

THE CRITERION

Supreme Court rules tax-exempt status can be denied

by JIM LACKEY

WASHINGTON (NC)—Private schools which discriminate on the basis of race can be denied tax-exempt status even when those schools base their practices on religious beliefs, the Supreme Court ruled overwhelmingly May 24.

In a setback both for the Reagan administration and for a pair of evangelical Christian schools in the South, the court upheld an Internal Revenue Service practice of denying tax-exemptions to groups which act contrary to established public policy.

The eradication of racial discrimination is such an important public policy, the court said, that "it would be wholly incompatible with the concepts underlying tax exemption to grant the benefit of tax-exempt status to racially discriminatory educational entities."

The vote in the case was 8-1 with only Justice William H. Rehnquist dissenting.

To the argument that the school's discriminatory practices are protected by the Constitution's guarantee of freedom of religion the court noted that sometimes governmental interests are "so compelling as to allow even regulations prohibiting religiously based conduct."

"Denial of tax benefits will inevitably have a substantial impact on the operation of private religious schools, but will not prevent those schools from observing their religious tenets," the court said in its majority opinion by Chief Justice Warren E. Burger.

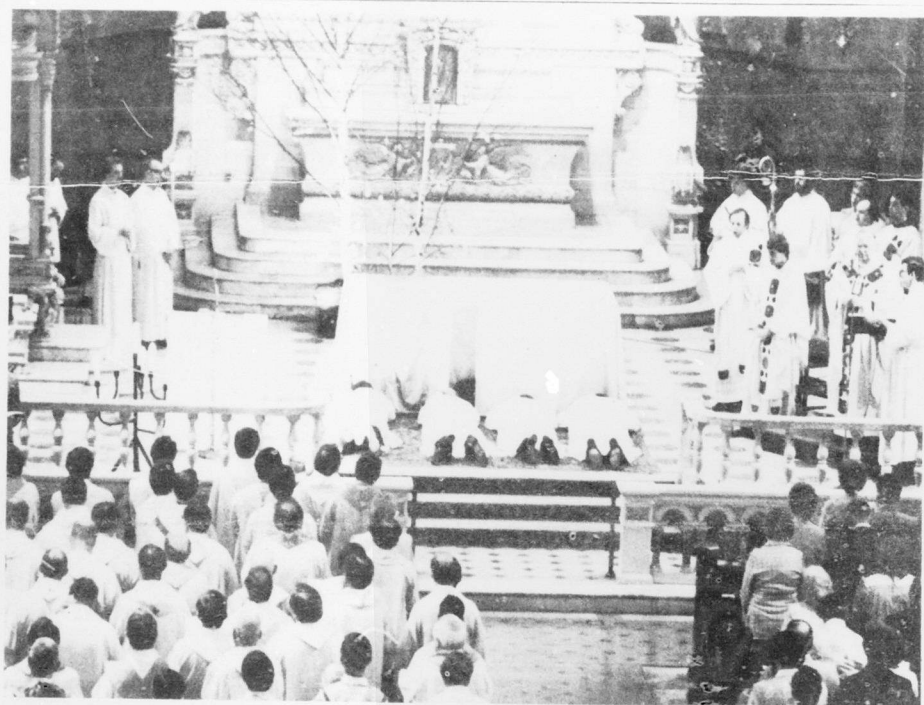
The lawsuits which resulted in the high court's decision were brought by Bob Jones University of Greenville, S.C., and the Goldsboro Christian Schools of Goldsboro, N.C. Bob Jones prohibits interracial dating while the Goldsboro schools refuse to admit blacks.

They charged that the IRS overstepped its authority when it withdrew their tax-exemptions because, they said, Congress never formally enacted a public policy standard for the operation of tax-exempt charitable organizations.

As the schools' lawsuits worked their way to the Supreme Court the Reagan administration attempted to reverse the IRS policy, which had existed since 1970. But public protests forced the administration to back off its plans to change the policy and instead hope that the Supreme Court would strike it down.

Burger's opinion though was emphatic in upholding the IRS policy.

The chief justice traced the history of tax



FOUR NEW PRIESTS—While the Litany of the Saints is sung during the ordination ceremony in St. Peter and Paul Cathedral on May 21, four candidates for the priesthood prostrate themselves before the altar.

Fathers Jeff Charlton, David Coons, Richard Ginther and Don Quinn are the newly ordained. (Photo by Kevin C. McDowell)

exemptions and noted that they traditionally have been granted to institutions "thought beneficial to the social order of the country as a whole or to a particular community."

While determinations of public benefit or public policy "are sensitive matters with serious implications for the institutions affected," Burger wrote, "there can no longer be any doubt that racial discrimination in education violates deeply and widely accepted views of elementary justice."

He added, "Whatever may be the rationale for such private schools' policies, and however sincere the rationale may be, racial

discrimination in education is contrary to public policy."

Burger also noted that if Congress had not wanted the IRS to deny tax-exemptions to discriminatory private schools it had had a number of opportunities to reverse the policy. He said it was "significant" that Congress did not act.

Turning to the schools' religious freedom arguments, Burger pointed to several cases in which the court has found compelling government interest in regulating religiously based conduct.

"The governmental interest at stake here is compelling . . . That governmental interest substantially outweighs whatever burden denial of tax benefits places on (the schools') exercise of their religious beliefs," wrote Burger.

In his lone dissent Rehnquist argued that there is "nothing in the language" of the tax code that justifies the IRS policy.

He said the tax code's section dealing with tax-exempt organizations has gone through an "arduous refining process" by Congress in which Congress could have—but did not—enact laws denying tax-exempt status to schools such as Bob Jones University.

"I have no disagreement with the court's finding that there is a strong national policy in this country opposed to racial discrimination. I agree with the court that Congress has the power to further this policy by denying (tax-

racial discrimination. But as of yet Congress has failed to do so," wrote Rehnquist.

Justice Lewis F. Powell wrote a separate opinion agreeing with the court's judgment but disagreeing with what he said was the "broader implications" of Burger's link of tax-exemptions to "public benefit."

Looking Inside

If you have business at the Catholic Center, remember the building is closed this Friday, May 27, and also Monday, May 30, in honor of Memorial Day. The Criterion, however, is open today but will also be closed on Memorial Day. So enjoy this week's Criterion and forget about the business you might have had.

Sisters are not uncommon in pastoral ministry these days. Read about two Benedictine sisters who cover a lot of pastoral territory in Decatur County. Their story is on page 2.

Father Widner interviewed Stephen Noone, Archdiocesan Director of Schools, who had some reaction to recent articles in the day paper about private schools. Turn to page 3.

Father Chuck Fisher thinks Dorothy Day had much to teach Catholics about poverty. Read his Point of View on page 4.

Central Catholic School has something no other archdiocesan school has. Read page 6.

St. Vincent de Paul Parish in Bedford is this week's Parish Profile on page 12.

Four of six honored seniors at Connersville High School are members of St. Gabriel Parish there. Meet them on page 13.

James Breig has some humorous comments about die-hard TV watchers on page 18.

the criterion

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Benedictine sisters provide pastoral care for rural communities

by SUSAN MICINSKI

The surfacing of women Religious in pastoral ministry has become more frequent in recent years. Part of this is due to the shortage of priests. But there is also a deep-seated desire of many women Religious to engage in more direct contact with people in parishes. Two sisters who have already spent several years administering and ministering in a rural part of the archdiocese recently spoke of their experiences.

Benedictine Sisters Mary Cecile Deken and Mary Philip Seib, the former subprioress and prioress respectively of the community at Beech Grove, serve as pastoral associates and directors of religious education at the rural parishes of St. Maurice, Napoleon, and St. Maurice, Decatur County. Both women live at the rectory in the latter parish and are responsible for the day to day running of these two parishes that have no resident priests. As if this were not enough, they also take care of the religious education programs at Immaculate Conception in Millhouses and St. Dennis in Jennings County.

When asked to describe the work they do, Sister Mary Cecile, who is also a talented musician, stated "in brief, we would do everything in a parish you don't need to be ordained to do."

Such a short reply hardly says enough of all their efforts. According to Sister Mary Cecile, they pay the bills and keep the books, coordinate all ministries of the laity, visit the sick and take them the Eucharist, send personal cards with notes enclosed to hospitalized people, make sure there is enough wine, hosts and candles at both parishes, give instructions, as well as other day to day administrative duties.

MONSIGNOR JOSEPH D. Brokhage, administrator of St. Maurice, Napoleon, praised the efforts of the pastoral associates/directors of religious education. He declared that the sisters "have such fine traits. They are very outstanding, and there is no doubt that both are extremely competent and effective. Sisters Mary Cecile and Mary Philip have been well received by the people, and are loved by the Catholics and non-Catholics of the two communities. I would find no help in a deacon over what they can do."

Liturgy plays the lead role in the sisters' work at both parishes. Working with organists,

guitarists, cantors, servers, readers and ministers of the Eucharist—all are part of getting ready for Sunday. "This way Father Ron Ashmore (administrator at St. Maurice) and Monsignor Brokhage don't have to worry about this when here for Mass," stated Sister Mary Philip.

But perhaps the most important work carried out by the sisters is their presence—be it at community prayer with the parish, in their activities such as parish council meetings, graduations, wedding celebrations, jubilees, or times of sorrow. Their presence is a witness to the people that the Catholic Church is present at all times in their lives.

Although no longer required to wear the traditional habit and veil, these sisters choose to dress in this manner. "Since there are no resident priests at either Greensburg or Napoleon, we think it is even more important to be recognized as Religious women," explained Sister Mary Cecile, "and make ourselves present and available."

AND THEY DO make themselves known. They can walk up and down the street of either town and greet the passersby by name. This is due in part to the house-to-house visitations they've made. Through their contact with both Catholic and non-Catholic, the sisters tell the people that the church community is there to serve their needs. During these visits, people often share their personal triumphs and struggles.

Usually working as a team, sometimes the two do go separate ways. When this happens, "no matter where it is, if one of us is missing, whoever is being visited asks about the missing sister," stated Sister Mary Cecile.

When this writer accompanied the sisters to Napoleon, stops were made at the post office and bank. At each place, friendly faces and exchanges of pleasantries were the order of the day. Going out to get something here is not merely a chore, but rather a chance for an informal social gathering. Not exactly something that would occur to one living in a larger city.

Perhaps an even rarer situation was the purchasing of envelopes from the store. When we went out for them, Sister Mary Philip did not have her purse with her. But no problem—the man at the store gave her the goods on credit. One definitely does not hear about that happening in a larger community—especially if your presence is not known.

According to both sisters, "there really are no typical days. A person can be born or die unexpectedly, or some other major crisis may arise calling for immediate attention." But generally, their daytime hours are largely spent doing administrative duties such as working on monthly schedules for lay people, writing the parish bulletins and checking files of catechists to see what else they have to take in order to get certified.

"Actually, our main office is the trunk of our car," explained Sister Mary Cecile. Upon



JUST VIANNY AND WE—Along with their car (known as "Vianney") which doubles as an office, Benedictine Sisters Mary Cecile Deken (left) and Mary Philip Seib serve four parishes in the Decatur and Ripley county areas of the archdiocese. (Photo by Susan Micinski)

opening the trunk of Vianney (the car's name—named after the French Cure of Ars) one soon discovers what she means. It is loaded with all sorts of educational materials: books, pamphlets, tapes, etc.

Since both parishes are located in farming communities, the majority of group gatherings take place in late afternoon or early evening when people are in from the fields. Even if all the people do not work on farms, others work at other jobs or youngsters are in school. Often, the sisters start meeting with groups around 3:30 or 4 in the afternoon and are not finished until 11 p.m.

On Thursday, May 19 the two sisters visited Marie Herbert, a parishioner of St. Maurice, Napoleon, who is chronically ill with severe arthritis. It was evident that the woman was as glad to see the sisters as they were in being there. The group sat in an immense farmhouse kitchen and visited a spell, catching up on all the latest news. Then the sisters offered a prayer service and Sister Mary Philip gave Mrs. Herbert the Eucharist. Good byes were said and off the pair of sisters sped.

The next stop was the home of Susan Schutte, a catechist who works with first graders. Sister Mary Cecile reviewed Susan's file with her and discussed her plans for next year's classes. "I just love the little children," stated Mrs. Schutte. And this is easy enough to believe since she is the mother of six and the seventh is on the way.

Then it was back to the rectory at Napoleon, where the two pastoral associates were meeting with Cecilia Stier and Melissa Dickman, two high school students who would plan the breakfast for the graduating seniors.

It is easy to see how varied the work is the sisters do. They enjoy dealing with all age groups in these communities where family life is strong and the church is a central part of their lives. But another important aspect of their work is their prayer life.

"We want people to know how vital this is to us," stated Sister Mary Philip. "We could do nothing for others if it weren't for Jesus. Even if schedules are tight, we have to make time to recharge ourselves." According to the sisters, they pray for a half hour every morning, get together for vespers in the afternoon and allow at least an hour for meditation or reading of scriptures in the evening.

Sister Mary Cecile and Sister Mary Philip do lead very full lives and more than meet the needs of these two rural communities.

Two Masses at Speedway

Two Masses will be celebrated the morning of Sunday, May 29 at the Indianapolis Motor Speedway for the benefit of race fans and participants. A Mass for drivers, mechanics, car owners, media, track officials and their families will be offered at the east end of Gasoline Alley at 6 a.m. A second Mass for fans will be offered on the north side of the Hall of Fame across from the infield hospital at 7 a.m.

St. Christopher Church in Speedway will alter its weekend Mass schedule in order to accommodate the special event. Masses on Saturday will be at 5:30 and 7:30 p.m. Sunday Masses will be offered at 8 and 10 a.m. and 12 noon.

St. Michael Church will offer its weekend Masses on Saturday at 5:30 and 7:30 p.m. and on Sunday at 8 and 10 a.m. and 12 noon.

Out of town visitors needing clergy assistance over the weekend are asked to call St. Christopher Church at 241-4314. Father James Bonke, pastor of Nativity Parish, will be on call at the Speedway itself from 5:30 a.m. on Sunday until the completion of the race.



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Committee of bishops announces delay in first draft

WASHINGTON (NC)—A committee of U.S. bishops preparing a pastoral letter on capitalism announced a one-year delay in the issuance of a first draft. The committee, of which Archbishop Rembert Weakland of Milwaukee is the chairman, plans now to issue its first draft in time for the November 1984 annual meeting of the National Conference of Catholic Bishops, according to an NCCB announcement May 23. According to the an-

allow sufficient time for the implementation of the bishops' new war and peace pastoral approved in early May. Archbishop Weakland also stated that the committee is changing the title of the letter from "Christianity and Capitalism" to "Catholic Social Teaching and the American Economy." The archbishop said the new title "much more accurately defines the scope and content" of the proposed

Is state accreditation a good thing for Catholic schools?

by Fr. THOMAS C. WIDNER

State accreditation for Catholic schools—is it a good thing? Yes, is the inference from a recent series of articles in *The Indianapolis News*. Not necessarily, according to an archdiocesan education official.

Stephen Noone, Archdiocesan Director of Schools, believes many Catholic parents, teachers and board of education members don't adequately understand what accreditation means and therefore, as a result of the series of articles, were surprised to learn their particular schools weren't accredited.

"I never knew we weren't accredited," was the general reaction he's been getting from parents of children in non-accredited schools listed by *The News* last week. What some parents were really saying, Noone explained, was "I assumed our Catholic school's education was adequate."

It probably is, he said, but not necessarily according to state standards.

So what is accreditation? And what standards does the state impose on public schools which some Catholics find desirable?

Simply put, accreditation means that a school lives up to a set of standards. Such standards can be outlined by the state, by a diocese, or by a member organization. In other words, there are different kinds of standards depending on what group or organization you want to accredit your school. State accreditation is only one kind and, according to Noone, most people think accreditation means equivalency.

"I THINK Catholic schools are accredited by individual parents who send their children there," Noone said. "If parents didn't believe

in them, they wouldn't exist. The same holds true for public schools. If some parents didn't believe in them, they wouldn't be in business. Accreditation means approval by the persons primarily responsible for the education of children—parents."

Accreditation standards vary from group to group, Noone indicated, but most are either product centered or process centered. Product centered standards are those which determine what a student will know when he leaves the school. Process centered standards concentrate on what you do with the student while he's there. State standards are process centered.

State standards, he said, "emphasize things like teacher certification, textbook approval, and practical items about your facilities, e.g., how many bathrooms you have, how much space your library has and how many volumes it has in it, etc."

And, Noone reminded us, state accreditation standards are designed for public schools. The state does not seek to accredit private schools—Catholic or not. Catholic schools have to ask the state for their accreditation.

What kinds of standards does the state set? Well, for example, the state requires five hours of instruction per day in elementary schools. It even specifies how that time is distributed. But, Noone pointed out, "there is no provision in state standards for religious education, for liturgical preparation, for sacramental preparation. These are fundamental principles on which Catholic education is based."

"WE HAVE MANY schools outside the Indianapolis Metropolitan area," he explained,

"which depend on public school buses for transportation. So these schools are dependent on public school schedules. This might mean in some cases that time spent on religious education might preclude getting in state requirements for some other subject."

The state also approves textbooks for different courses. "We will be changing social studies books in a few years," Noone said. "But books approved by the state might not meet our needs. For example, they won't deal with Catholic teaching on subjects like war and peace or disarmament or conscientious objection. Issues which are of concern to Catholics may not be dealt with in public school texts."

Noone acknowledged that Catholic schools don't meet public school standards in some areas. For example, not all Catholic school teachers carry state certification. About 90 percent do, however. Those who don't are often the veteran teachers who replaced nuns in schools over the years and who have on-the-job experience but not the educational background. "They are usually excellent teachers," Noone said, "but may not have Indiana licenses. Or they may have licenses from some other state but don't meet Indiana requirements."

On the other hand, Catholic schools often exceed requirements of the state. A good example of this is the new requirement making public school students take four years of English, two years of math, and two years of science. "Nearly all Catholic schools have had those requirements for many years," Noone stated.

The library requirements are difficult for some smaller Catholic schools, Noone indicated. "The state specifies minimal

requirements for the number of volumes and the annual library expenditures and requires a certified media specialist," he explained. "You have to be able to sit 10 percent of your student body in the library. An example of the problem this creates is St. Joan of Arc School in Indianapolis which is located across the street from the Broadway Public Library and which for years has had an excellent working relationship with that branch. Children at St. Joan of Arc go to that library to learn from their librarians. Why should St. Joan open a separate library?"

There are two major benefits to accreditation, according to Noone. One is that teachers in accredited schools earn life teaching licenses. Another is that a student who transfers from an accredited Catholic school to a public school is assured of having his credits accepted there.

But the question remains, why should Catholic schools accept state standards of accreditation if they can't be met?

There are 22 Catholic schools which have received their new or renewed accreditation since September. This brings the total to 75. "And there are different levels of accreditation," Noone was quick to point out. "So even public schools aren't all on an equal level. Accreditation does not mean equivalency. When a Catholic school applies for accreditation in Indiana, officials generally seem to look to see if established schools meet most requirements and then award minimum certification."

Being accredited doesn't necessarily mean your school is as good as any other. It just means you've met somebody else's minimal requirements.

Priest is busy in the parish and at home in the pits

by SUSAN MICINSKI

The Indianapolis 500-Mile Race will soon be here, and hundreds of thousands are gearing up for that special event. People from within the city and across the country will trek to the track to see those machines run, as well as crane their necks to see what goes on in each car's pit. One person who is no newcomer to life at the Speedway and experiences firsthand what happens there, is Father Glenn O'Connor, associate pastor of St. Simon parish. And what is it that this priest does there?

"For about the past six or seven years, I've been working part-time as a member of a pit crew, otherwise known as a 'grease monkey,'" explained Father O'Connor. "I do a little bit of everything there—helping out wherever needed. I do anything from polishing the car to helping change the engine." According to the associate pastor, this year the Alex Foods (Anaheim, California) crew with which he works, will be readying the supercharged racer of Duane Pancho Carter.

Having parish duties and working down at the track makes for a very busy schedule. "It's a real rat race," stated the part-time crew member. "May is really busy at St. Simon's Church—we have First Communion, weddings, graduation, plus all our other normal activities. But, I just love it."

In spite of the hectic parish schedule, this priest kept up with the pace there, and did make it to the track last week. "I was there every day except Monday. Of course, I couldn't be out there all day long each day, though. Saturday was really a rush—I got out there at 4:30 a.m. and then dashed back at 10:30 a.m. to change and go to the ordination."

How did this interest in cars develop for you?

"My good friend, Joe Flynn, who now works full time with Paul Newman's pit crew, got me started going to the races when he worked with Eldon Rasmussen. From that time on, I was hooked." This avid car lover even carried his interest into the seminary. "I was famous for sneaking out of the seminary to go to the track, and not getting caught," he laughed. One summer while Father O'Connor was still in the seminary, he worked full time for chief mechanic, Johnny Capels.

Although admitting to having a passion for cars, Father O'Connor "really has no desire to drive the racers. I imagine everyone entertains for a few shining seconds what it would be like to be out there, but it's a little too late for me to do that now. I just enjoy the break from the routine and getting caught up in the excitement of it all," he declared.

New bishop appointed in Corpus Christi

WASHINGTON (NC)—Pope John Paul II has accepted the resignation of Bishop Thomas J. Drury of Corpus Christi, Texas, and appointed Bishop Rene H. Gracida of Pensacola-Tallahassee, Fla., to succeed him.

Bishop Drury, 75, a native of Ballynote in County Sligo, Ireland, has been bishop of Corpus Christi since 1965. Bishop Gracida, 59, was the first bishop of Pensacola-Tallahassee and has served there since the diocese was established in late 1975. His successor has not been appointed.

Msr. Eugenio Sbarbaro, charge d'affaires at the apostolic delegation in Washington, announced the changes.



GREASE MONKEY—Father Glenn O'Connor, associate pastor of St. Simon's Church, doubles as a pit crew member for Pancho Carter's racecar in this year's 500 Mile Race. (Photo by Chuck Schisla)

POINT OF VIEW

Dorothy Day set example to be followed

by Fr. CHUCK FISHER

When we experience remorse from hearing and reading about the destitute poor (especially when food, clothing and shelter are not worries or concerns), our hearts and consciences should be attentive. "The poor you always have with you" is not a reason to excuse them from our lives. Rationalizing our goodness because we send monies to charities, or cast-off clothing, furniture, and/or appliances to the local St. Vincent de Paul Store or Goodwill, still leaves those who are very destitute destitute.



To recognize that our consciences are bothered is good. That awareness can lead us toward deeper responses in alleviating the misery of being poor. But most of us cannot or will not make the leap into a voluntary poverty for the sake of the needs of the tremendously unfortunate who have not chosen their life of misery.

Dorothy Day is a voice of considerable value who unceasingly haunts us about the plight of the so very poor. For 50 years The Catholic Worker (the newspaper she founded which still sells for 1 cent per copy) has been publishing articles about the homeless, starving and miserable poor, and pointedly fingers all of us who are comfortable with our lack of response, our lack of caring. Espousing a spirituality centered around a literal interpretation of "as long as you do it to one of these least ones, you do it to me," the Catholic Worker's purpose has been the spirit of Dorothy Day.

SHE HAS BEEN labeled everything from communist to arch-conservative to saint. Of this last label, she often said she did not want to be dismissed so easily. Her life's journey was often the center of her own articles (called "On Pilgrimage") and many times the contents came from her personal journal. It was not unusual for her to quote from a papal encyclical and in the same column include an excerpt from Tolstoy.

Reading was her passion and she devoured everything from the lives of the saints and their writings, to the works of Tolstoy, Berdyaev, the Bible—especially the Psalms—Chesterton, Dickens, papal encyclicals, Berlitz language courses, gossip columns from local New York papers picked out of the trash, and even the Wall Street Journal and The Christian Science Monitor as well as garden columns and travel items. All of these inspired her heart and her own spiritual pilgrimage which she shared in

her column, and which many people found heartening, others disconcerting.

In one column, Dorothy supported the gravediggers' union in a 1949 strike against the Archdiocese of New York. She incurred the wrath of Francis Cardinal Spellman, who called the strike un-Christian and against the church. Yet, her sense of the rightness and wrongness of situations or events that threatened people's lives or livelihood made her unique.

If Cardinal Spellman had ordered her to close down the Catholic Worker's houses of hospitality (and thus, the soup kitchens and dormitories for the homeless), she would have done so. The Cardinal was her spiritual authority. However, any employer who overworked and/or underpaid his employees was her foe, churchman or not. Clericalism she hated, but priests she held in reverence because of their involvement in the holy and the mysterious and God.

DOROTHY DAY was prayer of the breviary and the rosary. She disliked retreats (suffering from "the spiritual bends" as she called them finding them boring), and the liturgical changes promoted by the Second Vatican council. Her profound influence on American Catholicism was in social justice and

peace. While many talked a good line about caring for the needs of the poor, she rented housing and established a home for the poor in the poorest section of New York. Breadlines, soup kitchens and a place to sleep were the lived experience of Dorothy Day's spirituality.

The worker communities (at present about 50 in the U.S.) were composed of anyone who showed up at the door—so much for screening potential members. As one visitor and eventual Worker commented, he neither knew nor experienced such an eclectic gathering of humanity, from the poorest poor, to the fascinatingly interesting, the most self-pitying and self-righteous, the most saintly and the least saintly.

The major impact of Dorothy Day and The Catholic Worker was and is a religious sensibility—sacrifice, worship, and a sense of reverence. These became the core of spirituality that, by little and by little, grew into not just an idea but a real effort to encounter Jesus Christ in daily life. His presence was certainly in everyone, but the emphasis for Dorothy Day was that Jesus was most truly and really present in the most weak, vulnerable and poorest of the poor.

"We cannot even see our brother in need without first stripping ourselves," she wrote. Voluntary poverty was her life and worship and that of The Catholic Worker.

Voluntary poverty is the freedom that comes when there is nothing one fears to lose. Desitution is bondage, so it is not voluntary. This is injustice and a sign of corporate, social sin. To become poor is to become dependent on God, open to others, and withdraw from the fruits of exploitation, for all that we own

beyond our needs has been stolen from those who are hungry. What the poor suffer is the price paid for others' comfort, and anything we possess more than is essential does not belong to us. It belongs to the poor.

She firmly believed "if you want peace, work for justice." She lived what others dreamed—yet, she too dreamed of peace and no nuclear weapons nor any other weapons, no just wars, no necessary wars, no religious wars, no holy wars, indeed, no to all killing and instruments of violence. One can only wonder what she would say about the recent pastoral letter on peace by her bishops. But something of Dorothy Day's words are to be discovered in the bishops' words.

Being radical is key to entering into her life and The Catholic Worker. "Some of us would like to think that we are, but we pale in comparison. Yet we can take to heart her belief it is 'by little and by little' that we are saved (borrowed from St. Therese of Lisieux, the Little Flower.)"

There is hope for us, the comfortable. Ours is to work steadily and peacefully to live Jesus' law of love, and "as long as you do it to one of these least ones, you do it to me," never being satisfied that we can ever do or be enough to alleviate the painful misery of the poor nor live making peace.

To subscribe, write to The Catholic Worker, 36 East First Street, New York, New York 10003. The rate is 25 cents per year, but contributions over and above that are cheerfully received.

(Father Fisher is pastor of Sacred Heart Parish and administrator of St. Ann Parish, both in Terre Haute.)

WASHINGTON NEWSLETTER

Congress debates prayer in schools

by JIM LACKEY

WASHINGTON (NC)—The old saying, "You can't tell the players without a scorecard," may apply as well these days to proposals in Congress to restore prayer in the public schools. The debate is not over just one measure but three:

► The Reagan administration's proposed constitutional amendment on voluntary school prayer;

► A bill sponsored by Sen. Mark O. Hatfield (R-Ore.) aimed at permitting public high school students to gather on school grounds for prayer much like other student groups gather for sports or clubs; and

► A bill sponsored by Sen. Jesse Helms (R-N.C.) to remove federal court jurisdiction in future school prayer cases.

Up to now the proposal that has been getting the most attention has been the constitutional amendment, which President Reagan first submitted last year and resubmitted this spring after the new 98th Congress convened.

But increasing attention also is being given to the Hatfield bill, particularly because the issue it raises—whether high school students have a free speech right to gather for prayer on public school property—has been the subject of several recent lawsuits which have resulted in conflicting decisions.

The Helms bill, meanwhile, was defeated in the Senate last year and is not expected to do any better this time around.

THE REAGAN amendment, which needs a two-thirds vote of Congress and ratification by three-fourths of the states, says nothing in the Constitution should be construed "to prohibit individual or group prayer in public schools or other public institutions." A second clause

prohibits requiring students to participate in school prayer.

According to its supporters, the amendment thus would reverse the effect of the Supreme Court's school prayer decisions of the early 1960s without impinging on the rights of those who do not want to pray. States could enact laws allowing time during the official school day to be devoted to prayer, but those laws also would have to allow students to decline to participate if they so choose.

The U.S. bishops' public policy arm, the U.S. Catholic Conference, long has held however that such an amendment does not go far enough to assure children the right to express their faith. In a sharply worded May 9 statement submitted to a Senate subcommittee considering the amendment, the USCC reiterated its view that an amendment should also allow for religious instruction on public school property and said the Reagan proposal as currently worded would be only symbolic and "is not of sufficient merit to justify the problems it might create" for religious diversity and the rights of religious minorities.

WHILE THE debate over the Reagan amendment goes on, the Hatfield bill has been quietly moving into the political spotlight not only because of its novel approach but because its supporters include Senate liberals and conservatives.

Hatfield's measure would make it unlawful for a public high school which allows groups of students to meet during "instructional periods" to discriminate against groups which want to meet for religious purposes. Groups denied the right to meet in such cases under the bill would be able to file civil suit in federal court against school authorities.

The bill touches directly on an issue that has been raging in the federal courts for the past several years.

In 1981 the Supreme Court ruled in Widmar vs. Vincent that college students had the free speech right to hold prayer meetings on the campus of public colleges. But it later declined to review two lower federal court decisions



which held that permitting high school students to meet for prayer at school would violate the separation of church and state.

More recently a federal judge in Scranton, Pa., ruled May 12 that high school students in Williamsport, Pa., had the free speech right to form a club for non-denominational prayer under a public school policy allowing students to form their own special interest groups for half-hour meetings at school twice a week.

A major question thus facing the Hatfield bill is whether the Supreme Court might ultimately rule that the free speech rights of high school students outweigh the need to keep church and state separate in the public schools.

The 1981 Widmar case offered a clue but not a definitive answer. In it the court noted that college students are "young adults" able to appreciate that the college is showing neutrality toward religion when it allows prayer meetings on campus. But "younger students," the court indicated without giving an age, may not be able to tell the difference between official neutrality and state support of religion when prayers are held at their public school.

LIVING THE QUESTIONS

We human beings must remember we are human

by Fr. THOMAS C. WIDNER

This past weekend of priesthood ordinations reminded me it has been fourteen years since I and nine classmates were ordained priests for the archdiocese of Indianapolis. Five of us are still active in the ministry and though we sometimes feel that age, baldness and weight have made living less enjoyable, we are still pursuing what seems for some an impossible dream. Fourteen years isn't a special anniversary but priesthood euphoria is in the air and so why shouldn't I throw in my two cents?

Fourteen years as a priest has meant getting to know myself better than I knew myself at age 27. I figured I had all the holiness licked by the adolescent arrogance I brought to ordination but it has taken a number of years to realize that I have only glimpsed maybe a trace of it. It has only been the past couple of years I have begun to realize that real holiness occurs through a deep appreciation of one's humanness. That had long escaped me.

What is amazing to me is that whether one is priest or someone else, one can't get away from being human. Now that might sound funny but I think we human beings often



forget that we are human. We get on our soapboxes and forget that one of the first things Jesus did when he appeared to the Apostles after His Resurrection was to give them the power to forgive sins. On the other hand, we often forget that he challenged us to give up our sins.

While participating in a first Mass last weekend, I was reminded of the romance of my own ordination and the even more romantic first Mass. I suppose it's like someone's wedding day. As I look back on it, it seems like a dream. There was a joy and a peacefulness and a sense of having made it which was like heaven itself. I had arrived.

But it quickly fades. The romance turns to routine. All one's convictions and ideals melt into the reality which is other human beings in need of conversion and repentance. Moreover, there is the realization that I still need the same conversion and repentance. I did not have it made after all. Indeed, I am the one with more to learn than the faithful are.

After fourteen years one finds oneself taking people and things for granted—especially oneself. Until someone tells you how grateful they are you are a priest and you are called back to a memory and an ideal and you suddenly emerge from your sense of isolation and unworthiness to recognize the special someone you are as a human being and the qualities which contribute toward your service as a minister.

It has to begin with recognizing something worthwhile in yourself. Otherwise you are just a machine. That's why it

seems to me the thing priests should be about is getting to know themselves better. We are always running around trying to solve everybody else's problems all the while we create a myriad of them for ourselves. The object of ministry it seems to me is not to solve other people's problems but to assist people in taking responsibility for their own actions. Too often we let people become dependent on us. We are like parents who can't let go of their adult children. We want them around all the time. We become so wrapped up in other people that we forget that we have a responsibility to ourselves.

The tragedy is that we often can't face the loneliness which is ours as priests and so we immerse ourselves in other people—not only in the healthy sense of ministering but in the unhealthy sense of living others' lives for them. We aren't always able to give ourselves totally to God and let ourselves be dependent on him. We are trying to do things for him when all he wants is our humanness with whatever successes or failures surround it. Somehow I think He just wants us to be there and let others know He's there. I think it's somewhat arrogant of us to try to do what even His own Son wasn't able to accomplish.

It is nice to be remembered on one's anniversary. It's even nicer to be reminded that one is pretty lovable for a human being. Fourteen years isn't really such a long time but it's long enough to know that 'I will take a very long time to be holy. Right now I think God wants me to enjoy being human.

Pope stresses importance of Eucharist during Milan trip

by NANCY FRAZIER

MILAN, Italy (NC)—Pope John Paul II, making his longest papal trip in Italy, spent a wet and hectic weekend May 20-22 in Milan, the Italian industrial and financial capital.

He was the first pope to visit Milan in 565 years and he also made history by becoming the first reigning pontiff to attend a concert in the city's famed La Scala opera house and by meeting for the first time in his frequent travels with the management side of the country's union-management conflicts.

The 50-hour visit was marred by the late-night firebombing May 20 of a wooden altar platform constructed for a papal Mass. But repairs were made in time for the pope to use it to celebrate the closing Mass of the Italian Eucharistic Congress May 22.

The trip was also marred by persistent rain.

In Milan, one of the world's largest Catholic archdioceses, with 1,160 parishes, 2,200 priests and 5 million Catholics, the pope met with workers and youths, stockbrokers and industrialists, priests and nuns, the sick, university teachers and students, artists and politicians.

He paid tribute to Pope Pius XI, returned to a tiny town which once supplied a set of church bells to a parish in his native Poland, and found time to stop in at a local convent as a favor to Italian President Sandro Pertini.

THE THEME that emerged in nearly every one of his 17 talks was the Eucharist.

"For whoever is a stranger to the faith, the Eucharist can seem like a rite detached from life or even like a form of 'alienating' evasion," Pope John Paul told professors and students at the Catholic University of Milan May 22.

"But for whoever believes, it presents itself instead as the center of all human activity," he added.

The papal visit to Milan, his 35th trip within Italy since his election to the papacy in October 1978, began at 5 p.m. (11 a.m. EDT) Friday, May 20, when an Italian military jet carrying the pope and his party from Rome arrived at Milan's Linate Airport.

Pope John Paul's first talk upon arrival contained one of the toughest messages of the entire trip.

He condemned "negative phenomena which pollute modern society and have their matrix in a reductive secularism" and said that Milan, as other big cities, was plagued by "an excessive and erroneous faith in the resources of reason, lacking in a higher and more objective content."

He asked the residents of Milan "to carry out a significant role in the life of the country—to recover the mature awareness of the dignity and responsibility of man as 'apex of creation.'"

After an evening meeting with 12,000 nuns and participation in the eucharistic adoration in Milan's 15th-century cathedral, Pope John Paul retired for the night in the residence of Cardinal Carlo Maria Martini of Milan.

LATE THAT night, a Molotov cocktail burned carpeting, wooden flooring and part of the canopy of the specially built papal altar for the closing Mass Sunday, May 22.

The altar platform, in front of Queen of Peace Church in the working class Gallarate district of suburban Milan, was hurriedly repaired in time for the Mass.

The firebombing had not been claimed by any group or individual by the time the pope left Milan. Police said they suspected it was the work of young vandals who did not intend to harm or insult the pope.

The pope's second day in the archdiocese was dedicated to a tour of various small towns surrounding the city. It began with Desio, the birthplace of Pope Pius XI, who was born Achille Ratti in 1857 and was pope from 1922 to 1939.

The late pope's "profound religiosity, sense of balance and concreteness, firm and constant will," were praised by Pope John Paul, who also stressed Pius XI's ties to Poland, where he was ordained a bishop and was apostolic nuncio.

"He was an Italian pope who called himself a Polish bishop, while I am a Polish bishop who can be called an Italian pope," he said.

Another "Polish connection" took Pope John Paul to the town of Seregno, which he had previously visited in 1963, 1964 and 1973.

In the 1960s, Seregno donated a set of church bells to St. Florian Parish in Cracow, Poland.

The bells were consecrated in 1964 by the then-Archbishop Karol Wojtyla of Cracow, who later became Pope John Paul II.

"The assistance offered by you to the missions and to communities which live in difficult social conditions are known to me, and I do not forget the gift of three harmonious bells from you to the church of St. Florian in my beloved Archdiocese of Cracow," he said in the town's tiny basilica.

After a Mass and lunch in the archdiocesan Pius XI Seminary in Venegono Inferiore, Pope John Paul continued his travels throughout the Milan suburbs.

At Monza, 250,000 young people filled the track where Formula 1 race cars speed by in Monza's annual race.

Smiling broadly and frequently joking with the youths, the pope said he had come "to encourage you to live with enthusiasm and commitment the years of your youth, adhering to Christ."

He urged the young people to "build a new society" in which world hunger, terrorism and "revolutionary violence," abortion, the arms race, drug abuse and economic injustices would be eliminated.

"In a world which slowly seems to succumb to the temptations of indifference, nihilism, theoretical and practical materialism, and desperation, you young people must be the announcers and witnesses of Christian hope," he said.

Pope John Paul's next stop was in Sesto, where 80,000 workers waited for him.

"I know what it means to go into a factory and stay there the entire day, every day of the week every week of the year," he said. "I learned it through my flesh; I didn't learn it from books."

Describing the meeting as a "moment of solidarity with you," he strongly defended the rights of workers, especially in a period of "economic crisis which threatens every attempt at recovery."

He appealed to "all persons who have the power of economic or political initiative" to join forces in "a coordinated and responsible action" against the problem of unemployment.

The next day, Pope John Paul's words were even stronger in defense of workers when he

addressed 2,000 stockbrokers and industrialists in Milan.

"An economy oriented only toward profit does not create a community of persons, nor does it generate a real social culture of responsible participation by all members of the business," he said.

The pope noted that it was "the first time I have had occasion" to address such a group and told the employers that workers should have a say in the running of companies and that unions are "indispensable and irreplaceable."

Pope John Paul, whose next scheduled trip is to his native Poland June 16-23, did not make any reference to the Polish labor tensions in his talks to the workers and the business leaders.

One highlight of the papal visit to Milan came Saturday evening, May 21, when Pope John Paul attended a special concert in his honor at La Scala. It was the first time that a pope had attended a performance at the theater.

On May 22, the pope's final day in Milan, the rains which had fallen lightly and intermittently during the weekend came down in force.

"I notice that the rain has not diminished your presence," the pope joked to tens of thousands of people outside the cathedral for the pope's noon recitation of the Regina Coeli prayer.

After the prayer, which was broadcast to many countries, Pope John Paul invited young people to Rome April 11-15, 1984, for a special Holy Year jubilee in their honor.

The pope's other activities May 22 before his 7 p.m. (1 p.m. EDT) departure from Milan included a visit to the Catholic University, Milan's Polyclinic, a brief private visit to St. Ambrose Basilica and the Mass closing the Italian Eucharistic Congress.

He also made a last-minute change in his schedule to fulfill a promise made to Italian President Sandro Pertini, a socialist, who had asked him to visit the 60-member community of Ursuline Sisters of St. Charles.

One member of the community, Mother Maria Fabiola, is a relative of a former secretary to Pertini. The secretary was a go-between in Pertini's first contacts with the Polish pope. Pertini and the pope are now considered close friends.

Central Catholic School offers its students 'hands-on experience'

by MARK SPRINGER

On a trip through the halls of Central Catholic School, one may be pleasantly met with the aroma of fresh bread or cookies baking. Or perhaps the senses may be aroused by the clean scent of sawdust wafting through the air. This is education?

In a word, yes. Henry Adams, a turn-of-the-century author and outspoken statesman on the value of education, once said that "All experience is an arch to build on." And Central Catholic's Middle School is building—with "hands-on experience" in its pre-vocational programs. Whether dabbling in flour or sawdust, students are able to enjoy the "practical arts" as a part of their academic curriculum.

State requirements call for 5 percent of a student curriculum to be in the practical arts so that, in itself, is not unique. But what is unique, according to principal Michael Amrhein, is that Central Catholic contains the only "in-house" pre-vocational facilities in the archdiocese. Home economics and industrial arts

are being taught on the grounds which eliminates the necessity of busing students somewhere else to satisfy state requirements.

The programs began, Amrhein explained, about 10 years ago to satisfy the certification needs for junior high schools. But they were also developed to meet the "needs" of students.

JUDGING FROM the smiling satisfied faces of Central Catholic's 100 or so junior high pupils, it's fun as well. Students learn the basics and build from there. In Margaret Weber's home economics class, four separate kitchen units allow her to individualize the student's training—usually in groups of four so everyone gets a turn at stirring the batter or licking the spoon.

Mrs. Weber, who has been associated with St. Catherine's and Central Catholic for 17 years—the first eight as a volunteer—stresses the fundamentals. Her sixth grade kitchen classroom, which is presently open only to girls while their counterparts are engaged in a full year of industrial arts, acquaints the students with different kinds of table setting services, the four food groups, utensils of kitchen

measurement, nutritious meals, cookie baking. The latter, she explained, doesn't fall into the "nutritious" category, but "the kids like it."

Seventh and eighth grade boys and girls each spend half the school year in home economics. They learn, among other things, vegetable cookery, the four nutrients, food safety and handling, and the odoriferous art of bread baking. And... whether engaged in preparing a full course meal in the "classroom," making food for the cafeteria or the mother's club or just cooking their own breakfast at home in the mornings—students are making practical use of this knowledge.

SEWING IS another part of Mrs. Weber's program. In Central Catholic's own miniature "garment factory," sixth grade girls are introduced to the sewing machine and its many uses as well as learning about fabrics. Seventh and eighth graders become involved with more complicated projects, pattern making, for example. When the girls were able to take this class for a full year they made their own outfits, but now smaller projects are emphasized. Seventh and eighth grade boys are also included—which has proven beneficial to at least one of Mrs. Weber's present students who revealed that he "can sew up his own rips now." Understandably, parents have been very pleased with the results of this program.

Donations have played a vital role in the continuance of Central Catholic's home economics classes. One of the kitchen's two gas ranges was donated by Citizens Gas. The sewing room began with ten machines, but through donations and loans that number has risen to 21. Gifts of fabric have been warmly received as another means of deferring mounting expenses and allowing the building to continue.

And it does, in a literal sense, downstairs in Theresa Mendez' industrial arts class. At this time of the year rows of hammers await eager hands as students fish unfinished projects from their lockers. Mrs. Mendez, a 1980 graduate of Purdue University, gives her junior high students the chance to venture from the abstract to the concrete—that is, to take an idea from the "on paper" stage and give it "life."

Her curriculum is divided into nine weeks of drafting and nine weeks of woodworking, all this culminating in a special project at term's end.

Here too is a progressive approach: teaching the basics and working up to practical use of the skills attained. In drafting, students learn about hand tools and engage in simple drawings. Safety is stressed at all times. "Woodworking, though, is what the students enjoy most," Mrs. Mendez explained. Here they are given study guides concerning different kinds of tools and "how-to" information on planing, sanding and staining wood. Students follow diagrams, adhering to specifications and measurements, in creating their craft.

Last year her sixth grade boys made plant holders, while her seventh grade boys and girls constructed tool boxes. Mrs. Mendez leans to the "practical" side of the practical arts program with her eighth graders' special project. She has been introducing them to the business world, the world of manufacturing. Students form their own corporation, manufacture a product, and then market it. Last year the company sold napkin holders.

And herein lies the practical side. The money raised has been reinvested into the program. Napkin holder profits enabled Mrs. Mendez to purchase textbooks and new compasses. This year her eighth graders have spent all 18 weeks in manufacturing. Mug holders and letter racks are being marketed with an eye open for buying additional hand tools and drafting equipment, replacing some of the older pieces which are wearing down.

The success of this manufacturing program has Mrs. Mendez considering its possible expansion to the seventh grade in the years ahead. She echoed the sentiments of all those involved in Central Catholic's pre-vocational program. "Students appreciate the sense of control that comes with these programs. The teacher doesn't have to make all the decisions."

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Out-of-court settlement reached in contract dispute

MANCHESTER, N.H. (NC)—Four Sisters of Mercy and Bishop Odore Gendron of Manchester have reached an out-of-court settlement of a contractual dispute that began in the spring of 1982 when the diocese announced it was not renewing the nuns' contracts, a spokeswoman for the Manchester Diocese said May 20. A joint statement by lawyers for the bishop and the nuns said the nuns, Sisters Honora Reardon, Justine Colliton, Catherine Colliton and Mary Rita Furlong, will not

continue to teach at Sacred Heart School in Hampton, N.H., where they taught until the diocese said in March 1982 that it would not rehire them because they were cliquish and not responsive to the parish community and school board. The nuns asked for a public hearing to respond, but the diocese refused. The nuns then went to court. The settlement agreement states that the nuns may apply for teaching positions in the diocese, receiving assistance from the diocese in the job search.

John Paul II appoints Hungarian priest as bishop

WASHINGTON (NC)—Pope John Paul II has appointed a Hungarian priest who has been living in the United States since 1954 as bishop for Hungarian communities outside Hungary. Father Ladislaus A. Iranyi, 60, former provincial of the American Province of the Priest Fathers, is to have responsibility for the spiritual care of Hungarian Catholics, working with bishops of dioceses around the world where Hungarian Catholics reside, as titular

bishop of Castel Mediano. Msgr. Eugenio Sbarbaro, charge d'affaires at the apostolic delegation in Washington, announced the appointment in Washington. Bishop-designate Iranyi is to be the first bishop to serve in this special capacity to the world's Hungarian Catholics; Czechs, Slovaks, Poles and Byelorussians also have bishops who serve Catholics of those nationalities living outside their native land.

Commission cites differences between churches

EDINBURGH, Scotland (NC)—Language and the different meanings Catholics and Presbyterians attach to the same words or phrases are important factors in differences between the two churches, said the joint commission on doctrine of the (Presbyterian) Church of Scotland and the Catholic Church in Scotland May 17. The commission's report said that while such differences in language "can render mutual understanding difficult," recognition of the role of language was "one very positive fruit" of the commission's

discussion so far. The group has been meeting since 1978. The report also outlined basic areas of agreement on the doctrine of the church. It said the Second Vatican Council's understanding of the church as the "fundamental sacrament" is welcomed by the Church of Scotland. "We are agreed," wrote dialogue members in addition, "that the church is the body of Christ, existing with him at the meeting-point of the unseen and the seen, of faith and experience."

CORNUCOPIA

Good music essential to survival

by CYNTHIA DEWES

According to the old saying, music soothes the savage breast. And Shakespeare declared, "If music be the food of love, play on." Not only the food of love, say I. As far as I'm concerned, it's the food of life. I need it to survive.

My husband understands that need. Once when our stereo system was on, the Fritz he ran right out to buy me an FM radio so I could listen to my music without interruption. He sets the car radios on his favorite music stations, and goes to concerts he finds iffy. Peace at any price to soothe the savage breast.

The music I'm talking about is not the pap served up over elevator sound systems. Everything from The Doors to Ravel sounds the same there, thanks to boring arrangements of strings in lugubrious settings. Maybe the idea is crowd control in enclosed places. Anyway, elevator music is dreary.

The music piped into offices isn't much better. "Ecstasy" translates to "atrophy" as far as I'm concerned. Supposed to be subliminally soothing, it either distracts or puts me to sleep.

On the other hand, good music improves the occasion. When you're pensive, play a little Don McLean or Debussy. If you're flying high, Beethoven or Mahler. For sweet melancholy on a rainy day listen to Simon and Garfunkel. Bach and Telemann hit the old intellectual spot. And for fun and general raunch, the Rolling Stones are the greatest.

Melody is sometimes what we want the most. Other times it's lyrics or rhythm or even noise. Religious experience happens from music. So does patriotic fervor, sentimental love, mathematical delight. What other revelation of God is so various?

Of course music, like everything else available to us as joyful witness, can be used for perverted purposes. (Remember free will?) Punk rock, for example, is apparently supposed to assault the ears, to "accentuate the negative." It conjures up classic tortures in which victims are subjected to high-pitched or horrendously loud sounds. I suspect teenagers have heard of this and use it when they treat their parents to ear-shattering doses on their sound systems.

Styles in music change and change can be threatening. Eubie Blake once said he had to hide the fact that he was playing ragtime music from his mother because she would have been scandalized. Church leaders thought Frank Sinatra was a menace to the morals of young girls, and Elvis Presley's music was denounced from pulpits. But new things

become acceptable and even, eventually, "golden oldies." Undoubtedly disco has a mother who loves it somewhere in the future.

So I've learned to be tolerant of all music. As with people, I am often surprised and chagrined to find that there is beauty or imagination or vitality where I never thought it could be. And just because I know (for sure, for sure) that angelic choirs will be singing the "Hallelujah Chorus" when/if I ascend to the pearly gates doesn't mean that they won't be playing "Gimme Shelter" for the next guy.

check it out...

✓ Father John Sclarra, pastor of St. Barnabas Church, will be celebrant of the annual Memorial Day Mass sponsored by Catholic Cemeteries of the Archdiocese of Indianapolis on Monday, May 30. The 11 a.m. Mass will be held in the Calvary Chapel in Calvary Cemetery.

✓ Fran Schuster is chairman of the Cathedral High School Class of 1933 reunion. The Golden Jubilee celebration will be held on Wednesday, June 1 beginning at 6 p.m. at the St. Pius X Council K of C, 2100 E. 71st St. Cost is \$13 per person. Call Joseph F. Dezelan 925-8211 for more information.

✓ Providence Sisters Irma Wolfe and Gloria Meemering will celebrate 50 and 25 years of religious life respectively on Saturday, June 4. A 2 p.m. Eucharistic Liturgy will be held at St. John Church, Vincennes, followed by a reception. Sister Irma (Marie Christine) graduated from St. John Academy in Indianapolis and later entered the Congregation of Sisters of Providence in 1933. Sister Gloria (Cecilia) entered the Sisters of Providence in 1938.

✓ Mrs. Arlene Locke, a member of the Archdiocesan Liturgical Commission, was recently elected dean of the Indianapolis Chapter of the American Guild of Organists. She is the first Catholic to hold this office since 1956 and only the second since the chapter was founded in 1919. Mrs. Locke has served as organist at St. Gabriel, St. Michael and Our Lady of Lourdes parishes.

✓ Robbie Fulton, a member of St. Bernadette parish, has received the Eagle Scout award, highest rank in Boy Scouting.

✓ Providence Sister Mary Morely will direct a Summer Camp for boys and girls between 7 and 14 years of age at St. Mary-of-the-Woods College in week-long sessions from June 12-18, 19-25 and June 26-July 2. The Woods Summer Camp is accredited by the American Camping Association, of which Sister Morely is a member. For information contact the Director of Summer Sessions, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, IN 47876 or phone 812-335-4141, ext. 222.

✓ Alumnae of Cathedral High School for Girls in New York City will hold their tenth annual reunion on Sunday, Oct. 16. For more information write: Alumnae Office, 350 E. 56th St., New York, NY 10022.

✓ Michael Vollmer, a member of the Administration department of St. Francis Hospital Center, recently received the Good Government Award of the Indianapolis Jaycees. The award is given annually to an individual who has shown outstanding achievement in the field of government.



PHOTO WINNER—Tom Moloney of the Long Island (N.Y.) Catholic took first place for best feature newspaper photo in the recent Catholic Press Association contest. The photo showed a Eucharistic minister bringing Communion to a woman confined to a wheelchair. (NC photo)

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Archbishop O'Meara's Schedule Week of May 29

SUNDAY, May 29—Invocation, 1983 Indianapolis 500 Mile Race, at the start of the race.

FRIDAY, June 3—25th anniversary celebration of ordination of Archdiocesan Priests, St. Joan of Arc Parish, Mass at 6 p.m. followed with dinner at Cathedral High School.

FAMILY TALK

Readers respond to answer

by Dr. JAMES and MARY KENNY

Some time ago we published a letter from a woman asking how she could be loving toward her husband when she did not feel loving. Her husband had hit her on three occasions in their seven years of marriage. Except for this behavior, she said, they have a good life and beautiful children.

We answered that only she could decide how to respond to her husband's treatment, and we suggested ways to behave, not lovingly, but positively toward him.

Some of our reader responses follow:
"Didn't address the real question the

woman was asking . . . Chances are . . . the abuses will escalate . . . No amount of positive thinking . . . will change that behavior unless the abuser is also willing to change."—Director of an Illinois shelter for abused women.

"Assault is a crime . . . Firm, drastic action should have been advised—perhaps file charges against him, seek an injunction, at least separate herself and her children from him, even if it means getting herself and her children out of that house and leaving it to him."—Iowa.

We did not overlook the drastic solutions which our readers propose but chose not to suggest them for the following reasons.

'Breakthrough' experienced because of abstinence

by NONA AGUILAR

A little while ago a woman told me that she and her husband had used a natural method of birth control for a period of time. She went on to say that family planning was no longer an option for them—she had undergone a hysterectomy.

She conceded that the constant availability of intercourse caused its own problems—especially the problem of sexual boredom—yet she wondered if she and her husband could have continued using a natural method if they had had to. "The frustration of abstinence was a real difficulty," she said.

I heard from another woman who said she liked the reliability, safety and effectiveness of the method but that there was a problem: her husband was having trouble with abstinence. "We've reached an impasse: we can't even talk to each other about the situation any longer," she told me.

These couples were coping with very real problems that can occur when a husband and wife begin relying on natural birth control. But it is also clear that neither couple had experienced "breakthrough."

When a couple abandons contraception, the individuals must make a profound switch in their way of relating to each other in the intimate area of their marriage. For example, many couples express their affection through intercourse alone. If for any reason it's not available for a short time, the husband and wife may not know ways to relate.

To be blunt, many couples have a very limited "love vocabulary."

One of the advantages of Natural Family Planning is that it exerts a gentle, positive pressure on a couple to expand their love vocabulary and find ways of relating other than through genital intercourse. Many couples also learn that intercourse is special in a radically new way. "I never thought this would happen to us," one husband told me, "but we now really look forward to abstinence. We use that time to snuggle and talk about problem areas in our marriage and with the kids."

The man's wife told me that the change in their marriage caught them by surprise. "All of a sudden we both realized that we talked to each other more. And, for once, sex wasn't the big issue it had been." This couple had experienced "breakthrough."

Every couple experiences it differently. For one couple it was a sudden revelation that occurred one night when they were being physically affectionate, knowing it was a time of fertility and that they would not have intercourse. For the first time ever in his life, the husband realized that he was thoroughly enjoying the experience of merely holding and kissing his wife, with no intention of proceeding further. In that instant, a whole new world of sensuality and sexuality was revealed to him. He had, in fact, experienced "breakthrough."

Another couple had a different experience. One night the wife brushed off her husband's affectionate kissing. "We're supposed to be abstaining," she explained. Naturally, her husband wanted to know what was wrong with just kissing and hugging. "Nothing," she admitted, but the fact was she worried about his control—and told him so.

As the couple talked further, they both realized that the wife felt solely responsible for making the new method work. And where did she get that foolish notion? From years of holding the sole responsibility for the couple's birth control. She had swallowed the Pill daily; she had trussed up with the diaphragm.

It took two years, but gradually the wife began to trust completely in her husband's self-control during affectionate interludes when abstinence was indicated. "Breakthrough" finally arrived the day she knew, absolutely knew, that her husband would not lose control because he really was willing to do "his share" to accomplish the couple's mutual family planning goals.

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Where can one obtain more information? Contact Mrs. Valerie Dillon, Archdiocesan Director of Family Life, 1400 North Meridian St., P.O. Box 1410, Indianapolis, IN 46206, 317-236-1595.

Nona Aguilar's book "No-Pill, No-Risk Birth Control" can be ordered by mail through: CCN Booksales, 5410 Wilshire Blvd., Suite 100, Los Angeles, CA 90036. Send \$6.95 for quality paperback, or \$12.95 for clothbound. Add \$1.50 for bookrate postage and handling or \$2.50 for UPS delivery. Mastercard/Visa phone toll free 1-800-421-4250.

1. "Get out of the house." Our reader asked how to behave positively. She did not ask what to do about her abused situation. Perhaps, as some readers suggested, the problem will get worse. As columnists, reading her letter several states away, we simply cannot make such an assertion. Therefore, we take our reader as an adult. We answer the question she posed. We do not tell her what her problem is. Furthermore, we suggest options she might take (one of which was to leave the situation). We do not tell her what to do.

2. Get her husband to change. In many cases a problem would disappear if one could get the other to change. Unfortunately, this is not the way human relationships work. Making another person change is rarely a practical solution because it is not within our control. The husband did not write us. We do not know whether he wants to change. We answered the woman's question.

Being positive is nice, some of our readers suggested, but it does not go far enough. Actually, we think that positive action is the most powerful means available to our reader. Confrontation, giving orders, insisting, demanding, all lead to hardening of a position, escalating of differences, anger, perhaps further abuse.

Being positive, on the other hand, reaches

the spouse where he is open to being reached, where he can perhaps be motivated to change. The problem with being positive is not that it is ineffective. Actually it is most powerful. The problem is that it is very, very difficult to do when we do not feel positive.

The charge of wife abuse is currently popular and a very serious problem. However, like other problems, it does not have one single solution. The adult facing the problem is in the best position to decide the action to take.

Counselors, columnists, family doctors, all can aid persons in making decisions. But they overstep their role when they actually decide for another adult. This is different from the abuse of small children or the helpless elderly.

Getting out of the house is one solution to abuse. It is a drastic step to take in response to three occurrences in seven years. It is not the only solution. And it is up to the person involved to decide whether to take this drastic step.

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

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Fr. James D. Barton, Archdiocesan Director

Pathways of the Spirit

Marriage Encounter creates impact

by Fr. DAVID K. O'ROURKE, O.P.

A dozen years ago I attended a Marriage Encounter in Los Angeles. It was only the third given in California.

Impressed with what I saw, I went back to San Francisco and spent the next two years establishing the Marriage Encounter in northern California. Since then more than 35,000 couples have taken part in Marriage Encounter weekends in the area.

Movements like Marriage Encounter and the charismatic renewal attract hundreds of thousands of people and have a profound impact on the church. Why?

I believe the question can be answered in one word: conversion. These movements are so successful because they bring people to conversion.

Let me illustrate what I mean by conversion with two stories.

Several years ago a priest I know went to a charismatic prayer meeting. He went in part from curiosity, in part because friends brought him. For 20 years he had been a teacher—and a good one. But he was approaching middle age concerned that his priestly work consisted mainly of ideas, books and the blackboard.

Ever since the previous, very lonely Christmas vacation he had begun to fear that his own life was on a dead-end course. Then, during that prayer meeting, he found his intellectual reserve melting away. It was replaced by a strong sense of belonging. In short order he put aside his teaching career and became a chaplain in the charismatic movement.

A couple I know well were successfully achieving the suburban dream of a picture book house and the good life. They were also starting to go their separate ways in the process. Then, one weekend, they participated in a Marriage Encounter.

The couple came home holding hands, and decided to spend more time with each other and their children in the weeks and months to come, even if it meant letting the dandelions grow in their previously manicured lawn.

What happened in each of these instances was a conversion. Conversion literally means a turning.

What happens in a conversion is that we turn from one road we're on to another. The two stories I told are typical of the kinds of conversion that come about in renewal movements.

What brings about a conversion? Psychologists explain the human side of it.

People, psychologists say, get themselves

into patterns of living that involve basic contradictions. On some deep level the individual begins to recognize that something has to give.

My priest friend, for example, says he began to have the nagging suspicion that he wanted and needed to preach and minister to people outside the classroom. The couple I mentioned said afterward that they were beginning to worry about losing each other and their kids in the pursuit of material goals.

Then along came an experience that brought those suspicions to the surface in an emotionally powerful way. The experience also offered an appealing alternative, a new way of life.

The priest was offered a ministry that was personally involving and, for him, more spiritually productive. The couple was given a renewed spirit of love and romance in their marriage. Each grasped the alternative with great relief and genuine happiness.

That's how psychologists describe the human side of conversion. Our theologians agree with them. But theologians add that what makes a conversion religious is what you are converted to.

A turn to God and to a renewed religious life makes a conversion religious.

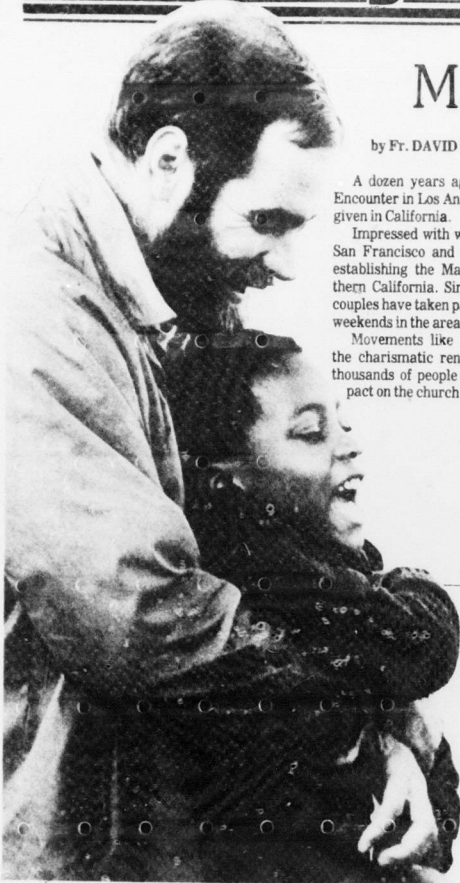
Theologians make another point about conversion. They see it as a process that continues over a period of time.

After the first few weeks or months of excitement about a conversion in their lives, people often need a time for quiet and reflection. They need this time to ponder the meaning of their experiences for their own lives.

This time of quiet is both necessary and useful. And the committed, long-term lay apostle is more apt to be a man or woman who has gone through this process than an individual in the first stages of conversion.

Renewal movements like the charismatic renewal and the Marriage Encounter have an extraordinary impact on the life of the American Catholic Church. They have offered participants a solid means to bring about a renewal in their own lives—a means that involves the participants personally.

Put simply, these movements can bring people to a conversion.



PASS IT ON—A man and an inner city boy enjoy each other during a Big Brother activity in New York. A weekend retreat or involvement in a Catholic movement can be spiritually rewarding but they are not ends in themselves. Participants are encouraged to put the Christian message into action and to pass on the love they have received.

(NC photo by Chris Sheridan)

Charismatic movement transforms life

by KATHARINE BIRD

As a freshman in a Rhode Island college in the late 1960s, Ruth Sanford recalled, she had many questions about her faith. She also had a good friend who "questioned right along with me." At times Mrs. Sanford even doubted that God existed.

Then, after summer vacation, Mrs. Sanford reported, the friend returned to college altered so dramatically that "I sought for the cause."

The friend, it turned out, had discovered the charismatic renewal movement. In response to Mrs. Sanford's questions, she tried to explain the change that had taken place in her life.

Over the next two months, Mrs. Sanford continued, she kept watching her friend to see if it really was "a valid experience in her life." She noticed how joyous and loving her friend was and what a strong Christian she had become. Both contrasted sharply with the uncommitted life Mrs. Sanford felt she was leading.

After a while, Mrs. Sanford says she took the first step toward sharing that experience; she "made a commitment to God" while praying in her dorm room. When her friend offered to pray with her, Mrs. Sanford agreed, figuring "I need all the help I can get." Subsequently the friend invited Mrs. Sanford to join her charismatic friends in praying together regularly.

Today Mrs. Sanford is married. She and her

husband, Russ, and seven children live in South Bend, Ind. They are part of the People of Praise charismatic renewal group there. She is the author of a book aimed at supporting women in the movement whose husbands are not charismatics. It grew partly from personal experience since her husband was not a charismatic for the first five years of their marriage.

The charismatic renewal emphasizes prayer, scripture reading and the gifts of the Spirit in Christian life. Charismatic groups are found in many parishes today.

What difference has the movement made in Mrs. Sanford's life? She said that it has given her "the freedom to live as a daughter of God in a way I never knew was possible," partly by giving her a new understanding of church teachings. She added it also has been "a motivating force directing me toward community life."

The support provided by a warm community of people with shared values and beliefs is a theme sounded by Sister of Charity Patricia Brennan as well.

She belongs to a charismatic renewal group, the People of Hope, at St. Antoninus Church in Newark, N.J., where she is a parish minister.

"The Lord doesn't want Christians to be alone, without support," Sister Brennan said during a recent interview. It is important to "create an environment where people can live out the Christian message" together. She lives

in a residential house with lay women as well as some other nuns. The priests of the parish share a home with lay men.

Sister Brennan explained that people often come first to St. Antoninus parish for the Sunday liturgy. Then, attracted by its community spirit, they sometimes decide to come back again and investigate the charismatic renewal there.

But people also are motivated to join the renewal in other ways. Sister Brennan told of a family where the husband joined the People of Hope about five years ago. His wife, a Protestant, occasionally would come with him to a liturgy but had little interest in the charismatic movement.

Some time later, motivated by something he heard on a radio broadcast, the couple's 28-year-old son came to St. Antoninus. Gradually he too decided he wanted to be part of the charismatic movement there. Seeing him transformed inside out caused the mother to look at the movement from a new perspective, Sister Brennan said. Eventually, during the Easter Vigil, the mother was baptized and then became part of the charismatic community.

In Sister Brennan's words, the charismatic renewal "has taken ordinary people by surprise." She finds that one of its main benefits is that people are able "to experience God in a new way." They have a "sense of deep reverence for the Lord, for his presence," she adds.

Discussion points and questions

1. Do you know someone who has been strongly influenced by a movement within the church? How would you describe the changes in that person?
2. What does Father David O'Rourke single out as the main value of renewal movements?
3. What happened to the priest and the couple whose stories are told by Father O'Rourke?
4. What led Ruth Sanford, in Katharine Bird's interview, to join the charismatic renewal?
5. What are the three components of renewal movements, according to Neil Parent?
6. What reason does Parent give to explain the rise of renewal movements in the past few decades?
7. According to Father John Castellet, why did the early Christian authors turn to the servant poems in Second Isaiah for help? What help did the early Christian authors find there?

Many movements on scene today

by NEIL PARENT

Marriage Encounter, Cursillo, Christian Family Movement, Focolare, charismatic renewal: These names are growing increasingly familiar. They are the names of contemporary movements of believers. Interestingly, none of these movements existed 50 years ago.

What caused them to appear?

The precise reason for the emergence of these movements is difficult to pin down. Yet, in looking at them, I observed that they all seem to share a common historical thread that

can be traced to the Second World War and its aftermath. It isn't very surprising that major movements aimed at spiritual renewal should have come into existence then, given the terrible wounds inflicted on the world by that conflagration.

In a sense, these movements seek to bring about a new society through spiritual renewal.

Generally speaking, the movements possess three characteristics.

The first concerns personal spiritual renewal. The movements hope for the spiritual transformation of members by providing them with a form of asceticism, or spirituality, that

is in keeping with a specific purpose. People who desire a form of spirituality based in the family, for example, may be attracted to the Christian Family Movement.

Others who look for a style of spirituality that allows for emotional expression and a strong sense of the Spirit at work in daily life might choose to join one of the many expressions of the charismatic renewal.

But in each and every case, spiritual renewal and growth is a major goal of the movement.

A second characteristic is the experience of community. Since the Second Vatican Council, much stress has been laid upon the church as a community of believers. For many Catholics, however, this remains more an abstraction than an experienced reality.

In many parishes, particularly large urban ones, size and distance can militate against feeling that one is part of a living community. The kinds of movements mentioned here try to do something about this.

Stress is placed on getting to know each other, on developing not only spiritual bonds but bonds of friendship as well. The participants in these movements may pray, worship and celebrate together in gatherings that are small and that provide a strong sense of Christian community. And, the experience of a community may be an important factor in the personal renewal that also is sought.

The third characteristic of renewal movements is found in their mission. All Christians are called to become actively engaged in God's work in the world. Renewal movements often give their members an identifiable mission, a specific goal at which to direct their energies.

For example, Focolare wants to achieve greater unity among people as a means of establishing God's kingdom. Drawing inspiration from their name, which means "hearth" in Italian, Focolare members strive to break down barriers between people, to literally create a human family gathered around God's hearth.

Renewal movements provide an opportunity for people to focus their responsibilities for mission along certain lines. This

color me



helps them to handle the tension that comes from feeling the pull of competing needs in the church and society.

These movements, then, don't exist just for the spiritual well-being of their members. They are meant to gather people for a common journey aimed at building up God's kingdom.

While most of the movements I have mentioned started within Roman Catholicism,

Second Isaiah focuses on

by Fr. JOHN CASTELLOT

A "servant of the Lord" is the central figure of four servant songs in Second Isaiah. The remarkable prophet-poet known as Second Isaiah had announced the end of the Babylonian Captivity of the Jews and the glorious return to Jerusalem.

Gallons of ink have been spilled trying to precisely identify the servant of the Lord told of by Second Isaiah. There are a number of different interpretations and I can't pretend to solve the problem.

Who is the suffering servant? Object of a special vocation, he receives in abundance the spirit of the Lord. As we would say nowadays, the servant is given all the graces necessary for the fulfillment of his vocation.

The mission assigned to the suffering servant is both national and worldwide: He is to lead Israel back to the position it should occupy as party to a unique alliance with God. The servant also serves as a light to all the nations of the earth, drawing them to God's kingdom.

The task of the servant is essentially prophetic—to teach. Like so many prophets before him, he will not live to enjoy the fruits of his endeavors. He will be the butt of misunderstanding and will end by being put to death for his cause.

But his suffering and death will have redemptive value. That is the truly remarkable element of the poems.

Again we ask, who did the author of Isaiah have in mind when he penned these moving

descriptions of the servant? No one has ever given a completely satisfactory answer.

Throughout Second Isaiah Israel itself is referred to as Yahweh's servant. But it is equally clear that the servant is distinct from Israel and has been given a mission: "For now the Lord has spoken with me who formed me as his servant from the womb; that Jacob may be brought back to him and Israel gathered to him." Chapter 49:5.

In the poems the servant often appears in contrast to Israel.

► Israel is deaf and blind, while the servant listens and enlightens.

► Israel is sinful, while the servant is holy.

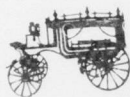
► Israel stands in need of comfort, while the servant possesses a courageous faith.

► The servant is to lead Israel back to Yahweh; he works for the nations of the earth, while Israel longs to be served by them.

It is well known that the early Christians turned to these descriptions of the servant of the Lord in order to interpret Jesus' mission, as in Luke 22:37. The apostles frequently applied the poems to the Savior in their early sermons and writings, as in Acts 8:32.

For quite a few weeks now, I have been exploring the spirit of Scripture by looking into the Old Testament—to the prophets, the judges, the patriarchs. In the weeks ahead, I want to look inside the New Testament. As I prepare to do so, the servant songs of Second Isaiah come to mind. For these songs came frequently to mind among the early Christians as they tried to tell what Jesus meant to them.

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(1 Cor. 1:3)

May God our Father and the Lord Jesus Christ give you grace and peace.

Queen Esther saves Jewish people

by JANAAN MANTERNACH

The mighty king of Persia, Ahasuerus, was searching for a queen. The king's servants brought the most beautiful young women from every part of his kingdom to him.

The king chose the Jewish maiden, Hadassah, because her beauty captivated him. He loved her more than all the others. He crowned her queen of all Persia. He changed her name to Esther, meaning star.

Mordecai had raised Esther. He was her uncle. He warned her not to let the king know her background. So Esther did not tell the king she was a Jew.

Mordecai was a devout Jew. He loved God and observed God's laws. One day he overheard two of the king's officials plotting against the king. Mordecai told Queen Esther that the king's life was in danger.

Esther ran to tell the king. The king was very grateful to Esther and Mordecai.

But Haman, the king's highest official, became angry with Mordecai. Wherever Haman walked in the kingdom, everyone bowed to the ground before him. Everyone except Mordecai. As a good Jew, Mordecai believed that he should bow only before God.

Haman was furious. He came to hate Mordecai and all Jews.

So Haman went to the king. "Your majesty," he said, "there is a group of people in your kingdom who do not obey your laws. The Jews should be put to death."

King Ahasuerus told Haman to do whatever he wished with the Jews. Haman sent a letter to every part of the kingdom ordering the king's soldiers to kill every Jew on the 13th day of the 12th month. Haman chose the day by a roll of dice, called purim.

Mordecai read the letter and trembled. The Jews in every part of the kingdom were terrified. They prayed to God, begging him to save them.

Mordecai sent a message to Esther. "Speak to the king for us all. Save us from death."

Esther prayed to the Lord. "My Lord, our king, you alone are God. Help me. I am alone and have no help but you." For three days Esther prayed and fasted.

Then she put on her finest clothes and went in to see the king. The king admired Esther's beauty. "What is it you want, Queen Esther?" the king asked. "Whatever you ask, I will give you."

Esther replied: "I would like you to come to a banquet tomorrow. I am also inviting Haman. At the banquet I will tell you what I want."

The king accepted the invitation. Haman

was delighted.

Esther prepared a fine banquet with good food and wine. "What is it you want of me?" the king asked during the meal. "Whatever you wish, I will give you."

"If you love me, my king, spare my life," Esther said to him. "Spare all my people, the Jews. For we are all to be put to death."

"What?" shouted the king. "Who dares to threaten you and your people?" Esther replied, "Haman is our enemy. He is the one who plans to kill us."

The king was angry. He ordered the soldiers to execute Haman. Then he had a letter sent throughout the kingdom ordering that the Jews remain free from all harm. The king gave Mordecai the position Haman had held.

And Mordecai ordered all the Jews to celebrate God's care for them every year in a special feast. He called it Purim.

Part I: Let's Talk

Activity: Christians name Jesus the Lord of their lives. Jesus was a Jew. This might be a good time for parents and children to become more familiar with Jesus' people, the Jews. You might begin with some excellent stories out of children's literature.

"Yussel's Prayer," by Barbara Cohen. 1981.

Lothrop, Lee and Shepard Books; 105 Madison Ave, New York, N.Y. 10016.

"When Hitler Stole Pink Rabbit," by Judith Herr. 1971. Dell Publishers, 1 Dag Hammarskjöld Plaza, New York, N.Y. 10017.

"A Pocket Full of Seeds," by Marilyn Sachs. 1973. Doubleday, 245 Park Ave., New York, N.Y. 10167.

Questions: Why didn't Esther tell the king she was a Jew? What did Mordecai ask Esther to do? How did the king show his love for Esther?

Part II: Parent and Teacher Notes

Story Background: The story of Esther is told to teach about God's providence in saving the Jewish people from extinction. It isn't a historical story, most scholars believe. But it is valuable for its teaching. It may have been written for the feast of Purim—a feast still celebrated by Jews in late February.

The Bible and Us: Do you believe God cares for and looks after those he loves? Why? Esther's story reveals deep faith in God's care even in a most dangerous and difficult situation.

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many also have ecumenical expressions. Thus, they often serve as a means for divided Christians to meet in common efforts.

The renewal movements that have blossomed in the church are only one sign of God's Spirit working wonderfully among us. While they may not be for everyone, they indicate nevertheless that the church is healthy and growing.

on servant

In the servant songs of Second Isaiah, the early church found ways of putting the insights of faith about Jesus into words.

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The Word

by PAUL KARNOWSKI

Whenever we take something apart and examine the individual components we run the risk of forgetting how to put it back together again. If it's true of machines, it's particularly true of social structures. Take the family, for instance. Each family unit can be divided into three components: the father, the mother, and the child. Depending on our point of view, we can define three distinctive roles for each of the three components.

The traditional approach says that the father is the supporter, the thinker, the strong one. The mother, on the other hand, is the life-giver, the soother, the emotional one. The child is the learner, the grower, the vulnerable one.

Anyone who's ever been a family member knows that the definition of these roles does not make a family. A real family is less concerned about the roles each member plays and more concerned with the relationship of the members. Family is relationship.

It's the same way with the Holy Trinity. Too often we divide God into three persons and assign specific roles to each of them, forgetting how the three fit together. We become too concerned with the fatherly and judicial roles of the first person; we become too preoccupied with the brotherly role of Jesus; we become too concerned with the inspirational role of the Spirit. We forget that, like the family, the Trinity is relationship.

If we look at the Trinity in terms of relationship we get closer to understanding the mystery. The relationship of what God is to what God says is Jesus. Jesus—the second person of the Trinity—is the Word of God, the Word made flesh. The relationship between what God is, what He says, and His desire to be with us (and offer constant guidance) is the Holy Spirit.

So strong are the relationships within God, the relationships are persons. Three persons, but always one God.

MAY 29, 1983

Trinity Sunday

Proverbs 8:22-31

Romans 5:1-5

John 16:12-15

THE QUESTION BOX

Family must seek help for a mentally ill member

by Mgr. R.T. BOSLER

Q We have a serious problem in our family. My sister-in-law is emotionally sick. She has periods of deep depression; then she gets high as a kite and wants to talk on the phone about all kinds of crazy ideas. Her children are disturbed. Her husband is desperate, but he says he won't put her away. I keep telling her she needs medical help, but she insists there is nothing wrong with her. I need to convince my brother he must do something. Was it you or some other columnist who wrote about the moral obligation to seek psychotherapy? Are there any forms of therapy incompatible with Catholic teaching on morality?



A It seems like a year or two, but I find I discussed your problem seven years ago. Here are some of the things I wrote.

There certainly is a moral obligation to seek psychotherapy for persons mentally or emotionally ill. However, the person suffering from such illness will rarely recognize this obligation.

In the first stage of mental and emotional illness, the person does not usually recognize that there is anything mentally or emotionally wrong with him. In advanced stages, the mentally and emotionally ill are incapable of making moral decisions.

Manic-depressives, I am told, are sickest at the time of their euphoria, when they imagine that they are in perfect shape and can do almost anything, however impossible.

It is the members of the immediate family, therefore, who have the obligation to get help for the sick person, but, unfortunately, this is an obligation they frequently shun.

They have guilt feelings. They don't want

to admit that their dear one could be mentally ill. They mistakenly think mental illness is a disgrace. Some postpone seeking help until a tragedy comes—an attempted suicide or worse.

The public must become aware of the moral obligation of parents, children or spouses to see to it that the mentally or emotionally ill member of the family receives psychotherapy as soon as there are indications that something is wrong.

If someone were to have a heart attack, family members would immediately call for emergency aid. They would consider it a grave obligation to do so.

The same obligation would seem to apply in the case of the mentally or emotionally sick. They are incapable of helping themselves, and they desperately need help.

It is unlikely that any recognized psychiatrist or psychologist would be using a therapy incompatible with the Catholic notion of human nature.

Whatever their attitude toward religion, successful therapists share our notion of the dignity and the rights of the human person. They wouldn't remain long in practice if they did not.

Great care, however, should be observed in choosing a psychiatrist or psychologist. No matter what method they use, therapists exercise an enormous power over the patient's psychic life and consequently can influence moral attitudes.

Most therapists are careful not to impose their own moral or religious convictions on their patients, but there are some who fail here and seem to think part of the cure is to eliminate all sense of sin and moral values.

Convince your brother that he needs to discuss his wife's condition with a good psychiatrist or psychologist. He has much to learn—first of all, that we don't put mental patients away anymore.

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

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St. Vincent de Paul Parish

Bedford, Indiana

Fr. Francis Eckstein, pastor

by SUSAN MICINSKI

"When I was first asked to come to St. Vincent de Paul Parish," stated Father Francis Eckstein, pastor of the church, "I checked with other priests who had been here before. They told me 'don't worry about it; you'll like it there.' And I have to say after having lived here since July of 1980 that I concur with those comments. It's a nice quiet community with a lot of good people."

Located in Bedford, this church has its roots in three main ethnic groups of people—German, Italian and French. As far back as 1835 Catholics resided in the area. Before the first church, a small brick structure purchased from the Methodists on the site of the present church, began in 1865, Mass was celebrated in the homes of traveling missionaries.

The parish expanded rapidly. In 1877 Father M. H. Bogeman became pastor. It was he who designed the new church. Its beautiful stained glass windows were purchased from the Chicago World's Fair in 1893. Many stonecutters and carvers who had migrated here because of the limestone industry belonged to the church. They donated much in the way of labor and materials to the church which was finally finished and dedicated in 1894.

In the early 1900s the inside of this limestone church was redecorated. Beautiful handcarved limestone statues are found near and around the altar, and add to the overall effect. Interestingly enough, there is no statue of St. Vincent de Paul, but there is a rather impressive one of St. Francis of Assisi. "We could never get statues today made like these," declared the pastor. "If anything happened to them I don't know what we'd do. Stone carving is a lost art here; it's next to impossible to find anyone who still does it."

A HANDFUL OF families made up the church in its early years, but with the passing of time the parish has grown, and there are now approximately 540 families in its membership. Keeping in step with the church was the parish school, started in 1908 by Father Joseph Lannert, which now has 150 students enrolled from pre-school through eighth grade. Unlike many Catholic schools, the students here do not wear uniforms. "They can wear whatever they feel comfortable in," stated Sarah McNeil, the first lay principal.

According to the principal, 10 percent of the students are non-Catholic. "The non-Catholics send their children here because they want them to have a Christian education," explained McNeil.

What else is happening with the school?

"We recently got in two new computers," explained the principal. "Since they play such an important part in everyone's

life, we thought it was vital to add them to our operations." In addition to the regular school program, St. Vincent de Paul Parish has an elementary out-of-school and youth ministry program. "Our CCD program has increased quite a bit, too," explained McNeil. "And I have to say we have excellent parent/teacher relations."

According to the pastor, "a lot more people have got involved with youth ministry since Nazareth Charity Sister Ruth McAllister, our Director of Religious Education, has been here." Another responsibility Sister Ruth undertook was organizing the Altar Society for making beautiful, expressive banners. "They made one for each week of Lent," stated Father Eckstein. "There are about 12 very fine and faithful ladies who are devoted to this cause."

TWO INDIVIDUALS who have seen many changes at the church are Johanna Herley and Catherine Donaldson, sisters who originally came to Bedford in 1902 and have been parishioners ever since. "We've seen a lot of people come and go," explained the pair. "There sure are a lot more things for folks to do and groups for them to join, than there were when we were younger."

"Actually, all the groups in the parish are doing their job very well," declared Robert Drehoel, president of the parish council. "Our parish council is somewhat of an umbrella, and all the other organizations are under it. There is a lot of parish involvement by a lot of different people."

"The parish council plays an instrumental role here," explained Father Eckstein. "It has a goal for the development of spiritual formation of the parish through activities."

One way the church is following through on this, is by continuing the work of St. Vincent de Paul. "We might not have a central store here, but any call for help is always answered," stated Sister Ruth. "Our St. Vincent de Paul Society does a tremendous amount of home visiting."

"Yes, the council is important," agreed Mrs. McNeil, "and all the other groups are just growing in activity—the kinds they have available and the numbers of people participating in them. We have a lot of young and new ideas."

A number of activities are available for parishioners of various ages and interests. Some of them include: the Booster Club, Pro-Life Committee; Silver and Gold (seniors); Cursillo Movement, Charismatic Renewal; Liturgy Committee; and RCIA.

The Leprechauns, a group of young, active people (who are not all Irish) not really under anyone's auspices, "plan numerous events and bring parishioners together," explained the parish council president. The organization annually hosts the newcomers' party, dances and parish picnic.

One recent parish-wide activity celebrated was Father Eckstein's 25th anniversary. For this event the women of the parish cooked and served a meal for the pastor's family. There was also a reception held for other out-of-town guests and persons from Father Eckstein's home parish, St. Ann in Indianapolis, and people he had worked with in pastoral care at Methodist Hospital. In addition, a Mass was celebrated and a general reception followed.

"It was overwhelming for me," stated the pastor. I couldn't believe all the cards that were sent."

"I think it was the largest attendance we've ever had for anything held at the parish," exclaimed Virginia Concannon, parish secretary. "There were around 500 people."

"It was a great time for the parish family, as well as Father Eckstein's family, too," stated the parish council president. "The response was great."

Responding to the financial needs of the parish is one duty these parishioners take seriously. In 1980, Father Bernard Koopman instituted the tithe program and it has been going strong ever since.

"People feel more committed to keeping pledges now," declared the parish council president. "So far we've been able to meet parish operating expenses through the tithe. Some day we hope to be able to finance major repairs and/or capital expenses with it." Drehoel stated they follow archdiocesan guidelines which call for at least five percent of the gross income to go to the church.

The Evangelization Committee, another successful group at the parish, has brought back some lost sheep to the fold. "We sent out a letter to welcome back people who were coming on an infrequent basis, or just weren't very active," explained Drehoel. "And from doing this, about 12-15 families came in and registered."

"It was definitely a worthwhile effort," stated Father Eckstein.

In addition to his parish work, Father Eckstein does pastoral care at the hospital in Bedford.



PARISH FAMILY—Members of St. Vincent de Paul Church, Bedford, are concerned with continuing the work of the church's patron saint. Standing (from left to right) in the back row are: Father Francis Eckstein, pastor; Charity of Nazareth Sister Ruth McAllister, DRE; and Robert Drehoel, parish council president. In the middle row are Sarah McNeil, principal; and Johanna Herley, senior member. Seated is Catherine Donaldson, senior member. (Photos by Susan Micinski)

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Connersville church takes pride in its graduating seniors

by RUTH ALDERSON

St. Gabriel Church of Connersville is very proud of its graduating seniors of Connersville High School. The secondary school will have six valedictorians, thought to be the most in Indiana this year. Father Gerald Renn, pastor of the parish, proudly noted that three valedictorians as well as the salutatorian are parishioners.

Lyn Eshelman, daughter of Robert and Mary Ellen Eshelman, is president of the National Honor Society, vice-president of the Science Club and section leader in the band. Her valedictory speech will be on "Scholarship." Lyn has been awarded a GM Scholarship, recognized by the American Academy of Achievement, is a National Merit Finalist, and a Hoosier Scholar. She will be attending Purdue and majoring in Engineering.

Mary Neuman, daughter of Delores Neuman, will be speaking on "Character." Mary attended St. Gabriel grade school and feels it prepared her well for her future schooling at Indiana University where she will major in Chemistry pre-med.

Judy Risch, daughter of Lawrence and Catherine Risch, is secretary at Connersville High and won the Hoosier Scholar Award. Her topic will be "Leadership." She will be attending Indiana University majoring in Chemistry pre-med.

Mary Jean Ulgado, daughter of Doctors Edmundo and Zenaida Ulgado, is salutatorian and will be attending DePauw University studying medicine. At Connersville High she is president of Phi-Chi Science and treasurer of the National Honor Society. She attended St. Gabriel grade school.

The girls could win other awards at graduation exercises May 27.

What do the graduating seniors think about current events and problems facing themselves and all Catholics of the archdiocese? For example, the Commission of Public Education's report to the president recently stated we should require more math and science, longer school days, etc. The girls were asked if they agree.

Lyn said, "English has not been adequate but science and math are good. The student who is not going to college is neglected."

Mary Jean agreed. "We all agree that quality education is down and longer hours are not the answer," she explained. "Connersville High, and most Indiana schools, are raising requirements with the freshman class of 1984."

Two of the honored seniors attended St.

Gabriel grade school. Did the teachers prepare them well?

"I moved to St. Gabriel in third grade from Hamilton, Ohio," Mary Jean spoke up. "Carolyn Buck'er was not only a good teacher but went out of her way to make me feel welcome and a part of the class."

"All the teachers at St. Gabriel were excellent," Mary said naming James Revalee as a very good one in her opinion.

Has there been rivalry among the four girls for grades or awards? Each answered with a smile, "We are all friends."

What do they think of the Bishops' Pastoral Letter on War and Peace, especially the emphasis on nuclear weapons and our moral right to ask for our government to re-examine the threat of nuclear war on the world?

Judy said she hadn't thought much about it. "None of us has read it," she answered. "I heard some adults say the bishops should stay out of government matters. Even if we speak out I don't think the government will listen."

Does the archdiocese do enough to encourage teens and young adults to serve the Catholic community? A resounding "NO!!!" was the cry.

Lyn explained that "new programs that are starting in the archdiocese show that the church is finally trying. Results will show up in a few years and this should help young people in the future."

Are they involved in any group at church? Lyn plays flute with a youth group at guitar Mass and enjoys it.

When asked if their Protestant friends have more programs in their churches for young people in both service and social projects than we Catholics provide for our youth, the four agreed the Protestant churches do but they don't provide any better than Catholic churches as far as they can tell.

Connersville has a Pro-Life Group out of St. Gabriel's that has been active for several years. Are teens involved in this work and do you think a troubled pregnant teen would benefit from contact with a properly trained Pro-Life teen worker? They feel adult involvement is best. Perhaps a mature teen who had succeeded and turned a personal problem around could be helpful, but these students feel adults could handle the counseling better.

Pastors want to know—as adults will you be actively involved in parish work? None of the four was sure of their future involvement. College will keep them busy for the next few years.



PRIDE OF ST. GABRIEL'S—Four of the seven top honor students graduating from Connersville High School this year hall from St. Gabriel Parish. Left to right are Mary Jean Ulgado, salutatorian; Lyn Eshelman, Mary Neuman and Judy Risch, valedictorians. Three other valedictorians in addition to the St. Gabriel group make this class unusually gifted with academic talent. (Photo by Ruth Alderson)

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The Active List



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

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

May 28

A dance combined with special awards will be sponsored by Holy Trinity parish, Indianapolis. The event will be held in Bookhold Hall, 902 N. Holmes, from 9 p.m. to 1 a.m.

St. Agnes parish in Nashville will have an outdoor Mass at the Brown County State Park Amphitheater every Saturday evening at 6:30 o'clock through Oct. 29.

May 28, 29

The Starlight Strawberry Festival, St. John's school grounds, Starlight, Clark County, will be held from 9 a.m. to 9 p.m. on Saturday and 10 a.m. to 6 p.m. on Sunday.

June 2-4

The summer festival sponsored by Mary, Queen of Peace parish, Danville, will feature a fish fry on Thursday and Friday from 6 to 9 p.m. and from 11 a.m. to 9 p.m. on Saturday. Games and awards of all kinds.

June 3

A Charismatic Mass will be celebrated at St. Roch, Church, 3600 S. Pennsylvania St., Indianapolis. The evening begins with a soup and bread supper at 6 o'clock followed by prayer, praise and Mass at 7:30. For further information contact Catholic Charismatic Community Center, 317-844-0658.

June 3, 4

A rummage sale will be in

progress at St. Agnes parish hall, Nashville, from 9 a.m. to 5 p.m. on Friday and 9 a.m. to 6 p.m. on Saturday.

June 3-5

The annual St. Patrick parish festival will be held in the school basement, 936 Prospect Ave., Indianapolis. Hours: 5 to 11 p.m. on Friday; 1 to 11 p.m., Saturday; noon to 6 p.m., Sunday. Special menu features each evening.

The summer festival at Our Lady of the Greenwood parish, 335 S. Meridian St., Greenwood, will be held from 5 to 11 p.m. on Friday; 3 to 11 p.m., Saturday; noon to 10 p.m., Sunday. Variety of dinner features each evening, games and other attractions.

June 3-7

A parish community retreat will be held at St. Louis parish, Batesville. It is open to Catholics and members of other Christian churches. The retreat will be held in the parish gym from 7 to 10 p.m. on Friday, Monday and Tuesday; 2 to 10 p.m. on Saturday and Sunday.

June 4

The Junior Knights and Daughters of St. Peter and Paul Cathedral will have a yard sale and car wash at the St. Peter Claver Center, 3110 Sutherland Ave., Indianapolis, from 9 a.m. to 6 p.m.

St. Christopher Singles invite Catholic single adults in the archdiocese to the second annual summer dance in the school cafeteria, corner of Lynhurst Dr. and 16th St., Speedway, from 7 p.m. to midnight. Free admission. Contact Sandy, 291-0464, or Cecilia, 248-9903.

"Early Childhood Motor Skill Development" is the topic for the Seminar in Parenting series to be held from 10 a.m. to noon at the St. Vincent Wellness Center, Zionsville. The same program will be presented at the Carmel Center on June 21. For registration call 873-2799.

The Fifth Wheeler Club will hold its regular monthly meeting at 8 p.m. at the Catholic Center, 1400 N.

Meridian, Indianapolis. For more information call Mary, 862-6510, or Theresa, 882-5377.

The women of ten Indianapolis southside parishes will have a rummage sale for the benefit of Fatima Retreat House in the church gymnasium of St. James parish, 1151 E. Cameron St. The hours are 9 a.m. to 3 p.m. Parishes include Sacred Heart, St. Patrick, Holy Rosary, St. Catherine, St. James, Holy Name, St. Jude, St. Mark, St. Barnabas and Our Lady of the Greenwood.

St. Rose of Lima parish at Franklin will sponsor a square dance in the parish hall from 8 to 10 p.m. Admission: 25 cents or a \$1 limit per family.

June 4, 5

Providence High School's spring festival on the school grounds, Clarksville, will feature chicken dinners and strawberry shortcake on Sunday. Hours: 2 to 11 p.m. on Saturday; 11 a.m. to 5 p.m. on Sunday.

June 5

The annual St. Agnes Academy Alumnae reunion will begin with Mass at St. John Church, Indianapolis, at 11 a.m. followed by brunch at the Atkinson Hotel. For

reservations call 784-6364 or 253-6697.

St. Francis de Sales Court is sponsoring a kaleidoscope of color fashion show and salad spread from 5 to 7 p.m. in the school basement at St. Francis de Sales parish, 2167 Avondale Place, Indianapolis. Admission: \$4. Tickets available at the door or call 926-9125.

Socials

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

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Thursday, June 2 at 7:30 p.m. in the church. The theme for the evening is "June is for Lovers," and all married couples are invited.

Father Keith Hoesy and Sister Maureen Mangan of John XXIII Center, Hartford City,

will conduct the evening which will include a renewal of wedding vows and liturgy.

There is no cost, but couples are asked to bring a beverage and/or snack to share. For more information call Dale or Marianne Bernard at 842-4694.



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OBITUARIES

† **BERTRAND**, Dorothy J., 63, St. Mary, Greensburg, May 11. Wife of Leo; mother of Susan DeWitt and Tom Bertrand.

† **CECIL**, Arthur L., Sr., 70, St. Philip, Neri, Indianapolis, May 19. Husband of Harriet; father of Mary K. Rheas, Harriet Conner, Daniel, Michael and Arthur L. Cecil, Jr.

† **CONNELL**, Eva E., 86, St. Joan of Arc, Indianapolis, May 9. Mother of Eva Kuenn, Ettie Harrison and George W. Connell.

† **DeLUCIO**, Kimberley Ann, 2, St. Andrew, Richmond, May 13. Daughter of Mr. and Mrs. Thomas DeLucio; sister of Amber; granddaughter of Mr. and Mrs. Paul DeLucio, Robert Hollenbach, Mr. and Mrs. Vernon Winkler; great-granddaughter of Mr. and Mrs. Mike DeLucio, Mr. and Mrs. Anthony Luerman and Gilbert Haselwander.

† **EVANS**, Paul T., 65, Sacred Heart, Jeffersonville, May 18. Husband of Della (Morrison); father of Ernest and Louis Evans; four brothers and three sisters.

† **JONAS**, Rosalie, 56, St. Christopher, Speedway, May 13. Mother of Leslie Ann Cherry, Cynthia Ann Cherry and Fred Jonas.

III; daughter of Mabel Sbonek; sister of Lena Jacobs and Billie Marsh.

† **KIESLER**, Hugh, 70, St. Michael, Bradford, May 21. Husband of Clara (Leffler); father of Veronica Ayres; foster father of Billy Dewese; brother of Mary Gettelfinger, Loretta Shields and Andrew Kiesler.

† **LILLPOP**, Grafton Charles, 68, St. Gabriel, Indianapolis, May 10. Father of Rita Such, Karen Johnson, Kathleen and Dennis Lillpop; brother of Beatrice Jenkins, Anna Smith, Virginia Wisman, Opal Shuloff, Clara Cotner, Oscar and Bill Lillpop.

† **LINDSEY**, Betty Jo, 51, St. James, Indianapolis, May 16. Mother of Kathleen Galyan, Mary Louise Harrison, Joseph, Francis, James and Robert Lindsey.

† **MOONEY**, Kevin J., 19, Sacred Heart, Jeffersonville, May 17. Son of Mary Belle (Raymond) and Michael H. Mooney, Sr.; brother of Carol Jackson and Michael H. Mooney, Jr.

† **REILLY**, Leo H. (Jack), 63, Our Lady of Perpetual Help, New Albany, May 16. Husband of Mary E. (French); father of Mary Lee Boyett, Patricia M. Baker,

Elizabeth Walter, Cathy, Michael and Dennis Reilly; brother of Pat Lega, Winnie Elder, Jack, Donald and Rev. Robert Reilly.

† **SMITH**, Kathleen, 60, St. Andrew, Richmond, May 18. Wife of Clair; mother of Terry and Timothy Smith; sister of Jane Pentecost, Grace Free, Vivian Stoner, Hazel Abernathy and Helen Montgomery.

† **SULLIVAN**, Margaret, 78, Little Flower, Indianapolis, May 20. Wife of James; sister of Fannie Purcell.

† **THROCKMORTON**, Elizabeth (Beutel), 83, St. Augustine, Jef-

fersville, May 18. Mother of Carolyn DeMichele, Ted and Robert Throckmorton; sister of Catherine Phillips, Josephine Knable, Evelyn Webb, Henry and John Beutel.

† **VOLK**, Elizabeth J., 71, St. John, Enochsburg, May 15. Wife of Ambrose; mother of Bernice Diekhoff, Eleanor Yager, Clara Meyer, Mildred Stein, Ann Milligan, Donna

Hoover, Maurice and Albert Volk; sister of Mary Volk, Anna Bordenkecher, Josephine Geisting, Martha Dellar and Joseph Wesseler.

Funeral liturgy held for Providence Sister Tuite

ST. MARY OF THE WOODS—The funeral liturgy for Providence Sister Mary Ursula Tuite, 85, was held at the Church of the Immaculate Conception here on May 17. She died on May 14.

A native of Albany, Ind., in Delaware County, Sister Ursula

entered the Congregation of the Sisters of Providence in 1916. She professed her first vows in 1919 and perpetual vows in 1924.

During her teaching career she taught in schools in Illinois, Washington, D.C., Massachusetts and Indiana. Her last assignment

was to St. Agnes Academy, Indianapolis, where she spent 13 years.

Nieces and nephews and a cousin, Providence Sister Agnes Isabel Hartman of St. Mary of the Woods are survivors.



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Mass celebrated for Sister Vollner at Oldenburg

OLDENBURG—The Mass of Christian Burial for Franciscan Sister Emma Marie Vollner was celebrated May 16 at the Sisters of St. Francis motherhouse chapel here.

Sister Emma Marie, 89, died May 13 at the motherhouse. Born in Cincinnati on Dec. 3, 1933, she entered the Oldenburg

Franciscan Order in 1915. She was an elementary school teacher in Ohio and Indiana, including St. Vincent de Paul, Bedford, and St. Mary, Rushville, in the Indianapolis Archdiocese.

Survivors include two sisters, Margaret Maher of St. Bernard, Ohio, and Hazel Zurich of Cincinnati.

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JUNE 5th
12 Noon to 6 PM

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SATURDAY	Lunch	Pork Fritter Sandwich	75¢
	Dinner (Serving at 6:00 PM)	Spaghetti & Meatballs	\$3.75
SUNDAY	Dinner (Serving at Noon)	Chicken & Noodles	\$3.00

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YOUTH CORNER

Senior from St. Maurice looks forward to trip

by SUSAN MICINSKI

"I don't know what's going to happen, but I'm really excited and ready to go," exclaimed Patty Nobbe, a parishioner of St. Maurice, Greensburg, who recently won a trip to San Diego through the American Academy of Achievement. The senior from North Decatur High School is among 350 honored high school students who will travel to this California city to take in the sights and participate in a symposium.

Originally each of the three schools in Decatur county selected three students, based on scholastic performance and extracurricular activities, to represent them. The field of competition was then narrowed down to four, with Patty as a finalist and finally chosen as the winner by the Greensburg Chamber of Commerce after she gave a speech "telling about all the things I've gained from coming from a big family and such a nice community."

After graduation Nobbe plans to major in elementary education at Indiana State

University. "I hope to come back and teach in Greensburg when I'm finished with school," stated the trip winner.

The CYO and Vocations Office will host a dinner for those involved in directing eighth grade retreats on June 2. This meeting/dinner will give thanks to all who assisted and a review of the year.

Junior CYO summer activities include the golf tournament, softball league and tournaments, tennis tournament, youth council outing, picnics and talent contest. The New Albany Deaneery will sponsor a Belle of Louisville Cruise on June 8.

There are presently two weeks at Camp Rancho Framasa at capacity, and persons interested in camping are reminded to sign up as soon as possible. A specialty camp will be offered for grade school cheerleaders at Camp Christina from July 31 thru August 5.

The Mid-America Youth Ministry Conference, designed

for adults and key youth leaders committed to youth ministry and sponsored by the Indianapolis Archdiocesan CYO Office and Region VII Youth Ministry Coalition, will be held at St. Mary's College in Notre Dame, Indiana, from June 14-16. The theme of this year's conference is "Issues and Insights in Youth Ministry."

Ministry sessions will provide opportunities for groups and individuals to share their successful programs and materials. For further information contact Carl Wagner of CYO at 632-9311.

Sunday, May 29 St. Joe's Shelbyville youth will discuss "Foster Homes" on "Lifesigns," the radio show for youth. The program is aired at 11:30 a.m. on WICR 88.7 FM.

A basketball camp will be held for seventh, eighth and ninth grade boys at Marian College from June 27 to July 1.

The camp will be directed by John Grimes, head basketball coach at Marian, and will be full of competition and daily in-



PEACEMAKERS—The kindergarten class at St. John's School in Seattle mugs for the camera as it sits for a class portrait. The students sent photographs of themselves along with letters calling for peace to 27 world leaders. Some, including Queen Elizabeth of England, have responded. (NC photo from Wide World)

struction in fundamentals such as defensive techniques, free throw shooting, ball handling and team concepts.

Participants will receive a T-shirt, noon meal and swimming session each day. Enrollment is limited to 40 so individual attention can be given. For further information and applications call 924-3291 or 852-8633.

TEENS Ask MYRA

Youth asks Myra if racetrack is safe during the night

Dear Myra:

My friends are going to the 500 mile race and they've asked me to come along. We can only afford infield seats, so we plan to get there on Saturday night and wait until morning so we can get a good place.

My stepfather says there's no way he'll let me go. He says nothing but trouble happens

around the racetrack the night before the race. There will be six or eight of us, so I don't see how anything could happen.

Jeff

Dear Jeff:

A lot depends on your ages as well as the general maturity level of your group. If you are all under age and you know there will be beer drinking or other "partying" in the works, you would do better to stay home Saturday night and meet your friends inside the track on Sunday morning.

Has your stepfather met your friends? If he likes and trusts them he might be more

likely to let you go. If your friends have a camper or some other kind of overnight sleeping accommodations, it could be helpful in convincing your stepfather that you would be secure and comfortable.

If you know that you and your friends would behave well, but your stepfather still won't let you go the night before the race, just meet them at the track on Sunday. You can still have fun, and it's nice to know that your stepfather cares enough about your welfare to worry.

(Send your questions to Myra Keller, c/o The Criterion, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.)

University closes art exhibit

CHICAGO (NC)—The University of Illinois at Chicago May 13 closed an art exhibit which critics had labeled anti-Catholic, but efforts to get the university to apologize for the exhibit continued. The Catholic League for Religious and Civil Rights sent a letter May 16 to members of the Illinois House and Senate Committees on Higher Education asking that they see that the art exhibit "not go unrebutted and that nothing like it will ever happen again." Of the 40 paintings in the showing by artist Douglas Van Dyke, 34 have been called anti-Catholic; some depict Christ with the head of a pig on the cross, the Eucharist in a toilet bowl and bishops and the pope as instruments of the devil. According to Father William J. Cloutier, director of the John Paul II Catholic Student Center at UIC, representatives of the center met with university officials hoping to issue a joint statement on the exhibit. "We just didn't get anywhere," Father Cloutier said.

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Agencies agree to continue funding

WASHINGTON (NC)—The U.S. Agency for International Development and Catholic Relief Services, overseas aid and development agency of U.S. Catholics, have signed a \$2.4 million grant agreement to continue the reconstruction and rehabilitation of private health and educational facilities in Lebanon.

Announcing the signing of the agreement on May 11, an AID spokesman said CRS has been carrying out the reconstruction program since 1979. To date, he said, AID has provided \$8.7 million in grants to support the CRS programs in Lebanon.

With AID assistance, CRS has built or rehabilitated more than

35 institutions, including schools, hospitals and clinics, serving more than 100,000 people.

Beth Griffin, communications coordinator for CRS in New York, said the CRS reconstruction program is one of the more recent of the agency's activities in Lebanon, where it has been operating since the late 1940s.

Last summer, she said, CRS provided emergency aid in Lebanon to relieve those affected by the Israeli invasion. The aid amounted to about \$500,000 of CRS funds and about \$500,000 provided by the U.S. Office of Foreign Disaster Assistance.

During the summer, CRS also sent a team of Holy Cross Sisters to Lebanon, Ms. Griffin said. She said the same sisters had also worked in Thailand.

CRS also has a program of agricultural development in Lebanon, Ms. Griffin said. The program is funded for the most part by Operation Rice Bowl, a Lenten program of fasting and fund-raising sponsored by the U.S. bishops. In 1982, the agricultural development program and other smaller programs of vocational training and the provision of equipment to nursing homes were valued at \$500,000, Ms. Griffin said.

CRS has a staff of 12 in Lebanon under the direction of Joseph Curtin of Colonial Beach, Va.

Since June 1982, the U.S. government has made available more than \$116 million for emergency relief, rehabilitation and reconstruction in Lebanon.

Growing with the rosary

by SHIRLEY VOGLER MEISTER

As a teen, I wrote a poem praising well-used rosary, telling how my holy beads would often keep me company.

Through twenty years those beads became more and more forgotten except when clearing drawers and finding them at the bottom.

Then I'd pause, remembering yesterdays when faith was clear, when it seemed easy making time for prayerful atmosphere.

Now, in my maturity, I view lack of time as sore excuse. The problem isn't missing time; it's how that time's abused.

Today I keep my rosary near for quiet meditation and know these special moments bring tranquil stimulation.

(The author is a member of Christ the King Parish.)

the Saints by Luke

ST. HUMILITY



BORN AT FAENZA, ITALY, IN 1226, OF A WEALTHY FAMILY, ROSANA WAS MARRIED AT 15 TO A NOBLEMAN NAMED UGOLETTO. THEY HAD TWO CHILDREN WHO DIED IN INFANCY. AFTER UGOLETTO RECOVERED FROM A NEARLY FATAL ILLNESS, THEY BOTH ENTERED ST. PERPETUA DOUBLE MONASTERY NEAR FAENZA. HE AS A LAY BROTHER AND SHE AS A NUN WITH THE NAME HUMILITY.

AS A RECLUSE IN A CELL ADJOINING ST. APOLLINARIS CHURCH FOR 12 YEARS, SHE LIVED A LIFE OF GREAT AUSTERITY UNDER THE DIRECTION OF THE VALLOMBROSAN ABBEY OF ST. CRISPIN.

AT THE SUGGESTION OF THE ABBOT GENERAL OF THE VALLOMBROSANS, SHE BECAME FOUNDING ABBESS OF SANTA MARIA NOVELLA CONVENT AT MALTA, NEAR FAENZA (THE FIRST VALLOMBROSAN CONVENT FOR NUNS). SHE ESTABLISHED A SECOND HOUSE IN FLORENCE, ITALY, WHERE SHE DIED ON MAY 22, 1310. HER FEAST IS MAY 22.



Father Bruce Ritter

A certain kind of sadness has a smell about it somehow. I noticed Billy sitting alone in a corner of our main lounge. It was

about 9:00 PM. Oblivious to the other kids, the boy was totally preoccupied, using one of our red canvas cushions as a writing desk. In his absorption, he had sucked the end of his ballpoint pen and smeared his lips with green ink. I guess I just imagined I could smell the boy's sadness.

The center was filled with kids, about 200 of them, and I was just circulating around, really enjoying an all-too-rare opportunity to be with my kids. I became aware of the boy's somber, direct gaze levelled at me across the room. He had finished writing his letter. When he saw me returning his stare, he got to his feet in one quick and easy flowing movement of incomparable grace that only a 15-year-old can manage and handed me what he had written. There was no salutation. I didn't correct or change a single word.

"I don't know where I am going. I have a general idea for which I am not sure of, to turn too. I sometimes feel depress,—for I usually don't know why. I wonder why I refuse people's help. A lot of things make me feel happy for awhile but I am jealous of other things such as people who have more than I do."

I really like this kid. He wouldn't win any beauty prizes, about 5'9" or so, lanky with hair in his eyes and a crooked left eyebrow and a practiced smile. Just your typical skinny run-of-the-mill Times Square nomad. I had a tough time reading his letter because of the interruptions. Sharon grabbed my arm and said she wanted to talk to me about her mother. Fifteen-year-old Dave, a budding philosopher from California, asked me why God could permit all the evil outside on Eighth Avenue. I gave him my 30-second treatise on the nature of God, good and evil and free will. He was too smart to be satisfied. I went back to reading Billy's letter.

"All throughout my childhood I been getting into trouble in school, home, and mostly everywhere I turned to be heading. In a way I admitted I have so called sticky fingers. A lot of people throughout the years asked me—How do you feel?—Now a few years later, I answer with truth I don't really know. People try to help me and I am it up

A CERTAIN KIND OF SADNESS

their.... I admit I caused some difficulty at home and also at school and other places. I also feel that my father has problems, that he can't handle. And I felt I was used for a scrapbook. I did a lot of things for attention, for which if I told certain people I feel that wouldn't understand me. But it would also break their heart."

I looked for the boy and saw him watching me read his letter. I don't know what he saw in my face. A couple of volunteers who work in the center on Thursdays were eager to share with me their encounter with Val and Becky, our latest teenage Romeo and Juliet. Seventeen-year-old Jeff came up to me, and demanded his rights to my company. He tells everybody that he's my favorite kid and he might be right. I lost sight of Billy and went back to his letter.

"Last January, I had to go upstate N.Y. to a home. People say I had a lot of potential to do certain things. But now these days I am not so sure of myself. Is it wrong just to want certain things in life, and find yourself reaching for them but in a way they ain't there. I just wish that I didn't do certain things that I did. I could honestly say I don't really know what it like been loved or to give love. I did at certain situations, but I guess, I really didn't."

I had a lump in my throat. I hoped he had seen love in my face when I looked at him last. Nobody ever sees a lump in your throat even though it feels as big as a house. They, the lumps, disappear pretty quickly though, particularly when a couple of more than usually raunchy street kids (good kids though, not nice, but good kids) called upon me to exercise my Solomon-like judgment to settle a "misunderstanding" between them and one of my staff. They didn't like the judgment. So I offered them amnesty instead, which they gladly took, amnesty being what they really wanted in the first place. Billy was nowhere in sight and I went back to reading his letter. I guess the kids must have seen my face because nobody bothered me.

"Once again today I blew my mind again. I went into a tantrum for no reason. I started threatening certain people for no reason what-so-ever. It's now a few hours later. I am thinking to myself, what's my life coming to. I am faced with a hard decision for which could be a good factor in my life. But I just can't make up my mind. I been thinking lately should I throw in the towel or keep on fighting and try my best, at what I could do best."

That's it. Word for word. Misspellings and all. Kids like Billy talk about suicide a lot and sometimes they do it. Billy

hustles Johns over on Third Avenue and 32nd Street. They drive by in their cars and they slow down and then they circle the block and then they stop. Billy has seen the inside of a thousand cars. He's a bright kid, and as he says, he has a lot of potential.

He is still a pretty intact kid wanting all the things that most of us take for granted. He's not a particularly attractive kid, or even an especially appealing one. His 15-year-old face isn't really 15 anymore. He's a really bright youngster who doesn't even try to fool himself anymore, or not very much anyway. The Billies of this world can run through your fingers like water. At times like this, I'd rather be a heart surgeon knowing that some tired heart pumps and leaky valves are just too worn out and it's not your fault if the patient dies. Billy needs a heart surgeon though and I, with relief, and some dread, commit him to his care—and yours. You own him too. He is your son, your brother, your cousin, the son of a friend....

Please help us care for them—and love them. They really are good kids. Pray for them, please, and for me and my staff.

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IN THE MEDIA

Guidelines given for television viewers

by JAMES BREIG

As a public service, I now offer guidelines for you on two critical issues: How To Tell You Have Been Watching TV For Too Long, and How To Tell You Are Getting Old Simply By Examining Your TV Habits.

1. How to tell you have been watching TV too long:
 ▶ Your wife says, "Dinner's ready," and you begin singing, "Chow, chow, chow, chow."
 ▶ Your husband says, "What's for dinner?" and you hand him the TV Guide.

▶ When the doorbell rings, the first thought that occurs to you is "Avon calling."

▶ You can name all the Dukes of Hazzard.

▶ Slim Whitman actually sounds good to you.

▶ You think "Welcome to Miller Time" is the new national anthem.

▶ Sesame Street seems more real to you than the next street over.

▶ Your ears start to grow into antennae.

▶ You need a third party to introduce you to your children.

▶ But you will settle only for Tom Selleck being the third party.

▶ Popiel's "Pocket Fisherman" ranks, in your

mind, next to the communications satellite as the greatest invention of this decade.

▶ You desperately want to know why Nebraska can't call the same 800 number as everyone else.

▶ The words "We'll be right back after this message" have become your mantra.

▶ You believe the following people are big stars and very talented: Alex Trebek, Brett Somers, Kaleena Kiff, Bradley Quinn and any blond named Joyce. (I made up one of those names and, if you know which one is fake, you are really watching too much tube.)

2. How to tell you are getting old simply by examining your TV habits:

▶ You're old if you think Matt Dillon is a marshal instead of a teen actor.

▶ You're old if you remember when TV shows were black-and-white.

▶ You're old if you can recall a time when TV had none of the following: dancing cats, all-night shows, Dick Clark, K-Tel ads, interpreters for the deaf.

▶ You're over the hill if you wonder what all the fuss over Tom Selleck is about.

▶ You're past your prime if you still admire any of the following: Broderick Crawford, Jo Stafford, Arnold Stang, the Kuklapolitans, June Taylor or Alex Djreier.

▶ You're on the far side of 40 if you think weekly TV needs a dose of polka bands, wrestling, roller derby, champagne music, "Leave It to Beaver," or John Cameron Swayze.

▶ You're old if you snooze through the late news.

▶ You're ancient if you

snooze through the evening news.

▶ You should be buried if you snooze through the noon news.

▶ If you snooze through the morning news, you're late for work.

▶ If you snooze through "Good Morning, America," you have good taste.

▶ You're getting old if you think Richard Dawson is sexy.

▶ You're old if you prefer watching a news show or documentary to "The A Team" or "That's Incredible."

▶ The following are sure signs of aging:

A. Wondering who Ann Jilian is.

B. Believing there are no more good baseball players (the last one being Willie Mays).

C. The inability to understand how cable works.

D. Shutting off HBO movies which are rated PG.

E. Wishing Efreim Zimbalist, Jr., would return to a weekly series.

F. Wishing Adrian Zmed, Jack Scalia and Suzanne Somers would not.

▶ You're old if you remember, with fondness, all of these: Rootie Kazootie, "Plunk your magic twanger," P.F. Flyers, "Johnny Yuma was a rebel," Will Hutchins, Arlene Francis' brooch, "Caught in the act of being themselves," creepie-peepies, "Never borrow money needlessly, but when you must," "You'll wonder where the yellow went," John Payne, Spin and Marty, "I pass to Bennet Cerf," and "Hi-ho, Steverino."

How do you rank? Me, too. I'll start guzzling Geritol in the morning.

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ANIMATED SPECIAL—Charlie Brown, with Sally watching, looks over photos taken when the "Peanuts" gang went to France as exchange students in "What Have We Learned, Charlie Brown?" a new special airing May 30 on CBS. (NC photo)



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VIEWING WITH ARNOLD

'Thunder' offers thrills

by JAMES W. ARNOLD

A little bit of message, a lot of action, and a good popcorn movie.
—Director John Badham, about "Blue Thunder"

If a good movie is one that moves to the steady crunch of popcorn, then "Blue Thunder" is up there with "Bullitt" and "Raiders of the Lost Ark." But there's obviously more to goodness than that, and "Thunder" is a classic case of sound and fury signifying not very much.

The major gimmick is that this is the first police car chase movie in which the role of the cars is played by helicopters flying over—instead of on—the streets of Los Angeles. Let's concede that it's new, and marvelously, almost miraculously, shot live and edited over the cowering heads of L.A. citizens and all those vulnerable steel-and-glass buildings and twisting freeways.

Not that the earthbound thrills are missing either. Relegated to supporting roles, the cars still do their stuff, careening madly past and into each other and any other property capable of exploding or crunching into flying pieces of metal or glass. If the movie had a smell, it would be burnt rubber. It's demolition derby raised to high art, and just when you think everything has bumped into everything, the finale has a helicopter smothered by a speeding freight train.

When all the debris comes to



rest, however, and it's cleanup time, the truth is that "Thunder" is just a below-average (in terms of logic and originality) cop show. An airborne "Starsky and Hutch" that takes star Roy

Scheider back to his "French Connection" roots.

But it's sure to be one of the hits of the summer, shrewdly calculated to stir the 14-year-old taste—lack of taste? that still lurks in the psyches of moviegoers.

Scheider's Frank Murphy is the prototype non-conforming veteran officer who is already in several kinds of trouble with his gruff CO (the late Warren Oates) when the film begins.

Mostly, he is another Disturbed Viet Vet suffering flashback memories of some traumatic war experience. Murphy and his youthful partner (Daniel Stern, from Breaking Away) are chopper cops who fly picturesque night patrols hovering over apartment houses ogling beautiful naked women doing yoga exercises.

Suddenly they're assigned to an experimental new craft that is presumably designed to help control the crazies and potential

terrorists during the 1984 Olympics.

This machine, the Blue Thunder of the title, is the movie's real hero, making its first appearance silhouetted against the rising sun. It's not only fast and maneuverable, loaded with high-powered weapons, but also equipped with state-of-the-art computers and surveillance gear that allow its operators to see and hear through all kinds of obstacles at great distances.

Mostly our heroes are turned on by eavesdropping on private sexual encounters and zooming in on bosoms, but they also stumble onto an apparent conspiracy by federal heavies to use BT illegally against dissident groups. (The key villain is a supercilious Englishman, played by Malcolm McDowell).

From then on, it's a question of whether Frank, flying the BT against the whole L.A.P.D. and a couple of Air Force F-16's and McDowell in an Army chopper, will survive long enough to get the truth on the TV news and quell the criminal cabal.

The "message" part of the film, which may make director John Badham feel a bit better about having Yale degrees in philosophy and drama and then making schlocky movies like this, is clearly to raise our consciousness about the invasion-of-privacy potential in this already existing technology.

That's ok, but in the meantime we have to worry about dumb movies turning the sensibilities of the nation's young to guacamole.

It would be hard to contrive a more commercial package. Not only action, violence and high tech special effects (from thermography to electronic music), but constant use of street language, little touches of sadism and voyeurism, and dizzying doses of fashionable cynicism and paranoia. It's the high school hall of fame.

There is a woman in "Blue Thunder"—Candy Clark, whose principal function as Scheider's girlfriend is to drive as wildly through the streets as he does in the air. They have what might be called a loving relationship of indeterminate nature. They also both lead improbably charmed lives.

In its favor, it should be noted that the movie takes care to make sure no cops or other good guys are actually smeared in all the smashing and crashing, also that John Alonzo's photography is clearly wonderful, and that Frank Morris' editing makes all the hokum work.

One also wishes that a gifted and lovable actor like Oates, who has given so much pleasure over the years, could've had a



SEARCH PARTY—The hunt for a mysterious millionaire turns daredevil pilot Tom Selleck and headstrong heiress Bess Armstrong into unlikely allies in "High Road to China." Set against the intrigue to post-World War I Europe and Asia, the Warner Bros. action adventure also stars Jack Weston, Robert Morley and Brian Blessed. The U.S. Catholic Conference has classified the film A-II calling it "consistently entertaining." (NC photo)

nobler farewell. It's some thriller; violence, language, consolation that his estate ought gratuitous nudity; not to make a nice little piece of recommended).
money. USCC rating: O, morally (Novel but mindless action offensive).

Recent USCC Film Classifications

Blue Thunder O, morally offensive
Breathless O, morally offensive



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