

the CRITERION

Senate may vote soon on Hatch-Ashbrook

Catholics asked to show support for joint resolution

by RUTH ANN HANLEY
(First of a series)

A choice cannot be private which affects another's life. The child in the womb has blood and brains, a respiratory system, a circulatory system, a urinary system that are not those of his or her mother. The child in the womb is not the property of his or her parent. The body of the child in the womb is not that of his or her parent. Sexuality may be private, reproduction may be private, but the taking of the life of the unborn cannot be private. It is a social act. Multiplied by 1 million times a year, it is a social act amounting to atrocity . . .

—John T. Noonan, Jr.

The next week may be critical for pro-life legislation, according to the American Catholic Bishops.

During this week, with the U.S. Senate in recess, Catholics throughout the country are being asked to express by phone and letters their support for the Hatch-Ashbrook Amendment (S.J. Res. 110), first major piece of pro-life legislation to pass a full senate committee.

Father Lawrence Crawford, director of the archdiocesan Pro-Life Activities office, reports "it is a reasonable expectation that upon the senators' return, June 7, the amendment will be called to the floor within the next two weeks."

The wording for this amendment, which declares that: "A right to abortion is not secured by the Constitution," is the first to receive the endorsement of the United States Bishops. According to Father Crawford, "it will take these decisions out of the judiciary where we have always done poorly, and put them into the legislative branch where historically the issue has fared better."

Not only would Hatch clear the way for concurrent anti-abortion legislation at the national and state levels, once ratified by the states, it would have, says Father Crawford, "the effect of nullifying the Supreme Court decision."

The director of the new pro-life office admits that "here in the diocese physically we cannot do a lot right now. Realizing that we do

not have a network in place yet, it's going to be up to the local people and individual pastors to act."

THE NEW DIRECTOR is happy with a response to his first appeal for help through a recent Criterion postcard insert. He received about 1,000 return cards and says his office will process them all.

He is sending a pro-life flyer to all pastors asking that they duplicate it and insert it into parish bulletins. And he has announced that on June 3, Archbishop Edward T. O'Meara will hold a press conference concerning the Hatch proposal.

Citing need for legislative action, Father Crawford reports national statistics of 1.5 million abortions per year. "During the 10 years since the Supreme Court decision of 1973," he claims, "we have begun to be desensitized."

Historically, Father Crawford explains, the Supreme Court decision legalized procedures to end human life developing in the womb, allowing abortion on demand possibly up to the ninth month to "protect the mother's health and privacy." This decision, presumably sought in the early 1970's for the "hard" cases of rape, health, and mother's life, has, 10 years later, made abortion the most frequently performed surgical operation in the nation.

According to Father Crawford, the American hierarchy sees Hatch as "a politically achievable way of taking that first step to stop abortion."

HE BELIEVES HATCH passage is possible "because of a coalition of those who would outlaw all abortions and those who would outlaw most, leaving exceptions for rape, incest and life of the mother." He calls this coalition "politically viable."

Speaking of disagreement in pro-life circles over which amendment to support, Father Crawford identifies Hatch as the best, "because it has the greatest chance to pass." He believes a Human Life Amendment which would declare the unborn a person—thus entitled to all rights guaranteed under the Constitution—does not have enough present support to emerge even from a subcommittee. He says an attempt to have Congress legislate when human life begins without amending the Constitution would be declared unconstitutional by the courts.

Father Crawford thinks that support for Hatch is increasing in pro-life circles. Among National Right to Life affiliates, only 14 states are opposed. He is "distressed" that Indiana Right to Life is one of them. But he describes right to life citizens in Indiana as "those people who have kept the issue alive."

However, Father Crawford points out that the pro-abortion coalition is against Hatch and if pro-lifers do not work for it, the legislators will receive much mail against it.

ONE SOURCE OF HATCH amendment support used by the church is John T. Noonan, Jr. a legal scholar. He argues that there is no foolproof language for any proposed amend-



LOOKING BACK—At 102, Cleo Brown, the oldest living war veteran in Indiana, has many tales to tell students from Immaculate Heart of Mary School. The honorary four-star general who fought in the Spanish-American War chats with (from left) Aaron Skinner, Ben Warrell, Dominic Lizama and Frank Otte at Veteran's Hospital. Brown is still active in veterans' organizations and will ride in the Indianapolis 500 Parade Saturday. (Photo by Ruth Ann Hanley)

ment. There is "no way to anticipate all the possible vagaries of future judges." He suggests that "we will gain nothing by waiting for a perfect amendment" as "no language is impervious to interpretation . . . but that "we will lose a great deal by failing to support the Hatch-Ashbrook Amendment."

In the Bethlehem Star, a Respect Life publication of the Diocese of St. Petersburg, Noonan declares that "we are in the situation of a family whose house is on fire and some of whose children are inside. With the passage of every hour a child is killed. Meanwhile we stand outside arguing with each other and with the fire department as to the hoses they should use. What is needed is to turn on the water and start pumping."

Father Crawford urged persons who wish to support the Hatch-Ashbrook Amendment to contact their lawmakers while they are home this holiday weekend. Those who wish to write instead should send letters immediately to senators at the U.S. Senate, Washington, D.C. 20510, and representatives at U.S. House of Representatives, Washington, D.C. 20515.

the CRITERION

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NOTICE:

EFFECTIVE: JUNE 1, 1982

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

The Official New Postal Address is:
Archdiocese of
Indianapolis
1400 N. Meridian Street
P.O. Box 1410
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The New Telephone Number is:

236-1400

CSS helps clients deal with anxiety and vulnerability

by VALERIE R. DILLON
(Last of two parts)

What does it cost to live adequately in today's economy? According to government studies, a non-farm family of four now needs an annual income of \$9,300.

But more than 25-million people don't have it. Many, including four families/individuals interviewed last week, get by on social security, food stamps, Aid to Families of Dependent Children (AFDC), Medicare, Medicaid and/or housing subsidies to eke out a precarious daily existence well below the poverty level.

They are among the many Catholic Social Services' clients hurt by the Reagan administration's cutbacks, which in fiscal '82 lopped \$35-40 billion from human services programs.

AFDC was reduced 13 percent, with a proposed cut of 18 percent more in 1983. Food stamps were cut 19 percent, with proposed 24 percent cutbacks next year. Child nutrition subsidies were reduced 30 percent, with 10 percent more and elimination of the school milk programs and summer feeding in 1983. Women, Infants and Children (WIC) was ended as a separate program and reduced 37 percent. Housing assistance has been changed to a voucher system. And energy assistance is slated to be cut 30 percent in '83.

The administration urges the private sector to make up the loss in federal aid. This the churches and private charities are trying to do in a variety of ways. But, because of the systemic and complex nature of problems the poor face as well as the overwhelming needs,

private and individual efforts can't take up the slack.

ONE CLIENT of Catholic Social Services, for instance—Edna Franks—is a member of St. Bernadette's Parish. Through the parish St. Vincent de Paul program, the personal charity of several parishioners and the efforts of Father John P. O'Brien, pastor, Mrs. Franks has received Meals on Wheels, assistance with food bills, regular eucharistic visits and other aids. But her parish community can do little to remedy the chronic poverty and deep-rooted mindset which causes Mrs. Franks to refuse further help and to remain, with her pets, in a substandard home of bare floors and no heat.

A CSS Parish Outreach program provides psychological counseling to individuals such as Edna Franks. Its counselors report heightened tension, fear, anxiety and depression in their clients during recent months.

There is the anxiety of an 82-year-old lady who gets \$133 a month social security, but whose food stamps were cut to \$10. Explains Dave Wilson, who supervises the Outreach program: "Her husband is dead; she's outlived two children and has one daughter in a wheelchair; she has no other relatives. Last winter her oil line froze up but she had no money to pay a serviceman to come out. If anything else happens, it's a calamity."

There is the vulnerability of an elderly man Loretta Moore sees who has large medical bills not covered by Medicare and who is being sued by a collection agency because of a pacemaker he bought.

THERE ARE young mothers whom Mary Miner visits who, because of Medicaid cutbacks, no longer take their children in for regular checkups. They can't afford to ride buses to the clinic because that money is now going for food.

There's the client Lillian Jones recalls who "needed a three-legged walker today. But it will be two months before she gets it." And she remembers going into homes "where people were cold this winter but utilities were turned off."

And there's the husband and wife who live together with their children, where neither can find work, who live well below poverty level, yet who are not eligible for "welfare." Their only answer: the father must move out—then AFDC would be granted.

There's the frustration of Mike Cesnik's client, Leo Graham, who cannot read or write though he went to 11th grade and who has chronic epileptic seizures. "He has difficulty

finding an employer who will take him seriously when he goes out looking for a job."

"Isolation is a big part of the problem for many people I deal with," says Cesnik. He cites a family where a young mother has three small children and a husband in prison and she's trying to cope with a serious health problem, isolation and depression. "She has nobody she feels she can go to for help... or is reluctant to. All of these things bring her to where she can't keep her head above water."

And there is the isolation of the 74-year-old Polish woman, a widow for 30 years, who has no family in this country and whose old friends no longer can help her. She once got a heating bill subsidy, but isn't eligible under new guidelines. "This has given her a tremendous amount of anxiety," says Cesnik. "She used to have a homemaker come to the house and this helped her avoid a nursing home, but that service is gone now." She has had to move from her old neighborhood into a cheaper area where she is totally alone.

VULNERABILITY, loss of hope and a sense of powerlessness—these are the day-to-day companions of the people CSS counselors visit.

Bob Riegel, CSS executive director, reports his agency is seeing few newly unemployed, almost only the chronically poor, people who have been deprived "for years, for generations." Riegel thinks it is hard for others to understand the plight of the poor.

"Take food, we think of it as something important. You and I know that if we don't eat well or miss a meal, we tend to get irritable and inefficient. So we go get a good meal. But people in this situation can't do that," Riegel explains. "So, even if you talk to them about goals, they don't have the energy, the physical strength, to follow through."

Lack of hope is an underlying problem, adds Riegel. "If you have only 50 cents but you have hope, you'd say: I'd better get some lettuce and tomato and get some good stuff in me and I'll feel stronger and go out this afternoon and look for a job. But if I have no hope, I'll buy me some potato chips—they sure taste good—or maybe a joint."

"We're talking about two sides of a coin: deprivation plays into the psychological and the psychological plays into the deprivation."

Counselor Don Atwood sums up: "It's hard to problem-solve when you don't know where your next meal is coming from, or you don't have a support system like the people in the suburbs have."

Stereotyping also adds to the woe. Al Strader cites a typical stereotype of the welfare

recipient: "A fat, black woman with a bunch of kids who drives to the grocery store and welfare office in her Cadillac." He added he doesn't have any clients like that. Instead, he says, "A lot of my clients go down to the AFDC or food stamp office and they're treated like dirt, like less than human because they're on welfare."

Counselor Joanne Karnitz offers two examples of this: One, recipients may wait for hours to see a caseworker and not be told she has left for lunch or the day. Two, the "open room" concept where personal questions are asked and the right to confidentiality is ignored.

"MANY PEOPLE who work in those systems have become desensitized to the poor," she declares. "When I said the open room seems like an invasion of privacy, I was told 'it doesn't matter to those people, they're used to that.'"

Lillian Jones blames the welfare structure, pointing out that during the depression, work was provided and people felt pride in what they did: "I helped build that street," they'd say. "But today, we give the poor food stamps, then stereotype them for taking it. They're not all bloodsuckers."

According to Riegel, for many years federal programs have been opposite of what people in the field say they should be. "A lot of people feel there should be a sense of pride, a sense of ownership, coupled with the right of people to have their minimal needs met if they're unable to provide for themselves—especially the elderly and handicapped."

But, Riegel emphasizes, "one thing we haven't talked about at all is the national priority of defense. Everybody feels that priority is out of whack."

He refers to the administration budget which—if approved—in the next fiscal year will cut social programs by \$30 to 40 billion even as it raises the military budget by \$33 billion.

The moral dimension of this prioritizing has been increasingly addressed by the U.S. Catholic Church. Pope John Paul II has declared, "Defending the human dignity of the poor and their hope for a human future is not a luxury for the church... it is her duty."

But millions of poor Americans probably would not approach the problem from such a perspective. Instead, for them it is a decidedly practical dilemma—they need to get a job, a decent place to live, money for food or medicine for a sick child. Only when this becomes possible will their tensions ease and their self-esteem grow.

Morris to celebrate 125th anniversary

St. Anthony of Padua parish, Morris, will mark its 125th anniversary next Sunday, June 6, according to Father Bernard Schmitz, pastor.

Archbishop Edward T. O'Meara will be chief celebrant of a Mass at 1 p.m. in the newly-rededicated church. All visitors are invited to a reception with the archbishop in the parish hall following Mass.

Dinner will be served in the parish hall beginning at 4 p.m. for those who have purchased tickets.

St. Anthony's is located off State Road 46 in Morris, east of Batesville.



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Father Lindemann marking 60 years as a priest

Father Leo Lindemann, founding pastor of St. Christopher Parish, Speedway, will mark the 60th anniversary of his Ordination to the Priesthood on Sunday, June 6.

The celebration will begin with a 10:30 a.m. concelebrated Mass of Thanksgiving at St. Christopher, followed by a reception in the parish activity room. Family, clergy, parishioners and friends are invited.

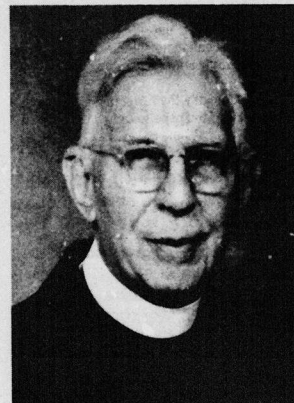
Father Lindemann was pastor of St. Christopher for 37 years, from 1936 until retirement in 1973. Under his leadership, the parish grew from 35 to 875 families, all parish buildings were constructed and the traditional Parish Festival—now a community-wide event—got its start.

The pastor was a familiar figure at the

Indianapolis Motor Speedway. Besides serving as official Catholic chaplain, he always was present at the track hospital on Race Day and frequently celebrated Mass on the grounds.

In 1973, Father Lindemann was honored for his community service, being the first person enrolled in the Town of Speedway's Hall of Fame for contributions to religion. He is a charter member of the Speedway Lions Club and of Holy Family Council, Knights of Columbus.

Father Lindemann's previous parish assignments were at St. Boniface, Evansville; St. John, Vincennes; St. Patrick, Terre Haute; Holy Trinity, New Albany; and St. Martin, Martin County.



Fr. Leo Lindemann



TRAVELING POPE—Despite the war between Britain and Argentina, Pope John Paul II has begun his visit to Britain. The pope, known for his travels, is shown here waving a white handkerchief to Our Lady of Fatima during his trip to Portugal earlier this month. (NC photo from UPI)

Pope makes trip to Britain despite criticism

by Fr. KENNETH J. DOYLE

VATICAN CITY (NC)—After consulting with Argentine and British bishops and issuing another call for peace in the South Atlantic, Pope John Paul II has begun his visit to Britain May 28-June 2, despite the continuing hostilities between Argentina and Britain.

Insiders privy to many of the discussions which led to the pope's decision to go ahead with the trip said the decision was a victory for collegiality and for courage.

It was only after bringing together Argentine and British cardinals for a public Mass for peace May 22 and two days of intense discussions that the pope made up his mind, the sources said.

The Argentine cardinals who participated in the Mass were Cardinal Eduardo Pironio, prefect of the Vatican Congregation for Religious; Cardinal Raul Primatesta of Cordoba and Cardinal Juan Carlos Aramburu of Buenos Aires.

Joining them were English Cardinal George Basil Hume of Westminster and Scottish Cardinal Gordon Gray of St. Andrews and Edinburgh.

Others who concelebrated the Mass with the pope were Archbishop Alfonso Lopez Trujillo of Medellin, Colombia, president of the Latin American Bishops' Council and English Archbishop Derek Worlock of Liverpool and Scottish Archbishop Thomas Winning of Glasgow, who had been in Rome since May 18 to encourage the pope to make the trip.

THE COURAGE IS BEING equally assigned by close observers to the British churchmen, the Latin American prelates and the pope.

The itinerary takes the pope to nine major cities in England, Scotland and Wales.

In a significant choice of words, the press office called the trip "The Pastoral Visit of John Paul II in England, Scotland and Wales," to stress the non-political nature of the visit.

In Argentina, however, the Vatican announcement drew quick criticism. The trip was called a "grave error" by Jorge Fraga, a former minister of social action and a retired rear admiral. The view was echoed by newspapers and political leaders.

The trip is ill-timed considering that Argentina was one of the world's largest Catholic populations, said Enrique Vanoli of the Radical Party, the second largest political party.

Groups join forces in nuclear protest

Churches and synagogues across the country and in 17 other nations will express their opposition to the nuclear arms race this weekend.

The religious community will observe **Choose Life: A Weekend of Worship and Witness** May 28-31. The weekend falls on the eve of the Second United Nations Special Session on Disarmament.

Thousands are expected to gather in New York City June 12 to support a UN initiative calling for a halt to the nuclear arms buildup.

In Indianapolis the weekend will be highlighted by an ecumenical worship service on Sunday, May 30 at 7:30 p.m. at All Saints Episcopal Church, 16th and Central Ave.

Father Cosmas Raimondi, associate pastor at St. Thomas Aquinas Church, and a member of Indiana Clergy for Nuclear Disarmament, will preach. People of all faiths are invited to the service.

About 90 percent of Argentina's population professes Catholicism, which is the state religion.

The focus of the six-day program is the seven sacraments of the Roman Catholic Church. The visit is designed to spark the spiritual renewal of British Catholics.

AT YORK, FOR EXAMPLE, thousands of couples are to renew their marriage vows, and at Coventry, on the morning of Pentecost, the pope is scheduled to confer the sacrament of confirmation.

The visit, the first ever by a pope to Britain, has an international ecumenical significance. At Canterbury on May 29 the pope is scheduled to meet with Archbishop Robert Runcie of Canterbury, leader of the worldwide Anglican Communion, which has member churches in 27 countries, including the Episcopal Church in the United States.

The pope is also to meet with the moderator of the Presbyterian Church of Scotland and other Christian leaders, and with the Jewish community in England.

The British are given credit for emphasizing to the pope and the Latin Americans how much the trip means to their people. The Latin Americans are given credit for their willingness to explain the decision to their countrymen. The pope is given credit for having seemingly reversed his course, not on whether he wanted to go to Britain, for all along he strongly has, but on whether he could go given the heavy fighting.

The pope had said in a talk in St. Peter's Square on May 16 that events in the Falklands dispute between Argentina and Britain had "disturbed the atmosphere" of his pending trip and that for the visit to proceed, "the framework must be one of peace and security."

COUPLED WITH CARDINAL Hume's suggestion a few days before that the pope would be forced to postpone the trip unless there were positive developments toward peaceful negotiation in the South Atlantic, the pope's remarks seem to turn the odds against the trip, although the pontiff said that there was still time for the situation to change.

But then the British hierarchy went to work. Archbishops Worlock and Winning rushed to Rome to reinforce what Cardinals Hume and Gray had told the pope the week before: that much was at stake if the British visit were cancelled.

Having heard that the pope was under strong and daily pressure from Latin American authorities to postpone the trip, lest it be interpreted as support for British military strategy, the British prelates decided to press harder. Vatican sources confirmed that meetings with governmental leaders were being reduced, in order to reduce the possibility that Latin American Catholics would interpret the papal visit as a confirmation of British policy in the Falklands.

The schedule does confirm that the pope will meet with Queen Elizabeth II and the royal family on the afternoon of May 28 at Buckingham Palace. As the British monarch, the queen is also titular head of the (Anglican) Church of England.

Notably absent from the advance schedule were visits with Prime Minister Margaret Thatcher and other government leaders and with the diplomatic corps stationed in Great Britain.

Such meetings have been part of standard protocol in papal visits to foreign countries, even in cases in which the Vatican does not have diplomatic relations with the country being visited. Four months ago Great Britain and the Holy See re-established formal diplomatic relations, ending the 450-year break dating back to King Henry VIII and the formation of the Church of England.

Vatican announces travel plans for pontiff to Argentina

Pope John Paul II announced May 26 that he is going to Argentina June 10. The announcement was seen as an effort to counterbalance his trip to Britain at a time when both countries are in an undeclared war.

The Argentine trip was announced by the pope at his weekly general audience.

"My desire to go to Argentina was welcomed with gratitude and deep satisfaction by the bishops and the leaders of that country. The date of my departure will be June 10," he said.

On the same day the Argentine government announced that the pope would be in the South American country June 11-12.

The announcements came after the pope sent a special envoy to Argentina with a letter for President Leopoldo Galtieri.

In the letter the pope assured the Argentine people that his trip to Britain was "strictly pastoral and in no way political" and an "incessant prayer for peace."

The letter was delivered May 25 by Archbishop Achille Silvestrini, secretary of the Vatican's Council for the Public Affairs of the Church. The text was released in the Argentine capital of Buenos Aires and read by the pope during his general audience.

Pope John Paul said he was willing to visit Argentina after his trip to Britain to "raise the same prayer for the victory of peace over war."

The Argentine announcement of the trip was made shortly after Archbishop Silvestrini met with Galtieri.

Archbishop Silvestrini, a top church diplomat, left Rome May 25. He told reporters as he left Rome's Fiumicino Airport that "the fact of going to Buenos Aires is a message in itself."

"I will meet General Galtieri," said Archbishop Silvestrini, "to whom I will take the thoughts and sentiments of John Paul II, thoughts and sentiments that are directed to the entire Argentine people."

A trip to Argentina was seen by Vatican observers as likely to defuse some of the adverse reaction by Latin American Catholics to the pope's decision to go ahead with his long-planned pastoral visit to England, Scotland and Wales.

One Vatican source said that a further purpose of the Argentine trip would be to give the pope another chance to speak about peace in a nation virtually at war.

Some sources speculated at the time that the Argentine trip could be followed directly by a visit to Chile. The two South American neighbors have been at odds over sovereignty over three small islands and the surrounding territorial waters off the southern tip of South America. The pope has been acting as a mediator in the conflict since 1979.

EDITORIALS

Sacrificing for conscience

A nuclear weapons worker at Pantex, the final assembly point for all U.S. nuclear warheads, has quit his job as a matter of conscience.

The worker, Eloy Ramos, had been employed 16 years and earned \$12 per hour at the Amarillo, Texas, plant of Mason and Hanger-Silas Mason, a company which contracts with the Department of Energy.

In quitting, Ramos, a father of four, forfeited five weeks vacation and has apparently lost the friendship of some of his co-workers who were unwilling to accept his decision. He says he is worried his children would be ridiculed for his decision and he does not know how he will support his family. He claims former friends already avoid him at church and pass by without speaking.

Bishop Leroy Matthiesen of the Amarillo diocese last year became a leading advocate of the nuclear freeze campaign, a campaign which now has the support of about three-fifths of the American Catholic bishops. Bishop Matthiesen had asked the Catholic employees of Pantex to consider the moral implications of their work. He has expressed his support of Ramos, who did not seek the bishop's advice in making his decision.

Ramos' prophetic action may not catch on. We are not likely to see large numbers of nuclear plant employees quitting their jobs as matters of conscience. And Ramos' action must seem to many to be irrational in the light of today's economic situation.

Nevertheless, Ramos himself deserves our support and encouragement. Ramos has taken a step beyond that which most Christians take. He has not only expressed his belief that "man does not have the right to destroy all that God gave us." He has put himself on the line for that belief. In that sense his action is very Christ-like.

If Christ had only talked about changing the world, men and women would today barely remember him. That did not happen. Christ sacrificed all that was precious to him, and ultimately, his own life, in order to see that world changed.

In the same way Ramos has sacrificed himself, probably without realizing the full implications of that sacrifice, in order to change the world.

Will it change because of what he has done? The object of change is always the human heart. Ramos' action stirs the individual to consider his/her own inertia.—TCW

Criticizing Reagan's praise

President Reagan has been criticized for giving praise.

Benedictine Sister Ruth Heaney of Jefferson City, Missouri, was cited by the president as an example of volunteerism at work. Sister Heaney manages a shelter for prisoners' families. The president praised her during a White House luncheon April 13 as an example of what churches and the private sector can do to care for the nation's disadvantaged. Sister Heaney's shelter, Agape House, provides low-cost housing for the families of prisoners incarcerated in four prisons in the Jefferson City area. The house was opened through an ecumenical program in 1980.

Unfortunately, Sister Heaney doesn't think so much of Reagan's praises.

"This house is not a response to what the president is trying to do," she said. "I'm grateful we've been recognized but using this case of volunteerism to justify budget cuts that affect the poor, the disadvantaged, gives me a hollow feeling."

Sister Heaney believes programs like hers cannot alone meet the needs of the poor and disadvantaged.

As the budget cuts go deeper, Sister Heaney's remarks seem to hit the mark. Government seems to be abdicating all responsibility for the people of this nation. What began as an attempt to better manage an inefficient government seems to have become a move to ignore anyone who has a legitimate need.

Private corporations have already made their commitments known. They don't seem to be any more interested in helping the poor than the Reagan administration is. The burden is shifting almost entirely to the churches and private agencies which depend on the charity of the middle class and the wealthy.

Church social teaching emphasizes the role of the State toward seeing that its citizens enjoy the benefits of the work its society produces. That is to say, the State must work for the common good. The common good seems to have decreased in importance in the eyes of our current government.

Volunteerism alone is not enough. Nor is the State a panacea. There must be a commitment from both—as it is there seems to be an effort by the State to ignore its duties.—TCW

Vatican supports UNICEF

The Holy See's permanent observer mission to the United Nations told the U.N. Children's Fund (UNICEF) recently that its worldwide assistance to children and young mothers enhances the value of life and should be encouraged.

The Holy See's faith in the humanitarian organizations of the UN is remarkable and almost universally singular amid squabbling nations. The popes through countless years have emphasized their belief in the idea of the United Nations to answer the crucial needs of our world. The importance of UNICEF is one aspect of that faith.—TCW

WASHINGTON NEWSLETTER

SALT not dead, supporters fight on

by JIM LACKEY

WASHINGTON—With the growth in popularity of the nuclear freeze movement there has been lots of talk in Washington lately about reviving the SALT II treaty now dormant in the Senate.



Even as President Reagan announced his own proposal May 9 for new arms negotiations with the Soviet Union, his deputies were trying to quash all thought of Senate consideration of the 1979 treaty, which was withdrawn by former President Jimmy Carter after the Afghanistan invasion more than two years ago.

Secretary of State Alexander M. Haig Jr. told a Senate hearing two days after Reagan's Eureka College speech that SALT II is "dead" and should be left that way while the nation rallies around the president's new proposals for START, or the strategic arms reduction treaty.

Later the same week Reagan echoed his opposition to SALT II during a prime-time news conference.

Yet supporters of SALT (strategic arms limitation treaty) continued to argue that it would serve as an important interim step and would accomplish the goals of many in the nuclear freeze movement.

Back in 1979 and before, when SALT II was very much alive, a spirited debate on its merits was taking place not only in national forums but within the Catholic Church too. The U.S. bishops' national office in Washington endorsed the treaty, but peace groups such as Pax Christi said they feared it would "legitimize" the arms race, since it only limited, but did not make major reductions in, the actual number of weapons.

THE REAGAN administration's big beef over SALT II is that it would leave the Soviet Union with an advantage in land-based missiles generally larger than their U.S. counterparts. Though the two countries may be roughly equivalent in the number of missile launchers, the administration and other SALT critics fear the size of those missiles is large enough to wipe out U.S. forces without the opportunity to retaliate.

It is for that reason that Reagan, in the second part of his two-step proposal, wants to limit the "throw weight" of strategic nuclear weapons so that, ideally, both the number of missiles and their size would be equivalent.

But SALT's defenders, while conceding that the treaty may not be perfect, say it would be far better than no treaty at all, especially if Reagan's START negotiations fail, freeing both the Soviet Union and the United States to engage in another massive arms race.

Rep. Les Aspin (D-Wis.), who is viewed by some as one of the most thoughtful analysts of defense policy in Congress, although thought of as a renegade by others, said just a few days before the Reagan speech that while a freeze at current levels would be harmful the freeze movement itself has a great deal of merit as a political movement.

ASPIN SAID THE nuclear freeze so strongly advocated by many today has two problems: it would be yet another jolt to the on-again, off-again history of disarmament bet-



ween the United States and the Soviet Union, and it would come at a time when the Russians are only worried about what we are planning to do while we are worried about what they already have.

SALT II, meanwhile, is not just a limitations treaty but also has some built in reductions, according to Aspin. For instance, under SALT's numerical limits the Soviets would have to dismantle about 10 percent of their "strategic delivery vehicles," such as missile launchers and heavy bombers, to get down to SALT's limits of 2,250 on each side. Aspin said the United States already is under the limit.

Thus, according to Aspin, SALT II goes beyond a freeze and avoids a freeze's major drawbacks.

Another who has spoken in support of SALT II is former Secretary of State Henry A. Kissinger, who noted that Reagan's START negotiations could be time consuming and said ratification of the treaty ought to be considered as an interim measure.

But while all the debate goes on, both the United States and the Soviet Union are informally complying with the SALT agreement anyway, Aspin and others point out. So even without Senate ratification, arms limitations already are taking place.

Whether the Senate will make those limitations official and permanent, though, is another question. As long as the Reagan administration says it opposes ratification, the Republican majority in the Senate probably will be able to prevent a Senate vote on the treaty.

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TO THE EDITOR

Explains gifts of Spirit

This is not a letter of protest or argument, but one of clarification. I would like to respond to the last article of the series on cults (May 14). I appreciate the series and do believe we need to become aware of the dangers of the abuse of God's gifts, but I also believe there need be some clarification.

There are authentic gifts of the Holy Spirit, such as healing, prophecy and speaking in tongues and they are all active in the Roman Catholic Church today. My husband and I have been active in the Catholic (Charismatic) Pentecostal renewal for more than 10 years. Our experience is that there has been much misunderstanding about the charismatic gifts, especially the gift of tongues. We know that all God's gifts are wonderful, and this particular gift is no exception.

Some are not aware that there are two types of tongue. One is "speaking in tongues," the other is praying or singing in tongue, or what some refer to as praying with the spirit. Speaking in tongues is done by one person. Because of lack of space I can't quote all of I Cor. 14:26, so I will select one verse to help clarify: "Just suppose, brothers, that I should come to you speaking in tongues. What good will I do you if my speech does not have some revelation, or knowledge, or prophecy, or instruction for you?"

"Speaking in tongues," then, is a way of God's getting our attention; his way of saying, 'Listen my children, to what I have to say.' In my own experience, this gift is seldom used, but when done in a proper manner by waiting in attentive and expectant silence for the interpretation, it is very effective.

The other type is praying and singing in the spirit. "If I pray in a tongue my spirit is at prayer but my mind contributes nothing. What is my point here? I want to pray with my spirit, and also to pray with my mind. I want to sing with my spirit and with my mind as well." I Cor. 14:14-15.

The "speaking in tongues" is for the upbuilding of the Body of Christ, while the praying with the spirit is for private and communal prayer to worship God. During a praise gathering there is a beautiful blending of melodies in the spirit which the early church called glossalia, or jubilation. There are many references in the early writings of the saints who worshiped God in this manner, including St. Francis and St. Teresa of Avila.

At the Tower of Babel, God allowed the various languages to divide and confuse the disobedient people; now, the tongues and melodies of many believers worshiping God together can be a

sign of peace and unity. One powerful example is the Rome Conference of the Catholic Pentecostal Renewal in 1975. In St. Peter's Basilica thousands of Christians who speak various national languages from 55 countries were united as one voice when they began worshipping God by singing in tongues.

As God confused the nations at Babel, I believe he also can unite us all by the language of the Holy Spirit. The Catholic Charismatic Renewal is approved by Pope John Paul II, as it was by Paul VI. I am thankful for the support of our Bishop and many priests of the archdiocese. As long as we stay closely attached to the church, we can be assured of the truth.

Nita Reuter

Indianapolis

Challenges 'garbage' letter

We disagree with Mr. Gerald A. Seal when he says the Criterion "is not fit to wrap garbage in." We think it is just fine for wrapping garbage!

Mr. and Mrs. William Naselroad

Terre Haute

Calls for mandatory play

What a pleasure to read of Immaculate Heart's decision to implement a mandatory playing time rule for CYO sports. St. Barnabas has operated under such a rule for some time now. What a pity that we must legislate so that coaches will play all the children, but it is a sad fact of reality.

We thought we had won a mandatory play rule at St. Lawrence, but it was reversed by the sports committee one month after having been passed. I wish those who voted to reverse this rule would be required to explain to the many children who sit on the bench game after game why they voted as they did.

I doubt that the children, who were not allowed to practice before a tournament game if they were not starters, would not vote to reverse a mandatory play rule. Each child is required to pay a fee in order to be on a CYO team. What consideration is given in return for that fee? Is that fee so that the child can play? If so, then it seems some guarantee should be given that the child will play or the fee should be refunded.

The central CYO office must move quickly to put a mandatory play rule into effect for all sports and all schools. I have heard there are potential safety problems with football. If so, then reserve the rule against that sport until the problems can be worked out, but don't use that as an excuse to keep the rule from other sports.

Bill Kuntz, and the CYO board, it's time to get off the dime. We have gone many, many years without treating our children equally, and we should not let another year pass. If the coaches have no conscience, we'll have to legislate one for them.

R. James Aierding

Indianapolis



ORDINATION RITE—Three men were ordained to the priesthood for the Archdiocese of Indianapolis last Saturday. At right, a procession into the Cathedral of St. Peter and Paul began the first ordination for the archdiocese since 1980. Above left, Archbishop Edward T. O'Meara confers Holy Orders upon Father Dan Staublin. After the ordination, the archbishop kisses the hand of Father Joseph Schaedel and receives a blessing from Father John Meyer. (Photos by Mike Widner)

Religion teachers instruct young souls about God

by VALERIE R. DILLON

What is a child of 4 or 5? Active, curious, fascinated with him/herself and all the world nearby... immersed in play through which he learns.

Thus the child learns of God, not by memorizing formal prayers nor by being preached to nor even by hearing Bible stories. Instead, he discovers God through everyday experiences: the love of a parent, the helpfulness of a big sister or brother, the wonder of sunshine, a waterfall, a caterpillar, the power of his body to do marvelous things.

In the midst of high powered catechetical and adult programs and a thriving Catholic school system, there is a religious education program which uses these realities to teach the archdiocese's youngest souls.

The program is Pre-School Religious Education, operated by the Office of Catholic Education and coordinated by Benedictine Sister Mary Margaret Funk. Currently, it is offered in some 50 parishes. According to an OCE survey, last year it reached 730 five-year-olds and 650 four-year-olds in 14 Indianapolis churches and 33 parishes outside the city.

It's a program where there is no shortage of volunteers, where children are eager to attend and where, very often, the teacher learns as much as the students.

ACCORDING TO Sister Mary Margaret, the



Sr. Mary Margaret Funk

program had its beginnings "during the exciting days of renewal following Vatican II." Agnes Miller, a convert, felt strongly that the church neglected its little ones. So she started a pre-school program at St. Joan of Arc Parish, Indianapolis, using materials from a Protestant minister.

The program attracted attention, and Mrs. Miller organized workshops for others eager to offer pre-school classes in their own parishes. Therese Maxwell, asked to help Mrs. Miller, spoke to gatherings of as many as 250 on the psychology of pre-schoolers. At one workshop at Holy Rosary Parish, 70 parishes were represented.

Young mothers flocked to the program—they and not professional catechists were the teachers. Included in that first group were Judy Hipkind, Flo Walker, Bonnie Suding, Toddy Daly and Pat Killen as well as Therese Maxwell.

According to Mrs. Maxwell, "more and more of us realized, with the changes from Vatican II, that Mass had so much to offer us. But responses in English made us realize that having the child with us was something of a distraction. That was really my reason for having my children in pre-school. They needed to be talking about God in their way, giving their parents a time to pray."

When dissatisfaction with available teaching materials was expressed, Therese Maxwell laughingly recalls: "This bunch of nannies got together and we wrote a manual to teach 5-year-olds."

ITS BASIC THEME was the child's self-image and esteem, his feelings. "We tried to bring God in as naturally as possible," explains Mrs. Maxwell. "You don't preach God to little children. You experience him and share that with the child."

That pre-school manual brought every teacher growth in her own faith, she believes.

"The teachers were young mothers who for the first time were challenged to think about their faith and the passing on of their faith to their children," adds Mrs. Maxwell.

Recalls Judy Hipkind, "I was forced to 'get out of my head' and back into my heart 'cause that's where they are. It's not a knowledge but an experience of God that you really share with little ones."

Says Flo Walker: "You have to present things in such a basic way, you must get down to basics yourself."

Once, at her parish, St. Pius, Mrs. Walker had her 5 year olds enact the Biblical story of the miracle at Cana. Parents made costumes, the children ate dates, figs and almonds at the



TOGETHER AGAIN—It was a happy reunion when the original leaders of the Pre School Religious Education program met with Sister Mary Margaret Funk to review the present program. Standing (left to right) are Pat Killen, Flo Walker, Judy Hipkind and Bonnie Suding. Seated are Therese Maxwell (left) and Toddy Daly. (Photo by Valerie Dillon)

wedding feast. When the time came for Jesus' miracle, Mrs. Walker debated: Should I let them drop a Kool Aid pill into water, to show the changing of water into wine? She decided against it—it smacked too much of "magic."

But the classroom focus was not on Bible stories. Certain Scripture stories were regarded as more harmful than helpful, with too much fear instilled.

Instead, material objects and everyday experiences were—and still are—the teaching tools. As Mrs. Hipkind explains, "At Easter time, trees and grass appear dead, but spring brings forth new life. Cocoons turn into butterflies. This prepares the children to understand the concept of resurrection. We share bread—life gives substance—and this prepares them for the Eucharist."

TEACHERS USE puppets, art, recordings, stories and song to make concepts come alive... matched glass sets to contrast their sameness with each individual's uniqueness... a clown mask to show how people hide feelings... stick puppets to symbolize members of each child's family... the making of small presents to let children experience the giving of oneself.

"With each new group of mothers, each one brings in her ideas and something unique happens," explains Flo Walker.

Some parishes use one teacher for a whole year to build child/adult rapport. Others have one teacher for three Sundays in a row, with a new teacher on the fourth Sunday, a "celebration" day. "That's how I got my experience—with three sessions," remembers Mrs. Walker. "A whole year of teaching would have scared me off."

A second generation of teachers is now emerging, with some of the young students now becoming teachers and aides.

The program has had only one coordinator. In the late '60's, Teresa Maxwell was Pre-School Religion Coordinator and paid \$25 a week—including gas! Today, with Sister Mary Margaret in charge, the teachers are under the parish DRE.

In 1971, the manual was revised with separate books for 4 and 5-year-old classes. Its writers recognized that 4-year-olds are mainly involved with themselves and their family. By 5, the child expands into another, larger world.

Not only did the women write the manual, they also had to "type it, run it off, punch it, collate it, staple it and send it out." Five-hundred copies of both books were distributed. Mrs. Maxwell notes that "we still get calls for it today."

Though a largely unsung program, Pre-School Religious Education prepares 4 and 5

year olds for a life of faith. But it does much more, say its leaders—deepening the spiritual life of its teachers, building community and springboarding lay involvement in other parish activities.

The women agree: when mothers begin to teach, they go deeper into their own faith life. And eventually, with greater faith commitment, they go on to other things in the church, many into CCD teaching.

THE PROGRAM also builds community. In Bonnie Suding's parish, St. Roch, the pre-school group sponsored a Vietnamese couple and baby. In Mrs. Suding's mind, "a faith community grew out of sharing our ideas and experiences with the students."

Therese Maxwell calls the beginning of the program "a genetic moment" for the archdiocese.

Sister Mary Margaret agrees. Noting that it existed before the Religious Education Department was established at OCE, she states that "we built the whole catechist foundation system on this group. It was a parish-centered lay movement that mushroomed out."

At one point, more than half of children of pre-school age were in the program. But enrollment is down today because of lower birth rates and more parish kindergartens. But enthusiasm is still high.

"It's so encouraging to teach pre-school," says Judy Hipkind. "Everybody is always so excited and happy and the kids are so fresh. I feel you could extend the concept of pre-school teaching to higher levels—no lecturing, treating each child with respect, more movement in class and heavy involvement of kids in the learning situation."

Have the children changed through the years? Says Mrs. Hipkind, "Pre-schoolers have changed corresponding to the changing culture. They really can get bored easily. You never would keep 5-year-olds interested today, just reading stories to them." Instead, "today's child needs to be challenged. You have to be careful not to use clichés."

Mrs. Hipkind told a recent class the age-old story of Bethlehem and of the star which guided the Wise Men. One child asked: "How do you know it was a star? It could have been a nuclear explosion."

And, apparently, even secularism has found its way into the pre-school world. One 5-year-old—in a class where some specific religious ideas were being presented—went up afterward and told his teacher: "I'm not going to be back. This is too Christian for me!"

Trust the mothers to find a response to that one!

Pope John Paul presents pallium to Archbishop O'Meara

Archbishop Edward T. O'Meara has received the pallium from Pope John Paul II in ceremonies at the Holy See in Rome on Monday, May 24. He was represented by Msgr. William Murphy of the Congregation for Peace and Justice.

The pallium, a symbol of the metropolitan office of the archbishop, is a circular band about 2 inches wide made of white wool, and worn over the chasuble about the neck, breast, and shoulders. It has two pendants, one hanging down in front, the other in back. It is set with six black crosses of silk, one each on the breast and back, one on each shoulder, and one on each of the pendants.

A metropolitan has certain jurisdictional duties over a province, a grouping of several

dioceses. Archbishop O'Meara is metropolitan of the Province of Indiana which includes the archdiocese of Indianapolis and the dioceses of Gary, Fort Wayne-South Bend, Lafayette, and Evansville.

A sign of the metropolitan's unity with the Holy Father, the pallium is worn by the archbishop at some liturgical functions, e.g., priesthood ordinations. A metropolitan is required to petition the Holy Father for the pallium within three months of his appointment or confirmation. The reception of the pallium was delayed in Archbishop O'Meara's case due to the backlog of work encountered by the Holy Father following the attempt on his life in May, 1981.

Prayer group finds Scriptures delightful, shares, laughs together

by RUTH ANN HANLEY

The hardest things to write about are those closest to your heart. Or at least it's that way for me.

So I hesitate to put my thoughts about our prayer group into print. Yet I really want to. I want to witness about something that has been changing my life, affirming my relationship with Jesus.

It was this way when I became a Eucharistic minister—gosh, I don't remember how many years ago. That first year we received certificates for two years; then it was extended, and extended and extended. But I remember especially that first year because somehow all the ordinary relationships and tasks that filled my days meshed together much better. There were moments when giving Communion I felt the force of Christ's love coming through that person receiving from my hands. In Him we were united. At that moment our deepest beliefs were the same. It was awesome.

And now in the prayer group I feel that same openness to the Lord. But I have come to know these 10 women better. In them I see a gentleness with each other, a concern for each other's problems, a joy in each other's blessings.

In our group which meets around the rectory table on Tuesday night, we read the liturgy for the coming Sunday. We discuss what this particular passage could have meant to the early Christians. We usually have many insights from our group, but we also use footnotes. Then, on the Sunday after our meeting, we receive that added bonus as the priest at the altar gives his own translation.

There are two prayer groups at my parish, one for men and one for women. There has been some loose talk about a common prayer group, but after holding our meeting at my house one night, my husband swears it would never work.

We do laugh a lot. Well, that's just the kind of prayer group it is. I guess we find each other and the Scriptures delightful.

There are times of quiet. And times of power. This is when we pray together, praising, thanking and asking for favors.

If you asked members of the group what we mean by power, we could tell you that Jesus spoke of it first when He said "if two or more are gathered in My name, I will be in their midst." He is with us and we have felt His power in healing sickness, finding jobs, and helping our children. It isn't necessary that anyone believe in our prayer group. It is enough that we gather and pray.



check it out...

✓ Race fans attending the 500 Mile Race this weekend will be able to attend Mass at the track and nearby St. Christopher's parish at their convenience. Father James Bouke will celebrate Masses to be offered at the Speedway at 6 a.m. at the East end of Gasoline Alley on Sunday, May 30 and at 7 a.m. on the North Side of the Hall of Fame grounds across from the hospital. St. Christopher's will offer its weekend Masses on May 29 and 30 only at 5, 6:30 and 8 p.m. on the 29th and on Sunday at 5:30 p.m. No other Masses are scheduled for that weekend. For further information call the parish at 241-6314.

✓ Catholic Social Services is opening an office in Bloomington to serve the Bloomington Deanery including Morgan, Monroe, Owen, Brown and Lawrence Counties. Counseling for marriage, individual, emotional or relational problems will be available from 1-4 p.m. on Wednesdays beginning June 2. Mary Miner, M.S., a counselor at C.S.S. in Indianapolis, will be in charge. Appointments may be made by calling (812) 332-1282.

✓ The 1962 graduating class of Holy Trinity is planning a reunion June 12 and is still searching for a few classmates. If you have information concerning Dennis Seavey, Philip Allen, Janet Mc Masters or William Shearn, please call Mrs. Harry Russell at 356-5271.

✓ A 20 year reunion of the 1962 graduating class of Schulte High School, Terre Haute, will be held the weekend of July 3 and 4. A dinner-dance is set for Saturday, July 3 at the Knights of Columbus facility there. Father Joseph Beechem, former Schulte principal, and now pastor of St. Lawrence, Indianapolis, will be honored along with former teachers. Father Beechem will celebrate a liturgy at the school's former convent on Sunday for seven deceased members of the class. A picnic will follow. Three members of the class have not been located: Joseph Baldwin, Francis (Frank) Conway, and James Michael Slater. Anyone able to locate them is asked to contact Fred Nation, 812-466-9164.

✓ Notre Dame Sister Mary Elisabeth Johannes will celebrate 50 years as a Religious at a 1:30 p.m. liturgy, Sunday, June 6, at Sacred Heart Church, Indianapolis. A 1927 graduate of Sacred Heart grade and high schools, the former Florence Johannes now lives at the School Sisters of Notre Dame Motherhouse in Mankato, Minnesota. Family, relatives and friends and classmates are invited to the liturgy and reception at Sacred Heart parish hall.

✓ Franciscan Sister Mary Catherine Eschenbach, retiring principal from St. Michael's grade school, will be honored for her 15 years of service at St. Michael's (fourteen of them as principal) with a reception sponsored by the Women's Club of the parish following the 11:45 Mass there on Sunday, June 6. All present and former students, teachers and their families and parishioners of St. Michael's are invited to attend. Personal tributes were made for her contributions to the parish in the school's newspaper recently. In September Sister Mary Catherine will begin a teaching assignment at St. Vincent de Paul parish in Bedford.



Sr. Eschenbach

✓ Volunteers are needed to answer phones from 8:30 a.m. to 5 p.m. weekdays to refer people to community services that can help them. A 7-session training course for HELP line volunteers will be offered Monday, Wednesday and Friday afternoons June 14-June 28. For information call Barb Dysert at 923-1466.

✓ Benedictine Brother Raymond Guy Otto will be ordained to priesthood June 4, by Bishop Paul V. Dudley of Sioux Falls, S.D. at Blue Cloud Abbey, Marvin, S.D. Brother Raymond is the son of Mr. and Mrs. Raymond Otto of Oakland City, Indiana, and brother of Benedictine Sister M. Ida Otto, a member of Immaculate Conception Convent, Ferdinand. Brother Raymond will offer a Mass of Thanksgiving at St. Meinrad Archabbey Church on June 20th.



Bro. Raymond Otto

✓ Holy Cross Father Robert J. Nogosek of the staff of the Beech Grove Benedictine Center will celebrate his 25th anniversary of ordination, 4 p.m., Friday, June 4, at Sacred Heart Church, Notre Dame, Indiana. A reception and banquet will follow in Moreau Seminary. Father Nogosek has been involved in retreats and parish renewals in the Middle West. In Indianapolis he has been associated with the Fatima Retreat Center and the Beech Grove Benedictine Center.



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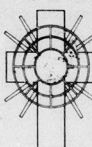
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Archbishop O'Meara's Schedule

Week of May 31

TUESDAY, June 1—Channel 8—Night Beat, 10:30 p.m.

WEDNESDAY, June 2—Confirmation, Our Lady of Lourdes parish, Indianapolis, 7:30 p.m.

THURSDAY, June 3—Confirmation, St. Rose of Lima parish, Franklin, 7:30 p.m.

FRIDAY, June 4—Diaconate ordination of Jeffrey Charlton, St. Joseph parish, Indianapolis, 7:30 p.m.

the question box

What to say to reincarnation

by Magr. R. T. BOSLER

Q My son, fully educated in Catholic teaching, lost his faith in college and now believes in reincarnation. He claims that many early Christian teachers, like Origen and Tertullian in the second century, believed in the pre-existence of souls and reincarnation. He says a Roman emperor forced a church council to condemn Origen's belief in reincarnation. He even says the Bible proves his point in the passage where John the Baptist is called Elias come back to life. How do I answer him?



A You can begin by quoting from what St. Augustine actually believed when he wrote his masterpiece, "The City of God": "How much more honorable is the belief that souls return once for all to their bodies than that they return again and again to diverse bodies." (Chapter X, 31)

Christianity appeared upon the scene at a time when Roman civilization was largely influenced by the Greek philosophy of Plato, who taught the pre-existence of souls. It was this great philosopher's opinion that immortal souls were imprisoned in their bodies and that after death they might be imprisoned in other bodies, even those of animals.

Early Christian teachers were influenced by Greek thinking, and they used Plato's ideas to explain the Christian faith to the intellectuals of their day, but it is most significant that none of them accepted Plato's notion of reincarnation, or the transmigration of souls. Any writer who claims they did has confused pre-existence with reincarnation.

Origen, one of the truly great Christian intellectuals, expanded Plato's philosophy and came up with some peculiar explanations repudiated by later Christian thinkers.

He held, for instance, that all rational creatures were created at once, pure, equal and alike, without body or matter. Origen believed that all had failed God in some way, and so some became angels, some human souls united to bodies and some demons. For this he was condemned by a council.

Hence, Origen did believe in the pre-existence of the soul, but this is not belief in reincarnation, which implies the soul's entry into another body after the death of the first.

Origen, and all the early Christian teachers, accepted the Christian belief in the resurrection of the body, which they considered a great advancement over the ideas of Plato.

Neoplatonists, like Porphyry, against whom St. Augustine was writing in "The City of God," refused to accept Plato's idea that human souls might enter into the bodies of animals and thought they had advanced human thinking by restricting the transmigration of souls to new human bodies.

Augustine praised Porphyry for this improvement, but then went on to show how far superior Christian belief in the resurrection was to any concept of reincarnation.

Christian belief stands or falls, as St. Paul argued (1 Corinthians, 15), upon the acceptance that the resurrected Jesus is the firstborn of the new creation, that all other humans can remain who they are in the glorious life of the Resurrection.

All the resurrection stories in the Gospels are designed to prove one thing—that the resurrected Jesus, however spiritual, is identical with the bodily Jesus known before the Resurrection.

If it is our Christian belief that what happened to the body of Jesus is to happen to our bodies—and this is so clear in the Bible that it cannot be denied—then any attempt to use the Bible to argue for belief in reincarnation must prove futile.

Therefore, the reference to John the Baptist as Elijah can mean no more than that John had played the role of Elijah—namely that John was the new Elijah as Jesus was the new Moses, in the Gospel way of expressing who and what the protagonists were.

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

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Son responds to mother reaching out for help

by Dr. JAMES and MARY KENNY

Question: I'm all for communication, unconditional love and pride of accomplishment. What powerful words, and so timely for using with my 17-year-old boy.

I started going to Parents Anonymous because of him. He responded immediately, joining the football team that day for the first time even though a senior. Eventually he got a letter.

Then he went into wrestling for the first time and made varsity. Later he quit wrestling because he needed to get a job and go on to other things. This to me was progress.

Sometime you could talk of the many avenues of help that parents can seek. I've been so lucky in being able and willing to reach out for help.

Your kid's welfare, his or her normal development, should be the first priority, I think. A kid gets the message that you care when you as parents go out to places for help. You don't even have to tell them.

Messages and teachings are not taught.

Answer: What a nice letter about using others to grow. I love the way you put it. It seems you use others, not because you are sick or helpless, but because you thrive on the support and stimulation you receive.

I'd like to respond to your letter by outlining other resources.

Friends and neighbors. We all do and should look first to our friends for support. Friends can provide concrete, tangible aid as well as a listening ear, with the understanding that they may need us later on in the same way.

Family. In some ways family comes first. After all, family is the place where "when you have to go there, they have to take you in." Count on your family. However, sometimes your family relationships are the problem. That's when you need a friend.

Counselors. Psychiatrists, psychologists and social workers can help with problems of mental health, child guidance, alcoholism and marital discord.

The psychiatrist should be a medical doctor, board certified in psychiatry. The psychologist should have his doctorate and a state license to engage in private practice. The social worker should be certified by the Academy of Certified Social Workers.

Self-Help Education Groups. There are many good groups that teach specific parent skills.

—Childbirth classes are worthwhile whether you plan a medicated delivery or are preparing for natural childbirth.

—La Leche League supports breast feeding.

—Parent Effectiveness Training teaches parents to communicate without being judgmental.

Self-Help Support Groups. Parents Anonymous, as you have found, permits parents to share their joys and wounds. Toughlove is a similar organization for parents of older and troubled teens.

Many support groups are available for parents of emotionally-disturbed children, learning-disabled children, delinquent children and others.

Alcoholics Anonymous is a phenomenally successful support group for recovered alcoholics. Al-Anon is a similar group for wives of ex-alcoholics. Alateen is available for the children in the family.

Schools and churches often sponsor groups which can provide information, growth and mutual support.

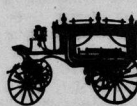
As you suggest in your letter, parenting can be a difficult task to try alone. Parents may need to be reminded to take advantage of some of the help available.

In troubled moments, look to friends and family. Look to experts. Look to support groups. Often there is no single answer.

Parents need a supportive group of others in the same boat who have a sympathetic ear to go along with an occasional bit of practical advice.

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

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LIVING YOUR FAITH

Immunization program cut, low priority hurts kids

by ANTOINETTE BOSCO

These days I'm reading a lot about the recession and U.S. budget cutbacks. I wince over the fact that the rise in unemployment is getting applauded by some recession-watchers, because high unemployment often brings down inflation, and that's what the recession is mainly about.

But what really bothers me is the undeniable fact that an innocent group of Americans are the main ones to suffer from the current recession. The Reagan administration cuts are being carried on the backs of our children.



One look at the way the cuts are affecting essential programs for children, and it becomes clear that the government doesn't put a high priority on their needs.

Look at the cuts in the federal childhood immunization program. The United States finally has gotten to the point where childhood killers such as polio, measles and whooping cough are all but wiped off the face of the American earth, thanks to immunization. Then, suddenly, a new obstacle appears.

In 1981, the federal government spent about \$30 million to immunize children—that's the cost of two attack helicopters. In fiscal 1982, the government will pay only about \$28 million.

Meanwhile, vaccine prices are up about 30 percent this year over last year. This means that while 6 million children were immunized in 1981, only about 4 million will be protected this year.

Do I have to point out that unvaccinated children can still become victims of these diseases?

Then there is the 30 percent cutback in funding for the National Center on Child Abuse and Neglect. In the next fiscal year, the program will be further reduced, adding up to

total cuts of 80 percent, and allocated in the form of grants to states.

The butchering of this program is hard to understand. Nationally, the program has increased reporting of child abuse by doctors and hospitals, thereby saving children from life-threatening parental abuse; established foster homes; carried on preventive and educational programs, particularly psychological counseling for child abusers.

The Women, Infant and Children program is to be cut 30 percent too. This provides food and care for poor nursing mothers.

Reagan, during a recent press conference, defended that cut, saying it has been merged with another program and "is in there at much greater money than it ever had before."

That statement, unfortunately, did not stand up when the facts were brought out. A New York Times editorial explained that the program was being merged with Maternal and Child Health, which also was being cut. The combined total of the two programs is presently \$1.3 billion, and after the merger, will be \$1 billion.

In addition, school lunches were cut 30 percent and Aid to Dependent Children by 18 percent. Food stamps are being reduced and 2 million needy students will be denied a higher education because of cuts in grant and loan programs.

The whole package is rampant with a basic inconsistency. On the one hand, the Reagan administration espouses a return to strong traditional family values.

On the other hand, administration policies appear to put economics before ethics when it comes to protecting children.

I would like to propose a new movement called, "A Right to a Decent Life for Children." Here, people could fight to assure that children can survive with decency and grow to meet their intellectual potential.

If, as a nation, the United States cares little about its children, God help us when the day comes to pay the price for this neglect.

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PENTECOST—"When the day of Pentecost came it found them gathered in one place. Suddenly from up in the sky there came a noise like a strong, driving wind which was heard all through the house where they were seated. Tongues of fire appeared, which parted and came to rest on each of them. All were filled with the holy spirit." (Acts 2:1-3) This rendition of Pentecost is embroidered on a 17th century chasuble at a church at the former Jesuit college in Munster, West Germany. (NC photo from KNA)

Having a child like yourself could be a horrible prospect

by DOLORES CURRAN

If you want to strike terror into the heart of your child, say, "I hope someday God will bless you with a child just like yourself." It's a never-fail winner if you do it in the right way: always say it positively and don't overuse it.

I remember the first time my mother said it to me. It caught me up so short that, faced with such a horrible prospect, I revised any ideas about future marriage. (Nuns and priests frequently mention this as the plus of celibacy.)

The technique coincides with two other incidents that took place awhile back. I received a letter from Mike and Joan Hoxley, family life



directors of the Youngstown diocese, asking me to write something on the pressure of today's families to be perfect. They sent along their fine family newsletter, "The Family Knight," in which they wrote about the prevalence of this attitude on parents everywhere.

"It's a heavy burden this business of trying to be perfect—as it oftentimes leads us to a very lonely and isolated place," they wrote. "It's like one is always running trying to keep ahead of a giant stone that gathers more and more momentum as it rolls after us. We're so busy trying to do everything and do it perfectly that we lose sight of what it means to be human." (To get on the mailing list for this excellent newsletter on family life, write and ask the cost at 225 Elm Street, Youngstown, Ohio 44503.)

They grasped the cost of perfection beautifully. Being perfect does: lead us to happy family life—it gets in the way. If there's

a universal parental sin, it's vanity, thinking that we can be perfect. We can't. We're imperfect beings in need of redemption through family as well as through others in our daily life.

The same day I received their letter, I guest-taught a class in family ministry at a local deanery. One of the women in the course told me that she reads and likes my material but that it often discourages her because her children don't always respond enthusiastically to the ideas I suggest for enriching family life. "Your children must be special," she said enviously. "Mine fight me and each other over the littlest things."

I wanted to laugh and cry simultaneously because ringing in my ears was my latest counseling session with one of my perfect children who couldn't understand why it was necessary to hang up coat and hat when he was just going to wear them again the following

day. That's when I drew upon my hidden weapon that he might someday be blessed with a child like himself.

I said it pleasantly, adding that he probably would allow this in his own home because litter wasn't a priority to him and besides, he probably wouldn't mind trailing after his children, picking up their things and putting them away. He didn't continue his defense, pondering, I believe, the awful prospect of living with one or two just like himself.

Parents who are always trying to be perfect are always failing. Parents who accept their humanness are the winners. They accept themselves and their weaknesses. They know there are some very good reasons for their bad behavior. The best parents are the ones with the best memories—and the fewest kids just like themselves.

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OUR CATHOLIC HERITAGE

Future cathedral attracts priest's curiosity

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

News of the building of the church at Vincennes, destined to become a cathedral, might well be expected to arouse the curiosity of other clergymen and to have attracted them to come to see this "temple . . . raised to the glory of the Almighty," as Father Champomier called it.

And so it did. The first one to come appears to have been Elisha J. Durbin, one of the most redoubtable of the Kentucky priests. Ordained in 1822 at the age of 22, he served for a while at St. Joseph's College and in the missions near Bardstown in preparation for his work in a larger field. Then in 1824 he was assigned to the western part of Kentucky, embracing what is now the diocese of Owensboro, some 12,000 square miles in extent. Here for 50 years he remained, much of the



time alone, extending his travels into Indiana and Illinois, where he was the first priest to visit little groups of Catholics, most of whom had come from Kentucky. He is said to have built ten churches in the course of his career, the first of which was that of St. Mary at Derby in Perry County, Indiana, which must stand as one of the earliest in the state.

Perhaps his interest in church building brought him to Vincennes to view this grand cathedral. The evidence of his visit is found in the record of the baptism he administered to Antoine Renaux on Tuesday, June 6, 1826, while Champomier was on his eastern expedition. We must suppose that he offered Mass in the old church and that he conversed with some of the parishioners, but there is nothing to show how long he stayed. He surely also visited the Catholics at Black Oak Ridge and Mount Pleasant, for these places were on his way and the people were Kentuckians like himself.

SHORTLY AFTER writing this letter of January 17, 1827, Father Champomier received a visit from three eminent ecclesiastics, who no doubt wished to see the new church.

The visit came about in this way. In 1823,



JESUIT IN MOSCOW—Jesuit Father John Long, director of John XXIII Ecumenical Center at New York's Fordham University, listens to a translator during the five-day world conference on religion held recently in Moscow. Father Long attended the conference as one of two Holy See observers. (NC Photo from KNA)

when the Holy See notified Joseph Rosati of his appointment as coadjutor bishop of Louisiana, it made known to him that it was the pope's intention within three years to divide the diocese, erecting a new diocese in St. Louis. Bishop Dubourg would have the option of governing the old diocese, to be renamed New Orleans, or of taking over the new one. Bishop Rosati dreaded moving to New Orleans by reason of the climate and of the disorders still prevailing there, but he rested serene in the belief that Dubourg would choose New Orleans.

In May 1826 he was shocked to learn that Dubourg, without a word to him, had sailed for Europe. His feelings became even more unpleasant when rumors reached him to the effect that Dubourg had submitted his resignation, for if the pope accepted the resignation Rosati would in the natural course of events become the bishop of Louisiana with residence at New Orleans.

In November his worst fears were realized. He received from Pope Leo XII himself a Brief, issued on July 18, 1826, informing him that the projected division of the diocese of Louisiana had in fact been carried out and that Bishop Dubourg's resignation had been accepted. It went on to say that the pope was appointing Rosati administrator of both New Orleans and St. Louis, until a final disposition should be made.

FINALLY, IT revealed to him that in view of the great success in work for the Church in St. Louis, which demonstrated that he was the best equipped person for the position, it was the pope's intention to appoint him bishop of New Orleans, awaiting only his consent before he would issue the necessary papers. Another well qualified person was in mind for St. Louis.

Pope Leo made it rather evident that he believed that such an arrangement would best serve the interests of religion and rather strongly advised and urged Rosati to consent to the arrangement. Bishop Rosati immediately wrote to the pope, setting forth the reasons for his dread of going to New Orleans.

Not sure of the prudence of not complying with the advice and exhortation of the pope, Rosati determined to seek the counsel of older and wiser heads. As soon as he could put his affairs in order he set off for Bardstown, taking with him Father Dahmen and Martin Blanka, a Vincentian brother, who had accompanied him when he came to this country and had been his faithful aid through the years.

Happily he found Bishops Flagnet and David in full sympathy with his sentiments and willing to write to Pope Leo in support of his

appointment to the see of St. Louis, leaving New Orleans for another. Whatever may have been the effect of the Kentucky bishops' letter, that is the way it turned out. Rosati was appointed first bishop of St. Louis and continued as administrator of New Orleans, a post he retained until Leo de Neckere became bishop there in 1830. Of course this development could not at that time be foreseen, but after two weeks Rosati returned to St. Louis with a lighter heart, cheered by his confreres' support and confident that he had done all that he could.

THE RETURN was not so hasty as the journey to Bardstown had been. No doubt Bishop Flagnet urged the travelers to see the new church at Vincennes, but Rosati and Dahmen probably needed no urging; both of them had reason to wish to meet the people, many of whom had been baptized or married by them.

We have no information about the travelers' judgment of the church that was building, though we may suppose that Rosati observed it closely in view of the fact that he had in mind to build a new cathedral in St. Louis should he be permitted to remain there. The only evidence of the visitors' presence in Vincennes provided by the parish register is found in two entries dated February 11, 1827, Septuagesima Sunday. Father Dahmen acted as the godfather for the son of Denis Cardinal and Archange Tremble, appropriately given the name Francis Xavier. He also supplied the ceremonies for Joseph Vachet, who had been privately baptized by the pastor a year before.

Neither Bishop Rosati's nor Brother Martin's name appears. Father Champomier obviously did not deem it worthy of note that a native of Poland had visited the parish.

(To be continued)



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LIVING THE QUESTIONS

Dorothy Day: inspiring lifestyle, symbol of faith

by Fr. THOMAS C. WIDNER

I used to feel guilty during my seminary years in St. Louis because some of my classmates spent a lot of time at the Pruitt-Igoe housing projects working among the poor blacks of that inner city ghetto. I wasn't interested. Yet I thought that's where the Church was really at. Well, Pruitt-Igoe is gone and the seminarians, priests and nuns I knew there are also gone. All were victims of an idealized view of the Church which dissipated with the end of the 60's.

I was reminded of those days while reading a new biography of Dorothy Day by William D. Miller, professor of history at Marquette University and long time friend of the Catholic activist who died in 1980.

The book is called "Dorothy Day." It is published by Harper and Row and will be out June 2. The foundress of the Catholic Worker movement and the newspaper of the same name as well as the many hospitality houses which dot the big cities of our nation, Dorothy Day remains for me something of an inspiration, a symbol of a style of faith which I find challenging and frightening.

She grew up in New York, Chicago and Oakland, California. She was baptized an Episcopalian and knew from her childhood a tenement life. After high school she became a journalist. In doing so she emulated her father but he would have none of it. He did not think it to be a fit profession for women; indeed, he didn't think women had any place in any profession other than the home. They remained estranged the rest of his life.

DOROTHY LIVED THE BOHEMIAN life of Greenwich Village in the days preceding World War One. For a time she was attracted to Communism, as were her friends. She



counted among them John Reed, the subject of the film "Reds" and Eugene O'Neill, the American playwright, among others. She became involved in the labor movement. She was arrested for picketing. She fell in love with a newspaperman by whom she became pregnant but whose child she aborted at his request. Later she entered into a common-law marriage with someone by whom she gave birth to her only child Tamar. In the late 1920's Dorothy converted to Catholicism. It was the beginning of a full life of Catholic activism influenced principally by Peter Maurin, the French peasant, who provided the inspiration for the Catholic Worker movement.

It is Dorothy's convictions about poverty which fascinate me, convictions which were drawn from her own life's experiences, from her association with Maurin, and ultimately, from her deepening religious commitment to Catholicism.

As a child Dorothy experienced the life of a family whose livelihood was considerably unstable. And though her father did indeed support his family, that support was sporadic and inconsistent. When Dorothy began working, she lived in the midst of people on the East side of New York who knew the worst of material poverty.

AND THEN THERE WAS Maurin. If not disillusioned by the world in the 1920's, he at least saw a conflict between the aspirations of the spiritual and material. "The will to power," he claimed, "to well being, to wealth triumphs over the will to holiness, to genius. The highest spiritual achievements belong to the poor. Spirituality is on the wane and a time of spiritual decline is a time of bourgeois ascendancy."

Maurin believed we were moving into this spiritual decline. He wanted to see houses of hospitality created for those who were outcasts from the materialistic society America and the world created. It was her own awareness of poverty that directed Dorothy to joining in this project.

"What a mysterious thing poverty is," she said. "Christ did not try to rescue people from their poverty. He came to

preach the gospel. When he fed the multitudes . . . the people must have wanted Him to go on feeding them. But He fed them once, taking compassion on them so that they did not go away hungry. It must have been a suffering all through His life, i.e., NOT to feed people in their poverty."

This is echoed in her writing when, during the Depression, she quoted Pope Pius XI as saying, "in times of crisis the state must intervene for the common good. In times of depression, in times of national catastrophe, the state had the duty to take care of the homeless, the poverty stricken. But even in those times, it is to be understood that all Christians, all men of goodwill, do their share first, in order to relieve the state of much of the burden. It is only after we have used all our own resources that we should call upon the state. It is only when our own insurance, our bank savings, our families, our own church can no longer care for us that we should look to the state."

Dorothy remained unconventional in her thinking and in her action all through her life. Her deepening spirituality led her to declare herself a pacifist when World War Two broke out. Subsequently she became important influence in the American Church in this respect, particularly during the opposition to the war in Vietnam.

She was always criticized for her positions and yet her consistency was admired. As Miller says, Dorothy saw the Christian disposition as not becoming "politicized or socialized. It was, certainly, the work of the Christian to end injustice, but not to be assailing unjust systems. Injustice would be ended with the coming of the Kingdom. The Christian's work was to end the world—to end time and not to struggle with it."

Her biography is challenging reading. In the present day conflict between a religion of social activism and a religion of personal welfare, Dorothy's life story is inspiring—how one woman followed through with her own activism and yet deepened her own spiritual commitment.

THE WORD

by PAUL KARNOWSKI

Sitting on a mountaintop in Greece, nine beautiful women send vibrations to poets and painters throughout the world . . . Somewhere inside an engineer's brain, an unseen hand tugs at a string and a light bulb is switched on. In the movie Xanadu, only one character can see Olivia Newton-John, as she supports him in efforts to build a new disco . . . Before attempting the game-winning free throw, a

Nuclear arms halt gains in Michigan

The national nuclear weapons freeze campaign scored gains in Michigan and Florida in mid-May.

In Miami top religious leaders, including Catholic Archbishop Edward A. McCarthy, issued a joint letter to more than 700 area clergymen asking them to endorse a freeze on nuclear arms and distribute pro-freeze petitions among their people.

In Detroit the Michigan Nuclear Weapons Freeze organization announced May 18 that it had gathered at least 280,000 signatures, 50,000 more than required by law, to put the nuclear freeze question to a statewide referendum this fall.

The nuclear freeze campaign calls for the United States and the Soviet Union to negotiate a mutual, verifiable freeze on any further production, testing or deployment of nuclear weapons as a first step toward nuclear disarmament.

highschool athlete searches the stands for her boyfriend's face.

All of these images, as disparate as they seem, have one thing in common: they attempt to solidify the phenomenon of inspiration. They try to put flesh on a spirit, to put shackles on a ghost. And they all fall short. Whether we attribute it to movie stars or Musés, to boyfriends or bulbs, the exact nature of inspiration always seems to elude us. Inspiration, like the wind, blows where it will.

It should come as no surprise to us then, that the gift of divine inspiration—the Holy Spirit—blows in like the wind on this Pentecost Sunday. In the first reading from the Acts of the Apostles, Luke describes the event: "From the sky came a noise like a strong, driving wind, which was heard all through the house where they were seated." In the gospel John describes a gentler wind. Referring to Jesus, the evangelist says, "Then He breathed on them and said: 'Receive the Holy Spirit . . .'"

We know that on Pentecost we celebrate the reception of the Holy Spirit, but we might well ask, "what is this holy wind? This divine breath?" Common sense tells us that wind and breath are nothing more than moving air. If the air is still, the wind does not blow. The essence of wind, then, is movement.

Maybe the same is true of the Spirit. Perhaps the Paraclete is the movement of God through history—through the history of the world and the history of our own lives. Perhaps the Holy Spirit is the gust of faith, the breath of hope, the breeze of love. Any other definition, it seems, tries to put flesh on a spirit, tries to put shackles on a ghost. And in this case, a Holy ghost.

MAY 28, 1982
Pentecost Sunday
Acts 2:1-11
I Corinthians 12:3-7, 12-14
John 20:19-23

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St. Anthony of Padua

Morris, Indiana

Fr. Bernard Schmitz, pastor

by JIM JACHIMIAK

"Everything has changed," observes Henry Schneider of St. Anthony of Padua parish in Morris, who has been there since 1901, when he was two years old.

As the parish in northern Ripley County prepares to celebrate its 125th anniversary, parishioners express respect for those who were a part of their past. "We're going to have to look up to them when we get to the other side," Schneider believes.

Schneider and his wife, Helen, helped gather information for "Our Story of Faith," a parish history published for the jubilee.



PARISH FAMILY—At top, parishioners gathered around statue of St. Anthony of Padua are (from left) Father Bernard Schmitz, Arnela Prickel, Eileen Salatin, Liz Stenger, Henry Schneider, Cathy Hartman and Helen Schneider. Above left, cousins Chrissy Hartman and Patrick Stenger stand in front of a picture in the parish hall. Above right, Mattie Back, the parish's cook since 1948. (Photos by Jim Jachimik)

He recalls a day when "You had Mass in the morning and Vespers in the afternoon, and you had to be there for Vespers." He adds, "I don't think they even know how to sing Vespers anymore."

Although some of the church's influence is not so evident today, Father Bernard Schmitz still sees it at St. Anthony's. "Strong Catholic commitment and strong practice of the Catholic faith" are part of St. Anthony's, says the pastor who has been in Morris since 1970.

"The incidence of missing Mass is very, very small," Father Schmitz explains. "And if I need help with anything, I just go to the phone."

He notes that "one indication of the close-knit community and a lot of mutual support" is that after most funerals, families gather in the parish hall for a meal. Arnela Prickel, president of the Ladies' Sodality, says one of the many projects of that organization is to prepare lunches for funerals.

Recently when the church building, which replaced the original one in 1885, was redecorated, nearly 25 women came to help. "Even the decorator was astounded," Father Schmitz says.

WHEN THE PARISH holds its annual picnic, a tradition since 1917, "everybody works," notes Mrs. Schneider.

Parishioners also find time for other activities. In addition to the Ladies' Sodality, the parish has an active CYO. A men's choir and youth choir add to liturgies. Schneider recalls that the men's choir originated under Father Franz Xavier Giroit, who served as pastor from 1888 to 1914.

The original church building was constructed in 1856, but the church's roots go back to the early part of the nineteenth century, when missionaries from Cincinnati served Catholic settlers.

One missionary, who Father Schmitz believes offered Mass in 1831 in a home still standing in Morris, was Father Frederic Baraga.

Father Schmitz notes that the area includes a number of closely-grouped parishes similar in size, composition, origin and outlook even today.

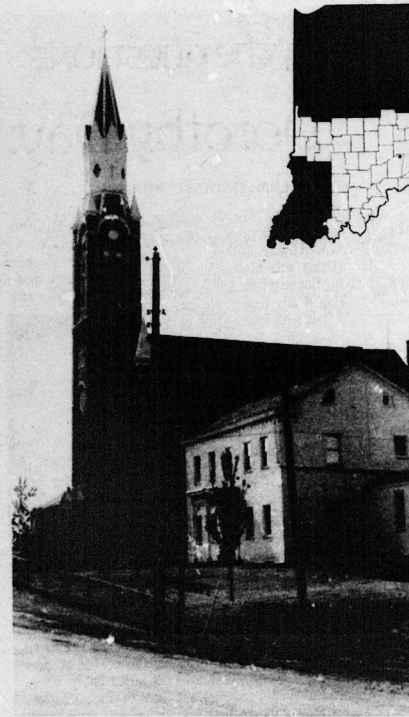
Although most of those parishes once had schools, many, like St. Anthony's, have had to close them. The school building, the second one in the parish, was built in 1917 of native timber covered with brick. "I worked like a devil there," said Schneider, who noted that several glass bottles containing papers were placed in the cornerstone of the school.

More recently, a gymnasium which doubles as a parish hall and "the center of a lot of activity" was added. "It was very painful," says Father Schmitz of the school's closing in 1977.

NOW, HOWEVER, St. Anthony's religious education program draws about 94 percent participation from about 160 students. It also involves 25 teachers and the parish cook, Mattie Back, who "provides me with coffee so I can get through the morning," Father Schmitz says.

Miss Back, who has cooked for St. Anthony's priests since 1948, says she has seen "a lot of changes in the house." She remembers cooking on a combination gas and coal stove in a house heated by "heatrolas." Now, the house is heated with steam, so Mattie no longer has to carry in buckets of coal.

Father Schmitz notes that "Mattie is probably the only cook who has cooked meals for all four bishops of the Archdiocese of Indianapolis."



Some of the parish's statues and other items have recently been rediscovered. "When Father Giroit was here, we had a church full of statues," Schneider remembers. "But now they can't hardly get Tony in there." The statue of St. Anthony is now located in the rear of the church.

The parish's finances have also changed. Schneider remembers "pew rent," when parishioners bid on the seat they wanted in the church each year. St. Anthony's had 20 pews on each side, and Schneider says the highest prices were paid for seats around the fifteen.

He adds that, until about 50 years ago, school children sat in the front of the church, men on one side and women on the other.

Father Schmitz explained that the arrangement kept women on the side facing the Virgin Mary and men on the side facing St. Joseph. But Schneider contends that it was simply "to keep them apart for once."

Whatever the reason, he is right about one thing—"it's altogether different today."

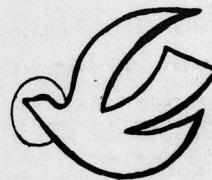
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Memorial Day 1982 evokes memories of past wars

Tragedy shared by mother and GI

by FRED W. FRIES

"Dear Mrs. Carter," The GI ballpoint was skipping badly so Sergeant Jim Ferret carefully retraced the salutation.

Letter writing was always an ordeal for Jim, and lying flat on his back in a hospital bed wasn't making it any easier. He had always admired the flair with which some of the boys could grind out newsworthy "communiques" week after week.

Jim always managed one a week to his Mom back in Ohio, and to his best girl, Anne, and an occasional note to Father Schmitt at St. Malachy's, but that was about all. For one thing, the war in Vietnam was "accelerating," and there just wasn't time.

The letter to Mrs. Carter offered an added dimension of difficulty: it was a letter of condolence. What can you write to a widowed mother who has just lost her only son as a casualty of war?

The heavy bandage around his waist stuck a little, so Jim loosened it gingerly and turned over on his side to take better advantage of the light. "Dear Mrs. Carter," Pretty good for starters, Jim thought, but he wasn't making much headway. This thing was going to require some concentration.

Two weeks ago it had happened. For three days Jim Ferret had been unconscious. Now he lay recuperating in a small base hospital behind the lines in South Vietnam. The medics were quite frankly amazed. They had removed two black, ugly pieces of shrapnel from his abdomen and another chunk from his right thigh. Blood transfusions had brought him around, and the docs figured he'd be on his feet again in a couple of weeks.

Jim Ferret felt damn lucky to be alive. Sergeant Sidney Carter hadn't been so lucky.

Jim and Sid had been inseparable. They had gone through basic together at Fort Knox and came overseas with the same outfit. They had won their battle stripes at Plei Me and in that bloody affair on Date Palm Hill—without so much as a scratch to either of them. Then there was this thing.

MRS. CARTER had no doubt received word by this time. "The Department of the Army regrets to inform you . . ."

A couple of paragraphs, Jim thought, might help soothe the pain. "Dear Mrs. Carter," he retraced salutation looked sloppy, so Jim started over on a fresh sheet of paper. He pressed a little harder on the balky pen as he wrote the opening sentence: "There isn't much to say at a time like this. I just wanted you to know that I was there when Sid's number came up."

Jim's recollection was as vivid as the tropical November sun that streamed in through the open window. October 30th it was. The "beachhead" had been established. Jim and Sid's platoon was assigned to clear out any remaining snipers in the jungle ahead. A downpour the evening before had left the area a stinking, steaming mass of wet leaves and dripping undergrowth. As the men slogged in one hundred, two hundred yards, it became obvious that the Viet Cong had cleared out. There was no reason to suspect a ruse.

Suddenly the crack of a 30-caliber zipped through the trees. It caught Sid Carter in the back.

Jim Ferret wheeled around with his M-16 and let go with a spray of lead, and the VC sniper's body toppled from a tree.

Jim started to write again. "I killed the dirty bastard that got him." He bit his lip, and the thin GI paper crinkled as he scratched over the middle words, then carefully fitted "sniper" between the lines.



A SMILE INTRUDED on his trend of thought as Jim recalled the story that was making the rounds about the young GI who had written to his mother: "I got wounded, Mom, but don't you worry. The docs tell me I'll be in shape and back at the front lines in no time." Thank God for mothers, Jim thought.

He began to write again: "I know how you must have felt, Mrs. Carter, when you got that wire from the army. Telegrams are such worrisome things. You must have known it was bad news."

A rivulet of sweat alighted down Jim's side, and he winced as it slipped under the loosened bandage.

"I hope the good Lord will give you strength and courage," Jim Ferret read over what he had written. It all seemed so stilted and inadequate. His eyes probed the stark, white ceiling for inspiration. My God, he muttered, what can I say to help her?

Suddenly his attention was diverted as the stretcher boys brought in another casualty. It looked like a basket case: a leg and an arm blown off. Hopeless. "The Department of the Army regrets . . ."

Jim wanted desperately to add another paragraph, but the words wouldn't jell. A mother would understand. "God bless you, Mrs. Carter," he added, and he signed it simply "Jim."

Then he remembered how Mrs. Carter had thoughtfully included a special note in that last package to Sid—"The molasses cookies are for Jim"—and he wished that he had something special to inclose in his letter.

Just as he finished addressing the envelope, a young nurse tiptoed in with a cablegram. "For Sergeant Ferret," she announced, and quietly tiptoed out again.

The perspiration popped out once more in hot, stinging beads on Jim Ferret's forehead as he ripped open the envelope. At the top of the telegram, he could see that it was from his hometown of Claremont, Ohio.

DEAR SON, YOUR MOTHER PASSED AWAY THIS MORNING. BE BRAVE, JIM.
DAD

He read it once more. It was dated October 30th. Then slowly he folded it up and dropped it into the envelope with Mrs. Carter's letter.

Vietnam's 'glory' offers lesson today

by DICK JONES

Over the last several months the electronic media as well as the press have embarked on a continuing campaign concerning the condition of our country's military as compared with the military might of our major adversary, the Soviet Union. It has been an almost frightening revelation unfolded before us with reports that Soviets have made remarkable strides toward eventual weapon superiority.

The Soviets command a naval task force which surrounds the globe which, in time of conflict, could field more combat-ready troops to more strategic areas than any other single country in the world. Also, in their invasion of Afghanistan, they showed no fear of either the use of force or of the use of internationally outlawed weapons such as germ warfare.

In retaliation, the U.S. has expanded its number of long-distance bombers, reinstated registration in preparation for a military draft and increased its military budget by several billion dollars. Add to this the expected introduction in the near future of an "invisible bomber" aircraft to the American force as well as additional missiles, nuclear subs, and multi-nuclear warheads to not only these nations but several other nations throughout the world. Total these and you can begin to foresee the logical conclusion to a most illogical situation.

The bear, the eagle and the world once again seem to be gearing themselves for war.

But can we, in good conscience, foresee such horror and not temper our actions with reason . . . not openly question ourselves and others . . . not gird ourselves against war as best we can? Can we who have five good senses, or four, or three, not look back and remember earlier attitudes about the "glory of war"?

Have we forgotten that we once saw a vision of war which called itself Vietnam? Its shapes and colors were brought into focus before us and forced us to close our eyes. The colors were deep red and flowing, most of the shapes would never move, and the thousand tears that fell could never wash away its stain.

We heard the sounds of war once. Again, it was Vietnam. Yet, we found no fulfillment in the painful screams of children, nor joy in a mother's wailing cry for her fallen soldier/son. There was only sadness which could not lessen until the sounds of war had faded.

Then it was over and all were glad, but we had discovered a disturbing crack in our Christian shield of morality. By doing nothing and by saying little, we had allowed our ethics to become our most immoral possession. Without standing against that insanity we had become a part of mankind's most vulgar communal sin—war.

So now the cogwheels of conflict seem to be turning again and this time less is being said. Many of our young are anxiously waiting to become a part of its "glory." Only a few are shouting their angry words of peace. Angry words because it seems that few of us are willing to listen, question, or think.

But, with these young protests of fear, should we not add our own protests of conscience? There is no need to enhance the message with witty words or slogans. The old words are fine and we know them well for we have heard them many times. The young have screamed them, Christ has blessed them, the pope has called for them in his prayers: "No more war—war never again."

But if, in the course of our involvement in making our own decisions on the morality of war, we find we disagree, let us not confuse the issues by condemning one another for our own personal beliefs. It is not now a matter of patriotism vs. treason, nor of bravery vs. fear. The villain is neither you nor I—the villain of this scenario is war.

The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 520 Stevens St., P.O. Box 174, Indianapolis, IN 46204.

May 28

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

The St. Thomas Aquinas Singles will have a '50s and '60s dance at the Holiday Inn at the Pyramids, Indianapolis, beginning at 9 p.m. Contact Rich Hieshetter, 636-8935, for details.

The Catholic Widowed Organization will meet for conversation, wine and snacks at the Marcy Village Clubhouse, 4450 Marcy Lane, Indianapolis, at 7:30 p.m. For reservations call Catholic Charities, 635-2579. The fee is \$2.

May 29

The swimming pool at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, will be closed for public swimming until after Labor Day. There will be no swimming on Sunday, May 30.

June 1-29

A Successful Living Course will be conducted at Alverna Center, 8140 Spring Mill Road, Indianapolis. Fr. Justin Belitz is the lecturer. For details call the Center, 317-257-7339.

June 2-10

An eight-day directed retreat will be offered at Kordes Enrichment Center, Ferdinand, Ind. For details contact Sr. Betty Drewes, Route 3, Box 200,

Ferdinand 47532, phone 812-367-2777.

June 4-6

St. Patrick parish, 936 Prospect St. at Fountain Square, Indianapolis, will have its annual festival opening at 5 p.m. on Friday; 1 p.m. on Saturday and noon on Sunday. Dinner features include Swiss steak, Friday; spaghetti and meatballs, Saturday; roast beef, Sunday.

A Life in the Spirit Charismatic retreat (for beginners) will be directed by Sr. Sue Jenkins at Fatima Retreat House, 5363 E. 56th St., Indianapolis.

Our Lady of the Greenwood



HISPANIC CONFERENCE—Participants share ideas at the last session of the Hispanic Leadership Institute held at Beech Grove Benedictine Center. Archbishop O'Meara gave certificates to graduates. (Photo by Ruth Ann Hanley)

parish, 335 S. Meridian St., Greenwood, will hold its summer festival from 5 to 11 p.m. on Friday, noon to 11 p.m. on Saturday and noon to 6 p.m. on Sunday.

June 5

The Pax Christi (Peace of Christ) group will be studying "A Race to Nowhere" an arms race primer written for

Catholics. Anyone interested is invited to join the group at 7:30 p.m., Immaculate Heart School, 57th and Central, Indianapolis.

June 6

St. Thomas Aquinas Singles Club will have a brunch at Gritzbe's, 8660 Bazaar Dr., Indianapolis, following the 10 a.m. Mass at St. Thomas. Contact Sarah, 248-0871, for reservations.

Strawberry fest at Starlight

STARLIGHT—The Starlight Strawberry Festival will be held at St. John's Church grounds in Starlight Saturday, May 29 and Sunday, May 30.

Activities, starting at 9:00 a.m. Saturday, will include a 4.2 mile run, berry eating and pie eating contests and outdoor Latin Mass.

Blue grass music, square dancing and hay ride tours of

berry farms will also be featured.

The festival commemorates more than 100 years of berry growing in southern Indiana.



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Motor Coach Tour—Morning departure from Indianapolis to Terre Haute. Scheduled to arrive in Bellefonte, Illinois, at approximately 3:30 p.m.

After checking into the Pilgrims' Inn, there will be time to relax before leaving to make the Way of the Cross. Dinner in the attractive Dining Room is included in the tour. After browsing in the gift shop, we'll attend evening Mass.

SECOND DAY: Sightseeing (Shrine and St. Louis, Missouri)

At 8:30 a.m., after breakfast, we board the bus for the visits and explanations of the many beautiful features of the Shrine—the chapels, main outdoor shrine, Lourdes Grotto, Angelus Bells and Reflection Pool, and retirement home.

After lunch, we leave for our visit to St. Louis. The Jefferson Memorial Expansion, highlighted by the Old Cathedral, is a must, as is the visit to the New Cathedral, a gorgeous edifice with the best mosaic adornment in the world. We return to the Shrine well in time for dinner, and again we attend Mass.

THIRD DAY: Bellefonte/Indianapolis

After breakfast, we'll begin our return trip to Indianapolis. Lunch is scheduled in Terre Haute and we'll arrive back in Indianapolis in the afternoon.

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5:00 PM to 11:00 PM

Saturday, June 5

12 Noon to 11:00 PM

Sunday, June 6

12 Noon to 6:00 PM

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June 4, 5:00 PM—Long John Silver's Fish Fry

June 5, 4:00 PM—LaScala's Famous Spaghetti Dinner

June 6, 11:30 AM—Kentucky Fried Chicken Dinner

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Saturday Evening	June 5 7:30 PM	CYO Citywide Dance Featuring: The Nassau Band

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Sisters' dream turns into chapel

Dream, risk, and gratitude. That's how the Benedictine Sisters of Our Lady of Grace sum up the modernization of their new chapel, dedicated the first week in May at their Beech Grove Motherhouse.

According to Sister Mildred Wannemuehler, prioress, that gratitude includes the fact that "everyone is so pleased." Unlike most changes, this one inspired no negative response.

Perhaps that is because each sister sees something special here: beauty, warmth, quiet, versatility for different sized groups, the illuminated tabernacle, the set-apart Blessed Sacrament chapel.

All this began with an outdated chapel and a dream in April, 1979, when the sisters formed a chapel renovation committee to re-do their place of worship according to liturgical guidelines.

Three years later they are worshipping in semi-circles of russet-colored upholstered oak chairs that allow closer participation both in sight and sound with themselves and the priest.

Beneath them warm earthen tones match carpet to nature. Before them, and to the right of the new solid oak altar, is a plain Benedictine cross, surrounded by beech leaves, a motif carried throughout the decor as a reminder that this is the Benedictine Beech Grove community. The tabernacle itself is in the form of an open grille graced by beech leaves and illuminated from within.

The versatility of the chapel means the ability to handle small and large groups by rearranging the chairs. "Thus," as one sister remarks, "we can be just as comfortable

when more sisters come home."

There are no kneelers in the chapel proper. For those wishing to kneel in private, a small adjacent Blessed Sacrament Chapel beckons.

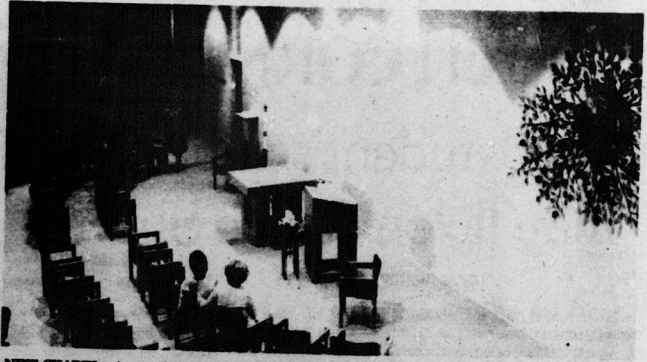
A new 13-rank pipe organ, built by Moller Pipe Organ Company, fills the new chapel with music. Brass sculptures, designed by Marianist Brother Jerry Hyland of Kirkwood, Mo. are throughout.

Although the chapel will be used mainly by the sisters for Mass and their daily recitation of the liturgy of the hours, the Benedictine spirit of hospitality has dictated a new outside entrance for visitors.

The nearby Benedictine Center has its own chapel facility for guests and retreatants.

Renovation of the chapel was part of the new face put on Benedictine buildings in Beech Grove by the 100-member order. The former Academy of Our Lady of Grace became the Beech Grove Benedictine Center for retreat and educational programs. And the sisters' dining room also received a lift with carpeting, new tables, Venetian blinds and hanging plants.

The sisters, who came to Beech Grove in 1966, came immediately from Ferdinand, but their origin is from Eichstadt, Germany. At the time, the property they chose on which to build a motherhouse and a girls' private academy was mostly swampland. But today, as the sisters change tasks but continue about their mission of serving the archdiocese, the property is landscaped, green and beautiful, dotted with modern buildings—and one beautiful old beech tree, which stands in a courtyard near the kitchen.



NEW CHAPEL—A new chapel is one of several improvements at Our Lady of Grace, Beech Grove. The chapel, which includes a new pipe organ, will be used primarily by the Benedictine sisters for daily mass and recitation of the liturgy of the hours. (Photo by Ruth Ann Hanley)

OBITUARIES

† **ROCKHOLD**, Dardanelle, 62, Sacred Heart, Terre Haute, May 19. Wife of Harold; mother of Judy Kaykendall and Jeff Rockhold; sister of Winifred Cox.

† **BORSKI**, Steve, 38, Holy Family, New Albany, May 19. Husband of Peggy (Pearman); father of Steven Jr. and John Borski; brother of Kathy Knable, Donald and Thomas Borski.

† **CAULEY**, William, 69, Holy Spirit, Indianapolis, May 13. Step-father of Wallace Potter.

† **DAVEY**, Molly, 69, Holy Spirit, Indianapolis, May 17. Mother of Virginia Cingo and James Davis.

† **FEASTER**, Carl, 68, St. Mary, Richmond, May 18. Father of Elsie Marie Duckett, Carol Davis, Joe, Terry and Eugene Feaster; brother of Dorothy Clayborne, Eleanor Bolton, Fred, Lester, Harold, Robert and James Feaster.

† **FELLER**, Johann M., 66, St. Patrick, Terre Haute, May 18. Wife of C.S. Feller; mother of Mrs. Walter Papenbrink; sister of Mrs. Jesse Stuchey.

† **HARGROVE**, Agnes, 61, St. Ambrose, Seymour, May 15. Wife of Schuyler; mother of Mary Joan Richard, Joan Terkhora and Patricia Toppe; sister of Thomas Plumbert.

† **HRUBAN**, Anne N., 75, St. Andrew, Indianapolis, May 14. Wife of Frank; father of Judy Hruban.

† **JESKE**, Frances, 78, St. Andrew, Indianapolis, May 6. Wife of John Jeske.

† **KENNEDY**, Leslie, 66, St. Lawrence, Lawrenceburg, May 18. Mother of John Kennedy Sr.

† **KOETTER**, George, 62, St. Ann, Hamburg, May 11. Father of Romilda Burkhart, Josephine Artmeier and Alphonse Koetter; brother of Johana Fouth, Emma Osterman and Loretta Osterman.

† **MECKLER**, Grace, 78, Holy Spirit, Indianapolis, May 18. Mother of Mary Margaret Mattingly, Grace Goodpaster, William and James Mickler.

† **PAPPAS**, William A., 54, St. Luke, Indianapolis, May 19. Husband of Eleanor; father of John, Joseph and William Pappas; son of Joseph Pappas; brother of Helen Columbi, James, Bernard and Thomas Pappas.

† **RUSH**, Roy C., 59, Our Lady of Perpetual Help, New Albany, May 15. Husband of Margaret; father of Margaret Schad, Geraldine VanGundy, Helen Scott, Patricia Hays and David Rush.

† **SCHILL**, Louis, 40, Holy Spirit, Indianapolis, May 15. Husband of Cindy; brother of Jackie Dorney.

† **SCENEY**, Theresa A., 23, St.

Andrew, Indianapolis, May 15. Wife of Stephen; mother of Michael; daughter of Mr. and Mrs. Thomas Hatchett; sister of Martin, Cathy and Joan Hatchett.

† **SHICK**, Mark, 25, St. Paul Catholic Center, Bloomington, May 12. Son of Mr. and Mrs. William Shick; brother of Anne Rogers, Anthony and Raymond Shick.

† **SITZMAN**, Helen L., 74, Little Flower, Indianapolis, May 20. Wife of Edgar; mother of Mary Ann Barnhill, Dorothy Weidekamp, Robert and Richard Sitzman; sister of Marie Fox and William Schwegman.

† **STRUEVING**, William, 97, St. Maurice, St. Maurice, Ind., May 7. Nieces and nephews survive.

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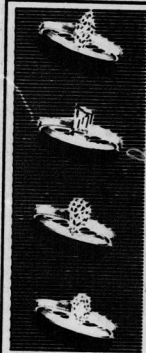
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YOUTH CORNER

Ritter student's experiment may fly on Space Shuttle

by GINA JUNG

Brian Koskey, a Cardinal Ritter High School junior, has recently returned from one of the most exciting trips of his life.

A guest of NASA, Brian visited the Marshall Space Flight Center in Alabama as one of 70 finalists in the Space Shuttle Student Involvement Contest.

The 17-year-old proposed an experiment using lasers to propel the space shuttle. He had been working on the idea since he was a seventh grader at St. Gabriel's School. If Brian's experiment wins, it will be

taken on a future Space Shuttle flight.

According to Brian, a fission reactor could be the power source for the laser. Solar energy could also be used, he said, but research is still continuing. For an experiment on the space shuttle, a battery could provide enough power for a single laser.

The youth has not experimented with his idea because because it does not work in gravity. His theory is based on equations, he said.

Brian's chemistry teacher, Rick Carriero, who went with him on the trip, encouraged Brian to enter the NASA contest.

The winners and their science teachers were invited to come to the space center where

they received a tour of the base. Each student presented his project before NASA engineers.

What impressed Brian most about the trip were the engineers. "They listened carefully, explained what would help improve parts of my entry, what couldn't work. They were genuinely interested in each boy and his project."

The son of Mr. and Mrs. James Koskey, 3042 Lupine Ct., Brian plans to study aeronautical engineering at Purdue University.

He won the grand championship at the 1981 Marion County Fair for a model spacecraft which he built from scratch. It also won first place at the 1981 Indiana State Fair.

Of the 70 experiments in the NASA contest finals, twenty will be chosen to board the ninth Space Shuttle scheduled to take off in 1987 or 1988. Winners are scheduled to be announced in late May.

Suzanne Scheele, a senior at Roncalli High School, has been chosen to receive the Most Outstanding Senior Female Athlete Award by the Marion County Coaches of Girls Sports Association and the Kiwanis Club.

Suzanne, the daughter of Jerry and Marilyn Scheele, ranks 12th in her class of 197. She plays volleyball, basketball, and softball.

In volleyball, she has led her team with the highest serving percentage and the highest spiking efficiency. She was a member of the 1981 State Volleyball Championship Team.

Suzanne is also co-president of the senior class and group leader of the Freshman Orientation Program at Roncalli. A member of the CYO at Holy Name Church, she has coached young girls in several sports.

In the fall Suzanne plans to attend Indiana University on a full volleyball scholarship. She



Suzanne Scheele

will major in education, medicine or law.

Carole Hamilton, a coach at Seccina has been given the 1982 Award of Excellence by the Marion County Coaches of Girls Sports. This is the first time the award has been presented. Mrs. Hamilton, a coach at Seccina for 17 years, is head of the physical education department. She has coached track, basketball and volleyball. Currently she coaches track and moderates the cheerleading squad.

Other Catholic high school coaches also received recognition as championship coaches from the MCCGS. They are Claudia Anderson, Sue Moore and Jona Braden of Chatared and Alan Vickrey of Brebeuf.

Five Catholic students were honored as outstanding senior athletes by the association.

Melissa Barney of Brebeuf, a member of three state Championship Tennis Teams, plays basketball and runs track.

Susan Morrison of Cathedral is a four-year member of the track and basketball teams.

Jill Dubois of Chatared plays basketball, volleyball and tennis. She is Chatared's leading scorer and rebounder in basketball ranks fourth in her class of 207.

Christina Brodnik of Ritter plays softball and basketball and runs track. She was named to the All-State Academic Honorable Mention Team in basketball. A member of the student council, she holds several school basketball records.

Crystal Hudson of Seccina has been active in volleyball, basketball, softball and track. She is member of the National Honor Society and the Junior Daughters of St. Peter Claver at St. Rita's Church.

Chatared won its fourth straight girls city tennis championship recently, edging Cathedral, 39-38. Chatared captured the title in the concluding match when Rosie O'Brien defeated Cathedral's Ellen Brady, 6-4, 5-7, 6-3. Jody Sylvester and Susie Weaver and Julie Carroll and Pascale Delliens won their doubles matches for Chatared.

Kim O'Mara, a Seccina Memorial High School senior, has been named Officer of the Year by Junior Achievement. Kim has participated in Junior Achievement for three years and will attend a national Junior Achievement meeting in June. She has received a scholarship from the Personnel Association of Indianapolis and the Board of Director's Leadership Award.

Rick Thompson, a member of the football and track teams at Seccina has been presented the Michael C. McGarvey Award. The award is given annually to a senior athlete whose courage and devotion resembles that of McGarvey, a



Marlene Wesbecker receives a diploma from Archbishop O'Meara during last Sunday's commencement ceremonies at Shawe High School in Madison. She was one of some 1,200 students graduating from archdiocesan schools. (Photo by Don Wood)

Seccina graduate who drowned while attempting to rescue a swimmer in distress.

About 1000 grade school children participated in the CYO Boys' and Girls' Fifth Annual City-Wide Track Meet last week. Class A events included the oldest students, class B the middle students, and class C the youngest. The overall winner of the boys' and girls' events was St. Simon Parish.

Track results: Boys 100 yard dash—David Easton, Holy Angels, class A; Rodney Bembry, St. Rita, class B; Oran Wray, St. Pius, class C. Girls 100 yard dash—Shawn Wright, St. Rita, class A; Tracy Toney, St. Malachy, class B; Angie Vittorio, Our Lady of Lourdes,

class C. Boys 220 yard dash—Mike Leone, St. Pius X, class A; Jock Sturdivant, St. Rita, class B; Oran Wray, St. Pius X, class C. Girls 220 yard dash—Cindy Smith, Our Lady of Lourdes, class A; Cindy Troy, Mt. Carmel, class B; Elly Ayers, Mt. Carmel, class C.

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IN THE MEDIA

Fear of job loss, death explored in 'Benny's Place'

by HENRY HERX

NEW YORK—A blue-collar worker's fear of losing his job to a younger man is the situation explored by "Benny's Place," a well-intentioned but flawed drama airing Monday, May 31, 9-11 p.m. on ABC.

Benny has been running the machine repair shop in a steel mill for 17 years. No longer just a job, it has become Benny's special place in the world where he alone makes the rules and commands respect. He is not about to groom a potential successor and when he is assigned an assistant, his combative nature forces a conflict with predictable results.

The crisis of the aging worker is an important social

theme but the statement of the problem in "Benny's Place" has somewhat broader intentions. It is also the study of an individual who has wasted his youth and is now afraid of dying. Benny's real battle is less with keeping his job than finding some meaning to his life.

In the title role, Louis Gossett Jr. has no trouble convincing viewers he is a character who has nothing but his masculine pride to sustain him. He's hard-drinking, two-fisted and tough on the woman he lives with (Anna Maria Horsford). In other words, this is not family entertainment.

The script gives him one chance at redemption through the love of a good woman and he throws it away. Although the role is a secondary one, as played by Cicely Tyson it dominates the drama. She is everything that Benny is not and brings the joy of life, otherwise missing, to this grim and unredeemed film.

Directed by Michael Schultz on location in Georgia, the production excels in creating the mill environment and life in a black working-class neighborhood. "Benny's Place," winner of the "ABC Theater Award" given each year to a new play developed at the Eugene O'Neill Memorial Theater Center, was scripted by Philadelphia writer J. Rufus Caleb.

Looking for the reality behind the legend of the man who created the Federal Bureau of Investigation is the "ABC News Closeup: J. Edgar Hoover," airing Thursday, June 3, 10-11 p.m. on ABC.

Since Hoover's death in 1972,

there have been a number of revelations about his almost half-century tenure as head of the FBI. The merit of this documentary report is to bring them all together to recount a sorry record of misuse of power rare in our democratic history.

Providing a musical portrait of summertime in the nation's second largest metropolis is "Melody of a City: Chicago," airing Saturday, May 29, 9-10 p.m. on PBS.

Entirely uncluttered by narration, the film is a delightfully impressionistic survey of a city and its people as they enjoy the summer music festivals that take place all over town. There is something for every ear in its rich variety of music from jazz to classical.

Sunday, May 30 (ABC) "Directions" Dr. Cecily Saunders talks about the hospice movement. (Please check local listings for exact time in your area.)

Sunday, May 30, (CBS) "For Our Times" Auxiliary Bishop Norbert Gaughan of Greensburg, Pa., chairman of the USCC Communication Committee, and others examine the

future of religious broadcasting in America. (Please check local listings for exact time in your area.)

RADIO: Sunday, May 30 (NBC) "Geddes" Supreme Knight of Columbus Virgil Dechant is interviewed by Father Fenton. (Please check local listings for exact time in your area.)

Tuesday, June 1, 4:30-5:30 p.m. (CBS) "The Shooting." The effect of a hunting accident on the three farm boys involved in it is a presentation of the "CBS Afternoon Playhouse" for young adults.

Wednesday, June 2, 7:30-9 p.m. (Channel 46, Indianapolis) "The Glory of God" Fr. John Bertolucci interviews a noted Jesuit historian, Fr. Diego Yuki, who tells the story of the hidden Christians of Japan.

Saturday, June 5, 10-11 p.m. (NBC) "The Making of the President" John Chancellor is the reporter for this new documentary examining Ronald Reagan's 1980 election from the perspective of the social and political ideas and trends of the last half century.

Sunday, May 30, 7-8 p.m. (ABC) "The Bad News Bears in Breaking Training" (1977) The foul language so prominent in the original has been toned down, but there are lapses enough in taste to make this mildly entertaining comedy questionable material for younger viewers. A-III, adults; PG, parental guidance.

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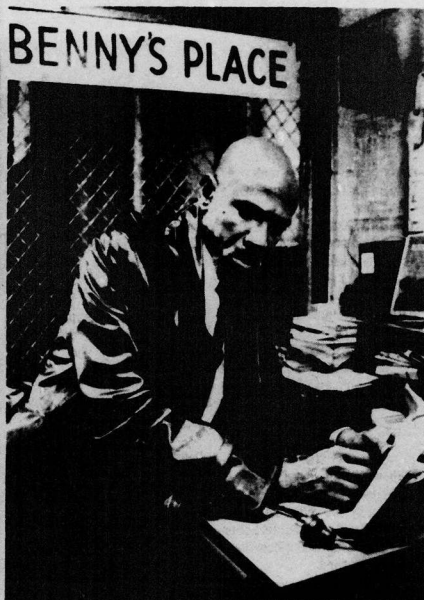
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TV FARE—Junior Wells (left) sings in a Chicago nightspot on a PBS special, "Melody of a City: Chicago," May 28. Louis Gossett Jr. stars as a man pushed to the breaking point by a world of



ambitious younger men in "Benny's Place" on May 31 on ABC. (NC photos)



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VIEWING WITH ARNOLD

'Das Boot' anti-war, pro-human

by JAMES W. ARNOLD

A recent newspaper story about a teacher who showed her students films of the atomic destruction of Hiroshima, and tried to arouse compassion for the Japanese victims, drew a flurry of angry letters to the editor.

They were mostly from people who remembered Pearl Harbor and other cruelties of the war (if not the more recent Toyota invasion); after 40 years, they were still in no mood to love their enemies, or indeed, to allow their grandchildren to love them.

If there is little sympathy for Hiroshima civilians, there is probably little hope for the beleaguered German U-boat crew of "Das Boot" ("The Boat"), the Oscar-nominated, \$12 million German-made submarine epic now making the rounds of American and Canadian cinemas.

The U-boat packs were the scourge of the North Atlantic during World War II, probably the most feared and hated of the German weapons among North Americans because they attacked us so close to home and their victims—transports, freighters, tankers—were perceived as helpless floating targets. The myth of the wicked U-boat captain, squinting into his periscope and cackling as he launched his torpedoes, was as common in old war movies as the image of the grinning Japanese pilot zeroing in on a disabled Yank fighter or carrier.

Many films in the last 20 years have described the war from the German perspective, in whole or in part, but "Das

Boot" is the first I can recall about submarine warfare. (Until the current Falklands conflict, people had forgotten



about subs: people under 40 think of them as sandwiches).

CERTAINLY it's the first made by Germans themselves, and predictably, it's no glory epic. Based on a best-selling German book noted for both its authenticity and its anti-war tone, the film (probably the most expensive ever made in Germany) is the same—dead serious but anti-heroic, anti-patriotic, anti-Nazi and very pro-human.

It begins by observing that 75 percent of the 40,000 crewmen who went out in U-boats never returned. Then it follows a patrol by one ship, interspersing scenes of human interaction with exposition about how these old subs worked.

The principals among a dozen major characters are the tough, capable young captain; an idealistic journalist gathering material for a story; a veteran chief who yearns for his family; a stuffy Nazi sympathizer; an engine-room officer on the edge of burnout; and a love-smitten youth whose French girlfriend is pregnant. We get to know them, as well as a score of other faces, despite the barrier of language and subtitles, during the film's often unbearably tense 2½ hours.

Among the most affecting moments: the men roaring the British song, "Tipperary," as a kind of indirect hymn to brotherhood; an officer weeping as

the survivors of a tanker, adrift in the burning sea, plead for help; the reporter's beatific smile as he looks at ski vacation photos, holding each print as if it were a Renoir.

"DAS BOOT" is not an action film with human touches or interludes—its compassion pervades every shot. But its cinematic highlights are unquestionably its action sequences, which are laid out in four harrowing movements:

—a battle with a destroyer in heavy seas that establishes the sub's vulnerability;

—the sub's successful attack on a convoy, and its near-fatal attempt to elude avenging destroyers;

—its brave try at slipping past British defenses at Gibraltar, which results in a nightmarish 16 hours on the bottom repairing leaks and electrical damage;

—a final air attack that, with bitter irony, devastates the sub after it limps triumphantly into home port.

Technically, writer-director Wolfgang Petersen's finest achievement is to shoot almost everything inside the sub's tight quarters—of the world outside, we see mostly only what the sailors see exactly as they see

it, via periscope and binoculars, or hear it (ships overhead, dripping water, sonar pings, rivets exploding or hull creaking from water pressure).

Yet the interiors are constantly interesting—a fast-tracking, handheld camera glides through the passageways, shakes with every depth charge, peers at faces through the smoke, colored lights and flashbeams. The claustrophobia is genuine: this is the best submarine film ever made.

But it is the young men we remember most—trying to survive without heroic delusions but with honor, inflicting and accepting horror because of decisions made elsewhere by politicians, some praying as they face death, others weeping in fear as they grip yellowed photos of home. This memory, perhaps, will in time overcome the memories of fear and hatred—not only of past enemies but the imagined ones of the future.

As a movie, "Das Boot" is "Das Beaut."

(Positive statement to human values; some bawdy talk and intense violent action; recommended for mature audiences).

USCC rating: A-3, adults.

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

Missing; Das Boot; I Ought to Be in Pictures; Four Friends; Quest For Fire; Victor/Victoria; Cat People; If You Could See What I Hear; Some Kind of Hero; Deathtrap.

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