

THE CRITERION

Clergy assignments made; eight to retire

Eight archdiocesan priests who are retiring head a list of 43 clergy appointments announced this week by Archbishop Edward T. O'Meara.

The retiring priests are Msgrs. Charles Ross and Cornelius B. Sweeney, and Fathers Paul English, Bernard Gerdon, Richard Grogan, Louis Marchino, Raymond Moll and Charles Sexton.

In addition to the retirees, 36 other priests of the archdiocese, including four newly-ordained, have received appointments effective July 6. Also, Franciscan Father Cyril Wagner has been appointed pastor of Sacred Heart Parish, Indianapolis, effective June 20.

A complete list of the official appointments appears on page 3.

Father Paul English

Father English, 70, was ordained May 14, 1940. His first assignment was as assistant pastor at St. Catherine Parish, Indianapolis. He was named assistant pastor at St. Anthony Parish, Indianapolis, in 1945, and at St. Charles Parish, Bloomington, in 1947.

His first assignment as pastor was at St. Rose of Lima Parish, Franklin, in 1967. Ten years later he returned to St. Anthony Parish as assistant. In 1965, he was assigned as pastor of St. Elizabeth Parish, Cambridge City.

Father English was assigned to St. Ambrose Parish, Seymour, and Our Lady of Providence Parish, Brownstown, in 1973. In 1975, he received a special assignment in residence at Holy Family Parish, New Albany, and a year later became associate pastor at Little Flower Parish, Indianapolis. He was named to his current post, associate pastor at St. Lawrence Parish, Indianapolis, in 1978.

After his retirement, Father English plans to live with Father Gerald Kirkhoff at St. Philip Parish, Indianapolis.

Father Bernard W. Gerdon

Father Gerdon, 69, was ordained June 7, 1938 and named assistant pastor at St. Philip Neri Parish, Indianapolis. In 1940, he became assistant pastor at St. Rita Parish, Indianapolis. He served as Army chaplain from 1944 to 1946, then became assistant pastor at St. Thomas Aquinas Parish, Indianapolis. In 1947 he was named assistant pastor at St. Mary

Parish, North Vernon. He was assigned pastor of St. Anne Parish, Hamburg, in 1949, and Army chaplain again a year later.

Father Gerdon became assistant pastor of Little Flower Parish, Indianapolis, in 1953, and superintendent of Cathedral High School, Indianapolis, in 1955. He was renamed assistant pastor of Little Flower Parish in 1957. In 1960, he was named pastor of St. Michael Parish, Bradford.

He was assigned administrator of Holy Trinity Parish, New Albany, in 1962, and pastor of the parish in 1965. Since 1976, he has been pastor of St. Mary Parish, Navilleton.

He plans to live in his mobile home at Mount St. Francis after retirement.

Father Richard P. Grogan

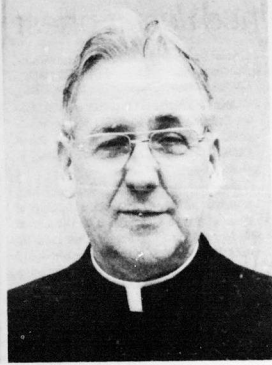
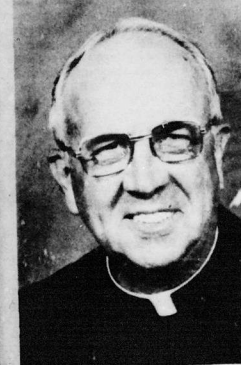
Father Grogan, 70, was ordained May 18, 1937, and named assistant pastor at St. John Parish, Indianapolis. In 1942, he became director of the Catholic Information Bureau. He was appointed pastor of St. Mary Parish, Madison and Most Sorrowful Mother mission parish, Vevay, and administrator of St. Michael Parish, Madison, in 1957. In 1966, he was named dean of the then North Vernon Deanery. His most recent assignment, as pastor of St. Joseph Parish, St. Leon, was made in 1975. Father Grogan plans to live at St. Michael Parish, Madison, after his retirement.

Father Louis H. Marchino

Father Marchino, 70, was ordained on May 30, 1939, and became assistant pastor at St. Celestine in Dubois County. In 1940 he became assistant pastor at Holy Trinity Parish, New Albany. He became a Navy chaplain in 1943, and assistant pastor of Holy Trinity Parish, New Albany, in 1949. In 1954, Father Marchino was founding pastor of Holy Family Parish, New Albany, where he still serves. His plans after retirement are not definite at this time.

Father Raymond P. Moll

Father Moll, 70, was ordained June 7, 1938. His first assignment was as assistant pastor at St. Mary Parish, New Albany. Two years later he became assistant pastor of St. Augustine Parish, Leopold. In 1943, he was named assistant pastor of St. Mary Parish, Greensburg. He was given the same post at St. Philip (See CLERGY ASSIGNMENTS on page 3)



RETIREES—Counterclockwise from upper left, Msgrs. Ross and Sweeney, Fathers Marchino, Grogan, Sexton, Gerdon and English. Not pictured: Father Moll.

the criterion

Vol. XXII, No. 36 — June 10, 1983
Indianapolis, Indiana

Golden jubilarians renew marriage vows during liturgy at Cathedral

by JIM JACHIMIAK

It was not unlike their wedding days, except that many of the 170 couples in SS. Peter and Paul Cathedral on Sunday had their children and grandchildren beside them.

With hands joined, the couples, married 50 years or more, renewed their marriage vows.

They were part of a Golden Jubilee Mass, celebrated "to honor those couples whose fidelity, love and perseverance is an example to all of us," according to Valerie R. Dillon, archdiocesan family life director. The Family Life Office sponsored the event.

Archbishop Edward T. O'Meara, chief celebrant of the Mass, compared the golden jubilee celebration to the feast of Corpus Christi, which also was Sunday. Christ "came to show the human family that God, the creator of it, had it in his love," Archbishop O'Meara said in his homily. "That's the message all humanity needs to hear."

He asked, "Do you good people, who are celebrating 50 golden years and more, realize that you, too, have been on a mission these golden years? You have been a sign to the world of that kind of love that God bears to all of us, but which is so difficult, in our human position, to perceive."

Funeral Mass held for Bernard Dever

Funeral services were held yesterday in Little Flower Church for Bernard F. Dever, 49, principal of Roncalli High School. Dever died Sunday in Community Hospital.

He had been principal at Roncalli since 1971, and served as assistant principal from 1968 to 1971. He joined the faculty of Chantland High School (now Roncalli) in 1964, after teaching for one year at Cathedral High School.

Dever received a B.A. in business from Marian College, Indianapolis, in 1960, and a M.S. in education administration from Butler University, Indianapolis, in 1966. He was a member of the National Association of Secondary School Principals and Phi Delta Kappa educational fraternity. He also served on the school board at Little Flower.

Survivors include his wife, Marilyn, and a daughter, Judith. Memorials may be made to the Bernard Dever-Roncalli Memorial Fund.



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The archbishop continued, "On behalf of the church of Indianapolis, I congratulate you and thank you for what you have been to all of us."

The Mass was followed by a reception in the Catholic Center. During the reception, Archbishop O'Meara presented each couple with a personalized certificate honoring them for their 50 years or more of marriage. Those married 60 years or longer were given medals blessed by Pope John Paul II.

"It was a wonderful affair," says Lawrence Moore of St. Malachi Parish in Brownsburg. Moore and his wife, Grace, were married 67 years ago in St. Bernard's Church, Wabash, and have been in the archdiocese since 1933. They have been married longer than any other couple in attendance at the golden jubilee celebration.

Moore offers advice for future married couples: "When you get married, don't expect to have just a short period together and then leave. Realize that it is 'until death do us part.'"

"And it helps if she makes noodles, too," adds the Moores' youngest daughter, Jane Wade.

Problems in a marriage can be overcome, according to Moore: "When you don't like it, you bite your tongue and walk."

Moore also holds another record: "I'm the oldest K of C in the state," he says. He entered the Knights of Columbus in 1921 in Danville, Ill., and has held every office in the organization except that of state deputy.

Bernard and Connie Sheridan offer similar advice. The celebration was especially important for them, since Sunday marked the 54th anniversary of their wedding in Sacred Heart Church, Indianapolis.

Their daughter, Franciscan Sister Sharon Sheridan, works in the Family Life Office and assisted at Sunday's reception.

"Stick it out," Mrs. Sheridan advises married couples. "If you make a com-



GOLDEN JUBILIANS—With hands joined, golden jubilarians stand and renew their marriage vows during a liturgy led by Archbishop Edward T. O'Meara in SS. Peter and Paul Cathedral last Sunday. A reception was held in their honor in the Catholic Center after the Mass. The celebration, planned and coordinated by the Family Life Office, recognized couples married for 50 years or more. Eighteen of the couples were married 60 years or more. With 170 couples from throughout the archdiocese attending, nearly 9,500 years of married life were represented. (Photo by Jim Jachimiak)

mitment, stick it out. There's good and bad times—we've been through some awful times, but we always made it."

"In other words," her husband adds, "you can't have a short fuse. It's give and take."

Mrs. Sheridan continues, "Divorce is so prevalent" among couples today. "A little bit of an argument and they're ready to quit. I think they take marriage too lightly. They don't prepare for the marriage. When they do get married, they should say, 'This is it!'"

Besides, she laughs, "Why not stay with the one and bear with it? You're going to have trouble with another one, anyway."

The Sheridans believe that a close-knit family is important to a successful marriage. Mrs. Sheridan notes that their children always accompanied them on vacations.

Sheridan adds that he and his wife have always taken their vacations together, "even after the children were grown."

Others married nearly as long as the

Moores included William and Rosella Hill of St. John Parish, Osgood, who were married 66 years ago, and Arthur and Mary Masarius of St. Barnabas Parish, Indianapolis, who have been married 65 years. The Masarius were married at St. Bridget Parish, Indianapolis, and spent about 46 years in St. Anthony Parish, Indianapolis.

Matt and Cleo Werner of St. John Parish, Ellettsburg, have been married 54 years and are the parents of 16 children.

Joseph and Margaret Putts of St. Luke Parish, Indianapolis, were married in Chicago during the Eucharistic Congress in 1926. Present at their wedding were Bishop Joseph Ritter, who later became Cardinal Ruffini, and Bishop Joseph Chantland.

For many couples, the event was almost as important as the wedding day itself. "I think it's beautiful," Mrs. Sheridan said.

Her husband agreed: "I hope they perpetuate it, because it's really a good thing."

Christian Leadership Center to close June 30

After two years of operation, funding has proven insufficient

The Sisters of St. Francis of Oldenburg are announcing the closing of the Christian Leadership Center as of June 30.

It was formed in 1980 as a center to train religious, clergy, and laity for roles of

leadership and responsibility in the Indianapolis archdiocese.

According to the Sisters of St. Francis, the prime sponsor of the center, the services provided by the Christian Leadership Center

appeared to be highly desired, but anticipated funding has proven insufficient to continue its operation.

The idea for a center of spirituality for the renewal, updating, training and enrichment of church members in the Indianapolis archdiocese originated with the Sisters of St. Francis. Their subsidy, combined with support from Marian College and initial grants from the Lilly Endowment, enabled the center to offer programs for a wide variety of audiences: directors of religious education, parish council members, adults interested in spiritual enrichment, liturgical ministers, catechists, and Catholic school educators.

The highlight of the center's program was a four-week lecture series. "Twenty Years After Vatican II," in the fall of 1982. It featured nationally-known speakers Father Eugene LaVerdiere, Father Richard McBrien, Dr. Martin Marty, and Servant of the Holy Heart of Mary Sister Agnes Cunningham.

The final program of the center is an Adult Ministry Institute which concludes June 11.

The Christian Leadership Center's staff includes Sister of St. Joseph Mary Cove, director; Franciscan Sisters Laverne Frietsch and Mary O'Brien, and Father Jig Godecker. When the center first began, Msgr. Raymond Bosler served as interim director, and Franciscan Sister Rita Horstman was on the staff.

Munz to be ordained Jesuit priest

Ted Munz will be ordained a Jesuit priest tomorrow at 2 p.m. in St. Francis Xavier Church, Cincinnati, Ohio, by Archbishop Edward T. O'Meara.

Munz entered the Chicago Province of the Society of Jesus at Berkeley, Mich. in 1971. In the 12 succeeding years, Ted engaged in academic studies and apostolic works as part of Jesuit formation and preparation for priesthood. Studies included completion of three programs—Master of Divinity, Jesuit School of Theology at Berkeley, 1983; M.B.A., The University of Chicago, 1980; B.A., University of Detroit, 1976. Apostolic works included teaching at Brebeuf Preparatory School, Indianapolis, 1976-78; Catholic Worker Soup Kitchen, San Francisco, 1982-83; Social Ministries, Washington, D.C., 1981; Interfaith Center for Corporate Responsibility, San Francisco, 1981; Administrative Internship,

Loyola University, Chicago, 1979; teaching, Dhanbad, Bihar, India, 1975; Chaplaincy, Cushing Hospital, Framingham, Mass., 1974.

Munz is a native of Cincinnati from St. John the Evangelist, Deer Park, and a 1970 graduate of St. Xavier High School. He is the son of Don Callista (Lantman) and the late Joseph P. Munz.

Familily, friends and parishioners will celebrate his ordination with a Liturgy of Thanksgiving on Sunday, June 12 at 4 p.m. in St. John the Evangelist Church, Deer Park. He will celebrate a Mass at Brebeuf on July 16 at 7 p.m. A reception will follow in the Jesuit Dining Room.

Munz will be on the staff of St. Xavier Church this summer, and he will continue theological study in the 1983-84 academic year.

Clergy assignments made (from 1)

Neri Parish, Indianapolis, in 1947. He returned to Leopold as pastor in 1954. Since 1973, he has been pastor of St. Anthony Parish, China, and administrator of Most Sorrowful Mother Parish, Vevey. His retirement plans are not definite at this time.

Msgr. Charles E. Ross

Msgr. Ross, 70, was ordained May 18, 1937, and named assistant pastor of St. Peter and Paul Cathedral, Indianapolis. He was assigned as Army chaplain in 1942. In 1946, he became assistant pastor of St. Philip Neri Parish, Indianapolis, then did graduate studies at Catholic University.

Msgr. Ross became assistant pastor of Immaculate Heart of Mary Parish, Indianapolis, in 1949. He was again named Army

chaplain in 1950, and assistant pastor at Christ the King Parish, Indianapolis, in 1954. In 1963, he was appointed as "founding pastor of St. Pius X Parish, Indianapolis, and still serves there.

In 1967, he was named synodal examiner and archdiocesan director of religious, and defender of the bond of the Archdiocesan Metropolitan Tribunal. He received the titles of papal chamberlain in 1964 and domestic prelate in 1967.

After retiring, Msgr. Ross will continue his work with the tribunal.

Father Charles E. Sexton

Father Sexton, 70, was ordained June 7, 1938, and spent his first three years as a priest in the Diocese of Denver. In 1941 he was assigned to St. Anthony Parish, Indianapolis,

as assistant pastor. He was named administrator of St. Martin Parish, Martinsville, in 1945, and has been pastor there since 1947. He plans to live and assist at Our Lady of Lourdes Parish, Indianapolis, after retiring.

Msgr. Cornelius B. Sweeney

Msgr. Sweeney, 70, was ordained May 18, 1937. His first assignment was as assistant pastor at St. Joan of Arc Parish, Indianapolis. A year later he began graduate studies in Rome and at Catholic University. In 1940 he was named assistant pastor of St. Peter and Paul Cathedral, Indianapolis.

In 1951 he was named assistant pastor of St. Catherine Parish and began forming a new parish at Carson and Cameron Streets in Indianapolis. A year later he went to New

Albany, to become chaplain of St. Edward Hospital. In 1957 he was named chancellor of the archdiocese, archdiocesan examiner and defender of the bond of the Archdiocesan Metropolitan Tribunal, and assistant pastor of St. John Parish, Indianapolis. He received the titles of papal chamberlain in 1958 and domestic prelate in 1964.

Msgr. Sweeney was named vicar general of the archdiocese and pastor of St. John in 1966. He was appointed pröthonotary apostolic in 1967. He served St. Joan of Arc Parish, Indianapolis, as administrator in 1969 and as pastor beginning 1970. He returned to St. Peter and Paul Cathedral as pastor in 1973, and has been pastor of St. Ambrose Parish, Seymour, since 1975. In 1976, he became pro-synodal judge of the Archdiocesan Metropolitan Tribunal.

He plans to live with and assist his brother, Father Paul V. Sweeney, at St. Mary of the Knobs Parish, Floyd's Knob, after retiring.

OFFICIAL APPOINTMENTS

Effective June 20, 1983

REV. CYRIL WAGNER, O.F.M., to pastor of Sacred Heart Parish, Indianapolis.

Effective July 6, 1983

REV. ALBERT AJAMIE, from pastor of St. Monica Parish, Indianapolis, to pastor of St. Mary Parish, Lansenville.

REV. CARLTON BEEVER, from co-pastor of American Martyrs Parish, Scottsburg, and co-administrator of St. Francis Xavier Parish, Henryville; Our Lady of Providence Parish, Brownstown; St. Mary Parish, Mitchell; St. Patrick Parish, Salem, in a team ministry, to pastor of St. Bernadette Parish, Indianapolis.

REV. JOHN BEITANS, from associate pastor of St. Christopher Parish, Indianapolis, to pastor of St. Ann Parish, Indianapolis.

REV. CHARLES BERKEMEIER, from pastor of St. Charles Parish, Milan, and administrator of St. Pius Parish, Ripley County, to pastor of St. Mary Parish, Navilleton.

REV. MICHAEL BRADLEY, administrator of Holy Rosary Parish, Indianapolis, and continuing his assignment as pastor of St. Patrick Parish, Indianapolis, with residence at St. Patrick Parish, Indianapolis.

REV. JOHN BRANDON, from associate pastor of St. Andrew Parish, Richmond, and special ministry to the youth and Catholic college students of Richmond and Richmond State Hospital, to associate pastor of St. Lawrence Parish, Indianapolis.

REV. DONALD BUCHANAN, from chaplain of Indiana Youth Center, Indiana Diagnostic Center, Indiana Boys and Girls Schools, Plainfield, to full-time instructor at Shaw Memorial High School, Madison, and administrator of St. Anthony Parish, China, and Most Sorrowful Mother Parish, Vevey.

REV. GERALD BURKERT, from co-pastor of St. Jude Parish, Indianapolis, to pastor of Holy Family Parish, New Albany.

REV. JEFFREY CHARLTON, newly ordained, to associate pastor of St. Pius X Parish, Indianapolis.

REV. CHARLES CHESEBROUGH, from pastor of St. Ann Parish, Indianapolis, to co-pastor of St. Jude Parish, Indianapolis.

REV. DAVID COONS, newly ordained, to associate pastor of Holy Spirit Parish, Indianapolis.

REV. J. NICHOLAS DANT, from associate pastor of Our Lady of the Greenwood Parish, Greenwood, to pastor of Immaculate Conception Parish, Aurora.

REV. CLEMENT DAVIS, from associate pastor of Holy Spirit Parish, Indianapolis, to pastor of St. Patrick Parish, Terre Haute.

REV. PAUL ENGLISH, retiring from the associate pastorate of St. Lawrence Parish, Indianapolis.

REV. BERNARD GERDON, retiring from the pastorate of St. Mary Parish, Navilleton.

REV. RICHARD GINTHER, newly ordained, to associate pastor of Little Flower Parish, Indianapolis.

REV. JEFFREY GODECKER, from instructor at Christian Leadership Center, Marian College, Indianapolis, and part-time chaplain of Catholic Student Center of IUPUI, Bellarmine House, Indianapolis, to full-time chaplain of Catholic Student Center of IUPUI, Bellarmine House, Indianapolis, with residence at Bellarmine House, Indianapolis.

REV. RICHARD GROGAN, retiring from the pastorate of St. Joseph Parish, St. Leon.

REV. JAMES HIGGINS, from pastor of St. Paul Catholic Center, Bloomington, to pastor of St. Martin Parish, Martinsville.

REV. PAUL KOETTER, from associate pastor of Little Flower Parish, Indianapolis, to pastor of director of the Archdiocese of Indianapolis, with residence at Our Lady of the Greenwood Parish, Greenwood.

REV. JAMES LASHER, from associate pastor of St. Mary Parish and St. Michael Parish, Madison, to associate pastor of St. Christopher Parish, Indianapolis.

REV. LOUIS MARCHINO, retiring from the pastorate of Holy Family Parish, New Albany.

REV. ROBERT MAZZOLA, from pastor of St. Rose of Lima Parish, Franklin, to pastor of St. Andrew Parish, Richmond.

REV. JOHN MINTA, administrator of St. Charles Parish, Milan, and St. Pius Parish, Ripley County, and retaining his assignment as pastor of St. John Parish, Osgood, and administrator of St. Magdalen Parish, New Marion.

REV. RAYMOND MOLL, retiring from the pastorate of St. Anthony Parish, China, and Most Sorrowful Mother Parish, Vevey.

REV. RICHARD MUELLER, from associate pastor of St. Pius X Parish, Indianapolis, to auditor of the Metropolitan Tribunal of the Archdiocese of Indianapolis, and continuing his assignment as Pro-Synodal Judge of the Metropolitan Tribunal of the Archdiocese of Indianapolis, with residence at Holy Spirit Parish, Indianapolis.

REV. JOHN O'BRIEN, from pastor of St. Bernadette Parish, Indianapolis, to administrator of St. Joseph Parish, St. Leon, and St. Martin Parish, Yorkville, with residence at St. Martin Parish, Yorkville.

REV. CARMEN PETRONE, from co-pastor of American Martyrs Parish, Scottsburg, and co-administrator of St. Francis Xavier Parish, Henryville; Our Lady of Providence Parish, Brownstown; St. Mary Parish, Mitchell; and St. Patrick Parish, Salem, in a team ministry, to pastor of American Martyrs Parish, Scottsburg, and administrator of St. Patrick Parish, Salem; St. Mary Parish, Mitchell; and St. Francis Xavier Parish, Henryville.

REV. DONALD QUINN, newly ordained, to associate pastor of American Martyrs Parish, Scottsburg; St. Patrick Parish, Salem; St. Mary Parish, Mitchell; and St. Francis Xavier Parish, Henryville.

REV. JOSEPH HAUTENBERG, from graduate studies to associate pastor of Our Lady of the Greenwood Parish, Greenwood.

REV. HAROLD RIPPERGER, from pastor of Immaculate Conception Parish, Aurora, to pastor of St. Rose of Lima Parish, Franklin.

REV. MSGR. CHARLES ROSS, retiring from the pastorate of St. Pius X Parish, Indianapolis.

REV. JOSEPH SCHAEDEL, from part-time instructor at Ritter High School, Indianapolis, to full-time instructor at Ritter High School, Indianapolis, and retaining his assignment as associate pastor of St. Michael Parish, Indianapolis.

REV. STEVEN SCHAFFLEIN, from associate pastor of St. Mary Parish, New Albany, to associate pastor of St. Andrew Parish, Richmond.

REV. JOHN SCHOETTELKOTTE, from full-time instructor at Marian College, Indianapolis, and chaplain of Our Lady of Grace Motherhouse, Beech Grove, to pastor of St. Paul Parish, Greencastle, and chaplain of Newman Center, DePauw University and Indiana State Farm, Putnamville.

REV. CHARLES SEXTON, retiring from the pastorate of St. Martin Parish, Martinsville.

REV. JOSEPH SHEETS, from pastor of St. Mary Parish, Lansenville, to pastor of St. Ambrose Parish, Seymour, and administrator of Our Lady of Providence Parish, Brownstown.

REV. ROBERT SIMS, from vocation director of the Archdiocese of Indianapolis, director of the Archdiocesan Office of Ministry to Priests, and administrator of Holy Rosary Parish, Indianapolis, to pastor of St. Paul Catholic Center, Bloomington.

REV. JAMES SWEENEY, from pastor of Our Lady of Perpetual Help Parish, New Albany, and dean of the New Albany Deanery, to pastor of St. Pius X Parish, Indianapolis.

REV. MSGR. CORNELIUS SWEENEY, retiring from the pastorate of St. Ambrose Parish, Seymour.

REV. ROBERT ULRICH, from chaplain of Winona Hospital, along with the care of Greenwood Manor Nursing Home and Americana Central Nursing Home, Indianapolis, and weekend assistance at St. Anne Parish, Hamburg, to associate pastor of St. John Parish, Osgood; St. Magdalen Parish, New Marion; St. Charles Parish, Milan; and St. Pius Parish, Ripley County.

REV. LAWRENCE VOELKER, from director of archdiocesan Catholic Charities and administrator of St. Martin Parish, Yorkville, to pastor of Our Lady of Perpetual Help Parish, New Albany.

REV. JOSEPH WADE, from pastor of St. Patrick Parish, Terre Haute, to pastor of St. Monica Parish, Indianapolis.

REV. KIMBALL WOLF, from associate vocation director of the Archdiocese of Indianapolis, part-time chaplain of Ritter High School, Indianapolis, and associate director of the Archdiocesan Office of Ministry to Priests, to associate pastor of St. Paul Catholic Center, Bloomington.

POINT OF VIEW

Priest is one who strives to unite himself more closely with Christ

by FR. JOHN BUCKEL

The following homily was given by Fr. Buckel in Priesthood Day celebrations at St. Paul Catholic Church on May 24 in Bloomington. Fr. Buckel is associate pastor of Christ the King Parish in Indianapolis.

"The Monsignor," "The Cardinal Sins," "Thy Brother's Wife," and "The Thorn Birds": we find in these stories an ambitious monsignor who plays around, a sexually active shepherd of the Church, an unusually talented vicar who fools around with his sister-in-law, and an Australian man of the cloth who has a lifelong struggle with puberty... and loses. So much for the image of the priest in the entertainment industry.

Priests are seen as different: the entertainment industry doesn't understand what a priest is all about, but they do understand

what sells... and a priest with female-related problems is a hot item that boosts sales.

Priests are seen as different: whether he wants to or not, the priest is always attracting attention of believers and non-believers alike. In an age when sex is presented as "where it's at," the priest lives a celibate life. In an age when everyone wants to "do their own thing," the priest has dedicated his life to the service of others. In the age of Izod sweaters and Calvin Klein jeans, the priest wears his simple black clothes. In an age when trust seems to be on the road to extinction, the priest listens to the weaknesses of others under the seal of confession.

St. Mark also tells us that the priest is different. The gospel of Mark is a gospel of discipleship. This gospel in particular dwells on the conditions of discipleship. The gospel

passage which the Church has chosen for today is perfect for priesthood day. A true disciple is one who has given all to follow Jesus. "We have put aside everything to follow you," Peter tells Jesus.

In the verses preceding this gospel passage, Jesus was speaking with a rich man. Jesus asked him to sell his possessions. The rich man went away sad, for he had many possessions. But Peter responds, "We have given up everything to follow you." Jesus reminds Peter that the real importance is not what the disciples give up for Jesus, but what Jesus gives to the disciples: "You will receive one hundred times as much as you gave."

Jesus also gives a flip side to the rewards of discipleship, for in the verses following this gospel passage, Jesus predicts his own passion and death. It is as if Jesus is saying that it is sometimes necessary to give up even the most prized possession of all: our very life. Yet even this is rewarded a hundred fold in eternal life.

We have gathered here not only to enjoy the company of one another, but to celebrate our priesthood as well. Today is a time to reflect on our own priesthood. The homily we heard on Saturday at the ordination ceremony by Archbishop O'Meara gave a beautiful insight into priesthood. In that homily provided by the Church, we were told that the Priest is called to be molded into the likeness of Christ. The newly

ordained, like all the priests, have taken a vow to unite themselves more closely every day to Christ.

1. The priest is to unite himself more closely with the one who humbled himself and took the form of a slave.

2. The priest is to unite himself more closely with the one who identified himself so well with people in their sorrows and their joys.

3. The priest is to unite himself more closely with the one who lived a life of commitment to his heavenly Father.

4. The priest is to unite himself more closely with the one who was crucified and did not lose faith even while enduring the agony of the cross.

As priests, if we are not always understood, we remember that Jesus was not always understood.

And if we are not always accepted, we remember that Jesus was not always accepted.

And if we find ourselves alone, we remember that Jesus, too, at times, was alone.

If we are united with Jesus, then our faith comes from his faith, and our hope comes from his hope, and our love comes from his love.

Conclusion: Our image of the priest should be of one who unites himself more closely every day to Christ. By the grace of God, the words of Paul will become our own words: "The life I live now is not my own, but Christ within me."

WASHINGTON NEWSLETTER

Battle is over, but MX war goes on

by JIM LACKEY

WASHINGTON (NC)—House and Senate approval in late May of identical MX missile-funding resolutions were victories for President Reagan's defense policies, but they also were mere battles in a major war that continues over MX deployment.

Though the MX first was proposed 10 years ago and has been through an intense period of research and development, Congress has yet to approve one penny for purchase of the first batch of missiles. Instead, the \$625 million for the MX that was approved in Congress May 24-25 was simply for basing studies and test flights of the new missile.

Battles over the actual procurement of the first set of missiles will come later, beginning as early as this summer. This means that Congress still has the opportunity to reverse itself on the controversial system, which is opposed by a number of Catholic bishops and other church personnel.



Policy shifts and reversals have been the rule for the MX missile, primarily over the question of how it should be based. President Carter wanted to spread 200 missiles among 4,600 missile shelters in a "racetrack" scheme designed to keep the Soviets guessing as to the missiles' exact locations.

BUT WHEN President Reagan took office in 1981, the racetrack plan was promptly abandoned. However, Reagan's proposals to temporarily base the missiles in existing silos while developing a "dense-pack" basing mode were quickly shot down by a Congress unsatisfied that the new plans would be any better.

In the wake of that defeat Reagan appointed the 11-member commission headed by retired Lt. Gen. Brent Scowcroft to study the future of America's aging intercontinental ballistic missile system and to propose a new basing mode for the MX. That commission, made up of both Democrats and Republicans, made the current suggestion that deployment of the MX in existing silos proceed but that a smaller mobile single-warhead missile also be considered for future development.

What tipped the congressional scales in favor of the MX this time was Reagan's announced willingness to accept changes in the U.S. negotiating position at the Strategic Arms Reduction Talks on limiting the number of giant ICBMs held by the United States and Soviet Union. But opponents of the MX wondered if that was not, in the words of Rep. Thomas J. Downey (D-N.Y.), like trading "a very explicit missile for some very vague promises."

Downey objected to the argument that Congress could back down later if Reagan doesn't come through on arms control, saying weapons systems take on a life of their own that is difficult to reverse once production begins. He also said by placing the MX in vulnerable silos the missile becomes useful only as a first-strike weapon since a Soviet attack would make it unavailable for retaliation.

BUT OTHERS in Congress were more willing to give Reagan the benefit of the doubt.

Rep. Dan Glickman (D-Kan.), who cast one of the Democratic swing votes for the MX, argued that the chance to link arms control negotiations to defense policy was too im-

portant to pass up. He admitted that basing the missile in existing silos makes it vulnerable to Soviet attack, but said there is no other choice for the next 10 years.

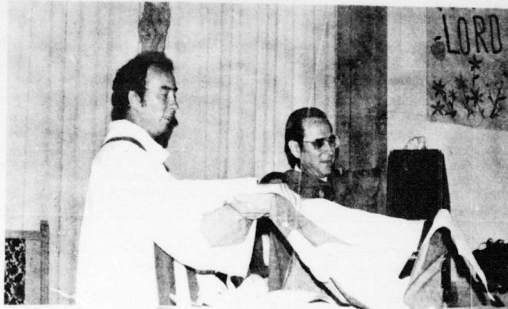
And he said he hopes the MX vote he cast in May means he'll never have to vote for MX deployment itself because Reagan and the Soviets will have reached an agreement on arms reduction by then.

A number of U.S. bishops, meanwhile, continue to be vocal in their opposition to the MX. One, Bishop Lawrence McNamara of Grand Island, Neb., who will have a number of the missiles in his diocese if deployment takes place, said the decision to test, develop and deploy the MX is contrary to the call in the bishops' new war and peace pastoral for a halt to the introduction of new weapons systems.

And Bishop Joseph Hart of Cheyenne, Wyo., where MX missiles also would be placed, said his opposition to the MX is, if anything, even stronger now that the pastoral has been approved.



The key to the future of the MX, though, may lie in the public attitude toward Reagan's arms control proposals. If congressmen who cast the swing votes for the MX start getting nervous about support for the missile back home, they may want to back away, if for no other reason than to have the luxury of being able to say they've supported both sides of the issue.



ANNIVERSARY GIFT—Father Glenn O'Connor (left), associate pastor at St. Simon Parish, assists Father Harold Kneuev, pastor, as he opens a gift from the children of St. Simon's School. The gift, a Mass kit, was given to Father Kneuev during a Mass in honor of the 25th anniversary of his ordination to the priesthood. (Photo by Jim Jachimik)

the criterion

1400 N. Meridian Street
P.O. Box 1410
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone 317-236-1570

Price: \$11.00 per year

25¢ per copy

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.
USPS 138-100

Most Rev. Edward T. O'Meara
publisher

Fr. Thomas C. Widner
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion,
P.O. Box 1410, Indianapolis, IN 46206



Parents play an important role in education of youth

by BRIDGET TYNAN HODGE

As the close of another school year is here, and parents everywhere anticipate cherubs reclaiming the home territory, intent upon perfecting the art of adventuring, I find myself giving thought to the enormous endeavor of educating our youth.

While we have abundant facilities of learning available to us, the primary responsibility for the education of children rests with the parents. Whether we execute that onus by choosing the best school in our area, supplementing established school programs with home instruction, or ensuring the educational value of leisure activities, we do, from the moment we accept the role of parent, undertake to ensure that the child we have joyously taken to home and heart will successfully mature to autonomous adulthood.

With my role as one of the two primary sources of my children's education in mind, I wonder if I can adequately summarize my thoughts, and aspirations, for these learning years.

My Dear Children,
I will give you a mountain upon which to build your dreams.

I will place there all the great and beautiful possibilities of this world, so that you may feel free to aspire to the very heights of achievement. In order to reach that summit of unbridled possibility, you will have to successfully graduate through the various stages of the educational climb.

At the base of your mountain I will place

"self-respect." You will not find this phase of your education difficult, for the process of establishing your self-esteem will be commenced for you at the moment of birth. Regardless of the fact that you begin life the inhabitant of a nursery filled with identical, glass-sided cribs, you are, in my eyes, a singular human being.

I will make this known to you in many ways—but not expecting you to follow the same course of development as your siblings, by adapting to the characteristics that are peculiar to your own self, by allowing you to be, wholly, your own self.

With the knowledge of your self-worth safely secured, you will then conquer "motivation." I will, gladly, be the stimulus of your self-inducement to learn. This I will achieve by rewarding your learning efforts and accomplishments with the information that more, and greater, challenges await you. Constantly and fervently, I will assure you of your abilities, never forgetting that you may, indeed, be a much, much better person than I. Never will I allow you to be subjected to my limitations!

I will place a crucifix in your hands the moment you are capable of believing that a Man gave his life for you. I will not fail to remind you that the ultimate sacrifice was made so that you could become all that you wish to be. You will be well aware that Jesus Christ died just as readily for little children as for great men. Maybe more so.

The path to the top of your mountain will be

strewn with the unique individuals who fashioned this world, through the 4½ billion years of her existence, into the glorious globe that is, now, yours to inherit. You will meet the men who followed in the footsteps of Jesus, knowing them as intimately as documented history will allow.

Passing through the landmarks that punctuated the development of your world, you will encounter the powerful leaders, the humble saints who wrought greatness out of simplicity, and those who contributed to the misfortunes of mankind.

I will expose you to the various talents with which God has gifted his people. The men and women who wielded pen and might, tongue and thoughtfulness, to bring concord and compassion to human life, will be yours to admire and emulate.

Painfully I will apprise you of the adversities of humanity. I will teach you that men hate and kill and humiliate, all in the search for gratification or supremacy. This knowledge I will pass on only because I wish to arm you against sorrow, both private and public.

I will not allow you to grow up believing that your world is only as large as your immediate surroundings. Nations, peoples and cultures will be brought to you as vividly as my knowledge and experiences will afford. When you look outward from your mountain, you will discover that borders and boundaries are but lines upon a map. The only prerequisite to crossing those lines is a burning desire to know your world.

So, with your mountain directly in your sight, I will teach you to climb. I will encourage you to step confidently toward your goals, reminding you frequently that mine is not the only hand that rests upon your shoulder.

When you meet obstacles along the way, I will love you enough to permit you to cross those hurdles by your own enterprise. You will enjoy the fruits of victory, and grow from the disappointments of defeat.

While demanding no more from you than you are capable of giving, I will, nonetheless, expect that which you give to represent the extent of your abilities, for no one of us finds contentment in mediocrity of performance.

The climb completed, as you stand at the summit of your mountain, cognizant of your own, genuine set of talents, the whole process of your education will be evident in your ideals.

You will know, without a shred of doubt, that knowledge does, indeed, make the man, that autonomy is earned, not bestowed, that your commitments do not end with your own desires, but extend also to the needs of your fellow men. And that peace is the greatest prize of all.

And what will your learning years teach me? Oh, yes, your teacher can, indeed, be taught—that the task of educating is completed most successfully when heightened by desire and devotion, that the student's achievements directly reflect his teacher's efforts. And that parenthood, with all related responsibilities, is a privilege, nothing more. Certainly nothing less.

Former academy becomes haven for people in the arts

by SUSAN MICINSKI

Six years have passed since St. Mary Academy in Indianapolis was forced to close its doors because of plummeting enrollment. Though no longer a Catholic girls' high school run by the Sisters of St. Francis, much activity abounds in the building which is owned by Dr. Steven Isenberg, and creative minds are at work.

Since last September, the Indianapolis Academy of the Arts, a non-profit organization, has taken over the reins and become a haven for people in the arts. Rooms formerly used for classes became studio space for artists, and what used to be the chapel and the nuns' living room (now members' meeting room) are the places where major exhibits are displayed for the public. These rooms, in addition to what was once the auditorium, can be rented by individuals or groups for parties or dances.

Cleon Stutler, executive director and manager of the academy, is the Indianapolis architect responsible for creating the academy. He is also noted for renovation and restoration projects including the Fletcher Place Historic Plan and Schnull-Rauch House. He refused to take full credit for the idea and stated that "Dr. Isenberg has to be given credit for his foresight, for giving me the opportunity to do this and for his belief in me."

When asked to describe the general purpose of the academy, Stutler stated "we are trying to reach out to the community so people can come downtown and see what restoration is all about, and to have a place for artists to interact with one another."

For example, a series of lunchtime theater productions was recently initiated at the academy by an inclusive theater group there sponsored by the National Conference of Christians and Jews (NCCJ), a non-profit human relations organization housed in the building and engaged in a nationwide program of intergroup education to eliminate prejudice and discrimination.

According to Barta Monro, executive director of NCCJ, "this effort, part of our

Building-Bridges-Through-the-Arts program, is aimed at pulling together people of different religious, racial, economic, social and age groups. I think in creating this theater group, we are fulfilling the principles St. Mary's Academy was based upon. We want to break down stereotype barriers people may have of each other."

Productions presented in the former chapel of St. Mary Academy included: a comedy group, mime theater, musical program and a one-act play.

"Barta's program is really breaking barriers through the arts," exclaimed Stutler. "People from many different backgrounds are getting involved."

Besides individual artists, some local organizations are also tenants of the building. Taboo, described as "a magazine of popular culture about the people of Indianapolis, their arts, fashion and music," by Terry Lowe, associate publisher, is located in what served as the Franciscan sisters' kitchen and dining rooms.

The Riley Area Revitalization Corporation, a group that operates in a manner comparable to old northside groups in trying to stimulate interest in the area, will soon move into the old band room. Here architecture students will be doing consulting work.

Arrangements are being discussed with an area dance group about moving in.

Another local group of performing artists, Midsummer Mime, "puts on performances and practices here," explained the academy director. "Also, an area couple has a sound studio and stage and makes recordings."

In the basement, where the cafeteria once was, is the place some bakers will soon be taking over. Their specialties will include cheese cake, cakes, breads and they will also serve lunch. The basement, too, will be the future home of the "Basement Club," which will in no way be elitist, and is the "academy's answer to the Skyline Club," chuckled Stutler. "It will probably cost a quarter for membership, and for that fee you will be entitled to drink coffee down there with other members."

Although there is a variety of groups and individuals (with persons ranging in age from 20 to 80 and many different ethnic groups), no special changes were made to the three-story Gothic structure, built in 1911, to accommodate them.

"Our biggest problems have been in repairing the plumbing—every toilet in here had to be replaced, electrical system and heating. We were really working from the position that we wanted tenants here to fit the building rather than vice versa. We wanted to basically keep the structure as it was, and that's what we've done; nothing has been torn

down or removed. We have done some painting, added carpeting and did put up a short wall in the basement."

In keeping with the idea of remaining the same, "we're trying to use the rooms for the same purpose they were previously used for—and believe it or not, but this takes as much work as it would if we would have converted the work as it would if we would have converted the place into offices or condos. This used to be an academy and still is now. Also, people do live in what was previously the sisters' living quarters."

Before the Indianapolis Academy of the Arts (See ACADEMY BECOMES on page 6)



ACADEMY PLAYERS—A special theater group, the Academy Players, located at the Indianapolis Academy of the Arts, is only one of the creative groups housed in the building. The players recently presented Thornton Wilder's one-act play, "Queens of France." The cast includes (from left to right) Angel Diaz, Barta Monro, Ira Mai Steele and Mary Elizabeth Streeter. (Photo by Susan Micinski)

TO THE EDITOR

Article on accreditation leaves questions unanswered

Your recent article in the May 27 issue of *The Criterion* on school accreditation raised more questions than it answered. The greatest overall question still remains: are non-accredited Catholic schools providing for their students a quality Catholic education or merely being operated at a minimum level as a shelter from the many problems faced by the public school system itself? If the latter is suspected, then serious re-examination of the goals established for Catholic education in those non-accredited institutions must take place.

The article takes the position that these are minimum standards established by the State of Indiana and indeed, that is the case. Even with multiple deficiencies in a physical plant (such

as problems in older buildings with restrooms, exits, and other various items that would be costly to repair) the state will generally issue a year-to-year certification, provided the instructional program meets minimum standards.

It behooves one to examine these schools individually to see why they have chosen not to become accredited. At this point and time, it is true enough that very few, if any, credits being transferred from Catholic schools are being challenged. However as the consciousness is raised in Indiana to address the overall problems with our educational system, it is very conceivable that there will be challenges in the future, and that a myriad of problems yet

unaddressed will face our future students, who have no control over their own elementary and secondary education.

As stated above, there are many unanswered questions. As a member of the Archdiocesan Board of Education, I intend to ask those questions of the Office of Catholic Education, and see that the answers are made

available. The Archdiocesan Board of Education was caught as flat footed as were the other segments of the archdiocese by the Indianapolis News article. We had no foreknowledge that it was being researched or would be issued, even though OCE had been interviewed long before the article was published.

I, for one, must express my shock at the number of our schools that have failed to seek or attain the minimal accreditation of the State of Indiana.

Michael J. Doherty
Member Archdiocesan Board of Education,
Connersville Deanery

Richmond

CHD raises \$61,000 in archdiocese

I wish to thank the people of the Archdiocese of Indianapolis for their continuing and generous support of the Campaign for Human Development. A check for \$61,122 has been received here at the national office. This amount is the 3/4 portion to be distributed nationally to self-help projects controlled by the poor themselves and designed to remove the causes of poverty. Ninety-six cents of every dollar we receive from the CHD appeal is allocated to these self-help projects.

This year 622 applications requesting \$32 million have been received. These are being reviewed and prioritized by national staff, the CHD diocesan directors and the CHD national committee of 40 people representing all geographic regions and the ethnic/racial makeup of the United States. The ad hoc committee of 13 bishops will meet in June to make its final review of the recommendations made by the national committee.

Despite difficult and uncertain economic times, CHD is showing new life, enthusiasm and growth. In 1982, selected parishes in 25 dioceses participated in "Target '82," an experimental program which resulted in a

\$250,000 increase over the previous year. This year, 45 dioceses will be participating in "Target '83."

Since 1970, the Archdiocese of Indianapolis has received 15 national CHD grants totaling \$457,600 for a return of 72 percent.

The continued generosity of the people of your diocese fulfills the spirit of the words of Pope John Paul II:

"... the Church will not hesitate to take up the cause of the poor and to become the voice of those who are not listened to when they speak up, not to demand charity, but to ask for justice."

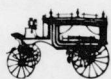
CHD provides an opportunity for us to live as Jesus did, in solidarity with the poor, the wounded, the marginalized, and those considered "least" in our society.

On behalf of the entire CHD family, I express sincere thanks also to Archbishop Edward T. O'Meara and to Rev. Lawrence Voelker, your diocesan director.

Rev. Marvin A. Mottet

Executive Director
Campaign for Human Development
Washington, D.C.

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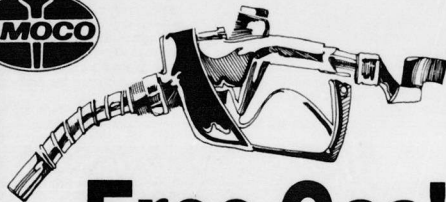
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Visitors invited to Simeon House

It is always gratifying to find that a worthwhile program requiring love and dedication has been completed accordingly. In October of 1980, the Simeon House opened officially in Indianapolis to meet the special needs of senior citizens and help them with significant and difficult decisions. It is co-sponsored by St. Andrew's Parish and Catholic Charities Special Projects.

As time passes and one gets older, one may reasonably expect something better, but all too often the reality falls short of the expectations. Life is a process of change. "It is not easy to let go, but it is never really possible to hold on. It requires a kind of learned courage, but it sets us free for the next stage of the life journey."

As part of our effort to "spread the word," let us review the advantages of congregate

living. Simeon House offers a home for self-sufficient persons over 60 regardless of race, creed or income level. A private room, three meals a day, independence to come and go and several religious denominations close by.

An open house will be held on Sunday from 2 p.m. to 4 p.m. for everyone—especially out of town persons who may not be aware of Simeon House and its advantages. Come visit us and enjoy a cup of tea with the guests living there. If unable to visit at that time do so when convenient. Call (317) 547-5600 for an appointment or write to Ms. Judy Smith, Director, Simeon House, 3830 Forest Manor, Indianapolis, Ind. 46226.

Indianapolis

Mary Baker

Academy becomes (from 5)

Arts was here, the building had been leased by the Indianapolis Christian Schools, Inc., so the school tradition here has been kept alive.

"It would be pretty hard to make this building work as a school again, though," stated the director. "There are numerous costs that would have to be met, salaries that would have to be paid, not to mention any unexpected situations—which would all add up to a small fortune. This is really the best possible use that could be made out of this structure. And it's really nice because this situation doesn't happen any place else in town. We provide for an exchange of ideas, economical gallery space and are open 24 hours for people who are renting here."

Contrary to what some people may think, "this is a safe area," declared Stutler. "Many of the city's top people live nearby so it is well patrolled by city police. It's also kept up and the

street is swept pretty regularly. It's really a great place to be—it's nice to be able to walk downtown."

What's in store for the academy in the future?

"We want to get more people in the building," declared Stutler, "as far as renting places and just coming in to see what's going on here. Whatever happens, I'm sure it will all be for the best. The day we moved in here, we saw a double rainbow—so how could we miss?"

The public is invited to an opening scheduled for this Friday, June 10 beginning at 7 p.m. "This is our first juried show, and will include the work of area artists," explained the director.

Persons interested in learning more about the Indianapolis Academy of the Arts or about renting should call 632-1964.

CORNUCOPIA

Priest touched many lives

by CYNTHIA DEWES

Father Jeff Godecker's two-part Criterion article on vocation came to mind recently at a "retired" priest's funeral. I put retired in quotes because, although he had no specific assignment, this priest was busy until the last moment sharing his vocation with the people of God. On the two nights of his wake hundreds of mourners came eagerly to tell their stories to his family and to pray for someone they were sure was already with God.

There were old war buddies from the priest's experiences as a chaplain at the Battle of the Bulge. They remembered his courage during a fearful time and the kindness and strength he showed their relatives. Many of them and their spouses, children and grandchildren had been baptized, married and buried by him during and after the war.

Many of the "project" people were there too, from the days when Father was pastor of the city's poorest parish adjacent to a public housing complex. He fit right in, wearing worn black suits, babysitting sisters and brothers of older children whose mothers were working so that they might get a chance to play ball in the schoolyard, forgoing most of the material pleasures of life as being "for the rich."

Nevertheless he was not a simple man. His reading was constant, his education wide and deep. One of the first things he did upon entering a home was to assess all the books there and, in the process, their owners. He could read a book by more than its cover.

One well-dressed, attractive young woman cried softly as she recalled her impoverished childhood and described the priest as "the only father I've ever known." Later we found that she had indeed learned well from the priest's example and now anonymously donated regular and generous amounts of money to the poor, including one gift of more than \$6,000.

In contrast, there were present the preppy upper middle class parishioners of the parish in which Father had lived in retirement. His no-

nonsense Masses, short and dominated by homilies which impressed the Gospel on their hurried lives, appealed to their tight schedules, education and guilt. They loved him despite his open contempt for the Lady Bountifuls of this world.

Many of the visitors at the wakes were elderly—Father was elderly himself and had accumulated many friends and acquaintances in 49 years of ministry. These were the mourners who liked to praise his lifelong attendance at daily Mass, his devotion to the rosary and the faithful reading of his breviary. They recalled, sometimes in personal terms, the seven hundred conversions to the Faith, which Father had inspired during his lifetime.

There were children, too. A woman laughed as she told how Father scolded her three-year-old grandson one day for constantly interrupting their conversation. The little boy left the room and when he was called back to say goodbye to the priest he said, "Goodbye, God. May I talk now?" Father had that effect on people.

At his funeral Mass, held on the same day as ordinations in that archdiocese, more than 50 priests and two bishops appeared to celebrate and to eulogize a man who was their peer and, for some, a mentor. Appropriately, one of the men being ordained that day was another of his proteges.

Father began his vocational journey in a different time when, as Father Godecker noted, husbands and wives, priests and parents, men and women were clear about what was expected of them in life. But Father Godecker also wisely described vocation as the unfolding and revealing of one's self throughout a lifetime. This priest loved God, believed what He promised and accepted His invitation to live a life with Him. In return he was given true charisma and humility, and his journey was so attractive that he pulled the rest of us along.

check it out...

✓ John T. Curran, Jr., Indiana area manager for the National Weather Service, has presented St. Meinrad Archabbey with a 100-year service award. Monks at the Archabbey have taken weather observations since April, 1874.

✓ An Hispanic Awareness Day will be held June 15 at the Beech Grove Benedictine Center from 1 to 4 p.m. for interested parish leaders. Speakers include Patricia Koehler, Associate Coordinator of Midwest Institute for Hispanic Ministry and Father Vicente Lopez, Associate Director Secretariat for Hispanic Affairs, Washington, D.C.

✓ Simeon House, located in St. Andrew's Parish at 3830 Forest Manor, will hold an open house on Sunday, June 12 from 2 to 4 p.m.

✓ Our Lady of Lourdes Class of 1944 members Father George Stahl, Indianapolis, and Benedictine Father Blaise (Lloyd) Turk, Mt. Angel Abbey, Oregon, will celebrate a Mass marking the class reunion on Saturday, June 18 at 5 p.m. Another class member is Carmelite Sister Rose Louise Bruno of Columbus, Ohio. For more information call Gerry Bender Miller 786-6937 or Father Stahl at 875-9441 or 255-5677.

✓ A Mass for Peace and Justice in Northern Ireland will be offered at 11 a.m. on Sunday, June 12 in St. Patrick's Church. The Mass is sponsored by the St. Patrick Division No. 1 Ancient Order of Hibernians.

MY HONOR
WILL DO MY BEST



✓ Greg Simons, Holy Name Parish, Beech Grove (pictured with his mother) and Tom Maxwell, St. Mark's Parish, recently received the Eagle Scout Award from Troop 51 in St. Jude Parish, which has sponsored a Boy Scout troop for 25 years.

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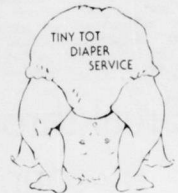
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We the present parish parishioners and staff
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who have supported the parish
in so many
of its endeavors.

We are grateful.

Archbishop

O'Meara's Schedule

Week of June 12

SUNDAY, June 12—Confirmation for St. Charles Parish, Milan, and St. Pius Parish, Ripley County, to be held at St. Charles Parish, Mass at 10:30 a.m. followed with a reception.

—Confirmation at St. Mary Parish, Aurora, Mass at 2:30 p.m. (EDT) followed with a reception.

—Confirmation at St. Lawrence Parish, Lawrenceburg, Mass at 7:30 p.m. (EDT) followed with a reception.

MONDAY, June 13—Meeting of the Catholic Evangelization Association of America, Chicago.

TUESDAY, June 14—Senate Age Group #5 gathering, Village Pump Restaurant, Indianapolis, 12 noon.

—United States National Postal Forum Central Grand Banquet, Convention Center, 7 p.m.

THURSDAY, June 16—Silver Jubilee celebration of Franciscan Bishop Henry Finger's chaplaincy of St. Augustine Home, Mass at 5:30 p.m. followed with dinner.

FAMILY TALK

Children must face death

by Dr. JAMES and MARY KENNY

Dear Kennys: I read your article on taking children to see a dying grandparent. I would like to know your thoughts and ideas on taking small children to the funeral home when a person such as a grandparent or parent has died.

Our children are all very sensitive and very close to their grandparents. My husband tells of going to the funeral home when he was six years old and seeing his grandfather. He is still very sensitive about visiting a funeral home. Our five-year-old expresses very sensitive feelings if our friends go away on a vacation for only a week. He tells how much he will miss them and gets very emotional.

Answer: It is curious that in our open society where most sexual issues are discussed freely, we have become more reticent about death. When loved ones were waked at home, there was no thought of keeping children away. Then wakes moved to funeral parlors, but still

the whole family went. Today, it seems, wakes are held at funeral homes and even adults are reluctant to attend. We are becoming increasingly uncomfortable about death.

There is nothing wrong with being uncomfortable or sensitive about death. Death is the greatest unknown we face. Little in our society prepares us to cope with it. Big or small, we feel uneasy.

Avoiding wakes and funerals, however, is a poor solution because we cannot avoid death. Nor can we wait to present death to our children until that time we decide they are ready to face it.

Death is a normal and inevitable part of the human condition. The more we recognize this fact and share it with our children, the more we can help them cope. Here are some practical actions which flow from this assumption:

1. Children, like adults, should have the opportunity to see loved ones who are dying in order to say goodbye. The actual sight of a dying person will probably be less frightening than the image a child would conjure up if he or

she were forbidden to visit. Parents should not force the child to visit nor indicate he or she is in for a terrible ordeal. Children would say goodbye to grandparents who were going on a trip.

2. Parents need to share their own feelings—their faith in Jesus' promise of resurrection, but also their sorrow at separation, their bewilderment before the mystery of death. Getting emotional in the face of death is all right, and children learn this best from their parents.

3. Just as children should have the op-

portunity to say goodbye to the dying, they should also have the opportunity to visit the funeral home, always in keeping with their age and understanding. Parents of children under three might judge that the child's understanding is too slight to justify taking him or her to the funeral home at all. All preschoolers can normally be expected to move around and talk, and they should stay only for a short visit. No child should be forced to do something which frightens him or her, such as touching the body. However, unorthodox questions should be answered openly and without shock.

If we loved someone, we want to recognize their death in some way. Children, as well as adults, should be given the opportunity to recognize the loss of a loved one.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 872, St. Joseph's College, Rensselaer, IN 47378.)

1983 by NC News Service

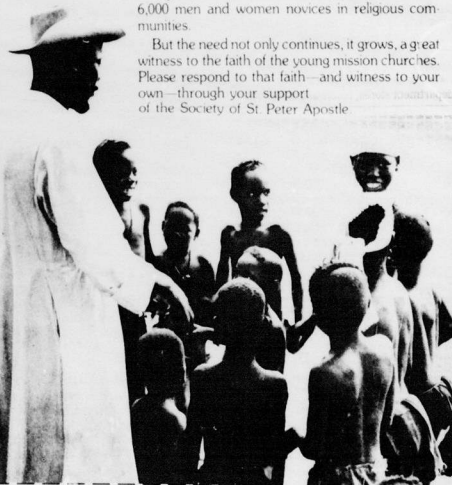
Africa. A "typical" parish of 25,000 Catholics. And only two priests to serve them.

It's that way in many places where the mission Church is at work. "The harvest is great, but the laborers are few."

But the Holy Spirit is at work there too. More and more men and women are answering God's call to serve their young churches. And the Society of St. Peter Apostle—with your help—makes it possible for their calling to be fulfilled.

Last year, the Society provided \$600 each for more than 10,000 major seminarians; \$250 for nearly 36,000 minor seminarians; and \$300 for over 6,000 men and women novices in religious communities.

But the need not only continues, it grows, a great witness to the faith of the young mission churches. Please respond to that faith—and witness to your own—through your support of the Society of St. Peter Apostle.



'Breakthrough' experienced by couples using NFP

by NONA AGUILAR

Almost all couples using Natural Family Planning report an experience of what I call "breakthrough"—a sudden illumination and appreciation of authentic sexuality. Once experienced, the couple ever after has a profound understanding of the difference between genital sexuality and that wonderful species of soul-stirring, deeply gratifying person-oriented sexuality. This helps the spouses to understand, accept and even enjoy abstinence.

Still, this reward does not come without struggle. I am indebted to Don and Sylvia Kramer of Minneapolis, Minn., who told me of their own experience and the experience of the hundreds of couples they have helped.

The Kramers had been users of the major artificial methods (Pill, IUD, diaphragm) as well as calendar rhythm. They were unsatisfied with all of them. Out of desperation, they decided to give Natural Family Planning a trial.

The Kramers achieved "breakthrough," but they recognized that they, like most couples—had to struggle in learning to cope with the abstinence. They identified five stages of their struggle, the same five that Dr. Elizabeth Kubler-Ross identified for terminally ill patients dealing with their impending death.

The first stage is denial. In this stage the couple finds it hard to believe that natural birth control depends on abstinence if the woman's fertility signs indicate that conception is likely to occur from an act of intercourse. But once the couple recognized that abstinence is part of the method, they may move to the next stage: anger.

The anger stage is the one that's hardest to live through. The couple may have some really rip-roaring fights, but usually each partner feels anger in differing degrees. Anger usually disappears when the couple thinks they've

found a way out. That's usually because they've moved to the third stage: bargaining.

During the bargaining stage, the couple begins to accept the reality of the situation by trying to find ways to make it easier. Sometimes this involves the idea of using barrier methods during the fertile time. Sometimes it's the old "taking chances" routine. Some couples work over their fertility charts, trying to find ways to reduce days of abstinence. But once a couple comes to realize that there are no viable "bargains," they may move to the fourth stage: depression.

The depression may be a short experience lasting a few minutes or it might last a long time. In any case, it is something that the couple has to live with—and live through—before arriving at the last stage: acceptance.

Acceptance would seem to be the best stage. In fact, it's neither "best" nor "worst." It just is. "Acceptance" means that the couple completely accepts that abstinence is an integral part of the method.

While many couples go through all the stages, many skip one or more of them. Another matter: spouses are frequently in different stages at the same time—the wife would be in the depression stage while the husband is still angry. And finally, even when abstinence is accepted, it doesn't necessarily become easy. "I have always found abstinence difficult," one wife told me—and she has been teaching Natural Family Planning for over five years and practicing it for nine years.

Another husband told me that sometimes when abstinence is rough he finds himself wondering why he and his wife stick with a natural method. "Well," I asked, "why DO you stick with it?" The man's answer was to the point: "Because we remember what our marriage was like when we used contraceptives."

And that's exactly the point. For the couple with serious reasons to avoid pregnancy, fertility-time abstinence can have its drawbacks. But contraception also has its drawbacks. That's why more and more couples who have tried both will never go back to the old days of using artificial birth control.

Especially not after they've experienced "breakthrough."

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Pathways of the Spirit

Poverty hard to relate to if you've never been poor

by DOLORES LECKEY

Poverty is a recurrent theme for committed Christians. Yet I feel a bit strange writing about the subject, probably because I've never thought of myself as really poor.

Oh, it's true that in the early years of marriage when my husband and I were living on graduate school grants and part-time work, our discretionary money was virtually nonexistent. Still, we didn't fit into the category known as "poor people."

For our families were present in the background, dependable anchors in the event of too much tumult; we had some explicit life goals; we had college degrees and we were optimistic.

Nevertheless, persistent questions tug at my conscience:

—How do I honor and live by the teachings of Jesus and the church about the poor?

—What should my personal response be to the needs of the poor in my own community, in my country and in the world?

—Do I regard the poor as having something to give me?

My earliest recollection of how to respond to poverty is associated with the Little Sisters of the Poor serenely sitting alone in the midst of fast-moving crowds of New Yorkers. The Little Sisters were to be found at entrances to subways, department stores, banks and at various

points on Wall Street. They sat, I suppose, on little stools, covered by their full and flowing black habits, small baskets on their laps.

"What do they do all day?" I asked my mother. "They say the rosary for the poor people they care for," she replied.

Thereafter, every time I put a coin in a basket I tried politely to catch a glimpse of the rosaries in the sister's hands. I think my mother was right.

Those sisters remain silent but alive in my memory, reminding me to share the good things in my life.

Meeting a Little Sister of the Poor is not the same, though, as coming face to face with the poor. Such occasions have been rare for me. But one occasion impressed me deeply. It was a teaching assignment in a poor section of a Midwestern city.

There I learned that many of my fourth-graders had never been to a party, had no warm hats or gloves to protect them from winter winds, and lived in unbelievably crowded conditions.

At first I was apprehensive in that situation. Gradually, however, I began to search for ways to let them know that they were important to me. Small actions conveyed my interest and concern. Holiday parties, special after-class tutoring, a drama club—signals that I wanted our relationship to grow.

Eventually, I left the school to have a baby. My "children" gave a farewell party for me. They brought animal crackers and candy bars to share. They gave me crayon pictures of flowers and birds—things they thought the new baby would like.

They performed skits and sang songs and lingered a long while over goodbyes. As I looked around at the party-givers, I was reminded of the poor widow of the Gospel. Like her, my fourth-graders demonstrated that God is a God of abundance.

Now that I have grown older, I find that I need to be more accountable about my obligations to the poor and the oppressed. This includes: regular examination of what I am acquiring; whether I really need those acquisitions; what I am giving to others.

I see some facets of poverty today that middle-class Catholics like myself might find worth reflecting on for a while.

1. Some within the body of Christ engage

with the poor on behalf of all of us—like the Little Sisters of the Poor.

In this way everyone has the opportunity to participate, in a secondary but nonetheless real way, in alleviating the injustices suffered by the poor. Catholic Charities, the Society of St. Vincent de Paul, the Catholic Worker Movement: Such agencies are avenues by which we can support the ministry of those who work directly with the poor.

2. The poor do not tend to hoard their resources. Rather, they willingly share what they have. Where there is little to lose, there is little to fear.

3. Finally, people, acting as a community, can help each other to serve the poor. During Holy Thursday services I was present when a priest called on people to put their eucharistic faith into action by helping a Salvadoran mother and her children. They were about to be evicted. The 100 people responded to the family's real needs with the rent payment.

Many people live on margins of society in the U.S.

by KATHARINE BIRD

Who are the poor in the United States today?

► Two thirds are white. But a disproportionate number of minorities are poor.

► More than 90 percent are elderly, disabled, children under 16, mothers of young children and low-paid workers.

► Almost 2 million of the poor work full time at minimum wage or less.

► Poverty is usually temporary—except for a permanent core of about 9 million who are chronically poor.

Those figures come from the 1982 annual report of the U.S. bishops' Campaign for Human Development.

To put faces on the grim statistics, let's imagine we are in a typical parish for the Sunday liturgy. At first glance, all who are present look much alike.

But scratch the surface a little and we find that some are poor, some others exist on society's margins because of their risky financial situation.

The following stories are true but the names have been changed.

Present for the liturgy are Jose and Maria Gonzalez. He's a Cuban proud of his Spanish ancestry who fled his native country when Castro came to power. In Cuba, Gonzalez was a lawyer and politician used to a comfortable standard of living. His two sons went to the finest schools and his wife, Maria, vacationed regularly in Spain with relatives.

Becoming refugees in the United States brought safety but also an unsettling change in lifestyle. The only position offered Gonzalez made no use of his educational background. Gradually Gonzalez' faith in himself was eroded, especially when he had to stand by and watch his wife take a part-time job to make ends meet.

The Gonzalez family never is on the brink of starvation. But neither do they ever reach the point of feeling safe, financially speaking. They were able to buy a modest home with savings they brought with them from Cuba. But even the slightest raise in taxes or the cost of insurance is enough to cause a major upheaval in the household.

The Gonzalez parents feel trapped. And, embroiled in the concrete difficulties of managing in a new language and a foreign culture, they have abandoned many of their dreams.

Their older son, whose education was virtually completed in Cuba, managed well in his altered circumstances. Today he is a clinical psychologist on the road to a fine career.

The other son, 10 years younger, can't really remember what life in Cuba was like. His only image of his father is of the defeated man Gonzalez is today.

That son, left to shift for himself in an atmosphere where the parents were more or less overwhelmed, did poorly in American schools. Today, with few skills and education, he is in peril of remaining permanently on the fringes of society. His family and friends worry because of his involvement in drugs and drinking.

Henrietta Fisher could be a parishioner in that typical parish too. She is a hardworking woman who seldom complains about the stacked deck the game of life handed her.

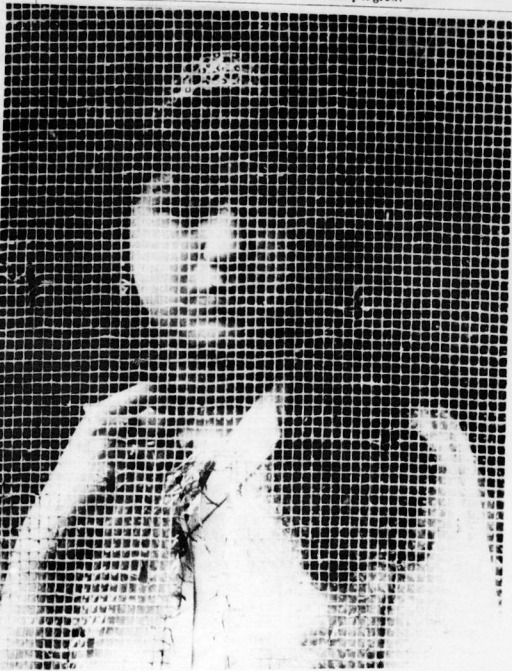
Along with raising five children, she works as a maid five days a week. After 20 years, she now makes \$5 an hour. Her husband, whose love and companionship she depended on, suffered from a debilitating lung disease for many years. A monthly disability income stopped when he died at the age of 47.

Her life now involves a steady worry about bills and how she can juggle them each week. A generous gift at Christmas from her employers means the difference in heating her house or paying the electric bill. Slowly her house is collapsing around her because she cannot afford to fix it up.

This faith-filled woman trusts that she will manage, with God's help. One can guess at her feelings by her ambitions for her children. She hopes fiercely that they will break out of her cycle of poverty. She is proudest of her daughters: One is a nurse and the other is attending college on a basketball scholarship.

These are two stories of people living on the margins of society. But there are many others in every parish, in every neighborhood.

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THE PRISON OF POVERTY—The isolated poor are elderly, disabled, children under 16, mothers of young children and low-paid workers. They are white, black and often members of minorities. They exist on society's margins because of their risky financial situations. (NC photo)

Game provides glimpse of poverty

by NEIL PARENT

Several years ago my wife and I engaged a group of single adults in an exercise—a game—in financial management. Each participant was given "currency" to use in bargaining and trading with one another. At the end of the allotted time, the person who had made the most money was declared the winner.

With these simple instructions, the participants, all young professionals, went to work busily trying to deal their way to success.

Unknown to them, the game was rigged. Some participants received a large amount of currency; some received very little and the rest received a moderate amount.

In trading, those with large sums of currency found it relatively easy to improve their lot, though some managed to lose money.

Those with a moderate amount of money basically held steady, neither gaining nor losing a great deal.

Those with little currency found it virtually impossible to make money. On the contrary, they were getting pinched tighter and tighter in the bargaining process.

As the exercise progressed, it became apparent that some individuals were in their way to success and enjoying the process. Others were getting continually poorer and not enjoying it.

Emotions began to show. Those who started the exercise with little currency became frustrated. Their frustration later gave way to anger. It was at this point that the exercise was stopped.

Participants then discussed the meaning of

the exercise and their thoughts and feelings during it. They drew parallels between the exercise and the U.S. economic system of upper, middle and lower classes and how the poor are frequently victimized.

Those who were poor during the game spoke of how frustrating and humiliating it was not to be able to alleviate their situation, try as they might.

Those who were wealthy said that they felt some compassion for the others, especially the poor, but that they didn't know how to change the situation.

Such exercises can't be pushed too far. The insights these exercises yield must be taken with the recognition that their power lies more in the suggestion than in the duplication of reality.

The young professionals who participated in the exercise gained only a glimpse into the world of poverty. But their perspectives on the poor were nevertheless changed. And that was important.

An ancient question asks, "When will there be justice in Athens?"

The answer? "There will be justice in Athens when those who are not wronged are as outraged as those who are."

For poverty to be eliminated, all of us will have to feel as outraged by it as do the poor; all will have to make it a concern.

Unfortunately, it is too easy for people who are not poor to go from day to day without giving much thought to those who are. It is not that we are necessarily insensitive to the poor; it's just that the poor usually do not fit into the normal course of our lives.

Yet the Gospel asks that we make the poor and disadvantaged a priority in our lives. Reaching out to them is said to be a sign of the coming of God's kingdom.



How is this done? No one answer applies to everyone. Each person has a different set of circumstances.

For some, financial assistance might be the best way of helping the poor. We may not have much to share, but, like the widow in the Gospel, we can share what we have.

Others may be able to work directly with the poor in some capacity. Almost every parish

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
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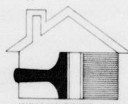
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Luke termed most sensitive to

by Fr. JOHN CASTELOT

Of all the New Testament writers, Luke is the one most sensitive to the powerful action of God's spirit in the life of Jesus and in the Christian community.

The evangelist is convinced the same spirit that empowered Jesus to fulfill his mission also empowered the church to fulfill its mission. To demonstrate this, he uses an ingenious set of parallels in the Acts of the Apostles and in his Gospel.

The spirit is at work right from the beginning of Luke's account. For instance: The angel announces to Zechariah that he and his wife are to have a baby, John, and then adds: The boy "will be filled with the Holy Spirit from his mother's womb." (Luke 1:15)

In other words, from the time of his birth, John the Baptist will be empowered by God to carry out his prophetic task of "making ready a way for the Lord."

But if John will be marked as an instrument of divine spirit from the time of his birth, the very conception of Jesus will be the result of divine intervention.

In answer to Mary's question about how she can possibly conceive a child under the circumstances, the angel proclaims: "The Holy Spirit will come upon you and the power of the Most High will overshadow you; hence, the holy offspring to be born will be called Son of God." (1:35)

In Luke's view, the action of the Spirit is all pervasive. When Mary goes to visit her kinswoman, we read: "Elizabeth was filled with the Holy Spirit and cried out in a loud voice."

Notice the frequency with which the Spirit is mentioned in these lines from the story of the presentation of the infant Jesus in the temple:

"There lived in Jerusalem at the time a certain man named Simeon. He was just and pious . . . and the Holy Spirit was upon him. It was revealed to him by the Holy Spirit that he would not experience death until he had seen the

Anointed of the Lord. He came to the temple now, inspired by the Spirit." (Luke 2:25-27).

When John began his ministry of preaching and baptizing, crowds flocked to him. Luke gives us samples of the type of thing John said. In answer to their speculation that he might be the Messiah, John answered: "I am baptizing you in water, but there is one to come who is mightier than I . . . He will baptize you in the Holy Spirit and in fire."

The little phrase, "and in fire," is rather puzzling. For fire played no part in Christian

The won

by PAUL KARLOWSKI

When we grab a little power at the office because it makes us feel more secure in our position, it seems to be nothing more than a little game. But shortly after we enter the game, we feel as if we are in it for good. The more power we gain, the less secure we feel. And the less secure we feel, the more power we want.

It's a vicious circle—a negative pattern of behavior and social interaction. Getting into such a circle never seems all that bad when we begin, but getting out of it is, in itself, a vicious circle. The harder we try to escape the pattern of behavior, the more entrenched we become. We begin to feel trapped in a behavior pattern that misrepresents the way we really view things.

One way out of vicious circles is to ignore them. Instead of wasting our energy on escape, we should concentrate on establishing opposite patterns of behavior. We could call them "gentle circles," for lack of a better name.

Job failed to see why he should suffer

After Job experienced God, he placed his life in God's hands

by JANAAN MANTE-NACH

Long ago in the land of Uv lived a very good man named Job. He loved God and avoided evil.

Job was very lucky. He had a loving wife, seven sons and three daughters. Job had everything most people ever want.

Then one day a messenger came running up to Job. "Rustlers came and stole all your oxen and donkeys. They also killed your cowboys who were taking care of them. I alone escaped."

Hardly a moment later another messenger rushed in. "Lightning struck your sheep and their shepherds. I alone survived." While he was speaking a third messenger ran up to Job. "Invaders stole all your camels. They killed all the camel drivers except me. I alone escaped."

A fourth messenger walked up to Job with the saddest news yet. "A windstorm destroyed the house of your oldest son. Your other sons and daughters were eating dinner with him. All were crushed by the falling roof."

Job tore his clothes. He fell to the ground. "The Lord gave. Now the Lord has taken away. Praise be the name of the Lord."

Not long after a terrible disease struck Job's body. Ugly sores covered his skin from head to toe. He was in great pain. Job left his house and sat among the ashes outside. At first he told his wife, "We accept good things from God. Should we not accept evil, too?"

But pain and loneliness and grief ate at Job's spirit. His wife left him.

Three friends heard of Job's sufferings and came to offer sympathy and support. When they saw Job, they began to cry and tear their clothes.

Then Job began to curse the day of his birth. "I have no peace. I have no rest. Just pain and grief. Why was I ever born?"

Job's friend Eliphaz was shocked. "Good people do not suffer, Job. You have sinned against God. Repent of your sin. God will heal you."

Job answered in great pain, "No, I have not

sinned. Yet all I do is suffer. Why doesn't God hear me?"

Blind, the second friend, told Job: "Suffering and evil come from sin."

"I have not done evil," Job insisted angrily. "I challenge God to tell me why I'm in so much pain."

Job's third friend Zophar agreed with the others.

Job argued for a long time. The more they talked the more bitter and angry Job became. "I have not sinned. Yet God is slowly killing me. I challenge God. Let the Almighty answer me!"

A terrible storm blew up. Out of the storm came God's voice. "Job, who are you to challenge me. Where were you when I created the earth and set the stars in place? Have you set the sun in motion, separating light from darkness? Do you know the secrets of life and death?"

Job was silent for a long time. He bowed low to the ground. "What can I answer you, Lord? I know you can do all things. I've been grappling with things I will never understand."

"But now I know you, my God. I had only heard of you before. Now I have experienced your presence. I still don't understand, but I know you care. I place my life in your hands."

God then took away Job's disease and gave him twice as much as he had before.

Part I: Let's Talk

Activity: How do you and your family react to trouble and pain? Are you satisfied with this? How do you wish you would react to problems?

Two books that you might find interesting reading in connection with this exercise are:

"Fantastic Fox," by Roald Dahl. 1970. New York: C.B.S., Inc. 383 Madison Ave., New York, N.Y. 10017.

"Dominic," by William Steig. 1972. New York: Dell Publishers, One Dag Hammarskjöld Plaza, New York, N.Y. 10017.

Questions: What happens to Job in this

story? Does Job deserve what happened to him? How did Job respond to his many sufferings? What did God say to answer Job?

Part II: Parent and Teacher Notes

Story Background: The Book of Job takes an old story of a man named Job and develops it into a profoundly moving reflection on life's most troubling mystery: the mystery of evil in a world created by a good God. Trust in a powerful, mysterious, loving God is Job's key to coping with life's evils.

The Bible and Us: Why is there so much pain in the world? Why do good people suffer? The Book of Job grapples with life's deepest mysteries, the mystery of suffering and evil, the mystery of God in a broken world.

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Discussion points and questions

1. Can you think of a situation which brought the reality of poverty home to you? What was your reaction?
2. When did Dolores Leckey first meet the poor face to face?
3. What is one facet of poverty that Mrs. Leckey thinks Catholics could reflect on with profit?
4. What did the adults who participated in Neil Parent's exercise in financial management learn about being poor?
5. What are two ways Parent thinks Catholics can help the poor?
6. Did any of the statistics listed by Katherine Bird surprise you?
7. Why does Father John Castellet think that Luke is so aware of the action of the Lord in the lives of the early Christians?
8. What is one way that you can make your family aware of the needs of the poor?

THE QUESTION BOX

Why does Holy Spirit move slowly?

by Mgr. R.T. BOSLER

Q Why has it taken the bishops of Central and South America so long to stand up for the rights of the poor as at last they are doing? If the Holy Spirit is guiding the church, why doesn't he move more quickly?

A I might answer by saying that though individual bishops may fail to struggle for social justice, the popes and many national hierarchies have led the way in proclaiming and promoting social justice.

But the only honest answer I can give is that the leaders of the church are normal human beings suffering from the prejudices and the ignorance of the cultures that produced them.

The Holy Spirit is indeed with the church—the people as well as the bishops—leading her to understand the revelation made in Jesus Christ.

All the implications of that revelation were not understood at once and will not be fully grasped until the final triumph of Christ.



St. Paul boasted of how Christians were all one in Christ so that there was to be no distinction between male and female, freeman or slave. And yet he did not see the full implications of his own teaching. Far from denouncing the slavery of his day, he instructed slaves to obey their masters.

The church would not recognize that the institution of slavery was incompatible with the Bible's insistence upon the dignity of all human beings until almost our own times.

Read the Old Testament in a Bible that has introductions to each book; they will tell you approximately when the words you are reading were written. Notice how long and with how many setbacks it took the chosen people to arrive at both the pure notion of the divinity of God and the high concept of morality God gradually revealed through them.

God does not overwhelm us humans with his presence; seemingly he wants us to work out our destiny pretty much alone with the revelation he gave us in Christ.

In the history of the church, we find that God has given special religious experiences to certain individuals. Through them he awakens the leaders to evils Christians have not previously recognized and improvements that need to be made.

St. Francis of Assisi was one such person who awakened the conscience of the church. Another was St. Catherine of Siena, who prevailed upon the pope to leave the luxury of the French Riviera and return to what was then the squalor of Rome.

And closer to our time and situation there was St. Peter Claver, one among the many unheralded persons who shamed Christians into recognizing the evils of slavery and racism.

Why does God work through the ordinary members of the church instead of the leaders whose influence would be greater? I suppose for the same reason he chose the powerless Jews rather than the highly civilized and powerful Babylonians—so that it would be more obvious that God was at work in a special way.

I am not saying that we have had no saintly and deeply Christian popes and bishops. Had it not been for the leaders who recognized and implemented the inspirations that came from below, these inspirations might have amounted to nothing.

(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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and social agency dealing with the poor is in desperate need of volunteers.

For still others, praying may be all that is possible.

In every case, the poor have a definite claim on us and on how we translate our faith into action.

That was the way of Jesus. That is the way of our faith.

action of spirit

baptism. Fire, of course, has deep symbolic meaning in Scripture. It signifies divine presence and power.

But it may well be that Luke is anticipating his interpretation of the Pentecost experience in Acts 2: "Tongues as of fire appeared which parted and came to rest on each of them. All were filled with the Holy Spirit."

That, in turn, would be a fulfillment of the risen Lord's promise at the end of the Luke's Gospel. "I will send down upon you the promise of my Father."

June 12, 1983

Eleventh Sunday in Ordinary Time (C)

II Samuel 12:7-10, 13
Galatians 2:16, 19-21
Luke 7:36-8:3

One such gentle circle is found in today's excerpt from the gospel of Luke. The evangelist tells us the story of the sinful woman who washed the feet of Jesus. The other guests look on with disdain as Jesus tells the woman that her sins are forgiven. The Lord goes on to explain that those who love little are forgiven little; those who love much are forgiven much.

Getting into a gentle circle is no more difficult than getting into a vicious one, nor does the first step seem any more significant. If we wish to gain access to the gospel's gentle circle, we need only forgive those around us. The more we forgive, the more we can love. And the more we love, the more we are forgiven. The more we are forgiven, the easier it is to forgive others.

It's a circle, but it's hardly vicious. The scriptures are full of such gentle circles. By entering as many as we can, the bonds of the world's vicious circles are eventually loosened, and we are free to act in a way that reflects our true beliefs.

Sacred Heart Parish

Clinton, Indiana

St. Joseph Mission

Universal, Indiana

Fr. James Shanahan, pastor

by SUSAN MICINSKI

"All the people here are hard workers and are concerned about the church," stated Father James Shanahan, pastor of Sacred Heart Church in Clinton. "From their comes dedication, and this is what keeps us running."

Robert Roskovensky, president of the parish council, agrees. "Everyone here wants to join in and do his fair share. We may sometimes fight tooth and nail and speak our own minds, but when push comes to shove, we all pull together to get the job done."

Many groups at this rural parish help with physical labor, as well as providing monetary assistance. The Men's Club is one of the main groups responsible for doing much of the work. According to Vito Carapezza, chairman of the bingo committee, members repaint walls, put new asphalt on the parking area between the church and rectory, and do any remodeling that needs to be done.

Activities such as bingo and spaghetti dinners held for Little Italy (an annual event in Clinton each Labor Day weekend) keep

this parish going financially. Bingo, which celebrates its 10th anniversary this year at the parish, "is kept up thanks to dedicated people such as Vito," declared the pastor. "And our parishioners just plain enjoy the game."

Carapezza, who has been a member of Sacred Heart since 1973 and is retired, explained that by his involvement with the church "I'm not only doing good for the school and parish, but I'm keeping busy doing something. At my age this is very important."

According to Father Shanahan, there are many "older people with fixed incomes belonging to the parish." Although they may have to watch their pennies, "these retired people are one of our richest resources and help us out a great deal."

Money does tend to be a problem with this parish, as it is with so many others. "It's difficult for us to put money aside because we're always trying to keep things up," stated Roskovensky. "We're going to need a new boiler and a roof for the school in the very near future," he explained.

But perhaps, even a bigger problem than fighting to keep school costs down is the loss of the two Franciscan nuns who teach in the school.

"This is our big concern now," stated Father Shanahan. "We don't have any answers yet."

"If we can't get sisters, we'll have to get lay people," stated the parish council president. "Just knowing our sisters are leaving makes us all wonder what will happen with our religious education—that's our main concern. We feel that's the real purpose of a Catholic school."

According to the pastor, one sister plans on going into pastoral care while the other wants to live closer to her family. It seems their presence will be sorely missed at the school, which currently has 74 children enrolled.

Although located in a small town, Sacred Heart does have a bit of big city flavor. "We have the organ that used to be in Little Flower Church in Indianapolis," stated Father Shanahan. "This pipe organ replaced the original one which was in terrible shape. Luckily, we were able to get this organ for a song. But we never thought much about how we'd end up getting it here. It turned out it cost more transporting it here than it did to buy the thing!"

Catholics in the area date back to 1883, when Clinton was a mission of Montezuma with Father T. O'Donoghue as mission priest. In 1889 Father Joseph Baur was commissioned to organize a parish. Services were first offered in private homes until a residence was converted to a church in 1892. Since the parish was growing so rapidly, it became necessary to purchase a new site and build a church. This church, known as St. Patrick's Church, was erected in the spring of 1894.

By 1908, the parish was still growing, and Father William Maher, who was pastor at the time, initiated the move for a still larger church. This new church, modeled after the Cathedral of Thurles in Ireland, was renamed Sacred Heart, because of immigrants from many countries which made up the parish, and was finally dedicated on June 13, 1909.

Violence would soon rock the new church. On Nov. 17 of that same year, an explosion of dynamite destroyed the front of the church. Although nothing was proved for certain, some people believed the explosion was a result of a controversy between ethnic groups over which one should have charge of the church.

In 1979, renovation of the church began, and the following year the interior was completely renovated.

RURAL PARISHES—Sacred Heart Church in Clinton (top right) and St. Joseph's Church (left) in Universal are made up of many great people, according to the pastor. Taking time out from their daily schedules to gather at the church are Father James Shanahan, pastor of Sacred Heart and who is responsible for St. Joseph, Robert Roskovensky, president of the parish council and Vito Carapezza, chairman of the bingo committee. (Photos by Susan M. Micinski)



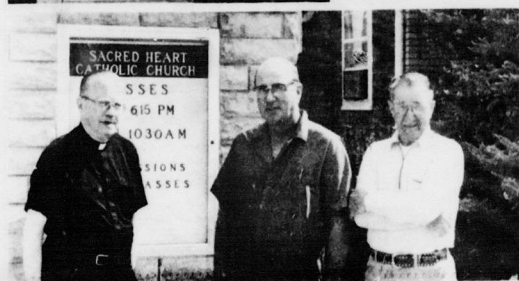
In addition to his duties at Sacred Heart, Father Shanahan is administrator of St. Joseph Church in Universal. He said the mission church was founded in 1920 and has been taken care of by various parishes including Sacred Heart and St. Mary-of-the-Woods.

Although there are only 160 people belonging to this parish, Father Shanahan stated that "it's full every Sunday. Some people from Clinton will go there, too, because it's only five miles away." When asked to describe the people of the parish, Father Shanahan said that "close-knit" would be the best term to use. He stated these people want to keep it that way, and "they'd tear their hearts out if it was ever to close."

The parish has a catechetical team that gives instructions in the town hall every Sunday. It also has an Altar Society that meets monthly. "But that's the extent of their activity," declared Father Shanahan. "However, some of the people do take part in the activities of our groups—such as the Men's or Ladies' Clubs."

"If someone dies or gets married," explained Father Shanahan, "one service takes place at Sacred Heart. It really doesn't make that much difference. It's the same priest at both places—namely, me."

When asked if there was any noted difference between the parishioners of Clinton and Universal, the pastor stated "they're all great people."



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Charismatic conference issues call for return to basics

by JIM JACHIMIAK

Participants from the archdiocese in a recent conference on the Catholic charismatic renewal heard a call for those involved to return to the basics in their religion.

Dave Whitsett was one of more than 10,000 who attended the National Conference on the Charismatic Renewal in the Catholic Church held on May 27-29 at Notre Dame University.

Whitsett has attended the last four national conferences, but "this particular conference was good because it was geared toward 'rookies' in the movement." "It said to get back to basics."

Several sessions at the conference dealt with that subject. A Saturday presentation by Bill Beatty, "Returning to Our First Love," dealt with "the basics of a good Christian life," according to Whitsett. "He tried to tell us what to do to get back to a good Christian life."

Beatty focused on four areas: prayer, fellowship, scripture and study of spiritual writings.

At the same time, Father James Ferry led a session for those who are new in the charismatic renewal movement. "It was, I'm sure, very basic," Whitsett said.

Bishop Joseph McKinney, auxiliary bishop of Grand Rapids, conducted a general penance service Saturday afternoon. A healing service led by Redemptorist Father Edward McDonough followed.

The healing took various forms, according to Whitsett. Some participants noted improved arthritis and various aches and pains. Whitsett recalled that one man, a victim of multiple sclerosis, said that he found it easier to accept his illness after the service.

DR. VINSON SYNAN, a Pentecostal

minister, discussed how to use the spiritual gifts. "He came to the conference in 1972 and said he was never so moved as to see Catholics doing that," Whitsett said.

"He encouraged the people who were there to stay in the Catholic Church, as opposed to going over to his church."

Father Robert Kolentos, pastor of St. Thomas More Parish, Moonsville, called the conference "very powerful—a call to return to the basics in searching for the Lord."

Father Kolentos has attended the last three national conferences. He pointed out that what is taught at each one differs, but "it's certainly evident that God's power is working among the people."

He said a homily during Sunday's liturgy by Bishop William H. Bullock, auxiliary bishop of Minneapolis-St. Paul, was "a tremendous affirmation of the charismatic renewal" as in line with the goals of Vatican II.

Whitsett added that the conference "gives you a chance to talk about your faith to other people and to share it, as opposed to talking about football and baseball. I think that's important. It makes my faith mean a lot more to me."

The conference is "enjoyable and very impressive to any Catholic to go up there and see enthusiastic people from your own church. It's a good, uplifting thing to do. Over and above that, we're lucky to have it so close to home."

BUT, HE CAUTIONED, the Catholic charismatic movement represents "a very exuberant thing that Catholics aren't used to." Therefore, "I don't know that I'd recommend that somebody go to one of these conferences without first knowing something about the renewal."

Whitsett and his wife have been involved for about four years, since they attended one of the charismatic Masses sponsored by the Channel of Peace in Indianapolis. "We really enjoyed it," he recalled. "It was very uplifting."

The national conference is sponsored by several charismatic "covenant communities." Whitsett explained, "They have their leaders

and meetings and different forms of organization."

While Indianapolis has no covenant community, charismatic activities in the archdiocese are coordinated by the Channel of Peace. The Channel of Peace sponsors a charismatic Mass on each first Friday in the archdiocese.

1983 CALENDAR IN BRAILLE

New York—The Xavier Society for the Blind announces the availability of its 1983 Braille Catholic calendar. This calendar will be sent free to any person in the United States and Canada as long as the supply lasts.

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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

June 10, 11

St. Anthony parish summer festival at 379 Warman Ave., Indianapolis, will feature dine in and carry-out food service and special awards. Serving begins at 5 o'clock each evening.

A yard sale at St. Bartholomew parish, 728 Chestnut, Columbus, will be held from 9 a.m. to 5 p.m. on Friday and 9 a.m. to 2 p.m. Saturday.

June 10-12

The Little Flower parish festival

will be held on the parish grounds, 13th and Bosart, Indianapolis. Hours for the three-day event are 6 to 10 p.m. on Friday; noon to 10 p.m. Saturday and 1 to 6 p.m. Sunday. Meals by Peachy, midway, games and special awards.

The dinner menu at Nativity parish's summer festival will feature fish on Friday from 5 to 8 p.m.; chicken on Saturday, 4:30 to 8 p.m.; and a smorgasbord on Sunday from noon to 2 p.m. and 4 to 8 p.m. Games and booths open until 11 p.m. The parish is located at 7300 Southeastern Ave., Indianapolis.

June 11

An Arts Fest featuring Steve Allen Jazz Band will be held at St. Joan of Arc social hall, 42nd and Park, Indianapolis, from noon to 6 p.m. Art for sale. Free admission.

June 11-20

The following activities are on the calendar for Indianapolis area parish groups of SDRIC. June 11: family swimming party, Perry Park, 415 E. Stop 11 Road, 2 p.m. Contact Joann Hill, 875-1122, or Jan Mills, 837-7866. June 14: meeting for south side, Beech Grove Benedictine Center, 7:30 p.m. and a cook-out at St. Michael's, Greenfield, 6 p.m.; June 15, east side meeting, St. Simon parish library, 7:30 p.m.; June 17, card and game party at the home of Mary Ann Hefter, 1125 N. Cecil, 890-4387, 8 p.m.; June 19, west side meeting, St. Gabriel parish, 2 p.m.; June 20, Greensburg group at St. Mary parish, 7:30 p.m.

June 12

Simson House at 3830 Forest Manor, Indianapolis, will host an

open house from 2 to 4 p.m. Public invited with a special invitation to senior citizens and their friends.

June 13-17

St. Vincent de Paul parish, 1723 "I" St., Bedford, will conduct a summer Bible School for children in grades K through six. Open to all. A second session will be held from July 10-15. For details call Sr. Ruth in the parish religious education office, 279-0275.

June 14

The Successful Living course is now in its second week at Alberca Center, 8140 Spring Mill Rd., Indianapolis. The course is presented on Tuesdays and Thursdays. For information call 317-267-3338.

The Ave Maria Guild will meet at 12:30 p.m. following dessert at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

June 15

The Catholic Widowed Organization (CWO) will meet for a celebration of the liturgy at 5 p.m. in the chapel of St. Peter and Paul Cathedral. The regular monthly meeting of the group will follow the Mass at 7:30 p.m. at The Catholic Center, 1400 N. Meridian, Indianapolis.

St. Joan of Arc School to sponsor Arts Fest

St. Joan of Arc School, 42nd and Park Streets, is making a unique effort to reach out to the community by sponsoring its first Arts Fest, tomorrow from noon to 6 p.m. in the school's social hall.

The event features the Steve Allen Jazz Band, the Noble Melton String Band, and John Bigelow, an illustrator for the Indianapolis Star.

Allee, who lives in the area, will appear with his quartet through a grant from the Musicians Performance Trust Fund. Melton and his string band, from Plainfield, will perform their special brand of old-time music.

Peggy Nicholson of Channel 13's "Peggy and the Vantasticks," will do art cartoons for children using their initials. She is a St. Joan parishioner.

Patti O'Connell, art teacher at the school, will have a variety of children's artwork for sale. She will also offer eight booths with children's art activities including foot painting, crayon batik and fruit and vegetable painting.

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(Continued on next page)

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The Active List

Burke of St. Jude parish is the celebrant. Public invited.

June 17-19

Worldwide Marriage Encounter of Southern Indiana will have a

Marriage Encounter weekend at Howard Johnson's, Richmond. For reservations or information call 317-241-4765 in Indianapolis or 317-935-4625, Richmond.

A retreat for married couples will be held at St. Jude Guest House, St. Meinrad Archabbey, St. Meinrad. For complete information call Benedictine Fr. Mel Patton, 812-357-6568.

June 18

An arm chair horse race and Monte Carlo night will be held in the

caterina at Ritter High School, 3360 W. 30th St., Indianapolis, from 6 p.m. to midnight. Adults only. Donation: \$1.

June 19

Holy Cross Bro. Douglas Roach, administrator of St. Francis de Sales parish, and members of the parish invite all present and former

parish to its final Mass at 2191 Avondale Place (two blocks west of Sherman Dr. on 22nd St.), Indianapolis, at 11 a.m.

Chard High School will celebrate Father's Day with a strawberry festival or the school lawn, 5485 N. Crittenden, Indianapolis, from 1 to 5 p.m. Public invited.

June 20

A Montessori Teacher Training program will be held at St. Mary-of-the-Woods College through Aug. 5. Call or write Director of Summer Sessions, St. Mary-of-the-Woods, IN 47878, phone 812-338-4141, Ext. 222.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.

TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. 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.

OBITUARIES

† CALLAHAN, Leo V., 81, St. Anthony, Indianapolis, June 1. Husband of Anna; stepfather of Melvina Grande, Earl Ellis and James McCreary; brother of Frank Callahan.

† GILL, Marie A., 91, St. Christopher, Speedway, June 4. Mother of Ann M. Christian, John and Michael Gill; sister of Norvin Ernie.

† GREEN, Mary Josephine (Crosby), 65, St. Michael, Indianapolis, June 2. Wife of William; mother of Stephen, Frederick and Michael Green.

† GRIFFIN, Helen, 74, St. Augustine, Jeffersonville, May 28. Mother of David Simmonds; sister of Laverne Perrin.

† GUARD, Marie Jeanne, 72, St. Lawrence, Lawrenceburg, May 27. Sister of Margaretta O'Connell.

† HARACZ, Andrew, 63, Little Flower, Indianapolis, June 1. Husband of Rose; father of Roger Haracz; brother of Connie Canavan, Mary Becker, Helen Lovette, Stanley and Edward Haracz.

† HOFMEISTER, Fred V., 69, Christ the King, Indianapolis, May

20. Husband of Elizabeth; father of Ellen Cronin, Diane Elzroth and Carol Hofmeister; brother of Rosemary Stahl and Edward Hofmeister.

† KUNTZ, Irma E., 72, St. Michael, Brookville, May 31. Wife of Norbert F.; mother of Norbert W. Kuntz; sister of Florence Navert and Marcella James; sister of Eugene Becker; step-sister of Rita Garland.

† MATTINGLY, David, 48, Our Lady of Lourdes, Indianapolis, June 1. Husband of Virginia; father of David and Beth Mattingly.

† MOSEMAN, Nellie, 96, Holy Spirit, Indianapolis, May 28. Mother of Robert and Fred Moseman.

† NOEL, Alisha Ann, infant, St. Lawrence, Lawrenceburg, May 27. Daughter of Mike and Jane Noel; granddaughter of Leonard and Joyce Noel and Robert and Betty Craven.

† REAS, Mary Catherine, 62, Our Lady of Perpetual Help, Albany, May 28. Mother of J. Michael, David, Richard and Eugene Reas; sister of Joseph Goebl.

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YOUTH CORNER

Marian College will offer sports program

250 may participate free of charge this summer

by SUSAN MICNISKI

Marian College will again administer the National Youth Sports Program (NYSP) and Summer Food Service Program for Children, sponsored by the National Collegiate Athletic Association (NCAA) and the President's Council on Physical Fitness and Sports, which will be conducted six days a week, July 1-30. Registration and physical exams will be given on June 30.

Lynn Morrell, chairman of Marian's physical education department and head baseball coach, will direct the programs,

assisted by John Grimes, athletic director and head basketball coach, and other qualified instructors.

Breakfast supplement and lunch will be provided daily under the sponsorship of the Summer Food Service Program for Children, designed to offer meals to children in summer camps and recreation centers. Meals are available at no charge to children under 19 years of age without regard to race, color, national origin, religion or sex.

The daily schedule, open to 250 youngsters free of charge, will include swimming, team

and individual instruction and films. Applications are available at neighborhood youth centers or by calling (317) 924-3291.

The Mid-America Youth Conference will be held at St. Mary's College in Notre Dame, June 14-16. Several area people will be conducting workshops for this event.

Mike Carotta, coordinator of catechists and adolescent catechesis will discuss "Adolescent Catechetical Methods" and "The Role of Catechesis in Youth Ministry." Dick Gallamore, play director, coach, camp counselor and CCD teacher, will lead a workshop on "Volunteerism" and "Plays for Teenagers to Enjoy."

"Dreams Under Construction," a workshop aimed at bringing youth ministry together in a parish, will be conducted by Franciscan Sister Diane Jamison, DRE at St. Barnabas. Father Cosmas Raimondi, pastor of Holy Cross Church, will speak on "Introducing Youth and Adults to Social Justice." The DRE at St. Malachy in Brownsburg, Robert Melvin, will speak on developing listening skills with youth in "Listen to My Heart Song."

Ed Tinder, assistant executive director of CYO will discuss "Coach as Youth Minister." "Outdoor Education—A Wonderful World for Youth" will cover areas such as camping, nature study and ecology, and will be given by Cathi Owings, youth minister at St. Joan of Arc. Carl Wagner, administrator of teen services for CYO, will talk about "Substance Abuse—For CYO Adult Volunteers."

The Indianapolis Deaneary CYO will host the U.S.A.—Mobil Outdoor Track and Field Championships, the second largest track meet to be held in the country this year, from June 17-19. Persons training for the 1984 Olympics will be competing in these events.

CYO will provide ticket takers, ushers, parking attendants and T-shirt vendors—a total of 168 volunteers per day to help with this project. If anyone would still like to volunteer, contact CYO at 632-9311.



CHRISTIAN SERVICE—Ritter High School students in the Christian Community Service Program, a part of the religion program all seniors are required to take there, learn firsthand what volunteer work is all about. Some who recently took part include (from left to right) Tom Atwell, Kris Vandenberg, Charley Kinley, David Szentes, Mary Morley and Maureen Forrest. Standing is Greg Bunn. (Photo by Susan Micniski)



ST. CHARLES ELECTIONS—The 1983-84 CYO officers for St. Charles Borromeo Church, Bloomington, were installed in a candlelight ceremony performed by Father Robert Borchertmeyer in the new chapel. Pictured left to right are Father Borchertmeyer, Jennifer Suttner, president, Jim Timperman, vice-president, Lisa Watts, secretary, and Bob Jones, treasurer. (Photo courtesy Linda Willems)

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IN THE MEDIA

Ghost and genie to appear

by JAMES BREIG

When was the last time you saw one of the following (while sober and awake): an angel, a genie, a Martian, a ghost, a talking animal, an animated inanimate object?

Don't say never; not if you have a TV set. They have all been standard characters in TV series and in commercials. And the announcement of the new series for next fall revealed that two of them will be back.

You remember some of the biggies from the past, don't you? There was "Happy," the talking infant on a short-lived sitcom; Cleo, the garrulous basset hound on "The People's Choice;" the Kirbys, playful spirits who plagued "Topper;" the maternal auto on "My Mother, the Car;" Barbara Eden as a de-decantered genie on navel maneuvers with an Air Force officer; Ray Walston as the antennae E.T. on "My Favorite Martian;" and my wife's schoolmate Jimmy Brogan in the failed 1979 series "Out of the Blue" about a lanky angel.

Need I go on? I'm sure you don't want me to start listing all the dancing felines, singing canines, speaking vacuum cleaners and humming drain cleaners to be found in ads.

Set for next autumn's debut are a ghost and another genie.

The apparition will come in the form of Ann Jillian, the blond actress who keeps materializing in TV series

which have the staying power of ectoplasm. In "Jennifer Slept Here" (NBC), she plays the ghost of a Hollywood actress who refuses to depart from her

home. In moves a family and, as is usual in these cases, Jennifer manifests herself to only one person: a 14-year-old boy.

You know what confusion will result. You saw it happen to Hope Lange on "The Ghost and Mrs. Muir." When only you can see and talk to the ghost, other folks tend to start signing you up for a stay in a large home in the country where the Valiums come in industrial strength.

The genie will be on display in "Just Our Luck" (ABC) about a TV weatherman who encounters a being-in-a-bottle. Sort of a peasant-under-glass. (Sorry.)

This in-genie-ous character is to be played by T.K. Carter, who is not likely to be mistaken for Barbara Eden since he is a he and black.

This visit to the land of fairies and sprites is being

made for a reason. I want to call to your attention how much TV delights in fantasy and in skirting the edges of religion. Thus, nuns fly and priests are detectives; angels shoot one-liners (see Gary Coleman, in cartoon form on Saturday mornings, as an aspiring angel) and the dead don't die if they can hang around for a season or two in a sitcom.

It's all so precious and cute and bland. Such shows don't offend me as individual programs, but, as a trend, they can raise a few hackles. (Where are your hackles anyway? Can you have hackle surgery to correct their being raised? Is there a Society for the Deflation of Hackles? I ask these questions in the interest of science. Maybe Jerry Lewis could do a telephone for hackles. "Don't be shackled by your hackles" could be the poster slogan. But I digress.)

Why is it, to return to the main point, that TV producers can spin out these series about ghosts, genies and talking sedans but can't figure out how to dramatize the life of a saint, to treat a religious figure skillfully and without organ music, or to create a series about church life which would be inspiring and funny?

Well, you and I know the reason they don't. The reason is that they can't. Can't, as in "not able to." They just don't have the interest or background to do so. It would be like asking them to forget the ratings; it's not in their nature.

Why not? A survey of leaders in the TV industry discovered that 93 percent of them never attend church services. Yipes! I'll bet better than seven percent of them have seen ghosts and talked to their cars. No wonder they lean



GREAT VIBES—A White House salute to jazz pioneer Lionel Hampton and a performance by jazz greats at the Kennedy Center are the basic ingredients of this offering of the Kennedy Center Tonight Encore Series coming to PBS at 10 p.m. ET on June 26. (Photo by Diana Walker)

in that direction when it comes time to be creative (or, more likely, derivative).

And that leads to another question: why is it that such a large number of non-religious people rise to such high ranks in the TV industry? Or is it that religious people are less creative? Or do creative people lose their religiousness along

the way? Or does the church, as one reader suggested to me, fail to nurture creativity in its people with the same fervor it nurtures other virtues?

Tough questions. Fortunately, I just ran out of space and don't have to answer them. Maybe I can get the answers for you, though. Just let me rub this bottle here and...

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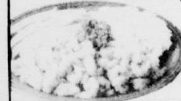
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VIEWING WITH ARNOLD

'Jedi' takes viewer on dazzling adventure

by JAMES W. ARNOLD

"Return of the Jedi?" It seems as if they never left. Who are the Jedi, anyway? What is the Force, and how do you plug into it? When a Jedi dies and disappears, where does he go? How come one kid named Luke Skywalker turns out to be related to most of the important people in the galaxy?

Only filmmaker George Lucas (who dreamed it all up as a reclusive kid in Modesto) knows for sure, and he doesn't really say in "Jedi," the (temporarily) final film in his "Star Wars" trilogy, which answers some questions but not the most intriguing ones. That leaves some work for writers of future doctoral dissertations, and also shows that if you want to create a myth for our times, it's best not to fill in all the blanks.

The latest episode confirms what really became evident in "The Empire Strikes Back" in 1980: that George Lucas has an ingenious cinematic imagination and a talent for weaving a narrative out of bits and pieces of old movies, TV shows, medieval tall tales and adventure comic books (plus a level one seldom associates with popular art.

You do really have to go vented and then executed by hundreds of magnificent artists and technicians. It's not exactly like the Book of Genesis, because the Lord Lucas borrows a few of Jehovah's materials (like desert and forest), but it's creative on a level one seldom associates with popular art.



back to the early Disney for suitable comparisons. Like Disney, Lucas is an original but also right on the taste and intellectual levels of his time. Like Disney, Lucas is an entertainer who doesn't have much to say beyond the down-home verities: good is good, bad is bad, family and friends are best, and nobody is too far gone to save. Monsters and animals are either icky and terrifying, or funny and cute.

Lucas himself rejects the Disney comparison, presumably because the "Star Wars" fairy tales have more zap-pow violence and sci-fi space age technology both on and off the screen. But the differences are superficial. The chief one, really, is tempo: the Lucas films move at warp speed.

The "Star Wars" saga is indeed one of life's pleasant unpredictable surprises, a joyous return to the childhood of the movies, to innocence, fun and spectacle.

But mindless pleasure is only one thing movies can give us. Its success seduces us away from the complex, philosophically probing, high IQ tradition of most science-fiction, whose best recent film examples are "Close Encounters" and "Blade Runner." It's hard to take for those of us who, as weaned on Kubrick, Bradbury and Asimov, aware that we're in for a decade, not only of "Star Wars" games and dolls, but of endless movie imitations, if not the return of Lucas himself for inevitable sequels.

Unquestionably the worst

part of "Jedi" is the serious part, in which Luke (Lucas?) probes the mystery of the Force, his own identity and that of his father, and the nature of good and evil. A long debate among Luke, Vader and the wicked Emperor is singularly unenlightening and repetitious, and would be even more tedious if it weren't intercut with the climactic battles, both on ground and in Space, over the fate of the Death Star.

While there is little logic in Force theory, it suggests that God is a kind of dynamo of power with levers for black or white magic, accessible only to the appointed. The Emperor is obviously Bad, at least politically and from his Vincent

Price manner, but his only apparent vice is pride; Luke's bad moral test is whether he will "give in" to the "negative" emotions of anger and hatred, and thus "come over to the dark side." Heavy mumbo-jumbo.

The idea of bad emotions is not only bad psychology, but the film clearly has it both ways, stirring up a lot of bad emotions in the audience which cheers wildly as the wretched Emperor and his electric charges are hurled to their doom. Let's face it: Hollywood theology was never noted for its depth, and Lucas's mind is a product of

comic books and creature movies and not Plato, St. Thomas or even Robert Heinlein.

Inspiring as it may be, there is no doubt that Darth Vader's deathbed conversion is the most improbable in movie (if not religious) history. If that guy can be saved by filial devotion, there is hope for fathers everywhere.

(Imaginative and ebullient space opera, but no cerebral strain; recommended for all but very young children).

USCC rating: A-II, adults and adolescents.

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