

# Pope John Paul shot at St. Peter's



**POPE'S BLESSING**—From the balcony of St. Peter's Basilica, Pope John Paul gave his Easter blessing to thousands of pilgrims gathered in St. Peter's Square, where Wednesday's assassination attempt took place. (NC photo)

As *The Criterion* went to press Wednesday, NC News Service reported that Pope John Paul II had been shot twice in the side as he entered St. Peter's Square for his Wednesday general audience. The pope, whose 61st birthday is May 18, underwent surgery and Vatican Radio reported, "No vital organ has been hit."

A Vatican communique said "At 5:19 p.m. today, May 13, 1981, John Paul II, who was traveling, as is his custom, in his

white jeep in St. Peter's Square before starting his general audience, was hit, apparently in the abdomen, by a revolver bullet shot by a foreigner who was immediately arrested by the police."

Archbishop O'Meara, who was concelebrating a funeral Mass at SS. Peter and Paul when word arrived, immediately announced he would say a Mass for the pontiff on Wednesday evening at the Cathedral.

## THE CRITERION

*Archdiocese of Indianapolis*

### Criterion wins CPA annual awards

The *Criterion*, for the first time in its 20 year history, won four separate awards in newspaper competition from the Catholic Press Association of the United States and Canada (CPA). The award winners were announced at the annual gathering of Catholic newspaper and magazine journalists during the national CPA convention last week in Cincinnati.

Nearly 150 Catholic newspapers in the United States and Canada are members of the CPA and compete in annual competition. The *Criterion* was one of only two diocesan papers in the highest circulation category to win as many as four awards. The other paper, the *Catholic Standard* and *Times* of Philadelphia, won two seconds and two thirds.

The awards were:

—First place: "Best Campaign in the Public Interest," for efforts to end racial discrimination at a local swim club.

—Second place: "Best Background, In-

depth or Interpretive Reporting," for "1980, a Year of Decision," a survey of national and state political candidates.

—Second place: "Best Editorial," for "Homosexuals—among our poor."

—Third place: "General Excellence."

—**COMPETING** against diocesan newspapers in the largest circulation category (34,001 and over), The *Criterion* won first place honors for "Best Campaign in the Public Interest" for its coverage of a controversy over membership practices at the Riviera Swim Club in Indianapolis. This coverage included on-the-spot reporting, editorials, columns, feature stories, letters from readers and a pastoral statement from Archbishop Edward T. O'Meara.

The judges' critique of the entry called it "remarkable for the communication between the publication and its readers," and said the campaign could be used as a "textbook example."

In addition to the first place certificate given to the paper, certificates were awarded to Peter Feuerherd, Father Thomas Widner, Dennis R. Jones and to Archbishop O'Meara for their individual contributions to the effort.

The *Criterion's* coverage spanned five months, beginning in August, 1980. A partial settlement of the Riviera dispute recently was announced (see story on page 3).

—"1980, a Year of Decision" by Valerie Dillon took second place honors for "Best Background, In-depth or Interpretive Reporting." This informative analysis of the Indiana political candidates with accompanying charts outlining their positions ran in the Oct. 12, 1980, issue of the *Criterion*, two weeks prior to the election.

This category included competitors from national and diocesan newspapers in every circulation group.

In its critique, judges noted that "the facts were presented, but no candidates were endorsed." They said they particularly liked the chart presentation which provided "a candidate's stand on issues at a glance."

—The second place editorial winner, published July 7, 1980, also competed against all newspapers. Written by Father Thomas Widner, it was praised as "an objective, spiritual consideration of a problem." The judges said Father Widner discusses "a very delicate subject, but in

no way condones it," adding that he merely points out "that as Catholics and Christians, we have the obligation to extend to homosexuals the same charity that we extend to others."

—**THE CRITERION'S** third place award for "General Excellence" was won in competition with all diocesan papers of 34,001 and over circulation. This award was given for the paper's overall general excellence—content, appearance, quality of writing, advertising standards, layout and use of graphics.

To enter this category's competition, three consecutive issues were submitted—Sept. 5, 12 and 19, 1980. According to the judges, The *Criterion* features "a well laid out front page that demonstrates the proper balance between world, national and local affairs." They noted that it demonstrates "an admirable eloquence in written and visual presentation," adding that type faces are carefully chosen, and photographs and white space are used judiciously.

Also, one of the *Criterion's* regular columnists, Dolores Curran, won first place for her syndicated column, "Dolores Curran Talks with Parents."

Judging was done by 32 professional journalists and educators, both in and out of the Catholic sector. CPA awards also were made to Catholic magazines at the annual meeting.

## Church joins Indianapolis effort toward peaceful desegregation

by Valerie R. Dillon

Archbishop Edward T. O'Meara and archdiocesan school officials have joined community-wide efforts in Indianapolis to foster peaceful desegregation of public schools.

In a letter to the entire community, Archbishop O'Meara recognized the "right to peaceful and legal dissent," from court-ordered desegregation. But he called on "both my fellow citizens and all Roman Catholics of this area" to recognize that "all of us have a stake in the peaceful carrying out of the directives of the court."

The archbishop also described desegregation efforts as "a real opportunity... for genuine growth in the understanding of the concerns and plight of our fellow human beings, a growth that is not fostered by the antagonisms and ill will which mask the ugly specter of racism."

"Inequalities of opportunity and the unfairnesses which spring from prejudice are extremely difficult to eradicate from our society, and for that reason every opportunity to lessen discrimination and to foster social justice is a precious occa-

sion," he stated.

At the same time, Providence Sister Judith Shanahan, acting superintendent of education, has announced reaffirmation of a Catholic school policy which states that "Catholic schools have not been, nor shall they become, havens for those wishing to avoid social problems confronting them in the public sector..."

**IN A LETTER** to all elementary and secondary Catholic school principals, Sister Shanahan said this policy applies to both Catholic and non-Catholic children, and she called on principals to make every effort to determine why parents presently seek their children's transfer into the Catholic school system.

In reaffirming the 10-year-old policy, the superintendent offered "strong advice" on how to deal with those requesting enrollment:

—Principals will obtain a written statement from parents which describes their understanding of the Catholic school and their reason for wanting to transfer their child.

—Principals are then to interview (See CHURCH JOINS on page 2)

THE CRITERION

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Indianapolis, Indiana

# Sex education remains controversial issue

by Ruth Ann Hanley  
(Second of a series)

In 1973, when the "Becoming a Person" program was approved for the archdiocese, Steve Noone, director of schools for the Office of Catholic Education, remembers "there was heavy resistance to the church being involved in sex education."

Today, many parents have done an about-face.

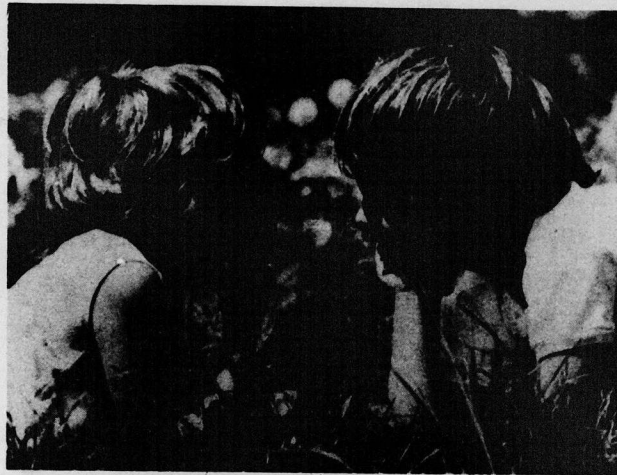
One mother at Immaculate Heart Parish admits that "a few years ago, I couldn't have agreed to this program, but yes, I think it's necessary nowadays. Sexuality is more obvious, more open."

With this parental shift, many school administrators are more willing to implement programs dealing with human sexuality. But a combination of circumstances has made the education office less able now to give support and guidance than it could eight years ago.

At present OCE has guidelines but no approved program. Guidelines include:

- ▶ The sex education series chosen must be approved through this office (beginning in 1982);
- ▶ Parents must be involved in planning and evaluating;
- ▶ Teachers must be involved in specific in-service training;
- ▶ Parents must be free to provide an alternative;
- ▶ Whoever is in charge must have some kind of certification to see that components are met.

However, until approved materials are selected by OCE, these guidelines cannot be implemented. In January, OCE surveyed schools to see what is being offered in the classroom. Fifty-three out of a possible 76 archdiocesan elementary and



secondary schools responded to the survey. Of these, 37 have programs.

AT ELEMENTARY level, 12 use the first and only "approved" program, "Becoming a Person." Nine use a more recent Benziger offering, "Family Life Series," and one, St. Mary's in North Vernon, uses Sadlier's "Look at Life." In 7th and 8th grades, a few supplement the regular curriculum with Valerie Dillon's "Choose Life," published by Our Sunday Visitor, which presents life's beginnings and abortion.

Noone indicates the Benziger and Sadlier programs "probably" will be on the approved list when it is completed, with supplementary materials also offered.

Nine elementary schools have put together their own programs, using materials and personnel from various sources.

With no official program, many schools admit they have struggled to select materials, get parents involved and staff the program appropriately.

"Becoming a Person" is generally regarded as a balanced, comprehensive treatment of sex and self. Children in grades 1-8 study their own growth and learn of their relationships to self, family, neighbors and society. The course consists of two lessons a week and normally lasts for 6-8 weeks each year.

The second Benziger and the Sadlier

series are considered similar to BAP, according to Noone.

But he is unfamiliar with some of the extra materials, especially films from secular sources, now used in some schools.

Under original guidelines "no additional materials were planned," Noone explained. But if they were used, parents were to be given a "preview." And OCE promised to "screen it first."

HOWEVER, the survey indicates that only 13 schools involve parents in planning, presenting and evaluating programs, while 19 do not.

In the original plan, classroom teachers were to present the material after in-service training. At present there is no archdiocesan in-service program. But, the survey shows that 18 schools make sure their teachers get some training anyway; 18 do not.

How to help teachers who hesitate to handle the topic has been an issue from the start. Noone admits "there's resistance on the part of teachers... probably it's due in some part to the fear teachers have that the thing they say will be challenged or misrepresented."

An especially sensitive area is reproduction and physiological development. Because of teacher or administrator concerns, some schools invite supplementary personnel to present these topics. One principal argues that even if her teachers feel adequate, the students "will not feel as comfortable with the presentation."

Noone says that in-service will again be part of the guidelines "to make sure the teacher understands the materials from a view of Catholic philosophy and theology."

## Church joins (from page 1)

parents to clearly ascertain parental reasons.

—If the principal determines the reason for transfer is to avoid busing or desegregation, admission shall be denied.

According to Stephen Noone, director of the Department of Schools, Office of Catholic Education, a larger than usual number of parents have requested their children's enrollment in the fall, when

busing begins. Both elementary and secondary school principals have received increased applications in recent weeks.

ACCORDING TO Noone, such requests may come from families who want to avoid the influx of black students into township schools or from those whose children will be bused great distances within the city because of the closing of 10 elementary schools and one high school.

How can principals be certain of a parent's motives? Noone admitted that "we can only go so far—saying 'this is our position.' Then we must depend on the honesty and good faith of our parents."

In Noone's view, if the Catholic school system enrolled large numbers of students to avoid busing, "we prevent the efforts of the larger Indianapolis community to effect peaceful desegregation."

Efforts to desegregate Indianapolis public schools go back to the late 1960's. In June, 1969, the Indianapolis school board rejected a federal government recommendation for school desegregation. In 1970, the board approved its own plan, but in August, 1971, a Federal District Court found the Indianapolis public school system guilty of racial discrimination.

It was at this time that the Office of Catholic Education developed its policy which declared that Catholic schools would not be used for those seeking to avoid racial integration in the public sector.

## Letter from the Archbishop

My dear Friends:

At the present time, the public school districts of Marion County are making final arrangements to implement the plan for the desegregation of the County's public schools, as mandated by the order of the Federal Court. As citizens of this part of the State of Indiana, we are fortunate to have the experiences of our fellow citizens in other parts of the United States to draw on for guidance as we face this issue.

Court ordered desegregation has been carried out in some places in an orderly and peaceful manner, while in others its companions have been dissension, hatred and even violence. It is the aftermath of both types of experience which clearly indicates to us the advantages of peaceful and law-abiding compliance.

While recognizing always the right to peaceful and legal dissent and expression of opinion, in this instance I make a particular plea both to my fellow citizens and all Roman Catholics of the area; all of us have a stake in the peaceful carrying out of the directives of the court. All of us, too, have a real opportunity at this time for genuine growth in the understanding of the concerns and plight of our fellow human beings, a growth that is not fostered by the antagonisms and ill will which mask the ugly specter of racism.

Inequalities of opportunity and the unfairnesses which spring from prejudice are extremely difficult to eradicate from our society, and for that reason every opportunity to lessen discrimination and to foster social justice is a precious occasion. It is in confronting crises such as the present one that a community is tested, the character of its citizenry revealed, and the quality of its life made manifest for all to see.

May the coming months make us more truly what all of us already actually are, brothers and sisters in the family of humankind and children of a common Father who loves all of us with an everlasting and caring love.

Sincerely yours,

+ Edward T. Chiro

Most Rev. Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis



## MOVING?

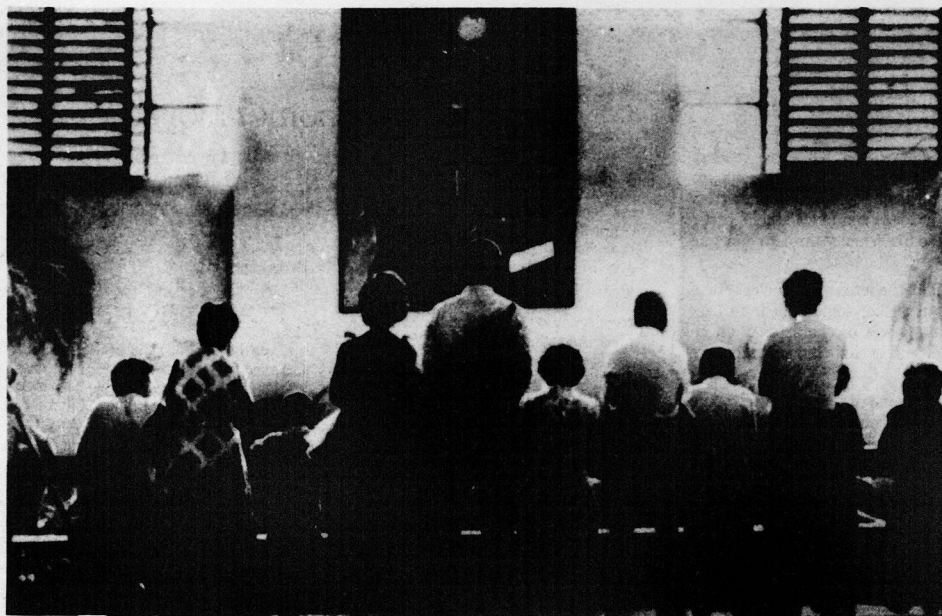
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**ROMERO REMEMBERED**—People stand and kneel in front of the tomb of the late Archbishop Oscar Romero in San Salvador. The archbishop was gunned down a year ago while celebrating Mass. (NC photo)

## Missionaries consider leaving El Salvador

(by NC News Service)

The Maryknoll mission society is seriously considering removing its missionaries from El Salvador following Maryknoll Father Roy Bourgeois' 11-day stay with guerrillas to see their situation.

Church leaders at Maryknoll and in El Salvador fear that Father Bourgeois' actions will endanger the lives of other church personnel in the Central American country where the military is fighting guerrilla organizations.

The two nuns and four priests working full time under Maryknoll in El Salvador are currently in Guatemala to discuss the situation in the wake of Father Bourgeois' actions, said Mike Lavery, a spokesman for Maryknoll.

Leaving El Salvador is "one among many possibilities" being studied. No decisions will be made without prior consultation with Salvadoran church leaders, he said.

Other possibilities include no change in the current situation and assigning all six missionaries, at present working in different parts of the country, to the same diocese, added Lavery.

Bishop Arturo Rivera Damas, apostolic administrator of San Salvador, El Salvador, strongly criticized Father Bourgeois after learning that the priest had reappeared May 6 and said he spent the time with people opposed to the government.

**"HIS STATEMENTS** only help those who out of ignorance or self-deception claim that all foreign missionaries are subversives," said Bishop Rivera Damas, who was attending a Latin American bishops' meeting in San Jose, Costa Rica, when he heard that Father Bourgeois had reappeared.

Father Bourgeois' actions will worsen the situation of the Salvadoran church, said the bishop.

Many government supporters claim that church people are engaged in political

activity favoring the left and add that this explains why some become victims of political violence.

Many church people were killed last year, including Archbishop Oscar Romero of San Salvador and four female missionaries from the United States.

Father Bourgeois was in El Salvador as an interpreter and consultant for the WBBM crew which was filming a report on the church and political situation in the Central American country. He was presumed missing and perhaps a victim of El Salvador's political violence when he disappeared April 26 from San Salvador as he left no immediate indication as to why he had left or that he had left of his own will.

**AFTER HE** reappeared, Maryknoll

officials said the priest had made the decision to visit the guerrillas without consulting Maryknoll or church authorities in El Salvador.

Father Bourgeois defended his action when he returned to the United States.

"I do not regret doing what I did," he said at a press conference at Kennedy Airport May 8.

The Maryknoll priest, who is assigned to the Maryknoll development house in Chicago, said he had accepted an invitation to see El Salvador through the eyes of the poor so he could "bring back their testimony."

Also appearing at the press conference was Father James Noonan, Maryknoll superior general, who called Father Bourgeois' decision a "serious mistake" that Maryknoll "deeply regrets."

## Father Charles A. Noll dies

Funeral services for Father Charles A. Noll were held at SS. Peter and Paul Cathedral, Indianapolis, on Wednesday, May 13, with Archbishop Edward T. O'Meara as the principal celebrant in a

concelebrated liturgy.

Father Noll, 67, who died on Sunday, May 10, was the pastor of Assumption parish and chaplain for the Catholic Student Center at Indiana University-Purdue University, Indianapolis.

Born in Indianapolis, Father Noll was ordained to the priesthood on June 9, 1940, at Oldenburg. He was a graduate of St. Meinrad Seminary, Catholic University of America and the Gregorian University in Rome.

He had been pastor at Assumption since July, 1980. From 1965 to 1980 he served as pastor at St. Malachy parish, Brownsburg, where he celebrated his 40th anniversary as a priest last spring.

Prior to his Brownsburg assignment, Father Noll had been pastor for six years at St. John the Baptist parish, Starlight. He was also an assistant pastor at Our Lady of Perpetual Help, New Albany; Holy Cross and St. Joan of Arc, Indianapolis; and St. Charles, Bloomington.

He is survived by a brother, Frank Noll.



**Father Charles Noll**

## Riviera case is settled

A broad and apparently amicable settlement has been reached between the Riviera Club on Indianapolis' North side and the major plaintiff, the Rev. Robert S. Bates, who had charged the club with racial discrimination.

Five black families who earlier applied for membership now have been accepted as members in what attorney Edward O. Delaney calls "the first step of the process." A second step also has been achieved—to get individuals onto the club's membership committee who would favor integration—Delaney stated.

"The next step will be to look at guest policies, the policy on adoption and discipline procedures," Delaney said in a phone interview. "We're doing one thing at a time. The whole membership policy is still being looked at."

By court agreement, three people were appointed by Bates and three by the club to oversee the settlement process. "As one of the people on this committee, I'm very pleased with the progress," said Delaney, one of two lawyers representing the plaintiffs. "We are carrying out the settlement in stages."

As a safety feature, if any three committee members vote to do so, the agreement can go back into the courts. In Delaney's view, this ensures that if either side becomes convinced the agreement isn't being carried out satisfactorily, the court can handle it.

The attorney's report of settlement follows on the heels of a daily newspaper's story that the second party to the original law suit, Michael Woodard, had failed to settle with Riviera. Instead, Woodard, a black Chicagoan, has asked \$100,000 in damages because he was denied guest privileges at the club in 1974. The newspaper claimed that Woodard's action was stalling final agreement on the case.

Delaney called this report "very wrong," noting that Woodard's claim that he was excluded as a guest "is the only thing still in the court."

"Bates has settled. Woodard is off by himself," declared Delaney. "The policy (at Riviera) is going to be changed with or without Woodard. His case is not terribly relevant."

Delaney acknowledged that he and Lawrence M. Reuben, the other attorney for the plaintiffs, no longer represent Woodard. Originally, Woodard, a friend of Bates, said he filed on principle and wanted only \$1 token damages.

Calling the Riviera's decision to settle—in spite of Woodard's action—"very constructive," Delaney declared "as far as I'm concerned, the club has undertaken to make reforms. People, whether white or black, ought to show their support for this by applying for membership."

"Anybody who's been reluctant to join the club because of its racial policies ought to at this time join the club as a sign of the change."

The Riviera case began in 1974 when Bates, a white minister, and Woodard filed suit. Bates charged Riviera with discrimination, based on refusal to admit blacks as members, the club's treatment of adopted, non-white children of members, the process by which people were accepted or rejected, and a discriminatory guest policy. Woodard's claim was only to the last charge.

# Editorials

## Please sign your letters

Letters to the editor are the lifeblood of a newspaper. They give readers a chance to air their views on issues, to react to what the paper prints, to offer advice, criticism, a new point of view and sometimes new facts. Letters to the editor enable a paper to be a forum for ideas and in a Catholic paper they also serve the vital function of helping to foster unity through dialogue and two-way communication.

The Criterion prints most, though not all, of the letters it receives. Some aren't printed because of temporary lack of space; some appear to lack relevancy; a very few personally attack the motives or character of an individual. Then there are anonymous letters—which immediately are deposited in the circular file.

Up to now, we normally have withheld the name of a signed letter at the writer's request. This week's paper (in the adjoining column) contains such a letter. But in recent months an increasing number of such letters have appeared whose writers want to publicly air their opinions, but who don't want to take responsibility for them. Seldom is any reason for anonymity given, nor is one usually apparent.

Criterion editorials are signed with the writer's initials (easily identified by looking at our masthead on this page). We feel you have a right to know whose views you are reading. We think the same is true of readers' letters. Certainly with a name, they carry more clout.

So in future, except for rare instances, letters to the editor will only be published with signatures. The exception would be if the safety or well-being of the writer would be endangered by publication of the name.—VRD

## 'Responsibility' a bit late

(This editorial was written by A.E. P. Wall, editor of the Chicago Catholic, and appears in the May 15 edition of that paper.)

Maryknoll Father Roy Bourgeois has, with the generosity that his friends know to be characteristic of him, offered to accept "full responsibility" for his actions in El Salvador.

If the situation were that simple, everybody could simply forget about it and move on. But many individuals, organizations and even governments were affected by those actions.

Father Bourgeois created an atmosphere of crisis in Washington, where pressure was brought to bear on the State Department to seek his rescue from what appeared to be a situation of great danger for him.

United States credibility in future dealings with the El Salvador government has certainly been affected.

The news media, already smarting from a series of flubs in covering the news, reported the disappearance of Father Bourgeois in San Salvador and its possible implications. Neither the media nor the public was ready for another misleading story on the front page and in prime time.

The credibility of the media was further affected by the fact that Father Bourgeois, who made no secret of his partisan position concerning the El Salvador civil war, was attached to a Chicago Channel 2 news team going to the war-ravaged Central American country.

Friends and supporters of Father Bourgeois charged that the government of El Salvador was responsible for his disappearance. Bitter accusations were given wide publicity. The credibility of spokespersons for the rebel position in El Salvador was thus severely damaged.

Maryknoll, the American mission society noted for serving the poor in many parts of the world, quite properly intervened publicly in behalf of the "missing" priest. Now it faces complaints from the right that its good works are mingled with political activism by Americans serving in foreign countries, a sort of Christian CIA. Such accusations have no basis in established fact, and they should not affect the generosity of Catholics in supporting mission efforts.

But the question of credibility has been raised, and it is uncertain whether in accepting "full responsibility" during a press conference Father Bourgeois will be able to undo the consequences of his reckless behavior.

And the grief felt by his parents, brother priests and friends cannot be erased retroactively. It is a time for prayer and forgiveness, and perhaps a time to recognize that complex issues are not solved by bumper sticker slogans and one-man shows.

# To the Editor . . .

## Memories of home enjoyed

As a former resident of Indianapolis and enjoying each issue of the Criterion, I was particularly interested in the account of the centennial of St. Vincent's Hospital (April 24). Four of our six children were brought into the world there and both Mrs. Mullenholz and myself were patients in St. Vincent's on occasion.

St. Joseph's Church is still of vivid recollection. Our family lived in its confines although we belonged to St. Mary's on New Jersey Street, our family being of German origin, thus affiliated with an ethnic parish.

## Budget cuts 'okay'

In response to "Budget cuts may hit home" (April 10), you say the church opposes government budget cuts because they would be harmful to the poor.

I know welfare programs are well intentioned. But, government aid to the poor only tends to keep poor people poor by robbing them of the incentive to work. People are rewarded by a government subsidy and penalized when they leave this category.

From a different perspective, a person seeking help from a good Christian like you or me would be directed to a government agency to take care of his needs. The conscience of the Christian is eased. "I was hungry and you sent me to a government agency for food." We've discharged our duty, found an easy solution to our problems.

The economy is in a mess. Inflation is out of control. Continued government welfare is not the answer.

Name withheld by request

Sellersburg

## Honor Mary

I was very upset after reading the letter that warned Catholics to stop their love and devotion to the Blessed Virgin Mary because it isn't in the Bible to do so.

I'm a convert to the faith and have grown up hearing those kind of threats against the church. Nowhere in the Bible or tradition was it ever taught that loving and honoring someone was a sin.

It is true that there is only one Savior of the world, Jesus. But there are multitudes of people who help Jesus in his redemptive work—the apostles and martyrs, the pope and priests and other religious, friends and relatives to name just a few. When you come to full realization of your faith, you realize how instrumental all of these people were in your salvation. Out of gratitude you love, honor and respect them.

Mary above all others was instrumental in our salvation because she did God's will and allowed herself to be overshadowed by the power of the Holy Spirit, becoming the instrument God used to bring salvation into the world.

George Washington is honored as the father of our country and nobody considers that a sin. But to honor the mother of the Savior of the whole world is a "sin."

I think that "concerned reader" ought to re-read the Bible and find out where it says love and devotion to such a beautiful person as Mary is a sin.

Sandra Dudley

Sunman

Keep up the good work with the Criterion—it is well edited and provides a welcome bit of home, our having been residents in this area for more than 25 years.

William Mullenholz

Bethesda, Md.

## Founding Father

Marie Lucier McQuaid in the April 10 Criterion says she takes exception to my writing that the Very Rev. Joseph Kundek was "a founder of the Catholic Church in Indiana." Of course I do not deny the facts she gives about early Catholicism at Vincennes. But she really did not take exception to my statement for I only claimed that Father Kundek was a founder of Indiana Catholicism, not the founder or the first Catholic in Indiana.

As Hoosier Catholics approach the sesquicentennial of the Archdiocese of Indianapolis, founded at Vincennes in 1834, we should remember that the first Catholics in present-day Indiana were Indians ministered to by Jesuit Father Claude Allouez around present day South Bend in the 1680s.

James J. Divita

Indianapolis

## Mother's Day plea

In the midst of celebrating Jesus' triumph over death we find Spring is here, life begins anew, the Eternal promise is fulfilled year after year, season after season.

May 10 we celebrate Mothers' Day. To most people, Mothers' day is another celebration of life. It is ironic that on this Mothers' day alone, deliberate abortion will cost 5,500 lives. One day's worth of in utero termination of pregnancies through the pill and IUD is estimated at 30,000.

May I suggest that we concentrate this Mothers' Day not only on thanking our mothers for their unselfish gift of our lives, but also pray fervently for the cessation of these barbaric actions by our fellow human beings. All types of life are threatened by this blatant disregard for the dignity of life. If babies are expediently disposed of, why not the older, less productive members of the great Society?

Marie Sercrest


Terre Haute

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# Msgr. Doyle reminisces over 60 years

by Valerie R. Dillon

An Irish twinkle in the eyes, an ever-ready chuckle, and an historian's mind which produces time-date-place on an instant's notice—that's Msgr. John J. Doyle, who on May 17 will celebrate his 60th anniversary of his Ordination to the Priesthood.

One of a select 20 or so who have achieved this milestone, Msgr. Doyle appears to be more amused than impressed by all the fuss being made. On Sunday at 2 p.m. a Mass of Thanksgiving will be said at Marian College, where Msgr. Doyle was founding chaplain and longtime philosophy professor. A public reception will follow until 4:30 p.m. at the Allison Mansion on the campus.

On the day of his interview with the Criterion, Msgr. Doyle had just been visited by a reporter from the Indianapolis News. Earlier, the Star had come calling. Msgr. Doyle was taking it all in stride, declaring that though he wasn't looking forward to a big celebration, "I'd like to have an observance of it, sure."

Eighty-three years young, Msgr. Doyle is by no means retired. Archdiocesan Historian and Archivist, Msgr. Doyle confesses he doesn't get to the archives too often, but is working on a "difficult chapter" in his second volume of "The Catholic Church in Indiana."

THE FIRST volume, published by

The Criterion, deals with the years before the area was a Catholic diocese. The new material will cover the decade when the Diocese of Vincennes began.

"This one is most difficult so far because up until 1824, almost everything was in Vincennes," Msgr. Doyle explained. "Now there are groups of Catholics all over the place. This chapter will be longer than any—I just can't resist

taking everything that happened."

Msgr. Doyle also is kept busy helping people find their "roots," through Catholic records. "I try to help as best I can. I went down to the Catholic cemeteries the other day—I should have done this a long time ago. The records after 1890 are pretty complete."

Saying daily noon-time Mass at St. Joan of Arc, Indianapolis, where he is in



CONTENTMENT—Msgr. John J. Doyle relaxes in an easy chair, puffs on a cigar, and talks about his 60 years of priesthood as he prepares to celebrate the milestone anniversary. (Photo by Valerie Dillon)

residence, reading philosophical, Biblical and theological journals and keeping "regular correspondence" with friends, also are part of Msgr. Doyle's busy day.

Asked what recollections bring him most pleasure as he looks back on 60 years of priestly service, Msgr. Doyle hesitated. "Well, I suppose it's true your first place is the one for which you have the greatest affection. That would be St. Augustine parish in Jeffersonville. But there was St. Therese—I was very pleased with the people there too," he laughed. "I guess I'm the only one who calls it St. Therese; everyone else calls it Little Flower church."

**AFTER ORDINATION** at St. Meinrad in 1921, Msgr. Doyle served as an assistant at St. Augustine until 1927, when he was transferred to the Indianapolis parish. In 1930, he went to Catholic University where he received a doctorate in 1933. On return he spent four years as instructor and chaplain at St. Mary-of-the-Woods College.

At this time, in 1937, Marian College was established for women. "I did not anticipate going to a new college, but they wanted a chaplain."

And so for the next 32 years, Msgr. Doyle was a "fixture" on the Marian campus, teaching philosophy, offering spiritual counsel and endearing himself to the students. When the college went co-educational during the 1960's, the men's residence hall was built and—at the students' initiative—named for Msgr. Doyle. "That pleased me," he says simply.

Earlier, in 1945, he was named a Papal Chamberlain by the pope. "I didn't think very much of it," declared Msgr. Doyle, but I was very well pleased because my mother was so pleased." In 1954 he was named a Domestic Prelate, getting word "while I was on the Queen Mary. I still have a red cassock, but of course it's in rags."

Msgr. Doyle also has served the archdiocese as Officials of the Marriage Tribunal and a School Board member.

**WHAT DOES** he think is his most important contribution to the church? His response is quick: "Well, saying Mass is the principal thing of a priest whether he's a pastor, an assistant or anything else." He hopes, too, he will be remembered for the history he is writing—"but I find that not many people take an interest in that sort of thing."

How does he manage to maintain his humor and good spirits? What is the secret of his success? "The grace of God," he declares. "And I think my father had a pretty good humor . . . my mother too. They knew to make the best of things."

His father, Edward X. Doyle, a native of Madison, Indiana, was an Indianapolis grocer. His mother, Katherine Brennan, was an Ohio native. Both parents trace their roots to County Kerry, Ireland. Msgr. Doyle, the oldest of two sons, grew up in St. Joseph Parish, then a well-to-do parish on the northern fringe of Indianapolis. His brother, a Notre Dame graduate, died in 1929 at the age of 28.

And how has Msgr. Doyle, now in his eighth decade, managed to stay so young in spirit?

"I've tried to accept things, to find good in everything, and I've tried to learn. There's a saying: 'Everyone that I meet is my superior in something and I will try to learn from him.' I always thought this was a good rule to go by." Pausing, Msgr. Doyle added, "Of course, it's God—the good fortune that's come to me."

## Washington Newsletter

# Federal budget still in beginning stages

by Jim Lackey

WASHINGTON (NC)—With all the drama and all the high stakes that seemed to be involved, the debate in the House of Representatives during the first week of May over the federal budget may have looked like the last inning of the last game of the World Series.

But in reality the first votes on the Reagan administration's budget proposals—while still critically important—were only the initial steps in the long and complicated process that leads to enactment of a new 12-month blueprint for federal spending next September.

Since the votes are only the beginning rather than the end of the budget battle, the church groups which have been expressing concern over the fate of such federal programs as food stamps, Medicaid and legal services for the poor are also only at the beginning rather than the end of their efforts to see that some of those programs are maintained.

What makes these initial votes so important but at the same time so preliminary is the intricate federal budget process, established by Congress in 1974 in an attempt to gain control over what had become an untempered melange of appropriations bills enacted each year.

Stripped to its bare bones, the process begins each January when the president

by law submits his budget proposals to Congress. President Jimmy Carter submitted his shortly before leaving office, but it was only a matter of weeks before President Reagan proposed his first budget, a document calling for sharp spending reductions from the Carter plan.

**THE NEXT** major step is the decision by the House and Senate budget committees on overall spending targets for the new fiscal year which will begin Oct. 1. These come in the form of resolutions establishing an overall budget figure—in the case of the Reagan budget, \$695.3 billion—and telling each House and Senate committee how much money will be available for federal programs under their jurisdiction.

This year, the Senate Budget Committee pretty much went along with the president's proposals, but the House Budget Committee chaired by Rep. James R. Jones (D-Okla.) approved a resolution calling for spending which, while still short of the Carter plan, added funds for some programs Reagan seeks to cut.

Once the House and Senate approve the budget resolutions, the various committees must decide just exactly how to spend the money they have been told will be available for federal programs under their jurisdiction.

That's where the next set of battles will be taking place all over Capitol Hill as various interest groups and various congressmen with their own pet projects jockey for the limited amount of money each committee has been told it can authorize for spending in fiscal year 1982.

While the initial budget documents approved by the House and Senate include itemization of where money should be spent or cut, each committee is free to make its own adjustments as long as it meets its individual spending target.

**FOR INSTANCE**, the agriculture committees in theory could approve additions to the Reagan proposal for food stamps, but would have to make further cuts in some other program under its jurisdiction, such as food for world hunger, to meet its overall spending target.

The committees at this point also have the important job of not only deciding how much money is to be spent per program under their jurisdiction but also how to change the law to bring the budget within the spending target. In food stamps, for example, the committees are considering a number of changes in eligibility, purchase requirements, deductions, and other proposals which will be subject to intense debate over what is the most "humane" way to save money.

Later a second budget resolution—sometimes bigger than the first when Congress realizes it cannot live with the stringencies it tried to impose on itself in the original budget resolution—must be passed as well as the various appropriations bills that actually disburse the funds to the federal agencies that run the programs.

Through it all there are dozens of places where changes can still be made, where victories can be won or lost, or where federal programs can be saved or scratched.



# Readers should demand accuracy of news reporting

by Dolores Curran

When Carol Burnett won her case against the National Enquirer, I detected a general satisfaction on the part of the public, a sort of "it's about time" attitude. People were genuinely glad to learn the jury's decision because it was a vote for truth. The editors admitted that Carol Burnett denied the truth of the story when they called to check on it but they printed it anyway. They risked and they lost, as well they should have. And, from the number of additional suits filed against them since the finding, they may lose many more big suits.



As a writer, the attitude that bothers me on the part of the public is one of admitting that they knew all along that the Enquirer didn't publish the truth. If that's the case, then why did Carol Burnett have to bring suit in order to keep the paper honest? Why didn't it simply fold because of lack of readers who were more interested in truth than in sensationalism?

They remind me of a woman I met a few years ago who wore a gorgeous bracelet of sterling silver and turquoise. When someone commented on it, she replied, "I bought it for \$10 at a flea market and I

didn't ask any questions." That's what a lot of people do with trashy papers. They buy them for fifty cents at the supermarket and don't ask any questions. And as long as readers don't ask questions, papers and writers are free to print whatever they wish.

**WE FIND A** similar situation in the Catholic press. Not the lurid sensational character assassinations found in the pulps but the more insidious practice found in some papers who take phrases out of context, who print half-truths, who manipulate with headlines, and who slant stories as a matter of course. This is most often found in non-diocesan papers, those national Catholic periodicals that promote a particular viewpoint.

These can be house organs representing a national movement, periodicals dedicated to social justice and renewal, or newspapers published by the traditionalist arm of the church. Whatever their bent, their practice is reprehensible when their means to their end permits untruth. People who read National Enquirer don't expect the truth, people who read the Catholic press do.

Readers can keep their religious press honest by calling attention to slanted news stories, by correcting editors and columnists when they perceive unfairness, and by calling for balanced viewpoints in their papers. The letters to the editor space is one of the most widely read in any paper, yet few readers use it. Unfair reporting



**KITCHEN CAPERS**—It was an impressive group of clergy who donned aprons and served dinner to 300 senior citizens at St. Gabriel Parish in Connersville. Following Mass celebrated by Archbishop Edward O'Meara, aprons were presented to (from left) Fathers Harold Kneeven, Stephen Jarrell, Glenn O'Connor, Robert Mazzola and Archbishop O'Meara. Seated are Mistress of Ceremonies Karolyn Buckler and Elizabeth Mazzola, Father Mazzola's mother, who made the archbishop's apron. (Photo by Connersville News Examiner)

hurts all writers. I would rather be called on an error than not be aware of it.

**AS A READER**, consider these challenges. If the writeup doesn't bear any semblance to the meeting you attended or the speech you heard, then write or call the editor and tell him so. He may not be aware of the distortion of his reporters. If a particular conference was a flop and it's written up as the greatest success since Pentecost, write and say so.

If a columnist—yes, including this columnist—make an assertion that is

untrue, write a letter in care of the paper and make it "forward." If you find a sentence taken out of context from scriptures, encyclicals, speeches, articles, or books, send the whole paragraph to call attention to the distortion.

Don't be lazy. Write. Catholics shouldn't have to go to the secular press for their news. There's always a question of sensationalism there. But they should be able to go to their religious press for truth—the whole truth, not just a biased piece of it.

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## Good marriage requires determination of priorities

by William and Nancy Luellen

If a husband and wife act like a typical married couple—paying little attention to each other—few people will think anything of it. But if that couple starts to spend some time improving their marriage, people begin to ask questions: "What's the trouble? Are you two having some problems?"

Once you assure them there are no problems, their concern may turn to puzzlement or even hostility: "What's with you two, anyway? Are you each so weak that you can't stand to be alone? Can't you each stand on your own two feet?"

A committed couple who wants to become involved in some project can also have problems. It's easy for a man to get involved in many of the men's groups and service organizations in any community; it is just as easy for a wife to involve herself in the women's groups. If either husband or wife were to volunteer to teach CCD they would be welcomed. What kind of a reception would they get if they asked to teach that CCD class together, as a team?

Certainly not all parishes would frown on such things; we co-chaired the adult education commission at our parish and our work was well received.

**A PERSON'S** occupation often will drive a husband and wife apart. Too many companies even yet today look askance at a man who seems to be as much or more

interested in his wife and/or family than he is in his job. A man who is reluctant to take on overtime work or out-of-town travel because of his family may not retain his job too long. Until recently, a man who refused a job transfer because it would disrupt his family was looked on as disloyal at best, unstable at worst. This attitude is beginning to change in at least some firms.

We have found in our marriage that we need to rank the demands on our time according to our priorities. Job rates high priority, but so also does our couple relationship, our family relationship and our service to others. Which gets the highest ranking from day to day may vary.

Our decisions do not always please others: "You won't work on this scout (or whatever) project? But your children need you there! You are letting them down if you refuse to give time to this project!"

Occasionally we will give these people our reasons, other times we won't. But our answer is that the finest gift we can give our children, the best service we can provide for them is a stable, nourishing home environment. And we will do anything necessary to provide that environment.

**AT TIMES** this might mean leaving those children with a babysitter, taking a couple of days away from the job—the two of us going off somewhere alone together.

Other times this might mean taking the whole family away somewhere, or keeping all at home, turning off the TV, and just having fun together.

A person's job is good. A person's service to church or other needs is good, a person's family is good. We find we never have had to choose between something good and something bad. But we often have to choose between two or more good things when we cannot have both.

Those kinds of decisions are extremely difficult. We need to keep in close touch with all of our needs—individual, couple,

family, outside—to help us choose which needs us the most today.

We have taken time off work to hear a son or daughter in a school band concert. Other times we have told that same son or daughter we cannot talk to them right then, for something else was keeping us busy for a moment.

We have found if we let each person in the family know our feelings and needs (and they do the same with us) there are no hurts involved nor sense of rejection. Instead, these occurrences have given us a greater depth of understanding.

## Archbishop O'Meara's Schedule

Week of May 17

**SUNDAY, May 17**—Indiana State Convention of the Knights of Columbus, Clarksville, Mass at 8:30 a.m. (EDT); Graduation exercises, Shawe Memorial High School, Madison, 2 p.m.; Graduation exercises, Our Lady of Providence High School, Clarksville, 7 p.m. (EDT).

**MONDAY, May 18**—Priesthood Day, St. Paul's Catholic Center, Bloomington, Mass at 11 a.m.; Graduation exercises, Cathedral High School, Indianapolis at SS. Peter and Paul Cathedral, 7:30 p.m.

**THURSDAY, May 21**—Graduation exercises, Secena Memorial High School, Indianapolis, 8 p.m.

**FRIDAY, May 22**—Graduation exercises, Cardinal Ritter High School, Indianapolis, 8 p.m.

**SATURDAY, May 23**—Graduation exercises, Academy of the Immaculate Conception, Oldenburg, 2 p.m.



# KNOW YOUR FAITH

## Parish councils encourage sharing of responsibilities

by Fr. Philip Murnion

There is no single blueprint that parish councils follow. Consider some examples:

1. The parish council at Christ on the Mountain Parish, in Lakewood, Colo., takes the form of an executive committee within a parish elaborately organized into seven districts, 28 neighborhoods, 170 smaller communities and 550 registered families.

2. At St. Mary's in Colts Neck, N.J., the council is served by representatives of each organized parish activity, as well as members who are committed to pray two hours every week in a conscious attempt to discover God's will for the parish.

3. In a Brooklyn parish where three languages are spoken, there are three councils, one for each language group, and a coordinating committee to ensure communication among the three councils.

4. In an Indianapolis parish, people are recruited to run for election to specific council committees—the liturgy committee, the education committee, etc. This method was chosen as a way to ensure that council members have interests and abilities related to various parish concerns.

Some parish councils are composed of members elected at large by all parishioners. In some places, parishioners active in special areas are elected to serve on the council by other parishioners active in the same activity. Other parishes use both methods. Some have not only a council but also an annual parish assembly to help establish major directions for the parish in the year ahead.



**BROAD PARTICIPATION**—The common objective of all parish councils is to ensure representative participation by parishioners in determining how to foster parish life. It is

not surprising that many councils experience difficulties in making themselves valuable and effective to their parishes. (NC Sketch by Christopher McDonough)

**THESE FORMS** of parish councils reflect the different ways parishes with different needs make sure that parishioners participate in fostering parish life.

But why do parish councils exist? First, they exist to increase among people the sense of responsibility for parish life. But, in the work of planning that goes into parish life, councils provide a forum for the expression of diverse viewpoints. And councils are a way of bringing to light the very helpful talents hidden among parishioners.

But given all this, it is not surprising to run into difficulties in making councils work smoothly. Other kinds of councils also experience difficulties. For instance, university senates of faculty and students, community planning boards and health councils—all of which involve many people in setting policy—are trying to balance the varied views of their constituents with those of the professionals or experts.

It will take time and commitment to the value of this kind of sharing to achieve satisfactory ways of conducting parish councils.

A few insights are beginning to emerge that could help to meet the challenge of councils:

—The responsible ways parishioners can serve need to be encouraged.

—Parish council members should generally be involved in the activities of the parish. If they are not, council sessions can become discussions of what "they" (the staff) are going to do. If council members are active, for the most part the discussion is, "What are we going to do?"

—**TIME SHOULD** be devoted to the formation of council members. This formation (See PARISH COUNCILS on page 9)

## Volunteerism is rewarding, demanding

by Don Kurre

Volunteering to work in a parish can be compared with writing a blank check—you can't be sure of what it will cost. For that reason a person trying to recruit volunteers often hears, "I really didn't enjoy working for the parish last time, I felt all used up and abused. I just can't do it any more."

What can present or potential parish volunteers do to make sure the time they share with the parish will be quality time both for themselves and the parish? There are several things you can look for to insure that your volunteer experience will be a rewarding one.

The potential volunteer's first step should be to understand why he is volunteering. Many factors motivate people to volunteer. In general, people volunteer to meet certain needs that they have.

They may volunteer to use or develop a particular skill they would like to have. They might volunteer for the opportunity to associate with other people. And, many people volunteer to further a cause they believe in.

As a potential volunteer, you will find your volunteer work more rewarding if you take

time to identify what need you have—then match the job to that need.

If you have a clear understanding of this factor, you will be better able to resist the pressure of a persuasive parish recruiter. After all, what you are investing is your time. You should invest it with as much thought and care as you would invest your money. And you should receive an ample return on your investment.

**THE BEST WAY** to discern whether a particular job will satisfy your needs is to examine the job description. I can almost hear you saying, "a job description, for a volunteer job?" Yes, a job description. My advice to you as a potential volunteer is, don't even consider the position unless the recruiter can give you a job description.

As a potential volunteer, this will provide you with several things. Depending on the level of responsibility involved (more responsible roles necessarily will have less concrete job description) will tell you: What tasks are involved? What skills are needed? How much time is involved? What benefits are likely to come out of it? To whom you are accountable? How does this position fit into the parish structure? And finally, how will this responsibility help the parish to accomplish its major goals?

As you evaluate the job description be sure to ask yourself such questions as: Do I look at the work this requires as meaningful work? If so, would I gain a sense of accomplishment

from achieving the tasks of this job? Then ask, does this position provide adequate opportunities for growth and movement? Finally, ask about the support you will be given: will you be involved in planning? Will your expenses be picked up by the parish? Is training provided?

**IF YOU ANSWER** these questions positively then you are ready for the next phase of accepting a volunteer job. That is, negotiate a contract. Yes, a contract.

Like any contract, your volunteer contract will spell out the duties you have accepted (job description), what accountabilities you have and the responsibilities the parish accepts. Remembering the blank check, be sure the amount of time you're willing to commit is included in your contract.

Using a contract may seem very formal for a group of people who claim to be Christian. But when you volunteer to work you are in fact establishing a formal relationship with the parish. The contract says, publicly, yes we are serious about this relationship and each of us will accept and fulfill our responsibilities and duties. By following this procedure, you will insure the most effective use of your time.

Most of the important and valuable work that gets done in parish life is accomplished by and through volunteers. The time, energy and skills they bring are part of the resources available to the parish to accomplish its mission. If the parish is serious about this mission, it will take seriously its key resource—its volunteers.





## Story Hour

# St. Paul revives dead child

by Janaan Manternach

It was Sunday evening in Troas, a town on the coast of what is now called Turkey.

The community of Christians gathered for the breaking of bread, the Eucharist. They were very excited this evening because they heard that Paul would be with them for the celebration.

They gathered in the house of a leading Christian. The upper room soon was packed with people. By the time Paul began the celebration there was no room left for another person. In fact, people were sitting in the open windows.

Paul preached the homily. He knew that he would be leaving Troas in the morning. He suspected that he might never be back again. So there was much he wanted to share with these devoted Christians. He had so much good news to tell them about Jesus Christ that he was still talking at midnight.

By now the room was hot and stuffy. There were many lamps around the room. Their heat and smoke made everyone a bit drowsy. But Paul had more to say.

A boy, Eutychus, who was sitting on a window sill, could no longer keep his eyes open. He dozed off. His head fell limp against his chest. He slumped back, and fell out the third-story window.

Those standing near the window screamed. Paul stopped preaching and ran down to the street. Others were before him.

Paul watched as they bent over the boy's limp body. The boy, the Bible says, was dead. People began weeping.

Paul bent over the boy's dead body. Then he fell down on the boy. Paul clutched the boy's body close to his own. For a moment he held the dead boy close to him.

Paul looked up and smiled at those standing

around him and the dead youngster. "Don't be alarmed," Paul said to them. "There is life in him!"

The community was astonished. The boy was breathing. Soon he opened his eyes. He was alive. People looked at one another in amazement. They thought of how Jesus raised to life the dead daughter of Jairus and the dead son of a Roman centurion.

Full of joy everyone returned to the upper room. There they broke bread and ate a fellowship meal together. It was a very special meal for them. They could feel the presence of the risen Christ with them.

Paul talked to the happy community the rest of the night. They listened eagerly to everything Paul had to tell them.

As the sun began to rise Paul left them. Eutychus waved goodbye with all the rest. They were all happy. The boy was alive and they were filled with the good news of Jesus Christ.

**Suggestions for parents, teachers and young people using the Children's Story Hour:**

### PROJECTS:

1. Draw a series of pictures that tell the story of Paul and Eutychus. Use your pictures to tell the story to someone in your family or to your teacher, or to a friend in your neighborhood. Or draw and color one picture of the story. Paste it on light cardboard. On the opposite side draw lines that shape the picture into puzzle pieces. Cut out the pieces carefully and give them to a friend to put together as you tell them the story.
2. Bringing people "back to life" is something that happens often—not back to life from physical death but back to life from other kinds of death, such as from loneliness or

Acts 6:1-7  
1 Peter 2:4-9  
John 14:1-12

## THE WORD THIS WEEKEND

MAY 17, 1981  
5th SUNDAY OF EASTER (A)

by Paul Karnowski

The good old days. They can be anything from pleasant memories of an alma mater to the carefree days of a childhood summer. Maybe we fondly recall the times when bread was twenty cents a loaf and the filling stations waged perpetual "gas wars." But nostalgia is not limited to our personal history. Recall the glowing accounts of the founding fathers of our country. Our textbooks in grade school gave us the impression that these men, always perfectly united in purpose and vision, were

something just short of gods. (I still remember the disappointment I suffered upon learning that George Washington had used wooden dentures; it had never occurred to me that he would have anything short of perfect teeth!)

Our conception of the early church usually suffers from an overdose of romanticism. We too easily picture a wonderful and loving community composed of men and women perfectly pure in heart, basking in the joy of the Resurrection.

As we discover in today's first reading from the Acts of the Apostles, dissent and disagreement were just as much a part of the early church as they are now. Luke describes a conflict between the Greek-speaking and Hebrew-speaking believers: "In those days, as the number of disciples grew, the ones who spoke Greek complained that their widows were being neglected in the daily distribution of food, as compared with the widows of those who spoke Hebrew." The leaders met and decided to appoint seven men to help with this task.

We do no injustice to the early church if we acknowledge its problems and faults. We cannot deny the special quality of this early community: many of them had walked with the Lord in the flesh. However, we only hurt ourselves if we imagine that a Christian utopia existed in the 1st century. By ignoring the conflict and dissent, we disregard the many good things that flowed from confrontation; by making the disciples super-human, we deny their humanity; by denying their humanity, we deny our own.

## Discussion points and questions

1. Name and discuss two reasons why parish councils are established.
2. What are some of Father Murnion's suggestions for making councils work?
3. Why does Father Murnion think it is important for council members to be active in other parish activities as well? Do you agree?
4. What are the Corinthians doing which is so upsetting to St. Paul, according to Father John Castelot?
5. In Paul's time, how was the Eucharist customarily celebrated?

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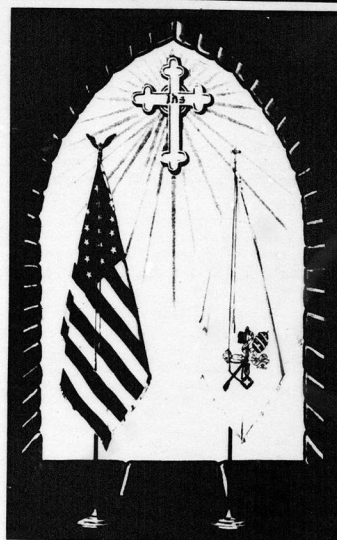
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# in Troas

from depression or from a wrong point of view or from alcoholism or from drug dependency. Talk together with your family about these other kinds of "resurrections."

You also can read stories about these other ways of coming back to life. Some books that tell of this kind of activity in the human family are:

"Stone Fox," by John Reynolds Gardiner, 1980, Thomas Y. Crowell Publishers, New York. "The Stubborn Old Woman," by Clyde Robert Bulla, 1980,

Thomas Y. Crowell, New York. "Are You Sad, Man.?" by Elizabeth Winthrop, 1979, Harper and Row, New York. "A Special Trade," by Sally Wittman, 1978, Harper and Row, New York. "Peter's Chair," by Ezra Jack Keats, 1967, Harper and Row, New York.

After reading the story talk together about it. Questions like the following may guide your conversation.

## QUESTIONS:

- Why was the presence of Paul at the Eucharist in Troas a cause for excitement?
- Why were some people at the celebration sitting in the open windows?
- Why did Eutychus fall out of the window? How did Paul and others react to his fall?

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## st. paul writes to the church in corinth

by Fr. John Castelot

St. Paul praises the community in Corinth and then qualifies his praise in Chapter 11 of First Corinthians. Paul indicates he has heard of certain irregularities in their liturgical worship—the most serious of which is their conduct during eucharistic gatherings.

He writes: "What I now have to say is not said in praise, because your meetings are not profitable but harmful. I hear that when you gather for a meeting there are divisions among you." Paul's sole concern is the scandalous disunity among the Corinthians, a disunity which, for all practical purposes, negates the meaning of the Eucharist.

Paul says, "When you assemble it is not to eat the Lord's Supper." This, at first reading, sounds ambiguous. For in fact, the Corinthians are coming together to celebrate the Lord's Supper. From the context, however, Paul apparently means that the Corinthians are going through all the proper liturgical motions, but are off the track nonetheless.

In Paul's day, the Eucharist was celebrated within the framework of a communal meal, a "parish supper," to which all were supposed to contribute. This table fellowship was a beautiful expression of the meaning and effect of the Eucharist: "Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf."



IN PAUL'S EYES, the Corinthians actually were destroying this unity in the very act of celebrating it. For example, the more well-to-do members were gorging themselves on all sorts of goodies, liquid as well as solid, while the less fortunate were lucky if they had anything at all to eat or drink. "Would you show contempt for the church of God and embarrass those who have nothing?" Paul asks.

He reminds the Corinthians of the institution of the Eucharist. Twice he repeats the rubric, "Do this in remembrance of me."

In other words, the eucharistic celebration was supposed to be an effective remembrance, one which brought into being, "the death of the Lord," that is, the totally unselfish love that brought Jesus to the cross.

For Paul, the scandalous selfishness of the Corinthians was a negation of this love.

Paul says the Corinthians should reflect seriously on the meaning of the Eucharist, for "he who eats and drinks without recognizing the body, eats and drinks a judgment on himself." In this context, "the body" is the community which, for Paul, is the body of Christ.

THE CORINTHIANS are failing to realize that the community is the body of Christ and, if they don't acknowledge this in their sharing of the eucharistic meal, their celebration becomes instead a sacrilegious travesty.

Paul then concludes: "Therefore, my brothers, when you assemble for the meal wait for one another. If anyone is hungry let him eat at home, so that your assembly may not deserve condemnation."

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## Parish councils (from 9)

includes reflection on faith and the church, as well as training in how to serve as a member of the council. Training will include such skills as listening, handling conflict, running a meeting.

—Constant effort is required to keep the whole parish informed about council activities.

—Each council meeting should contain thoughtful prayer and reflection.

—Councils should try to encourage the initiative of others, supporting parishioners who are willing to exercise leadership in the parish. It would be a shame if a council attempted to dominate or control all initiative in a parish.

—Continuity is important. It may be necessary to find ways to keep people involved for longer than the usual two-year term. This is

easier to accomplish with representatives of the various parish activities. An active parishioner who has served on the council may remain involved through the activity.

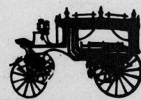
—The clearer the council is about the mission of the parish and the clearer the agenda, the more likely it is that the council will avoid falling into constant discussion of building maintenance and finances.

A statement on parish life by the U.S. bishops' Ad Hoc Committee on the Parish points out the value of councils in parish life. For councils, in their various forms, are able in many cases to contribute to making a parish a vital community for its members.

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**SIMPLE SYMBOLS**—A mother helps her child understand the symbols of the cup and the bread in a family setting. (NC Photo by Jack Hamilton)



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# St. Charles Borromeo

Bloomington, Indiana

Fr. Charles Borchertmeyer, pastor

by Ruth Ann Hanley

"I never saw that many pretty girls in a church before." That statement by a young visitor quickly identifies St. Charles Borromeo in Bloomington as a university town church.

Looking a bit deeper—at the some 130 students in ministry, singing in the choir, teaching C.C.D.—testifies to their acceptance into parish life.

"Acceptance" is one of the strengths described by the priests of St. Charles. According to the pastor, Father Charles Borchertmeyer, his parish has a moving periphery of people around a stable core. For about 1,000 university students, St. Charles is their church away from home. Many people whose jobs are tied to the university and to industry, also come and go. As a result, "people make friends rapidly."

Besides helping with various ministries, the students are always "visible" at the school, according to Providence Sister Mary Moeller, principal. They observe and and they help to tutor children needing special assistance.

**EVERY SUNDAY** night a group of students gets together at the rectory and cooks supper with the pastor and associate Father John Gilman. In fall and spring it's outside for a barbecue; in winter it's a fireside setting.

Music is a strong tradition for all ages at St. Charles. Folk groups are divided into youth, high school, college and adult. Two choirs perform for the parish, and the children's choir of grades four to six has 80 members. "That's 160 feet," laughs Providence Sister Regina Marie McIntyre, music director.

Sister has 85-90 children involved in handbell choirs, and gives lessons to children aged three and up.

When asked how this musical program developed, she recalls a retired Sister at St.

Mary-of-the-Woods who started music lessons at the school when it opened in 1921. "Last year we met this Sister," says Sister McIntyre. "We took the children to the Woods, and after our performance she came up and introduced herself as Sister Regina Cecile Ryan."

St. Charles has the only Catholic school in Monroe County. It serves three Bloomington parishes—its own, St. John's and St. Paul's. Grades are Kindergarten through Six. Sister Moeller is proud of the "hardworking faculty and staff" and the school's "beautiful grounds."

St. Charles wasn't always on its spacious 15-acre site. The first location in 1864 was at Fourth and Madison streets in a converted Baptist Church. Two other sites, five different church structures and another name are part of its past. St. Charles first was called St. Patrick's, possibly because the Irish settled there with the building of the Louisville, Albany, and Chicago railroads. It may have been Father Henry H. Kessing, first resident pastor, who changed the name for he was ordained on that saint's feast day.

IN 1877, the congregation decided the church was unsafe and their pastor, Father Leopold M. Burkhardt went to the Bishop in Vincennes for permission to build a new one. When he returned by train with the happy word the bishop had given permission, the parishioners waiting at the station replied, "Good! Because we just tore down the old one."

The last church was built in 1951 by Father Thomas J. Kilfoil. The exterior is Indiana limestone; the interior St. Meinrad limestone. Beneath the church is a large auditorium, stage, library, kitchen, and two meeting rooms and a storage room. School, convent and rectory are of the same exterior stone.

Jack Albertson, director of religious education, speaks of the ability of the 650 parish



families to respond with the same decisiveness of their forerunners. They have formed four bible study groups, a youth catechetical team to meet and plan programs for the high school CCD, a "We Care" hospitality outreach in the neighborhoods, a First Friday group, and they have "adopted" a parish in Lima, Peru. For the last nine-and-a-half years Gerry Kisters, a one-man mission committee, has helped the parish funnel help to the City of God parish.

According to Albertson, parish interaction is through "many small groups in which interests meet" rather than large activities. "We Care" enables parishioners to coordinate needs they find in their neighborhoods with what local groups are offering.

**PRE-CANA DAY** is another program that reaches outside the parish with Pre-Cana and Marriage Encounter formats for engaged couples in Monroe County. Called Life Day, this year it drew 40 couples—26 from St. Charles, 14 from other churches. Father Bor-

chertmeyer says that's a big jump from the 1 or 2 couples who came the first year.

The Bloomington Right to Life Group draws from St. Charles and joint concerts are held with the Lutheran Church.

Father Borchertmeyer says the parish is identifying groups to reach out to and people who could best evangelize.

Father Gilman thinks St. Charles has already made strides. So does Principal Sister Moeller. "The school is a good outreach" she says.

Secretary Sue Anne Coffman received everyone's vote for "putting people at ease. She really makes you feel welcome," they said.

At Sunday's Mass, the college crowd asked if they could make a statement to the parish in appreciation for the feeling of warm welcome they have received.

In fact, reaching out seems to be St. Charles' main thrust these days. In a word, Father Gilman calls it evangelization.



**ADAPTABILITY**—The constantly changing part of its parish population helps keep St. Charles open and friendly. Pictured here with Father Robert F. Borchertmeyer, pastor (right), are Father John L. Gillman (left), Anne Coffman and Jack Albertson. Below, Providence Sisters Mary Moeller (back row, left) and Regina Marie McIntyre enjoy the hand bell choir of 4th, 5th and 6th graders. (Photos by Ruth Ann Hanley)



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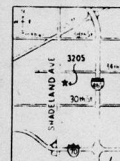
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## Question Box

## Christianity is the answer to all wants

by Msgr. R. T. Bosler

**Q** I came across a book that compared the human and animal sacrifices of pagans in the past with the bloody, human sacrifice of Christ. The book implied that Christianity must have been influenced by pagan religions and was consequently not unique at all. Would you discuss this?

**A** Someone has said that man is naturally Christian. Put another way, this means that Christianity satisfies all the desires that are in man. Christianity is God's answer to the wants of men and women. The sacrifice of Christ was God's answer to the needs they were trying to satisfy through human and animal sacrifices.

Humans are naturally religious; they need to express their wonder at the unknown, their dependence upon powers greater than their own. Universally they expressed this through sacrifices. Primitive men—especially in the Near East, where the Israelites came from—killed their first-born male child and offered it to the gods to acknowledge that all life came from above and to profess their confidence that the gods would give more life in abundance. God's revelation to his chosen people was a slow process of purifying the notions of religion they had absorbed from their contemporaries.

The Israelites gradually arrived at a

notion of one Creator God rather than many national and local gods. They eliminated the sacrifice of infants and substituted dedication of the firstborn to God.

One of the truths taught in the Biblical story of Abraham's attempt to sacrifice his son Isaac is that God is satisfied with the willingness to sacrifice a firstborn but does not want the killing. The presentation of the infant Jesus in the temple and the offering of two turtledoves for him represent the final refinement through revelation of the pagan religious practice of sacrificing the firstborn.

God's people continued to offer animal sacrifices, but they came to realize that these actions were but symbols of their obedience to God's law and that what mattered was the interior giving of self to God. Psalm 40 prepared the way for the elimination of bloody sacrifices: "Sacrifice or oblation you wished not, but ears open to obedience you gave men. Holocausts or sin-offerings you sought not; then said I: 'Behold I come . . . to do your will, O my God, is my delight, and your law is within my heart.'"

The full meaning of this was not understood until Christ had given his life in an act of total obedience. The Epistle to the Hebrews quotes Psalm 40 to prove that the sacrifices of animals are useless, that they have been replaced by the sacrifice of Jesus offered "once for all" (Chapter 10). No longer should there be bloody sacrifices of any kind. Henceforth men and women are to offer themselves in union with the sacrifice of Christ. The final purification of the pagan sacrifice is the Mass—man's opportunity to share in the perfect sacrifice of Christ Jesus.



## St. Patrick's schedules parish retreat

St. Patrick Parish, Terre Haute, has scheduled a Parish Community Retreat for May 15-19.

The retreat will focus on the growth and renewal of individual participants and the parish as a community. It will include talks by a retreat team, small group activities and discussions, liturgies and two communal meals. The renewal team is Holy Cross Father Robert Nogosek and Beth Hughes from Fatima Retreat Center at Notre Dame.



Hughes



Nogosek

All members of the parish 14 years of age and up are invited to participate. Invitations also will be extended to members of other Catholic churches in the Terre Haute Deanery and to Christian churches and their ministers.

Chairpersons of the various retreat committees include: Debbie Givens, registration; Barb Utsler, food; Lou Seprodi, physical arrangements; Randy Laubert, liturgy; and Jim Walters and Diane Carver, publicity.

**Q** How does one who has stayed away from confession for many years because of scruples begin again to receive the sacraments?

**A** Talk to a priest you have confidence in. You may find that in the informality of a conversation you easily drift into a confession. The confessional may be the obstacle that has kept you from the sacraments.

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

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# the Active List

## May 16

Holy Cross parish, 125 N. Oriental, Indianapolis, will sponsor a spring festival from 2 to 8 p.m. in the school hall.

\*\*\*

St. Rita parish, 1733 Martindale, Indianapolis, will hold a family day festival from noon until 8 p.m. The public is invited.

## May 17

Separated, divorced and remarried Catholics in the New Albany area will have a day of recollection at Mount Saint Francis Retreat Center, west of New Albany, from 9:30 a.m. to

4:30 p.m. Advance registration necessary. Call Evelyn Kehoe, 812-945-1265.

\*\*\*

A card party, sponsored by the Women's Club of St. Patrick parish, 936 Prospect St., Indianapolis, will begin at 2 p.m. Admission: \$1.

## May 18

Our Lady of Everyday Circle, Daughters of Isabella, will have its monthly meeting at St. Elizabeth Home, 2500 Churchman, Indianapolis, at 7:30 p.m.

## May 19

The last in a spring lecture series on the Middle East will

be held at St. Maur Theological Center, 4545 N. Michigan Road, Indianapolis, from 7 to 9 p.m. Dr. David Mason of Butler University is the guest speaker.

\*\*\*

A 25th reunion planning meeting will be held at Secena High School, Indianapolis, at 7 p.m. Any member of the Sec-

cina Class of '57 is invited to attend to organize the reunion to be held in June, 1982.

\*\*\*

Classes for adoptive parents will be held at Catholic Social Services, 623 E. North St., Indianapolis, for six consecutive Tuesdays at 7:30 p.m. Call

632-9401 for additional information.

## May 20

The monthly cemetery Mass will be held in the chapel at St. Joseph Cemetery, Indianapolis, at 2 p.m. Father John Sciarra, pastor of St. Barnabas parish

will be the celebrant. The public is invited to participate.

## May 20, 21

The St. Gerard Guild will have a garage sale at 7671 N. Pennsylvania, Indianapolis, from 8 a.m. to 5 p.m.

## May 22

Franciscan Father Justin Belitz will present a free lecture on the discipline of meditation at Alverna Center, 8140 Spring Mill Road, Indianapolis at 7 p.m. For more information call 317-257-7338.

## May 23

Holy Trinity parish will have a dinner/dance at Ritter High School, 3360 W. 30th St., Indianapolis, from 6 p.m. to 12:30 a.m.

## SMWC summer camp dates announced

camper only.

Both educational and cultural activities are planned at the 67-acre wooded campus. Swimming, boating, horseback riding and study of Indian lore and nature are on tap along with creative dramatics, guitar and basic dance movement. Registered lifeguards, instructors and staff will supervise all activities.

The cost of the camp is

\$150 for resident campers. Day campers will pay \$75 a week for instruction, noon lunches, snacks and activities. A \$50 deposit is required.

For more information, contact the Director of Summer Sessions, Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, IN 47876 or call 812-535-4141, ext. 222.

## Remember them

† ANDRES, Martin P. Jr., 83, St. Mary, New Albany, May 9. Father of Helen Englert and Harold J. Andres; brother of Catherine Rankin, Rose Warth and Margaret Hies.

† BAUMER, Roy, 77, Holy Family, Oldenburg, May 5. Husband of Luella; father of Marlene Mollau, John B., Rodney (Rocky) and Thomas Baumer.

† BRENNER, Rose, 92, St. Paul, Tell City, May 2. Wife of Leo.

† BURKE, James E., 51, St. Mary, New Albany, May 4. Father of Cherie Lung and Bridget Burke;

brother of Joanne Tintling, John, Joseph and William Burke.

† CLEMENTS, Helen L., 90, St. Michael, Madison, May 4. Nieces survive.

† DRAKE, Charles L. Sr., 72, Holy Cross, Indianapolis, May 11. Husband of Betty; father of Mary Baker, Therese Lathrop, Charles L. Jr. and Frank Drake.

† FELDPAUSCH, Joseph, 81, St. Pius, Troy, April 22. Father of Jo Ann Lutgring, Patricia Meager, Janice Harpenau, William, Joseph and Gerald Feldpausch; brother of Victor Feldpausch.

† FEWELL, Dr. Paul E., 81, St. Mary Madison, May 6. Husband of Dorothy; father of Paul E. Jr.

† HAMILTON, Jefferey Curtis, Holy Name, Beech Grove, May 11. Husband of Julie; father of Courtney Hamilton; son of Mr. and Mrs. Edwin J. Hamilton; brother of Beckie Hamilton; grandson of Mr. and Mrs. Claudell Hamilton.

† HAMMOND, Dorothy E., 63, Little Flower, Indianapolis, May 11. Wife of Clarence; mother of Wilma Seymour, Larry and Robert Hammond.

† HAUNGS, Charles A., 68, St. Mary, Madison, May 1. No survivors.

† HUNT, Dorothy J., 79, St. Mary, Richmond, May 2. No immediate survivors.

† JOZEFOWSKI, Maria, St. Thomas Aquinas, Indianapolis, May 11. Mother of John and Martha Jozefowski.

† KELLEY, William H., St. Lawrence, Indianapolis, May 11. Husband of Elsie; father of William Kelley.

† LARNER, Dennis J., St. Lawrence, Indianapolis, May 11. Father of Julia Hall; brother of Mayme Pritchard.

† LAYER, Edna Rose, St. Benedict, Terre Haute, May 9. Mother of Karen Pendry, Janice Morgan, Bryan and David Layer; sister of Frances Heubel, Edith Schiffli and Mildred Hauer.

† McNUTT, Patricia V., St. Luke, Indianapolis, May 6. Wife of James R.; mother of James R. Jr., Robert, Jonathan, Richard, Thomas, Michael, Alexander and Laura McNutt.

† NAVILLE, Clara (Oster), 84, St. Mary, Navilleton, May 5. Mother of Regina Kochert and Carl Naville; sister of E. George Oster.

† O'ROURKE, William F., 69, SS. Peter and Paul Cathedral, Indianapolis, May 12. Husband of Frances Mary; father of Nancy Anne Benson; brother of Florence Godey.

† ROSZCZYNSKI, George, 56,

St. Mary, Madison, April 30. Husband of Wanda; father of Edward and Aline Roszczyński; son of Natalie; brother of Wanda Colthor.

† STEFANI, Modesto (Moe), 53, Sacred Heart, Terre Haute, May 5. Husband of Theresa; brother of Alvise Stefani.

† SULLIVAN, Michael L., 76, St. Patrick, Indianapolis, May 7. Father of Mary Ellen Perron, Kitty Cathron and Joseph Sullivan.

† VOLZ, Urban J. (Scotty), 49, St. Michael, Brookville, May 5. Husband of Roselyn; father of Diana VanMeter, Vicki Neely, Linda, Kimmy and Scotty Volz; son of Henry Volz; brother of Florence Nunier, Laverne Campbell, William, Joseph, Edward and Elmer Volz.

† WELIEVER, Ruth Clementine, 89, Daniel F. O'Reilly Funeral Home, Indianapolis, May 12.

† WEWE, Meinrad B., 86, Holy Guardian Angel, Cedar Grove, May 4. Husband of Tillie; father of Audrey Revillie, Richard, Ronald, Gerald and Paul Wewe; brother of Bernadette Sauerland, Sister Agnes Ceta and Carl Wewe.

† WHITCOMB, Stephen E., 34, St. Barnabas, Indianapolis, May 13. Husband of Helen; father of James and Robert Whitcomb; son of Mr. and Mrs. Charles P. Whitcomb; brother of Paul and William Whitcomb; grandson of Hattie Page.

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For further information on Cathedral Day Camps Call or Write:

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# 'Christian Awakening' retreat meets positive response

by Kathy Craine

Venetta Holifield of Chatard High School "saw parts of friends I've never seen, and found friends I never knew I had."

For Terry Foresman of Cathedral "a personal relationship with God and a feeling of genuine friendship with classmates, many whom I hardly knew—although we have attended the same classes for four years—really came through."

And Sophia Banks (Chatard) enjoyed "the chance to really be myself—to openly communicate with others, and not be afraid to express my true feelings."

These responses are from high school students who recently participated in "Christian Awakening"—an intensive three-day, three-night retreat especially designed for Catholic seniors.

Originating in the Brooklyn, N.Y. Diocese, it is described by Father Jeffrey Godecker, one of the priest retreat leaders, as "the best thing we have going."

The essence of "Christian Awakening," says Father Patrick Doyle, another leader, is establishment of an environment of community which "allows people to know and accept themselves, to appreciate the value of others and to understand God's love."

"By openly communicating with one another—sharing beliefs, values, and personal experiences, a genuine and honest relationship grows," he explains.

Voicing the opinion of many Chatard retreatants, Venetta Holifield appreciates the timing of the retreat. "At first I was sorry Christian Awakening hadn't come along earlier—it's so fantastic—but it wouldn't have meant this much to me as an underclassman. Now, I can't wait to spread all I've learned at college!"

Father Doyle stresses that retreatants do not change, per se. Rather, all the things learned from parents, teachers, family and friends surface. Reassurance

that each person is loved as he/she is, by God and others, develops positive feelings of self, he adds.

"One of the most important things I discovered at 'Christian Awakening' is the understanding that 'I am the sum of my experiences,'" states Terry Foresman.

"Father Godecker, our retreat leader, suggested we think of our lives as a movie and decide what to keep and what to cut. It's really a great way of dealing with what's past and a big help in setting future goals."

Unlike many youth retreats, "Christian Awakening is not a requirement for all seniors. It is a voluntary commitment made by each individual.

## Carotta appointed

Michael A. Carotta has been named archdiocesan Coordinator of Catechists by the Office of Catholic Education, succeeding Father Jeffrey Godecker who has resigned.

A native of New Jersey, Carotta currently is a high school religion coordinator in La Place, La. He also has served as an elementary and high school catechist in Catholic school and CCD programs, and has designed curricula from pre-school to adult education.

In his archdiocesan position, Carotta will implement the Certification of Catechists program, Religious Studies program and Confirmation Guidelines and be liaison to DREs and adult ministers.

A graduate of Southeastern Louisiana University, Carotta holds a master's degree in religious education from Loyola University of New Orleans. He will assume his new duties on July 1.



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by Msgr. Raymond T. Bosler June 16-18

- What is the Church?
- How Has Our View of the Church Changed?
- Is There One Church?
- What About the Future?

### (B) Scripture in the Life of the Church

by Fr. Frank Bryan June 15-18

- Scripture in the Life of the Church
- Scripture as: Word of God
- Major Themes of Scripture
- Selected Passages

### (C) Family Religious Education in the Parish

by Sr. Kathleen McShay, OSF June 15-18

- What is Family Religious Education?
- What Will This Course Involve?

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Christian Leadership Development Center, Marian College, 3200 Cold Spring Rd., Indianapolis, IN 46222. Deadline: June 10, 1981

# TV Programming

## AFAA pornographers search for 'respectability'

by Michael Gallagher

NEW YORK (NC)—Some years ago Japanese director Shohei Imamura made a satirical movie called "The Pornographers" whose hero, an ineffectual middle-aged man named Subuyan, scratched out a living for himself and his family by producing pornographic movies. Subuyan took his work quite seriously, at length going so far as to persuade himself that he was a benefactor of humanity and that his profession had a kind of sacred character. Just as there was a Way of Zen and a Way of the Sword, he told an astounded colleague, why couldn't there be a Way of Pornography?

Subuyan—though not the gifted Imamura, who was able to make all of his satirical points without nudity—would have found himself in the midst of congenial spirits at the AFAA convention this spring in Los Angeles. He could have given the keynote address, in fact, perhaps beginning with an invocation to the Spirit of Pornography.

You've probably guessed the nature of the convention by now. The AFAA is the Adult Film Association of America, and the 226 delegates attending represented 780 pornographic movie theaters throughout this great nation.

According to a sober account of the proceedings in the April issue of "The Film Journal," the three ma-

jor concerns of these worthies were strikingly similar to Subuyan's. The first two, the unethical business practices of competitors and the need to tread warily with regard to the law were unabashedly pragmatic.

THE delegates called upon law enforcement agencies to crack down on the

pirating of pornographic films and cassettes just as vigorously as they do in other areas when it's a question of violation of copyright.

Ms. Perry Rhine reported to her fellow pornographers that she went to the FBI with the goods on a pirate and said "they did nothing!"

As for the legal threats that hard-working pornographers have to contend with every day—talk about too much government!—Dick White, whose affiliate can't be designated in a family newspaper, proposed a nationwide committee of lawyers, each based in a different section of the country, who, "in the trying days to come, would be able to help not only in their own areas but provide a united legal advisory front."

The delegates were quicker to take action on another proposal, however, one which would have saddened Subuyan's heart. They unanimously approved hiring a public relation counsel, one Cammie Morgan of Morgan Communications, whose chief task will be to promote the July Erotic Film Awards Show.

IN THE course of the discussion proceeding this, some Nervous Nellie among the delegates wondered whether it might not be a better idea for people in their business to "keep a low profile," but David Friedman—"chairman of the board," so help me—would have none of that.

And why not, say I. Why shouldn't these pornographers stand tall? Don't they sell a product the public wants? Don't they pay taxes? Don't they provide



**UP WITH PEOPLE**—An international cast and band of 100 young men and women will offer a festival of music for the whole family from May 17-26 in Indianapolis. Sponsored by Lilly Endowment, Inc., Up with People will present a 45-minute show at Brebeuf Preparatory School, and at other local schools. They also will perform at '500' events.

the economy with thousands of jobs?

And what are these pornographers doing after all that's so terrible? Just ruining some lives, corrupting youth, debasing the standard of public morality.

So welcome to respectability, pornographers! Of course, respectability is like any other commodity. The easier it is to come by, the less it is esteemed.

\*\*\*

Sunday, May 17, 8-10 p.m. (EDT) (CBS) "Escape from Iran." This program is a dramatization based on the story of the six Americans who escaped from the besieged U.S. embassy in Teheran to the protection of the Canadian embassy, from which they eventually fled the country using Canadian passports.

Monday, May 18, 9-11 p.m. (EDT) (NBC) "Bitter Harvest." Ron Howard and Art Carney star in a drama based on the factual story of a Midwestern dairy farmer who tries to warn his community of the spread of a deadly chemical malady that has already affected his family and cattle.

Monday, May 18, 8-10:30 p.m. (EDT) (PBS) "All's Well That Ends Well." A farcical comedy about a peerless maiden who has to trick her unworthy husband into accepting their union. Celia Johnson, Michael Hordern and Donald Sinden are part of the distinguished cast that breathes new life into this Shakespeare play.

Monday, May 18, 9-11 p.m. (EDT) (ABC) "Freedom." Mare Winningham plays Libby, a spoiled rich kid who—after legally becoming an emancipated minor—leaves home to learn about responsibility by living on her own.

Tuesday, May 19, 9-11 p.m. (EDT) (CBS) "The Violation of Sarah McDavid." Patty Duke Astin plays an idealistic English teacher whose first assignment is a high school where security problems are kept dan-

gerously quiet. The subject, especially the violence in depicting the rape, are clearly not intended for younger members of the family.

Wednesday, May 20, 8-9 p.m. (EDT) (ABC) "The Muppets Go to the Movies." Miss Piggy, Kermit and the rest of the Muppet gang are joined by Lily Tomlin and Dudley Moore for a musical comedy excursion through memorable moments of screen history.

Thursday, May 21, 9-11 p.m. (EDT) (NBC) "Let's Do It Again." Sidney Poitier and Bill Cosby play two lodge brothers from Atlanta, who—in order to get money for a new meeting hall—get involved in a prize fight and some gangsters who go with it. It would be ideal for children except for two sequences involving some illicit love-making and an off-color verbal exchange between Cosby and his wife. (Parental guidance suggested)

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# Viewing with Arnold

## 'Nighthawks'

by James W. Arnold

In "Nighthawks," Sylvester Stallone returns as a tough New York decoy-squad cop tracking an equally tough, totally ruthless international terrorist.

The film has some rousing moments as a thriller, most notably a harrowing chase sequence on foot that begins in a disco nightclub and proceeds several miles through night city streets, underground construction, a subway tunnel, platform and moving, crowded train before finally ending in frustration in a station passageway. But its political and moral implications are more interesting.

"Nighthawks" is an unabashed propaganda film for two points of view: that terrorists are inhuman monsters, and that policemen need to be monstrous to defeat them, as well as other criminals.

My point is not to argue about what percentage of real-life terrorists are indeed cruel, vicious, sadistic, beyond understanding and redemption. It is simply to note that the audience is being educated to accept a certain view of reality and all it implies about compassion, law, justice—what used to be called the democratic system.

This is, of course, nothing new in movies, as Eastwood and Bronson fans will surely recognize. The difference here is that Stallone, with his "Rocky" aura and despite his occupation as a Serpico-lookalike street cop



dealing with the worst of the city's underworld riff-raff, begins as a sensitive, nice-guy type. (At least relatively speaking: in the opening scene, he lays out a bad guy and drags his battered form

along an el platform as he recites his constitutional rights. The audience laughs.) He has to overcome his moral doubts about becoming as much an assassin as his enemy is.

THE teaching comes from an Interpol anti-terrorist expert (Nigel Davenport) who, being British, clearly seems to know what he's talking about.

The villain is played to the crooked-smile hilt by good-looking Rutger Hauer (Holland's leading male star), whom we first see flirting with a pretty shopgirl as he plants a bomb under her counter in a crowded store. He kills several others (mostly women) throughout the film with a sort of mocking indifference, until Stallone stops him just as he's about to do the same to Lindsay Wagner, the hero's girlfriend, purely out of spite. The happy ending, incidentally, depends on the somewhat incredible suggestion that, in a silk lounging robe, Stallone and Miss Wagner look pretty much alike.

The terrorist character is never taken seriously in David Shabe's script as politically motivated. There are vague references to a cause,



**NIGHT HAWKS**—A terrorist (Rutger Hauer) who takes over a New York subway car holds police officer DaSilva (Sylvester Stallone) at bay in a scene from the movie "Night Hawks." (NC photo)

and (of course) to Middle East and Soviet connections.

"Nighthawks" seems manipulative and shallow compared to, say, "Battle of Algiers," which really forced audiences to ponder the moral dilemmas of revolution, or "Day of the Jackal," which gave its equally amoral assassin enough character and cleverness to be truly formidable.

THE movie has other imperfections, including a

rather pointless plotline which has Hauer go to all the trouble of having his face altered by plastic surgery. But the first time Stallone goes looking for him, in a crowded New York club, he identifies him at a distance by the look of his eyes. ("I got a feeling," he says). Now that's magic police work. So much for the benefits of modern medicine.

Director Bruce Malmuth does make excellent use of Manhattan locales, including the park, an art museum and the Roosevelt Island tram over the East River, which for some reason Hauer selects as the site for the taking of VIP hostages. (It's picturesque, but rather

vulnerable, like the gondola of a hot air balloon).

"Nighthawks," apart from its deeper implications, is an interesting example of the old western movie elements transferred to a modern urban setting, with Stallone as sheriff and Hauer as mean gunfighter, subway cars and helicopters instead of stagecoaches and horses, and discos instead of saloons.

(Violence and street language but no sex scenes; occasionally fresh thriller on a topic of increasing social relevance; not recommended).

(NCOMP rating: A-3—morally unobjectionable for adults).

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## Film ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned)

Altered States ..... B  
Any Which Way You Can ..... B  
(Emphasis on violence)  
Backroads ..... A-3  
Battle Beyond the Stars ..... A-3  
Blazing Saddles ..... B  
A Change of Seasons ..... C  
(Extravagant nudity and muddled moral outlook)  
The Competition ..... B  
(Crude sexual references and a graphic love scene)  
The Devil and Max Devlin ..... A-2  
Dirty Tricks ..... A-3  
The Dogs of War ..... A-3  
The Earthling ..... A-2  
Eyewitness ..... A-3  
Excalibur ..... B

Fade to Black ..... B  
(Sordid atmosphere and violence)  
Fantasia ..... A-1  
Flash Gordon ..... A-3  
The Fog ..... A-3  
The Formula ..... A-3  
Fort Apache, The Bronx ..... A-4  
Friday the 13th ..... C  
Funhouse ..... C  
The Great Santini ..... A-2  
Halloween ..... B  
Hardly Working ..... A-2  
Heaven's Gate ..... B  
Honeyuckle Rose ..... A-2  
Humanoids ..... B  
The Incredible Shrinking Woman ..... A-3  
Inside Moves ..... A-2  
The Jazz Singer ..... A-3  
Kentucky Fried Movie ..... C  
King of the Mountain ..... A-3  
Lord of the Rains ..... A-2  
My Bloody Valentine ..... C  
Nighthawks ..... A-3  
Nine to Five ..... A-3  
Oh, God! Book II ..... A-2  
Ordinary People ..... A-3  
Private Eyes ..... A-3  
Rough Cut ..... A-3  
Scanners ..... B  
Seems Like Old Times ..... A-3  
Shogun Assassin ..... C  
(Extreme violence)  
Star Crazy ..... B  
(Frequent profanities and a lewd sequence)  
The Stunt Man ..... B  
(Graphic nudity and sexuality)  
Thief ..... A-3  
Tribute ..... A-2  
Wizards ..... A-3  
Zebra in the Kitchen ..... A-1

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