

THE CRITERION

Non-public school pupils denied benefits

Students attending non-public schools in Indiana have been denied any benefits from the first "excellence in education" bill finalized by the Indiana General Assembly.

Heavy lobbying by Governor Robert D. Orr's office was responsible for swinging the vote in favor of public schools in SB 575, according to the Indianapolis Star.

The Governor had stated publicly that he would "accept the will of the legislature." But after the legislature, during a 3-month span, had voted overwhelmingly in favor of assigning benefits to all accredited schools, the Governor's representatives joined lobbyists for the powerful Indiana State Teachers Association and three other public school groups, in pressuring legislators to reconsider their earlier votes.

Speaking for non-public schools throughout the legislative session has been Dr. Desmond Ryan, executive director of the Indiana Catholic Conference.

Final vote on SB 575, which involves loan forgiveness for math-science teachers, saw the Senate voting 33-14 for a conference committee report limiting the bill to public school teachers.

The vote was the exact reversal of one taken March 31, when the Senate rejected the conference committee report on a similar bill (SB 404) which had stripped out non-public schools. On that date, the Senators demanded that the bill be returned to the original accredited school wording.

SB 575 is one of four bills formulated by the Governor's Commission on Education to "prepare them (students) for the radically changed working world of the 21st century." All concern math and science because of the importance of these areas to the high technology industries of the future.

When introduced in January, the four education bills were a mixed bag. One assigned benefits to accredited schools, one to public and non-public schools, and two to public schools.

Assured by Governor Orr that he had no bias, Dr. Ryan followed the four bills through the legislative channels and was able to have them amended, three to include all accredited schools, the fourth to include all Indiana schools.

However, in conference committees heavily stacked with public school teachers and ISTA



SERVICE WITH A SMILE—Father Glenn O'Connor, associate pastor of St. Simon Church, tries his hand at being a waiter at the 10th Annual Senior Luncheon held at Secena High School on April 5. Priests from the archdiocese served seniors and competed in an apron contest which

Father Paul Koetter won. Richard Fries, 87, of Beech Grove, and Anna Fosso, 94, of Holy Cross Church, were recognized as the oldest male and female seniors and were each awarded a prize. (Photo by Susan Micinski)

members, the word "accredited" was stripped out and replaced with "public."

Amid his lobbying during the hours before the final vote on SB 575, Orr's legislative liaison, John R. Hammond, said Orr was

concerned about the "open-ended" costs of including private schools in the education bills.

Department of Public Instruction figures show 1,895 accredited public schools in Indiana and 253 accredited non-public schools.

Loan repayment bill deadlocked in committee

Here's what happened to the education bills since they were introduced:

SB 404: Student Loan Repayment. Would help repay loans of students who become certified in math and science and then teach.

The bill was originally written to benefit students and teachers in all accredited schools. Passed by the Senate 44-2 and by the House Ways and Means Committee 13-5. Intense lobbying by public school group caused the House to strip out accredited and limit benefits to public schools. The Senate dissented (March 31) by 33-14 vote and requested that accredited schools be returned to the bill.

Conference committee action is deadlocked because two of the four members refuse to

sign a report which strips out non-public schools. Despite great pressure from public school lobbyists, Rep. Jerome J. Reppa (R, Munster) and Rep. John J. Day (D, Indianapolis) have successfully argued the injustice of denying benefits to those students who become certified but then choose to teach in a non-public school. Reppa headed the Governor's Commission on Education, and Day was a member. If the deadlock continues, the bill will die. If agreement is reached, the bill will be sent to both chambers for approval.

SB 575: Teacher Education Aid. Provides financial assistance to teachers who return to school to become certified in math and science and then teach.

Originally written to benefit public schools but amended in the Senate to benefit all Indiana schools. Passed Senate 47-3. Passed House 96-0. Despite this overwhelming support, conference committee stripped out "all Indiana schools" and inserted "public schools" (March 30). Conference committee report was approved by both the House and the Senate, but only after some strong testimony in support of non-public schools.

Speaking in support in the Senate were Joseph C. Zakas (R, Granger), Frank Mrvan (D, Hammond), Carolyn Mosby (D, Gary), Joseph V. Corcoran (R, Seymour) and John Bushemi (D, Gary). Speaking in support in the House were Jerome J. Reppa (R, Munster),

Resettling Polish refugees takes 'a lot of work'

by SUSAN MICINSKI

"The end result is great, but it's a lot of work along the way," stated Joyce Overton, coordinator of the Refugee Resettlement program (a part of Catholic Charities Special Projects), in describing the steps involved in getting Polish refugees into the country and mainstream of life. She asserted that most people do not realize how complicated the process really is.

So far, there are three Polish refugees here through the auspices of Refugee Resettlement. One was originally from Lafayette, but moved here because of a job, and the other two were sponsored directly by the agency. According to the program coordinator, two more are in a refugee camp in Austria now and are expected to arrive soon. Although exactly how soon is hard to say. An estimated date of arrival is sent, and this usually varies from two weeks to six months from the actual date.

According to Overton, most of the refugees fled Poland a year ago and went to Austria and Germany where they lived in refugee camps and applied for refugee status. After they had been given such status from the government, they needed a sponsor, which could be a relative, friend or agency, in order to come to the United States.

Before entering the United States, a refugee goes through a cultural orientation, which includes some learning of basic English, and a health check. And if he or she is sponsored by a Catholic agency, a promissory note is signed to International Catholic Migration Services, stating that once they have been in the United States for 90 days they will start paying back the money for the plane fare here, to the United States Catholic Conference (USCC) in monthly installments.

OVERTON STATED that "this money helps bring other people into the country, and the rate refugees are charged is a lot less than what they would pay a commercial airline." This whole process could take from 12 to 24 months for the refugee.

Board to meet

The Archdiocesan Board of Education (ABE) will meet April 19 at the Terre Haute Religious Education Center, 2901 Ohio Blvd., Terre Haute. Normally, ABE monthly meetings are held at St. Bartholomew Parish in Columbus, but twice a year the group meets in other deaneries.



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"Most of the refugees realize they should pay this money back," explained Overton. "If they can't pay the full amount of the monthly bill, they pay whatever they can. It could be compared to a revolving loan."

Before a refugee enters the country, his case (application) is sent to New York where it is reviewed. Currently there are 13 voluntary agencies handling Polish refugees. Those going to Catholic agencies are handled through the USCC Immigration and Refugee Services. Cases are dispersed among the various agencies, and then divided among regional offices. Finally, regional offices contact dioceses to see if they are interested in sponsoring any cases.

"When cases are available, we take between one to four of them," declared the program coordinator. "We are keeping the numbers small because this is relatively new for us to sponsor Polish refugees—ours first arrived January 21 of this year." She also stated that the United States government has slowed down the flow of refugees into the country, so this sometimes limits the amount of available cases.

EVEN THOUGH the refugees are technically sponsored by the agency, Refugee Resettlement still tries to find volunteer sponsors apart from the agency. If they cannot, the staff and volunteers of the agency begin to prepare for the arrival of the family or individuals by finding a place for them to live, food to eat and clothing.

"The Polish Cultural Society really came to



HAPPY TO BE HERE—Jerzy Potorak (left) and Artur Prorak (right), both Polish refugees sponsored by the Refugee Resettlement program of Catholic Charities Special Projects, are glad to be in this country. Also in the picture is Brother Richard Bendorf, resettlement worker. (Photo by Susan Micinski)

our rescue when the two refugees, Jerzy Potorak and Artur Prorak, arrived in Indianapolis," declared Overton. "Mary Jo and Natan Erdberg, society members, met them at the airport, took them to their home where they spent the night, fed them and even did their laundry. And what was really good was that they could speak Polish."

The two immigrants were temporarily housed at Simeon House, a congregate living facility, for a few weeks. Now they are settled in a house on Arsenal, and they are members of Holy Cross Church.

They first went to English classes at Catholic Charities, which Overton said were "more like refresher classes to brush up on the English they had learned while living in Austria." Now the two men attend English classes at the Hispanic American Center, which will run for four months, for more ad-

vanced English. These classes meet five days a week, eight hours a day, and the pair is paid 75 cents per hour for being in class. After Potorak and Prorak have a better command of English, the Refugee Resettlement program, which is funded by the State Welfare Department, will help them find jobs.

Both men stated they are very glad to be here. Although they did not know each other before coming here, they feel quite at home living together now.

Artur, who is the younger of the two and was a member of Solidarity, stated that he "enjoys learning English, but the grammar is rather difficult. I like to watch television and it helps me with the language, too."

When asked how he felt about being here he declared, "I'm happy here because I'm a free man. Starting over is difficult, but the future will be better."

Bishops repudiate administration support claims

by JERRY FILTEAU

WASHINGTON (NC)—The head of the U.S. bishops' organization and the chairman of its committee drafting a war and peace pastoral have repudiated administration claims that the latest draft of the bishops' war and peace pastoral "endorses" many of President Reagan's arms policies.

"The third draft takes stands significantly at variance with current U.S. policy," declared Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, and Cardinal Joseph L. Bernardin of Chicago, chairman of the NCCB committee on war and peace which is in charge of the pastoral letter.

Cardinal Bernardin and Archbishop Roach said April 10 they did not wish "to be ungracious to administration spokesmen" but they felt it important to clarify the points of divergence between the pastoral draft and U.S. policy, both past and present.

"Specifically, we could not accept any suggestion that there are relatively few and insignificant differences between U.S. policies and the policies advocated in the pastoral," they said.

"The third draft is explicitly critical . . . of many central elements of U.S. policy," they added.

Although they did not spell out which "administration spokesmen" they had in mind, the prelates' statement came in the wake of a number of efforts to make political use of the newly released third draft.

ONE OF THE clearest of these was the administration's first formal response to the third draft, a statement April 6 by John Hughes, press spokesman for the State Department.

"We are pleased that the letter explicitly

endorses many of the far-reaching objectives which the administration seeks—notably, negotiated agreements for substantial, equitable and verifiable reductions in nuclear arsenals," Hughes said.

"In our opinion, this third draft has been substantially improved over previous versions," said Hughes. He added: "While we do not necessarily share all of the bishops' judgments, we believe this document marks an important and serious contribution to the

public discussion . . . It reflects a far better understanding of actual U.S. strategic policy as this is authoritatively described by senior U.S. officials."

One key area in which the NCCB spokesmen appeared particularly anxious to avoid letting the administration coopt the pastoral for political purposes was on the nuclear freeze campaign.

Hughes said that the third draft no longer (See BISHOPS REPUDIATE on page 4)

Loan repayment bill (from 1)

Edward E. Goble (D, Batesville), B. Patrick Bauer (D, South Bend), Robert F. Hellman (D, Terre Haute) and Donald T. Nelson (R, Indianapolis).

HB 1814: Business Tax Credit for hiring math-science teachers during the summer.

Original bill approved by the House excluded benefits to non-public schools. Senate Finance Committee approved an amendment by Sen. Morris H. Mills (R, Indpls.) to extend benefits to all accredited schools. Passed Senate 42-3. Conference committee stripped out accredited schools and inserted public schools, April 5th. House accepted Conference Committee report. Senate action has not been recorded.

HB 1962: Tax credit for taxpayers who donate qualified high technology equipment to schools.

Original bill allowed benefits to public and non-public schools. Amended in the House by author, Rep. Patricia Miller (R, Indpls.) to read "accredited schools." Passed House 92-1. Passed Senate 49-0. Despite this overwhelming support in both chambers, the conference committee recommended stripping out "ac-

credited" and inserting "public" (March 31). However, conference committee member, Rep. John J. Day, has alone refused to sign, momentarily halting further action. By legislative rules, Day could be replaced and the report signed by a replacement sympathetic to the public school position. Or a compromise could be worked out.

Governor Orr was also concerned, said Hammond, because the state does not have information about a math-science teacher shortage in private schools.

The latter concern has been discussed many times in committee and chamber action. In testimony on those occasions, Dr. Ryan has pointed out that the need of non-public schools may be more serious than that of public schools because the lower salary scale of non-public schools makes it difficult to compete in teacher-shortage areas.

Although the question of constitutionality was raised early in the session, all sides now agree that that issue is not a factor in these bills.

Three of these four education bills await final action. The session is expected to end mid-April.

Latest draft of bishops' pastoral is refinement of first two

by JERRY FILTEAU
An NC News Analysis

WASHINGTON—In the third draft of the U.S. bishops' proposed pastoral on war and peace, what has changed and what remains the same are equally important.

Carried over from earlier drafts are the basic thrust and most important conclusions—a firm “no” to all nuclear war, rejection of or grave reservations about important aspects of nuclear defense policy, stress on the requirement that not only the goals of government but the means to achieve them must be moral, urgent pleas for a new order of international relations based on justice and peaceful conflict resolution.

Changed are some of the most controversial secondary conclusions of earlier drafts, such as their endorsement of an immediate nuclear freeze and their more categorical rejection of “first use” of nuclear weapons.

The analytic section on nuclear deterrence is completely rewritten, although specific conclusions remain substantially the same as in earlier drafts.

Also changed are various points of emphasis, such as the relationship between non-violence and the just war tradition in the church and the analysis of the U.S.-Soviet relationship in the world.

The third draft, which fills 178 typewritten pages, is well over twice the size of the 70-page first draft completed in June 1982 and half again as large as the 120-page second draft released last October.

Much of the added bulk comes from efforts to refine arguments and conclusions, to expand on areas such as a pastoral program for peace and scriptural basis of church teaching on peace, and to preface the document with a précis, a brief summary of main arguments and conclusions.

The changes are important for understanding how the five-bishop drafting committee, headed by Cardinal Joseph L. Bernardin of Chicago, has modified the tone and overall impact of the pastoral in an effort to present a balanced teaching tool that the nation's hierarchy could endorse at a special national meeting May 2-3.

But the continuity from draft to draft in fundamental moral judgments on war and peace is also important for understanding what the drafting committee has considered the basic, necessary church teaching and its implications.

Major points where the second and third draft language are identical include:

► “Reflecting the complexity of the nuclear problem, our arguments in this pastoral must be detailed and nuanced; but our ‘no’ to nuclear war must, in the end, be definitive and decisive.” The pastoral’s most fundamental thrust, categorically rejecting nuclear warfare itself, remains.

► “But it is much less clear how we translate a ‘no’ to nuclear war into the personal and public choices which can move us in a new direction.” The problem of translating that thrust into concrete moral decisions also remains.

► “Under no circumstances may nuclear weapons or other instruments of mass slaughter be used for the purpose of destroying population centers or other predominantly civilian targets.”

► On “limited” nuclear war, “the issue at stake is the real as opposed to the theoretical possibility of a ‘limited nuclear exchange,’ and the bishops are ‘skeptical’ that such a war could be kept limited in reality.”

Points where the third draft makes basic changes from the second draft include:

► On nuclear first use, draft two declared, “We do not perceive any situation in which the

deliberate initiation of nuclear warfare, on however restricted a scale, can be morally justified.” Draft three says, “We abhor the concept of initiating nuclear war on however restricted a scale. Because of the probable effects, the deliberate initiation of nuclear war, in our judgment, would be an unjustifiable moral risk.”

In response particularly to concerns expressed by European bishops—but also by U.S. bishops at their annual general meeting last November—the third draft’s language on nuclear first strike is more measured. It reflects more clearly that the moral judgment on first use is based on practical judgments—which may be arguable—regarding the serious dangers of escalation involved in crossing the divide from conventional to nuclear warfare.

In both drafts the writers say, “We find the moral responsibility of beginning nuclear war not justified by rational political objectives.” But where the second draft declared categorically that “non-nuclear attacks . . . must be resisted by non-nuclear means,” the third speaks more cautiously of “a serious moral obligation . . . to develop defensive strategies as rapidly as possible to preclude any justification for using nuclear weapons in response to non-nuclear attacks.”

The most controversial issue facing the drafting committee was what to do with the section on the policy and strategy of nuclear deterrence—the heart of the pastoral as regards the national debate on morality and public policy.

IT IS HERE THAT some of the most basic changes in the pastoral letter occur. This was foreseen last year when Cardinal Bernardin told the nation’s bishops that the committee was satisfied that its conclusions were correct but dissatisfied with the quality of the moral argumentation underlying those conclusions.

In the third draft the committee’s basic conclusions on deterrence—specific policies that the committee would support or reject—remain substantially the same.

There is one notable difference—the decision in the third draft to back away from endorsement of the language of the nuclear freeze movement. Where the second draft supported “immediate, bilateral verifiable agreements to halt the testing, production and deployment of new nuclear weapons systems,” the third draft substitutes “curb” for “halt.”

But behind specific recommendations in the third draft is a more organized, coherent expression of the committee’s judgments on the factual situation and applicable moral principles that lead up to the judgment that only “strictly conditioned moral acceptance of deterrence” is possible.

Central to the third draft’s analysis of nuclear deterrence—and only vaguely present in the second draft—are two major factors:

1) That, despite recent administration claims that deliberate counterpopulation targeting has been ruled out, in reality U.S. strategic targeting would “indirectly,” even if not “deliberately,” inflict “massive civilian casualties”; and that Soviet strategy would almost certainly have the same effect even if stated Soviet policy were identical to that of the United States;

2) That the relevant moral principle from the just war theory for analyzing such a result is not the principle of discrimination (that innocent civilians may not be directly attacked), but the principle of proportion (that the means used in war must be proportionate to the good one reasonably hopes to achieve).

IT IS IN this area that the process of developing the pastoral letter and the interplay (See LATEST DRAFT on page 5)

Spiritual and political are joined at NCEA convention

WASHINGTON (NC)—Father Henri J.M. Nouwen set the spiritual tone for the National Catholic Educational Association convention, President Reagan closed it on a political note and Cardinal Joseph L. Bernardin of Chicago spoke on war and peace, an issue where the spiritual and political intertwine.

A total of almost 10,000 educators attended the NCEA convention, held in Washington April 4-7. Main speakers also included ABC-TV News anchorman Frank Reynolds and Norbertine Father Alfred McBride, acting president of the University of Albuquerque, N.M.

Cardinal Bernardin, who heads the bishops’ drafting committee for their proposed war and peace pastoral, said April 5 that the third draft “is skeptical to a point bordering on disbelief regarding the controlled use of nuclear weapons.”

“We never say that every contemplated use of any nuclear weapon would ‘ipso facto’ be immoral. But we are close to that position because of the severe risk factor involved,” the cardinal said.

Reagan, rejecting criticism that he is strong on rhetoric supporting tuition tax credit legislation on Capitol Hill but weak on action, told educators April 7 that “like Teddy Roosevelt, I’m going to charge up that hill” to victory.

In his address Reagan said he would “get to the heart of what I know the National Catholic Educational Association is interested in . . . We need tuition tax credits.”

He outlined the education package in Congress but introduced no new proposals. The current proposal includes tax credits for up to half of the tuition parents pay to send their children to non-public schools.

Reagan said he was disappointed that tax

credits did not do better in the last Congress and “I want the legislation to move as quickly as possible through Congress” this year.

Father Nouwen, in the first general session of the NCEA April 4, set a spiritual tone with his talk on intimacy, fecundity and ecstasy.

The Christian challenge is to “accept the knowledge that you are loved. Where you live, there is where is the one (God) who loves you,” he said.

Marriage, friendship, community are ways that love is refracted and people can build a home together where the Lord has built his. Father Nouwen continued, “That is intimacy . . . We are anchored in the house of the Lord.”

Fecundity is fruitfulness, the priest-author said, and “fruitfulness is born out of intimacy. Fruitfulness is not the same as successfulness. The world asks us to be successful, God asks us to be fruitful. As Catholic educators help people develop fruitful lives.”

Ecstasy, “the life of joy,” means moving out of the fixed place to new territory, he said.

“In this culture we are tempted by a fascination with death—the fixed place,” he said, adding that the fear of nuclear destruction is now in the hearts and minds of people.

“We are called to move away from the static place, the seemingly ‘safe’ place. We cling to what we have because we do not know what we are going to get. Many people prefer to be secure and miserable than happy and insecure.”

“Life is change, it is never the same. We have to let life heal us, go to new territory. To live in ecstasy requires trust and healing, Father Nouwen told the educators.

Reynolds told the Catholic educators that they and he “have a common obligation . . . to tell the truth as we see it.”

Addressing a general session of the NCEA April 6, Reynolds discussed the difficulties television reporters and editors face as “we try to jam in what we think is significant” in the short time allotted.

“I have an obligation not to mislead. I have to try to avoid creating the wrong impression . . . about complex and difficult problems,” Reynolds said.

Father McBride, echoing the theme of the convention—“Catholic Education: The Choices and the Challenges”—said April 7 that the

greatest choice and hardest challenge is to create a Catholic educational philosophy.

For four centuries the best and brightest have worked in parallel lines without fruitfully helping one another, according to Father McBride.

Today there are some of the best and brightest people in the church and “we have within the fold the resources of philosophy for creating a coherent world view and a plan for meaning consistent with the Gospel and favorable to our educational goals.”



PUSHING FOR CREDITS—President Reagan is greeted by Msgr. John Meyers, president of the National Catholic Educational Association, prior to the president's address to the association's convention in Washington. Reagan said he will push for tuition tax credit legislation. (NC photo from UPI)

POINT OF VIEW

Perpetuating intellectual poverty

by PAUL MCGINN

the racist saliva from the January convention of the National Collegiate Athletic Association in San Diego dries, educators are finally realizing the ineptitude of the segregated school system.

In the early 1970's, when the Louisiana State Board of Education attempted to integrate the state's public colleges, many educators objected that the dissemination of students of inferior academic standing would only hamper an already plagued system. Such statements were unequivocally racist in tone and intention.

But what so many, including Joseph B. Johnson of Grambling State and Jesse N. Stone of Southern, have forgotten is that the fiercest opponents of an integrated system of higher learning were not redneck Dixiecrats, but educators in black colleges who felt that black students either would fail the challenge of the predominantly white university system or who believed in preserving the spirit of black education.

Yet the existence of such overwhelmingly black universities as Southern, Prairie View, and Alabama State is a mockery of social and educational progress. Black educators have

attempted, as white educators did for nearly 200 years, to develop racially pure institutes of higher learning to "foster" a respect for the black culture. And what has arisen is an utterly dismal failure to give black students the means with which to effectively live in a predominantly white society.

Instead of developing a love for the classics of black and white cultures, some black educators have refused to even compromise their so-called principles. And the first ones to lose in this game of racial politics are the black students of black colleges who graduate from a secure background of ineffective learning into the "integrated," albeit unbalanced, world of business.

Most educators in black colleges are too busy living in the turbulent 1960's when black colleges were a refuge from the hatred of countless bigots. They are afraid that if they allow effective integration of the public school systems, the white majorities of those universities will erase the traditions and spirit of black American culture.

White Americans have only begun to realize the plight of minorities since the outright challenges by civil rights leaders in the 1960's, the 1970's and 1980's have brought with them a

continuing quest for minority justice. But the predominant figure of this decade is not the black but the Hispanic.

Bilingual reports and safety notices line the walls of employment offices throughout the nation. Scores of Hispanic educators have attempted, with little success, to introduce legislation requiring schools in areas of high Hispanic population to offer many classes in Spanish, classes which would otherwise be taught in English.

Educators in California and Texas argue that although they respect and admire the culture and language of Hispanic Americans, democracy maintains that the will of the majority must establish law. If Hispanics become the majority, Spanish should indeed become the official language, but until that time, English must remain the single language of commerce and social exchange.

And many have voiced their disapproval of a system which instills separation in a society

which can function more properly only when there is one standard language.

Yet many Southern black educators of the 1980's have failed to grasp the point of the Hispanic controversy. American society is white; it demands properly spoken and written English.

Unless educators at black colleges prepare black students for that white society, blacks will continue to perform poorly on tests and be surpassed by whites and blacks alike who have themselves struggled through the imperfect American educational system.

And the problem of undereducated black students will continue to grow as fewer and fewer blacks indoctrinated in the all-black public colleges of the South will be able to criticize objectively an educational system which has perpetuated intellectual poverty.

(McGinn, a student at the University of Notre Dame, is editorial editor of its student newspaper, The Observer.)

Bishops repudiate (from 2)

endorses the freeze but instead calls for efforts to curb and reduce arsenals. This is "an objective fully shared by the president and his administration," he said.

THE ADMINISTRATION has been working against passage of a nuclear freeze resolution in Congress.

The Roach-Bernardin statement devoted more space to that issue than to any other single policy question.

"On the question of a nuclear freeze, neither the second draft nor the third draft advocates a 'freeze' as such. In both drafts the clear intent is a call to cap the arms race and reduce the weapons on both sides as rapidly as possible, with particular emphasis on potentially destabilizing systems.

"As the second draft did not endorse a specific freeze proposal, so the third draft cannot and should not be used to oppose any specific proposal.

"Our purpose in both drafts has been to state a central moral imperative: that the arms race must be stopped and disarmament begun. The implementation of this imperative is open to a wide variety of approaches."

Referring to differences between the positions taken by the pastoral and "current U.S. policy," Cardinal Bernardin and Archbishop Roach said:

"These include, for example, advocacy of a policy of 'no first use' of nuclear weapons and support for early and successful conclusion of negotiations on the Comprehensive Test Ban Treaty."

"The basic moral judgment of the document," the two said, "is, we believe, summed up in these two sentences: 'A justifiable use of force must be both discriminatory and proportionate. Certain aspects of both U.S. and Soviet strategies fail both tests.'"

Cardinal Bernardin and Archbishop Roach also stressed that the third draft of the pastoral is only a working document, subject to change.

"There is little doubt that it will be changed; this has always been the experience of the bishops' conference on major documents," they said. "It would therefore be premature and risky for anyone—ourselves included—to say, 'This represents the policy of the Catholic bishops.'"

They also repudiated any inference that the administration's efforts to influence the third draft had been chiefly responsible for major changes that had been made.

They acknowledged that the administration had provided "helpful information" to the drafting committee, but commented: "In the final analysis, however, the third draft is far more the product of reflection and dialogue within the Catholic community than between the drafting committee and the administration."

Cardinal Bernardin and Archbishop Roach also emphasized that the war and peace pastoral was not aimed just at the current political context.

"It deals," they said, "with issues and policies which have been central to the policies of every administration of the past four decades and which will undoubtedly remain central to the policies of many administrations to come. . . . The pastoral letter's moral critique is directed not just to issues of the moment but to issues with a long history in our national life."

WASHINGTON NEWSLETTER

Draft leaves reader to make own judgments

by JIM LACKEY

WASHINGTON (NC)—Though the Reagan administration was quick to welcome changes in the U.S. bishops' proposed war and peace pastoral as endorsements of key aspects of its defense policies, the third draft of the pastoral actually leaves to the reader most of the judgments about how that policy is being carried out.

In the administration's official reaction to the new draft, the State Department April 6 said it was "pleased that the letter explicitly endorses many of the far-reaching objectives which the administration seeks—notably, negotiated agreements for substantial, equitable and verifiable reductions in nuclear arsenals."

But on those points and several others what the third draft actually does is lay out the moral criteria without coming to any conclusions about whether the Reagan administration is meeting those criteria.

For instance, following earlier criticism from Reagan officials, the third draft now includes reference to the administration's two major arms control initiatives: the Strategic Arms Reduction Talks (START) for reducing the giant intercontinental missile systems and the Intermediate-Range Nuclear Forces (INF) talks for reducing the warheads on European-based missiles, such as the Soviet SS20s and the U.S. cruise and Pershing IIs.

But instead of endorsing those two initiatives, the new draft merely remarks that the two talks are "said to be" designed for deep cuts, leaving it to the reader to decide whether the U.S. and Soviet negotiating positions amount to serious initiatives or mere window-dressing.

Another example is in the new draft's evaluations and judgments of deterrence policy. Here the draft:

► Criticizes planning for a prolonged nuclear exchange without saying whether the Reagan administration is involved in such planning;

► Urges sufficiency in nuclear armaments without saying whether the Reagan administration is seeking sufficiency or superiority; and

► Opposes deployment of destabilizing

weapons systems on either side without saying whether the Reagan administration or the Kremlin is currently contributing to the destabilization of the arms race.

By avoiding specific judgments on current issues the pastoral is far less likely to become out-of-date as new developments in strategic policy emerge. President Reagan's new vision of an anti-ballistic missile system based in space and using laser technology, for instance, already is generating a sharp debate, with some saying it will destabilize the arms race by making the Soviet Union think the United States wants the ability to fire nuclear weapons first while blunting retaliatory blows.

But the pastoral, while calling attention to the importance of preventing the deployment of destabilizing weapon systems, leaves to future generations the actual judgment on the new Reagan plan.

Even in its specific judgments the pastoral still raises some major questions about the strategic doctrine of the United States and its allies. Though the new draft recognizes that Western European refusal to renounce first use of nuclear weapons has helped deter Soviet aggression, the draft still condemns first use as "an unacceptable moral risk" and urges quick adoption of an alternative deterrence policy in Europe.

And though the third draft also gives new recognition to the U.S. declaratory policy of targeting military rather than civilian targets in the Soviet Union, it goes on to question seriously even the moral acceptability of that policy because of the likelihood that the number of civilian deaths still would be out of proportion to the military objectives.

Whether specific or not the judgments contained in the third draft of the pastoral came at a time when U.S. defense policy was undergoing considerable scrutiny. Besides Reagan's proposal for a new space-based anti-missile system, there also was a new proposal for the INF talks, a major new debate in Congress over Reagan's 1984 defense budget, a separate debate in the House of Representatives on the nuclear freeze, and a new plan emerging for basing the MX missile.

The pastoral makes no definitive judgments on any of these. But in many ways the bishops don't see definitive judgments as their purpose. Instead, as the pastoral notes, its purpose is to help "form public opinion" on the moral dimensions of the issues and to subject defense policy to "continual public scrutiny" in the hope that a nuclear conflagration will never take place.



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Latest draft of bishops' pastoral is refinement of first two

by JERRY FILTEAU
An NC News Analysis

WASHINGTON—In the third draft of the U.S. bishops' proposed pastoral on war and peace, what has changed and what remains the same are equally important.

Carried over from earlier drafts are the basic thrust and most important conclusions—a firm "no" to all nuclear war, rejection of or grave reservations about important aspects of nuclear defense policy, stress on the requirement that not only the goals of government but the means to achieve them must be moral, urgent pleas for a new order of international relations based on justice and peaceful conflict resolution.

Changed are some of the most controversial secondary conclusions of earlier drafts, such as their endorsement of an immediate nuclear freeze and their more categorical rejection of "first use" of nuclear weapons.

The analytic section on nuclear deterrence is completely rewritten, although specific conclusions remain substantially the same as in earlier drafts.

Also changed are various points of emphasis, such as the relationship between non-violence and the just war tradition in the church and the analysis of the U.S.-Soviet relationship in the world.

The third draft, which fills 178 typewritten pages, is well over twice the size of the 107-page first draft completed in June 1982 and half again as large as the 120-page second draft released last October.

Much of the added bulk comes from efforts to refine arguments and conclusions, to expand on areas such as a pastoral program for peace and scriptural basis of church teaching on peace, and to preface the document with a précis, a brief summary of main arguments and conclusions.

The changes are important for understanding how the five-bishop drafting committee, headed by Cardinal Joseph L. Bernardin of Chicago, has modified the tone and overall impact of the pastoral in an effort to present a balanced teaching tool that the nation's hierarchy could endorse at a special national meeting May 2-3.

But the continuity from draft to draft in fundamental moral judgments on war and peace is also important for understanding what the drafting committee has considered the basic, necessary church teaching and its implications.

Major points where the second and third draft language are identical include:

► "Reflecting the complexity of the nuclear problem, our arguments in this pastoral must be detailed and nuanced; but our 'no' to nuclear war must, in the end, be definitive and decisive." The pastoral's most fundamental thrust, categorically rejecting nuclear warfare itself, remains.

► "But it is much less clear how we translate a 'no' to nuclear war into the personal and public choices which can move us in a new direction." The problem of translating that thrust into concrete moral decisions also remains.

► "Under no circumstances may nuclear weapons or other instruments of mass slaughter be used for the purpose of destroying population centers or other predominantly civilian targets."

► On "limited" nuclear war, "the issue at stake is the real as opposed to the theoretical possibility of a 'limited nuclear exchange,'" and the bishops are "skeptical" that such a war could be kept limited in reality.

Points where the third draft makes basic changes from the second draft include:

► On nuclear first use, draft two declared, "We do not perceive any situation in which the

deliberate initiation of nuclear warfare, on however restricted a scale, can be morally justified." Draft three says, "We abhor the concept of initiating nuclear war on however restricted a scale. Because of the probable effects, the deliberate initiation of nuclear war, in our judgment, would be an unjustifiable moral risk."

In response particularly to concerns expressed by European bishops—but also by U.S. bishops at their annual general meeting last November—the third draft's language on nuclear first strike is more measured. It reflects more clearly that the moral judgment on first use is based on practical judgments—which may be arguable—regarding the serious dangers of escalation involved in crossing the divide from conventional to nuclear warfare.

In both drafts the writers say, "We find the moral responsibility of beginning nuclear war not justified by rational political objectives." But where the second draft declared categorically that "non-nuclear attacks ... must be resisted by non-nuclear means," the third speaks more cautiously of "a serious moral obligation ... to develop defensive strategies as rapidly as possible to preclude any justification for using nuclear weapons in response to non-nuclear attacks."

The most controversial issue facing the drafting committee was what to do with the section on the policy and strategy of nuclear deterrence—the heart of the pastoral as regards the national debate on morality and public policy.

IT IS HERE THAT some of the most basic changes in the pastoral letter occur. This was foreseen last year when Cardinal Bernardin told the nation's bishops that the committee was satisfied that its conclusions were correct but dissatisfied with the quality of the moral argumentation underlying those conclusions.

In the third draft the committee's basic conclusions on deterrence—specific policies that the committee would support or reject—remain substantially the same.

There is one notable difference—the decision in the third draft to back away from endorsement of the language of the nuclear freeze movement. Where the second draft supported "immediate, bilateral verifiable agreements to halt the testing, production and deployment of new nuclear weapons systems," the third draft substitutes "curb" for "halt."

But behind specific recommendations in the third draft is a more organized, coherent expression of the committee's judgments on the factual situation and applicable moral principles that lead up to the judgment that only "strictly conditioned moral acceptance of deterrence" is possible.

Central to the third draft's analysis of nuclear deterrence—and only vaguely present in the second draft—are two major factors:

1) That, despite recent administration claims that deliberate counterpopulation targeting has been ruled out, in reality U.S. strategic targeting would "indirectly," even if not "deliberately," inflict "massive civilian casualties"; and that Soviet strategy would almost certainly have the same effect even if stated Soviet policy were identical to that of the United States;

2) That the relevant moral principle from the just war theory for analyzing such a result is not the principle of discrimination (that innocent civilians may not be directly attacked), but the principle of proportion (that the means used in war must be proportionate to the good one reasonably hopes to achieve).

IT IS IN this area that the process of developing the pastoral letter and the interplay (See LATEST DRAFT on page 5)

Spiritual and political are joined at NCEA convention

WASHINGTON (NC)—Father Henri J.M. Nouwen set the spiritual tone for the National Catholic Educational Association convention, President Reagan closed it on a political note and Cardinal Joseph L. Bernardin of Chicago spoke on war and peace, an issue where the spiritual and political intertwine.

A total of almost 10,000 educators attended the NCEA convention, held in Washington April 4-7. Main speakers also included ABC-TV News anchorman Frank Reynolds and Norbertine Father Alfred McBride, acting president of the University of Albuquerque, N.M.

Cardinal Bernardin, who heads the bishops' drafting committee for their proposed war and peace pastoral, said April 5 that the third draft "is skeptical to a point bordering on disbelief regarding the controlled use of nuclear weapons."

"We never say that every contemplated use of any nuclear weapon would 'ipso facto' be immoral. But we are close to that position because of the severe risk factor involved," the cardinal said.

Reagan, rejecting criticism that he is strong on rhetoric supporting tuition tax credit legislation on Capitol Hill but weak on action, told educators April 7 that "like Teddy Roosevelt, I'm going to charge up that hill" to victory.

In his address Reagan said he would "get to the heart of what I know the National Catholic Educational Association is interested in ... We need tuition tax credits."

He outlined the education package in Congress but introduced no new proposals. The current proposal includes tax credits for up to half of the tuition parents pay to send their children to non-public schools.

Reagan said he was disappointed that tax

credits did not do better in the last Congress and "I want the legislation to move as quickly as possible through Congress" this year.

Father Nouwen, in the first general session of the NCEA April 4, set a spiritual tone with his talk on intimacy, fecundity and ecstasy.

The Christian challenge is to "accept the knowledge that you are loved. Where you live, there is where is the one (God) who loves you," he said.

Marriage, friendship, community are ways that love is refracted and people can build a home together where the Lord has built his, Father Nouwen continued. "That is intimacy ... We are anchored in the house of the Lord."

Fecundity is fruitfulness, the priest-author said, and "fruitfulness is born out of intimacy. Fruitfulness is not the same as successfulness. The world asks us to be successful, God asks us to be fruitful. As Catholic educators help people develop fruitful lives."

Ecstasy, "the life of joy," means moving out of the fixed place to new territory, he said.

"In this culture we are tempted by a fascination with death—the fixed place," he said, adding that the fear of nuclear destruction is now in the hearts and minds of people.

"We are called to move away from the static place, the seemingly 'safe' place. We cling to what we have because we do not know what we are going to get. Many people prefer to be secure and miserable than happy and insecure."

"Life is change, it is never the same. We have to let life heal us, go to new territory. To live in ecstasy requires trust and healing," Father Nouwen told the educators.

Reynolds told the Catholic educators that they and he "have a common obligation ... to tell the truth as we see it."

Addressing a general session of the NCEA April 6, Reynolds discussed the difficulties television reporters and editors face as "we try to jam in what we think is significant" in the short time allotted.

"I have an obligation not to mislead. I have to try to avoid creating the wrong impression ... about complex and difficult problems," Reynolds said.

Father McBride, echoing the theme of the convention—"Catholic Education: The Choices and the Challenges"—said April 7 that the

greatest choice and hardest challenge is to create a Catholic educational philosophy.

For four centuries the best and brightest have worked in parallel lines without fruitfully helping one another, according to Father McBride.

Today there are some of the best and brightest people in the church and "we have within the fold the resources of philosophy for creating a coherent world view and a plan for meaning consistent with the Gospel and favorable to our educational goals."



PUSHING FOR CREDITS—President Reagan is greeted by Msgr. John Meyers, president of the National Catholic Educational Association, prior to the president's address to the association's convention in Washington. Reagan said he will push for tuition tax credit legislation. (NC photo from UPI)

LIVING THE QUESTIONS

Failing to remember perpetuates mistakes of the past

by Fr. THOMAS C. WIDNER

When I first wrote about my seven month experience at the House of Affirmation, I received soon afterward a call from Mary Gilligan Wong congratulating me on my willingness to speak openly about an unpleasant time in my life. Mary, a clinical psychologist in San Diego, California, and a native of Indianapolis, was writing a book about her own 11 year experiences as a sister of Providence. At the time I suspected she might be some angry, bitter woman looking for an ally. We never did meet but recently I received a copy of her finished book.

It is called "Nun" and is published by Harcourt, Brace, Jovanovich. And I now know why Mary called me.

Her book is a highly detailed account of her life from the time she entered convent life as a high school student in 1957 until she left as a professed Religious in 1968. It concerns her own personal wrestling with religious life. It is not angry, but neither can one say it is loving. On the whole, the book is Mary today trying to learn from Mary yesterday. It is about Mary's personal growth and development.

Even today priests and Religious are often encouraged not to reveal their own feelings. Repress and suppress them, we are often told, even to the point of denying that we have such things. Such directives are no longer as common but a repressive pall continues to hang over the feeling level of our lives.

Why should Mary make explicit such details about her personal life? Having experienced the therapy of the House of Affirmation, it makes complete sense to me. It is only by opening our lives to one another that we find out who we are



and allow others to get to know us. Mary, like so many people who enter the clerical or religious life, bought 100 percent into a system which insisted she repress all feelings in the mistaken belief she could be "a perfect nun." Losing one's identity became confused with losing one's life for the Lord.

What developed, of course, was a fanatical pharisaical attention toward the perfect execution of every detail of daily life—from a correct way of eating oranges (with a spoon) to the daily washing of the habit.

Thus, her Mistress of Postulants tells her that "learning to control one's emotions is difficult sometimes. Smiling sweetly when one is crying on the inside takes diligent practice." On her first assignment as a nun, Mary discovers what "smiling sweetly" hides. After a month, her superior informs her that the other nuns in the house have made constant complaints about her. No one directly corrected her because the structure deemed that complaints are taken to superiors not to the person involved. The result was that some nuns who "smiled sweetly" to one another were masking jealousies and resentments of one another.

By the 1960s clerical and religious life was instructing its adherents not to deal with emotional issues or confront them or even healthily control them, but to repress them. The problem still exists although we are getting better at it. Until priests and religious as a group are seen as emotionally healthy people, there will not be large numbers of emotionally healthy candidates applying to join us.

Not only on personal issues, however, Mary's training views the world around her "as a treacherous wasteland full of land mines" rather than "a vineyard where we will labor." In other words, the world is a threat to one's vocation. The fact that most people have to live in it makes no difference.

As Mary questions her training, someone asks her why dig up the past? "It is important," she believes, "to integrate old parts of ourselves that we threw away or that we thought we threw away." And that's why Mary's book is important to me.

It is a book that dwells on the past. But the past cannot be erased and our lives lack continuity if we do not integrate the past into our present. There are many men and women who entered religious life in those days and successfully integrated it into their lives. But there are many who were not able to.

Giving oneself to the future requires sensitive attention to one's dignity and self-respect. Seminary and convent training did not always accord that to individuals. When she returns to her former convent for a visit, Mary notices the beautiful fixtures of the building. "I guess I had no time for such visual pleasures in the old days," she says, "when I was always looking within to see if any new faults or failings had sprouted in the dark recesses of my soul!"

Her convent years are a part of her life. In another time and another place they would have been different. But imagine the arrogance of those days! We thought we had it made in the Church in those days. That was our tragic flaw. That was the flaw of the pharisees. The gospel teaches us to struggle until Christ's second coming. But we thought we had the world figured out. The human toll was sometimes devastating.

I fear we may be striving toward a new pharisaical arrogance today. What makes us so different today from the Church of the 50s and 60s? We are as human today as then. Our new pharisaism says the Second Vatican Council made us smarter and wiser. We try to forget our pre-Vatican II days by pretending those people who trained us didn't know any better. But we are the same people. Molds we create today are simply made of newer material. They are still molds.

Mary's book reminds me again that if we fail to be critical of ourselves from within the Church, we only perpetuate the past. If we refuse to admit we make mistakes, we perpetuate hypocrisies. Thank you, Mary, for reminding me that all the therapy I gained at the House of Affirmation will not last me a lifetime. I have to continue learning day by day.

Latest draft of bishops' pastoral is refinement (from 3)

it has had with public debate in the United States seem to have taken on a life of their own. Administration responses to the first and second drafts of the pastoral had complained sharply that the drafting committee paid insufficient attention to stated U.S. policies of deterrence.

In fact the clearest public denial of a counterpopulation policy by the administration—Defense Secretary Caspar Weinberger's statement to Congress on Feb. 1 that it is U.S. policy "that under no circumstances may such (nuclear) weapons be used deliberately for the purpose of destroying populations"—was seen by some political observers as an administration effort to answer the moral concerns of the bishops' pastoral.

But in analyzing the likely indirect effects of a strategic nuclear attack, the bishops said they had been advised, for example, that the U.S. nuclear targeting plan "has identified 60 'military' targets within the city of Moscow alone."

They said that in their consultations, administration officials said the United States is prepared to respond massively to a Soviet attack and such a massive response would bring catastrophic levels of civilian casualties.

"It would be a perverted political policy or moral casuistry which tried to justify using a weapon which 'indirectly' or 'unintentionally' killed a million innocent people because they happen to live near a 'militarily significant target,'" the third draft says.

Thus, while the committee has substantially recast its line of argument about the nature of deterrence and moral implications, the basic

conclusion of only a "strictly conditioned moral acceptance" is the same as was reached in the second draft.

OTHER SPECIFIC conclusions by the committee regarding deterrence policy also remain substantially the same as before:

► Deterrence of use by the other side must remain the sole immediate goal of nuclear strategy, progressive disarmament must be its long-term goal, and planning for extended nuclear war or "prevailing" in nuclear war must be resisted;

► Sufficiency is adequate and "the quest for superiority must be resisted";

► Any change in strategic doctrine must be assessed "precisely in light of whether it will render steps toward 'progressive disarmament' more or less likely."

The third draft's sections on nuclear war, nuclear deterrence and public policy are clearly the central focus of popular attention in the United States and Western Europe (where the pastoral has provoked extensive debate, especially in France and West Germany).

But the committee also had to deal in its third draft with a number of other issues which are of immediate concern to Catholic theologians, priests, educators and other leaders and which could, in the long run, have major impact on Catholic thinking and action regarding war and peace issues.

One of these issues was the teaching authority of the church when it begins to make specific moral judgments on important but controverted issues. The question is usually phrased in terms of "how binding" such judgments are on the conscience of Catholics.

Early in the third draft the committee spells out the difference between binding moral principles and application of those principles to specific issues. As it makes various moral judgments it spells out the difference between "universal moral principles and formal church teaching" involved on the one hand and "prudential judgments" of fact on the other.

Noting that such facts can change or "be interpreted differently by people of good will," the draft urges "not only conviction and commitment . . . but also civility and charity" in debating the issues.

Another major issue of interest to teachers and scholars, and also of particular ecumenical interest, was the use of Scripture in development of the pastoral. Responding to criticisms that earlier drafts were one-sided in their treatment of Scripture and did not integrate biblical theology into the document as a whole, the committee totally revised its biblical treatment, expanding it from nine pages to 14.

A third major issue confronting the committee was its treatment of the relative value of pacifism and the just war tradition in church teaching. The second draft was criticized for treating the two traditions on virtually an equal plane.

The third draft shifts its emphasis, treating pacifism more clearly as an individual option and placing the primary focus on the just war theory both as a basis for individual morality and as a necessary basis for public policy. But in the process it also states more clearly and far more emphatically the fundamental opposition to violence that is at the heart of the just war tradition. It also integrates the place of pacifism in church teaching more clearly and strengthens its emphasis on the Second Vatican Council's call for civil protection of the right of conscientious objection to war.

In response to another criticism of the second draft, that it paid insufficient attention to Soviet evil and seemed too critical of America, the committee incorporates numerous elements recognizing the Soviet

threat and emphasizing that the moral principles it enunciates must be adhered to by all nations.

The committee addresses the issue theoretically as well as practically when, in a notable addition to its discussion of the just war theory, it adds a section on the relevance of "comparative justice"—the relative justice of the rights, claims and actions of each side.

In one sense the third draft of the pastoral is less a pacifist document than the first and second drafts were.

Those who do not look past the more nuanced treatment of first use and nuclear freeze issues in it are likely to conclude that the drafting committee has given in to its conservative critics.

But that view would fail to take account of a number of factors, among them the increased stress on the basically pacifist thrust of the just war theory and the more comprehensive approach to education for peace and for non-violent resistance.

It would also fail to take into account the fundamental difference, constantly reiterated in papal teaching, between moral leadership and political partisanship.

Put in simplest terms, the whole moral argument of the pastoral could be dismissed as politics by opponents of the nuclear freeze campaign if the pastoral directly endorsed that political movement as the only moral one. Or vice-versa, opponents of President Reagan's "deep cuts" plan could dismiss the pastoral if it directly endorsed that plan.

By standing back from such specific plans but spelling out moral needs that all such plans must aim at, the pastoral can stand as a moral challenge to all sides in the political debate.

By not endorsing particular political views as such, the pastoral tries to stand "above politics"—not in the pejorative sense of being so abstract that it is irrelevant, but rather in the dynamic sense of setting the positive moral framework within which all politics must operate.

Church was only link to life for Monroe Burke

by KEVIN C. McDOWELL

Monroe M. Burke died somewhere around March 17, 1981, and was buried four days later.

The fact that he lived and died is not so remarkable; the fact that he did so without anyone knowing—or, possibly, caring—is of concern.

Monroe M. Burke's story, what little there is, is reminiscent of Paul Simon's poem "A Most Peculiar Man," published in 1965. In that poem, Simon described a man who "... had no friends, he seldom spoke, And no one in turn ever spoke to him, 'Cause he wasn't friendly and he didn't care, And he wasn't like them. Oh, no! he was a Most Peculiar Man."

Monroe M. Burke was 83 years old when he died. He lived downtown, in one of the few remaining flats that aren't government controlled or extravagant to a fault. He lived in Apartment 9 in a dimly lighted hallway, he received no mail, no friends, no family and ventured out rarely.

"He was a Most Peculiar Man.
He lived all alone within a house,
Within a room, within himself,
A Most Peculiar Man."

He was born on September 17, 1897, but no one knows where, or to whom. He was alone when he died in his flat. He was dead several days before neighbors noticed newspapers gathering at his door and became suspicious. The Coroner's Office was called, and, with masks on, they entered the room where he lived... all alone.

HIS BODY WAS taken to Wishard Memorial Hospital. On March 19, amid the funeral notices for those who had families, the following notice appeared:

CORONER'S NOTICE
Monroe M. Burke: Unclaimed
body at: Wishard.

No one claimed him.

The Coroner's Office released his body to Harry W. Moore's E. Michigan St. Chapel. J. William Taylor, funeral director at the E. Michigan St. Chapel and a member of St. Simon's parish, said, "We have no place of birth for him. We don't know who his parents were. We have very little statistical information on him. Much of the information on his death certificate had to be left open."

Taylor said that in cases where the Marion County Coroner's Office can find no family or friends who want to claim the remains, they will call funeral homes and ask if they are willing to do the service.

Generally, the Coroner's Office will put a seal on the door of the apartment or house where a person has passed away, Taylor said. The funeral director will be allowed in to see if there is suitable clothing for burial and to find out if the deceased had any religious affiliation or employment.

MONROE M. BURKE had very few effects, but besides his date of birth, there were discovered in his apartment rosaries and sacred medals. Taylor called Father Gerald Kirkhoff, pastor of St. Philip Neri, and asked if he would perform a burial service for Mr. Burke.

"He was evidently a bit of a recluse," Fr. Kirkhoff said. "Bill Taylor called and I went down to the mortuary. The casket was closed so I didn't see him (Burke)."

"I held a service for him there. As I recall, I don't think that anybody was there."

"And all the people said, 'What a shame that he's dead.
But wasn't he a Most Peculiar Man?'"

Monroe M. Burke was laid to rest in Washington Park East. Fr. Kirkhoff, noting the

lonely aspect of his passage, said loneliness is particularly distressing for the elderly who have no one, nothing in their advancing years.

"If it hadn't been for the medals and rosaries, he would've been carted out, buried and forgotten. His only real link was through the Church."

"The Church was ultimately a family, a community for him, even more inclusive than any family he may have had. We, the Church—this parish—became his family."

Fr. Kirkhoff said that Monroe M. Burke's plight was similar to another he had. An elderly recluse, who lived on E. Michigan St., died a year earlier, and it was two weeks before his body was discovered. Few knew he existed.

Once his body was discovered, a neighbor called St. Philip Neri to report that the recluse was thought to be a Catholic. Fr. Kirkhoff said the deceased, whom he did not know, had relatives in another state, "but they didn't claim the body. They were too poor to afford to."



We kept calling the morgue to see if he had been claimed."

When the body was released to a local funeral home, St. Philip's parish buried him. The neighbor lady who first called the rectory later converted to Catholicism and is now an active member of the parish.

"I guess she saw the Church as being in-

terested in this poor, unfortunate man."

As for Monroe M. Burke, he was laid to rest on March 21, 1981, a time when the rest of the world is just coming to life. He is dead, but apparently not forgotten. Fr. Kirkhoff noted: "Someone in the parish, after he was buried, had a Mass said for him."

A Most Peculiar Man.

TO THE EDITOR

Calls new code unfair to women in church

I have been reading Jerry Filleau's articles on the new Canon Law, and find them very disturbing. To me, a woman, they have set women in the Church (Catholic) back at least 50 years, and have done this without even giving us any valid reasons for it. Does this mean that women who are now serving as lectors and lay Eucharistic Ministers will be told they are not needed, not worthy, not necessary or just not allowed to be an integral part of their faith any more?

It seems to me if we women challenge our

church in any way, we're considered right wing feminist trouble makers or heretics at the very least. Unless you've felt this kind of rejection, and rejection it is, you men cannot understand our frustration.

The Church has been preaching a lot about human rights and dignity to the world and yet it still persists in blatant discrimination towards women within its own four walls. It just doesn't make sense to me. On one hand we're told that we (Catholic women) have fundamental equality of all people of God by virtue of bap-

We should be upset by 'Thorn Birds'

The "Thorn Birds" is a classical example of trash.

When we sit and watch it, we are condoning the sin in that program, to our children, and even to our non-Christian friends, who know we viewed the show. We are a witness to the world, be it good, bad or (if we do nothing) indifferent. Non-Christians are watching what we do. Does it express Church or our own selfishness?

It's the lust within our own heart, which tells us "It's o.k. to watch it, I'm an adult." Trash is trash, no matter what age. The devil is never going to make sin look ugly. He makes it appealing or alluring. Much like "Values Clarification" taught today in many of our Catholic schools. It says, "You decide for yourself."

The only decision we are going to have to make is to follow the Lord or the world. The Bible is and has always been our source for discerning good from evil. After 2,000 years can we say we don't need it? Hardly, we need it more than ever.

We cannot claim to be strong if we willfully watched that program. It's just an example of what much of TV is about. The Church is upset over the program and rightfully so. We (who are the Church) should be upset also enough to make our voices heard as to the content of what is being shown on the air to all of us.

We must ask God our Father to give us a discerning heart against evil, to be very selective about what we all watch, to be obedient to what God makes known to you, to follow thru in whatever way He inspires you to

help make this world a better place. If changes are to be made, Christians had better be willing to do it.

Therese LaRochelle
Coordinator of Channel of Peace
Catholic Charismatic Renewal

Indianapolis

A woman, wife and mother
Thelma L. Korfhage

New Albany

Vow of celibacy is supreme sacrifice

After watching the last part of "The Thorn Birds" on TV, I have been thinking about the influence of such a story, which is about a wayward priest who breaks his vows to his church, including the vow of celibacy.

I later watched ABC's "Nightline," on which were interviewed several priests concerning celibacy. Except for one, the representatives of the church seemed a bit vague, or perhaps doubtful, of their true "calling," which a person must have to serve our Lord in a more devoted, consistent way—especially for celibacy. I feel few of us are capable of this sacrifice.

I believe the vow of celibacy on the part of the priest, or other man of God, is a supreme act of dedication, sacrifice and commitment. He is sacrificing "the flesh," as the Bible speaks, and arming himself against Satan in a better way for the sake of the Church and God.

Thank God for those who are capable of giving up worldly desires, that the churches of God and the Word might better prosper.

Best of all it is done for the Glory of God and

his Son, to try to follow the perfect example of Christ. I love and appreciate such Christians. God forbid that celibacy be made insignificant in honoring God.

Jane M. Flake

Bedford

Distortion of facts?

I am writing you concerning the article "What about the Russians?" by David Mason.

All through the Old Testament, God led his people into battle against their enemies and unbelievers.

To even suggest that we would be better off to be controlled by the Communist regime, than to defend our families, children and religions for freedom is lunacy.

The very fact of Mr. Mason's distortion of facts and outright falsehoods leaves one to wonder about his national loyalties.

Patricia A. Carson

Napoleon

FAMILY TALK

'False impressions' of nursing homes cited

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: In your article on alternatives to nursing homes you state, "Institutions are considerably handicapped in providing personal and loving care."

We have a full-time social service worker in-house whose primary responsibility is to attend to the social needs and problems of patients. We also have a recreational therapy department that provides meaningful activities. More important, our entire staff is trained to be sensitive and attentive to our patients' social and emotional needs. We monitor this closely and provide in-service training to our staff on patients' rights and dignity. If we are unable to resolve a patient's problem, we seek the assistance of the patient's family, clergy, friends or other relative.

We also have contracted with a company to provide psychological services to patients when needed and approved by the patient's attending physician.

We have three shifts of personnel, not five as you state.

I have been a nursing home administrator for eight years. I feel that your article gave serious false impressions.

Answer: Thank you for responding to our column. It sounds as though you have a fine institution.

I have been a clinical psychologist for more than 20 years. I give patients good professional care, as you do. I even love my patients. Nevertheless, I am aware I behave differently with my wife and children.

Families provide a very different at-

mosphere from institutions. Excellent professional care is not the equivalent of love. We address this issue at length in our book "Making the Family Matter." (St. Anthony Messenger Press)

Families are more personal. I take care of you because you are my son or my brother, not because you pay me.

Families are more physical. Research shows that there is more touching, more hugging, more holding in families.

In a family, relationships tend to be mutual and reciprocal. My 87-year-old father-in-law sets the table nightly, tells stories and buys fried chicken on Sundays. He is not only cared for, but he gives in return. Nursing homes and hospitals provide one-way care. Rarely is the patient an important and contributing member of the institution.

Families are smaller than institutions, allowing them to be more flexible about such things as mealtimes, trips out, bedtimes. Schedules and routines can give way to personal wishes of the individuals.

Families have no middle management. Buck-passing and reporting are minimal. Primary responsibility and decision making are clearly vested in one or two adults to whom the elderly person has immediate, constant access.

Families are already home, so problems at home cannot call them away from their job.

My estimate of five shifts for an institution counts all personnel including those needed to cover sick days and weekends. While only three shifts work per day, more than three shifts are usually required to cover the week.

Finally, I am appalled at your statement, "If we are unable to resolve a patient's problem, we seek the assistance of the patient's family." Even when acting as a professional psychologist, I always recognize that family comes first. Except in times of acute illness, families, not institutions, have more to offer the old, the sick, the frightened and the dying. Your comment implies that the institution is

primary and family members are assistants.

Family care is more than an alternative. When and where possible, family care has many advantages over the best of institutions. Families need to wake up and appreciate their own importance.

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

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NOTES ON BLACK HISTORY

Powell and King work on behalf of blacks

by VIRGIL R. MADDEN

Adam Clayton Powell, Jr., was the congressman who filled the gap and added understanding between the middle class Afro-American and the black separatist of the petit-bourgeois. He learned from the Garvey Movement and mass political appeal including demagogic populism and the NAACP. He learned the tactic for linking the middle class to the political process. He was the first major black politician to harness the resources associated with ethnic and ideological military, helped pioneer the politics of boycotts and picketed on behalf of occupational upwardness for blacks.

In his autobiography, "Adam By Adam," he portrayed himself as a savior of the weak and poor among Harlem's blacks. He had a political style that exploited black American lower classes in order to alleviate secular authority. He considered himself "the first bad nigger in Congress." Powell created a style of diversity in the Congress along with his flamboyance. His sacred cultural medium of the black church and his newspaper The People's Voice and his elevation to chairmanship of the Committee on Education and Labor produced public policies beneficial to black, aged, handicapped, women, poor white and Hispanic-American.

vancement of blacks and moderator of broad social changes in United States history. He employed innovative protest tactics to achieve traditional citizenship rights for Afro-Americans and non-traditional tactics in pursuit of increasingly radical goals for the larger society.

On December 1, 1955, the birth of King's civil rights works began with Mrs. Rosa Park's refusal to give up her seat as a paying rider of a bus company in Montgomery, Alabama. A tired seamstress, Mrs. Park gave lead in the southern protest against discrimination in the mid-twentieth century. She was not the first to protest discrimination but it was the act of protest which bore Martin Luther King, Jr., to the forefront of activity.

King chose to be the shepherd (Moses) of his blacks and lead his people out of segregation and humiliation. His guidance led to a non-violent campaign with several groups, SNCC, CORE and others, promoting unity and love. His style was a combination of Washington (major spokesman), Wells-Barnett (awareness), DuBois (educator, organizer), Johnson (charisma in style), Garvey (mass appeal), and Randolph (marcher).

However, unlike his colleagues, his own appreciation of the "weakness of traditional capitalism contributed to the growth of a definite self-consciousness in the masses." As the author Lewis points out, King pursued a conciliatory confrontation that depended for success upon perception by controlling forces... with the immediate objective being regional desegregation and voting rights.

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Fr. James D. Barton, Archdiocesan Director

One of the most notable blacks in history, Martin Luther King, Jr., was a modern day Booker T. Washington, a sage to the ad-

Pathways of the Spirit

Confirmation forms foundation of faith

Choosing new name symbolizes adult freedom of the sacrament

by DOLORES LECKEY

Recently I recalled my children's confirmations, each was different from the other. Then I thought about my own confirmation which, admittedly, was long ago.

I have turned the memory of my distant confirmation around and around, looking for what caused it to make such a difference. Was it that confirmation afforded the only time I had been so near to a bishop? Was it that my mother and father were our class sponsors? (Mother bought a beautiful hat for the occasion.)

Or was it perhaps some unconscious awareness—and hope—that the Holy Spirit had indeed gifted me with wisdom and understanding, fortitude, knowledge, piety?

All those points were important; after all, I still remember them. But, to be completely honest, I clearly recall that choosing a new name was the most important aspect of confirmation for me.

I chose the name Catherine, after St. Catherine of Alexandria. Later I told myself and others that my confirmation patroness really was St. Catherine of Siena, partly because I learned I had been baptized on her feast day, but also because after reading about her life, I thought I would have chosen her if only I had known of her exciting life.

Catherine of Alexandria is mostly a mystery for the historian. But something about her name, and about her, beckoned me. A friend even told me that one voice St. Joan of Arc heard was that of Catherine of Alexandria. And I read somewhere that she was the patroness of women students. That did it! I would be Catherine, after the maiden of Egypt.

St. Catherine's icon, her symbols—including the catherine wheels covered with spikes that symbolize the wheel on which she is said to have been tortured—and the rich stories surrounding her stirred my religious imagination.

The real point, however, is that I, and I alone, could choose something so central to my personal and Christian identity as a name. That act of concrete choice still lives vividly within me.

As I recall the confirmations of each of my children, it was my son Thomas, confirmed at 14, who dramatized for our family the intimate link between baptism and confirmation. A few years before his confirmation, when he was

about 11 or 12, Thomas began to inquire tentatively into the reasons why he had only one godparent.

I explained that shortly before his baptism, the relative we had asked to be his godfather informed us he was no longer a practicing Catholic. In the end, Thomas was received into the church with only one godparent.

"If you could choose a godfather, Tommy, who would it be?" I asked. Without a moment's hesitation he named Eugene Sleevi, one of the lay leaders of our parish, a man known for his deep faith and compassionate pastoral care. Sleevi and his family had been close to us through the Christian Family Movement and Thomas had the chance to observe him close-up. What he saw was a disciple of Christ.

A few months later, the Sleevs, our family and our parish priest sat around our dining room table for a renewal of Thomas' baptismal vows. Our friend promised to help guide our son along the Christian way and Thomas in turn thanked him for agreeing to be his godfather at this late date. Our parish priest said this was a first in his ministry.

It was not surprising, then, that when Thomas was confirmed he asked Sleevi to be his sponsor. It was a logical choice as Thomas completed his initiation into the Christian community.

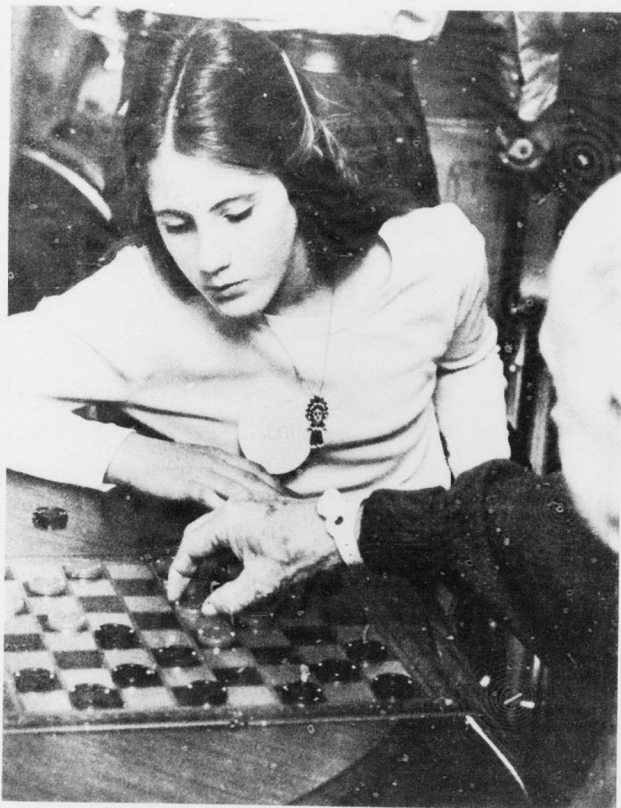
I've been finding similarities between my son's experience of confirmation and my own. His choice of a sponsor and my choice of a name were important moments. They marked the first time we decided for ourselves to take a step onto the path of religious maturity.

It was, you might say, a taste of freedom.

It is important to speak of the inner reality of confirmation in clear theological categories. But, for me, memories and stories help translate that reality into the concrete particulars of one's life.

For my son and me, as we stood in the space between adolescence and adulthood, St. Catherine and Mr. Sleevi helped us cross over into the complex world of adult freedom—the kind of freedom that forms the foundation of responsibility, of self-giving and of faith in the Gospel.

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SERVICE IS THE WORD—A teen-age girl plays a game of checkers with a man in a home for the elderly. In preparation for confirmation, each candidate takes on a project of service to the church or community. Community service is a vital part of Christian life and preparation for the sacrament also prepares the young people for a life of service in the faith community. (NC photo by Michael Hayman)

Commitment is goal of confirmation

by KATHARINE BIRD

The church's goal in confirmation preparation is to lead candidates to the point of saying with conviction: "Yes, I want to live out my commitment as a Christian and I'm willing to do it," said Father Ronald Amandolare in a recent interview.

"The hope is that candidates will approach the sacrament with a better understanding of the traditions of their faith and of the commitment they are undertaking," he added. Father Amandolare is the pastor of St. Paul's Church in Clifton, N.J., and executive secretary of the Evangelization-Education Office in the New Jersey Diocese of Paterson.

In 1983, after five years of consultation and study, the Paterson diocese published guidelines for confirmation that call for a two-year preparation period and conferring the

sacrament in most cases to juniors and seniors in high school.

In talking with people about confirmation, Father Amandolare stresses that confirmation, baptism and the Eucharist are the three sacraments of initiation in the Catholic Church. He then recalls that at baptism, parents and sponsors make certain promises for infants.

At confirmation, on the other hand, those being confirmed have an opportunity to make promises for themselves, the pastor said.

Juniors and seniors in high school are in a good position "to make a decision" to live as Christians, Father Amandolare observed. Many already are making other decisions, such as selecting the college they will attend, based on vocational preferences.

parish pastoral team helps teen-agers assess their readiness for the sacrament.

Father Amandolare commented that "preparation is key" in implementing the policy in the Diocese of Paterson. Therefore a careful educational process is being planned to explain the rationale behind the program and what the diocese hopes to accomplish.

Under the previous guidelines, students were confirmed during the eighth grade. Raising the age for confirmation has caused some parents to feel apprehensive, Father Amandolare said. A few have expressed concern that changing the age for confirmation will mean the loss of some students altogether; that some students will decide not to be confirmed at all. Sometimes, too, people consider confirmation a fitting climax to elementary education.

Resources

"Rite of Confirmation: Study Edition," Liturgy Committee: U.S. Catholic Conference. 1312 Mass. Ave. N.W., Washington, D.C. 20005. \$2.95. This study edition is intended for those preparing candidates for confirmation and for those who are planning confirmation celebrations. Prayer texts are included.

"Confirmation: Sacrament of Initiation," pastoral letter issued by Bishop Roger Mahony of Stockton, Calif. May 28, 1981, issue of Origins; 1312 Mass. Ave. N.W., Washington, D.C. 20005. Single issue price, \$3. Bishop Mahony discusses the confirmation policies in the diocese where the confirmation program is conducted with teen-agers over a two-year period.

Prophet Ezekiel uplifts the Israelites

by Fr. JOHN CASTELOT

A sensitive young priest named Ezekiel and King Jehoiachin were among the exiles Nebuchadnezzar sent from Jerusalem to Babylon in 586 B.C. Ezekiel was to become a most important figure.

The Israelite exiles were beset by any number of tensions:

—Should they settle down in the land of exile or sit tight and wait for an eventual return to Judah?

—Should they believe the prophets who foretold the coming destruction of Jerusalem or place their hopes in the new anti-Babylonian bloc which their king was forming with Egypt?

It is amazing how the Jews' foremost

representative, Ezekiel, the prophet of the exile, reflects these same tensions in his very personality. This may explain his strangeness, for he is a strange person.

Ezekiel is so full of surprising contrasts that one would almost be tempted to describe him as a split personality—if one could do so without implying that he was psychotic, for he was nothing of the sort.

Ezekiel was a priest and prophet, a fiery preacher and a cool careful writer, a herald of ruin and salvation and also an ecstatic mystic and exact mathematician. He was a dreamer and realist, impassioned and calm, severe and sympathetic.

Chosen by God to guide his people at a time

when their destiny was in the balance, Ezekiel fit the bill perfectly.

He was, first of all, a priest. In his visions and sermons he is constantly referring to his beloved temple, which he knows like the palm of his hand. In his dreams of a restored Jerusalem, Ezekiel centers attention on an ideally rebuilt temple, for which he draws an almost boringly detailed blueprint.

Ezekiel also was a theologian. Especially prominent is his notion of God as transcendent and sublime, far removed from everything earthly and profane, totally other. The vision with which Ezekiel was favored at the beginning of his ministry was absolutely overwhelming. It was well calculated to impress upon him even more forcefully than before his conviction that, in Yahweh's eyes, he was just a "son of man," that is, an earthly mortal.

Rarely does Ezekiel speak of God with the tenderness of the prophets Jeremiah or Hosea. For Ezekiel, God is transcendent and yet present and active everywhere. Ezekiel stresses this. It gives his theology its special flavor.

Ezekiel's ministry may be divided conveniently into two phases, taking the fall of Jerusalem as the dividing point. This is not just a distinction of two periods of time, but of two quite different situations. The attitude of the exiles changed drastically when the news of the devastation of their homeland reached them.

The prophet's message was influenced by the people's attitudes. So, at first he had to allay their false hopes by stressing the stark reality of the coming disaster.

Later, he had to lift his people from the slough of despondency into which the catastrophe plunged them. He had to guide them in preparing for the future he knew Yahweh had in mind.

Ezekiel responded admirably to both situations.

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Commitment is goal (from 9)

In addressing parents' concerns, Father Amandolare explains the diocese is trying to "get away from the idea of confirmation as an end." He tells parents and students that confirmation is "another aspect of faith growth," a new beginning rather than the end of something.

In order to emphasize continuity between grade and high school religious education, students will be enrolled in confirmation preparation before leaving elementary school. In addition, youth ministers will concentrate on helping students make the transition from elementary school to being involved in the parish on a high school level.

Father Amandolare also tries to reassure parents that even if some students choose not to be confirmed in high school, that isn't necessarily the end of the story. He told of one couple's experience with a daughter who

decided she wasn't ready for confirmation in high school.

In college, however, the student's contacts with the Newman Center taught her some valuable lessons on the concept of Christian service. "Confirmation is geared to service," the priest continued, and the student eventually asked for confirmation.

Under the guidelines in Paterson, a sponsor chosen by the parish will journey with each group of 12 students during the two-year period of preparation. Each teen-ager will choose a confirmation godparent.

Choosing sponsors will be a "hard task," Father Amandolare said. For they need to be "mature in their faith and able to relate to youth and to instruct them in the faith."

Sponsors also will need to be models of what the Christian life is all about, he concluded.

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THE QUESTION BOX

Is masturbation still seen

by Msgr. R.T. BOSLER

Q Some years ago you wrote about the problem of masturbation. It didn't seem important to me then. But now I am a widower and suffer from tension and loneliness. I find that occasionally masturbation is the only thing that helps me relax and sleep. I have hang-ups from what I was taught in my youth. Would you repeat what you wrote? Seems to me you said the church had changed her teaching on this.

A The procuring of sexual satisfaction by oneself and for oneself alone is basically something extremely selfish. It is not something to be taken lightly.

The manuals of moral theology we older priests studied taught that willful masturbation was always a mortal sin.

But these old manuals also explained that acts of masturbation often were not fully deliberate or willful.

The writers recognized that persons in a very sleepy state just after awakening or while trying to get to sleep were not completely in control of their actions. They ad-

mitted that a habit contracted in youth might become so overpowering that persons trying to overcome it would not be fully free and therefore not guilty of sin each time they failed.

Unfortunately, when you and I were young our religious teachers never suggested these possibilities. They just told us: "It's a mortal sin"—period.

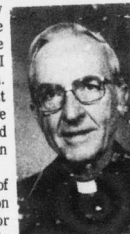
And they caused us all untold agony. A 1975 directive from the Roman Congregation for the Doctrine of the Faith upheld the traditional teaching on the evil of masturbation but accepted the advancements of modern theologians on how it is to be applied in individual cases.

Modern theologians have made use of the new knowledge of psychology and sex to call attention to the many influences that reduce or remove one's freedom in performing any actions—and therefore reduce the sinfulness involved.

They point out that while a person may knowingly and, in a sense, willingly masturbate, this action may be brought on by any number of physical and/or psychological pressures that reduce the freedom of choice necessary for serious sin.

They cite studies in which it is shown that many instances of masturbation occur when the person is tense, depressed or extremely tired.

These pressures, they say, can and





Ezra is sent to explain law to the Jewish people

by JANAAN MANTERNACH

Ezra was an important official in the Persian court. King Artaxerxes made Ezra the secretary for Jewish affairs. Ezra's job was to see that the Jewish laws and traditions were observed in those parts of the Persian Empire where Jews lived.

Ezra was a devout Jew. His family had come to Babylon years before from Israel as exiles. They were active in the Jewish community in Babylon. Ezra loved the traditions of his people. He became a priest and an expert on God's law.

One day the king decided to send Ezra to Jerusalem to make sure the Jewish people there observed all the laws of the Lord.

Ezra set out for Jerusalem. He took with him a large scroll where the Lord's laws were written. He called an assembly of all the people once he arrived in Jerusalem. They gathered in the large open space near the Water Gate.

Ezra stood on a wooden platform so everyone could see him and unrolled the large scroll. Everyone stood up out of respect.

Ezra praised and thanked God. He blessed all the people. The people raised their hands and shouted "Amen! Amen!" They bowed down low to the ground.

Ezra began to read from the scroll of God's law. He explained to the people the meaning of what he was reading. All day long he read from the scroll and talked.

The next day the people went out into the hills. They cut branches from trees and made little booths or huts from the branches. For seven days they lived in the leafy huts, remembering the days in the desert when God

first gave their people the law. They thanked God for giving them the law to help them live happy lives. They were grateful to Ezra for reminding them of God's law.

Two weeks later all gathered to fast for their sins. Ezra stood up in front of everyone and prayed in their name. "You, O Lord, are the only God," Ezra prayed. "You made the heavens, the earth, the seas and all that is in them. You give life to all living beings."

Ezra paused a moment. The people were very silent. He continued his prayer. "Lord, you chose Abram, called him Abraham, and made him your friend. You promised him a special land and made a covenant with him. You heard the cries of our ancestors when they were slaves in Egypt."

"You led them to freedom under Moses' leadership. You went with them through the desert in a pillar of fire by night and a pillar of cloud by day. You fed them manna and gave them water in the desert. You led them into the land you promised Abraham and his descendants."

Ezra continued to pray. "But, Lord, our ancestors did not obey your laws. They broke your covenant. They did not serve you or obey you. They did evil things. So have we. We are all sinners. But today we promise to change. We promise to obey your laws and do whatever you command us to do."

Everyone agreed with Ezra's prayer. The whole people promised to serve the Lord, the one God. They promised to keep God's law. Ezra was happy. He had done what the king sent him to do.

Part I: Let's Talk

Activity: Laws often grow out of values. Many times they reflect a family's lifestyle; therefore, laws may differ from family to family. What laws do you and your family live by? How do you think they add to your family's well-being?

Questions: What job did Ezra hold in the Persian king's court? Why did the king send Ezra to Jerusalem? How did Ezra carry out the king's wishes in Jerusalem?

Part II: Parent and Teacher Notes

Story Background: Ezra lived in Babylon under the Persians sometime around 400 B.C. He helped the exiled Jews to preserve their laws and traditions in Babylon. But in Jerusalem, evidently the Jews were drifting away from their traditions. So Ezra was sent to remind his people of God's law.

The Bible and Us: How do you feel about the law? Why do we have laws? The story of Ezra is largely the story of people's reactions to the law of God. Do you think God's laws are signs of his love for us?

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THE WORD

by PAUL KARNOWSKI

In their infancy, fast food restaurants were frequented by only the most desperate members of society: teenagers and travelers. But as the years progressed and as more and more people turned off their stoves or retired their dining room tables, the fast food chains grew in number, in variety and in gimmickry.

For instance, eating pizza these days is not an easy task. We can eat thick, chewy pizza in a hut or, if we prefer, we can eat Chicago style pizza right out of the pan. We can eat pizza with the Romans or we can eat it in a barn.

Hamburger consumption is no easier. Much to the dismay of burger purists, the ground beef slabs now come topped with an assortment of blasphemous ingredients: everything from mushrooms to bacon.

And fish? Well, it's either round or square, it's sold on a platter, and it's often served by pirates.

Even breakfast can be had quickly and conveniently. Our eggs come on muffins, our pancakes on styrofoam plates, and our orange juice in paper cups.

But with all the variety we are offered, there are a few things which the fast fooders have not been able to market—a few things normally associated with the family dining room. So far, nobody offers a quarter pound of compassion or a half-liter of listening. Nobody sells a sharing-flavored shake, or a deep fried dialogue.

And although today's gospel is hardly a

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Acts 5:27-32, 40-41
Revelation 5:11-14
John 21:1-19

diatribe against convenience meals (Jesus and the disciples fix a quick meal on the lakeshore), it does espouse the values of a traditional meal. The lunch on the lakeshore is more than a quick bite to eat, more than the filling of a gastrointestinal void. It is a time of sharing. A time to share in the love and the knowledge of the risen Lord.

Today's gospel reminds us that whenever we break bread we have an opportunity to share. It reminds us that no one can sell compassion, dialogue, or love; these are things which we must bring to the table. And whether we find ourselves dining on the lakeshore, under a chandelier, or even under the arches, if we take the time to share more than our food, we will always find another guest. And none of us need inquire who it is, for we will know it is the Lord.

Discussion points and questions

1. Think about an experience you have had with the sacrament of confirmation. What impressed you most about the experience?

2. Why does Dolores Leckey think the element of choice is so important in connection with confirmation?

3. How did the choices made by Mrs. Leckey and by her son differ?

4. What is the goal of confirmation, in

the view of Father Ronald Amondolare as reported by Katharine Bird?

5. Why do some parents express concern about changing the age of confirmation, as Ms. Bird tells the story?

6. What was the role of the prophet, Ezekiel, with the Jews during the Babylonian captivity?

7. In the sacrament of confirmation, many important aspects of Christian life are summed up. Why is that true?

n as sin?

frequently do limit the freedom of the act, and so not every act of masturbation, even when performed consciously, would be seriously sinful.

In practice, how do you make a judgment about your own problem?

If you find that masturbation is one symptom of a generally self-centered life and that in many other ways as well you consistently tend to prefer your own well-being and pleasure to the demands of God and neighbor, then you may well be concerned about your moral situation.

If, on the other hand, you discover that your occasional acts of masturbation, which you may consider selfish and morally wrong in themselves, are out of character with the rest of your life and that they do not change your general relationship of love and concern for God and neighbor, then you may conclude that the individual acts are not seriously sinful.

You may look upon them as reminders that you are a sinful human in constant need of God's help to overcome sinful tendencies.

This same rule of thumb may be applied by those who from a long habit fail more frequently.

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

St. Michael Parish

Charlestown, Indiana

Fr. Bonaventure Knaebel, OSB, pastor

by DOROTHY LaGRANGE

A thirty-year dream came true for the parishoners of St. Michael's Parish at Charlestown on December 12, 1982 when Archbishop Edward T. O'Meara dedicated their new church building. Since 1951 services have been held in what was originally meant to be the school cafeteria. "Everyone seems very happy with it," said Benedictine Father Bonaventure Knaebel. He has been the pastor of St. Michael's since 1981.

The new church, adjacent to the school, is a brown-toned brick of modern lines with a circular driveway in front. A ramp leading to the front door provides access to the church without using steps. The sound of taped carillon chimes carries pleasantly out into the surrounding area from the louvered tower.

Built with energy conservation features, the church's ceilings and the walls are heavily insulated. The windows are thermopane. A combination of brick and oak paneling cover the interior walls. New red oak pews offer a seating capacity for 350 people. The old church seated 180.

Because the carpeted interior of the church is as wide as it is long, everyone is provided with a good view of the front-placed altar. During the dedication ceremonies, Archbishop O'Meara consecrated the wooden altar which was moved from the former church. There is also a chapel "where people may go and visit the Blessed Sacrament," said Father Bonaventure.

THE STATIONS and the baptistry were not replaced at this time, but future plans call for a new baptistry as the money becomes available. "They want a more modern baptistry," said Father Bonaventure.

Money to build the new church came from money saved over the years from Sunday collections and a recent building drive. Festivals and other fund-raising activities are no longer held in the parish. There was a lot of support for the new church. "We thought that we'd never get to see it," said Frank Rothbauer, a representative of the building committee.

"We are mostly a rural parish," said Father Bonaventure. "More parishoners live on farms

and in farming areas than in the city of Charlestown." There are 250 households with about 600 parishoners in the parish. Several new families have joined the parish because of employment at the Marble Hill nuclear plant near Madison and the ammunition plant near Charlestown.

Franciscan Sister Neoma Suttmeier has been principal of the parish grade school for seven years. The school uses five classrooms for 110 students and has a staff of four lay teachers and one other sister. In recent years four classrooms had been used, but due to the increased number of students this year, a fifth room was opened for use.

"OUR SCHOOL enrollment has increased for the last five years," said Sister Neoma. "At a time when Catholic school enrollments are decreasing, I see that as a sign that we are healthy. It might reflect community trends as people are moving out this way from Clarksville and Jeffersonville. While I can't project the future, as I see new faces and new families, I see us growing as a parish."

In addition to her responsibilities as principal, Sister Neoma teaches a half-day daily, replacing a teacher who teaches mornings only. She is also the deanery representative for elementary school principals.

The CCD program at St. Michael's numbers approximately 40 grade school students. Twenty-nine are in the high school program. Classes meet between the 9 a.m. and 11 a.m. Masses on Sunday. There is also a nursery program. The children in the CCD program and St. Michael's School celebrate First Communion as a group in the early spring and the fall.

St. Michael's formed a parish council in October, 1982 with 12 voting members. John Gellhaus is the council president. Art Vogt serves as president of the parish Board of Education. The board is starting an adult education program. Father Bonaventure is planning to have two parish renewals this year. Photographs are currently being taken for a parish directory.

St. Michael's has an active CYO of 15 members who participate on a parish and deanery level. The group held a bike-a-thon to buy missalette covers for the new church, according to Sharon Glotzbach, moderator of



the CYO. They also work with the CCD children and made holiday favors for the hospital.

A social picnic for members of the parish is held in September. There is a pitch-in dinner and games for the children. "People turn out pretty well for that," said Father Bonaventure.

The new church is the fifth building for the parish. The first was a log building, 30 feet long and 15 feet wide. Built in 1880 on seven acres of land about three miles north of Charlestown, the land was donated by John and Joe Gellhaus, two brothers who immigrated from Germany.

Other Catholic families living near Charlestown provided the money and labor to build the church. Irish immigrants working on the right-of-way for the railroads did the major part of the building of that first church, according to old parish records.

The pastor of nearby St. Joseph Hill, Father Andrew Michael, directed the building of the church and founded it as a mission. Mass was said once a month. The church was named for Father Michael, and in honor of St. Michael, the patron saint of the Irish laborers.

The stone marker from the old log church remains in what is now "a beautiful cemetery," said Marjorie Cox, the parish secretary.

Around 1900, a frame church was constructed on Morrow Street in Charlestown

under the direction of Father James Shea. Built in a more central location, this church was elaborately decorated. It also had a beautiful-toned bell that had come from St. Anthony's Church in Louisville. That church burned in 1927, and in 1928 work was begun on a new brick church.

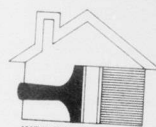
On November 29, 1928, the building was dedicated by Bishop Joseph Chartrand. This building still stands and is referred to as the "old church" by parishoners. It now serves as the meeting place for the congregation of the First Assembly of God, but the old stone bearing the name "St. Michael's Church," still hangs proudly over the doorway.

Because of the installation of the government ammunition plant near Charlestown, St. Michael's experienced a growth boom during World War II. In 1943 it was constituted a distinct parish and was no longer a mission. With the influx of people during the start of World War II and again during the Korean War, the church on Morrow Street became too small.

A new school, which had become an imperative need, was built in 1951, under the direction of Father James Casey and Father Anthony Hillman. What was intended to be the school cafeteria was used for the church from that time until the past December—a span of over 30 years.



ST. MICHAEL'S BOOSTERS—Standing (left to right) are: John Gellhaus, parish council president; Franciscan Sister Neoma Suttmeier, principal; Marjorie Cox; Frank Rothbauer, building committee member; and Benedictine Father Bonaventure Knaebel, pastor. (Photo by Dorothy LaGrange)



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Seniors at Marian College prepare for graduation

by PAUL G. FOX
Public Information Director
Marian College

Marian College seniors Brian Burkert of Indianapolis and Brenda Burkhart of Rush County are looking forward to commencement on May 8 with mixed emotions.

While containing growing excitement, there is a somewhat "worried" look about them as they contemplate entry-level positions in their chosen careers—accounting for Brian and elementary education for Brenda.

The two are typical of Archdiocesan students among the 850 enrolled at Marian, selected to voice their opinions this week during Catholic Higher Education Week in the Indianapolis Archdiocese. In all, seven students and parents volunteered their opinions.

Brian, a graduate of St. Mark's School and Roncalli High School on Indianapolis' southside, is a "second generation" Marian student. His father, John M. (Jack) Burkert, was graduated from Marian in 1958 with an accounting degree.

"I found Marian to be an extension of the quality education offered in my previous schools," Brian commented. "The small Catholic community atmosphere here has contributed to my personal growth as well as encouraged my productive participation in a community."

Recipient of the Kiwanis Club of Indianapolis Scholarship during his senior year, Brian has consistently been named to the Dean's List and is listed in "Who's Who Among Students in American Colleges and Universities." He has also been active in varsity and intramural athletics, Student Board and served as Business Club president.

BRIAN, WHO is completing a two-semester internship with the accounting firm of Madden and Co., is also planning to marry soon. His fiancée, Paula Scambelluri, is a senior accounting major from Gary. Brian's sister, Ann Burkert, was graduated from Marian in 1981 with an accounting major and is presently employed with an Indianapolis firm as chief accountant.

Brenda, a graduate of St. Michael's School, Brookville, and Rushville Consolidated High School, is the daughter of Mr. and Mrs. Don Burkhart of Milroy in Rush County. Her father is principal of St. Mary's School in Rushville.

It took her an "extra year" to find Marian College, since Brenda admittedly ignored her parents' recommendation and enrolled at IUPUI upon graduation from high school.

"After maturing a great deal that first year," she recalled, "I decided to go with my parents' wishes and transfer to Marian. That decision was one of the best I have ever made. I am now not considered a number but a 'real' individual."

Brenda's talents (Dean's List, "Who's Who") have been recognized by her peers as she has been elected to Homecoming and Sweetheart's Courts repeatedly in her four years at Marian. She has also been active in Booster Club, Student Board and served as a class officer.

LAURA BURKHART, Brenda's sister, is a sophomore at Marian, also majoring in elementary education. Their brother, James, will graduate shortly from Rushville Consolidated High School and will enroll at Marian in the fall.

Another brother-sister pair at Marian is Anthony E. (Tony) Merkel, junior, and Margaret Merkel, freshman, whose parents are Mr. and Mrs. Martin E. Merkel of Route 2, Batesville.

"The thing we like about Marian," ac-

cording to the parents, "is that it keeps close ties with the family. It not only meets the needs of the students, but also of the family. We had three sons and a daughter graduate from Marian. They all really liked Marian and most importantly they received a good Catholic education."

"One reason I like Marian," said Tony, who was class valedictorian at Batesville High School, "is that it is a small school. Most classes are also small which, I feel, allows a better environment to learn. The students can always get help from the teachers and administration."

Margaret, a graduate of Oldenburg's Immaculate Conception Academy, commented that "you get to meet some of the nicest people around . . . Overall, Marian College not only gives you a good education, but also the best Catholic education available in a society where religion is needed so everyone can work together to achieve world peace and unity."

Junior Debra J. Fischer, the daughter of Mr. and Mrs. James Fischer of Waldron in Shelby County, is a celebrity on campus this spring. She was recently honored by the National Association of Intercollegiate Athletics (NAIA) as the top scholar/athlete in the nation at its national convention in Kansas City.

A graduate of Waldron High School, Debbie has the distinction of holding a perfect 4.0 grade average for her first five semesters at Marian while pursuing an elementary education major and participating in varsity volleyball and an amazing number of academic and extracurricular activities.

"ON THE WHOLE, I have been very pleased with my choice of Marian College," said Debbie. "I have found the quality of education here to be excellent. My teachers have been dedicated people who will do nearly anything for a student who needs help in or out of the classroom. Marian is a very friendly place and the many good friends I have made here will always be dear to me."

Karen J. Kurzawa, a junior majoring in theology, is another transfer student at Marian, having begun her higher education at Indiana University, Bloomington.

The daughter of Mr. and Mrs. Richard Kurzawa of St. Monica's parish, Indianapolis, she was graduated from Pike High School. A talented singer, she is active in Campus Ministry and various student activities.

"Because I transferred from a large state school, coming to Marian was a major change in my college career," she commented. "The community spirit found here cannot be compared to a larger school. There is always a friendly, concerned and familiar person nearby."

Freshman accounting major Wayne T. Hoening of Route 1, Greensburg, attests to "the openness and friendliness of everyone at Marian . . . The size and atmosphere of the college makes the transition from high school to college life much easier for incoming freshmen."

The son of Mr. and Mrs. Maurice D. Hoening was senior class president at North Decatur High School, where he was active in varsity basketball and baseball. In his first semester at Marian he achieved a perfect 4.0 grade average.

According to his mother, Marian's central location "makes it very easy to get to from nearly any part of the state. Although the campus is located in Indianapolis, you would almost think that the college was placed right in the middle of some state park due to the beautiful landscaping. You can also rest assured that your son or daughter's Christian beliefs will be reinforced at a Catholic college."



STUDENTS LIKE MARIAN—Among the more than 600 Archdiocesan students attending Marian College of Indianapolis this year are, from left: Margaret Merkel of rural Batesville, Debra J. Fischer of Waldron, Brenda Burkhart of Milroy, Anthony E. (Tony) Merkel of rural Batesville, and Wayne T. Hoening of rural Greensburg. Their comments about Marian and Catholic Higher Education Week are included in this issue of *The Criterion*. (Photo by Paul G. Fox)

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The ACTIVE List



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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

April 15

St. Philip Neri's Home/School Association is sponsoring its annual spring family festival from 5 to 9 p.m. in the parish community rooms, 550 N. Rural, Indianapolis.

The Columbians will host their annual spaghetti dinner and dance at the E of Ch Hall, 1305 N. Delaware, Indianapolis. Serving: 6 to 8:45 p.m.; dancing: 8 to 11 p.m. Tickets: \$5 for adults and \$2.50 for children under 12. Tickets are available at the door.

April 15, 17

The drama department of Cathedral High School, 3225 E. 56th St., Indianapolis, will present the musical, "Oliver," at 7:30 p.m. Adult tickets, \$2; children under 12, \$1.

April 16

A spaghetti supper will be served at Benjamin Harrison Home, 1230 N. Delaware, Indianapolis, from 6 to 9 p.m. Tickets: \$4.95 per person. The

event is sponsored by the Knights and Ladies of Peter Claver, SS. Peter and Paul Cathedral.

Benedictine Fr. Martin Dusseau will direct a day of recollection at Kordes Enrichment Center, Ferdinand, Ind., from 9:30 a.m. to 4 p.m. Call 812-367-2777.

The annual Secina Booster Club dinner/dance will be held in the high school cafeteria, 5000 Nowland, Indianapolis. Hors d'oeuvres at 6:30; buffet dinner, 7:30 p.m.; dancing, 9 p.m. to 1 a.m. Tickets: \$18 per couple; \$9 single. For reservations call 356-4967 or 357-9874.

The Fifth Wheeler Club will meet at the Club House, German Park, 8602 S. Meridian, Indianapolis, for dinner at 7 p.m. Call Mary, 862-6510, or Betty, 784-3239, for reservations.

April 17

Holy Angels' youth group invites all high school youth to attend a

seminar on "Human Sexuality" on three consecutive Saturdays from 5 to 8:30 p.m. at Holy Angels Model School, 740 W. 28th St., Indianapolis. No fee. For more information call Sr. Kathleen Karbowski, 926-3324.

The Marian College chorale and chamber singers will present their spring concert at 3 p.m. in the Allison Mansion, 3200 Cold Spring Road, Indianapolis. The concert, open to the public, is free.

Admission to St. Patrick parish card party is \$1. It will be held in the parish hall, 936 Prospect St., Indianapolis, 2 p.m.

The Roch Festival sponsored by St. Roch Home/School Organization will be held from noon until 6 p.m. in the school, 3600 S. Meridian, Indianapolis. A turkey dinner will be served.

April 18-23

New sessions of swim classes and yoga will begin at the Beech

Grove Benedictine Center, 1402 Southern Ave. Beginning and advanced classes are for adults, children, parent and tot. The pool is also open for family swim on Sunday from 2 to 4 p.m. and for adult swim on Monday, Wednesday and Friday from 7:30 to 9:30 p.m. Yoga offers both beginning and intermediate courses. Call the Center, 317-788-7581, for details.

April 19

The Newman Guild of Butler University, Indianapolis, will hold its annual spring card party at Fort Benjamin Harrison Officers' Club. Lunch is at 11:30 a.m. Card games begin at 1 p.m.

April 19, 22

Separated, Divorced and Remarried Catholics (SDRC) will meet at The Catholic Center, 1400 N. Meridian, Indianapolis at 7:30 p.m. For information call 632-8112 or 637-7866. On April 30 an adult social will be held with dinner at the Old Spaghetti Factory, 210 S. Meridian, Indianapolis, at 5 p.m. followed by a movie. Deadline for dinner reservations is April 22. Call Jan, 637-7866 or Joann, 875-7122.

April 20

The summer schedule of Masses at Calvary and St. Joseph Cemeteries, Indianapolis, will begin with Mass at 2 p.m. in the chapel at Calvary Cemetery. Fr. Thomas C. Widner will be the celebrant.

The regular meeting of the Catholic Widowed Organization (CWO) is scheduled at 7:30 p.m. at The Catholic Center, 1400 N. Meridian, Indianapolis.

(Continued on next page)



"LET'S ALL BOW OUR HEADS NOW AND MEDITATE ON HOW MUCH IT COSTS TO HEAT THE CHURCH."

Singles' Sunday coincides with Vocation Sunday; Mass and reception set

National Catholic Singles' Sunday, begun four years ago through Catholic Alumni Clubs International and the United States Catholic Conference, to focus national attention on the importance of the single life, is April 24.

A Mass will be celebrated at SS. Peter and Paul Cathedral at 1:30 p.m. with a reception following immediately at the Catholic Center. All singles in the archdiocese and part of the adjacent Lafayette diocese are invited to attend.

This year Singles' Sunday coincides with Vocation Sunday, making it even more appropriate for singles to examine their role and ministry within the church, and for the church

to recognize her ministry to single adults.

Saturday, April 23, the Catholic Alumni Club of Indianapolis will sponsor a party at 9 p.m. at the Williamsburg North Apartments Clubhouse (62nd St. East of Allisonville Rd.). Admission is \$3.

The Catholic Alumni Club of Indianapolis provides its members with social, sports, cultural, travel, religious and community service activities. Membership requirements include: practicing member of the Catholic Church; single (free to marry in the Catholic Church); and college graduate. For further information call Linda, club president, at 251-1607 (days) or 357-2219 (evenings).

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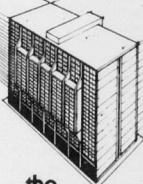
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The Active List

April 21

The Indianapolis west deanery schools will present a musical program "How the West was One" at 7:30 p.m. at Ritter High School. Admission is free. Nine schools are involved in this cooperative effort.

The Altar Society at Holy Name parish, Beech Grove, will host its spring card party in Hartman Hall, 89 N. 17th Ave. at 7 p.m. Tickets are \$2.50.

"Secretaries Day" designed for all secretaries of schools, parishes, religious education offices and archdiocesan agencies will be held at the Beech Grove Benedictine Center, 1402 Southern Ave. For registration call 788-7581.

April 21, 23

Over Fifty Day will be held at Mount St. Francis Retreat Center on April 21 from 9 a.m. to 3 p.m. On April 23 a youth Mass and barn dance will begin at the Mount at 7:30 p.m. High School students invited. Details available by calling 812-923-8818.

April 22

Las Vegas Night will be in progress at Little Flower parish,

14th and Bosart, Indianapolis, from 7 p.m. until midnight. Tickets: \$2 per person.

A dessert card party sponsored by the Auxiliary of the Benedictine Center, Beech Grove, will begin at 7:30 p.m. in the Center gym. Tickets: \$2.50.

April 22-24

St. Francis Hospital Center's Health Fair will be held at the Greenwood Park Mall. Free health screenings, exhibits, jump rope, running and aerobic dance demonstrations.

The 55th annual state convention of the Daughters of Isabella Indiana State Circle will be held at the Executive Inn, Vincennes. For information contact Mrs. Frances M. Schwartz, state trustee, 111 Nashua Dr., Jeffersonville, IN 47130, phone 812-948-9171.

A weekend retreat for men and women will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. For reservations call 317-545-7881.

A special single adults' retreat from 7 p.m. Friday to 1:30 p.m. Sunday will be held at Mount St. Francis Retreat Center in southern

Indiana. Call or mail your reservation to Franciscan Retreats, Mount St. Francis, IN 47146, phone 812-923-8818.

A Togetherness weekend offers a place and a program for Christian married couples at Alverno Center, 8140 Spring Mill Road, Indianapolis. Cost: \$100. Call Alverno, 317-257-7338 for details.

Day by Day, a retreat for alcoholics, will be held at Kordes Enrichment Center, Ferdinand, IN 47532. Write or call for reservations, 812-367-2777.

April 23

St. Pius X carnival will be held in Msgr. Ross Hall, 7200 Sarto Dr., Indianapolis, from 11 a.m. to 3 p.m. Food and entertainment aplenty.

St. Thomas Aquinas Singles will make a bike trip at Marrot Park, 73rd and College, Indianapolis, at 1 p.m. Call Sarah, 251-2914, for information.

A service and talent auction will be conducted in the church auditorium of Immaculate Heart parish, 5692 Central, Indianapolis. The 6:30 p.m. admission is a box dinner for two to be \$5 or per person. An oral auction at 8 p.m.

April 23, 24

Students of St. Meinrad College will give performances of Moliere's

"Scapin" in St. Bede Theater on the campus of St. Meinrad Seminary at 2 p.m. Tickets, available at the door, are \$2 for adults, \$1.25 for students and \$1 for senior citizens and groups of ten or more.

April 24

The Catholic Alumni Club will sponsor a Singles Day beginning with Mass at SS. Peter and Paul Cathedral, Indianapolis, at 1:30 p.m. Following the Mass the group will meet for a social hour in the staff lounge at The Catholic Center.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine

parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Catholic Deaf Society hosts convention

Catholics and works as a support group." Some of the activities the group engages in include: picnics, pitch-in dinners and group outings.

The deaf society chaplain, who celebrates a 5:20 p.m. Mass in sign language every Sunday at St. Mary Church in Indianapolis, asserted that the conference is "more of a recreational/relaxational gathering, rather than an educational/informational session. Most of the people come to have a good time, but officers and business delegates attend meetings and conduct business."

He also indicated workshops

will be held concerning catechetics and evangelization, and that a movie will be shown of the ordination of the first deaf deacon in the Archdiocese of Louisville. Father Dooley stated that "this is a big plus for the deaf to have one of their own people ordained."

Archbishop Edward T. O'Meara is scheduled to celebrate Mass Saturday evening, which will be immediately followed by the banquet.

Deaf people from Michigan, Ohio, Indiana, Kentucky and Wisconsin, as well as chaplains and pastoral workers are expected to attend this event.



Father Bruce Ritter

SWEET TALK

You won't like what you are going to read. Before you let your children read this article, make sure you feel it is appropriate for them to do so. What follows is a verbatim transcript of a

taped conversation one of my kids had with a really rotten pimp, known on the streets as Sweet Talk. I've changed the names and cleaned up his filthy language and edited the text only where necessary to clarify its meaning.

Every year, thousands of girls like Margie, and thousands of boys, run away from pimps like Sweet Talk, fleeing for their lives—and hundreds of these kids end up at our UNDER 21 center. If you ever wonder why our doors stay open 24 hours a day, why I will fire any staff member who turns a child away, and why I insist that our entrances be patrolled day and night, seven days a week by armed guards, this transcript will make it totally clear.

New York City Police Department, a Mid-Manhattan Precinct, today's date is 8:16:82 and the time is fourteen hundred hours. This investigation is being conducted under major case 04128 on complaint number 5847. The following is a recording of a telephone conversation between the complainant, Margaret Steward, and the subject, Jerome Thatcher a.k.a. Sweet Talk.

My name is Margaret Steward and I live at 874 W. 29th Street. I was born on April 6, 1965. The following is a telephone conversation being recorded by Police Officer O'Brien. This recording is being made with my knowledge and I hereby consent to such a recording.

Margie: "Yes, can I speak to room 190?"
Sweet Talk: "Hello?"
Margie: "Hello."
Sweet Talk: "Hey, Margie, what's happening? Where you at?"
Margie: "At the home." (our UNDER 21 center)
Sweet Talk: "Why'd you call?"
Margie: "Because."
Sweet Talk: "You had me thinking that you wanted to come back to me... I want to know why you called?"
Margie: "Cause I'm scared to come back."
Sweet Talk: "Why's that?"
Margie: "Because look at all the stuff that happened to me. You broke my cheek, and

screwed up my teeth...and you don't think I'm scared of you? If I come back, are you gonna send me to work? You know I'm sick. I just got out of the hospital...It's not worth it. I'm out here busting my tail for you and you just act like you don't care."
Sweet Talk: "You know I do, I don't know why you even say that."
Margie: "If you care, why are you always running up to me and grabbing me? And why are you always threatening my momma?"
Sweet Talk: "Hey, I'm gonna tell you, girl, you ain't seen nothing yet. I'm telling you, you done got me to the point, girl, where I feel like riding to your momma's and killing everybody in the house. Because I told you, next time you leave me you gonna pay, or somebody in your family's gonna pay. I take this too serious, girl. You understand what I'm saying? You went into the hospital. You came out, and now you just gotta go to work! Point blank! What more can I tell you? Now it's time for you to sell your tail."
Margie: "You're starting to make it one of those 'pimp hooker' relationships. I mean you're starting to whip me and things like that. I mean, if you really cared about me, you wouldn't be sending me out in the streets to do that shit."
Sweet Talk: "I just want you to get through your mind that this ain't no cat and mouse game, girl. You know I'm a pimp and I know you're a whore. You know what I'm saying. Hey, I'm thinking about coming to pick you up, OK?"
Margie: "I'm already in the building, they ain't gonna let me out."
Sweet Talk: "Damn it, if you wanted to come out of there, you'd come out of there! Now don't go hanging me this crap across the phone! You hear me?"
Margie: "I can't leave now! Security's out there, and because..."
Sweet Talk: "Hell with security. Just tell them you're going home to your momma. What're they gonna do, tell you no you can't go?"
Margie: "No, they're gonna tell me to wait. And they're gonna call her 'cause, these people up here are scared to let me go outside."
Sweet Talk: "You don't want to be with me now?"
Margie: "I don't know, I gotta go."

I feel almost like washing my mouth out with soap. I decided to let Sweet Talk speak for himself. I mean this really happens every day to hundreds of kids all over the country. It's not a myth, a fantasy, or an episode of some late night TV drama. There are, this morning, a half dozen other girls in our centers who have also escaped from this incredible type of slavery.

Margie made this tape—that is, she cooperated with the police in order to get Sweet Talk arrested. Because the word on the street was very simple and very clear: Sweet Talk was going to kill her. He's in jail now, thanks to the Pimp Squad of the NYPD. I hope he stays there for a long time. It took a lot of courage to do what Margie did. I'm happy to say she's back home now, reconciled with forgiving and loving parents.

Because of you we are able to be here for Margie and the thousands of other kids—boys and girls, young men and young women—entrapped and enslaved in this vicious industry.

More than anything else I need your prayers for my kids, my casually heroic staff, and for myself. We also urgently need your continued financial help. I think you now know why we need both so desperately.

I guess, too, I should ask you to pray for Sweet Talk. I don't want to pray for him...but I'll try. We pray for you and your kids all the time.

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YOUTH CORNER

Volunteers benefit from work in Appalachia

by SUSAN MICINSKI

"I really got a lot out of it. It was a great deal of caring and sharing," explained Chris Risley, a member of St. Ann parish in Terre Haute and a junior at North Vigo High School, in describing his experiences at Nazareth Farm, a program started in 1979 by the Diocese of Syracuse, New York, to aid the poor of Appalachia. Located in rural West Virginia, "The Farm" is home base for high school and college volunteers when they are participating in the program.

This young volunteer, who went to Nazareth Farm for the first time last summer, stated "I didn't really know what I was getting into; it was nothing like what I expected—it was worse. But the people we met were super; they more than made up for the depressing conditions. And the country is beautiful out there, too."

According to Paula Sasso, coordinator of youth ministry for the Terre Haute Deanery, the farm stresses four principles: to work alongside the poor; to build a sense of community; to engage in prayer—through song, scripture and nature; and to realize that the Eucharist is at the center of everything they do there. She stated that volunteers are given the opportunity daily to celebrate the Eucharist.

How does the program work?

"Each day the volunteers go to different work sites to help the predominately senior citizen population there with home repairs or farming," explained Sasso. "Or if they don't go to people's homes, they could stay at Nazareth Farm and help out there. It's possible for an individual to experience three or four families per week."

Installing plumbing, building an outhouse and putting on additions are examples of the work the volunteers do. "And the volunteers aren't expected to have any construction skills beforehand," asserted Sasso. "They get taught while they're down there, and this is really exciting for the kids."

Joan Frisz, a freshman at St. Mary-of-the-Woods College and a four time veteran of going to Nazareth Farm, stated that she was not that excited when she was going there for the first time. "At the time, it was something to do during the summer," she explained. "But I kept going back because of all the great experiences I had there."

"We really had to rough it," Frisz stated. "There were no showers, radios or televisions, and we had to use outhouses. But I enjoyed living the simple



EASTER PEOPLE—Father Frank Buck stands with children from Our Lady of Lourdes school who were baptized during a school Mass on March 25. On Holy Thursday the children received their first Holy Communion. (Photo by Joe Bozzelli)

life, without all the luxuries of home."

When asked how the recipients of Nazareth Farm felt about the volunteers, this young female said "they made us feel very welcome. We weren't invading them; they had all requested our services. Anyway, we did work with them—not for them." During her first trip to the farm, Joan said they built bathrooms for a large house, and her last time there they put on an addition to a two-room house that was inhabited by a family with ten children.

Risley echoed similar sentiments. "The people were really helpful and enthused with us being there. They were grateful, and treated you with respect just for coming."

How do people learn of Nazareth Farm?

According to Sasso and

two student volunteers, people hear of the place mainly through word of mouth. Many times people who have gone there will tell others about it, and it keeps on going.

"It's not a free program," stated Sasso. An individual must pay the farm \$25 and is responsible for his or her own transportation costs there and back." She explained that the \$25 fee going to the farm "helps defray farm costs. They grow their own food, keep bees and raise animals—hogs, rabbits and chickens."

Sasso, Risley and Frisz, three individuals who plan on returning to the farm, all heartily recommend Nazareth Farm to others. "But you do have to keep your purpose in mind for going there," explained Frisz. "You must have a willingness to work with people and for the Lord."

Persons interested in learning more about Nazareth Farm will have a chance to do so on Sunday, April 24 at 10 a.m. when a presentation (talk and slide show) concerning the farm will be held at St. Ann's School in Terre Haute.

Brebeuf will give their entrance exam for eighth graders on Saturday, April 16 from 9 a.m. to noon. Those interested should call for an appointment.

Sunday, April 17, Roncalli High School students will discuss "Competition" on "Lifesigns," the radio show for youth. The program is aired at 11:30 a.m. on WICR 88.7 FM.

St. Mary's (New Albany) Youth Ministry/CYO will sponsor "Dance For Doug," an all-night dance marathon to raise money for Doug Reinhardt, a junior at Lanesville High School and president of St. Mary's, Lanesville CYO, who has leukemia, and needs a bone marrow transplant. The marathon will be held Friday, April 29 from 8 p.m. to 8 a.m. the next morning, at the school gym.

Proceeds from this event will help defray costs of Doug and his family traveling to and staying in Cleveland where the transplant will take place. Doug's parents and his sister Julie, who will be the bone marrow donor, may have to stay several months.

Participants must be of high school age, and must have a minimum of two sponsors to be admitted to the dance. Each sponsor must pledge a minimum of ten cents per hour. Each hour will have 50 minutes of dancing and ten minutes of rest. For further information contact St. Mary's, New Albany Youth Ministry/CYO.

Lisa Ricke and Rhonda Meyer, both juniors at the Academy of the Immaculate Conception in Oldenburg, recently won a six week study trip to Germany for their high scores on the Indiana University Language Honors Test.

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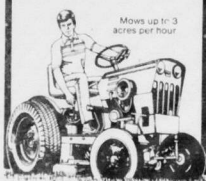
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MISSIONS IMPOSSIBLE?—Billy Raymond, St. Anthony School in Clarksville, jumps rope in a Jump-Rope-A-Thon to raise money for the Missions. Billy and the other members of his team took turns jumping rope over a two-hour period, to earn more than \$1,000 for the cause. (Photo by Fr. Louis Manna, O.F.M. Conv.)

Catholic Schools Week is observed

From March 21-25, Sacred Heart School in Clinton celebrated Catholic Schools Week, whose theme was "In God We Trust... and Teach," in a very special way, having planned activities for each day.

On Monday, parent-teacher conferences were held and samples of students' art and school work were on display for parents to see. Posters were made showing "What Our School Means to Us."

Tuesday was "God's Day."

An all school liturgy was held, after which helium balloons were released by students on the playground containing messages from the children. The child that receives a return message from the farthest site will receive a prize. At this time, two of the balloons have gone as far as Felicity, Ohio (30 miles southeast of Cincinnati), and Lloyd, Kentucky (230 miles from Clinton).

Wednesday was "Vocation Day," during which children

drawed for school in an outfit depicting what they would choose as a profession by 1999. Thursday, "Service Day," parents and students attended a luncheon, and brought a can of food for the poor which was put

into food baskets later delivered by the Confirmation students.

But the highlight of the week was Friday, "Student's Day," when students received "love letters" from the parents telling how much they are loved.

Workshop to be held on black culture

The 13th annual workshop in Afro-American Culture and Worship, co-sponsored by the National Office for Black Catholics and Indiana University's Department of Afro-American Studies, will be held July 31-Aug. 5 at Indiana University in Bloomington. The workshop will focus on church rites of initiation and the family in worship.

Workshop staff will include ethnomusicologist, Dr. Portia Maultsby; black religious folklorist, Dr. William Wiggins; liturgist, Father Wilton Gregory; liturgical artist (visual art), John Scott; liturgical dancer, Sylvia Bryant; and musician/composers Ron Harbor, Roger Hillman and Leon Roberts.

Participants will include liturgy planners, choir directors, musicians, choir members and clergy and Religious involved in the black com-

munity. Special liturgies are planned for youth.

The cost of the workshop is \$245 which includes registration and accommodations, with a \$50 deposit by June 15. On-site registration is \$255, and the fee is \$205 for those age 18 and under.

For further information contact Ronald L. Sharps, National Office for Black Catholics, 1234 Massachusetts Ave., N.W., Suite 1004, Washington, D.C., 20005, 202-347-4619.

Washington State Catholic Conference calls for ERA

The 12-member Washington State Catholic Conference's board of directors has adopted a statement urging ratification of the federal Equal Rights Amendment and calling for equality for women in the church. The statement, which the organization's Moral Ad-



UP, UP AND AWAY—Sacred Heart School in Clinton celebrated Catholic Schools Week with a week's worth of planned activities. Here students release helium filled balloons containing messages, and hope to get return messages from the balloons' recipients. (Photo courtesy Sacred Heart School, Clinton)

visory Committee prepared, also calls for more study and discussion on the issue of women's ordination to the Catholic priesthood. The statement notes that "there are substantial numbers in the church who question whether the tradition of ordaining only men is of unchangeable divine law." In regard to the ERA, the WSCC statement is considered a precedent because no other state Catholic conference is believed to have backed passage of the amendment.

the Saints

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IN THE MEDIA

'Thorn Birds' laid an egg for TV

by JAMES BREIG

Scene One: A beach. The sun hugs the horizon. Setting? Rising? Stuck there? Who knows? On the sand sits Hester Prynne, a large "A" on her bosom. It stands for Australia. From the ocean rises a kangaroo, soap suds billowing from its pouch. A thorn bird sits on its head. The kanga is wearing wool underoos. It approaches Hester.

Kanga: Tie me down, please.

Hester: Turn off the soapsuds, will you? I saw enough of them in your mini-series. And take off that wool before I start baa-ing. Any more sheep and I was going to start sending threatening letters to Lambchop.

Kanga: But only one 'roo. Me. Boy, was I overworked. Hop here, hop there, they said. Make it look like Down Under.

Hester: It looked more like Over Done. It's a story that's been told before—and better. I should know.

Kanga: Didn't you like Ralph De Brichhouse?

Hester: De Bricassart.

Kanga: Whatever.

Hester: Don't you love how people in mini-series with pretensions talk to each other? They always use one another's full names—even a chewy mouthful like Ralph De Bricassart. That sounds like someone with a cheekful of Cracker Jacks.

Kanga: "Ralph De Desertcart, come here," they would say in it every accent but an Australian one. Meggie is the only baby ever born in

Hester: That's it. And they



Australia to Irish parents who grew up with an English accent.

Kanga: But she loved Ralph De Bridlepath.

Hester: Apparently, he was very appealing to the senile and the diapered.

Kanga: Now, now, millions of people loved the show.

Hester: Millions of people like Twinkies, too. Mushy, soft in the center and forgettable.

Kanga: Which—the Twinkies or the series?

Hester: Take your pick. It was ten hours of silly, soapy, sappy, soppy, melodramatic nonsense about sheep-shearing.

Kanga: Maybe you're jealous that your story was retold.

Hester: Not at all. It's a good story—the man of God tempted by the flesh. Adam and Eve, Samson and Delilah, David and Bathsheba, Abelard and Eloise, me and—well, let's not go into that. When it is handled well, it is a compelling story. This time, it wasn't, it

was a drag. It was root canal work without the emotion.

Kanga: No emotion? Why it was filled with emotion!

Hester: I mean emotion for me. Sure, the screen was jammed with jealousy, hate, lust, revenge, romance, anger and one kangaroo. But the entire project failed to stir in me a single reaction beyond a sigh of relief which said, "When will it end?"

Kanga: How about the atrocious?

Hester: There have been allegations in the past that Richard Chamberlain can't act. I'd say he put those to rest. They are no longer allegations; they are proven facts. As for Rachel Ward—well, she made Ali McGraw look like Gertrude Lawrence Olivier.

Kanga: Didn't you like any of it?

Hester: Henry Mancini's music was nice to whistle on the way to the fridge. But how come no one has commented on the fact that a great deal of the ten hours was spent focusing on a priest who wants to sleep with a little girl? There was a nasty and sordid streak of pedophilia in the plot which was never commented on. As for the writing, the script adhered to the tone of the book, which has the sort of stilted style suited for fat tomes which people read while getting to sleep at night or soaking up rays on beaches like this. Which reminds me—one more scene of the sun on the horizon and I was going to become a cavewalker.

Kanga: Then why did so many millions love it?

Hester: Love it? Or endure it? There's an exhilaration that comes from just getting through it, like a marathon runner at the tape. But, also, it is a well-established genre, like the western or horror movie. Its



KEYNOTER—Father Henry Nouwen, author and lecturer on spirituality, during the opening session of the National Catholic Educational Association convention in Washington challenged participants to "accept the knowledge that you are loved." (NC photo by Dennis Whitehead)

genre is the sprawling epic about a big house, heaps of land, pregnant women who cry a lot and big-jawed men. "Gone with the Wind," you know. It doesn't appeal to me, but I don't mind it if it's done well. And it wasn't.

Kanga: Any suggestions?

Hester: Cut several hours, eliminate a lot of the speeches, train the actors, buy another kangaroo or two—

Kanga: Thanks.

Hester: —insert some drama in place of the hoakum.

Kanga: And stop people from saying "Ralph De Fricasse" when "Ralph" will do?

Hester: Precisely.

Kanga: Want to hear the legend about the thorn bird?

Hester: Not again, please! A masochist bird—who needs it? Birds do something besides sing you know.

Kanga: What's that?

Hester: They lay eggs. So long, Kanga. See you in the reruns.

End of scene.

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OBITUARIES

† ABEL, Thomas Marshall, 69, St. Vincent de Paul, Bedford, April 5. Husband of Mary; father of Judy Gootee, Eugene, Jerry and Paul Abel; brother of Clea Wiley and Charles Abel.

† BOYLE, Michael, 80, Little Flower, Indianapolis, April 4. Husband of Catherine (Gilday); father of Joseph, James and Michael Boyle, Jr.; brother of Ann Bryce, Maggie McGrath, Rose Moran, Ellen and Joseph Boyle.

† FIELD, David E., 77, St. Catherine, Indianapolis, April 8. Brother of Marguerite Beck.

† GIONET, Barbara, 88, St. Ambrose, Seymour, April 2. Mother of Laverne Jones and Charles J. Gionet.

† HOLLINGSWORTH, Charles Dennis, 45, St. Michael, Indianapolis, April 2. Husband of Ann; son of Mr. and Mrs. Charles Hollingsworth.

† JENKS, Myrtle M., 73, St. John, Osgood, April 5. Mother of Shirley Dunbar, Eileen Ogden, Ronald and Richard Jenks.

† LEONARD, Jack, 64, St. Augustine, Jeffersonville, April 7. Husband of Bonnie (Werner);

father of Dr. Tim Leonard; brother of Betty Reed.

† MARRA, Leone (Voigt), 71, St. Augustine, Jeffersonville, April 9. Wife of John; mother of Anna Blakeley.

† NEILL, Frances M. (Bretell), 96, St. Joseph, Terre Haute, March 21. O'DONNELL, Bartholomew P., 71, St. Catherine, Indianapolis, April 2. Husband of Alma; father of Mrs. James Alhand and B. Patrick O'Donnell; stepfather of Mrs. Wendell Wright; brother of Timothy F. Walsh.

† PLUTA, Frank J., 50, St. Joseph, Terre Haute, March 17. Husband of Joan; father of Chris, Matt, Mark and John Pluta.

† RICKE, Lois M., 75, St. Mary, Greensburg, March 31. mother of Susan Wallace and David Ricke.

† ROBERTS, Mary C., 87, St. Anthony, Indianapolis, April 8. Mother of Lucille and Thomas Roberts.

† RODDA, Frank, 55, St. Mary, Greensburg, April 2. Husband of Norma Rodda.

† SCHWIMMER, Paul O., 73, Our Lady of Lourdes, Indianapolis, April 7. Brother of Margaret Doyle, Mary Koglin, Frances Clancy, Rose White, Ann Quinn and James E. Schwimmer.

† WISE, Minnie, St. Philip Neri, Indianapolis, April 6. Wife of Otto; mother of Myrna Sherman and Kenneth A. Cowden.

† WRIGHT, William (Bert), 70, St. Joseph, Shelbyville, April 4. Husband of Lucille; father of Daniel, Michael, John and Thomas Wright; stepson of Mary Lovins.

† YOWELL, Edward, 55, Holy Angels, Indianapolis, April 7. Husband of Mary Stella; father of Kim Clanton and Edward Yowell, Jr.

Funeral rites held at Oldenburg

OLDENBURG—The Mass of Christian Burial for Franciscan Sister Mary Isabelle Buettner was celebrated at the Sisters of St. Francis motherhouse here on April 8. Sr. Isabelle, 96, died on April 4.

A native of Cincinnati, she entered the Franciscan community on Sept. 13, 1905.

An elementary school teacher, Sr. Isabelle taught in Indiana, Ohio, Kentucky and Missouri. Her archdiocesan assignments included Our Lady of Lourdes, Holy Trinity and St. Bridget, Indianapolis; Batesville, Brazil, Brookville, Bedford, Millhouses, Clinton and Sacred Heart, Richmond.

Two brothers, Charles and Edwin Buettner of Cincinnati, survive.

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VIEWING WITH ARNOLD

'Outsiders' is adolescent nostalgia

by JAMES W. ARNOLD

Nature's first green is gold,
Her hardest hue to hold . . .
Nothing gold can stay.

—Robert Frost

Francis Coppola's new movie is a tightly stylized version of S.E. Hinton's popular *Outsiders*, a sad tale about sensitive but doomed working-class teenagers in the environs of Tulsa in the mid-1960's.

It's not so strange to make this film just now, since adolescent nostalgia has been a hot subject at least since "American Graffiti," and the Hinton novel—like almost any good book about the poignancy of youth (how rotten it is to be a kid!)—is a definite rage among the current junior high generation.

In fact, Coppola makes the unusual gesture of dedicating the movie to the pupils and librarian at a school in Fresno who brought the book to his attention. Hinton, of course, also wrote "Tex," which is similar in locale, characters and theme.

What's odd is that Coppola hasn't made it as a film about the gritty real world even of the 1960's, but rather as an homage to earlier movies about troubled teenagers.

(The only recognizable "realities" in "The Outsiders"

wrought, curiously youth novel, "The



are familiar movie references—a drive-in hamburger stand and a drive-in theater where there is almost constant tension as the kids watch "Beach Blanket Bingo").

It's as if Coppola decided

today's kids should have a teenage angst movie, a genre older folks got used to in the era of Dean, Brando, Sal Mineo and "West Side Story."

THE FILM has a dated look and sound (big music, backlit images, grimy interiors) which deliberately invoke the past, and the sentimental message is much more typical of 1953 or 1963 than hardnosed 1983.

The situation is familiar greasers vs. preps, except here the preps are called "socs," pronounced in two syllables as if an abbreviation for "socially superior middle-class." Katherine Knutson Rowell's script, sticking close to the novel, follows three self-styled greaser pals (Ponyboy, Johnny, Dallas) as they sneak into the drive-in movie, befriend a couple of soc girls, and provoke a fight that eventually leads to the deaths of Johnny and Dallas.

Pony (C. Thomas Howell), the hero-survivor, is also the narrator, since he's recounting the events as a composition for English class, an amusing literary device that is pointless in the movie. He lives with two older brothers since his parents are dead. (Adults are only dim peripheral, and mostly negative, figures in the story).

Pony is a nice, intelligent kid caught in a bad environment. So is Johnny (Ralph Macchio), smaller, lovable, vulnerable, clearly a Mineo figure. Dallas (Matt Dillon) is more volatile and frightening; he's been to prison, but under the toughness is a generous heart. Dillon's characterization, soft-brutish in the Dean-Brando tradition, dominates more than it should.

(IT'S worth noting that in the book Dallas is huge, ugly and generally unattractive. The switch to teenage idol Dillon reveals something about the exigencies of movie casting, and also the mythic directions



YOUTH AT ODDS—Author S.E. Hinton plays a nurse to her favorite actor, Matt Dillon, who has starred in three screen adaptations of her four novels. Dillon plays Dallas, a tough but sensitive youth in "The Outsiders," a Francis Ford Coppola film from Warner Bros. A violent rumble between Dallas "greasers" and the rich "socs" gives the picture an A-III classification by the U.S. Catholic Conference. (NC photo)

in which Coppola intended to move "The Outsiders" as a film).

The heart of the story occurs when Pony and Johnny flee to the country and take refuge in an old church, and we see what they might have become living with nature and sunrises, reading "Gone With the Wind" and quoting and trying to understand Frost's lines about the transitory beauty of youth. Then in a highly contrived incident, they and Dallas become heroes rescuing small children from a school fire.

Johnny suffers fatal burns, and uncomprehending Dallas also dies in frustration and anger, shot down by police. But Johnny's last words are full of hope, urging Pony, in Frost's phrase, to "stay gold."

It's literary and touching, but we've come too far with cool teenagers in recent movie years to quite accept it. Coppola's method of presentation, with the faces of the two dead friends superimposed over Pony as he reads Johnny's dying words, is apparently intentional schlock.

Essentially then, "The Outsiders" is a tender humanistic film about likeable, idealized poor kids, struggling against a stacked deck and loaded dice in a world they never made.

There are some powerfully dramatic setpieces: Pony's near-drowning in a playground fountain during an altercation

with the socs, the terrifying fire sequence, and a climactic gangfight at night in a thunderstorm (a literal rumble?).

Also memorable is a friendly dialog between Pony and the soc leader who tells him about the fight, "No matter who wins,

you'll still be at the bottom."

That's "The Outsiders"—bits of fatalistic wisdom amid the adolescent melodrama.

(No sex or language problems, satisfactory for all but very young children).

USCC rating: A-III, adults.

Recent USCC Film Classifications

The Black Stallion Returns A-I, general patronage
The Outsiders A-III, adults

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