dependency. Sister Moloughney explained the convent's follow-up support program to insure that the victim's recovery is permanent.

Small group discussions were conducted at the same time as the lectures in the morning and afternoon. These were facilitated by Madolin Keller on the family dynamic model, Patricia Fisher on parish outreach work, and Lee Rusch on youth chemical dependency.

Continuous showings of films on alcoholism were conducted, and pamphlets and books were exhibited for reading. Resource people, nuns and laity, were available for private consultation or mini-discussion groups at any time during the day.

The seminar illustrated that, though the task is not easy, recovery from alcohol/chemical dependency is attainable through faith in God and the love and care of relatives and friends. The Sisters of St. Francis hope that they have contributed by making more people aware of the illness and how to recover from it.



HIGHEST HONOR—Helen G. McDowell receives congratulations from her husband, Charles R. McDowell, following presentation of the Silver Beaver citation to her for more than 30 years service to scouting organizations at St. Francis de Sales and St. Philip Neri, as well as to the Crossroads of America Council. The Silver Beaver is the highest scouting honor awarded by the council. Her husband was an earlier recipient of the honor. (Photo by Kevin C. McDowell)

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Parish studies and works for peace and justice

by Margaret Nelson

Conversations often end with the words, "We can't solve all the world's problems." At St. Andrew the Apostle parish in Indianapolis, the new Peace and Justice Committee does more than just talk about the social conditions of the city, state, nation and world. Members become informed, inform others and take action.

The 15 members of the committee are concerned with the social teachings of the church. The need for the group became obvious when a "time and talent" questionnaire indicate parish concerns, such as world hunger, nuclear disarmament, unjust imprisonment and many "respect life" issues.

When parishioner Mel Loidolt offered to organize the committee, the pastor, Father James Farrell, agreed. Claudette Cuddy, director of religious education, was also interested and has helped provide educational materials.

At the organizational meeting in December, more individual concerns were voiced, including world terrorism, national employment and economic conditions, child abuse, parental control and juvenile criminal justice, and attitudes toward the elderly.

Prayer and meditation are important to the group. Because of the complexity of the issues, it is essential that members of the committee have information and educational resources. They plan to spend about a year studying the papal encyclical "Pacem in Terris." Pamphlets are available at the meeting and a small library is maintained in the parish office, with updated bibliographies indicating other sources.

Members are alerted to area meetings and seminars on these issues. Future educational programs are planned for the parish. Two of the members recently attended a ministry fair sponsored by the

Lafayette Urban Ministry. The six newly baptized members of the parish joined some committee members in attending the Palm Sunday St. Joan of Arc Peace Pastoral presentation. The group was informed of the April peace and justice seminar at the Benedictine Center.

During March, the new group promoted the Bread for the World "Offering of Letters" campaign after Masses. Fellow parishioners were provided reading and writing materials so that they could write their elected congressional representatives about proposed budget cuts affecting the poor. Members also joined their neighbors at Northview Church of the Brethren in correspondence supporting the proposed World Peace Tax Fund, which would divert personal federal taxes away from military spending without civil disobedience by the taxpayer.

Most members of this Peace and Justice group were already involved in some area of Christian action. Other activities that appeal to the group are the St. Vincent de Paul society, which provides food, clothing and household goods for the poor, and Bread for the World, which engages in legislative lobbying for the world's hungry people. In mid-April, the members were involved in obtaining volunteers for the upcoming CROP walk, which helps the Gleaners' Food Bank and St. Vincent de Paul Society locally to feed the hungry, along with those overseas. Walkers for the 10-mile course, financial sponsors and rest area helpers were enlisted for the effort.

The chairman has contacted other similar groups in the archdiocese and has found their experience helpful. The St. Thomas Aquinas committee and Immaculate Heart have worked toward funding and staffing a food kitchen and Holy Cross has started a home that provides the necessities for families in need, plus job counseling.



COMMITTEE MEETING—St. Andrew's Peace and Justice Committee meets monthly. (Photo by Margaret Nelson)

Since issues and possibilities seem to mushroom between the monthly meetings, the committee expects to select just a few concerns on which to concentrate. New members will be sought through a parish ministry fair. Small groups will work on special interests and the entire mem-

bership will act upon issues of general concern.

Though this Peace and Justice ministry does encompass a wide range of concerns, it has enabled these 15 people at St. Andrew's parish to take effective action on "the world's problems."

Protest bad programs, pope urges viewers

by Sr. Mary Ann Walsh

For the sake of young people, Catholics should protest immoral television programs and demand that the media reflect Christian values, Pope John Paul II has said.

When necessary, Catholics should "denounce shows and programs which assault the moral good of the young, state its claim for more truthful information about the church and demand transmissions more positively inspired by the authentic values of life," the pope said in a message to mark the 19th World Communications Day.

The message, released April 26 by the Vatican, focused on this year's communications day theme, "Social Communications for a Christian Promotion of Youth." The day is observed May 19 this year.

In the message the pope also called for "practical and theoretical training" in social communications for seminarians and members of lay and youth movements. He also called for Christian involvement in all aspects of communication and for presentations of the Gospel which will not betray it, trivialize it or "reduce it to a merely socio-political vision."

The pope said the Gospel should be adapted "to the receivers, to the mentality of young people, to their manner of speaking, to their state and condition."

The pope also said that the media should reflect Christian values.

"Information cannot remain indifferent to values which touch human existence down to the roots, such as the primacy of life from the moment of its conception," morality, spirituality, peace and justice, he said.

"Information cannot be neutral in the face of problems and situations which on the national and international levels damage the connective fabric of society, such as war, violation of human rights, poverty, violence, drugs," he added.

The pope voiced concern over the amount of time which young people spend in unsupervised television viewing.

"The absence of both parents, when the mother as well as the father has to work outside the home, occasions a slackening in the traditional control over the use which is made of the media."

"It is not possible to ignore the danger of certain messages" transmitted during peak broadcasting time and which are "slipped in under the cover of ever more explicit and aggressive advertising, or introduced in shows which give the impression that the life of man is regulated only by the laws of sex and violence."

The pope also spoke of a concern for "video dependence," which, he said, has psychological, cultural and behavioral effects on the young.

With it comes "a culture of the temporary," he said "which favors the rejection of long-term commitments."

"An attitude of passive dependence towards the fashions and needs" imposed by materialism replaces a sense of responsibility and "empties the conscience," Pope John Paul said.

The pope charged that television dulls the mind.

The imagination "dries up in the glut of images absorbed so effortlessly, and a



habit of indolence is formed which quenches stimuli and desires and smothers any impulse to undertake new tasks or projects," he added.

Despite his litany of media failings, however, the pope indicated that the "grave threats" from media can be offset.

"Dialogue, critical discernment, vigilance," the pope said, "these are the conditions which are indispensable when educating young persons to behave responsibly in the use of mass media."

The pope also recognized the potential of media as "powerful channels for the transmission of the Gospel."

Speaking of freedom for the media, the pope noted that it is painful to see growing numbers of people "blocked from the free exercise of choice because they are subjugated by authoritarian regimes, suffocated by ideological systems, manipulated by a totalitarian science and technique, conditioned by an ever-increasing depersonalization."

He underscored the media's need for "sufficient autonomy."

The pope noted that the media face both the "censorship of totalitarian regimes" and the "impositions of powerful culture, economic or political pressure groups."

He challenged the media to "overcome ideological and political barriers," by "walking with humanity in its march towards peace."

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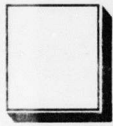
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Faith Today

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By Robert Plocheck
NC News Service

Carmelite Father Stephen Cooley, a psychologist, recently counseled a woman who joined Overeaters Anonymous.

"She told me that she discovered her overeating followed the resentment she had against her husband because of his behavior," Father Cooley said. "She began to pray and through her prayer she formed an image of her husband without the behavior she resented. It was through her imagination that she was able to see him for himself and have a different way of handling his behavior, without the resentment."

Use of our imagination can be an effective way of handling our problems, even in thinking beyond troublesome conditions we cannot change. It is the imagination that can free us.

Father Cooley, who counsels individuals and lectures before church groups frequently, says the ability to handle a situation depends a great deal on the image one has of the situation.

"Behavior follows the mind," he said. "Positive thinking is the whole issue."

When he counsels people, his first task is to get the person to have a more positive image. "We are doing ourselves in by a negative self-image," Father Cooley believes.

Today, possibly because of overexposure to television, we have diminished reliance on the imagination in dealing with everyday life, says Father Cooley. "We are too analytical and logical. We don't get into our dreams, into poetry, the things of the imagination."

In our sports-minded country, one commonplace use of imagination is in athletics. The athlete uses imagination to visualize a feat before he actually does it — what is called "psyching up."

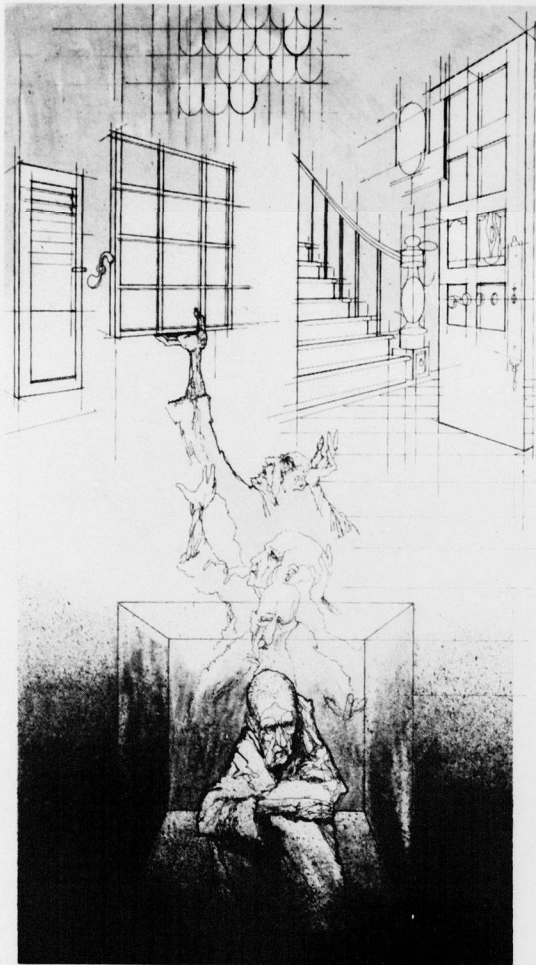
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Father Anselm Walker, a hospital chaplain, cautions that imagination is a two-edged sword, "a blessing and a bane" for people.

On the positive side, he tells of a woman in the psychiatric ward of a Houston hospital who after many months suddenly began recovering. She told Father Walker, who at the time lived 150 miles away, that he had brought Communion to her at 2 a.m.

"I realized that this incident was very important to her, and although that night I had been home in bed, I did not deny what she had imagined

JUST IMAGINE!



The human imagination. Is it home to grace-filled visions or flights of fancy? Both, suggests writer Robert Plocheck. He writes that imagination can preserve our sanity or allow us to escape from reality.

because I did not know whether this was important to her recovery or not," Father Walker recalls.

On the other hand, the human imagination does not always work to the good. Father Walker recalls many patients, under the influence of medication, hallucinating. "They dream of being run over by an 18-wheeler."

□ □ □

Imprisonment is an example of where imagination can be used for good or evil, to better or worsen the problem.

Because prison is the classic situation for total confinement, literature abounds with stories of how the human imagination helped sustain prisoners.

Jesuit Father Walter Cizek, in "With God in Russia," tells of a man in Moscow's Lubyanka prison who turned his tiny cell into part of the vast Russian landscape by imagining himself back in his village. He thought of all the neighboring villages within walking distance of his own, calculated the miles into the width of his cell, and proceeded to walk to each village by pacing in his prison room. As he paced, he imagined each feature of that familiar countryside as if he were actually strolling down those roads.

In "Seeds of Greatness," Dennis Waitley tells of prisoners of war in Vietnam. One man played golf over and over in his mind. Another built a house in his mind, board by board, nail by nail.

These detailed imaginings freed them from focusing on their situation and helped them endure the reality of the POW camp.

Father Walker, who was a chaplain in the Texas prison system, says convicts use what he terms "the mystique of the handicapped" (in this case, the handicap of confinement) to help them bear up. Perhaps they imagine themselves as Robin Hoods, robbing from the rich to give to the poor. Or they build fantastic visions of being political rebels, denying their culpability as social criminals.

When we rely on our will or intellect, we need to discern if it is God's or our own in rebellion of God's. The question of the imagination, says Father Walker, is whether our visions are the product of sheer fantasy or the grace of God.

(Plocheck is associate editor of the Texas Catholic Herald, Houston, Texas.)

Hold that thought

By Cindy Liebhart
NC News Service

"Try to catch yourself in the act of having an idea.
"Now figure out where it came from."

These are suggestions of M. Mitchell Waldrop, writing in the March issue of *Science* 85. The writer was talking about why researchers have been unable to develop computer programs that can perform with the ease or versatility of the human mind.

"You beat your brains out against a problem at work and then, 'Aha!' — the solution flashes on in neon lights. Now, how did you do that?" Waldrop asks.

"Nobody else knows either. But a big part of it — in fact, a big part of human problem solving in general — seems to be that jolt of recognition, that ability to suddenly see things as a whole."

Waldrop's comments highlight one of the more fascinating mysteries of the human person: the power of the imagination, which gives birth to creativity and invention.

The hidden spark which ignites the imagination eludes scientific understanding. Waldrop describes it as an "almost mystical" quality of the mind that people speak of as "intuition, insight, inspiration, gestalt."

Yet we can readily identify products of the imagination's activity. Beethoven's symphonies, Edison's inventions, Lee Iacocca's business ingenuity — all fueled at some basic level by imagination.

What many people fail to recognize, however, is that imagination is not the exclusive realm of great artists, scientists, innovators — or children. People, however unconsciously, are calling upon the powers of imagination in everyday, ordinary situations.

Imagination is a "catalyst for movement toward the future, but not an escape from present reality," said Father Donald Ahles, director of campus ministry for the Rockford Diocese and pastor of Christ the Teacher University Parish in DeKalb, Ill.

"It has an awful lot to do with the practical," Father Ahles said.

—A couple's decision to marry stems in part from the ability to



imagine what their life together can be.

—A person experiencing job dissatisfaction engages the imagination in looking for ways to make it more challenging, or in searching for a different job that will expand his or her professional development.

—A parish staff brainstorms together and taps into the imaginations of others to develop plans for becoming more responsive to the needs of parishioners.

Thus, the imagination enables us "to think of ourselves in other situations and experiences beyond where we are presently anchored," Father Ahles said. But it also brings a greater understanding of the present moment.

And the imagination gives clues to how we might transform dreams into reality.

The imagination especially

enables us to cope with the darkest moments of life because it points to alternatives, Father Ahles said.

Imagination allows people to break out of unhealthy patterns, to see that there are many possibilities, to regain a sense of hope.

But people are not always open to their imaginative powers.

Father Ahles believes people can stifle the imagination by not making room for humor in their lives and by denying themselves the freedom to try new things.

On the other hand, imagination can flow freely if "we're not afraid to take chances, if we have the courage to risk failure, if we're able to laugh at ourselves and then pick ourselves up and try again," he said.

(Ms. Liebhart is media reporter for NC News Service.)

Imagi

By Dolores Leckey
NC News Service

"Close your eyes," the retreat leader said, "and breathe deeply."
Then the leader began to read the New Testament story of the blind man's cure.

Our group remained silent, eyes closed, listening to the familiar account of the blind man begging by the side of the road and calling for Jesus to touch him.

Then the leader guided us into the story's Middle East landscape, with its sounds and smells.

Sensing the dusty dryness of the Middle East, I longed for water.

Gradually people came into my imagination's view. Their faces revealed the burdens and hardships of an oppressed people.

I felt myself enter into the gospel scene, and before long into dialogue with Jesus.

The imagination had served as a doorway to prayer.

Imagination is not the opposite of truth; it is another way of knowing — of moving toward understanding. St. Teresa of Avila, in the 16th century found that the value of the religious imagination in prayer could be measured by its impact on Christian living.

And this way of knowing is at the heart of the New Testament virtue of empathy — the virtue by which a person views the world from another's perspective.

Painting a

By Father John Castelot
NC News Service

"Eye has not seen, ear has not heard... what God has prepared for those who love him" (1 Corinthians 2:9).

That is undeniably true. Nonetheless, human beings have shown a need to visualize God's kingdom in some concrete way. The result may be a feeble approximation of reality, but at least it is something they can "see."

That is why biblical writers so often expressed themselves in vivid symbolic language. They were writing about realities which defied definition. Yet these were realities; they needed to be expressed in terms people could grasp.

When the Old Testament prophet Isaiah wanted to express his conviction that God would one day establish his rule over the earth, he had to imagine what life would be like under that rule.

Isaiah wrote: "Then the wolf shall be a guest of the lamb, and the leopard shall lie down with the kid; the calf and the young

nation's long reach

Through empathy, we can stand in another's shoes.

As a result of empathy, judgment of another person is replaced by compassion.

One of the most vivid examples of empathy in contemporary literature occurs in the novel "Rumors of Peace" by Ella Leffland. Suse Hansen is a typical preadolescent growing up in California during World War II.

Suse goes to the movies and reads Life magazine. But she worries that her town, her school, her home will be bombed by the Japanese.

Then one day Suse somehow realizes that she and her family will never be bombed in California. She is indescribably happy. But her imagination is flooded by empathy for people who suffered during the war.

"That potato-digging family lying dead in a Polish field. They must have lived in a house and sat in their yard at an old table drinking lemonade or whatever you drink in Poland. The children must have spread their hands on the warm table top, and it must have felt real to them. They must have felt real to themselves, as I felt real to myself...."

"I didn't want to know this surprisingly strange thing, but the picture was growing, for the parents must have felt real, too, and the people in the bombed

cellars of London and Rotterdam, and the soldiers lying dead in the snow with their arms sticking up like iron, and in the jungles, rotting.

"And Frank Garibaldi, the grocer's boy, killed early in the war. He must have hated to die. He must have cried out and covered his eyes. They all must have, and it was too much to know, too painful, too pitiful, too huge and boundless, and why should I have to see such a thing now, just when I knew we were safe and I had found happiness again?"

Suse's imagination connects her to the rest of humanity, even to those situated in another time or another place. Suse weeps with those who weep — really. Isn't this a connection with the God of all humanity?

As the religious imagination is transformed, people are enabled "to situate themselves differently in the world, to challenge their values," writes Mark Scarle (The Way, April 1984). This is a transformation that brings them "to question their accepted patterns of behavior."

Thus, linked to prayer, imagination not only has a capacity to transform our understanding. It begins to transform the way we live.

(Mrs. Leckey is director of the U.S. bishops' Laity Secretariat.)

kingdom of vivid colors

lion shall browse together, with a little child to lead them. The cow and the bear shall be neighbors, together their young shall rest; the lion shall eat hay like the ox. The baby shall play by the cobra's den, and the child shall lay his hand on the adder's lair" (11:6-8).

Isaiah could have said quite abstractly that life in the era of God's reign would be marked by perfect harmony and peace in the universe. But such a statement would hardly have had the appeal of the vivid picture he drew.

Imagination is the stuff of invention — and of human progress, if used rightly. St. Francis of Assisi hit upon the idea of a crèche to visualize for people the stupendous truth that God became man. That truth could be expressed as bluntly as: "And the Word was made flesh" (John 1:14). Wonderful as that statement is, it doesn't have the same power to move, on a popular level, as the sight of the eternal Word lying in the helplessness of infancy on a bed of straw, surrounded by the animals whose feed trough had become his cradle.

And when the author of the New Testament book of Revelation wanted to project the truth of God's ultimate victory over evil, he pictured a fabulous city glittering with jewels. He prefaced this dazzling picture with this equally imaginative introduction:

"I also saw a new Jerusalem, the holy city, coming down out of heaven from God, beautiful as a bride prepared to meet her husband. I heard a loud voice from the heavens cry out: 'This is God's dwelling among men. He shall be with them and they shall be his people and he shall be their God who is always with them. He shall wipe away every tear from their eyes, and there shall be no more death or mourning, crying out or pain, for the former world has passed away'" (21:2-4).

That is the kind of symbolic and imaginative language that has the power to create desire, yearning, and earnest striving.

(Father Castellet teaches at St. John's Seminary, Plymouth, Mich.)

FOOD...

...for thought

The composition of a wonderful piece of music might seem complex and difficult to most people. But in the film "Amadeus," Mozart composes new music almost effortlessly.

In fact, before the notes are written down on paper, Mozart apparently hears them in his vivid imagination. He possesses an ability to imagine how music will sound when performed by an entire orchestra with all its different members.

Mozart's imagination serves him well. But this depiction of a genius at work might prove intimidating to others. Is true creativity reserved to the world's Mozarts?

The truth is, people in the most typical situations are encouraged to put their imaginations to work.

In offices, it is common to hear that what is needed is an imaginative solution — a fresh approach — to obstacles and problems.

In schools, imaginative ways to draw out children's special talents are sought by teachers and parents.

Couples put their imaginations to work to foresee what their married life could become — to look beyond present difficulties.

Parish council members use imagination to help discover how a greater sense of unity or a better atmosphere for worship

might be developed in a parish.

Social justice advocates work imaginatively to lower barriers between groups of people in society.

If one stereotype associates fine imagination with a genius like Mozart, and finds it inaccessible to most people, another stereotype sees imagination primarily as a gift for children. The child at play has an ability to thrive in a world constructed out of the imagination.

But the adult? The adult puts away the things of a child and learns to live in the world at hand — the real world. Does this also mean that the adult must put away the imagination?

Consider the gift of imagination:

— It can foster an ability to envision the future.

— It is creative, generating new plans and insights, perhaps leading to much-needed breakthroughs.

— It is an explorer, asking what is needed — by the people around us, for the world around us.

— It is courageous, bold enough to believe that what should happen could happen.

Doesn't the gift of imagination help people remain hopeful in difficult situations?

Do you think imagination can be considered a valuable ingredient of the adult Christian life?

...for discussion

1. When you think of the word "imagination," what first comes to mind for you?
2. Is imagination a power for typical adults to use in typical situations? What are some times when you rely on your imagination?
3. Often, a relationship is said to exist between imagination and creativity. What, in your view, is a creative person? When are you called upon to act in creative ways?
4. Dolores Leckey finds that the measure of religious imagination is in the changed behavior — the changed ways of living — that may result from it. What does she mean?

SECOND HELPINGS

Forms of imagination "can aid worshipers not just to learn about the mystery of Christ, but to experience Jesus as the God who is present to and in our lives," writes Father Patrick Collins in "More Than Meets the Eye: Ritual and Parish Liturgy." Imagination is a power of human knowing that introduces people to "the reality that is more than meets the eye," the mystery in life, says Father Collins. But the writer stresses that this imagination is not a power of delusion. "It is not a kind of knowledge against reason but rather a knowing that is beyond reason." And this kind of awareness is particularly important in liturgical worship. Liturgy's languages are not primarily those of words and concepts, he states. The secret of liturgical language is in its "expressive forms which speak to the imagination." (Paulist Press, 545 Island Road, Ramsey, NJ 07446. \$6.95.)

CHILDREN'S STORY HOUR

A born storyteller

By Janaan Manternach
NC News Service

Mary grew up in Savannah, Ga. Her father was a real-estate agent. She went to a Catholic school. There she learned more about life and Catholic teachings. Mary began to believe that Jesus Christ and the Catholic Church had much to say about life.

When she was 15, her family moved from Savannah to her grandmother's home in the town of Milledgeville, Ga. It became a very special place for Mary. A century before, one of the few priests in Georgia celebrated Mass regularly in that house. Her great-grandmother donated the land for the first church in Milledgeville.

There Mary began to write. She loved to write. She had a vivid imagination. She tried to write about her experiences of life and about what she saw in the world around her. She tried to write what she believed most deeply.

Mary wrote short stories and novels. They were filled with

ideas about life drawn from her Catholic faith.

She was a born storyteller. And she worked very hard to write well. She studied creative writing at the University of Iowa. Her writings began to be known and appreciated. She became known as Flannery O'Connor rather than Mary.

A famous author invited her to spend time as a guest of his family in Connecticut. She accepted the invitation. She wrote some of her best works there. During her stay she began her days with Mass every morning at a church four miles away.

Then she began to feel pains in her bones. Her father had died of a bone disease. She feared she had the same incurable illness. She was right. She spent months in the hospital.

Finally she was able to return to Milledgeville. She faced her pain bravely. She continued to write. She became better and better known for her stories.



Beside her typewriter she kept a Bible, a Sunday Missal and a breviary. She read and prayed from them frequently. She even prayed while she wrote. Her faith deepened as she struggled with the disease she knew would eventually kill her.

Flannery O'Connor used her imagination and her creative skills as a writer to share with the world a vision of faith and hope. Even after she had to use crutches to get around she continued to write stories that helped people believe

in God's love in a world filled with pain and evil.

Flannery O'Connor received many awards as a writer. She was invited to teach others the art of writing.

She was a writer who believed Christ was present everywhere in the world, even in the midst of suffering.

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

Hidden Words

Find the words hidden in the puzzle below. They may be vertical, horizontal or diagonal. All the words are in this week's children's story.

A	E	I	N	R	A	E	W	H	D
F	B	I	G	Z	L	D	R	U	M
O	R	V	O	F	F	A	I	T	H
B	E	F	P	W	L	Q	T	Y	E
G	V	H	I	M	A	V	E	N	O
S	I	A	H	Q	N	U	R	O	T
S	A	V	A	N	N	A	H	V	W
W	R	C	B	I	E	D	J	E	Z
J	Y	P	A	X	R	S	N	L	K
D	G	P	K	T	Y	C	L	S	C

SAVANNAH FLANNERY IOWA PAIN WRITER BRIEVARY FAITH NOVELS

HOW ABOUT YOU?

□ What do you think "having a good imagination" means? How do you use your imagination? For example, have you ever imagined what life will be like when you grow up? Or have you ever tried to imagine how other people feel?

Children's Reading Corner

In her book, "A Writer," M.B. Goffstein suggests that to be a writer is "to be an observer, a shaper, a collector of images gleaned from the everyday world." This book is a wonderful one for children and adults to read together. Afterward talk together about it. Then each of you might write something of your own — for example, a little story about what makes good things happen in people's lives. (Harper and Row, 10 E. 53rd St., New York, N.Y. 10022. 1984. Hardback, \$11.95.)



Forgiveness

The promise of God's forgiveness is fulfilled as Father Robert Whalen, SJ, hears the confession of a prisoner in the Federal Medical Prison in Springfield, Missouri. Father Whalen's message of forgiveness and the love of God help heal the pain of confinement for large numbers of repentant prisoners.

With help from the Catholic Church Extension, Father Whalen introduces prisoners to basic Christianity. It's a tough job in a hostile environment.

Father Whalen is part of a team of home missionaries who, together with Extension, pursue the vital and urgent task of evangelization here in the

United States. But the team is too small to do the job without help. It needs new members. It needs you.

Join us. Become a member of the Extension Society team. Although you won't be present in the home missions personally, your impact will be felt in this holy effort. Together we can bring the Word of Christ to those who don't have it.

Write for a free subscription to Extension magazine today and discover the difference you can make. Together, and with God's grace, we can achieve His missionary goals here in our own beloved country.



The Catholic Church
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Modern day beatitudes

by Fr. John Buckel

"Blessed are those who pray; they shall experience heaven on earth." Everyone in heaven is thoroughly aware of God's loving presence and enjoys unlimited happiness. It is possible to begin such a heavenly existence in our present state of life. Those who make time for prayer become more aware of the divine presence and discover for themselves the great love that God bestows on his children. Prayer teaches us that true happiness can be found in seeking the will of God.



"Blessed are those who seek God's mercy; they shall be consoled." We should never be afraid to approach God in prayer because of sinful past or a present sinful situation or anything else. God is always willing to accept us in his forgiving arms. Our pride convinces us that we must go before God deserving his love. It requires a great act of humility to approach God with

the empty hands of a beggar asking for his mercy. Those who come before God in such a manner receive divine consolation.

"Blessed are those who believe; they shall not be disappointed." Faith is the cornerstone of prayer. Regardless of our feelings, faith assures us that all prayer is pleasing to God. Faith gives us confidence that prayer will have a profound impact on our lives. Each person must discover for herself/himself the transformation that takes place through prayer.

Blessed are those who understand; they shall have inner peace." "What is the best way for me to pray?" is a question that often causes anxiety for those beginning a life of prayer. "Stop worrying!" Jesus told his disciples. This command of Jesus also refers to our life of prayer. Anxiety can be replaced by inner peace if we listen to the words of Christ and realize that the desire to pray is itself a meaningful prayer. Peace of mind comes to those who have proper understanding of prayer: that we pray is of primary importance; how we pray is of secondary importance.

"Blessed are those who seek simplicity; they shall find God." We have a natural

inclination to look for signs of the divine presence. People often desire extraordinary experiences as a proof that God is present. More times than not, God reveals himself in a most unassuming way. God is utter simplicity and he invites us to be like him. With this in mind, we come to recognize the presence of God in the ordinary and the routine and in our day to day living.

Blessed are the silent; they shall hear God." The temptation to talk too much is an ever-present danger. Silence in prayer is a necessary ingredient for communication with God. It is in silence that we give God the opportunity to communicate his compassionate love and mercy. Remaining quiet in the presence of God is a powerful form of communication that beginners find difficult to practice. Such a method of prayer, however, provides a unique opportunity for listening to the mysterious voice of God.

"Blessed are those who laugh; they shall not be discouraged." A good sense of humor helps us to cope with the "ups and downs" of life. While continuing to strive for improvement, we should learn to laugh at ourselves instead of being discouraged by recurring sins and human frailty. Laughter keeps us from taking ourselves too seriously. The importance of a good sense of humor cannot be over-emphasized as we progress on our spiritual journey.

"Blessed are those who 'let go'; they shall be called children of God." When we first begin to pray, everything seems to depend on our efforts. Those who remain faithful in prayer will eventually recognize that everything is in God's hands; we merely accept whatever he decides to give us. Progress in prayer can be measured by the willingness to "let go" and completely trust our heavenly Father. Once we enter this stage of prayer, we become children of God in the fullest sense of the word.

Check it out

(Continued from page 7)

contact Providence Sister Maureen Looman, St. Mary of the Woods College, St. Mary of the Woods, Ind. 47876, 812-535-5149.

✓ The 24th national convention of Christian Family Movement, "Families Growing Together," will be held Thursday through Sunday, August 8-11 at St. Mary's College in Notre Dame, Ind. Dr. Clayton Barbeau, James and Mary Kenny, Bettye Lechner and Father Dean Uhling will be featured speakers, and Joe Wise will present a family night concert. For information write: National CFM office, P.O. Box 272, Ames, Iowa 50010.

✓ "Serve the Lord with Gladness," the 1985 National Conference on the

Charismatic Renewal in the Catholic Church will be held during the weekend of May 31-June 2 at the University of Notre Dame. Bishop Paul Cordes, vice president of the Pontifical Council for the Laity, and Pentecostal minister David duPlessis will speak, and a separate Hispanic session on evangelization and the family will be scheduled. For information contact Charismatic Renewal Services or the Center for Continuing Education at Notre Dame.

✓ The Social Issues Lecture Series at St. Patrick Parish, Terre Haute, will conclude with Msgr. George Higgins speaking on the bishops' pastoral letter on the economy, and the directions it might take, at 7:30 p.m. on Tuesday, May 7.



RECORD SALE—"The Adoration of the Magi" by Italian Renaissance painter Andrea Mantegna was sold at auction by Christie's in London to the J. Paul Getty Museum of Malibu, Calif. The nearly \$10.5 million purchase price is the most ever paid for a painting. (NC photo from UPI)

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Holy Angels parishioners visit war-torn Nicaragua

Talk with government officials and people

by Jim Jachimak

While President Reagan's proposal for aid to Nicaraguan rebels was being debated last week, two members of Holy Angels parish in Indianapolis were taking a firsthand look at the situation in Nicaragua.

Doris Campbell-Busby and Kevin Walsh spent two weeks in Nicaragua as part of a 20-member Indiana Witness for Peace delegation. Witness for Peace has had a continuous delegation of U.S. citizens in war-torn areas of Nicaragua for the past year and a half. Some are long-term delegates, who stay for at least six months. Others, like Walsh and Campbell-Busby, stay for two weeks.

The 20 delegates spent April 9-11 at the University of Notre Dame, preparing for the trip and getting to know each other. "The focus of the program is to be a non-violent presence in a violent situation," Walsh explained. So non-violence was stressed in the preparation.

They arrived in Managua, the capital of Nicaragua, on April 12 and returned to Indiana on April 25. Most WFP groups begin by meeting with Nicaraguan of-

ficials, but because the group arrived on a Friday, those meetings could not be held until later.

On April 13, the group went to Jinotega. That city has seen considerable activity by U.S.-supported counterrevolutionaries, or contras, opposed to the Sandinista government.

"IT WAS THERE that we started having contact with the people," Walsh said. He recalled a meeting with a woman in the parish whose husband had recently been killed by contras. "She hadn't eaten or slept for two days," he said. "But when she realized what an opportunity it was for her to meet with some people who might have some say in changing things, she came to talk to us." Her two sons, like her husband, served in the military, and she came to speak to the group "out of hope that her sons wouldn't meet the same fate as her husband," Walsh said.

From Jinotega, the group went to a region called Pantasma. "It is very famous in Nicaragua—infamous would be a better word—because in October of 1983 that area suffered one of the most devastating attacks by the contras," Walsh said.



TRAVELERS—Back in Indianapolis after spending two weeks in Nicaragua, Doris Campbell-Busby and Kevin Walsh discuss their experiences as members of a Witness for Peace delegation to that country. (Photo by Jim Jachimak)

Wherever the group went, "there was a feeling that the contras always attacked things that were for the betterment of the people." Schools, industries, food supplies and farm equipment are often targets of the contras, he said.

A number of local residents told the group about how they have been affected by the contras. "It was really devastating to hear their stories," Walsh said. One man said he had left the place he had lived all of his life six weeks earlier because contras had killed six of his neighbors. Others told of children who had been kidnapped by the counterrevolutionaries.

WFP delegates also helped with some manual labor. "A good part of that is symbolic," Walsh explained. "They (the Nicaraguans) would be much better at doing the work than we were. But they're not able to do it because so much of their time is wasted fighting."

THE DELEGATION also attended several religious services. At a Pentecostal service in Pantasma, attendance was low because most of the people were working in the fields during the day. "The pastor explained to us that they would prefer to have their services in the evening when everybody could come, but in the countryside they didn't have any light and the people are afraid to come at night," Walsh said.

Walsh sees that as ironic. "The administration here criticizes Nicaragua for repression of religious freedom. But the most clear example of repression that we saw was caused by the contras," who are supported by the Reagan administration.

Some members of the group, including Campbell-Busby, became sick in Pantasma, so they were taken back to Jinotega. The others spent the next three days with families at a cooperative. While they were there, a contra raid about 12 miles away killed six civilians. The cooperative itself had been attacked last November.

"We wanted to offer something of ourselves" to the people of the cooperative, Walsh said. "We were already planning a Mass because there was a priest in our group and there aren't any priests in that area. They also had a number of babies that hadn't been baptized." So the service became a celebration of baptism and a memorial to those killed in the contra attack.

The group also met with supporters of the contras. Walsh noted that contra supporters in Jinotega were the only Nicaraguans they met with who spoke fluent English.

ONE OF THOSE supporters was a lawyer. Campbell-Busby noted that "he felt that he had lost some of his freedoms and he was very concerned about economics." He said the government was confiscating land, but wouldn't answer a question about whether his land had been producing anything when it was taken over. The

government claims that it is trying to make the best use of the land that is available.

In two days, the group participated in seven meetings with officials. "They were trying to fill in as much as possible and to provide some balance," Walsh explained.

For example, the delegation met with two human rights commissions—one which is "pro-process" or in support of the revolution and one which is opposed to the Sandinista government. Walsh noted that even those who opposed the government called themselves "pro-process," but then "criticized everything about it." Members of the group questioned them about what good they saw in the revolution, but "those kinds of questions were just avoided."

They also met with representatives of CONAPRO, an organization representing businessmen who oppose the Sandinista government. That meeting and a meeting at the U.S. Embassy were the only ones in which members of the delegation could not use recorders or cameras.

During the meeting at the embassy, Walsh questioned the Reagan administration's actions in light of what Reagan says are his concerns in Nicaragua—a flow of arms to El Salvador; the presence of Cuban and Soviet military advisors in Nicaragua; human rights violations; and the size of the Nicaraguan army.

"The most consistent policy from the Reagan administration has been support for the contras," Walsh noted. So his question was, "How do those four areas of concern relate to aid to the contras?"

Walsh did not get an answer to his question. But, he said, "It seemed to me that the policy is having the opposite effect on these four areas. In time of war, the idea that the contras are going to decrease the Soviet and Cuban military presence does not make sense. In time of war, a government is not going to decrease the size of its army; it's going to increase it. In time of war, the first things to go are basic human rights." And as for a flow of arms to El Salvador, "never has the administration come out with a relationship between that and aid to the contras."

Campbell-Busby was struck by the fact that in Nicaragua, "everybody knows who Reagan is." She wondered, "Does everybody in our country know who Daniel Ortega is?" Ortega is president of Nicaragua.

The Nicaraguan people were also following the debate in the U.S. over aid to the contras. "Everybody knew about the vote (on aid to the rebels)," she said. "They are really on top of it."

Walsh believes the United States is involved in "a very poor public relations campaign." Canada, the Soviet Union and a number of European countries send doctors, medicine, food and other supplies.

"But what the people see from the U.S. is an ongoing attempt to hurt them. When they think of the U.S., they think, 'I used to have a brother but now he's dead, and he was shot with a U.S. gun.'"

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May & June, 1985 TV Mass Schedule:

Date	Celebrant	Congregation
May 5	Fr. James Hoffman	Nurses & Staff of St. Vincent Hospital, Indpls.
May 12	To Be Announced	Sisters of Providence of St. Gabriel Province
May 19	Fr. Samuel Curry	Members of St. Jude Parish, Spencer
May 26	Fr. James Higgins	Members of St. Martin Parish, Martinsville
June 2	Fr. Cosmas Raimondi	Members of Holy Cross Parish, Indianapolis
June 9	Fr. Robert Mazzola	Members of St. Andrew Parish, Richmond
June 16	Fr. Don Quinn	Members of St. Catherine Parish Youth Group, Indianapolis
June 23	Fr. Paul Landwerlen	Members of St. Gabriel Parish, Indianapolis
June 30	None (There will be no TV MASS this Sunday due to the March of Dimes Telethon to be carried on Channel 59 this weekend.)	

Pro-lifers happy but puzzled

Why did Supreme Court take abortion case?

by Liz S. Armstrong

WASHINGTON (NC)—When the Supreme Court agreed to hear a new case on abortion restrictions in Pennsylvania, pro-lifers were happy but wondered why.

In 1981, the Pennsylvania Abortion Control Act mandated a series of restrictions on abortions, but the Third Circuit Court of Appeals issued an injunction against it and gutted provisions of the law as well.

Some requirements of the Pennsylvania law are similar to restrictions already struck down by the Supreme Court in its 1983 ruling on abortion restrictions in

Akron, Ohio, while others are similar to Missouri restrictions which the court, in a companion decision to the Akron case, found acceptable.

Pennsylvania provisions scuttled by the appeals court included rules designed to ensure that the woman is informed of potential adverse consequences of an abortion before she consents to one and that she knows of alternatives, such as the availability of pre-natal and childbirth medical assistance.

The stipulations also demanded, among other things, that the abortion doctor explain to the state how he or she knew a fetus aborted during the second trimester was

not yet viable; that physicians file other detailed information on abortions, and that a second doctor be present to save an aborted baby.

THE HIGH COURT, in the Akron decision, struck down an "informed consent" requirement.

At the same time, in the companion Missouri case, the court retained the requirement for presence of a second doctor to save an aborted, late-term fetus.

Laws vary from one state or city to another. For example, the informed consent provisions in the Akron law are not identical to those in the Pennsylvania law. Furthermore, when considering any issue, the court may find a technical problem with one law while it has no misgivings about a similar law from somewhere else.

Nonetheless, as Edward R. Grant, executive director of Americans United for Life, said, "It's obvious that several issues are close to some of the ones addressed in 'Akron.'"

So why did the justices agree to take the case?

RUMORS ABOUND. Some theories suggest that Associate Supreme Court Justice Lewis F. Powell, who wrote the 1983 Akron ruling, is planning to retire this summer.

That would mean, of course, that President Reagan would be able to name a replacement. Pro-lifers hope that Reagan will appoint strongly anti-abortion justices to fill any new vacancies.

Another idea is that Chief Justice Warren Burger, who has previously backed legal abortion, may be having qualms

about that and might wish to vote differently in the future.

All of this, however, is pure speculation. As Douglas Johnson, legislative director of the National Right to Life Committee put it, "we don't have any evidence" that Powell will quit.

There is also no guarantee that Burger is changing his mind or that Reagan will name a justice who will vote against abortion, even if he or she has an anti-abortion record in past cases.

ON THE Pennsylvania case, "obviously, the court can do anything they want," said Grant. "We are very excited they've taken it. We didn't think this particular case" would get a hearing, he said.

"We don't see this as a great, earth-shaking development," Johnson of the NRLC said. "I don't know why the court agreed to review the case."

Richard Doerflinger, assistant director of the National Conference of Catholic Bishops' Office for Pro-Life Activities, noted that the court "has raised hopes that it may be prepared, if not to reverse Roe vs. Wade (the 1973 ruling) at least to draw some distinctions allowing certain limits on the abortion 'right.'"

Moreover, Pennsylvania's informed consent provisions do differ from the Akron rules and the law's other "carefully crafted" provisions "raise new and subtle questions" not answered earlier, he said. He added that the "careful, step-by-step approach" represented by the disputed Pennsylvania law "seems the best way to invite the court to reconsider its tragic decision of 1973."

St. Simon's counseling program

(Continued from page 3)

available at Alverna. When he met with Father Kneueven, he learned that the parish was planning its own counseling service. With approval from Alverna, he accepted a part-time position at St. Simon's, sharing the duties with Mrs. Mooney.

Reuter noted that having both a man and a woman on the staff adds to the program. For example, "a lot of kids have a preference of either a man or a woman, depending on how they feel or what the problems are."

Having two people on the staff also means that there are two evenings when counseling is available. Reuter is in the office on Tuesdays from 9 a.m. to 5 p.m. and on Wednesdays from noon to 9 p.m. Mrs. Mooney is there on Tuesdays from noon to 9 p.m. and Thursday from 9 a.m. to 3 p.m.

Since both counselors are in the office on Tuesday, they can attend parish staff meetings and consult with each other on that day. In addition, "if we want to do co-therapy, we would have that day to work it in," Mrs. Mooney pointed out.

Both of them come from outside the parish, which they see as helpful in counseling. Reuter is a member of St. Thomas More parish, Mooresville, and Mrs. Mooney is a member of St. Thomas Aquinas, Indianapolis.

The program involves direct counseling services—marriage and family counseling, individual counseling and a school counseling program. Fees are determined on a sliding scale based on income and ability to pay, with the first meeting free. "And nobody is refused because of money," Father Kneueven said.

"We also would like to act as advocates for the poor," Mrs. Mooney said, "to help them obtain services that they need outside of our system." Those services might include Social Security, Medicaid and various welfare programs. "We can help them walk through those systems," Mrs. Mooney said.

She also hopes to be able to work with the elderly, "to involve them in some way, shape or form in the parish community."

In addition to direct counseling with students at St. Simon's School, Reuter also meets once a week with an eighth grade class on values clarification. Regular meetings with teachers allow him to identify behavioral problems and

academic problems. Those meetings also provide a time for staff development.

Likewise, Mrs. Mooney facilitates meetings with the parish staff and pastoral team.

While direct counseling occupies most of their time now, Reuter and Mrs. Mooney hope to do more in terms of programming later. That might include finding someone this summer to develop volunteer services—visits to the sick, those in nursing homes and those in prisons.

They hope to organize support groups for self-esteem and growth, especially for women. They also hope to work with children who have gone through a loss because of separation, divorce or death. "That's the reason for counseling many times," Reuter pointed out.

Mrs. Mooney feels that offering counseling services directly at the parish level has been an asset for St. Simon's. "You can't separate pastoring from dealing with psychological, marital and family problems," she said. "With the team approach, pastoral and professional can work hand in hand." If a priest would be better equipped to handle a situation, "we can say, 'Why don't you go talk to Father about that?'" In the same way, if professional counseling is the answer, "Father can say, 'Why don't you go talk to Dave or Judy?'"

With a professional counselor outside the parish, it might be a month or more before the client could schedule a consultation. But within the parish, it is normally only a week or two.

There are benefits for the parish as a whole, too. At one time, there were four priests at St. Simon's; now there are two. Father Kneueven noted that having counselors on the parish staff "frees us up to do a lot of things that we should be doing as priests. It's a real support system for us."

The effect on the parish, he continued, is that "we're spending some money on people instead of things. Last year it was new asphalt; the year before that it was a new roof."

The counseling program is a risk, Father Kneueven said. "It may not pay off in dividends right now, but eventually it will. You can't measure the effects right now. You never will be able to measure some of them." But, he added, "I'm convinced that we can finance it. It will pay for itself. We'll have people who are still healthy and people who will not drop out of the parish."

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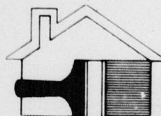
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The Active List



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

May 3

First Friday devotions of Rosary and Way of the Cross will precede the noon Mass at 11:40 a.m. in St. Mary's Church, 317 N. New Jersey St. Refreshments afterward.

St. Roch Parish will hold a Monte Carlo Night for the benefit of youth athletics from 7 p.m. to midnight in St. Roch Hall, Sumner and Meridian streets. Pre-sale admission: \$1; at the door \$2. No minors allowed.

May 3-4-5

A Serenity Retreat emphasizing the spiritual side of the 12 steps will be held at Mount St. Francis Retreat Center from 7:30 p.m. Fri. to 2:30 p.m. Sun. Call 812-923-8817 to register.

A Women's Weekend on the theme "God's Great Gift: Love" will be conducted by Dominican Father George Nintemann at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

May 4

Holy Angels Parish, 28th and Northwestern, will present its annual Rummage Sale/Flea Market/Fish Fry. Dinners \$3.50; sandwiches \$2.50; side orders 50 cents. Delivery available. Call 926-3324 for information.

The Foreign Language department of Ritter High School will present its annual International Dinner from 5 to 7:30 p.m. \$4 per person; reservations only. Call 924-4333 M-F from 9 a.m. to 2 p.m.

The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd. Exposition of the Blessed Sacrament will be held. Everyone welcome.

The General Ultraya of Cursillo will be held at St. Mary Parish, Aurora, beginning with 7:30 p.m. Mass in the activity center.

May 5

Pre-Can II, a day sponsored by the Family Life Office for those entering a second marriage due to death or divorce, or marrying someone who was married before, will be held from 11:30 a.m. to 6:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee covers materials and refreshments. Call 236-1596 to register.

St. Mary Parish, North Vernon, will hold its Annual Festival from 11:30 a.m. to 5 p.m. "St. Leon" chicken dinner: large \$4, small \$2. Games, crafts, music, auction.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. at St. Joan of Arc Church, 42nd and Central.

The Third Order of Carmel will meet at 1:30 p.m. in the Carmelite Monastery, 2500 Cold Spring Rd. The public is invited to attend.

St. Mary of the Woods Indianapolis Alumnae Club will hold its annual Champagne Brunch for alumni and friends at 11:30 a.m. in the home of Dr. and Mrs. Paul DeRosa, 8641 Shetland Lane.

May 5-6

The music department of the Academy of the Immaculate Conception in Oldenburg will present its Annual Spring Musical entitled "A Birthday Celebration" on Sun. at 2 p.m. EST and on Mon. at 7 p.m. EST. Adults \$2; students \$1.50; children under 10 \$1. Tickets available at the door, or reserved by calling 812-934-4440.

May 6

The Children of Divorce Program sponsored by Catholic Social Services continues from 7 to 9 p.m. at the Catholic Center, 1400 N. Meridian St.

A Regional Meeting for Pastoral Musicians sponsored by the Office of Worship will be held from 7:30 to 9:30 p.m. at St. Joseph Parish, Terre Haute. Call 236-1483 for information.

The auxiliary of the Beech Grove Benedictine Center will hold a business luncheon at 12 noon at the center.

May 7

The annual CYO Msgr. Busald Award Night will be held at St. Philip Neri Parish at 6:30 p.m.

A Leisure Day conducted by Father Martin Peter will be conducted at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

St. Monica Singles will hold a Pitch-In Dinner at 7 p.m. in the cafeteria. Call Dan at 875-8229 for information.

May 8

An Over-50 Day will be conducted by Father Edwin Sahm on the theme "No Retirement From God" from 9:30 a.m. to 3 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

New Albany Deaneary Catholic Youth Ministry Awards Banquet will be held at St. Joe Hill at 6 p.m.

A Luncheon and Card Party will be held in St. Mark's Church Hall, U.S. 31 S. and Edgewood Ave. beginning at 11:30 a.m. Men welcome.

May 9

The Divorce Recovery Program conducted by Anton Braun continues at St. Thomas Aquinas Parish. Call 253-1461 or 255-7483 for information.

St. Vincent Hospital Guild will hold a Card Party and Luncheon beginning at 11:30 a.m. in Ft. Benjamin Harrison Officers' Club, 500 Green Rd. on the Post. Make required reservations by calling 872-5330 or 872-8555.

May 10-11

A Mother/Daughter Mini-Retreat on the theme "Feminine Gifts Within the Family" will be conducted by Father Paul Koetter at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

May 11

St. Benedict Parish, Terre Haute, will sponsor a 60s-40s Dance from 8 p.m. to midnight.

A Mother/Daughter Day of Recollection will be held from 9 a.m. to 3 p.m. at Mount St. Francis Retreat Center. \$8 per person, \$20 maximum per family, includes lunch. Call 812-923-8817 for information.

The third annual Sacred Heart Parish Dance will be held from 9 p.m. to midnight at the Plumbers and Steamfitters, Terre Haute. Music by Fanfare, \$12.50 per person for food, drink and dance. Call 812-466-5589 for information.

St. Monica Singles will attend 500 Qualifications in a car pool. Bring your own meat and a covered dish. For more information call Kevin Viscuso at 291-9110.

The Brebeuf High School Class of 1970 will hold its 15-year reunion in the school cafeteria. Call Steve Connor, 257-3552; Tyrone Stewart, 546-8614; or Rick McGuire, 842-3523, for more information.

May 12

St. Bridget Men's Club will sponsor a Family "Dining In" from 4 to 7 p.m. Roast beef dinner with salad bar. Adults \$7.50; children ages 5-12 \$3.50. Make reservations by calling St. Bridget rectory between 9 a.m. and 4 p.m. or 925-8663 or 283-2955 after 4 p.m.

A Sign Mass for the Deaf is offered at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is offered at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY:



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K. of C. Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 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 Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 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.

Study of evolution OK

VATICAN CITY (NC)—Belief in God and the theory of evolution can be compatible, Pope John Paul II said April 26 to participants in a symposium on evolution and the biblical account of creation.

"Evolution is not blocked by faith if discussion of it remains in the context of the naturalistic method and its possibilities," the pope said during the audience with scientists and theologians.

His remarks reiterated the teaching expressed in Pope Pius XII's 1950 encyclical, "Humani Generis." The document encouraged the study of evolution but said Catholic teaching maintains that the human soul is created immediately by God.

The symposium, held April 22-27 in Rome, was initiated by the University of Munich, West Germany and cosponsored by the Congregation for the Doctrine of the Faith, Members of the International Theological Commission and the Pontifical Biblical Commission also participated in the meeting.

The study of evolution calls into question certain fundamentalist interpretations of the book of Genesis. Catholic teaching since the 1940s, however, has stressed that the Bible is a religious and moral book, not a natural history, and that a belief in evolution is not necessarily contradictory to Scripture.

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Pope appoints 28 new cardinals

(Continued from page 1)

native of Philadelphia and spent most of his priestly life in the military chaplaincy before he was named archbishop of New York last year.

Ordained a priest of the Archdiocese of Philadelphia in 1945, he became a Navy chaplain in 1952, rising to rear admiral and Navy chief of chaplains in 1975. In 1979 he retired from the Navy when Pope John Paul made him an auxiliary bishop of the U.S. Military Vicariate, and in June 1983 he

was installed as bishop of Scranton, Pa. Only seven months later he was named to succeed the late Cardinal Terence Cooke as archbishop of New York.

Cardinal-designate Lubachivsky, 70, a naturalized U.S. citizen, is a former archbishop of the Ukrainian Archdiocese of Philadelphia. In 1984 he succeeded the late Cardinal Josph Slipij as Rome-based head of the world's Ukrainian Catholics and archbishop of Lvov, the Ukraine.

Cardinal-designate Lubachivsky was

born in Dolyna, the Ukraine, in 1914, and began his work in the United States in 1947 with pastoral and teaching assignments in Michigan, Connecticut, Wisconsin and Pennsylvania. His selection in 1979 as archbishop of the Philadelphia Ukrainian Archdiocese was criticized by some Ukrainian Catholics, who said Cardinal Slipij and others had not been consulted before the appointment was made. Six months later he was elected to succeed the cardinal.

Among the new cardinals are two Poles. Cardinal-designate Andrzej Maria Deskur, the retired president of the Pontifical Commission for Social Communications, is a longtime friend of the pope. The other Pole is Cardinal-designate Henryk Roman Gulbinowicz of Wroclaw, whose naming raises the number of Sees in Poland led by cardinals to three. Communist-ruled Poland has been the scene of church-state tensions.

One unexpected name was that of Cardinal-designate Paulos Tzadua of Addis Ababa, Ethiopia, where less than one percent of the population is Catholic. Cardinal-designate Tzadua and Nigerian Cardinal-designate Francis Arinze, head of the Vatican Secretariat for Non-Christians, were the two Africans named to the college.

Several others were named because they lead dioceses traditionally headed by cardinals. These include Cardinals-

designate Angel Suquyia Goicoechea of Madrid, Spain; Albert Decourtray of Lyon, France; and Frederick Wetter of Munich and Freising, West Germany.

Several others named—Cardinals-designate Jean Jerome Hamer, head of the Congregation for Religious and Secular Institutes; Edouard Gagnon, head of the Pontifical Council for the Family; and Augustin Mayer, head of the Congregations for the Sacraments and for Divine Worship—have offices which normally are held by cardinals.

Also named was Czechoslovakian Cardinal-designate Jozef Tomko, secretary general of the Synod of Bishops. The cardinal-designate also immediately took over duties as head of the Congregation for the Evangelization of Peoples, filling the office left vacant by the death of Irish Archbishop Dermot Ryan.

The new cardinals range in age from 52 to 81. The youngest, and one of the nine men in their 50s, is Cardinal-designate Arinze, 52. Cardinal-designate Law is 53. The oldest and the only one in his 80s is Cardinal-designate Pavan. Thirteen of the cardinals-designate are in their 60s, including O'Connor, 65. Lubachivsky is 70.

In announcing the new cardinals, the pope said he regretted that church law limited the number, adding that many others were worthy of "the honor of cardinal."

"I think it opportune not to go beyond the limit fixed by my predecessor, Pope Paul VI," he said.



CARDINALS NAMED—Among the new cardinals are Archbishop Miguel Obando Bravo (left), 59, of Managua, Nicaragua, and Ukrainian-born Archbishop Myroslav Ivan Lubachivsky (right), 70, a naturalized American citizen who as archbishop of Lvov is leader of the world's Ukrainian Catholics. (NC photos)

German bishops: seek forgiveness

(Continued from page 1)
The Germans to analyze how the Holocaust could happen and to ask themselves, "how lively is my will to resist ideological deceit, cowardly and thoughtless conformism, inhumanity in thought, word and deed, now and in the future?"

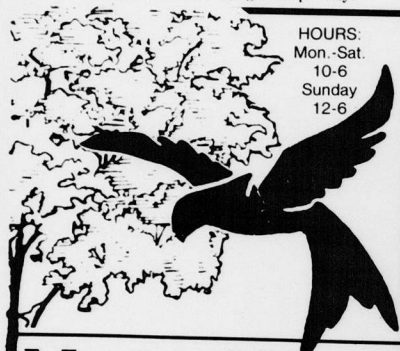
The German people to see existing dangers and not to feel complacent that Europe has gone 40 years without war.

"The fire of war in the world has not yet been extinguished. There is still torture and terrorism, tyranny and lack of freedom and an unimaginable poverty.

"The will for peace," the bishops added, "has so far not been able to effect demolition of the arsenal of the most horrible means of mass destruction."

The bishops also called for the reunification of Germany and an end to the division between East and West Europe as means toward world peace.

The bishops also warned



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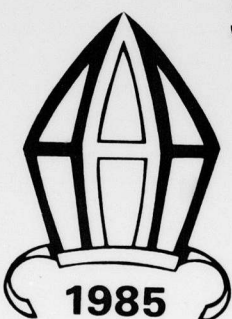
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Next Sunday—Please Be Generous

O'Connor cites lessons of Vietnam, regrets book supporting that war

by Tracy Early

NEW YORK (NC)—Cardinal-designate John J. O'Connor of New York, a former military chaplain in Vietnam, said in an interview April 25 that the hesitancy of Americans about getting involved in Central America showed that the nation had "learned a very great deal" from the Vietnam War.

He said that his own views on the war had changed, and he now regrets that in 1968 he published a book defending it.

Though a danger exists that the United States might become isolationist through overreaction to the Vietnam experience, he said, his own opposition to military aid for Nicaraguan anti-government guerrillas does not fall under that heading.

Cardinal-designate O'Connor reflected on the lessons of Vietnam for the nation and for himself in an interview with National Catholic News Service just four days before the 10th anniversary of the final withdrawal of Americans from Vietnam on April 29, 1975.

His interview on Vietnam had been scheduled several weeks earlier but took place only a day after Pope John Paul II named him a member of the College of Cardinals.

A MARINE AND Navy chaplain from 1952 to 1979, Cardinal-designate O'Connor served in Vietnam and later was assigned to the Marine Corps training base at Quantico, Va. While at Quantico he wrote "A Chaplain Looks at Vietnam," which was published by the World Publishing Company in 1968 with a foreword by the late Gen. Everett Dirksen, R-Ill.

In the book he declared, "I am convinced that the (Johnson) administration has opted to accept the tragedy of war as the only available road to meaningful peace." After arguing this case, he concluded, "I believe the war in Vietnam is very much the lesser of the many evils that would engulf us if we chose not to fight it."

"I do not think my book was a good

book," Cardinal-designate O'Connor said in the interview. "I regret having published it."

When two printings of the hardback version were exhausted and another publisher wanted to issue a paperback edition, he said, he refused permission because "I had begun to have serious doubts about the war."

Cardinal-designate O'Connor said the views expressed in the book were truly his own at the time and were not the result of pressure by his military superiors to make a moral defense of the war. He said the book was developed from lecture notes after he was asked to discuss moral issues related to the war in talking to the Marine officers in training.

"Even though I made short trips back to Vietnam, I failed to appreciate my own inadequate grasp of the total war," Cardinal-designate O'Connor said. "I saw some still pictures, but I didn't see the entire motion picture."

THE MORE complete picture, he said, included:

► The "enormous expenditure of human resources and material resources."

► The atrocities such as at My Lai that, although "quite limited," showed that the war could "brutalize and dehumanize" U.S. troops.

► The eventual feeling that the war was a "juggernaut that no one seemed to know how to stop."

He said that he was also disturbed by "politicization" of the war, with decisions made for political rather than military reasons and commanders in Vietnam left in an "impossible" position.

Cardinal-designate O'Connor said that his defense of the war was motivated in part by a conviction that many of its critics had not done serious investigation on their own but simply repeated each other's statements. "This had the unfortunate effect of just angering me and giving me a more favorable perspective toward the war," he said. "I felt at least I was talking from a little bit of experience."

He said that he still believes he was right about the "terribly inadequate" character of much that was written about the war. "It was frequently badly distorted in favor of the Viet Cong and North Vietnam, and against the United States," he said. Some of those responsible, he said, have since admitted this.

LOOKING AT the situation in the United States 10 years after Vietnam, Cardinal-designate O'Connor saw significant changes deriving from the experience. "I think the nation has learned a very great deal on several levels," he said. "On one level, witness the care, the hesitancy, the concern expressed about U.S. involvement in Central America. That is a direct, dramatic result of our experience in Vietnam."

"Very, very early in the discussion of U.S. engagement of whatever sort in El Salvador and Nicaragua, almost immediately, people began talking about Vietnam and saying, let's not have another Vietnam," he said. "It's not so important that one argues in terms of similarity of circumstances, but that there's a much greater regard on the part of Americans at large, and certainly the Congress, about both commitment of American troops and taking action that might ultimately precipitate such a commitment."

Cardinal-designate O'Connor said his personal conviction was contained in the

written congressional testimony submitted April 17 in his name by the U.S. Catholic Conference in which he said that "direct military aid to any force attempting to overthrow a government with which we are not at war and with which we maintain diplomatic relations is illegal and, in our judgment, immoral."

Another effect of Vietnam on Americans, Cardinal-designate O'Connor said, was to "develop more of a sense of urgency about the morality of war itself and the manner of waging war, so when we come to the situation of Nicaragua we are more prone to look at the moral aspects than we might have been before Vietnam."

REFERRING TO congressional passage of the Tonkin Gulf resolution, Cardinal-designate O'Connor recalled that the American attitude was that a military response was automatically approved if everyone could agree U.S. ships had been attacked. But he said this approach ignored two important requirements of the church's traditional just war theory: the necessity of pursuing all possible peaceful approaches before resorting to military force, and the obligation to use no more force than was "proportionate" to the threat.

Regarding Nicaragua, Cardinal-designate O'Connor said its current government was "Marxist-Leninist oriented" and "expansionist," and "so is conceivably a threat to the United States and all Central America."

"But that is not the only determinant, morally speaking," he said. Since Vietnam, he said, Americans are less inclined to say, "Nicaragua is a threat; therefore, we'll go in and destroy them."



WHITE HOUSE SIT-IN—A police officer outside the White House arrests one of several hundred demonstrators who were protesting the Reagan administration's policies in Central America and a variety of other issues. Two White House gates were blocked for several hours during the sit-in. About 300 people were arrested. (NC photo from UPI)

O'Connor pleased with response

NEW YORK (NC)—Cardinal-designate John J. Connor said April 24 that he had received "immensely gratifying" responses from the Wall Street community to the proposed economic pastoral of the U.S. bishops.

He said that he talked to 300 "financially powerful" people on Wall Street about the moral dimensions of the pastoral. In every instance, he said, the responses were

"morally oriented" and none took a "self-serving" approach.

The New York archbishop made his comments at a business conference sponsored by the Fordham University College of Business Administration Alumni Association. By coincidence, the event came within hours after Pope John Paul II announced in Rome that he would make Archbishop O'Connor a cardinal.

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Book reviews

Claims 10,000 Nazi criminals in U.S.

QUIET NEIGHBORS: PROSECUTING NAZI WAR CRIMINALS IN AMERICA, by Allan A. Ryan Jr. Harcourt, Brace, Jovanovich (New York, 1984). 386 pp., \$15.95.

Reviewed by
Eugene J. Fisher
NC News Service

Among the 400,000 immigrants who settled in America after World War II under the Displaced Persons and Volksdeutsche Act of 1948, author Allan A. Ryan estimates there may have been as many as 10,000 Nazi war criminals.

Ryan is in a position to know. From 1980 to 1983 he directed the Justice Department's Office of Special Investigations, newly established at the urging of Congress to investigate and remove the citizenship of Nazi war criminals who entered the U.S. under false pretenses.

The reasons for the establishment of the OSI are in themselves a telling indictment of the previous indifference of U.S. government agencies and the public toward the fact that so many Nazis were able to find a refuge in America from the justice they deserved.

Between 1946 and 1973, for example, the U.S. Immigration and Naturalization Service received allegations

of possible Nazi activity concerning 57 people. In only nine cases, Ryan reports, was an investigation actively pursued.

Ryan, a cautious attorney endowed with wisdom and moral sensitivity, does not see any U.S. government "conspiracy" to save Nazis. Rather, the causes were the looseness of the DP act itself, which allowed so many Nazis (few seem repentant, as Ryan points out, so not, "ex-Nazis") to enter this country so easily, and the fact that

there was no public pressure on INS, until recently, to act against those war criminals who had lied to gain entry.

Ryan gives the case histories of a number of the most prominent Nazi refugees from justice, along with a vivid account of how evidence was obtained from witnesses now behind Moscow's "Iron Curtain." These accounts make for very good and very challenging reading.

Some of the escaped criminals, like Andrija Ar-

tukovic (second in command under Ante Pavelic in the Nazi puppet regime of Croatia, which murdered in its death camps thousands of Jews and Gypsies, and close to half a million Serbs) astonishingly consider themselves to this day "good" Catholics.

Others such as John Demjanjuk, called by his victims in Treblinka "Ivan the Terrible," simply blended into a quiet Midwestern neighborhood until spotted by the OSI investigation unit.

Ryan weaves valuable eyewitness testimony and documentation into his vivid accounts of courtroom drama. Along the way, he answers convincingly the question, "Why now?" Why, after all these years reopen old wounds and disrupt the lives of people who have lived among us, peacefully in the main, for more than three decades?

"Those who counsel us to refrain out of a humane consideration for the sufferings of the guilty," he

writes, "are misinformed.... It is not the citizens' sensitivity that is important to us (as a nation); it is our integrity as a polity.... The Holocaust was mass murder as political policy, and civilized people must reject it in every form, at every opportunity."

To honor unrepentant mass murderers with the highest prize this nation can give, U.S. citizenship, is to acquiesce after the fact in the crime itself. The moral stakes, in Ryan's view, are high indeed. I concur wholeheartedly.

(Fisher is executive director of the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops.)

Pope John Paul II's spiritual exercises for youth

THE WAY TO CHRIST: SPIRITUAL EXERCISES, by Karol Wojtyla (Pope John Paul II). Harper and Row (San Francisco, 1984). 139 pp., \$10.95.

Reviewed by
Fr. J. Michael Beers
NC News Service

Soon after the election of Pope John Paul II, we were allowed a privileged insight into his spirituality as Cardinal Karol Wojtyla with the publication of "Sign of Contradiction," a translation of the Lenten retreat conferences he had preached to the Curia of Pope Paul VI in 1976.

"The Way to Christ" is likewise a translation of retreat conferences, but directed to a decidedly different audience. As the Italian edition describes them, they are specifically "spiritual exercises for young people," given during two retreats in 1962 and 1972 to the students of the University of Cracow by their

auxiliary bishop and, later, their cardinal-archbishop.

Just imagine the excitement of these alumni, upon hearing the news of the election of this first Polish pope, who could also recall his vision of the church that he had shared with them six years earlier:

"This is the church, the church in its global dimension and in each of its parts. Each part of this church—each parish, each diocese, each individual church of the different countries—has the same life as the universal church. This is not so much a sociological phenomenon as an element in a great mystery."

When one considers the common appraisal of the influence of his homeland on his spirituality and worldview, it is surely intriguing to read Cardinal Wojtyla's own criticism of the overly "masculine aspect" of Polish Catholicism, which he lays up to the spirit of tension and conflict, expressive of the male psyche, in his analysis.

Given the recent criticism leveled against his supposed position on women's issues, it is remarkable to read his actual views of over 20 years ago:

"Without the mediation of love, a woman remains only an object for a man. This is why a woman needs interior emancipation, which means that, in love, she can stand beside the man as companion and together they can build something. This is a woman's basic vocation and it explains the nature of marriage."

"Marriage is not simply

the institutionalization of the sexual life. If this were the case it would destroy any feelings of the two partners, and especially those of the woman." Here we especially anticipate the John Paul of the Wednesday audiences.

It is interesting to compare the style of the young auxiliary with that of the seasoned archbishop. In 1962, he is much more philosophical, displaying an ease with existential terms and concepts, citing such diverse authorities as Jacques Maritain, Friedrich

Nietzsche and C.S. Lewis. In 1972, Cardinal Wojtyla is decidedly more theological and spiritual, citing almost exclusively the Scriptures.

"The Way to Christ" serves as superb spiritual reading for any of us and as an excellent resource for any called, like the bishop of Cracow, to the direction of souls, young or old, male or female, in Poland or the United States.

(Father Beers is assistant professor of theology at the Allentown (Pa.) College of St. Francis de Sales.)

MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday.)

† **ALTHERR**, Scott Patrick, 18, St. Matthew, Indianapolis, April 26. Son of William and Darlene; brother of Kelly M., Kerry A., Eric W., Ruth A., Gabe, Angela M., Wood and Maureen A.; grandson of Loretta Altherr and Mildred Hollingsworth.

† **CERVO**, Marie Catherine, 61, St. Michael, Indianapolis, April 19. Wife of Joe; mother of Janet Withered, Nancy and Wayne; daughter of Cecilia Marietta.

† **CRANEY**, Dennis N., 41, St. Pius X, Indianapolis, April 17. Husband of Marilyn; father of Kim, Eric and Andrea; son of Mr. and Mrs. Clarence Crane; brother of James, Ernest, John, Dottie McIntyre, Karen Hayden and Donna Lucas.

† **DIXON**, Raymond F., 48, Christ the King, Indianapolis, April 22. Father of Michael R., Kellie and Mary; son of Cleona; brother of David, John, and Betty McClaron.

† **DUNLEVY**, Agnes Appell, 80, St. Augustine, Jeffersonville, April 24. Mother of Ronald, Norma Neal, Jean Andres, and Vivian; sister of Minnie Makowsky, Mary Hayes, Lena Richardson, and Russell and Ferdinand Appell.

† **ERNST**, Mary D., 66, St. Mary, Greensburg, April 15. Sister of Vincent, Robert, Rosaline Gerling and Eleanor Pflum.

† **FURGASON**, John Louis, 73, Nativity of Our Lord, Indianapolis, April 17. Husband of Mary E.; father of John, and Mary E. Williamson; brother of Helen Myers, and George.

† **HARTMAN**, Edna L., 99, St. Michael, Brookville, April 20. Aunt of Gayle; cousin of Bertha Dietz and Gertrude Sparks.

† **MEER**, Clarence B., 69, St. Mary, Rushville, April 19. Husband of Frances Straub; father of Robert, Timothy, and Louise Starkey; brother of Harry, Mabel Schwendenman, Esther Schwegman, Mildred Akers and Ruth Jenkins; grand-father of nine.

† **MEYER**, LaVonne, 48, St. Mary of the Knobs, Floyd Knobs, April 15. Wife of Gene; mother of Tim, Nancy Paul and Karen Whitlow; daughter of Anna Schellenberg; sister of Robert Schellenberg.

† **SCHMIDLIN**, Suzanne M., 44, St. Christopher, Indianapolis, April 21. Wife of Edward D.; mother of Brian, Jeffrey, Brent, Jayne and Julie Orange; granddaughter of Daisy McCawley.

† **SCHOETTMER**, Raymond, 68, St. Mary, Greensburg, April 11. Father of William J., Ruth Atchley and Jean Harrison; brother of eight.

† **SCHOMBER**, Calvin C., "Cap," 58, St. Michael, Brookville, April 21. Husband of Patricia; son of Ella Dorrel; father of Shirley Thompson, Connie Sipes, and Clinton "Pete."

† **MILLER**, Florence C., 58, St. Roch, Indianapolis, April 20. Wife of Charles L.; mother of Joyce McGrew, Linda Stahl, Marcia Reed, Wanda, Don and Tim; sister of Bernard, Herman and George Kocher and Mildred Kremer.

† **MILLER**, Floyd, 66, St. Maurice, Napoleon, April 13. Husband of Phyllis; son of Barbara; father of Daniel, Mark, Larry, Donna, Judy, Anita, Patty, James, Mary Stith and Diane Schoch; brother of Howard and Robert.

† **REILLY**, Edward, 50, St. Catherine of Siena, Indianapolis, April 17. Husband of Barbara; father of Rita Fritch, Diana Graves, and Edward; brother of James.

† **RISCH**, Marie (Mayme), 86, St. Roch, Indianapolis, April 22. Sister of William, Carl and John Sr.

† **SCHMIDLIN**, Suzanne M., 44, St. Christopher, Indianapolis, April 21. Wife of Edward D.; mother of Brian, Jeffrey, Brent, Jayne and Julie Orange; granddaughter of Daisy McCawley.

† **SCHOETTMER**, Raymond, 68, St. Mary, Greensburg, April 11. Father of William J., Ruth Atchley and Jean Harrison; brother of eight.

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Sister Elvira Dethy, 51, dies

BEECH GROVE—Benedictine Sister Elvira Dethy, a member of Our Lady of Grace Convent here, died April 10 at age 51. She was buried from the convent chapel on April 13.

Sister Elvira entered the Order of St. Benedict in 1951 and taught in Evansville Catholic

schools for 10 years. From 1961 to 1982 she taught in Indianapolis area schools. Until last year she was active in retreat work in Missouri.

Survivors of Sister Elvira include three sisters, Dorothy Allen, Rosalie Schenck and Kathleen Hoehn, and two brothers, Cletus and James.

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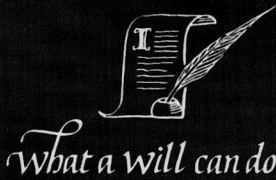
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Balancing friends and need to study

By Tom Lennon

Question: I like to go out with my friends but I'm also trying to get good grades. I'm afraid my friends will be mad if I stay home to study on week nights. What should I do? (Rhode Island)

Answer: Let's look at a word that has come into the English language rather recently: "futzurize." It's such a new word that it's not in my new dictionary.

As a child, I was no good at futzurizing. One of my uncles was forever asking me what I wanted to be when I grew up and I never had an answer.

For me that distant future was so far away that I couldn't even think about it. I couldn't futzurize. I couldn't form any mental picture of

what it would be like to go to work every day and earn my living. Nor did it interest me.

The present moment was what counted. My mind and heart were focused on sledding, games of tag, the movies, school work, swimming on a sunny summer day and reading a good book about other young people who had wonderful adventures. Today was what life was all about.

In general, young people tend not to be very good futzurizers about their own lives. For them now is where it's at.

But you are on the verge of adulthood. Might you begin to make a serious effort to futzurize?

What might good grades this year mean to you 10 years from now?

A prospective employer's evaluation of you might take into account the grades you got when you were in school. You just might get a good job because you got good grades.

Then too, the way you discipline yourself now may enable you to control yourself well in the future. This can have good effects not only on the job but in other areas of your life as well. Skill at self-control is one of the ways we become fully human.

Having futzurized for a while, let's now jump back into the present.

How likely is it that your friends will become seriously angry with you if you refuse to go out on week nights? They may sound momentarily mad, but are they secretly admiring you?

With your parents' per-

mission, might you tell them as an excuse and tell your friends that your parents won't let you go out on week nights? This could save you some embarrassment.

But if your friends really

do get mad at you and threaten to cut you off, are they good friends to have? What kind of friends would want you to be mediocre?

Perhaps it would be well to evaluate the "friends" you have and consider whether you should search for some new ones.

There is yet another possibility. If your study schedule permits, could you go out with your friends one night during the week? Do you have to go out absolutely every week night?

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

1985 by NC News Service

'Lifesigns' schedule for May is announced

The following segments of "Lifesigns," a radio program produced in the archdiocese for youth, will be broadcast this month:

At 10:30 a.m. on WWVY-FM (104.9), Columbus: "Loneliness," May 5, with youth from Holy Spirit parish, Indianapolis; "Advertising," May 12, with youth from St. Andrew parish, Indianapolis; "Music Television (MTV)," May 19, with youth from St. Bar-

tholomew and St. Columba parishes, Columbus; and "Male/Female," May 26, with youth from St. Catherine parish, Indianapolis.

At 11:30 a.m. on WICR-FM (88.7), Indianapolis: "Courage," May 5, with youth from St. Christopher parish, Speedway; "Feeling Good," May 12, with youth from St. Christopher; "Looking Good," May 19, with youth from St. Christopher; and "Being Young," May 26, with

youth from St. Lawrence parish, Lawrence.

At 7:30 p.m. on WRIC-FM (94.3), Rushville: "America: The Pledge of Allegiance," May 5, with students from Ritter High School, Indianapolis; "America: Part II," May 12, with students from Ritter High School; "Making Out," May 19, with students from Chatah High School, Indianapolis; and "Priests/Nuns," May 26, with students from Roncalli High School, Indianapolis.

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Recent film classifications

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

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

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

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

The Adventures of Buckaroo Banzai A-II
Alamo Bay A-III
All of Me A-III
Amadeus A-II
American Dreamer O
Baby: Secret of the Lost Legend A-II
Bachelor Party O
Beat Street A-II
Best Defense O
Beverly Hills Cop A-II
Birdy O
Blood Simple A-IV
Body Double O
Body Rock O
The Bostonians A-II
The Bounty A-IV
The Breakfast Club O
Breakin' 2 A-II
Electric Boogaloo A-II
The Brother from Another Planet A-III
The Buddy System A-III
Cal A-IV
The Care Bears Movie A-I
Careful, He Might Hear You A-III
Cat's Eye A-III
Cheech & Chong's The Corsican Brothers O
Choose Me A-III
C.H.U.D. A-III
City Heat A-III
Cloak and Dagger A-II
Comfort and Joy A-II
Conan the Destroyer O

Cotton Club A-III
Country A-II
Crimes of Passion O
Desperately Seeking Susan O
Dreamscape A-III
Dune A-III
Electric Dreams A-III
The Evil that Men Do O
The Falcon and the Snowman A-III
Falling in Love A-II
The Family Game A-II
Fandango A-II
Fast Forward A-III
Finders Keepers O
Firestarter A-III
Firstborn A-III
The First Turn-On O
The Flamingo Kid O
Flashpoint A-III
Fraternity Vacation O
Friday the 13th O
Part V—A New Beginning O
Garbo Talks A-III
Ghostbusters A-III
Ghoulies A-III
Gremlins A-III
Hardbodies O
Heavenbreakers O
Heaven Help Us A-III
Heavenly Bodies O
Impulse O
Indiana Jones and the Temple of Doom A-II
Into the Night O
Irreconcilable Differences A-III
The Jigsaw Man A-III
Johnny Dangerously A-III
A Joke of Destiny A-III
Just the Way You Are O
The Karate Kid A-II
The Killing Fields A-II
King David A-III
Ladyhawke A-II
The Last Dragon A-II
Last Starfighter A-II
The Little Drummer Girl A-III
Lost in America A-II
Lust in the Dust O
Making the Grade O
Maria's Lovers O
Mass Appeal A-II
Mask A-IV
The Mean Season A-III
Micki and Maude O
Mischievous O
Missing in Action 2: The Beginning O

Missing in Action A-III
Moving Violations O
Mrs. Soffel A-IV
The Muppets A-III
Take Manhattan A-II
The Natural A-II
The Neverending Story A-I
Night of the Comet O
Night Patrol O
A Nightmare on Elm Street O
1984 A-III
No Small Affair O
Oh God! You Devil A-II
Once Upon a Time in America O
Oxford Blues O
Paris, Texas A-II
A Passage to India A-II
Perils of Gwendoline O
Phar Lap A-I
The Philadelphia Experiment A-II
Places in the Heart A-II
Police Academy 2: Their First Assignment A-II
The Pope of Greenwich Village A-III
Porky's Revenge O
Privates on Parade A-III
Protocol A-II
Purple Hearts A-III
Purple Rain O
The Purple Rose of Cairo A-II
The Razor's Edge A-II
Red Dawn A-III
The Return of the Soldier A-II

Revenge of the Nerds O
Rhinestone A-III
The River A-III
Runaway A-III
Savage Streets O
Sheena O
Silent Night, Deadly Night O
Sixteen Candles O
The Slugger's Wife A-III
A Soldier's Story A-II
Starman A-III
Streets of Fire A-III

A Sunday in the Country A-I
Supergirl A-II
The Sure Thing A-III
Sylvester A-III
Teachers O
Test of Love A-II
That's Dancing A-I
The Terminator O
Thief of Hearts O
This Is Spinal Tap A-II
Tightrope O
Top Secret A-III

Torchlight A-III
Tuff Turf O
Turk 182 O
2010 A-I
Under the Volcano A-III
Until September O
Vision Quest O
Weekend Pass O
The Wild Life O
Windy City A-III
Witness A-IV
The Woman in Red O

Devise food-agriculture plan, bp. says

WASHINGTON (NC)—Congress should devise a comprehensive food-agriculture plan and not settle for the "easy way out" or a legislative package of trade-offs for "competing special interests," Archbishop Ignatius J. Strecker of Kansas City, Kan., told a Senate committee April 25.

A comprehensive plan should consider the world's poor, the disadvantaged in America, U.S. consumers, farmers and the

environment, the archbishop said in prepared testimony to the Senate Committee on Agriculture, Nutrition and Forestry. His testimony represented the views of the National Catholic Rural Life Conference, of which he is president, and the U.S. Catholic Conference, public action agency of the bishops.

The Senate committee is preparing an omnibus farm bill.

Ferraro has 'cordial' chat with pope

ROME (NC)—Former vice-presidential candidate Geraldine Ferraro said she and her family had a "cordial" meeting with Pope John Paul II April 25 and that the two discussed nuclear arms control and human rights.

During the meeting at the Vatican, Ms. Ferraro said, the two did not discuss the abortion issue. Ms. Ferraro, a Catholic, was criticized by some U.S. church leaders for her views on abortion during last year's election campaign.

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—NOW IS THE TIME—

To pick out your camping lot for '85, with sewer & water, electricity & black-topped streets. Swimming, fishing, basketball, softball & more. New & used travel trailer sales.
390 Acres of Water to Enjoy — 45 Miles West of Indy
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THE POOR BOXES ARE THE BREAD BOXES OF THE NEEDY

Remodeling

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Carrico

home improvement co.
for replacement windows, siding, patio enclosure awnings, guttering and insulation.
639-6559

Parish Classified

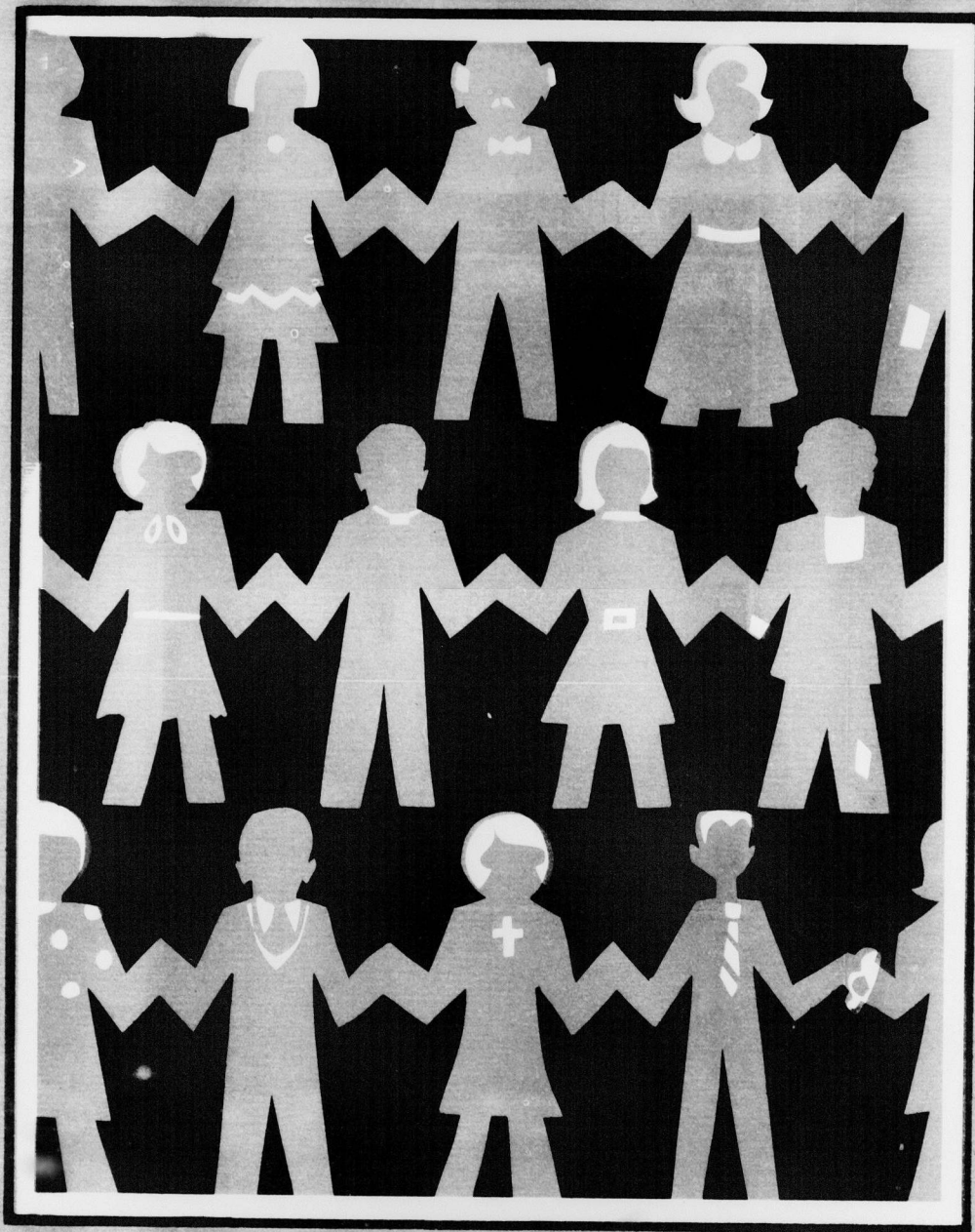
St. Simon VICTOR PHARMACY
Prescription Center
8057 E. 38th St. 897-3990

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"BUY THE BEST FOR LESS"
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We Buy Old Gold
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WE ARE FAMILY



Archbishop's Annual Appeal
Commitment Sunday, May 5
1985

