

# THE CRITERION

## Parishes asked to support AAA campaign

*This year's goal to remain the same as last two years*

by Fr. THOMAS C. WIDNER

Sunday, May 1 is Commitment Sunday in the archdiocese for the third Archbishop's Annual Appeal. Catholics in all parishes will be asked once again to support the work of archdiocesan agencies and projects whose funding depends at least in part on the success of the AAA campaign. This year's goal of \$2.1 million has remained the same as those of 1982 and 1981.

Goals have been established for each parish and deanery in the archdiocese and the hope is that Catholics "recognize AAA as providing a strength to parishes" so that archdiocesan services are available to all, according to Jim Ittenbach, Archdiocesan Development Director since January, 1983.

"It is impossible for each parish to have available each service provided by AAA," Ittenbach said, "so it is important that each parish knows the service is available somewhere in the archdiocese."

Ittenbach gave as an example the Office of Family Life. "Valerie Dillon, the Office's director, is in the process of covering the archdiocese training married couples for marriage preparation programs. This is a service that could overwhelm any one parish but which an archdiocesan office can provide." The Family Life Office is funded entirely through AAA.

Cathy Verkamp, Ittenbach's administrative assistant, used the example of the state Veterans' Hospital. "Not every city and town can have such a place for its veterans, but the state provides one which is available for any veteran who must make use of it. Services funded through AAA are available for any Catholic in the archdiocese."

THE DIRECTION of the 1983 appeal, according to Ittenbach, has been to assist each parish create its own appeal program. So, for example, a parish might need new carpeting in its church, Ittenbach said. "If the carpeting costs \$5,000 and the parish's AAA goal is \$10,000, we are encouraging them to make their appeal \$15,000. It makes better sense to localize the appeal as much as possible."

Nevertheless, the work of the church is not restricted by parish boundaries, Ittenbach emphasized. "My job as AAA director is to broaden an awareness of the church. This is the true spirit of AAA. What we're trying to do is to

## Ittenbach thanks area stations

James Ittenbach, Archdiocesan Director of Development, extends thanks of the archdiocese to Indianapolis area television and radio stations for their cooperation in providing public service announcements for the Archbishop's Annual Appeal. The spots were produced through the Catholic Communications Center and contributed through the stations free of charge.

get Catholics to respond to their brothers and sisters throughout the whole archdiocese."

"We've tried to take this year's campaign," Ittenbach stated, "out of the dollars and cents and put it back where it belongs—in the services provided to the people. I hope never to become a recipient of some services offered but I want to guarantee that such services are available to all who do need them."

What does AAA fund? In addition to such brick and mortar items like the renovation of the former Cathedral High School as The Catholic Center and the renovation of SS. Peter and Paul Cathedral, AAA funds financially distressed parishes, Catholic Charities programs, inter-parochial high schools, the Office of Family Life, campus ministry programs on secular campuses, special projects decided by deaneries, the Office of Pro-Life Activities, the Hispanic apostolate in the archdiocese and special collections involving a national and international participation in the Church.

SOMETIMES PEOPLE will call his office, Ittenbach said, telling him they want to give to AAA but for some reason can't respond to a specific designation. "The pledge cards this year," he stated, "have a space for remarks so that a Catholic who might want his/her money to go to a specific office or service can so indicate."

"We have had people call who disagree with some of the issues," Verkamp said, "so to preserve their pledge, we let them know there is an option available."

Some have also called to complain about the inclusion of "the dreaded necessities" in the campaign—the administrative costs—but as Verkamp asks, "How many parishes could survive if they didn't pass the collection basket? These agencies couldn't obtain funding if we didn't have means of telling people they need funding."

Ittenbach quoted Father Larry Voelker, director of Catholic Charities, and administrator of St. Martin parish in Yorkville, as saying AAA "is still like an infant which has to be nurtured. If it demands too much too quickly, it will die." This is why AAA goals have remained steady the past three years. AAA can't meet all the needs that are there. But it will grow steadily.

"We get letters especially from elderly people," Ittenbach said, "who actually apologize for not being able to donate more. These are some of the true givers," he said. "They can't give a lot but they give from what they've got and not from their surplus."

AAA HAS ALSO better helped people understand that many of the services it now funds were once assessments made on parishes. "Father Paul Courtney told us AAA has helped cut down on extra collections," Ittenbach added. "And funds being redirected to financially distressed parishes are done so because of guidelines suggested by pastors."

In developing his campaign for the AAA this year Ittenbach looked at the development programs in five other dioceses and picked up the best methods he could from them.



**FARAWAY SUNDAY**—Some palms from some forgotten Palm Sunday have been left behind in St. Mary's Church at Derby. Phased out as a mission of the archdiocese during the 1970's, the building still stands facing the Ohio River. A young parishioner recalls the parish from his youth in a reprinted feature on page 5. (Page 1 and 5 photos by Danny Bolin)

As a result, he said, "we are working at the parish level by encouraging them to use the method which is best for them. AAA originally tried to use one method for all parishes and that didn't work everywhere. So we are trying to get parishes to create a method that works best for them. Let us support you in your own way."

Thus Ittenbach has tried to redirect the emphasis of AAA so that Catholics become aware of it as an archdiocesan effort, to streamline the structure to accommodate the local parish, and to take on more work in house.

"So much of our efforts in the AAA were done outside the diocesan structure. Now we do our own printing and design in house. We have cut costs as a result," he concluded. As an example, Ittenbach pointed to \$6,000 spent in 1982 for slide-tape shows which parishes could rent for \$75. Only two or three went to each deanery. This year the programs cost \$3,000 and a copy was sent to each parish. "We did the reproduction through the Catholic Communications Center," Ittenbach stressed, and that's one of the funded AAA agencies.

Some people have had problems with their (See PARISHES ASKED)

the CRITERION

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Indianapolis, Indiana

# Pastors express concern, confusion over closing

by JIM JACHIMIAK

Confusion and concern are being expressed following last week's announcement that St. Francis de Sales Parish in Indianapolis will close on June 30.

At the same time, the four surrounding parishes are preparing for adjustments in their geographic boundaries.

The closing will mean some adjustments for the parishes, St. Andrew, St. Philip Neri, St. Rita and St. Therese (Little Flower).

At St. Andrew, Father James Farrell, pastor, said a "welcoming Sunday" is held "every few months" for new parishioners, and a special one will probably be held for parishioners from St. Francis.

He added that the school is "assessing the possibility of absorbing the additional students." Because several grade levels at St. Andrew's already are filled, special arrangements may be made.

Because the St. Vincent de Paul Society at St. Andrew's already receives "a great many need calls" from within St. Francis Parish, Father Farrell expects those to increase.

Father Gerald Kirkhoff, pastor of St. Philip Neri, said, "I would hope that we could have some opportunity to welcome" parishioners from St. Francis who live within the new boundaries of St. Philip.

Parishioners at St. Philip have been praying for those at St. Francis during Mass, he said. "We'll be happy to do anything we can to make them feel welcome. I know it's a hard thing to happen, especially in a parish that's over 100 years old."

AT THE SAME time, he said, "We're very happy about it in the sense that we'll be happy to have them come down here. We hope they will continue to be active in their new parish."

Little Flower Parish is considering several special activities to welcome members of St. Francis.

Father Frederick Schmitt, Little Flower pastor, has obtained a list of St. Francis'

parishioners who live within the new boundaries of Little Flower.

"It's going to be very few," he said, "because the area we are absorbing has very few houses." Furthermore, many were separated from St. Francis by Interstate 70, so they attended Little Flower even though they lived within the boundaries of St. Francis.

Father Schmitt will send letters to the new parishioners. In addition, he said, members of Little Flower's hospitality committee may call on them in their homes.

He said that another possibility is a "get-together" late this summer for members of the parish council and board of education "and other interested parishioners."

Little Flower is also considering a special liturgy in September with the new parishioners "because they're real worshipping members of the community as well," Father Schmitt said.

"I would hope that we would have open arms for all who will now find themselves within the boundaries of Little Flower Parish. I hope we can convey to them that we welcome them and that we understand their travesty, having lost their home."

FATHER ELMER Powell, pastor of St. Rita, could not be reached for comment.

Holy Cross Brother Douglas Roach, administrator of St. Francis Parish, has suggested to pastors in the four parishes that they meet with parishioners at St. Francis.

He does not expect any change in the operation of his parish between now and June 30. But the spirit of the parish, which he said has improved during the past year, is likely to be affected.

"I just anticipate that parish life and school life will continue up to the end, and that our school will continue to have a good year, as it is now."

But Brother Douglas also expressed some concerns. "I am very sensitive to the concern and bewilderment" of the parishioners, he explained. "I can see that it was a very difficult decision to make." However, "I think some of

This, according to Ittenbach, has been part of our change this year. "Now we have a year round office which can be more personal because we do more things right here. And that helps us to streamline costs. And we can be more sensitive to what is going on."

Is there any indication how AAA will go this year? According to Ittenbach, all archdiocesan priests are contacted in advance of Commitment Sunday for their own pledge. "Priest giving is up 10 percent," he said, "for an average of about \$25." Hopefully that will continue with the laity.

"I can't fathom AAA not working," Ittenbach said, "for since its inauguration there has been a greater demand for the services it funds. The archdiocese has no reserve to fund these agencies so that if there are shortfalls in the funding, there will be shortfalls in the services. If AAA does not succeed, agencies will have to cut back their spending."

"It will work," Verkamp asserted, "because volunteers have been the key. There is a positive feeling mirrored by them," she said, "to get every Catholic family to participate in AAA. They are really making every effort to get AAA to work."

"And we plan to follow up with thank you letters to those who pledge. We have to recognize the value of the commitment individuals have made. AAA is people serving people and we hope there is a better sense than ever of our recognition of this."



SINGLES SUNDAY—In celebration of National Catholic Singles Sunday, April 24, a Mass was held at the Cathedral with a reception that followed in the Catholic Center. Many singles groups from throughout the area were in attendance. (Photos by Susan Micinski)

the parishioners would have appreciated having been involved in this decision."

Brother Roach said that even though the decision was necessary, parishioners could have been consulted.

"There was a small number who have tried very, very hard to keep the church going," he said. "There was a core of people who really stepped in and took up the leadership." They could have provided information about the decline of population in the area and the status of the parish.

A memo with Archbishop Edward T. O'Meara's letter to parishioners indicated that Father William Munshower, dean of the Indianapolis East Deanery, was among those consulted prior to the decision. However, Father Munshower said he also was not consulted.

Brother Roach also said, "I guess I would have preferred an alternative as far as the use of the buildings." He said that no decision has been made about the future of the church, rectory, school and equipment.

Finally, he said that he is disappointed that the decision to close the parish was made before an urban ministry study by the archdiocese is completed. He said that the focus of the study, which should be completed in October, is "to preserve the presence of the church in the inner-city area."

"I was hoping that no changes would be made" until the study was completed, he said.

Mary Armstrong, a member of St. Francis, also said that parishioners should have been informed. "I'm not surprised that (St. Francis) is being closed," she said. "I'm just surprised

that we weren't told about it. I'm sorry to see it go, very sorry, because we have tried so hard to keep it going."

Another parishioner, Theresa Esslinger, also felt that parishioners should have been consulted before the decision was made. She said some parishioners attempted to meet with Archbishop Edward O'Meara to discuss the future of the parish, but were unable to do so.

"It's kind of hard to get on your feet when you have no leaders," she said. "Brother Douglas did a good job, but he just didn't have the time. He wasn't here long enough."

St. Francis has been without a pastor since the death of Father Charles Lahey in 1981. Brother Roach was appointed administrator last May.

Because of financial problems with the parish school, Mrs. Esslinger said, it probably would have been impossible to keep it open. "But the church should have been given another year, anyway. I do think if there had been a break in the economy we would have been back on our feet," she said.

She concluded, "We'll just have to pray harder now."

Father Farrell noted that there was consultation with pastors and the Archdiocesan Priests' Senate but no consultation with parishioners of St. Francis.

"That is unfortunate because we have been talking about shared responsibility. In this particular instance we contradicted our own philosophy of church. The people most affected by the decision were not part of the decision-making process."

## Parishes asked to support (from 1)

statements, Verkamp said, "but we can now correct them as soon as they call. Statements were processed by outside agencies previously. Now we can make our own corrections in house because we are processing the statements in the Office of Development at the Catholic Center."



### MOVING?

We'll be there waiting if you give us 2 weeks Advance Notice

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New Parish \_\_\_\_\_

Effective Date \_\_\_\_\_

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THE CRITERION

P.O. BOX 1410  
INDIANAPOLIS, IN 46206



NEW OFFICERS—The Association of Religious of the Indianapolis Archdiocese (ARIA) recently installed their newly elected officers. The group includes (from left to right) Benedictine Sister Antoinette Purcell, president; Providence Sister Marsha Speth, treasurer; Providence Sister Rebecca Keller, recording secretary; and Providence Sister Charles Ellen Turk, communications secretary. Not pictured is Franciscan Sister Olga Wittekind, vice president. (Photo by Susan Micinski)



# Celebrations scheduled for anniversaries of priests

Father Lawrence Weinzapfel, former pastor of St. Martin Parish, Yorkville, will be celebrating 50 years as a priest with a celebration to be held Sunday, June 5 at St. Paul Parish in Sellersburg where he now resides. Ordained June 6, 1933, Father Weinzapfel will celebrate the 8:45 a.m. Mass that day with a reception following for parishioners.

A second celebration will be offered at St. Philip's in Evansville on Sunday, June 12 with a Mass, dinner and reception beginning at noon for family and friends.

Following ordination, Father Weinzapfel was assigned to be assistant pastor at St. Michael, Brookville. In 1945 he was appointed pastor of St. Paul, New Alsace; in 1956, he became pastor of St. Vincent de Paul, Bedford.

He was appointed pastor of St. Martin in 1972 from which he retired in 1977.

In addition to Father Weinzapfel, ten other priests of the archdiocese will be celebrating their silver jubilees—25 years as priests. Ordained May 3, 1958, each priest will celebrate according to the following information:

**Father Charles Berkemeier (pastor, St. Charles Borromeo, Milan and administrator of St. Pius):** A Mass will be offered on Sunday, May 1 at 5 p.m. at St. Pius Church in Ripley County. A dinner will follow afterwards in the church hall around 6 or 6:15 p.m. The South Dearborn High School will provide the entertainment.

**Father Robert Borchertmeyer (pastor, St. Charles Borromeo, Bloomington):** A Mass will

be offered on Sunday, May 1 at 11:30 a.m. with a picnic following around 1:30 p.m. If it rains, it will be held indoors at the church. Father Borchertmeyer will celebrate at a later date with his family in Cincinnati or Valparaiso.

**Father Robert Drewes (pastor, St. Mary's, North Vernon):** On Sunday, June 12 there will be a social celebration beginning at 2 p.m. on the church grounds for friends, family and parishioners.

**Father Francis Eckstein (pastor, St. Vincent de Paul Church, Bedford):** A Mass was offered on Sunday, April 24 at the church with a reception that followed in the school cafeteria.

**Father Patrick Kelly (in residence at St. Joan of Arc, Indianapolis):** A Mass will be offered on Sunday, June 5 at 12:30 p.m. at St. Luke's in Indianapolis with a reception following.

**Father Harold Kneueven (pastor, St. Simon, Indianapolis):** One celebration will be at Father Kneueven's home parish, St. Paul's, New Alsace at 2 p.m. EST on May 1, followed by a reception for family and friends from 3-5 p.m. Also, St. Simon's will host a community celebration on June 5 at 4 p.m. followed by dinner at 5 p.m. and entertainment at 6 p.m.

**Father Joseph McNally (pastor, St. Columba, Columbus):** A Mass will be offered at noon on May 15 with a reception at the Knights of Columbus in Columbus from 1-3:30 p.m. An evening dinner by invitation only will be held for family and friends.

**Father William Munshower (pastor, Holy Spirit, Indianapolis):** A Mass will be offered at 12:30 p.m. on June 5 with a reception following in Early Hall. It is open to all parishioners.

**Father Harold Ripperger (pastor, Immaculate Conception, Aurora):** A liturgy and



Father Lawrence Weinzapfel

reception will be held May 3 for parishioners beginning at 7 p.m. On May 8, there will be a celebration for family and friends beginning at 2 p.m. with a program followed by dinner.

**Father James Sweeney (pastor, Our Lady of Perpetual Help Church, New Albany):** A Mass will be offered at the church at noon, Sunday, May 15 with a reception immediately following in Wagner Hall. Invitations have been sent to all parishioners. A dinner will be held for Father Sweeney's family on May 14.

Also, on June 3, there will be the annual celebration for all the classmates from the class of 1958 with a Mass beginning at 6 p.m. at St. Joan of Arc with a dinner following at Cathedral High School for classmates and their families and friends. Archbishop Edward T. O'Meara will be attending this celebration.

## No price increase for readers

There will be no increase in the subscription rates charged to readers of The Criterion for the coming year.

Both the rates charged individual subscribers and parish rates will remain constant through the rest of 1983 and into 1984, according to Father Thomas Widner, editor-in-chief.

An archdiocesan wide effort to maintain costs prompted the decision not to increase the rates along with the renegotiation of The Criterion's printing contract with the Franklin Daily-Journal and the increased subsidy for second postage provided by the United States Congress during 1982.

Subscription rates for The Criterion last increased in January, 1982, when the federal subsidy for postage failed to go through. This caused an immediate 92 percent increase in the

cost to mail The Criterion weekly to each Catholic family. The increase came to more than \$500 per week. Congress renewed part of the subsidy during the summer but postal rates were again increased by 10 percent in October according to a general phasing in of increased postal rates which began in the early 1970's.

The Criterion Board of Directors recently approved the paper's 1983-1984 budget which enabled the staff to continue current rates.

Individual subscribers are asked to contribute \$11 per year to their parishes for the paper. Parishes which provide The Criterion with 90 percent or more of their households as subscribers then receive a 24 percent discount for their subscriptions. The Criterion is funded three-quarters through subscriptions provided by parishes. One-fourth of The Criterion's work is funded through the sale of advertising.

Tom Keating

**ARCHDIOCESE OF INDIANAPOLIS**  
1400 North Meridian Street, P.O. Box 1410  
317-236-1400



April 12, 1983

Dear Fellow Catholics:

God only knows how many times Catholics are asked to contribute their money.

Well, maybe the way to look at this is that only God knows how many times we respond to those requests. However, there will be many others who will know how we respond to the Archbishop's Annual Appeal in 1983. As officially stated, this appeal is the major source of funds for the many charitable, religious and educational services of our Archdiocese. What this means in human terms is immediate help for a whole lot of people in trouble.

This help includes, among other things, emergency shelter for battered wives and refugee families; food, heat and clothing for elderly men and women being squeezed by fixed incomes and soaring food and fuel prices. This has been a hard year for many people who have never had to ask anyone for help before. If you haven't noticed, you're lucky. We have not been asked to take these people into our home and assist them in their needs. But, we are being asked to help the church help them. The Bethany House in Terre Haute, for example, has fed over 100 persons a day during the past year from its kitchen. Florence Marshall, who runs Bethany House, says she "cannot continue this year without the money we receive from the Archbishop's Annual Appeal."

There are, of course, many kinds of trouble. There are spiritual as well as financial problems. Money contributed to the Archbishop's Annual Appeal also is used to provide counseling for unwed mothers, troubled families, college students being challenged in their faith and many others.

If each of the 67,500 families in the Archdiocese would give about \$2.00 a week, the goal of this appeal, \$2.1 million, would be easily met. The hard-earned money you are asked to give is going to be hard spent. It is not going to be used to perpetuate a bureaucracy. It will be used to meet the physical and spiritual needs of people who cannot just be ignored. I personally urge you to look toward this year's appeal with your heart.

Sincerely,

*Tom Keating*

Tom Keating  
Campaign Lay-Chairperson

## ARCHBISHOP'S ANNUAL APPEAL

*Committed to be involved with:*

<b>GOAL</b> .....	\$2,100,000
Financially Distressed Parishes .....	340,000
Catholic Charities .....	300,000
Catholic Special Projects	
Birthline and CHD .....	Senior Companion Program
R.S.V.P. .....	Simon House
Refugee Resettlement .....	(St. Andrew Parish)
Catholic Social Services	
Bloomington Counseling Services .....	New Albany Catholic Charities
Columbus Counseling Services .....	School Outreach Program (Indpls.)
Family Counseling Program (Indpls.) .....	Terre Haute Catholic Charities
Family Life Education (Indpls.) .....	Bethany House
Holy Trinity Adult .....	Simon House
Day Care Center (Indpls.) .....	(St. Patrick Parish, Terre Haute)
St. Elizabeth's Home	
St. Mary's Child Center	
Catholic Education .....	200,000
Inter-Parochial High Schools	
Chatard .....	Ritter .....
Providence .....	Roncalli .....
	Seccina .....
	Shawe .....
Office of Family Life .....	55,000
Golden Wedding .....	Natural Family Planning
Anniversary Mass .....	Parenting Programs
Pre-Cana Conference .....	Ministry to the
Pre-Marriage Preparation .....	Widowed/Divorced
Evangelization .....	22,000
Campus Ministry .....	65,000
DePauw, Greencastle .....	IUPUI (Bellarmine House)
Earlham, Richmond .....	Indiana University—Southeast
Indiana State University .....	St. Paul, Bloomington (I.U.)
Deanery Special Projects .....	70,000
Batesville .....	Bloomington .....
	Connersville .....
	Tell City .....
Office of Pro-Life Activities .....	30,000
Special Collections .....	93,000
Catholic Communications .....	The Catholic University
Latin American Missions .....	
Spanish Apostolate .....	20,000
State, Regional, National Organizations .....	80,000
Indiana Catholic Conference (ICC) .....	National Conference of Catholic
Indiana Inter-Religious .....	Bishops (NCCB)
Commission on Human .....	United States Catholic
Equality (IICHE) .....	Conference (USCC)
Catholic Center Development .....	450,000
Cathedral Renovation .....	175,000
Administrative Expenses .....	200,000

# POINT OF VIEW

## Christian vocation is never an open and shut case

by Fr. JEFF GODECKER  
(Second of two parts)

When I was growing up what it meant to be a priest, or a husband or wife, a parent, a teacher, a man or a woman was quite clear. Today, what is equally clear is that we are moving to a new set of answers about those roles. Some lament the passing of an old order. I applaud the beginning of new ways of being priests and spouses and women and men and parents because I think it enables us to tap a deeper sense and source of vocation.

Primarily, vocation is to be most deeply who I am. As Thomas Merton says, "It is true to say that for me sanctity consists in being yourself, and that in the last analysis, your sanctity will never be mine and mine will never be yours . . . For me to be a saint means to be myself. Therefore the problem of sanctity and salvation is in fact the problem of finding out who I am and of discovering my true self."

But key to this insight of Merton's is the fact that who I am goes deeper than a societal and church role. Who I am is not the result of my own ego nor the result of an institution. Rather who I am is the work of grace and the result of a ready openness within the context of everyday life with its multitude of variables and combinations of personal history.

IF THE ABOVE is true, then it seems to me, that we need to make the following fundamental statements about vocation today.

1. Vocation is more than its institutionalization. Vocation is always literally unique and, therefore, something always new. It is not a possession to find and clutch but is continually a gift. By its nature it is unpossessable in a finalized way. Vocation must always be freshly known, always unfolding in the context of one's life.

Priesthood, being a parent, being a man or a woman, being a teacher is not so much something that I am but rather someone I am becoming. Vocation is always in process, never finished. Vocation is not a closed system. And there are no prepackaged scripts. Rather vocation is a personal life taking shape, moving forward into the unknown.

2. My vocation is a larger reality than I know and there is a need to be careful and respectful with analysis and decisions



regarding vocation. There is always some darkness in regard to vocation. Vocation resists the total light of day, existing in the twilight which is a more mysterious time and place.

3. Faith and vocation relate in two ways. First, it is a deep act of faith to believe that there is a deeper organizing center of my life that goes beyond ego and the necessary contrivances of a given society, that there is a place where God and I touch and that this center is a place of providence not fate, a place that is uniquely personal and filled with personal life.

SECONDLY, it is an even deeper act of faith to believe that the given and potential shapes of my life—which is my vocation—is always nourishing and ultimately life giving. The key faith question for a person is whether he/she is willing to believe that the unfolding and development of his/her life in all of its goodness and including all of its weakness to the point of

death is indeed a life giving process for oneself and for one's world.

4. The ultimate betrayal of and infidelity towards a vocation is arrogance and self righteousness. When a person has the sense that one is called by one greater than himself there is a tendency to take that vocation and turn it into an ego trip, a bag of self interest. It happens more often than all of us care to admit.

Vocation often degenerates into control and power. It happens a lot in the history—past and current—of the Church. It has happened and continues to happen in white America. It has happened for thousands of years in regard to the vocation to be male which has often resulted in an inferior status for women. There seems to be a universally present heresy about vocation that somehow turns vocation into a select identity, into a superior status. At bottom, the human and Christian vocation confers no status or superiority. We need only be reminded by the words of Paul, "and there are no more distinctions between Jew and Greek,

slave and free, male and female, but all of you are one in Christ Jesus." (Galatians 3: 27-8).

5. How God works with a vocation is not always clear. There are only hints and signals, not clear answers. But it would seem that he speaks within the situations and personalities of our lives. God speaks within the processes—the changes and developments and crises of our lives. For which reason I suspect that vocation is always to be found at the limits of our lives. Vocation travels at the frontiers, at the edges and boundaries of our lives.

6. The Christian vocation is said to have something to do with the imitation of Christ. What does that mean in terms of vocation as something to do with who I am at deeper levels? To paraphrase something that Carl Jung once wrote, is a Christian to understand by the imitation of Christ that he/she is to simply copy the life of Christ in the sense that one "apes" Christ? Or is there not perhaps a deeper sense that each Christian is to live his own proper life as truly as Christ lived his life in all its implications?

It is not an easy matter to model one's life on Christ. But it is even more difficult to become most deeply and uniquely his self. It would seem, then, that the Christian vocation is never an open and shut case.

(Fr. Godecker is Catholic chaplain at Indiana University-Purdue University at Indianapolis.)

## WASHINGTON NEWSLETTER

# Internal dispute is renewed with debate in Senate over abortion

by JIM LACKEY

WASHINGTON (NC)—The new Hatch-Eagleton constitutional amendment on abortion now headed for a Senate floor debate has renewed the dispute within the pro-life movement over legislative tactics as well as over the effect such an amendment would have on abortion in America.

Disagreement over tactics has been around since even before Sen. Orrin Hatch (R-Utah), the original sponsor of the amendment, dropped the measure into the Senate hopper in September 1981. And it was fueled by the 9-9 tie vote that Hatch-Eagleton got in the Senate Judiciary Committee April 19, prompting critics of the proposal to reassert their view that the amendment was a losing proposition that should be abandoned by its supporters.

Closely related to that discussion is the debate over the measure's effect, which got a boost of its own when Hatch and the Constitution subcommittee he chairs accepted the suggestion by Sen. Thomas Eagleton (D-Mo.) that the amendment be trimmed to its first 10 words: "A right to abortion is not secured by this Constitution."

With the tie vote in committee the amendment goes to the full Senate "without recommendation" but with a promise from Senate Majority Leader Howard Baker (R-Tenn.) that the measure will be considered on the floor before summer.

ACTUALLY THE debate over the best legislative means of reversing the Supreme Court's abortion decisions has been around almost as long as the 1973 rulings themselves. Some pro-lifers during the 1970s favored an amendment to the Constitution restoring "personhood" to the unborn, while others saw as more realistic a "states' rights" amend-

ment which, while not mandating protection for the unborn, would allow states to re-enact their pre-1973 anti-abortion laws.

That debate continued into the 1980s but it took on two new wrinkles: a proposal by Sen. Jesse Helms (R-N.C.) for a "human life bill" that would attempt to reverse the court with simple legislation rather than a constitutional amendment, and Hatch's "human life federalism amendment," which would remove a right to abortion from the Constitution and give both federal and state governments the power to approve new abortion restrictions.

Helms supporters argued that Hatch's measure was little more than a states' rights proposal that was diverting pro-life energy from the Helms bill. Hatch supporters, on the other hand, said their amendment had a realistic chance of passing and argued that Helms' bill ultimately would be declared unconstitutional.

THIS YEAR the debate is not over a Hatch amendment vs. a Helms bill but a Hatch-Eagleton amendment vs. a Hyde-Jepsen bill. The latter is a new proposal sponsored by Rep. Henry Hyde (R-Ill.) and Sen. Roger Jepsen (R-Iowa) which would restrict abortion funding nationally and put other limits on abortion. Judie Brown, president of the American Life Lobby, said the failure of Hatch supporters to get a majority vote "in one of the most favorable committees in Congress" means pro-lifers should unite instead around the Hyde-Jepsen measure, which needs only a majority vote for passage.

The debate over the effect of a Hatch-Eagleton amendment, meanwhile, also has continued this year though it is now limited to the effect of the first 10 words of the original Hatch amendment.

By dropping the original amendment's second section on federal and state powers, its supporters concede, the amendment no longer would grant to the Congress the ability to restrict and prohibit abortion on a national basis. But the first 10 words alone, supporters note, would remove the abortion right that the Supreme Court found in the Constitution and



would permit states to enact abortion-restricting legislation to the same extent they did prior to 1973.

Hatch-Eagleton supporters also contend that the 10-word amendment also has the appeal of simplicity since it presents to the Congress and, if approved there, to the state legislatures the question of whether the status quo of the past 10 years or the status quo prior to the abortion decisions should be preserved.

But critics contend that the practical meaning of the 10-word amendment is vague, that federal courts could interpret it in a variety of ways, and that it says nothing about state constitutions, which some judges already have interpreted as preserving a right to abortion.

All that could be academic though when the amendment reaches the Senate floor since it appears unlikely that a two-thirds vote can be achieved for any constitutional amendment on abortion. Though the debate on the floor may be dramatic, one Hatch supporter, Sen. Dennis DeConcini (D-Ariz.), noted during committee consideration, "This is not an issue on which people have not made up their minds."

the CRITERION

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## LIVING THE QUESTIONS

## Satisfying work results in 'good tiredness' for many

by Fr. THOMAS C. WIDNER

Everybody I know is tired. The priest I live with was called to Community Hospital at 2 a.m. Tuesday morning on an emergency. He had planned to be up before dawn to drive two people to the airport. So he tried to go back to bed for a while that morning.

Another priest I know has been studying in school all year but has had to make two trips across the Atlantic Ocean due to the illness and eventual death of a parent. It has unsettled a heavy academic year.

The members of the priests' personnel board look tired. They have been meeting regularly for some weeks trying to develop a slate of appointments for the summer.

The archbishop looks tired as he tries to deal with some serious financial problems in the diocese including the closing of an Indianapolis parish.

Another priest looks tired because he is administering five parishes in southern Indiana. The other priest who works with him is on leave to care for two ailing parents—one died only this week. Even though the parishes these two men work with are small, they still have to communicate with them as five distinct and separate entities.

There are two Religious women who work in the same five parishes. They often look bewildered in addition to being tired.



Some would expect clergy and Religious to be tired all the time because we are expected to be on call 24 hours. This isn't a work tired I'm seeing, however. It's an exhaustion which suggests a lot of questioning about the kind of work that is making them tired. Is such work worth being tired for?

There are lay people I know whose schedules would match those of the clergy and Religious who often end up spinning wheels to fulfill schedules which could perhaps better be arranged. One man spends not only his days but his evenings very regularly at his work in order to complete some heavy administrative duties. I wonder how his wife and children react but that's his responsibility to work that out.

This week someone suggested I should rearrange my own schedule. Then I thought of my brother, a supervisor for computer services at Xerox in Columbus, Ohio. For a while he was working seven days a week—sometimes 70 to 80 hours a week. It has slowed down but he still looks tired.

Then, of course, there are mothers and fathers who put in an inexorable amount of time just raising children. Perhaps that's part of the reason there are fewer children today. People of my generation began deciding they wanted more time for themselves. That is a marked difference in our modern American society. We are not so child-oriented as we used to be.

But that's another issue. What I'm trying to say is that we human beings seem to be spending a lot of time engaged in work which isn't always satisfying and not only because it's hard, but because it probably is work we could do without. The American and Puritan ethic seems to have run its inexorable course.

Many are tired and we seem to generate more work. Yet few of us question the value of the work we generate. Do we work for the sake of working? Does our work have a purpose or is it just "busy work"? The popes have traditionally spoken of work as something which dignifies us and yet so much of the work we do seems to destroy our integrity. I can't speak for the laity but I do think the clergy and Religious need to examine the kinds of work we ourselves do.

Pope John Paul this week prayed in thanksgiving for a worldwide increase in vocations. Yes, believe it or not, there is one. In the years 1975 to 1980 candidates for the priesthood in major seminaries across the world increased by 9.8 percent. The number of novices in religious institutions rose by 23 percent. The number of students in theologates in the United States is up five percent over 1982. All these figures must still be matched against a 20 year decline, however.

Nevertheless, the pope encouraged us to continue to pray and work for vocations. That's a good work, I think. I would hardly say there was a recovery as he did, but I would heartily agree that in assuming God gifts us with vocations, we must do our part as well. Reminding his audience that the harvest is great and the workers few, we might remind ourselves that this was the case in Jesus' time. Having a surplus of vocations as we did in this century was probably the exception of history and not the rule.

The tiredness of satisfying work is a good tiredness. The tiredness of unsatisfying work is not. Whether we are working to increase religious vocations or lay vocations, will the satisfaction of the work increase as well?

## St. Mary's holds memories for former parishioner

by ANDY HALL

(The author attended St. Mary's Church in Derby when he was growing up. This article contains his observations.)

Walking down a church aisle Easter morning, the little boy was bothered by the smell of his freshly polished, tight-fitting shoes. Their soles made quite a racket as he paraded to the front of the church and kneeled.

His mother was dressed in a bright yellow dress. Daddy was wearing that suit he only unpacked for weddings, funerals and Easter. Little sister barely was recognizable, with her hair styled into bouncy curls.

The boy looked around and saw his friends. They were smiling. His best friend was sitting in the front pew, probably so he could get first chance at the Easter egg hunt after Mass.

The boy drifted asleep and awoke shortly later. He had aged. So had the church. Where once his family sang hymns on Easter morning, the doors were locked. All was silent, even the church bells which had rung out across the small river town.

Derby—It's sad to see a church die.

The death knell of St. Mary's Catholic Church began when the big cities began tearing people away from small steamboat ports.

Fewer folks came to church, as homes and farms were abandoned for the promise of the big cities.

The people left a little town carved on a bank of the Ohio River. That town was Derby.

They left a church high above the town, safe from ravaging floodwaters. It was St. Mary's, built in 1890.

But some people stayed and faithfully attended the white church on the hill. Generations lived and died in the community, farming and working at a limestone quarry.

They managed to paint the cross at the top of the steeple and buy some beautiful colored glass windows.

When the people gathered for Easter ser-

VICES, they basked in the glow of the sun as it shone through the windows.

Music flowed from their throats, filling the entire church with songs of praise.

The people emerged smiling, showing off their brightly colored outfits.

But kids didn't mind soiling their spazzy outfits during the Easter egg hunts always conducted after Mass.

Always, there were laughs and invitations to some of the best Sunday dinners in the world.

No more. Without any eulogies or military bands, St. Mary's Church quietly died more than three and a half years ago.

It became just another wooden hull, to be opened only for infrequent baptisms, funerals and weddings.

The Archdiocese of Indianapolis decided that it no longer had enough manpower to send a priest each week to the little church on the hill. Instead, more attention would be directed to larger parishes and missions.

Easter flowers still sprout around the church at this time of year. Dust-covered hymnals are ready in the balcony. Sunshine glistens through the colored windows.

The guardians of the church have locked themselves out and boarded up the side doors. The wood is rotting. Bells in the steeple threaten to crash to the floor with every tug on the tattered bell rope.

The six sandstone steps in front of the church are still warm in the spring sunshine. But one has cracked.

The people raised this church and now they have let it die. The only thing remaining is the demolition which will be necessary someday—and the boy's sadness as he remembers the church on the hill.

(From The News, Tell City, March 23, 1978. Reprinted with permission. Andy Hall was nearing his 19th birthday when he wrote this article. St. Mary's parish at Derby was founded in 1810 as a mission out of Bardstown, Ky. It is the oldest parish in the present boundaries of the Archdiocese of Indianapolis.)



# TO THE EDITOR

## Criterion articles and letters questioned

I would expect to read letters and articles in the Indianapolis Star and News wholeheartedly supporting President Reagan's fascination with nuclear weapons, since both papers (owned by the same man) are right-wing Republican in viewpoint, but now I find such letters and articles in the Criterion, and I cannot understand it.

Mr. Reagan is a simple man, a product of simpler times, with simplistic solutions for all problems. His background is the Hollywood world of fantasy where the movie hero won against all odds, simply because he was a hero. Mr. Reagan has quite a bit of difficulty distinguishing between real life and reel life, and he sees nuclear weapons as just bigger six-shooters with this country as the star and hero of his private western movie.

He is under the impression a nuclear "war" can be won. What war? A nuclear exchange would not be a matter of weeks or months, but only a few hours in one day. Half the population of the world would die in that time. Those who survived the initial bombs would die within a matter of weeks from radiation, injuries, normal illnesses for lack of medical care and starvation.

And those hours of destruction would not be limited to the countries involved. The prevailing winds circle the earth. Those winds would carry the radiation to all parts of the globe. That radiation would kill or infest all plant life, lack of plant life would kill all animals. That leaves survivors with a choice of

eating radiation-filled food or starvation. Some choice!

Most people who see those who oppose nuclear weapons as cowards or traitors are older people in Mr. Reagan's age group. They grew up in the same simpler era, and attended the same movies he remembers so well. They also believe a nuclear confrontation would just be like all other wars they remember, with a winner and a loser, because they have no experience with nuclear use.

The Biblical quotation "You will not know the day or the hour" in regard to the end of the world seems to apply today. Because he is a simple man, Mr. Reagan does not realize the consequences of pushing the nuclear button. But it really does not matter which side pushes the button. With the sophisticated tracking devices in use today, the other side would know when nuclear weapons were enroute to targets in their country, and launch their own weapons, with the same result: total destruction of the planet.

Monica Burkemper

Indianapolis

## Priest not consulted

For purposes of accuracy, I wish to inform you, without comment, that Father William Munshower, Dean of the Indianapolis East Deanery, was not consulted over the closing of St. Francis de Sales Parish.

Fr. William Munshower

Indianapolis



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**HUNGER WALKERS**—Members of St. Gabriel Church, as well as many other church and school groups walked for the CROP Hunger Walk on Saturday, April 23. St. Gabriel's was chosen to be one of the walk sites this year because of being a leader in walkers and money pledged per mile. (Photo by Susan Micinski)

## Reader replies to women who feel left out

I read the article in the April 15, 1983, issue of the Criterion where the lady feels the new Code of Canon Law is Unfair to Women in Church. As always, the women become upset when they feel they are left out of anything supposedly glamorous, profitable to their interests, etc. How about the things forced on men that women never seem to feel discriminated against?

How about the military draft? I don't remember too many women feeling discriminated against when they weren't required to register for the Draft. I feel women should not only be drafted, but should serve in combat assignments in the same way men do—if there is any basis to the equal rights thing.

The one thing that disturbed me for 21 years before I retired from the Federal Bureau of Prisons is the fact that women in the Prison Service never worked in the area of inmates, unless a man was in the area in case of problems; and women never had to assist during riots, etc. Working in Federal Prison Service is considered as hazardous duty and those employed receive compensation for this, such as retirement at age 50 with 20 years service. Both men and women receive this, plus other compensation. All men are required

to help control inmates during riots, etc., but the women never have to help.

I remember one incident in the prison years ago where a bad riot appeared inevitable and all female employees were sent home for several days (with full pay) and called back to the institution only after the problems were solved. If anyone tells the women they feel they should not receive hazardous duty compensation the women feel discriminated against and become upset. If it is suggested they help during a riot, etc., they again become mad and get upset.

I feel what is good for the goose is good for the gander. If women want all the supposed goodies men supposedly receive, they should accept all the not so goodies that are forced on men. Women should also learn to understand men's frustrations.

I had dozens of different jobs in my life, including 3 years in the Army, and women always seemed undesirable, while demanding, and usually getting anything they feel they are entitled to. If they feel left out in Church work, why don't they pressure to be Ushers and take collection in Church? This isn't very glamorous and I have seen very few women in this assignment.

Russell W. Lasher

Terre Haute

## Is author an expert on black-run schools?

I was appalled to read the column titled "Perpetuating Intellectual Poverty" in the April 15 edition of The Criterion. The author of the column thinks that because he labels someone else a racist, that he is freed from the label.

From my point of view, he is as racist as

## Where are the vets?

At the present time I am involved in the passage of a bill in the Indiana State House. HB 1459 will establish a wider access to Vietnam veterans who feel they at any time may have been exposed to Agent Orange, or feel they or members of their family have suffered from the effects of exposure to Agent Orange.

This bill establishes a procedure for the veteran's personal physician or hospital to submit results of independent Agent Orange examinations to the State Board of Health.

I submit this letter in hopes that you will help me contact all area Vietnam veterans so that they may contact me with the details of their tour of service and symptoms they may have.

Charles W. Siebe, Sr.  
224 Highwood Dr.  
Westfield, IN 46074

anyone else whom he so labels. As a student attending an overwhelmingly white institution, what qualifies him to make such a judgment of black-run institutions? What studies has he conducted that qualify him to make these changes? Has he attended any of these institutions?

He assumes that because these institutions are all-black, they are inferior. That assumption is as racist as any that I can think of. Shame on The Criterion for printing such unsubstantiated drivel.

Jennifer Thompson-Feuerherd

Trotwood, Ohio

## Date out of context

In the April 8 Criterion Dorothy Kerney noted that the request for consecration made by the Blessed Virgin was made in 1929. You noted that the apparitions of Fatima occurred in 1917, not 1929. You are correct about that but you are out of context. The requested consecration was not mentioned during the Fatima apparitions "proper" but was made known to Lucia in a separate apparition in 1929.

Martin Fecher

Rushville



## CORNUCOPIA

## Few options for handicapped

by CYNTHIA DEWES

Lizzy Day remains a vivid memory from my youth. She was a grade schoolmate's aunt, "feble-minded," as they said then, and a fixture on the small town scene where I lived. She walked my friend and his numerous brothers and sisters to school every day, chucking mysteriously at voices they couldn't hear, but never forgetting the importance of her mission as escort.

The rest of us were half scared of Lizzy, although she was always kind to us. She would peer at us closely from her lopsided and half-toothless face, grinning in a way meant to reassure us of her affection. She liked to join in our games and could jump rope as well as anyone, even though she was probably 40 at the time.



Lizzy's sister, my friend's mother, was a poor, overworked woman who needed all the help she could get. She "kept" Lizzy in return for her help with the children. Once in a while, when sister had lost patience with her, Lizzy would retire to her room over the kitchen and rock furiously in a rocking chair purposefully placed over a squeaky floorboard for sister's benefit. As with most retarded people, Lizzy may have been slow but she wasn't "dumb."

In this day and age Lizzy would have been trained to work in an adult workshop and could live in a group home. Mainstreaming handicapped persons is a better way, both for them and for society. But there will always be some handicaps too severe to handle neatly.

Which brings me to Andy. Mainstreaming is not for him. But neither is "putting him away," as many so-called experts urged us to do when he was small. We gave up on experts about the same time that they informed us, after several tests and interviews, that he was severely mentally retarded. Big news.

When Andy arrived and we realized he was not like his brothers and sister, there was the usual "why us?" response to work through. After we got that out of the way we were ready to enjoy (and sometimes despair of) Life with Andy.

The other children in the family loved him from the start, were kind to him and accepted him as he was. Andy drooled more than most babies, but we thought it was kind of cute. He cried (bawled is the word) so loudly that he made us laugh. He had a shock of coarse black hair and a ruddy complexion that inspired affectionate nicknames: "the red Indian," "Chubby," "Andy Panda."

As time went on the neighbor children came to know Andy. Kids who were not usually admired for maintaining good relations with their peers took him under their wings, playing the repetitive games he enjoyed, watching for him when cars drove by. A new boy moved in and taunted Andy and suddenly found himself under fierce attack by a little girl who hissed, "You stop that! Don't you know that's ANDY?"

When Andy began riding the public school bus on his way to special class, he became the mascot. Another unsuspecting bully was reported and his father gave him a severe spanking. Even today, when Andy is a grown man, little neighbors appear asking to take walks or play simple games with him.

Nephew and nieces came to spend vacations in the summer, and went home imitating the latest Andy sounds. His pleasant "Ooo-wee" and "dy-eee" were shared as family passwords, and sometimes exchanged with the author himself in long "conversations." As Andy's brothers and sister left home for college or work, they always found that Andy was the one they missed the most.

Pro-abortionists and others worry about the "quality of life," speculating on the value of retarded persons' lives. We who know the Lizzy Days and Anlys can only shrug and dismiss the worriers as well-intentioned but ignorant.

We know that someday Andy will have to go to another home where he can live out his life without us. We will all be the poorer for it. And we miss him already.

## check it out...

✓ The 1938 Graduation Class of St. Mary's Academy will hold a 45th reunion on Saturday, June 4 at 6:30 p.m. in St. Pius X K of C, 2100 E. 71st St. Call Lucille Burris 899-2062 for reservation.

✓ Edgar Day, a member of Our Lady of Perpetual Help parish in New Albany, was honored at a parish council meeting recently by the presentation of a nameplate bearing his name to be placed in the parish meeting rooms. Day was honored for his dedicated service, leadership, and physical contributions to the parish over the years.

✓ A free piano recital featuring classical works will be presented by **Nanette Kaplan Solomon** at 3 p.m. on Sunday, May 1, in the Marian College Auditorium. Solomon is an assistant professor of music at Slippery Rock State College in Pennsylvania. She holds music degrees from Yale University and is presently a doctoral student at Boston University.

✓ **Mary Beth Bauman**, daughter of Mr. and Mrs. Joseph Bauman, and **Gregory Schisla**, son of Mr. and Mrs. Charles J. Schisla, were among those honored for academic achievement at the April 20th Founder's Day ceremonies at Indiana University's Bloomington campus. Bauman, a graduate of Cathedral, and Schisla, a graduate of Chatard, are both business majors and alumnae of St. Andrew's parish school.



✓ Marian College senior dietetics major **Rebecca L. White** has received the Indiana Dietetic Association Scholarship of \$250. White is the daughter of Mr. and Mrs. Elvin White of Milan and is a graduate of Milan High School, Milan.

✓ St. Patrick's School, 449 S. 19th, Terre Haute, will celebrate its Centennial on Saturday, May 14 with a 4 p.m. Open House and 5 p.m. Rededication Service at the school, a 5:30 p.m. liturgy in St. Patrick Church, and a reception-reunion at 7:30 p.m. in the Holiday Inn, South U.S. 41. Any St. Patrick graduate who has not received an invitation should call **Patty Jordan** at 812-232-3864.

✓ A **Rosary March** sponsored by Knights and Ladies of St. Peter Claver and the Legion of Mary will be held, rain or shine, on Sunday, May 1 beginning at 2 p.m. at the State Office Building on Senate Ave. Participants will walk to St. John's Church where the pastor, **Father William Stineman**, will officiate at a Benediction service. Those unable to march will pray a group Rosary at St. John's at 2 p.m.

✓ Secunia graduate **David L. Schisla**, another son of Mr. and Mrs. Charles J. Schisla, will study at the University of Madrid, Spain during the 1983-84 school year as part of the Indiana University Overseas Study Program. Schisla, who is a business major on the I.U. Bloomington campus, has also been accepted as a member of the Indiana University Student Athletic Foundation.

✓ The newly renovated **Family Support Center** which serves potentially abused or neglected children will open on May 1 at 1575 Northwestern Ave. The Center provides 24-hour-a-day service every day of the year. Call 634-5050 for child abuse crisis, referral service or information.

## Total Coverage...

Archbishop Edward T. O'Meara's statement that every Catholic family in the Archdiocese of Indianapolis should receive *The Criterion* is becoming more of a reality each and every day. According to our latest circulation figures, *The Criterion* is being received into 48,000 homes... 9,000 more than the day of his installation.

With this issue of *The Criterion*, we welcome **St. Simon** parishioners (Indianapolis) to our list of "Total Coverage Parishes." Including St. Simon's, the following parishes provide *The Criterion* to their total parish population.

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	Holy Cross	HAMBURG:	St. Ann
	Holy Name	JEFFERSONVILLE:	Sacred Heart
	Holy Spirit		St. Augustine
	Holy Trinity	JENNINGS CO.:	St. Anne
	Our Lady of Lourdes		St. Joseph
	Sacred Heart	KNIGHTSTOWN:	St. Rose
	St. Andrew	LANESVILLE:	St. Mary
	St. Ann	MADISON:	St. Mary
	St. Anthony		St. Michael
	St. Bridget	MILLHOUSE:	Immaculate Conception
	St. Catherine	MONTEZUMA:	Immaculate Conception
	St. Christopher	MORESVILLE:	St. Thomas More
	St. Francis de Sales	MORRIS:	St. Anthony
	St. James the Greater	NAPOLEON:	St. Maurice
	St. Joan of Arc	NASHVILLE:	St. Agnes
	St. John	NAVILLON:	St. Mary
	St. Joseph	NEW ALBANY:	St. Paul
	St. Lawrence	NEW ALSACE:	St. Paul
	St. Michael	NEW MARION:	St. Magdalen
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	St. Rita	OAK FOREST:	St. Cecilia
	St. Simon	OLDSBURG:	Holy Family
	Little Flower	OSGOOD:	St. John
BEDFORD:	St. Vincent de Paul	PERRY CO.:	St. Isidore
BLOOMINGTON:	St. Charles	RICHMOND:	St. Mary
	St. John	RIPLEY CO.:	St. Nicholas
BRAZIL:	Annunciation	ROCKVILLE:	St. Joseph
BROOKVILLE:	St. Michael	RUSHVILLE:	St. Mary
BROWNSTOWN:	Our Lady of Providence	ST. LEON:	St. Joseph
CANNELTON:	St. Michael	ST. MEINRAD:	St. Meinrad
CLARKSVILLE:	St. Anthony	SALEM:	St. Patrick
COLUMBUS:	St. Bartholomew	SCOTTSBURG:	American Martyrs
	St. Columba	SEELYVILLE:	Holy Rosary
CONNERSVILLE:	St. Gabriel	SILLSBURG:	St. Paul
DECATUR CO.:	St. Paul	SIBERIA:	St. Martin
DOVER:	St. John	SPENCER:	St. Jude
EDINBURGH:	Holy Trinity	TELL CITY:	St. Paul
ENOCHSBURG:	St. John	TERRE HAUTE:	Sacred Heart
FRANKLIN:	St. Rose of Lima		St. Ann
FRANKLIN CO.:	St. Peter		St. Benedict
FRENCH LICK:	Our Lady of the Springs	TROY:	St. Pius

Archbishop  
O'Meara's Schedule

Week of May 1

SUNDAY, May 1—Priesthood ordination of Brother Mark O'Keefe, O.S.B., St. Meinrad Archabbey, St. Meinrad, 9:30 a.m.

MONDAY and TUESDAY, May 2-3—NCCB/USCC special plenary assembly, Chicago.

WEDNESDAY, May 4—New Albany Deanery CYO Awards Banquet, St. Joseph Parish Hall, St. Joseph Hill, 7:00 p.m. (E.D.T.)

THURSDAY, May 5—Mass celebrating the involvement of Catholics who are employed or volunteer in Human Services, SS. Peter and Paul Cathedral, 11:15 a.m. followed with lunch at the Catholic Center.

—Confirmation, St. Joan of Arc Parish, Mass at 7:30 p.m. followed with a reception.

FRIDAY, May 6—St. Thomas More Society's annual Ref. Mass, St. John Church, 9:45 p.m. followed with dinner at the Convention Center.

Support your parish by placing your  
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in next Sunday's collection.

FAMILY TALK

# Divorce alienates in-laws

by Dr. JAMES and MARY KENNY

Dear Mary: My in-laws have been close to us and supportive throughout our marriage. We have also been close to my husband's sister and her family. All the children had a very special and happy relationship with their grandparents. We all enjoyed doing things with one another, when suddenly my brother-in-law shocked us by getting a divorce.

Gradually my in-laws saw less of all of us. My mother-in-law told me that the children did not need her anymore and that she was going to start a new life. They go to bars and some pretty shady places and brag about staying out all night. They refuse to come to family get-togethers.

My 4-year-old does not understand why he sees so little of his grandparents. They did not even come to his birthday party last year. I have tried to be a good daughter-in-law. Am I so wrong to feel hurt when they ignore my son? I am beginning to not want them around because of their general unpleasant attitude.

Answer: Crises arise at various stages of life. Parents must support children through the "terrible twos" and the crisis of adolescence.

Spouses need special understanding during the midlife crisis. Perhaps, as your letter suggests, grown children must sometimes support their parents and in-laws through a late-life crisis.

You suggest that the change in behavior of your in-laws dates from the divorce of their child. We receive many letters of anguish from parents whose children have divorced. Often these parents blame themselves. Always they suffer.

Perhaps your in-laws responded to the divorce by giving up on family. Perhaps they thought, "We have raised our children to be decent people, approved of their spouses, supported them in their marriages, loved our grandchildren and still this family broke up. What's the use?"

Of course you feel hurt. Your feelings are honest. Now you must try to support your in-laws despite your own hurt. Here are some ways.

1. Remember the good times. As parents become elderly, perhaps bad tempered and even senile, it is important to remember the fine people they were. Tell your young son stories from the early years of your marriage when your mother-in-law was so supportive.

Stories will keep your own view positive and give your son a positive impression of his grandparents.

2. Invite, but don't insist. This is most difficult when you yourself are hurting from frequent rejections. Your own feelings seem to be ambivalent. You resent their not coming when invited, but you are not sure you want them around. This is understandable. When

you invite them, even if they refuse, you are showing that you care about them.


3. Grant them their freedom. Parents do things that upset their adult children. You need not endorse their choices of a lifestyle, but you must recognize their right to choose.

4. Recognize that your husband is probably as upset as you are, perhaps more so. Do not hold him responsible for their behavior and do not expect him to get them to change. Tell him when you hurt, if that helps, but do not tell him how to feel or act. Your in-laws cannot come between you and your husband unless you let them.

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



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## Noone discusses reply to recent editorial

by SUSAN MICINSKI

In a recent editorial aired by Channel 13, tuition tax credit legislation was denounced as destructive toward the public school system.

Arguments were given stating there would be a mass exodus of the top academic students from the public schools leaving behind the disadvantaged and handicapped students—groups with the highest cost per student, thus creating an elitist school system. It was also suggested that an entanglement of church and state would take place. The station urged

viewers to contact their legislators to oppose such legislation.

Stephen Noone, director of schools for the Office of Catholic Education of the Archdiocese of Indianapolis, delivered an editorial reply to refute innuendoes that tax credit legislation would destroy public schools. His reply was aired on Channel 13 from April 14-20.

In a recent interview, Noone stated his editorial reply had "two basic purposes—to express the belief that parents ought to have a choice where to send their children, and to dispel the notion that Catholics are not interested in public schools." He explained that instead of getting students to leave public schools, tuition tax credits would help keep students already in non-public schools there.

In addition, Noone asserted that some people have an incorrect idea of who gets the money from tuition tax credits. Some people, he declared, "are saying that money is given to the church (no separation of church and state), but this is inaccurate. The money doesn't go to the institution; it goes to the individual. Nothing coming from the government, whatsoever, would be going to the institution. Parents of students attending non-public schools pay money directly to them in the form of tuition."

Noone, who is chairman of the Indiana Non-Public Education Association, declared that Catholics are indeed interested in the public school system. "Well over 50 percent of Catholic students are in public schools. We are just as interested in the education they're getting as we are with the education students are getting in Catholic schools."

In other matters, Noone addressed the limiting of excellence in education benefits to the public sector. "It's a disappointment to me. I'm very angry and I don't know what I can do at this point." In discussing the math and science teacher shortage, he stated that "we (Catholic schools) find the math and science teacher shortage just as severe as the public schools."

## Etienne selected to be minister

TELL CITY—Richard Etienne, the son of Paul and Kay Etienne of this city, has been selected by the Deanery Council of Pastors and Pastoral Associates to be the first Deanery Youth Coordinator here. The position has been created as a result of the funding of Deanery Special Projects through the Archbishop's Annual Appeal.



Etienne will be responsible for assisting the 12 parishes in the deanery in identifying key youth leaders, and help in determining individual parish needs by evaluating current programs. He will also assist in training adults for youth ministry, and will develop and maintain deanery level youth programs.

A "cum laude" graduate of Brescia College, Owensboro, Kentucky, Etienne previously worked as an insurance salesman in Owensboro. He will maintain his office in the former convent of St. Michael's Parish at Cannelton.

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# Pathways of the Spirit

## Lecturer says forgiveness has false face

by DOLORES LECKEY

Forgiveness has many faces. One of them is a false face, according to Dr. Doris Donnelly.

She contends that much of what people tend to call reconciliation is not that at all. It is easy to fake a reconciliation, she observed in a 1982 interview. "Our language enshrines the idea in phrases like 'kiss and make up.' We're programmed to bypass real forgiveness among people and among nations," she writes.

As an example, the author cites the peace treaty between two nations after a war. There is the assumption that people and governments will forget that orphanages have been bombed or that people have been badly hurt.

The peace treaty may be signed. But forgiveness? For people who feel injured, it is not so easy as signing a document.

Ms. Donnelly, visiting lecturer at Princeton Theological Seminary, has been writing about the topic of reconciliation for a decade. Two of her books are "Learning to Forgive," published in 1979 by Macmillan Co., and "Putting Forgiveness into Practice," published by Argus in 1982.

Forgiveness is a process for us, she points

out. It takes time. For it means loosening up on the hurt and anger that wall us off from those who have wounded us. And for Ms. Donnelly, forgiveness is not a process simply of glossing over problems but of taking appropriate steps to resolve them.

Her helpful insights show that forgiveness is more than words or an embrace. It involves a change of heart.

Forgiveness is something we give. On the other hand, forgiveness is something we seek. Those are two of the other faces of forgiveness. And of the two, I think it is more difficult to ask someone's forgiveness, than it is to actually forgive someone.

To seek forgiveness is to openly acknowledge, at least to one other person, that we have been self-seeking or self-serving or callously indifferent.

That comes hard for many of us. There are reasons why. For one thing, it puts us in a risky position.

By seeking forgiveness, we risk an encounter with another's anger. Our effort at reconciliation with another person, we also realize, could be rejected.

So again, it is wise to remember that all

healing takes time. If it is genuine forgiveness we want from another person, that person may need time to let go of the pain we've caused.

Contemporary life, rushed and fragmented, is not naturally conducive to reflection on how responsible we are for the welfare of those who inhabit our world.

All the more reason, it seems to me, to reclaim an ancient practice: taking time regularly to think about the effects we have on the many people who are part of our lives. Some still call this the daily examen.

Have we harmed another human being through action or neglect? Have we been hurt? How? Are we angry at someone? Are we judging someone?

The greater our spiritual maturity the more conscious we become of how we affect other people's well-being. The truth is that we continually touch others with the energy in our life; we touch them—sometimes negatively and sometimes positively.

An office worker who genuinely respects the others in the office contributes to a peaceful environment. Harsh words, sarcasm, diminishing others, even unintentionally—those actions cramp the human and religious spirit.

The same is true in families. Husbands or wives who resent their spouse or their children hurt them even though they do not directly attack them with words or actions. The negative energy poisons the air.

If we take quiet time to think about our impact on others, it is particularly important to consider whether we have hurt those who come under our authority in some way: children, employees, people who depend upon us. Our examen may move us to work with the others in our lives to fashion a new way of relating that is life-giving to all.

Forgiveness is so important to daily living that Jesus, when asked how often one should forgive in the course of a day, replied: "Not seven times, no, but 70 times seven."

One can picture the shocked look on his listeners' faces. Seventy times seven is a lot of forgiveness!

Like our daily bread, I suspect we need to pray fervently for the grace to cultivate forgiveness—and reconciliation—in our comings and goings. Like bread, forgiveness is life giving.

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## White flag issues challenge to both sides now

by KATHARINE BIRD

The battle waged ferociously, with first one side and then the other jockeying for a commanding position on the plain. Bodies lay crumpled on the ground all around; the fighting men could scarcely maneuver their horses around them.

Then, responding first slowly and then more rapidly to the sounds of trumpets calling their forces to regroup, the warring factions pulled apart. Slowly a space cleared between the bitter foes.

Sometime later, a small group of unarmed horsemen, bearing a large white banner

on a pole raised prominently above their heads, separated from their compatriots and rode slowly out onto the plain between the warring sides.

The riders' hope? That the white flag would signal a truce between the foes; that the temporary truce would give each side the time needed to initiate negotiations.

The scene I've just described was a familiar one in the Western films so popular in Hollywood a few years ago.

Then and now, the white flag remains a powerful symbol. It challenges both sides to put down weapons, to talk over divisive issues.

But, for many people, the white flag flashes another message—it is a symbol of surrender, a sign that one side no longer can fight on and is giving up. In wartime, the surrender may be necessary. But in personal relationships, the simple surrender of just one person who gives up might not be sufficient to create real peace.

There is more to reconciliation than that. And in seeking a personal reconciliation, the message of the white flag can be downright misleading.

In short, if one person surrenders for the sake of peace, the real differences between the persons just might remain unsolved; real differences might even go underground to fester in silence.

Real reconciliation is a means of restoring friendship or harmony between two people—and it takes two people to do that. It is a way of settling or resolving differences. And the reconciliation of a relationship often is vitally needed for the well-being of people.

Reconciliation, as popes and religious leaders are fond of pointing out, is a basic need for all persons, given the many divisions that can divide one person from another.

Many factors can bring people to the point of (See WHITE FLAG ISSUES on page 11)

### Discussion points and questions

1. Have you ever thought of the capacity for forgiveness as an invaluable gift you possess? Why would it be such a gift?
2. What does reconciliation mean to you? How can reconciliation further family relationships?
3. Why does Dolores Leckey say that people sometimes misunderstand what reconciliation is?
4. What does Mrs. Leckey mean when she speaks of false reconciliation?
5. What are some obstacles to reconciliation, according to Katharine Bird?
6. After reading Ms. Bird's article, what do you think of the topic chosen for discussion at the next Synod of Bishops?
7. What does Father John Castielot give as the reason why the prophet Ezekiel does not mourn the sudden death of his wife?



TAKING THE RISK—Anger, as exhibited by a young man against his grandfather in a 1979 scene from the NBC TV series, "Little House on the Prairie," can leave some painful scars. The forgiveness and the healing do not come easy. By seeking forgiveness, we risk an encounter with another's anger. (NC photo)

# Ezekiel used extraordinary means to capture attention

by Fr. JOHN CASTELOT

Like Jeremiah, Ezekiel was terrified at the task laid on him by God in the sixth century B.C.

Ezekiel realized it would be painful to serve as God's spokesman to the Israelites exiled in Babylon. For Ezekiel would have to throw cold water on their fervent hopes for the safety of Jerusalem and a quick return to that city.

Since the people refused to listen to him, Ezekiel had to take the most extraordinary means to capture their attention.

That involved all sorts of symbolic actions and imaginative pantomimes. With their curiosity aroused, the people finally had to ask Ezekiel to explain the meaning of these actions.

Ezekiel tried, by every means at his command, to convince the exiles that the sinfulness of their compatriots was crying to heaven for a punishment that would surely and swiftly come. He told the people that any hopes they might have to the contrary were utterly vain.

Before long, the Jews learned how true the prophet's words had been. Chapter 24 in Ezekiel tells of an incident which illustrates the personal suffering the prophets often had to endure.

Just before the siege of Jerusalem, Ezekiel's wife died. Just before she died, Ezekiel received this strange command from God:

"Son of man, by a sudden blow I am taking away from you the delight of your eyes, but do

not mourn or weep or shed any tears. Groan in silence, make no lament for the dead."

Poor Ezekiel! In his heartbreak, he was even denied his mourning. At God's bidding, even such an intimate experience as the loss of his wife had to be put to prophetic use.

When the astonished people commented on his apparent indifference, Ezekiel told them that when they fully realized what was happening to Jerusalem, they too would be stunned. They would sit and moan pathetically. Numb with grief, they would be unable to shed the tears which normally would flood from them.

That sad realization was soon to break upon the Jews. It would bring a new era for God's people—and for Ezekiel.

News of the fall of Jerusalem reached Ezekiel about five months after it had taken place. It marked the opening of the second phase of his ministry to the exiles.

—In the first phase, Ezekiel's primary concern had been to squelch their empty optimism.

—Now Ezekiel had to do an about-face and

keep the people from falling into despair.

Jerusalem was no more. The temple was in flames; the walls were piles of rubble. The Jews' hopes for an early return to Jerusalem from exile went up in the smoke of the city. Soon thousands more of their compatriots would be joining them in exile.

Was this the end of everything? Were God's people to vanish from the pages of history? What was to become now of the glorious destiny God had promised them?

Discouragement, pessimism and despair were the order of the day. Ezekiel had to do his best to dispel them. He wanted God's people to remain God's people. He wanted to make sure they profited from their sufferings and would be ready to fulfill their role in God's plan.

Ezekiel now had a strong point in his favor. Formerly the people had mocked his predictions of the fall of Jerusalem. Now they saw that he, and Jeremiah too, had been right all along.

And now the people became a bit more willing to listen.

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## The Word

by PAUL KARNOWSKI

When birdwatchers wish to identify a certain species, they usually revert to a system of identification first used by Roger Tory Peterson.

Under the Peterson system, three elements are of utmost importance. The observer must be aware of habitat, song, and field marks. For instance, one is not likely to see a roadrunner scampering down the sands of a Florida beach. By identifying the habitat in which they find themselves, birdwatchers can rule out the likelihood of spotting certain species. But experienced birdwatchers will exchange stories about the birds who were spotted where "they weren't supposed to be."

Song is the second criterion birdwatchers consider. A beginner, however, is usually confused by the similarity of many of the songs. It takes years of experience and a finely-tuned ear to use this system. Even then, there are several species of birds who are excellent

mimics and who seem to delight in confusing the sharpest ear.

The simplest method, and the most certain, is the use of field marks. Does it have a yellow throat? A white stripe through its eye? Does it wag its tail as it flies? Is it the size of a crow? A robin? A sparrow?

In today's gospel from John, Jesus speaks of the field mark of the Christian. He tells His disciples, "This is how all will know you for my disciples: your love for one another."

It would do us good to take the time and reflect on the Lord's simple sentence. Do we assume that people will know we are Christians because they see us in the "proper" habitat? Because we attend church, do we presume that the world will be able to identify us for what we are? Perhaps we let the world rely on our song—our words of belief. But how much of our song is ours and how much is mimicry?

Do we really give the world a chance to make a positive identification? Our love for one another is the only way they can tell for sure.



**FUNDAMENTAL NEED**—At St. Mark's Church in Vienna, Va., Father Bob Hoeffner hears the first confession of a second grader. Reconciliation, as popes and religious leaders are fond of pointing out, is a basic need for all persons, given the many divisions separating one person from another. (NC photo by Miriam A. Kilmer)



# Tobit kept his faith in God even when suffering

by JANAAN MANTERNACH

Tobit was a successful man. He and his wife, Anna, lived well. He had a good job. Their home was beautiful. They had a son, Tobiah, whom they dearly loved.

Tobit was a religious man. He loved God and obeyed God's laws. Even when others worshipped false gods, Tobit remained faithful to the one, true God. He often went alone to Jerusalem to observe the great holy days of the Jewish people.

He also was a generous, caring man. He gave as much as 30 percent of his money to the poor and needy. He gave bread to those who were hungry and clothes to people who needed them.

Then his life changed. Tobit and his family were forced to move far away to the city of Nineveh. They missed their home.

At first Tobit had an important job as purchasing agent for the king of Assyria. But then the king died. The new king did not like Tobit. In fact the new king was very angry at

Tobit for burying the bodies of people killed by the king.

The king plotted to kill Tobit. Tobit and his family fled for their lives. The king took everything they owned.

Not long afterward, the king was killed. Tobit and his family returned home and celebrated with a fine feast. But that very night Tobit lost his sight. He woke up unable to see anything. The doctors were not able to cure him.

At first a wealthy relative took care of Tobit and his family. Then the relative moved. Tobit's wife, Anna, worked hard to support her blind husband. They slowly became very poor.

Tobit became depressed. One day he prayed to die. "Lord, you are good. Your ways are merciful. It is better for me to die than to suffer so much."

Tobit did not die. Deep down he trusted in the Lord. He believed that the Lord would rescue him. His depression slowly lifted.

One day Tobit remembered that he had invested some money with a businessman. So he decided to send his son, Tobiah, to get the money they needed so badly.

"My son," the father instructed, "Go on a journey to the region of Media. Along the way, act as I have always taught you to act. Do good always. Do not turn away from any of the poor and God's face will not be turned from you."

Tobiah listened carefully. Tobit had more to tell his son.

"Don't do anything to anyone that you would not want done to you. Give some of your bread to the hungry. Share your clothes with those who have none. Always praise and thank God for being so good. Always keep the Lord's commandments."

Tobit then gave his son instructions about the money and how to find the man who had it. Then Tobit said: "My son, don't be discouraged because we are poor. Trust and love God and you will be a rich man.

"Avoid all sin and do what is right in God's sight. Go quickly. Have a safe journey and hurry back."

Tobit watched his son leave the house. As he saw Tobiah walking down the street, Tobit asked the Lord to be with him.

## Part I: Let's Talk

**Activity:** Some stories in children's literature reveal the power people have to deal with suffering and to overcome great odds. They include:

"Fantastic Mr. Fox," by Roald Dahl. Alfred A. Knopf Publishers, New York, 1970.

"Mogo's Flute," by Hilda Van Stockum. Viking Press, New York, 1966.

"The Great Gilly Hopkins," by Katherine Paterson. Thomas Crowell Publishers, New York, 1978.

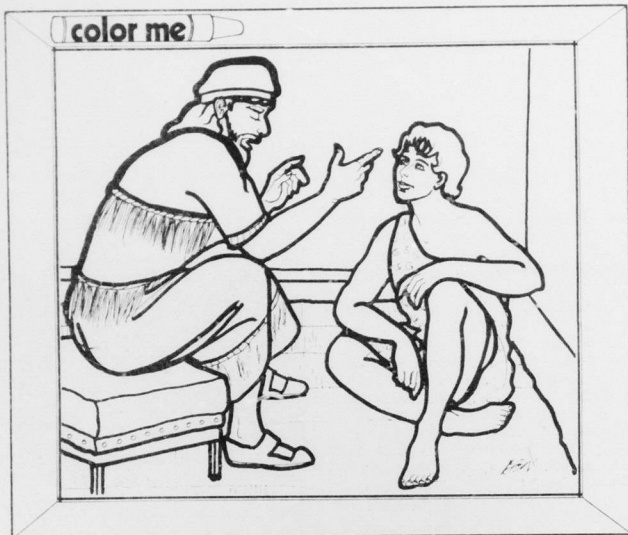
"Light a Single Candle," by Beverly Butler. Washington Square Press, New York, 1970.

**Questions:** What unhappy events happen to Tobit? How does Yahweh respond to Tobit's prayer for death? What advice does Tobit give to his son? How do you treat people who are poor?

## Part II: Parent and Teacher Notes

**Story Background:** The Book of Tobit is not part of the Hebrew Bible but it is included in the Catholic Bible. Tobit was written by an unknown author around 200 B.C. It was written to encourage the Jewish people to trust always in God who is loving and powerful.

**The Bible and Us:** How do you handle failure, disappointment, suffering? When you are hurt and things go badly, to whom do you turn for help and relief? The story of Tobit is about a man who trusts in God even when blindness and poverty strike his family.



## White flag issues challenge (from 9)

seeking reconciliation. Once they arrive at that point, however, it is essential to recognize some of the roadblocks to reconciliation, the kinds of attitudes and behaviors that can interfere with it. These may include:

—not listening to what another person actually says;

—a basic lack of trust in the other, along with an over-concentration on one's own understanding of the situation;

—getting stuck in a position where each side considers the other unreasonable—and simply awaits the other's surrender;

—focusing on the negative qualities in the other person and the positive qualities in oneself;

—an unwillingness to grow, to change, at least a bit, when circumstances warrant.

An indication of just how vital reconciliation might be in people's lives is seen in the choice of it as the topic of discussion for the fall 1983 Synod of Bishops in Rome. Representative bishops from throughout the world will study the many places where reconciliation is needed in the modern world and the ways to promote it.

The working paper for the synod indicates, on the one hand, that the synod will consider reconciliation as it relates to the sacrament of penance. There it is an important means of reconciling people who are alienated from God and from the Christian community.

Moreover, the working paper says, the bishops also will look at the many ways the "tensions and divisions which continue to weigh down the world—the larger and smaller world in which Christians as individuals and as a community live"—represent a challenge to seek reconciliation.

## THE QUESTION BOX

### Reader objects to another columnist

*Is it true that the liturgy is 'the source and summit of the whole Christian life'?*

by Msgr. R.T. BOSLER

**Q** My objection, for a change, is not to something you wrote but to another Catholic columnist. This theologian, author of many books, recently wrote: "When all is said and done, the liturgy remains the summit and the source of the whole Christian life, as Vatican II put it . . . even more than any book, including the Bible." Is it any wonder we have Protestants?

**A** I am not sure that Protestants would disagree with the statement you find objectionable.

By "liturgy," Vatican Council II meant the Mass—or the Lord's Supper or communion service, as Protestants would prefer to call it.

Though they disagree with us in explaining exactly what takes place, Protestants hold communion services regularly because they believe that the resurrected Jesus is present in some unique way.

And I am sure they find acceptable the teaching of Vatican II that describes two

unique presences of Jesus in the eucharistic service: 1) in his word when the Scriptures are read and explained, and 2) in the sacrament when the Lord's Supper is eaten.

I think they would also agree that the Bible is most effective when read and prayed over in a community setting.

What the statement you don't like is saying is that the whole is greater than one part of it. The Bible is part of the eucharistic service. The Bible leads to the Eucharist as the source of Christian life.

I am excited over the fact that our Protestant brothers and sisters are recognizing this more and more.

The World Council of Churches will meet in assembly in Vancouver, Canada, this July. The theme will be: "Jesus Christ—the Life of the World."

Late in 1981, 25 theologians from all over the world were invited to Switzerland by the World Council to prepare theological reflections on the theme.

The results of these reflections are made available to all Christians by the World Council in an inexpensive booklet entitled "The Feast of Life."

Evidently, the participants found the Eucharist to be the principal means by which Christians proclaim Christ the life of the world. Hence the title.

Philip Potter, general secretary of the World Council, in a foreword explained what happened when the theologians came together:

"At that meeting the participants perceived that life is manifested and shared in a eucharistic way—a constant act of thanksgiving for the gift of life in Christ's sacrificial offering of himself; and the constant offering of the created order, symbolized by bread and wine, the food we share, and of our body and blood, as disciples of Christ, for the life of the world. It is through a eucharistic style of life that we celebrate and witness to Jesus Christ the life of the world."

We Catholics will find much to inspire us in this booklet. We will also find much of our Catholic faith expressed in the document "Baptism, Eucharist and Ministry," which the Vancouver assembly will present to the churches for serious consideration.

Our Catholic emphasis upon the importance of the Scriptures and the growing Protestant awareness of the place of tradition and the Eucharist in Christian life certainly seem to be indications that the Holy Spirit is moving us to closer unity.

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

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1983 by NC News Service

# St. Mark's Parish

Perry County, Indiana

Fr. Don Evrard, administrator

by PEG HALL

Pioneer families established St. Mark's parish in Perry County in 1860. It was built up and has endured by reliance on the materials and people close at hand.

The original parish building was a school in a converted grocery store. In 1863 the building was remade into a church and the first Mass was offered in the settlement.

The native sandstone church in use today was begun by Father Michael Marendt and 18 families in 1867 and the cornerstone was laid April 25, 1868. It was nine years more until the first resident pastor, Fr. John Unverzagt, was assigned.

As a mission, St. Mark's had been served successively by priests from Troy, St. Meinrad, Cannelton and Tell City. Later its pastors and assistants would reach out to other missions. But in mid-1981, its last resident pastor, Father Daniel Armstrong, was transferred to a larger parish. St. Mark's returned full circle to being a mission.

Father Donald Evrard, pastor of St. Augustine's parish in Leopold, was named administrator and retired Perry Central teacher Benedictine Sister Mary Lois Hohl, accepted the position of pastoral associate.

The people were able to cope with the keenly felt loss of a resident pastor because Father Armstrong and his predecessor, Father Joseph Vollmer, had encouraged them to take an active part in parish life, according to Sr. Mary Lois.

THE PEOPLE say that her ministry, too, has made it possible for them to continue as a parish. Pride and prejudice are evident when parishioners talk about their community—pride that there are "no factions" and prejudice, as Sister pleasantly confesses, "that we are the greatest."

Indeed, Fr. Evrard said, the people of St. Mark's "are extraordinarily congenial," and very knowledgeable about their faith.

Their best remembered pastor, Fr. Vollmer, served from 1949 until he retired at age 70 in 1979. Since the regulation kept him from remaining in the parish, he moved just across the boundary and continued to help out until his death in December 1981.

The church grounds are a testament to his years of tending. Flowers, shrubs, trees and a charming lake frame the weathered stone church.

There are about 400 in about 105 families in the parish. From among their numbers there are 40 Eucharistic ministers, 12 readers and about 40 ushers. Family groups bring the gifts to the altar at Offertory. Communion always is

offered under both species. The women are very active in Right to Life and Matrix.

Sr. Mary Lois's ministry includes visiting the sick, holding Communion services, directing the religious education program and administering the parish. She also serves as pastoral associate of St. Augustine's.

SR. MARY LOIS said that St. Mark's parishioners appreciate Fr. Evrard's efforts on their behalf. "He's willing and giving of himself, and never makes us feel it's too much trouble to come over to say Mass," she said.

Families are included in everything, say parishioners like grandmother Mildred Graves, who has lived in the community for all but a space of 10 years right after her marriage. And in most families at least one member, if not all, belongs to the parish.

When there is a death in the community, the altar society offers door service at the funeral home and provides dinner after the funeral.

With the help of the men of the parish, the society decorates the church throughout the year. And it serves several annual family breakfasts. Charlotte Malone is president.

Parish council president Marvin Rogier said that the finance, liturgical, education, social, youth, maintenance, cemetery and evangelization committees have voting representatives on the council. But everyone is invited to attend meetings and speak out.

CYO co-presidents Jenny Kunkler and Connie Berger want to see the long-standing organization "revitalized" through projects generated by its members.

The newest parish committee is evangelization. President Marlene Kunkler said, "The goal is to reach out, with the inspiration of the Holy Spirit, to the unchurched, and to welcome the alienated back." St. Mark's and St. Augustine's evangelization groups are studying and praying together.

Sr. Mary Lois sees more sharing between parishes in the future. Last year the liturgical committee studied the Mass together.

Jeanne Rogier is president of the board of education, which plans CCD classes, adult education and Bible school.

The St. Bede religious education resource center for the Tell City deanery is housed in St. Mark's School. The building, which ceased to be used as a grade school in 1970, was built in 1913-14. Beginning in 1917, it was taught by Benedictine nuns and it received state aid steadily from 1924 to 1970, when it was closed and its pupils bused to the new public Perry Central School near Leopold.

Oldtimer Raymond Bockhold, born in 1899 and still living across the road from St. Mark's Church, remembers when the Sisters first

arrived. "It was the year the snows came in December and didn't leave until April." The pastor served St. Joseph's, St. John's and, every sixth week, St. Mary's at Derby.

When Father traveled to Derby there was no Sunday Mass at St. Mark's, so, "Every six weeks I took the spring wagon and took the Sisters to Tell City for Mass," Bockhold says. While they ate dinner at the convent, he went to his brother's home.

Bockhold's mother, who was widowed and remarried, bore 18 children. Three daughters and a son entered the religious life.

The 84-year-old Bockhold shakes his head and smiles philosophically about the evolution of the Church in general. "It's just an awful big change that I can't get over . . . or around it, either one," he says.

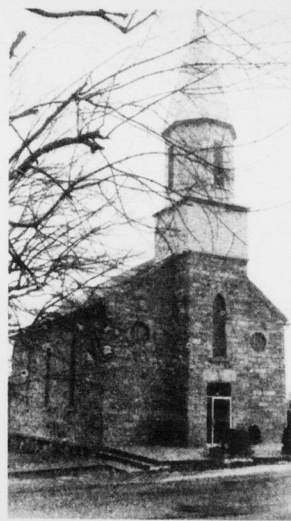
The interior of St. Mark's Church has had two major renovations.

Father Paul Ofer, pastor between 1942 and 1949, "changed the church when the liturgical movement was just a gleam in people's eyes," Fr. Evrard said. "The theological basis is that we worship one God, and the altar is the touch-place between God and Earth. So he removed the two side altars." He streamlined the towering main altar and bronzed the statues of Mary and Joseph.

"That altar business, now, that ruins the church. Yep," Bockhold says.

Two years ago a project to remodel the confessionals escalated when it was discovered that termites had weakened the floor and hollowed out the columns holding up the choir loft.

As finishing touches to the work under Fr. Armstrong's direction, the walls were painted white. Statues of Mary and Joseph were returned to their original flesh-tones. The only wall decoration is a painting by parishioner



Shirley Rogier on the center wall of the sanctuary.

St. Mark's parish has given two priests to serve the Church. Father Patrick Harpenau, pastor of St. Michael's, Indianapolis, is a son of the parish as is the late Monsignor Edward Bockhold.

In addition the parish has seen six women take on religious life including Benedictine Sister Scholastica (Clara) Harpenau, now retired, and Providence Sister Mary Jerome (Rose) Bockhold, also retired.

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Catholic Charismatic Community Center  
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ST. MARK'S PARISH LEADERS—Left to right: Charlotte Malone, altar society president; Marvin Rogier, parish council president; Jenny Kunkler and Connie Berger, CYO co-presidents; and Benedictine Sister Mary Lois Hohl, pastoral associate. (Photos by Peg Hall)



# Home helps those who have unplanned pregnancies

by SUSAN MICINSKI

A young married couple eager to start a family may be thrilled to learn the wife is pregnant. But an unmarried teenage girl finding out she is pregnant is quite another story. Where can she turn to when such a crisis arises? The answer is St. Elizabeth's Home.

St. Elizabeth's Home, founded in 1915 and a member agency of Catholic Charities of the Archdiocese of Indianapolis, provides residential and outpatient care to individuals (single or married) with unplanned pregnancies. Licensed by the State of Indiana to place children in permanent adoptive homes, and funded mainly by clients' fees and the United Way (with contributions from the Daughters of Isabella and the Archdiocese of Indianapolis), St. Elizabeth's also provides short-term care for newborn infants.

According to Marilyn Weber, casework director, working with unwed mothers and the adoption program are the two main projects of St. Elizabeth's Home. Weber stated that a mother-to-be utilizing the facility's residential service "generally is looking at allowing St. Elizabeth's to place her baby in an adoptive home. A client coming on an outpatient basis can be thinking of adoption or keeping the infant."

How does a girl first make contact with the agency?

"She can either refer herself or she can be referred by someone else, such as a friend, relative, agency, priest or counselor," explained the casework director. "When she's referred by someone else, we ask that party to have the girl call the home unless she's a minor. If the girl is a minor, we'll set up the appointment with the parent, or whoever it is that's contacted us."

**GIRLS COMING** to St. Elizabeth's come from different backgrounds and all walks of life. The home's services are open to all persons without regard to race, religion, ethnic origin or economic status. There is a Catholic chaplain, Father James Wilmoth, pastor of Holy Name Church, who says Mass once a week and is available if a girl wants pastoral counseling.

Counseling plays a major role in the program offered at the facility. Personal, group and family are the different types of counseling available to individuals through St. Elizabeth's. "A major focus of the counseling," declared Weber, "is to help the girls realize what their alternatives are. We have girls who come here and are undecided on what to do; others come in and are firm in saying they want their babies placed. We do want an individual to become aware of self and the responsibilities of parenthood, and for her to make the decision that is best for her and her baby."

The casework director stated that some girls "feel comfortable sharing what their value system is. But our place here is not to change it. We do address their need to assume sexual responsibility for their lives."



**HOME STAFF**—Taking time out from their busy schedules at St. Elizabeth's Home are (from left to right standing) Jan Ash, Tender Loving Care program supervisor and Marilyn Weber, casework director. Seated is Ada Hosier, student intern caseworker. On the wall is a woodcut of St. Elizabeth giving food to the hungry. St. Elizabeth's Home provides caring, child-centered services adapted to the needs of our changing times. (Photo by Susan Micinski)

**DORIS STIKER**, adoption caseworker, stated that "we let our clients know what the adoption law is in Indiana, and alert them to the fact that fathers have rights, too. Before they sign a paper allowing us to place their baby for adoption, they are aware of the fact that Indian does not have an open records policy in regard to adoption—which means that in future years they can't have access to records to find where their child was placed. But we do urge individuals to keep us informed of their whereabouts should this law ever change."

According to Stiker, "we provide women with graphic information about the adoptive parents of their child after the baby has been placed. Of course, names or any other identifying type of information is never released," she explained. "This helps to assure the mother that her child is in an emotionally secure environment based on love and acceptance."

What happens when a mother has delivered her baby, but has not yet decided whether to keep it or have it placed?

"That's when the Tender Loving Care Program (TLCP) comes into play," asserted Jan Ash, program supervisor. "The program consists of volunteer families who choose to give love,

care and a home to babies awaiting to go to adoptive homes or to the biological parents. These infants are placed in foster homes upon their release from the hospital."

Ash stated that the mother and father can see the baby at St. Elizabeth's before a decision is made. "Again, everything is very confidential; the foster parents never meet the girl or the father and vice versa. Also, when a child is placed in a foster home, we make sure that the home is on a different side of town from where the girl lives."

St. Elizabeth's Home, which is able to accommodate 26 women, but usually has an average of 13 or 14 people in residence, offers a medical program directed by St. Vincent Hospital and Health Care Center, where the infants are delivered. A physician goes to the home on a weekly basis to provide pre-natal care. The facility's nursing staff provides medical care 24 hours a day, seven days a week. After a mother has had the baby, she can return to the clinic at St. Elizabeth's for a six week check-up. In addition, the services of the Well Baby Clinic at St. Vincent's are utilized.

(See HOME HELPS THOSE on page 18)

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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

## April 29

"Spades 'N Seeds" card party at Holy Spirit parish, Indianapolis, will begin at 7:30 p.m. Public is invited.

The southside Knights of Columbus, 511 E. Thompson Road, Indianapolis, will have a Monte Carlo night from 7 p.m. to 1 a.m. Tickets: \$2. Must be 21 years old.

The first of two parish renewal weekends is being held at St. Rose of Lima, Franklin, today through Sunday, May 1, in Camelot Hall. Second renewal weekend will be held May 13-15. Call 738-3929 for information.

## April 29 to May 1

Parish renewal weekends are planned at St. Rose of Lima, Franklin. The first is April 29 to May 1; the second weekend is scheduled for May 13-15. For more information or pre-registration call 738-3929.

## April 30

The Catholic Widowed Organization will have its second birthday dinner at the Chatham Walk Clubhouse, 21st and Franklin Road, Indianapolis. For complete

information call Neatha Diehl, Catholic Charities Office, 236-1565.

Opus Dei Father Hilary Mahaney will conduct a day of recollection at St. Mary's, Lanesville. Women's session, 10 a.m. to 2 p.m.; men's session: 2 to 4 p.m. For reservations or transportation call Jeannie VanBree, 812-951-2533; Linda Jones, 812-951-3261; or Gretta Noone, 812-952-2755.

St. Bridget's Altar Society will serve a chicken dinner in the cafeteria between 8 a.m. and 7 p.m. Dimers, \$3.50; sandwiches, \$2.25; plus free car wash by Junior

## Religious association to sponsor tours

The Indiana Religious History Association will sponsor its eighth annual religious heritage tours led by Dr. Grover L. Hartman, who originated them, beginning with a tour of significant sites in southern Indiana on June 7-9, and followed by its northern

tour June 14-16. Among Catholic historical sites of interest on the southern tour will be Vincennes, St. Meinrad Archabbey, and the Benedictine Convent at Ferdinand.

The northern tour will include the University of Notre

Dame as well as Amish settlements, and the state's oldest Jewish congregation in Fort Wayne.

Travel is caravan style with shared ride arrangements available. Reasonable group housing and meals have been set up. A \$10 registration fee should be sent to Dr. Grover L. Hartman, Indiana Religious History Association, Post Office Box 88267, Indianapolis, IN 46208. Continuing education credit can now be obtained through Christian Theological Seminary for taking the tours.



RETIRING BOARD MEMBERS—Catholic Social Services recently held a recognition luncheon for its volunteers, staff and board members. This group of retiring board members received certificates of appreciation from the agency and the archbishop. The group includes: (top row left to right) Lawrence Connor and Gerald Jenn, and (bottom row left to right) Dorothy Lynch, Sally Ohleyer and Judy Harkness. (Photo by Susan Micinski)

Daughters of St. Bridget at 801 N. West St., Indianapolis.

## May 1

A series of talks in observance of Family Life Month will be presented at St. Barnabas parish, 8300 Rahke Road, Indianapolis, on May 1 at 7 p.m. and on May 8, 15 and 22 at 7:30 p.m. Speakers are Franciscan Sr. Sharon Sheridan and Ernest and Susan Collamati. Call the parish religious education center, 881-0631, for further information.

Roncilli High School alumni, Indianapolis, will hold an initial planning meeting at 7:30 p.m. at Roncilli for an alumni musical production of "West Side Story" to be presented the last weekend of July. Prospective actors, musicians and crew members are invited to attend.

## May 2

The Auxiliary of the Benedictine Center will have a day of recollection directed by Sr. Gwen Goss. For reservations call 788-7581.

## May 2, 3, 9

Deanery meetings for pastor, musicians are scheduled from 7:30 to 9:30 p.m. at the following locations: May 2, St. Paul parish, Tell City; May 3, St. Mary parish, New Albany; May 9, St. Louis parish, Batesville. Pre-registration required. Contact the Office of Worship, 317-236-1483.

## May 3, 4

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will have an Over Fifty Day on May 3 conducted by Fr. John O'Brien. On May 4, Dr. John Nurnberger will make the presentations for Leisure Day. Call Fatima for details, 317-545-7881.

## May 4

Assertive parenting, a program for encouraging communication between parents and children, will be offered at the St. Vincent Wellness Center, Zionsville, on three Wednesdays, May 4 to 18, from 7 to 9 p.m. To register, call 873-2799.

## May 5

St. Michael parish, Bradford, will host a May Day dessert card party in the parish hall at 7:30 p.m. Admission: \$1.50. Public invited.

## May 6

A family square dance will be held from 8 to 11 p.m. in Camelot Hall at St. Rose of Lima, Franklin. Admission, 25 cents; \$1 limo per family. Call 738-3929 for information.

The Senior Companion Program recognition banquet will be held at the St. Peter Claver Center, Indianapolis, at 12 noon. The program is a special project of the Indianapolis Archdiocese.

## May 6, 7

St. Nicholas parish, Sunman, will have its annual parish yard sale from 10 a.m. to 6 p.m. on Friday and 9 a.m. to 5 p.m. on Saturday. Saturday special: fill a bag for \$1. (Continued on next page)

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## Red Mass to mark Law Day

Law Day, sponsored by the Indianapolis Bar Association and the St. Thomas More Society, will be held on Friday, May 6, with the traditional Red Mass celebrated by Archbishop Edward T. O'Meara at St. John's Church at 5:45 p.m. Refreshments and dinner will be served at 7 p.m. at the Convention Center.

Tom Binford, well-known business and civic leader, will be the principal speaker, and Judge Joseph N. Myers, Berton W. O'Bryan and Karl J. Stipher

will give a short presentation of the trial and conviction of St. Thomas More.

The Red Mass is open to the public. For dinner tickets, contact Rosalie F. Felton, executive director of the Indianapolis Bar Association at 632-8240 by May 4.

The St. Thomas More Society is the association of Catholic lawyers named for the sixteenth century English lawyer beheaded by King Henry VIII.

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# THE ACTIVE LIST

## May 6-8

A mother/daughter mini-retreat is set for the weekend at Fatima Retreat House, Indianapolis. Fr. John Schoettelkotte and Mrs. Therese Maxwell will conduct the program. Call 317-945-7681 for reservations. \*\*\*

St. Vincent Hospital Guild is sponsoring a Garden Party Sale of plants inside the southwest entrance at Keystone at the Crossing Fashion Mall from 10 a.m. to 7 p.m. on Friday and Saturday, and from 12

noon to 5 p.m. on Sunday. Call Betty Moroney at 253-0658 for presale orders.

## May 7

The Fourth Degree Knights of Columbus at Bedford will have a German Fest at the K of C Hall, 2202 "M" St. from 6:30 to 8:30 p.m. Tickets are \$5 per person. \*\*\*

"Leading Small Groups," a day designed for facilitators of small groups, will be conducted at the Beech Grove Benedictine Center,

1402 Southern Ave. For complete information call 317-788-7581.

\*\*\*

The Ladies' Club, St. Michael parish, Charlestown, is sponsoring a bazaar from 9 a.m. to 3 p.m. at a location opposite the First Bank of Charlestown.

## May 8

Franciscan Fr. Justin Belitz, Alverna Retreat Center, Indianapolis, will present a seminar at 7 p.m. "How Meditation Can Help You Take Control of Your Life." The seminar is an introduction to a course that runs from May 9 through May 15. For details call 317-257-7338.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. 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.

## Monks to offer pilgrimages to shrine

The Benedictine monks of St. Meinrad Archabbey, St. Meinrad, Indiana, will sponsor pilgrimages to the shrine of Our Lady of Monte Cassino on each of the five Sundays in May. The public is invited to participate. The services will begin at 2 p.m. (CDT) and last about 45 minutes.

The speakers and their topics for the five Sunday pilgrimages are: May 1, Benedictine Father Augustine Davis, speaking on "Mary, Living in the Presence of God" (The Universal Rosary March will also be held on this day); May 8, Benedictine Brother Harry Hagan, speaking on "Mary: Ark of the Covenant"; May 15, Benedictine Father Cyprian Davis, speaking on "Mary in the Church of the Upper Room"; May 22, Benedictine Father Benet Amato, speaking on "Mary, Full of Grace"; and May 29, Benedictine Father Simeon

Daly, speaking on "Mary, at the Presentation."

During this Jubilee Year of the Roman Catholic Church, Pope John Paul II encourages the faithful to take part in special devotions to Mary. He particularly recommends "visiting in one's own vicinity Marian Shrines which stand as a permanent invitation to approach the Blessed Virgin in order to meet, perhaps in a decisive way, Christ the Savior."

During the month of May, Mass will be offered at the Shrine every Tuesday, Thursday, and Saturday at 7 a.m. CDT.

Because a bridge between St. Meinrad and Monte Cassino is being repaired and is closed to traffic, all traffic approaching St. Meinrad from the west should take I-64 east to the Birdseye-Bristow exit, then turn right to U.S. Hwy. 62, and then turn right on Hwy. 62 to Monte Cassino.

Traffic approaching from the east should take I-64 west to the Birdseye-Bristow exit, then turn left to U.S. Hwy. 62, and then turn right on Hwy. 62 to Monte Cassino.

## OBITUARIES

† ETIENNE, Amos, 75, St. Paul, Tell City, April 15. Husband of Bonnie Jean; brother of Emma Sharp, Alma Hardesty, Edward, Carl and Leonard Etienne.

† GLADISH, Bette, 62, St. Lawrence, Indianapolis, April 12. Mother of Patricia.

† HUBER, Herry M., 83, St. Michael, Cannelton, April 16. Brother of Lillian and Albert Huber.

† McVEIGH, Gerald C., Sr., 84, Holy Spirit, Indianapolis, April 25. Husband of Theresa; father of Kathleen Griffin and Dr. Gerald C. McVeigh, Jr.; brother of Gladys Cahill.

† MITCHELL, Ralph G., 56, St. Lawrence, Indianapolis, April 14. Husband of Elizabeth; father of

Elizabeth Yates and Mary Christine Mitchell.

† NOWAK, Mary M., 60, St. John the Apostle, Bloomington, April 14. Wife of Robert; sister of Louis, Chester and Jim Kimmell, June Allen, Irene Ferguson and Katherine Wathen.

† PITTMAN, Danny, 47, Holy Rosary, Indianapolis, April 19. Husband of Marie; father of Maria, Christina, Paul and Danny Pittman, Jr.; son of Marie Craig; brother of Catherine Hutchinson, Barbara Davis, Carolyn, Kenneth, Jerry and Bobby Pittman.

† WATKINS, Jesse A., 73, St. Bridget, Indianapolis, April 2. Husband of Edna M.; father of Joesetta Baynham, Rosemary Oidham and Gaylor A. Watkins.

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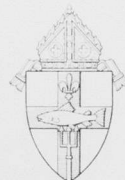
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## Simple Brutal Reality

Spring is a season of hope, of rebirth, of reawakening from the slumber of the winter. It is also a season when our UNDER 21 Centers are bulging with kids.

It's a great feeling knowing that no homeless, on-the-street and hurting kid is ever turned away. When our official beds are all filled up, we unroll sleeping mats on the floor of our centers and give the overflow kids a couple of clean sheets, a blanket, a plastic bag with soap, toothbrush and toothpaste. The kids sleep, curled up in corners.

I wish you could see how great my kids are. I gotta say, in the interest of trust, candor, and full disclosure, that my kids aren't always the prettiest kids in the world, but they're really great kids—and good kids.

You see, the simple brutal reality is that there are more and more homeless kids on the streets. Literally dozens of homeless young mothers are coming to us with their kids. The mothers are sixteen and seventeen, and their kids are one month—six months—a year old. (Our youngest kid was ten days old—a really cute little kid—a little wrinkled maybe, but I've been assured that he will outgrow it.)

More families are breaking down and apart. You know all the reasons. Unemployment is one of the biggest problems. It's a dagger at the throat of a struggling family. The kids suffer the most from the increased bitterness, the hopelessness, the family conflict. Many just run, and run.

And wind up in our major cities where there is always somebody around to offer sympathy—and money—an offer a kid can't refuse. And so a kid exchanges his body for food and her love for a bed and their souls for...? Who owns their souls? What do they get in exchange for their souls? How much is a fourteen-year-old soul worth on the open market in Times Square? "Twenty dollars, mister. You can have anyone you want for twenty dollars—take this one. You'll like this one. His name is Nandy. He's eleven."

"How much is a fourteen-year-old soul worth on the open market?"

I'll never forget that conversation. Until the day I die. I won't. I was propositioned on 42nd Street by seven youngsters. The oldest was fifteen, the youngest, Nandy, was eleven.

Nandy is the reason we have overflow kids. The thought that we could not at least make room on the floor for him and his brothers and sisters is simply an unthinkable thought. He deserves a bed, but the floor is warm and he's safe and tomorrow...

"You can have anyone you want for \$20—take this one—he's eleven."

Tomorrow. The next day, regardless of where a kid slept, our clinic and cafeteria, our school and gym and lounges, our job counsellors and social workers are available to all. And because of our really great and highly competent and professional staff—we are able to help a lot of kids make it back. Back from the hell of life on the street.

If it were not for people like you, God's love would mean nothing to my kids. It's only through your love that God's love makes sense to a homeless youngster. Sometimes I would like to pray that He doesn't send so many kids here, but that would be to refuse the grace and beauty of these kids.

So please help us, if you can. Help care for all the Nandys and the other scared homeless kids who depend on us to be here. With your help and your prayers, we will.

I want to help Nandy and his brothers and sisters make it back from the hell of the streets. Enclosed is my contribution of: \$ \_\_\_\_\_

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Father Bruce Ritter, Jr. Conv. is the founder and president of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway boys and girls.



# YOUTH CORNER

## Chatard pupil wins trip for winning entry

by SUSAN MICINSKI

Annie Carson, a freshman at Chatard High School and a member of St. Thomas Parish, is eagerly awaiting the month of May. No, she is not looking



Annie Carson

forward to May flowers, but rather to an all expense paid trip she won to Albuquerque, New Mexico, May 10-14.

Last month, Annie was selected as the over-all winner in the physical sciences division at the Central Indiana Regional Science and Engineering Fair held at IUPUI for her exhibition entitled, "Chromatography of Plant Pigments." Her winning at this competition was her ticket to Albuquerque, and still another chance to compete—the 34th International Science and Engineering Fair. At this fair, Carson will be in competition with high school students from all over the country.

In doing her project, Carson first mixed silica gel with water. This mixture was then packed into a glass column. In another container, acetone was added to a flask holding shredded rose petals and grass (the plants Carson selected to

work with). When the rose petals and grass became colorless, the extraction was complete.

The liquid dye was then poured into the glass column with the silica gel, and then the silica gel absorbed the pigments. After a solvent was poured on top of the mixture, it flushed pigments through the column and they separated into color bands.

When asked what will be in store for her in New Mexico, she stated that "it will be a real stiff competition, but I really don't know what it's going to be like. I am looking forward to a hot air balloon ride that all participants are eligible to take."

Annie, who would like to combine science and business for a career, has been busy filling out forms and updating her project. She is now finishing a paper that will accompany the exhibit. "You can make some



**HISTORY TO LIFE**—The Our Lady of Greenwood School seventh and eighth grade choir made history come alive with their production of the children's musical, "Tall Tom Jefferson," a show that was done in conjunction with a "back to school night" for parents. From left to right are: Eric Kilmark, as a judge; Roger Keller, as John Adams; Doug Pedersen, as James Madison; and Matthew Boas, as Alexander Hamilton. Standing is Mike Deer, who played Thomas Jefferson. (Photo by Susan Micinski)

changes in the original exhibit," she explained, "but you must stay with the same subject matter."

In addition to the trip, this Chatard freshman was awarded a ribbon, book and calculator from Scientech; a framed certificate and paper weight from the Air Force; and a traveling trophy her school gets to keep for a year.

The Academy of the Immaculate Conception in Oldenburg will host a spring concert on May 1 and 2. This is really something special because they are the only school in the area having an orchestra.

From May 1-7, the school will hold its annual art fair. Work of the art students will be on display throughout the school. This event is open to the public without charge.

Deanery recipients of the St. John Bosco Award, Distinguished Service Award for Youth, Father Tom Stumph Memorial Scholarship and the Dean Kraemer Scholarship.

The evening's program includes the banquet, a progress report of the year's activity and a commitment service for the new officers of the Deanery Junior Youth Council. Individuals interested in attending should contact their parish representative to the New Albany Deanery Board of Directors.

Andy Cope, Indiana State Heavyweight Champion and National Sports Festival Champion and a senior at Cathedral, recently announced he will attend Indiana State University on a wrestling scholarship. The honor student, who was offered scholarships from colleges in the Big 10, Big 8 as well as major independents, chose ISU for its academic excellence and its powerful wrestling program.

The New Albany Deanery 17th Annual Awards Banquet will be held on Wednesday evening, May 4, at the St. Joe Hill Parish Hall. Archbishop Edward T. O'Meara will be in attendance at this event that will be honoring New Albany

Sunday, May 1, St. Roch youth will discuss "Video Addiction" on "Lifesigns," the radio show for youth. The program is aired at 11:30 a.m. on WICR 88.7 FM.

### Services held for father

PHILADELPHIA, Pa.—Philip Petrone died on Sunday, April 24, at his home here after a lengthy illness. He is the father of Father Carmen Petrone, co-pastor in team ministry to the Indianapolis Archdiocesan parishes at Scottsburg, Brownstown, Henryville, Mitchell and Salem.

Funeral services were held at St. Martin of Tours Church on April 28 at a concelebrated liturgy.

In addition to Fr. Petrone, Mr. Petrone is survived by his wife, Roma, another son and a daughter.

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IN THE MEDIA

# TV offers relief for viewers

by JAMES BREIG

One reason people like soap operas, psychologists will tell you, is that it is always pleasurable to see others with problems worse than your own.

I don't mean that viewers enjoy seeing other people in pain or suffering. (If a man slips on a banana peel and dies, it is not comedy; it is tragedy.) I mean that they find relief in feeling that the plagues they endure are nothing compared to the multiple maladies afflicting the average soap character.

Not being a soap watcher, I never considered this theory as applying to me. Until recently. Then I began thinking about the programs I watch and how glad I am that I am not the following people:

1. I am glad I am not a sentry. Tune in to any spy, military or prison show. Keep your eyes on the guard who paces anonymously from point X to point Y. That poor sap—I guarantee it—is about to have his throat slit.

It doesn't matter if he is a good guy or bad guy, it's no different if he is guarding the terrorist headquarters or a prison housing public enemy



number one. Either way, he is about to get it.

AND usually in some very

grisly way. If not a slit throat, then a terminal fall from a tower.

Isn't there a sentry's union to protest this? These poor guys are always marching back and forth in front of something that somebody else wants to enter (or, occasionally, leave). They are, apparently, all deaf since they never hear the approach of the camouflaged attacker.

What a life! What a way to go!

2. I am glad I am not a drunk driver. They have become the new focal point for the hatred of society. In a world too gray and too packed with "it depends," drunk drivers have become a black-and-white.

Slap them in jail forever. Take away their licenses, their children and their livelihoods. Off with their cars—and perhaps their heads.

I hold no love for drunks and

those who drink and drive are particularly repellent. But alcoholism, if it is involved, is a disease to be treated.

The hard line taken against drunk drivers has become almost Iranian. Crackdowns not tolerated against anyone else are okayed against them.

Getting them off the roads is fine, but do we really want to make them the new scapegoat for all our woes?

3. I am glad I am not Jm. J. Bullock, the actor who portrays Monroe on "Too Close for Comfort."

I AM glad for several reasons. First, I am glad because my first name has all its vowels. Second, I am glad because I would hate to spend my life explaining to people why it fell to me to become the heir apparent to Paul Lynde and Charles Nelson Reilly in the Fey Olympics.

4. I am glad I am not the man or woman whose job it is to find cars for "The Dukes of Hazzard" and "The A Team" to destroy.

Imagine spending all your time laying out good money for nice cars which are then catapulted off ramps, exploded into smithereens and rolled off cliffs.

It would make me wonder about my purpose in life.

Speaking of "The A Team," I am also glad I am not responsible for shining Mr. T's necklaces. This seems to me a Herculean task and one that would require the better part of a lifetime to complete.

5. I am glad I am not a writer for NBC's "Saturday Night Live" because I might have to explain to my children, parents or friends what I did for a living.

The level of writing on that series has reached new and

disgusting depths, causing even a former writer of the show to wonder when the current staff would run out of oral sex jokes.

6. I am glad that I—

What's that? (Excuse me, I was just interrupted by someone. I'll be right back...)

I'm back. And my column is done. The person who interrupted me told me this story about a guy sitting in front of the church, pounding his breast and thanking God he was not certain other people.

So I guess I'm just glad I'm me, O.R.I.

("The Hunchback of Notre Dame," originally shown a year ago, will be repeated by CBS, May 3. This version stars Anthony Hopkins, Derek Jacobi and Leslie-Anne Down.

(The deaths of four women—three nuns and a lay missionary—in El Salvador in Dec. 1980 have already inspired a PBS documentary and changes in foreign policy. Now they will be the focus of an NBC TV movie starring Martin Sheen, Mike Farrell and Melissa Gilbert as Jean Donovan, the lay missionary. "Roses" began filming last month for showing sometime in the Fall or next year.)

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As may or may not be expected, birthing babies is highly cyclical. "We have busy seasons during fall—when a girl finds out she got pregnant during the summer; and in the spring—when a girl discovers she got pregnant over the Christmas holidays," asserted Weber. "Of course, the babies are not necessarily born at those times, but that's the time girls come to St. Elizabeth's and start making plans."

What is the average stay of a girl at the home?

"Usually, the average stay of a girl is three months," stated Weber. "But we will take her sooner depending on her circumstances."

Those wishing further information about St. Elizabeth's Home, located at 2500 Churchman Ave. in Indianapolis, should call 317-787-3412. An agency of Catholic Charities, St. Elizabeth's Home is funded in part through the Archbishop's Annual Appeal as well as United Way.

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**the Saints** *by Mike*

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VIEWING WITH ARNOLD

# 'Stallion' sequel lacks quality

by JAMES W. ARNOLD

There is nothing so rare as a literally beautiful movie that works its magic on both children and adults, and the original "Black Stallion" (1979) belonged very near the top of that exclusive class.

A sequel was inevitable, and it is inevitably disappointing. The current "Black Stallion Returns" doesn't even come close. It's not "Black Stallion 2" but "Black Stallion 1½."

The new film comes to us from the same shop, executive producer Francis Coppola's Zoetrope, and it has the same origins, the series of novels by Walter Farley. It also has the same principals—the magnificent Arabian Stallion Cass-Ole and freckle-faced Kelly Reno as Alec, the American boy who befriended the fierce steed after a shipwreck on a desert island and brought him back to New York to win the big race (with the help of a trainer memorably played by Mickey Rooney).

Rooney is not in the sequel, nor is Teri Garr as Alec's likeable Mom, except for a brief first-reel cameo. And the critics have been saying that young Reno is not as appealing at 14 or 15 as he was at 11. (Age overtakes us all). But none of these things are really crucial.

It's always hard to pinpoint the now and why of mysterious arts like direction and cinematography, but the effects are inescapable.

THE original "Stallion" was comprised of four or five major sequences that somehow achieved a haunting, almost mystical quality. This was despite the fact that the events



themselves were not all that original or unique.

Everybody remembers them: the hair-raising shipwreck in which Alec's father dies, the growing friendship between boy and horse along that dazzling beach, the search for the runaway animal on Long Island, the early morning time trial in the thunderstorm, and the climactic match race that

seems close to a supernatural experience.

There's nothing remotely like them in "Returns," although the material does include some conventionally pretty cinematic stuff—a trek across the Moroccan desert (dying of thirst, of course) and another big race, this time cross country over varied desert terrain. There are also plentiful shots of the Black and other horses running, playing and rearing in anger. But it's not so much the skills of original director Carroll Ballard and cameraman Caleb Deschanel that have been lost as it is their taste and sensitivity. New director Robert Dalva (editor of the original) and cinematographer Carlo DiPalma are just not playing in the same arena.

Thus the basic incredibility, and even silliness, of the story are much more obvious.

THIS TIME the Black is horse-napped back to Africa by competing good-guy and bad-guy Arabs, and young Alec follows them entirely on his own. He stows away on a Pan Am clipper (the time frame is 1947), gets help from various passing Berbers and camel

caravans, and eventually reaches the camp where the horse is set to run in an every-five-years race among bitterly serious desert tribesmen. The gifted scheduled rider pulls off her turban to reveal she is the chief's granddaughter (played by Jodi Thelen, who looks as much like an Arab as Jodie Foster).

But the horse doesn't seem to like girls, and the outcome is not hard to predict.

Coppola and Dalva seem unable to take much of this seriously, even on a level that matters to a child. The nasty, villainous Uruks, who turn up riding and shooting at every oasis, are klutzy oafs and scarfed menaces out of "Road to Morocco" type movies, and the final race is spoiled by their dumb antics, which mainly consist of knocking rivals off their horses and firing pistols from bouncing antique trucks.

The original horse-theft is also ludicrous. Alec, who is now old enough to know better, follows the thieves himself instead of calling the cops (or later the Coast Guard), who even in New York ought to be able to intercept a couple of fully-garbed Arabs driving a



STALLION RETURNS—Surrounded by cheering desert tribesmen, a triumphant Alec Ramsay played by Kelly Reno, astride The Black, gives a victory salute following the great trans-desert race in Francis Ford Coppola's "The Black Stallion Returns." (NC photo)

famous black stallion in a horse-trailer to the Manhattan docks.

The movie does have rewarding moments, like the Clipper sequence, the friendship that develops between Alec and another youth (Vincent Spano), and the sight of veteran Woody Strode, in briefly as a heroic Berber swordsman. Kids may benefit from the shot-on-location glimpses of desert life and culture.

And there are always the tender moments between boy and stallion, although Cass-Ole spends much of the time romping with a white mare, and I think the filmmakers are just about ready to let him go off and get on with being a horse.

(Disappointing sequel offering minimal pleasures; no sex, language or violence problems; not recommended).

USCC rating: A-I, general patronage.

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