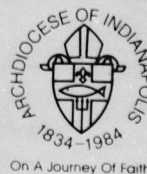


The CRITERION



EARTHEN VESSELS—Sister Karen Van de Walle (above) throws one of the plates which will be used during communion at the Sesquicentennial Mass on June 3. In photo at upper left, Sister Van de Walle puts finishing touches on a plate. At lower left, she shapes one of them as it spins on the potter's wheel. Sister Van de Walle, a member of the Sisters of St. Joseph of Tipton, was commissioned by the archdiocese to make 160 cups and 100 plates for the Mass. She made them in her studio at the Potter's House, a retreat house on the east side of Indianapolis. (Photos by Jim Jachimiak)

Vatican bank agrees to pay Ambrosiano creditors

by Father Kenneth J. Doyle
and John Thavis

ROME (NC)—The Vatican bank has agreed in principle to pay about \$250 million to creditors of the bankrupt Banco Ambrosiano, according to Adolfo Gatti, the lawyer representing the Vatican bank in the repayment negotiations.

"The Vatican bank does not admit in the agreement any responsibility" for the debts, Gatti told NC News Service May 22.

"The Vatican denies any responsibility. The accord specifies no responsibility whatsoever on the Vatican's part," he added.

"The agreement is for about \$250 million. We don't know yet the exact figure,

and it has not yet been decided whether it will be a single payment or several payments," he said.

"The accord contains a proviso that all further legal action against the Vatican be forgone," Gatti said.

Gatti said he expected the agreement to be signed before the beginning of June, probably in Geneva, Switzerland. He commented on the negotiations after the Italian news agency ANSA reported May 21 that an agreement for \$250 million was about to be signed.

Father Romeo Pancirolli, director of the Vatican press office, would neither confirm nor deny reports that an agreement was near May 22 because "the negotiations are

still in progress and are not yet completed."

ANSA said that an agreement in principle, involving Vatican officials, liquidators of the Banco Ambrosiano, and more than 100 creditor banks, was reached May 20.

Banco Ambrosiano, Italy's largest private bank, collapsed in 1982 under bad debts totalling more than \$1 billion.

The terms of the agreement, according to ANSA, are substantially the same as those forecast by Cardinal John Krol of Philadelphia in a March 3 NC interview.

The cardinal had said the Vatican would make a \$250 million goodwill payment to Ambrosiano's creditors without accepting

any legal responsibility for the Ambrosiano collapse and the creditors would agree to forsake any legal action against the Vatican.

In June 1982, Roberto Calvi, Banco Ambrosiano president, was found hanged under a London bridge. An inquest was unable to determine whether Calvi had committed suicide or was murdered.

Calvi had tried to gain control of Ambrosiano stock through loans made to dummy corporations. In November 1982, Vatican Secretary of State Cardinal Agostino Casaroli said that through an abuse of the Vatican's trust, Calvi had involved the Vatican bank in the questionable loans.

Looking Inside

Edgar and Eustacia Day of New Albany have given much of their lives to their parish. Turn to page 2.

Ten years ago the New Albany Deanery parishes purchased Providence High School. Turn to page 6.

Catholic Cemeteries of Indianapolis is aware it is a ministry as much as a business. Turn to page 9.

Is a Catholic junior high possible in the North Deanery? Turn to page 10.

A Christ the King parishioner plays an important role at the Indianapolis 500. Turn to page 15.

Father Bernard Strange is a very special priest to St. Rita's Parish. Turn to page 17.

Burwinkler ordination set for next month

Archbishop Edward T. O'Meara will ordain Rev. Mr. Elmer Burwinkler to the priesthood in a ceremony to be held at St. Mary's Church in Madison on Saturday, June 23 at 11 a.m. EST.

Burwinkler, a 63-year old widower with seven children, is a native of Mount Healthy, Ohio. He is a graduate of St. Gabriel High School, Glendale, Ohio. He holds a B.A. from Xavier University, Cincinnati, Ohio, and a M.Ed. from the University of Cincinnati.

He was employed two years by the U.S. Army Corps of Engineers and spent 21 years teaching in the Cincinnati, Ohio, public schools. From 1979 to 1981 Burwinkler

taught religion, English and social studies at Shawe Memorial High School in Madison.

Mary, his wife of 35 years, died in 1980 and in the fall of 1981 he entered Sacred Heart School of Theology, a seminary for delayed vocations to the priesthood at Hales Corners, Wisconsin.

Burwinkler will offer two Masses of Thanksgiving at St. Patrick's Church in Madison. The first will be offered at 5 p.m. on Saturday, June 23, and the second at 10 a.m. on Sunday, June 24.

A reception and dancing will take place at 7 p.m. on Saturday, June 23 at Pope John XXIII School Hall.

the criterion

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Indianapolis, Indiana

New Albany couple has long record of service to their parish

by Dorothy LaGrange
New Albany Deaneary Correspondent

For Edgar and Eustacia Day, their good relationship with Our Lady of Perpetual Help Parish in New Albany goes back a long time. To 1951, in fact, when the parish opened its doors. For most of his 75 years, Edgar has been the proverbial pillar of his church and community. His list of accomplishments and contributions would still be impressive if it was divided among several men.

But Edgar was eager to share the spotlight of this story with Eustacia (Stacia), his wife of 49 years. "I'd rather it be about both of us together," he said. "Stacia has done a lot herself, and she has been a big part in my life."

Theirs has been a joint venture, not only in life, but in their church and community as well. Married 49 years, the Days have three children—Edgar Jr., a research chemist for Eli Lilly in Indianapolis; Ray, a watercolor artist and an art instructor at Providence High School in Clarksville; and Joanne Gastineau, a homemaker and the mother of two daughters.

A former private businessman, with his brother, Edgar owned and operated Day Lumber Company in New Albany for nearly 30 years before retiring in 1977. Since then, he has given even more time to his church and to civic affairs.

AS MANY parents do, the Days began their community and parish involvement as their children started their activities. From that point on, their activities "grew like Topsy," according to Edgar. Stacia was a den mother and Edgar was on the scout committee, as well as being members of the band parents and PTO clubs. Edgar Jr. played trumpet with the marching band at St. Xavier High School in Louisville and later at the University of Notre Dame. "We made all the Notre Dame football games," laughed Edgar.

An active member of the Knights of Columbus since 1952, when Edgar Jr. joined the Squires, Edgar, Sr., has been a Fourth Degree Knight since 1954 and has also been faithful navigator.

He served the Knights as district deputy for four years and was a delegate to the Supreme Convention in New York City. He was elected state warden in 1981, and has been chairman of the annual Tootsie Roll drive.

Edgar was president of the New Albany Deaneary Council of Catholic Men at the same time that Stacia was president of the Deaneary Council of Catholic Women. Stacia was also archdiocesan president of the National Council of Catholic Women in the mid-1960s, and she has served as president of the Madonna Circle at Our Lady of Perpetual Help.

AS PART OF her job as archdiocesan president, she was on the board of Muscatatuck State School to help guide the building of the chapel there. She is a

lifetime member of the archdiocesan council and still enjoys going to their meetings in Indianapolis. She was also one of the first officers of the Providence Guild at Providence High School.

With the end of her term as archdiocesan president, Stacia looked to civic involvement rather than church work, so she joined the auxiliary at Floyd County Memorial Hospital in New Albany. She has since amassed 5,000 hours of volunteer work there.

She is presently co-chairman and treasurer of the hospital gift shop, which she helped to open. Health problems in June 1982 forced her to start curtailing many activities, but her hospital work is second nature, she said.

Edgar's involvement at Our Lady of Perpetual Help began when founding pastor Father Richard Langan bought a post for a mailbox at Day Lumber. "I wouldn't let him pay me," Edgar recalled. "I told him that was my first parish donation." Edgar went home and told Stacia he'd just met the new pastor and figured he had a new job in the parish. And he did. He spent six years as an usher—five of them as chairman. In the years since, he has been president of the Men's Club and the parish council, and festival chairman.

"DAD HAS served on every committee at Our Lady," said his son Ray. "The interesting thing about him is that he never ruffled feathers. He is a nice, quiet gentleman with a tremendous amount of goodness in his heart. He goes out of his way to help and doesn't fuss or gripe. That is the thing that people admire."

Father James Sweeney appointed Edgar a lay minister in 1975. He also named him plant manager of the church. "Father told me if I saw anything that needed to be done to do it," said Edgar. That was all the instruction he needed.

He saw that iron doors on the back of the church were replaced by using donations from the Men's Club and asking a parishioner to do the brick work. He was also instrumental in getting a false ceiling installed in the church basement and putting a meeting room in the rectory basement.

Edgar engineered the installation of air conditioning in the church in 1981. "He didn't know anything about doing it, but he got in touch with people who did and spent the summer overseeing the project as the parishioners did the work," said Stacia. "He spent more time at church that summer than he spent at home."



Edgar and Eustacia Day

A HIGHLIGHT of his years at Our Lady was the naming of a meeting room "Edgar Day Hall" in his honor. The certificate he was given at that time states that he was being "honored for years of dedicated service and participation in the forming, building and year-to-year operation of the parish."

"This was a surprise that brought him to tears," said Ray. "He could not believe that someone would do that for him."

During the 1950s and 1960s, Edgar worked on the Providence Fall Festival as secretary and chairman. He still sells dinner tickets for the spring festival at Providence High School. He is such an accomplished festival veteran that he processes the mail for the grand prize at the Mount St. Francis festival each August.

A daily communicant, Edgar went to 6 a.m. services, but since his retirement he has attended at the late hour of 7:30 a.m. If a priest isn't available, Edgar, a lay minister, takes on the responsibility.

In 1966, Edgar was given the St. Thomas More Award for exceptional service to the lay apostolate. At that time, he was secretary for the Archdiocesan Council of Catholic Men.

Edgar has served on the Salvation Army Advisory Board in New Albany for the past 17 years and has helped count the kettle money at Christmas for the past eight years. He is also a member of the Service Corporation of Retired Executives (SCORE), a group which offers advice to young area businessmen.

A member of the board of directors for the South Central Council for the Aging and Aged, he was asked to serve on the RSVP board of directors, to represent the South Central Board in helping to write the "Criteria for Candidates" for a superintendent of schools brochure. He and Stacia served as delegates for the fourth biennial Older Hoosier Assembly. He was chosen "Older Hoosier of the Year" for Area 14,

representing the South Central Indiana Council for the Aging and Aged.

Edgar's philosophy as a businessman and as a Catholic was "to be involved, if you are going to work in the community." Applying that philosophy, he joined the New Albany Chamber of Commerce and served two terms as director of that organization.

During that time, the mayor of New Albany asked him to serve on the Alcoholic Beverage Board. "I had 19 reasons to say 'No,' but he said he needed me." Edgar still serves on that board. He is also a charter member and former co-chairman of the Mayor's Prayer Breakfast Committee.

Edgar has been the deaneary chairman for the Archbishop's Annual Appeal since its beginning. He has also been selected to represent the eucharistic ministers of Our Lady of Perpetual Help at the June 3 sesquicentennial Mass.

Still a very active man, Edgar has no real notion of retiring from his activities. "I'd like to, but if you see something that needs to be done, you have to do it," he said.

Edgar sees his parents as a great inspiration in his life. Devout Catholics, "they went to 7:15 Mass each Sunday and if one of his four sons was serving 10:00 Mass, my father went back to that Mass. I never heard him use a bad word."

"I was taught that the only gospel that your neighbor might ever see or read is your life. An old riverboat captain who lived across the street once remarked to our neighbor, 'No matter what the weather, those Day kids go to church on Sunday.' Our parents were a great example."

The Days agree that they have been blessed with each other and their children. "The Lord blessed us and we are able to cope with whatever problem that came up," said Stacia. Edgar added, "We had our ups and downs, but we got over the downs and stayed up."

Father Ritter supports anti-pornography law

by Liz Armstrong

WASHINGTON (NC)—A new anti-pornography law signed by President Reagan May 21 will have a "chilling impact" on the child pornography industry, Franciscan Father Bruce Ritter said after the White House Rose Garden signing ceremonies.

During the ceremony Reagan, saying "there's no one lower or more vicious" than a pornographer exploiting children, also announced formation of a new commission to study pornography.

Congress approved the new law earlier in May.

Father Ritter, founder of Covenant House, a shelter for runaways and victims of child pornography and other exploitation, said in an impromptu interview on the White House lawn that the new law will give prosecutors more clout against the pornography industry.

"It will be a very, very effective tool in the hands of prosecutors," he said.

Among its other provisions, the law:
► Extends coverage to children protected under the act from age 16 to 18;
► Allows prosecutors, with court permission, to wiretap the telephones of

suspected pornographers using children;

► Permits the government to seize the profits, pictures and equipment of such pornographers;

► Makes reproduction, not just distribution, of pornographic materials involving children a crime;

► Increases the fine for first-time offenders from \$10,000 to \$100,000, and

► Eliminates the need for prosecutors to prove that pornography involving children is obscene.

Father Ritter said the latter provision is particularly important because it has been extremely difficult for prosecutors to prove that pornographic materials involving children are obscene. "This law says 'look, it doesn't matter' " if such pornography is obscene or not because "kids shouldn't be used in this way," he said.

He said extending the age of children protected under the act is also important because without that safeguard pornographic exploitation of 16-year-olds has been permissible.

Father Ritter predicted the law would "force child pornography even more deeply underground" and serve as a way of "making anybody in the (pornography) industry think twice."

Reagan said the new anti-pornography commission would be established by Attorney General William French Smith and would "study the dimensions of the problem and what we can do about it."

"This pornography is ugly and dangerous," the president said. "If we do not move against it and protect our children, then we as a society just aren't worth much."

He said that "we consider pornography to be a public problem and we feel it is an issue that demands a second look."

Reagan said a 1970 presidential commission decided pornography had no deleterious effect on behavior.

"I think the evidence that has come out since that time, plus the tendency of pornography to become more extreme, shows that it is time to take a new look at this conclusion and it's time to stop pretending that extreme pornography is a victimless crime," he said.

The majority report of the 18-member Presidential Commission on Obscenity and Pornography said in 1970 that exposure to erotic materials does not have adverse effects on adults. It recommended that pornography laws be limited to prohibiting access of children to such materials.



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Directory shows more U.S. Catholics, but few new priests

NEW YORK (NC)—The number of U.S. Catholics rose more than 300,000 in the past year but there were almost no additional priests to serve them, according to figures in the 1984 Official Catholic Directory.

Figures from the directory, published annually by P.J. Kenedy and Sons, were released in New York May 23.

The 1984 figures showed 52,392,934 U.S. Catholics, up 304,190 from 1983, and representing 22.31 percent of the total U.S. population.

According to the new statistics, Los Angeles remains the largest archdiocese in the country with 2,373,021 Catholics, followed by Chicago with 2,368,316. Los Angeles moved ahead of Chicago for the first time last year.

The total number of priests in the country rose for the first time since 1980, but only by 21, from 57,870 to 57,891. There were 193 fewer diocesan priests but 214 more priests in religious orders.

The new data showed significant increases in the number of U.S. bishops, up 22 (nearly 6 percent) to 392, and permanent deacons, up 636 (10.5 percent) to 6,702. But they also showed a continuing drop in the number of Sisters, down 2,672 to 118,027, and a slight decline in the number of Brothers, down 62 to 7,596.

The new data showed further drops in the number of seminarians. The figures, representing those in novitiates or in the last six years of study for the priesthood, showed 7,486 diocesan candidates, or 560 fewer than last year, and 3,776 religious order candidates, down 232 from last year. The combined total of 11,262 represents a drop of more than 8,000 in the past decade.

While 279 more parishes were recorded, bringing the 1984 total to 19,118, the statistics also showed a continuing trend of more parishes without resident priests—up 7 percent, from 919 last year to 983 this year. For the first time in recent decades, more than one parish in 20 in the United States was without a resident priest.

The number of nuns teaching full time in Catholic schools dropped by 1,789, to 31,521. This is 69.8 percent fewer than there were 20 years ago when the number of teaching Sisters peaked at 104,441. There were also slightly fewer priests, Brothers and scholastics teaching in Catholic schools.

The total number of teachers in Catholic schools increased by 2,332, however, as the

number of lay teachers grew by 4,365 to 131,673. When the Official Catholic Directory first began recording figures for lay teachers 40 years ago, they made up only 8.25 percent of the full-time teachers in Catholic schools. Now they represent 77 percent of the teachers.

There were nine fewer parish and diocesan high schools but 39 more parish elementary schools. However, the number of students in parish elementary schools dropped 45,240, to 2,156,187. The total number of students in Catholic primary and secondary schools—diocesan, parish and private—decreased by 60,177, to 3,022,404.

Public school students enrolled in religious education programs totaled 4,067,477, a decrease of 137,836 from the previous year.

Catholic colleges and universities, however, showed an increase of nearly 17,000 in their enrollments, for a total this year of 560,835.

Both infant baptisms and conversions during 1983 increased by more than 10 percent over the previous year. Infant



GETTING READY—Members of the Sesquicentennial Committee gather to make final plans for the June 3 liturgy marking the 150th anniversary of the Archdiocese of Indianapolis. At the far end of the table is Providence Sister Loretta Schafer, general chairperson for the Sesquicentennial and assistant chancellor of the archdiocese. To her right is Gloria Mills, marketing director at the Indiana Convention and Exposition Center, where the liturgy will be celebrated. (Photo by Charles J. Schisla)

baptisms were up 9,968, to 975,017. The number of converts admitted to the church rose 1,095, to 95,346.

Among the nation's 33 archdioceses, five besides Los Angeles and Chicago have Catholic populations of more than a million. They are Boston, New York, Detroit, Newark, N.J. and Philadelphia.

Of the 145 dioceses in the country, only

two—Brooklyn and Rockville Centre, both in New York—have Catholic populations of more than a million.

The U.S. Military Vicariate, a non-territorial church jurisdiction similar to a diocese, has 2,125,000 Catholics under its care in the armed forces and U.S. posts overseas.

Lay group to write letter on economy

NEW YORK (NC)—A commission of some of the nation's leading lay Catholics—including former Treasury Secretary William Simon and former Secretary of State Alexander Haig—has been formed to write a letter on the U.S. economy to parallel the pastoral letter on the economy being prepared by the U.S. bishops.

The American Catholic Committee, a New York-based group formed in 1982 to analyze contemporary issues "from the fullness of Catholic tradition," announced formation of the commission May 16 and said it would write a "Letter of the Laity on Catholic Social Teaching and the U.S. Economy."

A committee of U.S. bishops, headed by Archbishop Rembert Weakland of Milwaukee, is currently in the consultation and drafting stages of a pastoral letter on "Catholic Social Teaching and the American Economy." The first draft of the bishops' letter is scheduled to be released after November's national elections.

James McFadden, president of the American Catholic Committee, said the new lay commission would hold its first meeting June 13 in New York to establish its agenda and procedures.

The commission announced it would meet several times before the end of 1984. After hearing testimony "from leading experts from the fields of economics and religious thought" and after "deliberating fully," the commission will issue the letter, it said.

Simon, chairman of the new lay commission, said it "will give lay Catholics who have a practical understanding of economic affairs an opportunity to contribute their hard-won experience and knowledge in applying religious values to the economic issues of our day."

Michael Novak, a scholar at the American Enterprise Institute in Washington and a leading theoretician of American Catholic neo-conservatism, is vice chairman of the commission. When the bishops were writing their 1983 war and peace pastoral, Novak wrote a long letter, widely distributed by conservative publications, in which he defended U.S. nuclear deterrence and challenged views that were expressed in early drafts of the bishops' pastoral.

Others on the 27-member commission include Haig; former Secretary of the Interior Walter Hickel; Frank Shakespeare, former director of the U.S. Information Agency; former Ambassador Clare Booth Luce, and Catholics in the fields of academics, journalism, labor and public policy.

McFadden, former New York City labor commissioner, said that the idea for the American Catholic Committee grew out of his involvement with U.S. labor and its concerns in Central America.

The ACC described the commission's purpose as providing "a forum for discussion of the U.S. economy stimulated by the United States Catholic bishops' effort to prepare a pastoral letter" on that subject.

Novak said that the commission's approach "will be both constructive and cooperative, while directing the concern of realists and practitioners to the urgent task of bringing goods and services to all the world's people."

Both Simon and Novak said the com-

mission will reflect the experience of many Catholics but does not presume to speak for all Catholics. Its influence "will depend in the final analysis on the strength and clarity of our arguments," Simon said.

Novak said that the commission was formed on the basis of teachings by the Second Vatican Council, "which called on lay men and women to meet their special responsibility to exercise conscience in their own fields of work."

Archbishop Weakland, whose committee began its own set of hearings in 1981, said last year that after the first draft is issued in November, a second draft would be prepared by spring 1985, and a third draft would be published in time for a final vote by the bishops at their general meeting in November 1985.

Bishops to examine mission of laity in the world

VATICAN CITY (NC)—The theme for the 1986 world Synod of Bishops will be "the mission of the laity in the church and in the world," announced Pope John Paul II May 19.

The pope made his announcement during an audience for members of the synod council of bishops which met May 14-19 to finish work on the final document of the 1983 synod on penance and reconciliation, and to plan for the 1986 synod.

The pope said the Second Vatican Council stressed the role of the laity in the church and added that since the council, the importance of the laity has increased significantly.

The role of the laity "as an integral part of the mission of salvation of the entire people of God is of fundamental importance for the life of the church and for the service

which the same church is called to offer" to secular society, he added.

The pope said the synod theme springs from "the need to examine the many and precious fruits which the council has brought forth, as a result of encouraging the laity to grow in a more lively awareness of their position in the church and their responsible participation in the mission of salvation."

This role belongs "not only to the elite" but also "to the masses of the laity," he said.

Another reason for studying the role of the laity, the pope said, stems from the rapid evolution of new, complex and dramatic social questions.

The pope cited the danger that scientific and technical developments might not be sufficiently rooted in ethical and religious values.

It is up to the laity, the pope said, to promote "the indispensable link between science and wisdom, between technology and ethics, between history and faith."

Four bands to be at Sesquifest

The Indianapolis Symphony Jazz and Rock Ensemble heads the list of four bands which will perform on Monument Circle during the Sesquifest to be held following the Archdiocesan Sesquicentennial Liturgy on Sunday, June 3. The Liturgy will be offered at 3 p.m. at the Indiana Convention Center and the Sesquifest will follow from 4 p.m. to 8 p.m.

In addition to the Ensemble, the bands of Henry Lee Summer, Light, and Late Show will also be featured.

The Sesquifest is open to the general public and will feature food booths and other entertainment.

Memorial Mass

Father Richard Jeschke, pastor of St. Rita Church, will celebrate the annual Memorial Day Mass at Calvary Cemetery on Monday, May 28 at noon.

Mass will be held in the Mausoleum Chapel, 435 West Troy Ave.

The Mass is offered annually for those who have given their lives in the service of their country but is offered also for all who are buried in the Indianapolis Catholic Cemeteries.

The public is encouraged to participate.

March of Dimes gets gift from Vatican

A Vatican bank official presented the March of Dimes Birth Defects Foundation with a \$2,000 gift and an apostolic blessing from Pope John Paul II at a fund-raising dinner in Hartford, Conn., earlier this year. The spring-summer issue of The Volunteer, a March of Dimes newsletter, reported the gift and blessing. The March of Dimes is a U.S. foundation devoted to research and programs to combat birth defects.

No evening Mass

St. John's Church in downtown Indianapolis announces the cancellation of its 5:30 p.m. Mass on Sunday, June 3. This is due to the Archdiocesan celebration of the Sesquicentennial to be held that afternoon at the Indiana Convention Center across the street.

PACE programs benefit both volunteer and former convict

by Jim Jachimik

Marilyn Hotz believes that prisons are populated by "people who have not been able to meet their potential as human beings." James English is one ex-convict who is now working to reach that potential.

The two were brought together at the annual meeting of Public Action in Correctional Effort (PACE) on May 9.

PACE is active in criminal justice issues. One of its projects is the Alternative Program, a weekend residential program for those convicted of alcohol and drug offenses. Both English and Hotz spoke at the meeting.

English served three years of a 10-year sentence in the Indiana State Prison in Michigan City. He is now employed in the Alternative Program.

He considers himself different from many prisoners. "I come from a large family," he said. "I come from a good home." He graduated from the former Shortridge High School in Indianapolis, attended college for a short time, then served in Vietnam. "When I came back," he said, "I was a heroin addict."

He was arrested for armed robbery and sent to Michigan City at the age of 25.

A HIGH school diploma in prison means as much as a college degree outside of prison, English explained. He wrote letters for several inmates who could not read or write. "The officials don't condone that," he noted.

He took classes through a program sponsored by Ivy Tech, or Indiana

Vocational Technical College. "That's about the best thing they have in the institution," he said. But while he was there, night classes, which allowed enrollment in the program to double, were eliminated. The reason, English said, was that "they didn't have enough guards to move the guys."

"It was hard for me to stay positive when I was in prison," he said. Sometimes, it was hard because of "the games the administration plays."

When English appeared before the seven-member parole board, "I told them I was remorseful and really wanted to get out. They still go for a lot of that stuff up there."

English noted that "the system is not conducive to rehabilitation." Building prisons, he said, is not the solution. "You can build prisons until the cows come home, and all you're going to do is fill them up."

Before parole, English was given "a two-week crash course" to prepare him for his return to society. But, he said, "the things they talk about are not the things that are important." Sessions included how to drive a car and how to use a library.

ENGLISH ADDED, "They would not release you until you had a job waiting for you. But it's virtually impossible for a guy in Michigan City to put feelers out for a job." So a member of an inmate's family might hire him, then eliminate the job once parole is granted. "It's a farce," English said.

After parole, he drove a school bus, then worked in the housekeeping department at Winona Hospital in Indianapolis. He was promoted to assistant director of the housekeeping department, but hospital officials discovered that he had omitted his arrest record from his job application. He was fired from the job.

"I really didn't know what had happened," he recalled. Being fired "was probably the most traumatic period of my life. I decided, the bottom line is, nobody cares about me."

Two days later, he met with Bruce Kimmel of PACE. He was eventually hired by the organization and began classes at Indiana University-Purdue University, Indianapolis.

English believes that his own rehabilitation was easier than it is for most convicts. "When people grow up in broken homes, with single parents, whatever—it is hard for them to make a decision to change their lives."

Miss Hotz, a PACE volunteer and a minister in the Christian Church (Disciples of Christ), agrees with English. She noted that before entering prison, a person may have suffered "all kinds of deprivations—physical, spiritual, social and psychological. Sometimes the conditions are so difficult to overcome that it is not his failure or your failure."

Once people are placed in prisons, the problem becomes worse. "They have no choices. So the deprivations become even greater. They are so isolated that they begin to feel worthless."

The problem, according to Miss Hotz, is that prisoners are being placed in "a system that is entrenched, that does not want to change, that hires substandard people to control the lives of these inmates."

Miss Hotz spent her first 17 years in PACE as a volunteer at the Indiana State Reformatory in Pendleton, and seven years at the Indiana Women's Prison in Indianapolis.

She explained that a PACE volunteer develops a "one-to-one relationship" with a prisoner. When PACE approached officials at the reformatory with that idea 24 years ago, "the prison did not want it to be successful. We discovered afterward that they had taken six of the worst prisoners. When the inmates decided that they had been set up, they shared that with us and decided to make the program work."

Miss Hotz said that a PACE volunteer assists an inmate "to be able to meet his potential. Some have reached it and some have not. But that's what volunteering is all about—helping people to take that risk so they know if they can reach their potential."

PACE added the weekend Alternative Program last October, with five clients. Early this month, attendance had reached 27.

Inmates from jails in Marion County and its surrounding counties may be served by the Alternative Program, based at PACE headquarters at 1505 North Delaware Street in Indianapolis. The center is certified as an alcohol and drug abuse treatment center. The program has also served those convicted of child molesting, public indecency, theft, firearms violations, failure to pay child support, burglary and welfare fraud.

The program includes sessions on a variety of subjects. It also provides housing, employment, hospitalization, job training and other assistance when needed. Some clients have been referred to alcoholism treatment programs, mental health centers and a detoxification center.

Sixty-five inmates had been served by the program as of May 9. "Follow-up contact has shown that we have been doing some things right," said Neal Williams of the Alternative Program. "Of course, we have had some re-arrests."

PACE receives funds from the Indiana Mental Health Department, Indianapolis Foundation, Second Presbyterian Church, United Way and other organizations.

WASHINGTON NEWSLETTER

Annual budget debate has begun

by Liz Armstrong

WASHINGTON (NC)—Like spring flowers, debates over massive defense budgets have a habit of returning to Washington every year.

One of the perennial issues is development of the MX missile, which President Reagan calls the "peacekeeper" but which various U.S. bishops have described as "morally indefensible," and "total madness."

This year, President Reagan asked for \$3.1 billion to build 40 MX missiles. The House Armed Services Committee shaved that request to \$2.7 billion for 30 missiles. After heated discussion, the House of Representatives May 16 decided to authorize spending of \$1.8 billion for 15 missiles, with the money to be on hold until April 1985 to see if the Soviet Union will return to arms control negotiations.



At a combined cost of \$1.8 billion, the 15 missiles will cost \$120 million each.

However, the May 16 vote was only the first stage of what, as in previous years, is expected to be a protracted fight over MX spending. In 1983, the MX came up several times; Congress eventually decided to approve construction of 21 MX missiles.

President Reagan ardently backs the MX as a necessary tool for keeping the Soviets in line and getting them to negotiate arms control.

"The USSR has a comprehensive program to strengthen their strategic force," Reagan said May 14. "We cannot afford to delay any longer. Without Peacekeeper, the MX, the incentive for the Soviets to return to the negotiating table is greatly reduced."

He said that the United States remains "prepared to resume negotiations immediately without pre-conditions" but that "we must not cast doubt on U.S. and allied reserve nor reward the Soviets for their current belligerent attitude toward arms control."

Planning for the MX already has gone on for about 10 years. The MX, formally known as Missile Experimental, is a land-base intercontinental nuclear weapon to be aimed at the Soviet Union. Each missile, containing about 10 warheads, would weigh about 198,000 pounds.

In 1979, President Jimmy Carter authorized development of the missiles in a sort of movable "racetrack" system buried in the western desert to elude attackers.

The Carter plan was scrapped by the Reagan administration, which instead envisions placing the MX missiles in older missile silos in Wyoming and, perhaps, Nebraska.

Critics say the MX is costly, flawed and vulnerable to attack in its silos. Some also question it on moral or ethical as well as practical grounds.

In 1981, Bishop Walter Sullivan of

Richmond, Va., said developing the MX would be "total madness."

And a year later, Bishop Joseph Hart of Cheyenne, Wyo., characterized the MX as "morally indefensible."

The U.S. bishops, in "The Challenge of Peace: God's Promise and Our Response," their 1983 pastoral on nuclear war and deterrence, opposed adding to the nuclear arsenal any massive and highly accurate weapons that could render the other side's retaliatory force useless. Such weapons—which the bishops, in a footnote, indicate could include the MX and the Pershing II missiles—"may seem to be useful primarily in a first strike," they said.

The pastoral accepts deterrence on strictly conditioned terms. The bishops refer to deterrence as a step toward nuclear disarmament and say that additions or changes in strategic systems must be evaluated as to whether they will make progress toward disarmament more or less likely.

In a June 1983 press conference, Auxiliary Bishop P. Francis Murphy of Baltimore joined representatives of 25 religious and public interest groups opposed to the MX.

The fact the bishops mentioned the MX in the pastoral, even if only in a footnote, indicates "the bishops have serious questions" about it, he said. Speaking as an individual bishop, he said he thinks the MX violates the provisional acceptability requirement the pastoral places on deterrence and that the MX "seems primarily useful as a first-strike weapon."

"To term such a weapon as a 'peacekeeper' is a blasphemy," Bishop Murphy added.

He was not alone in his opposition. Last fall, about six weeks before a crucial MX vote, 14 bishops from around the country issued a joint statement criticizing the weapon, saying it would be "counterproductive" to the search for "a truly secure future."



Anniversary Annals

For the archdiocese's sesquicentennial year, we offer this short weekly feature recapturing items from Indiana newspapers of 1834. Items are printed as they appeared. They were taken from files in the Newspaper Reference Room of the Indiana State Library.

The following items were taken from the Western Sun and General Advertiser, newspaper of Vincennes edited and published by Elihu Stout, which on Saturday, May 31, 1834, published volume 25, number 19.

On Tuesday last, a severe storm of wind, rain, lightning and thunder passed over this place. Some damage was done to the roofs of a few houses, and a number of fences in the neighborhood were blown down.

The late Judge Scott, now editor of the Comet, published at Charlestown, Ind., in his paper of the 24th inst., says:

"The country is much annoyed, this season, by small pox, measles, cholera, snakes, rattlers, mad dogs, and long speeches."

At the election on Monday last, for a Justice of the Peace for Vincennes Township, Martin Robinson, (whose present term of service will end early in the coming month,) was re-elected.

LIVING THE QUESTIONS

'Megatrends' has important message for church

by Fr. Thomas C. Widner

All the while I was reading John Naisbitt's "Megatrends" I kept asking myself how it applied to the Church.

Naisbitt is described in the book's biographical sketch as "a social forecaster, speaker and adviser to many of America's leading corporations." He publishes a newsletter projecting trends in American society. His staff examines over 6,000 American newspapers daily. In "Megatrends" he outlines 10 directions he claims our society is taking—indeed, has already taken—which he says are transforming our lives. There had to be a message for the Church somewhere, I kept thinking.

Doesn't it always seem as if the Church is on the wrong end of progress? Doesn't it seem as if the Church is always behind the times? Isn't it true that the Church does not seem to be the governing factor in decisions made at the top levels of government and business?

Naisbitt's trends aren't really predictions of the future so much as observations of what is happening now. When Marshall McLuhan published "Understanding the Media" and the phrase "The medium is the message" was on everybody's lips in the



60s, some thought McLuhan had discovered something. Others simply said McLuhan was writing about the obvious. That might be said for Naisbitt. The point though is that the obvious is what we most often ignore.

What Naisbitt is saying about the present and future seems to me to be unarguable. For example, he claims our society is shifting away from an industrial base to a high technology base. Most of us are aware of this but few except Naisbitt have put it into words so that the reality of it sinks in.

Naisbitt also claims the best companies function through a system of networking rather than hierarchies. In other words, employees have a say in how companies operate. This is the Japanese model which has proven so effective.

Interestingly enough, the same principle is found at work in the Church. Only there we call it collegiality. There is no doubt that decisions in the Church are made through a hierarchy. But there is far more networking going on at the local parish and diocesan level than ever before. And it will continue.

Naisbitt claims that it doesn't make any difference any more who is president of the nation for all the action in politics is taking place at the state and local level. Something of the same might be said for the Church. Not that it doesn't make any difference who the pope or local bishop is. It definitely does. But look at how much more imagination, activity and decision making is taking place at the local parish level. We

might say that we are blessed by a strong hierarchy and a strong laity. The tension produced can only benefit the Church in the long run.

Recently Pope John Paul displayed skepticism of the use of robots and computers. His concern was that unemployment such technology creates. From a human point of view, the pontiff is correct. From an economic point of view the creation of robots and computers is indispensable toward reorganizing and re-humanizing the worker. But recent trends are that the demand for robots and computers is coming too quickly and it will be years before jobs are again available to those left out.

It is not a question of the pope being right or economics being right. Both views have something important to say to us. We cannot exclude the human factor into our progress. People are getting hurt in the modernization process. It is up to the Church to deal humanly with that. But it is also up to business to deal humanly with it as well. People are not items on a ledger. The pursuit of robots and computers is one part of an attempt to make our lives more worthwhile. But the Church is saying it has to come for everyone, not just a few.

"Megatrends" is something all clergy and Religious should be familiar with. We must know how others see what is happening around us and to us. In that way, the Church can more effectively minister to those who are both helped and hurt by change in our society.

What does church really teach about birth control?

by Fr. John Buckel

"We have eight children going on nine—it is it okay for us to practice birth control?" "My wife and I want to buy an expensive house and take exotic vacations. Can we, in good conscience, practice birth control?" "My doctor warned me that if I get pregnant again my life will be in danger. Is it wrong for us to practice birth control?" "We were just married and we want children, but we can't afford them now. Is it a sin for us to practice birth control?"



The average person is very confused about the morality of birth control because so many different statements have been made concerning this delicate issue. Can Christians practice birth control and still be faithful followers of Christ? This is the basic question for many Christians seeking guidance. It is not in my power to answer completely the morality of birth control for every person in every situation. I do hope to provide the reader with information and some general Christian principles to assist in the making of a decision worthy of a follower of Jesus. Because of the Christian understanding of sexual intercourse, this discussion of birth control is understood in the context of married life.

"What is meant by birth control?" Birth control can be defined as the limitation or control of the number of children born.

"CAN CHRISTIANS have valid reasons for practicing birth control?" Many married couples believe they have valid reasons. Some married couples want children, but they wish to "space them out" for the good of the family. A pregnancy may endanger the life of a woman because of her medical condition. Perhaps a couple is concerned about overpopulation and wants to limit the size of their family. A doctor or a social worker or a missionary may want a small family, thus enabling her/him to dedicate more time and energy to the service of others. However, some married couples practice birth control for less admirable reasons. It should be noted that in all moral issues (including birth control) any decision made for selfish reasons is to be avoided.

"What methods of birth control are available?" Birth control can be practiced

in a variety of ways: participating in sexual intercourse at infertile times (natural family planning), or using artificial methods such as the IUD, the pill, sterilization, and abortion.

"What guidance does the Church have to offer?" Following the teachings of the Bible, the Church upholds the sacredness of human life and promotes human dignity and respect. The Church reminds us that a Christian marriage involves total mutual giving. A Christian marriage requires the complete openness of each spouse to the other. Children are considered the fruit of married life. For these reasons, a Christian married couple should be open to having children. The number of children and when they are born are up to the married couple and God.

THE CHURCH recognizes the need for responsible parenthood (Second Vatican Council). The Church does allow a married couple in good conscience to practice birth control by natural family planning.

"What about other methods of birth control?" The Church has a long history of condemning the destruction of innocent human life; this is especially true of abortion. Abortion can never be condoned as a method of birth control. The Church also considers the destruction of human life in early stages as unlawful and to be avoided. (Devices such as the IUD are instrumental in destroying the fertilized egg).

The Church also teaches that the destruction of part of a person's reproductive system for reasons of sterilization cannot be accepted as a method of birth control. In extreme cases, when a woman's life may be in danger because of an acute medical condition, an operation in which sterilization occurs may be the only solution. The Church views sterilization in this case as an undesirable effect of an operation which was performed to preserve life.

"What about the birth control pill?" A birth control pill is an artificial method of "fooling" the body into thinking a pregnancy has already occurred. There is a great deal of controversy regarding the side effects of the birth control pill.

"What is the Church's position on the birth control pill?" The official teaching of the Catholic Church is, "Any action, either before, at the moment of, or after sexual intercourse, specifically intended to prevent procreation is considered unlawful." The use of the birth control pill falls into this category.

Some moralists believe that the practice of birth control by artificial means (not involving the destruction of human life) may be justifiable in certain situations.

The role of the Church is not to condemn, but to assist people in being faithful followers of Jesus. Continuing the ministry of Jesus, the Church always promotes the sacred character of human life from the very beginning.

"Should we practice birth control or not?" The possibility or the prevention of new life is a serious matter and not to be taken lightly. Some basic questions must be answered. Why do we want to practice

birth control? What method are we considering? What guidance is offered by the Church and the medical profession? Have we prayed about our situation? Trust God and the Christian notion of sacrifice must also be given consideration. What does our conscience tell us? After reflecting on these important points, the married couple must try to discern the will of God in their particular situation.

St. Augustine wrote a guiding principle for all moral decisions. Although a directive may seem easy to follow, reality is more demanding than any law. "Love and do what you will."

THE SUNDAY READINGS

SIXTH SUNDAY OF EASTER

MAY 27, 1984

by Fr. JAMES A. BLACK

Acts 8:5-8, 14-17
1 Peter 3:15-18
John 14:15-21

Background: Next Sunday's readings provide several ideas for our consideration. One of the most significant is that we can do what Jesus did because he gave us the gift of His Spirit.

The first reading from Acts shows the apostles imposing hands upon some newly-converted Christians. Thus, they passed on to those Christians the gift of the Holy Spirit.

The author of the second reading admonished his readers to live a spirit-filled life. The Lord's presence in their lives would then be evident to all.

In the gospel reading, we find the Lord's promise to send his people another paraclete ("advocate"). That paraclete was the Holy Spirit.

Reflection: Jesus' earthly ministry was bound by the limitation of His human

nature. He could only be in one place at a given time, preaching to only one group.

But now, Jesus can be everywhere at once, because he is present in our lives through the Holy Spirit. He's no longer bound by time or space.

We make the Lord present to ourselves by doing what he asked us to do: we are to love one another.

In one sense, then, the Lord uses each one of us to make himself known in the world today.

When we show love or patience or kindness to someone, the Lord is more present in our world than when we fail to do these things.

If we are really seeking the Lord in our life, we must try showing love or patience toward other human beings. We'll become much more aware of the Lord's presence.

NCC joins with Rural Life Conference

LOUISVILLE, Ky. (NC)—The National Council of Churches voted May 17 to join the National Catholic Rural Life Conference and other agencies in a project to seek public policies that will preserve the family farm. It acted after hearing Gregory Cusack, executive director of the NCRLC, declare that "the crisis we face is a moral one." He warned that desperate people could turn to violence if Christians did not move promptly for justice. At the

same session, the NCC governing body meeting May 15-18 in Louisville, deferred action on a proposal to endorse a boycott of the Campbell Soup Company promoted by the Farm Labor Organizing Committee. The NCC includes 31 Protestant and Orthodox churches with 40 million members. Cusack said the joint project voted by the NCC represented a significant step forward.

Providence celebrates first 10 years of deanery ownership

by Carol Miller

New Albany Deanery Correspondent
 Lady of Providence High School in
 has been celebrating 10 years of
 by the New Albany Deanery.
 from the Sisters of
 when financial problems
 prevented them from continuing to
 maintain the four year high school, eleven
 local lending institutions loaned \$4 million
 to the deanery on July 1, 1973. The theme
 song that year became "The Impossible
 Dream" from the school's musical "Man of
 LaMancha." This year's graduating
 seniors will mark 10 completed school
 years for Providence under the direction of
 the New Albany Deanery and 30 years
 altogether.

This past November the faculty
 presented a variety show entitled "Ten

Years of Living the Impossible Dream."
 Nearly 90 percent of the faculty
 participated. A large birthday cake marking
 the 10 year anniversary was served as the
 finale.

Principal Robert Larkin, the first lay
 principal at Providence, has been head of
 the school since the 1971-72 year. Larkin
 claims, "Providence wants to develop its
 graduates to their fullest, both in mind and
 body. The school strives to instill strong
 commitments to moral and spiritual
 values. We serve the youth. Only the
 responsibility to carry out the role has
 changed.

"It was a hard decision to make at the
 time, but I feel it was a wise decision. It is
 well worth what is spent," Larkin stated.
 "The challenges have been met and we can
 look back and say we are glad it turned out
 the way it did."

PROVIDENCE is supported by tuition
 (57 percent), parish subsidies (31 percent)
 and from fund raising activities and gifts
 (12 percent). The benefits of the school are
 more strongly felt by the parishes in New
 Albany, Jeffersonville and Clarksville,
 although there are students who travel
 from as far away as Corydon and Palmyra.
 There are 40 non-Deanery students with
 eight of these students from neighboring
 Louisville, Kentucky.

Father Paul Sweeney, Pastor of St.
 Mary of the Knobs said, "It is a sacrifice
 for the parish but we accept it. We have had
 to put off certain things for the parish in
 order to meet our stipend. I served on the
 first board. It was a tough decision."

May Helen McDaniel, an alumnus of
 Providence and a member of the New
 Albany Deanery Board of Education, ex-



SPEAK UP! I'M LISTENING—Principal Robert Larkin listens to the participation of the students in one of the classes conducted by religion teacher Dan Atkins. Mr. Atkins is to the left. Mr. Larkin is standing in the back of the picture. (Photo by Carol Miller)

plained, "The outlying churches don't
 benefit as much but they realize it is im-
 portant enough to keep open no matter
 what the method. Through the years the
 parishes have mellowed and realized that if
 we have a Catholic school this is the
 sacrifice."

JERRY TYLER, a member of the board
 but not an alumnus, admits there have been
 ill feelings in the past because small
 parishes had a big burden but, "they pulled
 it through. It could not have been ac-
 complished without all the parishes
 helping. Providence is very vital to our
 area."

Providence follows guidelines of the
 State Department of Public Instruction and
 is a first class commissioned school.

"It is nice to have an alternative high
 school and to have it survive as well as
 Providence has. And it improves the public
 system giving our area an overall better
 quality of education," explains Jim Nett, a
 member of the Deanery board.

There is an atmosphere at Providence
 that is infectious. The feeling of
 camaraderie and kinship among the
 students and faculty is felt.

"Providence is more family, a sense of
 community not only between the students

but the students and teachers. Providence
 makes me feel special. It inspires me to
 learn," emphasizes Shan Miller, a junior at
 the school.

"I feel the education is of the highest
 quality. There is more discipline at
 Providence than at other area schools and
 this is a big asset. The funny thing about it
 is that the students welcome the discipline.
 They know what to expect and where they
 stand. Communication between the
 students and teachers is exceptional,"
 Francine Geswein, a senior, offered.

"I am glad I had the opportunity to
 attend Providence. My four years here will
 always have a big influence on my life,"
 projected Mike Baker, another graduating
 senior. "The whole atmosphere at
 Providence has been a very positive thing
 for me."

Bob Larkin's influence can be felt
 throughout the whole system. There are
 many who feel that Providence is what it is
 today because of the time and effort put
 forth by this educator.

There are now third generations of
 families at Providence. Family traditions
 that started simply by seeking a Catholic
 education. You can hear the echo in the
 halls of the school, "Providence is sur-
 viving because we all care!"

insty prints

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A Charismatic Mass

The Word of the Lord

stands forever; it is the
 Word given to you, the Good News.
 (1 Peter 1:24-25)

I solemnly tell you:

Those who have left everything
 and followed me will be
 repaid a hundredfold, and will
 gain eternal life.



THE MONTHLY CHARISMATIC MASS

WILL BE HELD ON THE FIRST FRIDAY OF JUNE 1984 AT:

St. Roch

DATE: June 1, 1984

3600 S. Pennsylvania Street
 Indianapolis, IN 46227
 Prayer, Praise & Mass — 6:00 PM
 Celebrant — Rev. Martin Wolter, OFM

For Further Information Contact:

Catholic Charismatic Community Center
 Phone: 848-8000 (Phone Courtesy of Ambassador Leasing)

"May God our Father and the Lord Jesus Christ give you peace and peace." (1 Cor. 1:3)

TO THE EDITOR

Paying tribute to a very good man

An unusual man was buried on May 4,
 1984. When family, friends and confreres
 came together to say goodbye to Father
 Paul English, we comprised the largest
 assembly Archbishop O'Meara could recall
 having seen gather for a priest's funeral
 since he became Archbishop of In-
 dianapolis.

Such a tribute befitted Paul. In his 44
 years as a priest, he shared his "Joy Un-
 bounded!" freely with those who served
 with him. My path first crossed his in New
 Albany, when we were both stationed at
 Holy Family parish. One of my first ob-
 servations about Paul was his reverence
 for the priesthood. He displayed a genuine
 respect for all priests.

Despite personal problems he struggled
 to overcome, Paul was a cheery man who
 was content to serve God and the ar-
 chbishop obediently in any capacity, under
 any circumstance, at any assignment. He
 once told me, "I can priest anywhere."
 And, indeed, he could. Parishioners and
 fellow priests alike responded to this
 animated, jovial man. In my times of need,
 for support and advice, I turned to Paul. It
 seemed that his suffering had only served
 to make him a more compassionate man,
 as there was never a hint of bitterness or
 harshness about him. He was a living
 example of how faith and perseverance can
 overcome adversity.

When my dad called to tell me Paul had
 died, I hurt. I knew I would miss this
 reflective philosopher, this down-to-earth
 "citizen" I proudly called friend. But a
 thought kept running through my mind:
 "Now, at last, Paulie is at peace."

My thoughts wandered back to the day I
 brought Paul and all his belongings to
 Indianapolis in a borrowed van. I felt a
 sense of loss when I left him at Little
 Flower, his new assignment. As a young
 priest, I had learned so very much from
 Paul; I had grown in the light of his en-
 couragement and affirmation.

Recalling the automobile accident we
 had been in, I remembered how relieved I
 had been when I realized Paul's injuries
 were only superficial facial cuts. I thought
 back to all the long talks we shared, across
 the hall from one another in New Albany
 and over dinner, and to all the good times
 we saw together.

In his last years, Paul was blessed with
 good friends, including his brother Ed and
 sister-in-law Rose, Father Joe Beechem,
 whose funeral homily captured the essence
 of Paul, and Father Jerry Kirkhoff, whose
 true love and concern for Paul showed as
 he shared his home and time with Paul.

The archbishop's final words at the
 funeral Mass included a letter he read from
 someone who regarded Paul as a very good
 man and a very good priest. I concur with
 the archbishop's sentiment that it was a
 very nice thing to say about any man. And I
 concur with the writer of the letter that it
 was quite true of Paul. Father Paul English
 was a very good man and a very good
 priest.

Rest in peace, Paulie. You'll be missed.
 Thanks for everything. It'll be good to see
 you when we meet again.

Shelbyville

Fr. Joe Schoettle

CORNUCOPIA

When an old friend comes to call

by Alice Dailey

My old friend who is given to dropping by unannounced blew in again recently.

She peered at the TV set with disfavor. "Don't tell me you're watchin' one of them summery soaps where they see how many commandments they kin break!"

"This is the Jim Gerard Show."

"Hmm. A fitness commercial came on."

"Just look at 'em jumpin' around. Is that what they call Ay-rabbic dancin'?"

"You mean aerobic?"

"Whatever. All that shakin' and stretchin' don't look so good. What's them things on their legs like hockey players wears?"

"They're called legwarmers."

"Well if they'd quit cuttin' the legs out of that skin-tight underwear they wouldn't be gettin' so cold."

"Are you talking about the leotards?"

"And them strips of rag rug around their foreheads. Looks like they're afraid their brains'll fall out."

I switched the set off.

She leaned forward. "Didja know some stores is showin' exercisin' stuff by that woman what went to Vietnamm and buddied up with the enemy? That what-shername?"

"I don't care to mention it."

"Oughtn't to give her stuff house room."

"Let's hope people will just let it wither on the vine."

She went on. "There ain't much worth watchin' on TV anymore. What do you think?"

"Peter and Paul," and "Jesus of Nazareth" at Easter time were well done, I thought, and that doctor show with Art Carney was good."

"Oh, the feller that used to go down the sewer with Jackie Gleason?"

"In a manner of speaking, yes."

"That's the trouble. You git a good show once in a coon hunt and right away them commercials has to butt in. Especially them toll free numbers where a feller goes on and on about buyin' old records or insurance. Why, a person can go visit a spell with Miz Nature and when you come out the guy's still talkin'."

"I guess we have to take the bitter with the better."

"And them booze commercials! Always showin' men, and women, clinkin' glasses of stuff that ain't sauerkraut juice. And they wonder why kids is drinkin' up a storm."

"You do have a point there."

"Them know-it-all TV bigwigs put cowboy hats on actors and try to make you believe they ain't real he-men unless there's beer foam'n' all over the place. In the old days you didn't see Roy Rogers nor Gene Autry ner any of them law-abidin' cowboys drinkin'."

"Nor Wyatt Earp for that matter."

"Who?"

"Wyatt Earp. Remember, in the old TV series?"

Archbishop O'Meara's Schedule Week of May 27

SUNDAY, May 27—500 Mile Race, Speedway, Invocation at 10:45 a.m.

TUESDAY, May 29—Installation ceremonies of Bishop George Fitzsimons, Salina, Kansas.

WEDNESDAY, May 30—Confirmation, Holy Family Parish, New Albany, Mass at 7:30 p.m. EDT, reception following.

FRIDAY, June 1—Dialogue Session with Women and Men Religious of the Archdiocese, St. Augustine Home, 5:30 p.m.

"I don't remember no Wyatt doin' it but I'll tell you one thing: all that boozin' is enough to make anybody urp."

vips...

✓ **Mr. and Mrs. Clarence O. Chesterson** will celebrate their 50th Wedding Anniversary with an 11 a.m. Mass on Saturday, May 26 at SS. Peter and Paul Cathedral. Clarence Chesterson and the former Callie B. Budd were married May 26, 1934 in the same Cathedral. They are the parents of seven children, including Ed, Jan Gates, Jean Kenter, Dick, Jody Erlenbaugh, Ruth Ann Kiemeyer and Steve. They also have 21 grandchildren and one great-grandchild.

✓ Six graduates of the Women's External Degree Program at St. Mary-of-the-Woods College were recently named to membership in **Kappa Gamma Pi**, the National Catholic College Honor Society. From the archdiocese are: **Dolores Reagin**, Corydon; **Avis Kress**, Indianapolis; and **Patricia Hunsucker**, Terre Haute.

✓ **Michael Mullin**, a student at Brebeuf Preparatory School, has been selected to serve as a U.S. House of Representatives Page representing the 10th District of Indiana during the fall session of 1984.

✓ Among Indianapolis area students honored recently at **Marian College's Student Recognition Day** were: **Jennifer Burton**, **Teresa Harney** and **Isabella Hartman**, invited to membership in **Iota Sigma Pi**, a national honor society open to women chemists; **Lauren Ernst**, presented the **Drake Scholarship** in Special Education for special ed students with a minimum 3.0 GPA; **Lori McFarland**, honored for outstanding contributions to **MCAPHER Club**, which promotes women's intramural physical education programs; and **Mary E. Fohl**, **Joyce R. Lee** and **Mary N. Williams**, invited into **Psi Chi Fraternity**, a national academic honor society for psychology students.

✓ **Msgr. Jerome Neufelder**, a priest of the Evansville Diocese, has been named Director of Continuing Education at St. Meinrad School of Theology. He is a recognized leader in the field of spiritual direction, and most recently served the Church as Chancellor of the Evansville Diocese.

✓ **Mrs. Rose Belles**, one of the founding members of St. Susanna Parish in Plainfield, was honored recently for her years of service to the parish and to its Women's Club, which she helped establish more than 33 years ago. Mother of 12 children, Mrs. Belles participated in St. Susanna's school and scouting activities, as well as welcoming foreign students into her home each year.

✓ **Benedictine Sister Joan Pote** will make perpetual vows on May 27 at Holy Name Priory, St. Leo, Fla., the motherhouse of the Sisters of St. Benedict. Sister Pote attended Our Lady of Grace Academy in Beech Grove, and later graduated from Indian Creek High School in Trafalgar in 1976. She served as a housekeeper during high school years to Fr. Albert Ajamie, now pastor of St. Mary's in Lanesville, who will join in her celebration of profession.

check it out...

✓ **St. Mary's School, North Vernon**, will sponsor a Dance on Saturday, June 30 from 8 p.m. to midnight at the North Vernon Armory. Proceeds will be used for the school's continuing Scholarship Financial Aid Fund. St. Mary's 75th Anniversary Souvenir Booklet featuring the history and old photos of the school is available for \$2 from: St. Mary's Scholarship Financial Fund, 212 Washington St., North Vernon, IN 47265.

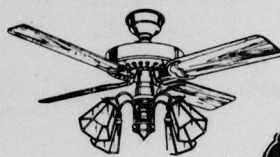
✓ **The First Anniversary Reunion for St. Francis de Sales Parish** will be celebrated on Saturday, June 16 with a special liturgy at 4 p.m. in St. Philip Neri Church, followed by dinner at Anchor Inn, 16th and Arlington. For reservations call Carmen Kennedy 637-7231 or Theresa Esslinger 546-0275 before Friday, June 8.

✓ **The Irish-American Heritage Society** will sponsor its **Third Annual Irish Heritage Day** on Sunday, Aug. 5 at Cathedral High School, 5225 E. 56th St. beginning at 12 noon with a Gaelic Mass by the St. Patrick Fathers from Ireland. Booths open at noon and activities conclude at 10 p.m. Irish music, food, dancing. To operate a booth or for other information, call Mike Williams 241-0706, Juanita Taylor 257-8996 or Charles Kidwell 359-3062.

✓ **The Athenaeum Turners**, 401 E. Michigan St., plan summer gymnastic classes for all ages to be offered during June, July and August. \$16 per month, or slightly higher for teams. For information or registration call Kim 636-0390.

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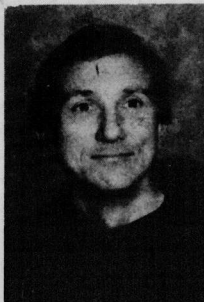
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THE QUESTION BOX

Who was St. Dismas?

by Msgr. R.T. Bosler

Q When did our church drum St. Dismas out of the saintly ranks?

Q In your column discussing life after death you quoted the words of Jesus to the good thief on the cross: "I assure you: This day you will be with me in paradise." This was supposed to prove that the dead can enter heaven before the day of the resurrection. I read a different interpretation. Change the punctuation and the passage will read: "I assure you this day: You will be with me in paradise." The text would then mean that some time in the future the good thief would be in paradise. What do you say to that?



A I'd say it's forcing the text to mean something not in the original. There was no colon in the original Greek text, which had no such punctuation.

And all the accepted scholarly translations express the traditional understanding of the words that has come down to us from the early Christians.

We know how the early Christians read the text from the legends that developed around the two thieves.

Luke in his Gospel gives no names to the two crucified with Jesus. But the early Christians knew them as Titus and Dumachus, Dismas and Gestas, Zoathan and Chammatha, and other variants.

It all depended upon where the legends developed. In the Arabic "Gospel of the Infancy," the Holy Family on the way to Egypt was waylaid by robbers. One of them, Titus, was moved by pity to spare the couple and child and bribed his companion, Dumachus, to let them go unharmed. Grateful to their benefactor, the Blessed Virgin said, "The Lord God shall sustain thee with his right hand and give thee remission of sins."

Then, according to the story, the infant Jesus spoke up: "After 30 years, Mother,

the Jews will crucify me in Jerusalem and these two robbers will be lifted on the cross with me, Titus on my right hand and Dumachus on my left, and after that day Titus shall go before me into paradise."

In the inspired Gospels, the infant Jesus, of course, does not speak. But in the so-called apocryphal gospels the infant speaks and the boy Jesus works outlandish but charming miracles, such as making mud birds come alive and fly away.

In Western Christendom, Dismas was

the name commonly given to the good thief. Some local churches promoted devotion to St. Dismas. But that name, as far as I can discover, never was included in the universal calendar of saints.

The Roman Martyrology, which lists the saints commemorated each day of the year, mentions the good thief on March 25—the supposed day of the crucifixion.

The feast for this day is the Annunciation of the Blessed Virgin. But this sentence is added:

"At Jerusalem the commemoration of the holy thief who confessed Christ upon the cross and deserved to hear from Him the words: 'This day you will be with me in paradise.'"

(Msgr. 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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FAMILY TALK

Son needs push before he'll leave the nest

by Dr. James and Mary Kenny

Dear Mary: How can my husband and I help our son, age 25, living at home, who is depressed and has no close friends? He graduated from college four years ago and had a difficult time finding a job, due to low self-esteem and to economic conditions.

He worked where his father is employed for one year before being laid off. After one year he found another job and is now a trainee, but I worry he might blow a great opportunity. He constantly complains and says everyone else gets the breaks.

He does not make friends easily, especially with girls. He blames me for most of his problems, claiming that as a child he never could please me.

I am worried about my son and my husband, who is not in good health and constantly worries about our son.

Answer: A rabbit was hopping along a road when he came upon a frog stuck in a deep rut. "Please help me out," the frog

begged. The rabbit tried to extend his paw, but the frog could not grasp it. He tried to kick dirt into the rut, but it was still too deep. Sadly, after doing all he could, the rabbit moved on, leaving the frog.

A short while later the rabbit was surprised to see the frog hopping along. "I thought you couldn't get out of the rut," said the rabbit.

"I couldn't," replied the frog, "but a truck came along and I had to."

Your son appears to be in a rut and won't get out until he has to. You can help by insisting he take charge of his life.

Since he has worked only one year, he must have lived on your support the rest of his life. Your first step is to insist he begin to pay you room and board or move to his own apartment. Adult children are not dependents.

Adult children can be welcomed as guests, but guests do not move in indefinitely. Two weeks is a good rule of thumb for supporting an adult child. After that, an adult child should pay room and board or move.

This will be difficult for you. Your son may say you don't care. You may worry that he will become worse off. I think you must take that risk. As things stand, you are contributing to his downside.

He is less likely to blow a job opportunity if he needs the job. Forcing him out of the nest should lessen your worries on that score.

There is little you can do to improve his skills at making friends. Taking charge of his life should help his self-esteem and ultimately his friendships.

You can encourage him. If he chooses to move out you might visit his new apartment, offer extra furniture of yours and generally be enthusiastic and supportive.

Your son blames you for his problems. Undoubtedly, in raising your child you made mistakes in some areas and did other things admirably—just like other parents. You are not responsible for his failure to hold a job. Perhaps you and your husband can talk out this matter and help each other to rid yourselves of this guilt.

Your son has stayed in the nest far too long. Insisting he become an adult may be hard, but it is the kindest thing you can do for him.

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

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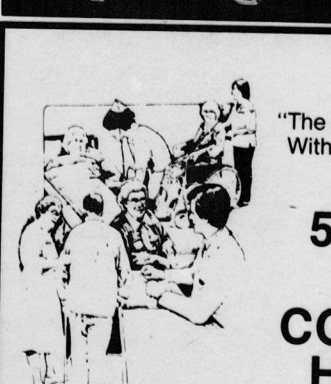
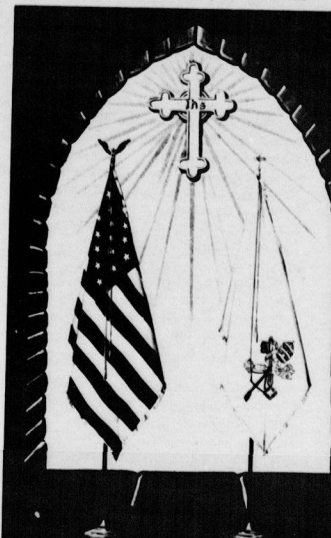
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Official defends
strip search
as jail's policy

ORLANDO, Fla. (NC)—The head of the Orange County jail defended the prison's strip-search policies when it was reported that two inmates—a lay woman and a nun, both facing charges for an anti-nuclear protest—were strip-searched after attending Mass in the jail. Sacred Heart Sister Ann Montgomery, 57, and Christin Marie Schmidt, 24, said they underwent strip-searches May 6 after attending a Mass celebrated in a jail consultation room by LaSalette Father Charles E. Hickey of Orlando. The two women are part of the Pershing Plowshares, an eight-member group facing state and federal charges for their Easter morning break-in at a Martin Marietta manufacturing facility in Orlando. After a report on the strip-searches appeared in the Orlando Sentinel, county jail director Terry James declined to confirm or deny the incident. He did, however, defend the jail policy, saying that state law allows an inmate charged with a felony to be strip-searched at any time by a guard. If such a search took place, he added, it was done by a female guard.

Wickham sees cemetery as part of church's mission

by Jim Jachimiak

"Vatican II dispersed a lot of have to's," Paul Wickham points out, "and no longer does a Catholic have to come here."

Wickham, director of Catholic Cemeteries for the archdiocese, is discussing the role of the cemetery in the Catholic Church. The association includes three cemeteries—Calvary, Holy Cross and St. Joseph.

"This is a valuable part of our church," he says. "We are here for the same reason you have priests in churches. We are here to serve the Catholic population."

But since the Second Vatican Council, that has become increasingly difficult. So one of his roles as director is to see that Catholics in the archdiocese understand the role of the Catholic cemetery. "The history and tradition of the church are memorialized here in this 'holding place,'" he says.

The cemeteries making up the association also reflect some of the history of the local church. Holy Cross, the oldest of the three, was founded in 1861 as St. John Cemetery, but some markers there date back to the 1840s. It was operated by St. John parish and was traditionally considered an Irish cemetery.

IT WAS renamed Holy Cross Cemetery in 1891, by the newly-formed Holy Cross Cemetery Association.

St. Joseph was founded in 1870, just east of Holy Cross, and was considered a German cemetery. It was managed by St. Mary parish until 1916, when Sacred Heart parish assumed control.

The Holy Cross Cemetery Association purchased the site of Calvary Cemetery in 1914, but it was not used until 1936.

In 1951, Catholic Cemeteries Association was formed. As an agency of the archdiocese, it operates all three of the greater Indianapolis Catholic cemeteries. Since 1980, when Wickham became the agency's fourth director, it has been located in an office at Calvary Cemetery on the southside of Indianapolis.

Wickham explains that the title was recently shortened to Catholic Cemeteries to downplay the organization and emphasize its role in the church. "Because a cemetery is, in a sense, a business, there is a business part of it." But more important, he says, is service to the church.

That service "has built up, through good and bad times. I think there was a slack period where you thought they were just digging the holes and burying them. They weren't worried about image." Now, Wickham says, "I feel part of a new image."

A CHANGE in attitude toward Catholic burial dictated that change in image. Before Vatican II, Wickham explains, the Catholic funeral liturgy was "a morbid penitential rite." The new funeral liturgy "gives you new hope that dying is good—which they taught you in the beginning, but then they took you to a funeral and made you feel like hell."

Now, Catholic cemeteries must adapt to a mobile society in which family plots are rare and bodies of family members are

sometimes taken great distances for burial. "We are trying to make available different styles of burial," Wickham says. Since the early 1970s, that has included entombment in Calvary Mausoleum at Calvary Cemetery.

The association is also "addressing why we exist. Our point is to make the cemetery available and desirable for the future."

That has presented another challenge. Wickham expects that burial space will be available at Calvary for at least another 200 years, but Holy Cross and St. Joseph cemeteries are nearly filled to capacity. "I'd like to be able to say that we had a lot more potential for enlargement," Wickham says.

Finally, Wickham says, "there is a loyalty tradition that we are losing" in Catholic cemeteries. As more Catholics turned to cemeteries outside the church, competition developed.

THAT COMPETITION "brought out the need to get out and counsel people," Wickham says. Catholic Cemeteries' counseling program is aimed at helping Catholics plan their funeral arrangements and showing them what options they have. "Our reward is if they will buy something from us. But if nothing else, if we've helped these people make the decision, then it has worked," Wickham says.

One problem in the area of counseling, Wickham suggests, is that "priests have been left out of the business. The first thing people do when someone dies is to call the funeral home. Years ago, they called the priest."

He adds that "no one likes to talk about it, but that is where this becomes ministry. All the rest of it is work."

Until recently, Wickham explains, Catholic Cemeteries did not have a counseling staff. When Calvary Mausoleum opened, a counseling program was added. It has grown into a full-time counseling staff.

According to Wickham, Catholics should see the cemetery as "a peaceful, comforting, meditative, reflective area." The counseling program promotes that view and attempts to make clients aware of their options before the time of death.

Catholic Cemeteries' counseling program is directed by Joseph B. Sankovich of Diocesan Cemetery Consultants. Sankovich is a field executive assigned temporarily to the archdiocese.

Sankovich notes that two areas of concern for Catholic cemeteries—education and Christian service—have surfaced in the last 15 years. In addition, there are liturgical and administrative concerns, he says.

"The primary emphasis in counseling is that we have an opportunity to explain why the church has a 2,000-year tradition of burying its own together," Sankovich says.

Counseling also involves options for the funeral itself. Sankovich notes that "we have an obligation to give people as much information as possible in the most objective situation as possible so they can make the best decision."

In the past, making funeral arrangements ahead of time was promoted



CATHOLIC CEMETERIES STAFF—The staff of Catholic Cemeteries includes from left to right (front row), Paul Wickham, Marge Grimm, Linda Cade, Daniel Davis and Tom Ahaus, and (second row) Larry Price, Paul Fox, Joseph Sankovich and Joseph McCormick. (Photo by Jim Jachimiak)

because it was less expensive and removed the responsibility from the survivors. "We go beyond that in the post-Vatican II church," Sankovich says.

In today's society, the funeral is often the only time a family is brought together. "It is not a time when they ought to be worrying about the details of the funeral."

Counselor Larry Price says that planning in advance has been helpful to many. "Emotionally, it's a very big decision," he says. "But you will find, over and over again, that people are relieved once they have made the decision."

In terms of liturgy, Sankovich says,

"you are invited to participate. You can't be spending too much time getting ready to participate, prepare and personalize if you are totally distracted by all that running around."

And in the area of Christian service, "we do ourselves a tremendous service by addressing the grieving process. We are just beginning to recognize the values of the grieving process. This is a place where you come to get comfortable with the fact that one of your family members has gone before you. This is a place where you come to get ready for your own death. That's very healing."

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North Deanery examines options for junior high

by Susan M. Micinski

The North Deanery Board of Education is setting a precedent by conducting a junior high/middle school program and curriculum feasibility study.

"It's a unique thing for Catholic schools," said Sue Todd, a member of the board. "Lay leadership has not done this kind of thing so far. It's the first time a lay board has conducted a study of this nature."

According to Todd, the study dates back to a deanery meeting held in August of 1982 when most of the representatives of the nine parishes—Christ the King, Immaculate Heart, St. Luke, St. Joan of Arc, St. Thomas, St. Andrew, St. Pius X, St. Lawrence and St. Matthew—voiced concerns about their junior high (sixth, seventh and eighth grades) programs. The concerns that surfaced include:

- Declining enrollment in the seventh and eighth grades;
- Problems offering a wide curriculum with a small number of students;
- Lack of accelerated or remedial programs;
- Questioning whether or not the Catholic science and math programs are adequate (few of the junior high programs have science labs because of lack of space and finances);
- Trying to keep up with technology (being able to purchase computers, and then afford personnel to teach and keep students computer literate);
- Limited opportunities for social and emotional growth of students because of small numbers in the grade levels;
- And discipline problems—elementary grade schoolers must be handled differently from junior high students who are at a higher level of maturity.

OUT OF THE discussion, it was evident that there really was a problem and that

the North Deanery Board of Education could help, said Todd. "It was a deanery-wide problem."

Since one of the missions of the North Deanery Board is to provide for an exchange of thought and encourage cooperative planning, as well as foster a sense of community through an understanding of the diverse needs of those within the boundaries, and because of what was discussed at the August meeting, an ad hoc committee was formed.

"The committee met for a year and talked to people in the education field," noted Todd, whose job this year is to be representative to the junior high/middle school study committee.

Some of the people the committee approached included members of the Office of Catholic Education, Washington Township personnel who were instrumental in setting up a junior high program and others in Evansville who got a Catholic middle school started there.

At the same time, questionnaires were sent out to the nine deanery parishes "asking for their input," said Todd. Armed with all that information, the committee came back to the board and gave a report.

"AND THEN THE board gave the committee permission to solicit proposals for a junior high/middle school program and feasibility study from professional educational consultants," continued Todd. "The early part of this year, the committee, which is made up of one person from each North Deanery parish, solicited three proposals from three different educational consultants—one from Ball State, Indiana State and Purdue Universities."

From the presented proposals, the committee chose the one submitted by Dr. Ivan Wagner, a professor of educational administration at Ball State University. "He was able to customize the program to

our needs," said Todd. "And he lives in Carmel, which is close, and that makes it nice, too."

The board approved the committee's recommendation and Dr. Wagner began his study on March 1. He expects to reach completion by the end of June.

During the course of his study, Dr. Wagner will be visiting all of the North Deanery schools (probably twice) where he will examine the physical facilities as well as the programs now in existence. In addition, he will be sending out questionnaires to parents, pastors and parishioners to determine their feelings about present programs as well as any change in existing ones.

When the study is through, "Dr. Wagner will give the deanery board a number of prioritized recommendations that will be geared to our needs," Todd said. "We won't end up with only one suggestion—the parishes will have a number of alternatives to select from."

So far, Dr. Wagner has met with pastors and principals at their monthly meetings to tell them what information he needs from them, and that the study will conclude with prioritized recommendations. He also answered any questions they posed.

In addition, "information has gone back to the parishes through their North Deanery Board representatives and their junior high/middle school study committee representatives," observed Todd. "Within the next month, information about the study should be in parish newsletters and/or church, school bulletins."

Besides generating interest within the North Deanery, the study has attracted the attention of other deaneries within the archdiocese.

"At an archdiocesan principals' meeting this winter, two other committee members and I presented a program relating to the study," explained Todd. "It was well attended by other deanery



Sue Todd

representatives who expressed an interest in initiating the same thing in their respective deaneries."

Besides this, "I already have two requests to present similar programs next fall at the Educational Leadership Conference, which will be for board members in October, and at the archdiocesan institute for parochial teachers, also scheduled in the fall."

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Faith Today

The key that unlocks the code

By Katharine Bird
NC News Service

The purpose of the 1983 Code of Canon Law — of church law generally — is to "enable the church to grow and develop," explained Father Donald Heintschel in an interview in Washington, D.C. The canon lawyer serves as associate general secretary of the U.S. Catholic Conference.

One way laws do that is by making it possible for new institutions to come into the church, Father Heintschel continued. For instance, diocesan pastoral councils developed following Vatican II with its emphasis on more active roles for all the people in the church. The 1983 code puts this into law by calling on bishops to establish councils "to consult with a wide variety of people."

Another function of church law is to organize the church, to spell out the relationships between the parish, the diocese, the national bishops' conferences and the universal church, Father Heintschel said.

Church law also aims at helping all the church's people to see where they fit into the Christian community. It tries to structure the church to be responsive to the real needs of people in real life situations, the canon lawyer said.

"My biggest concern is the pastoral-theological nature of canon law," added Father Heintschel, who speaks about church law with passionate assurance. In his varied church career, he has served as a pastor, a canon law professor and a part-time judge on a marriage tribunal. He also served for eight years as executive director and president of the Canon Law Society of America.

Asked why the church found it necessary to revise the 1917 Code of Canon Law, Father James Provost, executive coordinator of the Canon Law Society of America. Father Provost has compared canon law to a human skeleton.

The skeleton gives shape to the person, enabling the body to move about with ease. But, as a person ages, the body can become arthritic.

In canon law, much the same thing can happen, Father Heintschel said. Under the weight of seven volumes of authentic interpretations, the 1917 code grew less and less able to respond to the changes taking place in the church, especially following Vatican Council II, he explained.

□ □ □

As Father Provost explained it, when Pope John XXIII called for a new code, "he saw it as a way of implementing in the practical life of the church the renewal he was inaugurating in the Catholic Church." Father Provost's book, "Code, Community, Ministry," was published in 1983 by the Canon Law Society and is in-

tended to help parish ministers explain the new code.

Vatican II's "major faith and theological reflection" was that the church is the people of God, Father Heintschel explained. In this renewed vision of the church, every baptized Christian is called to a role of service, to participate in the work of Christ.

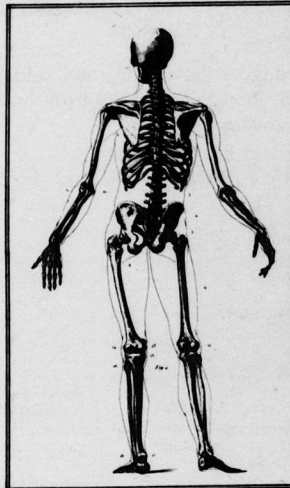
The new code, in the making for 24 years, takes that basic concept and translates it into canonical terms, Father Heintschel said. He added that Pope Paul VI insisted that the new code should come out of the teaching and faith experience of the church.

Asked to give an example of what is new in the 1983 code, Father Heintschel referred to what is popularly called the code's "Bill of Rights," Canons 208-231. But, he emphasized, these are "Christian rights, not human rights." They enumerate "the obligations and rights of Christians."

The first canon sets out "the principle of equality," he explained. Starting with the broadest category of Christians, it notes that everyone, by baptism, is equal. After establishing this point, the canon lawyer said, the code then becomes more specific in enumerating the differing roles clergy and Religious and laity play in the church because of their particular ministries.

The canonist concluded by observing that he would love to see the church find a way to update the 1983 code periodically. Perhaps, every 10 years or so, he suggested, the church could consult on a worldwide basis to see what changes are needed to meet altered circumstances.

(Ms. Bird is associate editor of Faith Today.)



The skeleton provides a framework for the body, supporting it and allowing it to move about with ease. And so it is with church law, Katharine Bird reports. The new Code of Canon Law is meant to give support to life among the church's people.



A disturbing encounter of the Christian kind

By David Gibson
NC News Service

It was late on a Friday afternoon. After a long week at work, the young man wanted to waste no time getting home. He hurried along the busy, downtown sidewalk.

As he approached a busy corner, he noticed an old man in a wheelchair. The man in the wheelchair was in an animated discussion with a cab driver.

Obviously the old man and the cab driver were trying to resolve something. Whatever it was, the young man hoped to pass the situation by without getting involved.

The flame of that hope flickered, however, when the old man called out to the young man. "Help lift me into this cab," the old man said in a tone that was more a command than a request.

The young man stopped in his tracks. The man in the wheelchair was frail looking, even sickly, and not altogether clean. The young man didn't much feel like stopping to help.

"What's wrong?" the young man asked.

"I need help to get into the cab," the old man replied. "The cab driver has a bad back and says he can't lift me."

Suddenly the young man said he felt impelled to help, though to tell the truth he found the situation uninviting. Furthermore he had some doubts about the sufficiency of his own strength to manage the awkward maneuvers required to get the old man from the wheelchair to the cab.

The young man was very uncomfortable with the situation.

Then, as if to increase his discomfort, the young man saw that one leg of the old man's trousers was all wet.

But finally the maneuvering was completed, the old man was in the cab, the wheelchair was in the trunk of the cab, and everyone went their separate ways. The young man proceeded toward home, walking a bit slower now, disturbed by this streetcorner encounter.

That story, the young man said, is what first comes to mind for him when he thinks of the law of Christianity.

The man, a Catholic, said that while the incident with the man in the wheelchair was occurring, the gospel account about seeing Christ in those who need one's help clearly came into his mind:



"Suddenly the young man said he felt impelled to help, though to tell the truth he found the situation uninviting."

"For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me."

It was when the gospel account occurred to him that the young man said he felt impelled to aid the man in the wheelchair. It was as though the gospel account summed up something central and important in Christianity. "I said to myself, 'This is what Christians must do,'" the young man explained.

Did the young man act out of love? Did he act out of obligation? Or was it out of fear or guilt?

He said the answers to those questions were not altogether clear to him in this incident.

Afterward it bothered the young man that he didn't feel better about helping the old man. Telling the story during a parish

renewal group meeting, the young man said the situation puzzled him, for he had left it more with a sense of brooding than of exhilaration at having recognized Christ in the old man.

What's more, it wasn't a situation the young man hoped would repeat itself soon. He wondered if he should feel badly about that. If he had been asked to select a way to serve human needs that particular Friday afternoon, he said he would have selected another way.

As the man concluded his brief story, he said he felt he had learned something from his encounter with the old man. He had discovered that Christianity asks much of its people.

"Christianity isn't the easy way out," he commented.

(Gibson is editor of Faith Today.)

The new code

By Jerry Filteau
NC News Service

The history of the past 20 years since Vatican Council II provides the background to understanding a major event that has just occurred in the life of the Catholic Church: the introduction last year of a new Code of Canon Law, the general law governing Catholics.

The significance of the new code can be seen only if one looks at it in relation to the council. When Pope John XXIII announced in 1958 that he was calling a general council of all the world's bishops, in the same speech he announced that he was forming a commission to revise the church's existing Code of Canon Law.

The council and the code were the two major parts of Pope John's one decision to take steps to renew the church. That is why Pope John Paul II could refer to the new code recently as the final council document.

The process of reforming the code was delayed until the council was completed because Pope John's successor, Pope Paul VI, saw that the council's reforms and the spirit behind them would

Law and s

By Father John Castellet
NC News Service

Law. Gospel. How are they related?

The question gave the first Christians no end of trouble. There is hardly a book in the New Testament which does not grapple with the question in one way or another.

All the first Christians had been devout Jews or were converts to communities with a strong Jewish background. For them, the law of Moses was the law of God. Becoming Christians could not change that. Or could it?

It did change their attitude toward the law.

The early Christians wanted to know the function of the law. Was one saved by observing the law, or was an even more fundamental law at work?

St. Paul was the first to face the problem. He had come to know Christ, not through observance of the law but in spite of it. In fact, his zeal for the law formerly had led him to persecute the followers of Jesus.

Now he concluded: "The justice I possess is that which comes through faith in Christ. It

de: child of the council

have to be embodied in the new law. Otherwise the church's laws would be developed outside Catholic life and would be extrinsic to it.

Despite innumerable changes in specific points, the new Code of Canon Law may be most notable for the new general ideas that pervade it. A few examples:

—The new code is based clearly on theological concepts of the church: the church as a community of God's people, a focus on the sacraments as the basic life of the church, the value and importance of the local church.

—The new code carefully links authority in the church to pastoral care and responsibility. The pastor receives the authority he needs to carry out his pastoral responsibilities effectively for the spiritual good of the people entrusted to him.

—For most of God's people, the laity, the new code spells out rights as well as duties, where the old code focused almost exclusively on obligations. The new code, for example, states clearly the rights of all baptized people to hear God's word, to receive the sacraments, to participate actively in the church's mission and to have a voice in church affairs

affecting them.

—Virtually all forms of discrimination on the basis of sex are eliminated systematically from the new code. Ordination and those positions of authority in the church linked with it are limited to men. But in other regards the new code makes almost no distinctions between men and women in the application of its laws.

Probably there is scarcely anyone dealing with the new Code of Canon Law who would say it is perfect. But most find in this new code a sincere and largely successful effort to renew church laws in accord with the Gospel and the council.

Many hope that the new code will help Catholics to avoid the extremes of legalism on the one hand and total disregard for laws on the other hand, and to be able to say with St. Paul:

"Now we have been released from the law....and we serve in the new spirit, not the antiquated letter....Yet the law is holy and the commandment is holy and just and good." (Romans 7).

(Filteau is on the staff of NC News Service.)

lvation in the early church

has its origin in God and is based on faith" (Philippians 3).

Paul's personal experience was reinforced when he preached to the gentiles — people who were not Jews. Obviously God accepted these people quite apart from the law of Moses. Paul became their champion when others insisted they could not be Christians unless they submitted to the demands of the law.

Paul's letter to the Galatians was an impassioned defense of their freedom. At the end of Chapter 2 he explains: "If justice is available through the law, then Christ died to no purpose." And he tells them: "It was for liberty that Christ freed us. So stand firm, and do not take on yourselves the yoke of slavery a second time" (Chapter 5).

However, Paul wrote this letter in the heat of controversy. He made some statements which could be misinterpreted.

A more balanced presentation of his view is given in the letter to the Romans. There he admits, among other things: "The law is holy and the commandment is holy and just and good (Chapter 7).

He had not meant to imply that Christians, just because they were not to look for salvation in

the observance of the law, were thereby free from all law. Liberty was not license.

For Paul, the bottom line was the fact that salvation is a completely free gift from God. We do not earn it by any works of our own, even those involved in keeping the law.

As long as one accepted and lived by this basic truth, Paul was more than ready to admit that law played an important role in Christian life. He would have liked a situation in which Christians lived so perfectly by the fundamental law of love that there would be no need for law. But he was no wild idealist.

Paul had both feet on the ground and knew that people did need directives, guidelines. He certainly offered his share of them in his letters.

Still, for him, compliance with law should be motivated by love, not fear.

"You did not receive a spirit of slavery leading you back into fear, but a spirit of adoption through which we cry out, 'Abba!' that is, 'Father'" (Romans, Chapter 8).

(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

FOOD...

...for thought

Instead, these are rights that precede human law, the charter indicates. They include "the fundamental rights that are inherent in the family."

Where do these rights come from? The charter says they can be found in "the conscience of the human being." They arise "from that law which is inscribed by the Creator in the heart of every human being."

The 12 articles in the Charter cover a wide assortment of rights. Articles 1-2 deal with people's right to choose a state in life and to marry freely. Articles 3-8 discuss people's rights to bear, raise and educate children. Articles 9-12 cover the role of the government, especially through economic and social policies, in creating an environment in which the family can develop freely and flourish.

Often it is said that to best understand laws, it is necessary to know why they originated in the first place.

The bishops at the synod, the pope and the actual charter all expressed concern for modern families. Families throughout the world, because of their rights, deserve the protection of law, they said.

The protection of rights is among the basic reasons why laws first came to exist.

During the 1980 Synod of Bishops in Rome, Ukrainian-Rite Archbishop Maxim Hermaniuk of Winnipeg, Manitoba, spoke eloquently in favor of the need for a Charter of Family Rights.

Speaking for the Canadian assembly of Ukrainian-Rite bishops, the archbishop noted that governments too often put the family in peril by their policies. He remarked pointedly that the "well-being of the individual, and of human and Christian society are very closely connected with the healthy condition of the community formed by marriage and the family."

Archbishop Hermaniuk's suggestion fell on responsive ears, during the synod and afterward. In his 1981 apostolic exhortation on the family, Pope John Paul II committed the Vatican to prepare a Charter of Rights of the Family.

That Charter — a Bill of Rights for the Family — was released by the Vatican Nov. 24, 1983. It is addressed principally to governments. It is offered to them as a "model and a point of reference for the drawing up of legislation and family policy, and guidance for action programs."

Its authors take care to identify exactly what the charter is. They observe first that it's neither a set of laws nor "a code of conduct" for people and institutions.

...for discussion

1. Have you ever been in the position of rule-maker — at home, for children, at work, in your neighborhood? What rules did you help to formulate? What was the original intent behind the rule? Did others benefit from it?

2. Are there any rights in your city or neighborhood that you feel are overlooked or abused? Would it be best if these rights were protected by law, in your opinion? Are they already protected by law, even though they are abused?

3. After reading the story that appears in these pages by David Gibson, think back in your own life. Was there ever a time when you felt impelled to help someone else under difficult circumstances? Why did you do it? In your opinion, does this say anything about what it means for the law of the Gospel to be written into one's heart?

SECOND HELPINGS

"Code, Community, Ministry," edited by Father James Provost, executive coordinator of the Canon Law Society of America. This book is intended for parish ministers who want to introduce the new Code of Canon Law to parishioners. Father Provost, realizing how formidable the code can seem, discusses it in ways that make it easier to understand. He recommends approaching the new code the way one would a new wine — by sipping slowly at first and taking time to savor it. Pointing out that the roots of canon law stretch back into Scripture, he notes that the 1983 code spells out the "responsibilities and rights of all Christians" in a new way. The code "is directed toward fostering the mission of all the people of God," he writes. (Canon Law Society of America, The Catholic University of America, Washington, D.C. 20064. \$4.50.)

CHILDREN'S STORY HOUR

The law of the Sabbath

By Janaan Manternach
NC News Service

It was a hot, sunny Saturday. Jesus and his friends were walking through a wheat field.

The wheat was golden brown. It was ripe and delicious.

The friends of Jesus began to pull off heads of the grain. The wheat grains made a great snack. And Jesus' friends were hungry.

They sat down with Jesus and enjoyed the crispy grains of wheat. It was like a picnic. Saturday — which Jews know as the Sabbath even today — was a day of rest from work. Jesus and his friends were enjoying the day's rest together.

But Isaac and several other Pharisees were watching. "Look," Isaac said in a shocked voice. "They are picking grains of wheat. They are doing work forbidden on the Sabbath."

"And our traditions do not allow you to pick even a few grains of wheat on the Sabbath," Jonathan added.

"Let's go over and speak with them about this," Isaac suggested. "Jesus surely knows that what they are doing is against God's law."

So the group followed Isaac over to where Jesus and his friends were enjoying their wheat snack.

They were upset. Isaac spoke to Jesus.

"Look what your friends are doing!" Isaac told Jesus. "Why are they breaking God's law? Don't they know that what they are doing is not permitted on the

Sabbath?"

Jesus had no problem with what his friends were doing. He did not believe that picking a few grains of wheat for a snack broke the law of the Sabbath. He did not agree with the view of this group.

"How can you accuse my friends?" Jesus challenged them. "God's law does not forbid what my friends did."

Jesus told them a story from the Bible about King David. David allowed his friends to eat what people said was forbidden. They were hungry and there was no other food.

"The Sabbath was made for people," Jesus told Isaac. "People were not made for the Sabbath."

Isaac and his friends felt insulted. They turned around and walked away. "Who is he to be telling us about the Sabbath," Isaac fumed. "We are experts in God's law. He and his friends are doing what is forbidden. They are sinners."

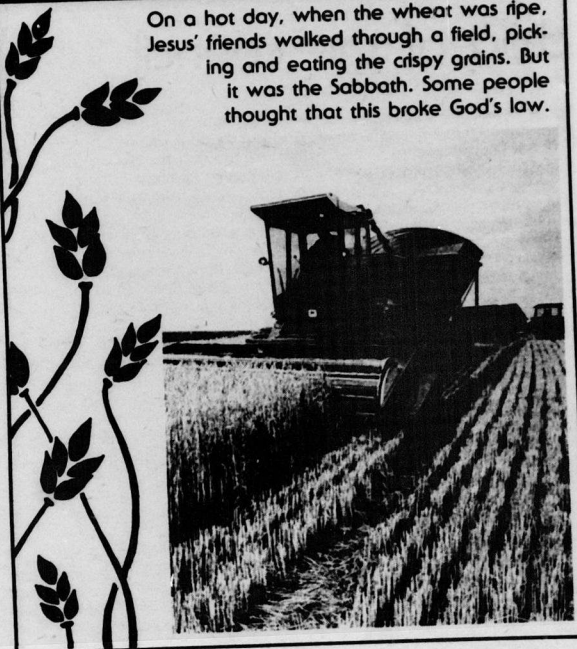
Eliazar said nothing. But he was thinking deep thoughts.

"What Jesus said makes a lot of sense. Jesus respects God's law. But God surely gives laws to help people to be good and find happiness. Isaac and I have been too harsh."

(Story borrows biblical quotes — this week from Mark 2:23-28 — are paraphrased.)

(Ms. Manternach is the author of numerous catechetical books and articles for children.)

On a hot day, when the wheat was ripe, Jesus' friends walked through a field, picking and eating the crispy grains. But it was the Sabbath. Some people thought that this broke God's law.



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HOW ABOUT YOU?

- ☐ What are some rules you follow at home or at school? Have you ever wished you didn't have to follow your rules? Why?
- ☐ If you are on a sports team or if you play a musical instrument, do you have rules about practicing? What are those rules? Do they help you?
- ☐ If you could make a rule for your class at school, what would it be? Would it help you and others?

Children's Reading Corner

"Salt Boy," by Mary Perrine is a story about a young boy who broke one of his rules. To amuse himself, the boy had been lassoing some sheep, then letting them go free. When his father found out about it, he forbade him to lasso the sheep. Then one day a lamb got into some trouble. The only way for the boy to rescue the lamb was by lassoing it, which he did. Children and adults might read the book together and then talk about it. What is the reason for the rules parents and families follow? Was it right for the little boy to make the decision he did for the lamb's sake? (Houghton Mifflin Co., 1 Beacon St., Boston, Mass. 02108. 1968. Paperback, 95 cents.)



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Unsurers they're not, but Cronins are known at track

by Charles J. Schisla

For thousands of media and race officials at the Indianapolis Motor Speedway, the name Cronin is as familiar as Foyt, Sneva, Rutherford or Mears. The reason is that Christ the King parishioner Pat Cronin, and eight of her nieces, nephews and their spouses, supervise the pace car room under the tower at the start-finish line of the speedway during the month of May.

Pat, whom media people praise for her friendliness, knowledge and efficiency, began serving as hostess and supervisor of the pace car room for the 500 in 1968 for the Ford Motor Company. According to Pat, the story of her first year was "kind of comical" since it was actually Chevrolet which got her the job.

Pat was secretary for the Indianapolis Auto Show when Chevrolet executives approached her in January 1968 and asked if she would consider working for them during May of 1969, when a Chevrolet would again be the pace car. They told Pat that they wanted her because "you've always lived in the city, you know the automobile industry and you work with the press the year round." After checking with her regular boss, Ed Schoenberger, to be sure she could take off during May, Pat indicated her interest in the job.

Since the pace car was a Ford in 1968, Chevrolet contacted Ford, who in turn hired Pat for that year. "All I did that first year was answer the phone," said Pat. "Now my duties start in January and continue until the race is over. The job has grown each year and I keep expanding my duties." According to Pat, "My crew now numbers about 13 or 14, mainly my nieces and nephews because I know that whatever I ask them to do will get done." Each of her brothers, Bill and Bob Cronin, has seven children and the family pool naturally expanded when they married.

IN ADDITION to Pat, the other Cronins who will be attending to the duties of the pace car room, the Pontiac and GMC VIP suites, will include Bill, Bob and Cathy Cronin, Joe Galbo, John Evans, Wiley Craft, Katie Cronin Lott and Pat Cronin Stites.

Pat's brother Bill formerly owned a flower shop in Indianapolis. Each year for 25 years he has made the wreath that the Borg-Warner Company presents to the winner of the 500-mile race. "That's another of my jobs," said Pat. "Bill brings the wreath into the pace car room on race morning, and I guard it until it's time to take it to the winner's circle just before the end of the race."

During the month of May, Pat and her staff also represent the pace car company by serving as hosts in the media room for thousands of press, radio and television

personnel covering the "Greatest Spectacle in Racing." However, she begins preparing for May at least six months ahead when she supervises preparations for the following year's pace car company.

"I have to see that the rooms are painted, the furniture and carpeting ordered, and coordinate the color schemes with those of the manufacturer of the pace car. We keep the room stocked with hot dogs, sandwiches, chips, soft drinks, beer and coffee for all of the media, the automobile representatives and USAC officials," said Pat.

On the two busiest days of the month, the first day of qualifications and race day, the whole Cronin crew is up, dressed in colorful pace car shirts and jackets, and on the job one hour before the gates to the track open. On race day, that means 4 a.m.

ON RACE day, Pat and her crew will "put out the red carpet" for all of the executives from Pontiac and their guests for the 69th running of the Indianapolis 500. "We'll have coffee and rolls when they arrive. Then we'll have a second course of cold drinks and sandwiches, followed later by chicken and other items for the main course of the traditional 500 food fare."

Another task Pat has is keeping track of where the 179 pace cars are and who has them. "The 500 Festival takes 41 of them," said Pat, doing mental arithmetic as she talked. "But since the Pontiac Fiero is so small, the festival needs 12 more cars to use during the parade. That reminds me," she continued, "we also have to have security personnel to guard the pace car lot where we park them . . . and to keep an eye on the tower media room and the VIP suites. And of course, there's Roger, my custodian. He's been coming down from Detroit for 45 years and been working with me all the time that I've been here."

Asked why she keeps returning year after year, Pat responded, "Because I like the people. It's the only time I see many of them and they come from all over the world."

Actually, the speedway is "home" to Pat. She grew up just a few blocks east of the famed "Brickyard," in St. Anthony's parish. "One of my first memories," she recalled, "was watching my mother cooking fried chicken all night for my father's friends from Power and Light who came in for the race. Then there was all the traffic on West 16th Street," she continued. "My brothers used to park cars down the street on race day and tell the drivers that the track was 'right down there.'" she said with a pixie-like smile. "Down there" happened to be 17 blocks to the west. "We were long gone before they came back after the race," she added.

"I think it's wonderful for the church to (See CRONINS KNOWN on page 17)



TRACK FAMILY—Pat Cronin (second from right), a Christ the King parishioner, is once again in charge of the Pace Car Room at the Indianapolis Motor Speedway. She is assisted by family members (left to right) John Evans, Katie Cronin Lott, Wiley Craft and Bill Cronin. Pat and members of her family have been responsible for the Pace Car Room for every race since 1968. That includes making arrangements for the company which produces each year's pace car, serving as hosts in the media room, and keeping a record of who is using each pace car. (Photo by Charles J. Schisla)

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New code increases role of priests' council, former president says

SAN ANTONIO, Texas (NC)—The new Code of Canon Law makes diocesan priests' councils more important in the church than they were before, the outgoing president of the National Federation of Priests' Councils told NFPC delegates at their national meeting May 13-17.

That, in turn, makes the NFPC more important than before, said Father Robert Johnson.

More than 200 priests, including 122 voting delegates from priests' councils across the country, gathered in San Antonio for the meeting.

They discussed the importance of sacraments in church life in a series of talks and small discussion groups, voted on a wide range of resolutions, and elected a Newark, N.J., priest, Father Richard Hynes, as NFPC president for the next two years.

Several of the resolutions were related to the pastoral letter on war and peace issued by the U.S. bishops a year ago.

By a unanimous vote they urged U.S. priests to arrange or promote observances of a national day of reconciliation on Aug. 6, the 40th anniversary of the atomic destruction of Hiroshima.

Delegates also, by a 114-2 vote, backed the U.S. bishops' call for the establishment of a U.S. Academy of Peace. They voted 77-22 to ask the bishops to consider setting up a national "arms watch panel" to monitor U.S. defense policies and actions in light of the bishops' war and peace pastoral.

In his presidential address Father Johnson, a priest of the St. Paul-Minneapolis Archdiocese, said that some questions have arisen recently about the value of priests' councils under the new Code of Canon Law, which went into effect last year.

Those who complain that under the code diocesan priests' councils are "merely consultative" have "missed what consultation is all about," he said. He said under the new code priests' councils play an integral part in both developing diocesan policy and implementing it.

"No bishop or priest should look down on or take lightly this kind of consultation," he commented.

In addition, he said, the new code has increased the importance of priests' councils by mandating their establishment in every diocese and giving them "great weight" in the consultation processes a bishop must engage in.

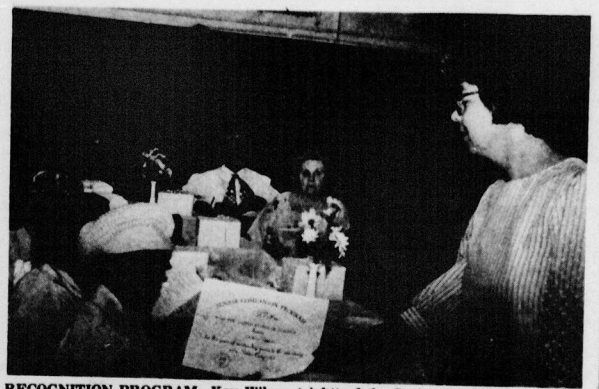
The increased importance of priests' councils also enhances the value of the federation, Father Johnson said. "The code has not weakened the NFPC but strengthened it."

In other resolutions, with only one negative vote the delegates declared their support for the right of people to engage in non-violent resistance to war and the weapons of war, and they urged priests' councils across the country to set up programs of pastoral ministry to those imprisoned for such resistance.

The priests also gave unanimous backing to two resolutions opposing U.S. Central American policy. One opposed U.S. military appropriations for Central America. The other opposed the U.S. refusal to grant political asylum to Central American refugees and supported "people of conscience" in the United States who are illegally harboring those refugees.

Also adopted, with the votes noted in parentheses, were resolutions which:

—Sought new norms to return laicized priests to active ministry (95-18) and called



RECOGNITION PROGRAM—Kay Wilson (right) of the Senior Companion Program presents an award to Virlene Peppers for five years of service as a volunteer in SCP. She was one of nearly 90 volunteers who were honored at the annual awards luncheon. In Indianapolis, SCP is sponsored by Catholic Charities. (Photo by Jim Jachimlak)

for changes to ease the current process of laicization (unanimous);

—Backed a call by diocesan religious education directors for a Vatican-U.S. church dialogue on criteria for church approval of Catholic books in light of confusion and controversy surrounding the recent Vatican-ordered withdrawal of approval from two books in the United States (114-1);

—Urged the U.S. bishops to seek a suspension of current U.S. norms for the selection of bishops and to develop new norms that would give priests and people a more open and direct voice in the choice of bishops (112-2);

—Asked the U.S. bishops to study the possibility of setting a single national norm

for the age of confirmation to eliminate difficulties which now arise when Catholic families move from one diocese to another (76-21);

—Decided to serve as a clearinghouse for data on the growing shortage of priests in the country (unanimous) and on diocesan criteria for opening, closing and consolidating parishes in light of the priest shortage and other factors (also unanimous);

Father Hynes, the new NFPC president, is 37 and was released from diocesan duties a year ago to serve as NFPC director of programs at the federation's national offices in Chicago. Before that he was director of continuing education of priests in the Newark Archdiocese.

TV spot includes papal plea for peace

WASHINGTON (NC)—The U.S. Catholic Conference is distributing a television public service announcement featuring Pope John Paul II's 1979 plea at the United Nations for arms control. The

visual portion of the public service announcement shows a montage of U.S. and Soviet weapons, while the audio contains an excerpt from the pope's message to the United Nations, the USCC announced May 18. The TVC message is similar to a radio spot, also

featuring the pope's voice, sent to U.S. dioceses early this year as part of USCC efforts to implement the bishops' pastoral on war and peace. Both spots were produced and donated by media consultant Tony Schwartz.

Sees some married priests

LOUISVILLE, Ky. (NC)—The church may start ordaining married men, but it is not likely to let already ordained priests get married, said Archbishop Thomas C. Kelly of Louisville. The archbishop, secretary of the National Conference of Catholic Bishops and its former general secretary, said ordination of married men "will come primarily" in Africa and South America. The U.S. experience with permanent deacons, who can be married when they are ordained but cannot marry after ordination, has been good, and this is a "very important experience for us"

in considering the ordination of married men to the priesthood, he said.

No injuries in fire

DUBUQUE, Iowa (NC)—Fire damaged four administration and faculty residence buildings at Clarke College in Dubuque May 17 but caused no injuries, a college spokeswoman said. The college is operated by the Sisters of Charity of the Blessed Virgin Mary. About 30 members of the BVM community lost their living quarters and temporarily were housed in dormitory rooms.

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the Saints

ST. JEANNE LA PUELLE, BETTER KNOWN AS JOAN OF ARC, WAS BORN ON THE FEAST OF THE EPIPHANY, 1412, AT DOMREMY, FRANCE. ESSENTIALLY UNEDUCATED EXCEPT IN HOUSEHOLD SKILLS AND PRAYER, HER PEASANT CHILDHOOD WAS MUCH THE SAME AS OTHER CHILDREN OF THE REGION. AT 13 "VOICES" WHICH SHE KEPT SECRET FOR NEARLY FIVE YEARS, REVEALED HER MISSION — THE DELIVERANCE OF THE FRENCH KINGDOM FROM ENGLISH CONTROL. BARELY 17, JOAN WENT TO CHARLES VII AND CONVINCED HIM OF HER DIVINE MISSION. WITH HER BANNER, "JESUS, MARY," RAISED ABOVE HER, JOAN AND HER ARMY MARCHED IN VICTORY ON ORLEANS ENDING AN EIGHT-MONTH SIEGE. THIS OPENED THE ROAD TO REIMS WHERE CHARLES WAS CROWNED KING IN THE CATHEDRAL. LATER, ABANDONED BY HER KING, SHE FELL INTO THE HANDS OF THE ENGLISH WHO GAVE HER A MOCK TRIAL AND BURNED HER AS A HERETIC. WITH HER EYES ON A CRUCIFIX SHE CRIED OUT, "JESUS, JESUS," THROUGH THE FLAMES. CANONIZED BY POPE BENEDICT XV ON MAY 13, 1920, SHE IS PATRONESS OF FRANCE AND SOLDIERS. THE FEAST OF ST. JOAN OF ARC, VIRGIN, IS MAY 30.

ST. JOAN OF ARC



Father Strange remembered by black community

by Margaret Nelson
Criterion correspondent

Members of the black Catholic community in Indianapolis have planned a memorable 50th anniversary celebration of his priesthood for Father Bernard L. Strange, former pastor of St. Rita's Church here. There is no question the 77-year old priest has earned the tribute!

When the young Martin County native was appointed administrator of the parish in 1936, he began a 38-year ministry in one of the outstanding black parishes in the nation. In 1978, recognizing his efforts toward equal rights for the black community, the Indianapolis Priests' Senate honored him with its first Peace and Justice Award.

In the late 1930's Father Strange fought for the opening of public and private high schools and academies to black students. The pre-school and nursery programs he established at St. Rita's served as a model for the Chicago Regional office of Economic Opportunity. His multi-faceted poverty program was called the best in Indianapolis.

His first days at St. Rita's brought him a weekly collection of \$13 and a meager attendance. To his prayers he added respect for people, long hours of hard work, determination and a shrewd business sense. His first step was to convince the people themselves they were important citizens. Not only did he encourage a parish clean-up, but he urged homeowners in the area to take better care of their own property. In 1941 a neighborhood civic club was organized through his efforts.

In the 26 years Father Strange served as pastor, a school, rectory, convent, two gyms and a modern brick church were built and completely paid for. He accomplished this, he says, through his daily prayers to St. Joseph the Carpenter, his own work from early morning to midnight or later and his own use of a hammer to drive in the

nails himself. His innovative fund-raising efforts helped finance the projects.

His labors were not to provide buildings but services and a sense of pride for those he called "my people." He believed his parishioners deserved opportunities equal to those shared by all other citizens. Besides a school, other programs were initiated. The Catholic Instruction Center provided information about the Catholic faith. Day care centers were established for children of working mothers and athletic facilities fostered programs for teen-agers. Food and clothing and prayers were shared with the poor through the Blessed Martin Club. And Father Strange saw to it that many poor boys attended a summer camp he established.

In the 1940's Father Strange became regional membership chairman for the National Association for the Advancement of Colored People (NAACP). He also founded the Midwest Clergy Conference for Negro Welfare. He sometimes marched for civil rights and in his travels he discovered the work of the St. Peter Claver Movement.

Claver was a Spanish Jesuit who served as "slave of the slaves" in the West Indies for 40 years. The present day organization named in his honor provides social and civic activities with a Christian character for its members as well as services to the entire community. Father Strange established Third and Fourth Degree chapters here. Five councils and five courts of the Knights and Ladies of St. Peter Claver presently exist in Indianapolis.

The St. Peter Claver Center here was constructed in 1978 through Father Strange's fund-raising efforts. Hot lunches are served there to 400 people weekly and an emergency food pantry provides food for about 400 families weekly. A day care center serves the very young. An alcohol and drug abuse program also operates from the center. More than 12 high school scholarships are awarded annually through

Catholic elementary schools. College scholarships are selected through a national competition.

Following his 1976 retirement, Father Strange served as Faithful Navigator for Claver chapters in seven states in the North District. He is currently Faithful Friar for the Fourth Degree. Through it all he has never stopped working actively for the poor, the young, the sick, the unemployed or the elderly.

He was the driving force behind the construction of Marquette Manor, a \$17 million home for the elderly where he now resides. The facility consists of 251 living units as well as an 80-bed health care unit.

On Sunday, May 27 at 2 p.m. Father Strange will celebrate his Golden Jubilee Mass at St. Rita's. A banquet will follow at 5:30 p.m. in the St. Peter Claver Center.



Father Bernard Strange

Cronins known (from 15)

have a presence at the speedway," Pat mused. "Father (Leo) Lindemann was always around when he was pastor of St. Christopher's parish. He was in the hospital every race day when anyone was sick or badly injured, and the same with Father (James) Bonke. There have been many times when a priest was needed and we were very happy that they were here on call.

"Father Bonke (the unofficial Catholic chaplain of the Indianapolis Motor Speedway) is a good friend of mine. We try to help him out a little bit by storing the things that he needs for the Masses that he says at the track on race day morning. The boys help him carry everything down to Gasoline Alley for the first Mass that he says on race day. Then we all go down for that 6 a.m. Mass before we open up the pace car room at 7 a.m."

Pat said, "It's also always a joy to see Father Glenn O'Connor here when he gets time to come out. You know, he works for

Chief Mechanic Johnny Capals on the Alex Morales team. We've seen him working on his team this year," she recalled, "and that means a lot to those young drivers and mechanics to have him working alongside them. I'm sure that if any of them has a problem, Father O'Connor is the first one that they'll go to."

With her pride showing a bit more, Pat continued, "And, of course, the Hulmans have invited our own Archbishop (Edward T.) O'Meara to give the Memorial Day prayer prior to the start of the 500 since he came to Indianapolis in 1960. I know that they've asked him to do that again this year. I'm very proud," she concluded, "that he's my archbishop."

The interview ended when the telephone rang and Pat began telling the caller how many hot dogs, buns and soft drinks she would need for the pace car room the next day. Then, it was back to work for Pontiac's "Queen of the Pace Car Room."



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Rev. James R. Wilmoth, Homilist

Reception and Dance immediately following in the Halls

Sunday, June 10th

Feast of Pentecost

Mass at 3:00 p.m.

Celebrant and Homilist, Most Rev. Edward T. O'Meara, STD
Archbishop of Indianapolis

Reception and Dinner following in the Halls

Please call 631-8746 for further information
and/or Dance and Dinner reservations.

The ACTIVE List



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

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

May 25-27

Franciscan Father Martin Wolter will conduct a Tobit Weekend for engaged couples at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

Mount St. Francis Retreat Center will hold a Serenity Retreat for men and women in the Chemical Addiction Program. Call 812-923-8817 for information.

May 26

St. Vincent de Paul K. of C. will present a German Fest from 6:30 to 8:30 p.m. at the K of C Hall, 22nd and "M" Sts., Bedford. \$7 per person. Buffet dinner. German music by Larry Kopsho. Tickets available from 4th degree Knights.

A Day of Retreat for Parents and Teachers of Mentally or Physically Handicapped Persons will be held at Olivia Hall, Oldenburg, from 10 a.m. to 4 p.m. Call 812-623-2218 or 812-934-2475 for information.

Holy Trinity Parish will sponsor a 500 Drawing and Dance from 9 p.m. to 1 a.m. in Bockhold Hall, 902 N. Holmes Ave. Admission \$5 per person.

Drawing at 11 p.m. and dancing to Roman Posse Orchestra. For reservations call 272-2216 or 631-2939.

May 27

A Sign Mass for the Deaf is celebrated every Sunday at 10:30 a.m. in St. Joan of Arc Church, 42nd and Central Ave.

St. Barnabas Church, 8300 Rahke Rd., offers a Sign Mass for the Deaf every Sunday at 9 a.m.

St. Theresa Ladies Auxiliary #308, Knights of St. John will NOT hold a Card Party today due to the holiday. Next Card Party will be held Sunday, June 24.

Secular Franciscans will meet in Sacred Heart Chapel at 3 p.m. Postulant and novice class will meet at 2 p.m. Guest speakers are friars from St. Francis of Assisi Novitiate in Franklin, Ind.

May 29

St. Thomas Aquinas Singles will hold a pre-trip meeting at 7:30 p.m. for their June 15-17 bicycle/camping trip. Call Judy 253-6934 for bicycle tour information.

The Archdiocesan Family Life Office will sponsor a Natural Family Planning (NFP) class in Sympto-thermic and Ovulation methods from 7 to 9 p.m. at Holy Spirit Parish, 7241 E. 10th St. \$15 per couple. Call 353-9404 for reservations.

May 30

The Women's Growth Group sponsored by Catholic Social Services will hold its last session from 12 noon to 2 p.m. in Room 118 of the Catholic Center, 1400 N. Meridian St.

May 31

Spirituality of the Beatitudes will be held at Kordes Enrichment Center, Ferdinand, from 7 to 9:30 p.m.

June 1-2

St. Patrick's Annual Festival will be held in the school basement, 936 Prospect Ave., from 5 to 11 p.m. both days. Fri. chicken and noodles, Sat. spaghetti and meatballs. Snacks at all times. Games, prizes, drawings.

June 1-3

St. Bernadette Church, 4826 Fletcher Ave., will hold its

Annual Summer Festival from 7 p.m. on Friday and from 12 noon on Saturday and Sunday. Rides, entertainment, booths, games, beer garden, Italian dinner on Sun.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, will present its Summer Festival from 5 to 11 p.m. on Fri., 3 to 11 p.m. on Sat., and 11:30 a.m. to 10 p.m. on Sun. Rides, Teen rock band concerts, beer garden, crafts, drawings, foods. Call 888-2861 for more information.

June 2

A Day of Reflection will be held at Kordes Enrichment Center, Ferdinand, from 10 a.m. to 4 p.m. Call 812-367-2777 for information.

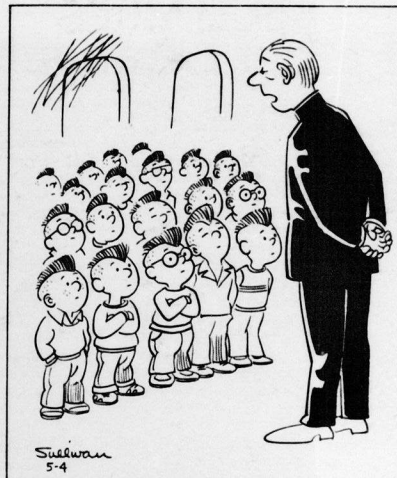
The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour at 2:30 p.m. in St. Jude's Church, 5353 McFarland Rd. Note time change.

June 3

St. Barnabas Church, 8300 Rahke Rd., offers a Sign Mass for the Deaf every Sunday at 9 a.m.

A Sign Mass for the Deaf is celebrated every Sunday at 10:30 a.m. at St. Joan of Arc Church, 42nd St. and Central Ave.

Kevin Barry Division #3, Ancient Order of Hibernians will offer the Order's major degrees to members after 10:30 a.m. Mass at Our Lady of Lourdes Church, 5333 E. Washington St. Meal follows. Call Jack McGinley



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255-5933 days or 359-9123 evenings for more information.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.; St. James, 5:30 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 Lane, 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 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 Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1306 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Family Life announces NFP sessions

Four sessions in natural family planning (NFP) have been scheduled by the archdiocesan Family Life Office, including one for couples who have previously attended NFP classes.

Sympto-thermic and ovulation methods of NFP will be covered in each session.

The first will be held on May 29, from 7 to 9 p.m. at Holy Spirit parish, 7241 East 10th St., Indianapolis. Reservations can be made by calling the parish at 317-353-9404.

Other introductory sessions will be held at the

Patronize Our Advertisers

Catholic Center, 1400 North Meridian Street, Indianapolis. They are scheduled for June 22 and Aug. 17, from 7:30 to 9:30 p.m.

The session for those who have already been introduced to NFP will also be at the Catholic Center, on July 13 from 7:30 to 9:30 p.m.

For an introductory class,

there is a fee of \$15 per couple. It includes instructional materials, charts and a thermometer. It also includes follow-up counseling and additional classes, so there is no charge for the July 13 class.

For further information, call Jackie Cesnik, 317-639-2230, or the Family Life Office, 317-236-1596 or 800-382-9836.

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OBITUARIES

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† **BELL, Mary C.**, 46, St. Bridget, Indianapolis, May 13. Wife of Percy V.; mother of Brenda L. Hooser, and Robert D.

† **BROWN, Mary Agnes**, 93, St. Philip Neri, Indianapolis, May 13.

† **DOSSEN, Nicholas**, 62, St. Vincent de Paul, Bedford, May 6. Cousin of Katie, Lucy, and

Margie Dossen, and Mary Smith. † **HOWARD, Charles P.**, 77, St. Michael the Archangel, Indianapolis, May 12. Husband of Eloyse; father of Patrick J. and Dennis M.; brother of John, Alfred, and Ruth Dawes.

† **HOLTMAN, Lois Ann**, 56, Sacred Heart, Jeffersonville, May 11. Wife of Paul; mother of Christine, Janice, Donna, Anita, Mark and Gregory.

† **KIRK, Marjorie Holl**, 74, St. Mary, Rushville, May 13. Aunt of Mary Ann Steffey.

† **MENSCHING, William H.**, 79, Our Lady of Perpetual Help, New Albany, May 11. Husband of Leona Karrer; father of Chuck; grandfather of two.

† **OBBERMEYER, Dennis P.**, 37, St. Ambrose, Seymour, May 8. Husband of Pam Hazard; father of Darin and Tina; son of Clarence and Ethel (Fiederman); brother of John, Gary, Alice McCarty, Mary Jane Boyd, Bernadine Wuestefeld, Connie Harmeyer and Beth Weldishofer; grandson of Anna.

† **PLUNKETT, Goldie E.**, 85, St. Ambrose, Seymour, May 2. Wife of Thomas A.; foster mother of Betty Jacobs; aunt of Mary Jean Richart, Joan Terkhorn and Pat Toppe.

† **REDELMAN, Ethel A.**, 61, St. Mary, Greensburg, May 13. Mother of Steve and Jane; sister of Frank and Alfred Brancamp.

Laura Brackney and Ruth Wenning.

† **SMOTHERMAN, Charlene (Dulla)**, 41, St. Gabriel, Indianapolis, April 27. Mother of Melvin John, Jr., and Mary Louise; sister of Charles Dulla, Jr., Jo Ann Vigna and Sandra Jean Grandison; daughter of Charles, Sr., and Dorothy Dulla; granddaughter of Eva McCosoughy.

† **WOODS, Bernice**, 69, Little Flower, Indianapolis, May 12. Mother of Eugene, Patricia Haynes and Marilyn Sarver; sister of Rozella Doyle, Marie Klave and Lucille Braun; sister-in-law of Jacquelyn Thurman.

† **WRIGHT, Pansy**, 71, St. Mary, New Albany, May 10. Mother of Bill, Bob, and Donna K. Reed; sister of Harry Hatfield and Orbyrie Jones; grandmother of four.

Citing Central America, Jesuits oppose Reagan's Ireland visit

DUBLIN, Ireland (NC)—Seventy-five of Ireland's 350 Jesuits have joined a protest against President Reagan's scheduled three-day June visit to Ireland, saying they oppose U.S. Central American policy. The Jesuits said at a May 18 press conference that the Reagan administration has ignored the appeals of church and civic leaders to stop its massive support of govern-

ments in El Salvador and Guatemala. They said the governments are responsible for the deaths and disappearances of tens of thousands of people. The priests also said they oppose U.S. support of rebel groups fighting Nicaragua's Sandinista government and urged Ireland's Christian clergy not to attend June welcoming ceremonies for Reagan.

Check it out (from 7)

"Family Violence, a seminar about patterns of family violence and resources for help, on Wednesday, June 6 from 7 to 9 p.m. Fee is \$5 per person or \$10 per family. To register call 875-4728.

✓ The Catholic television program, "30 Minutes with Fr. Michael Manning, SVD, airs in the Richmond area on Channel 43 on Sundays at 9 a.m. and Tuesdays at 3:30 p.m. Program topics in June include: June 3, making decisions; June 10, causing fear with prejudice; June 17, moving from death to life; and June 24, building walls around ourselves.

✓ St. Paul Hermitage has received a \$10,000 conditional grant for their life safety work from the Raskob Foundation for Catholic Activities, on a one to one matching basis. Contributions are welcome.

✓ The Repertory Theatre at CTS will present a one-act morality musical entitled "Alice in Blunderland" on Friday and Saturday, June 1-2, at 8 p.m. and on Sunday, June 3 at 2:30 p.m. Seven original songs, including "God Save Us From Ourselves," take Alice through the looking glass into the nuclear age. Call 923-1516 for reserved tickets at \$5 each. Proceeds will benefit the Indianapolis Peace Center.

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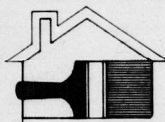


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LEGAL NOTICE

As the actual dwelling places of the RESPONDENTS named below are unknown to the ecclesiastical Tribunal of the Archdiocese of Indianapolis, we hereby cite the said Respondents to contact the below designated Presiding Judge of the Tribunal of the Archdiocese of Indianapolis located at 1400 North Meridian Street, P.O. Box 1410, Indianapolis, IN 46206, on or before the date designated for the purpose of making answer to the asserted invalidity of the Respondents' marriage herein designated:

CASE TITLE: Jaynes-Grow
RESPONDENT: Ronnie Grow
DESIGNATED DATE: June 11, 1984
PRESIDING JUDGE: Rev. Msgr. Charles Koster

Notice is hereby served that unless the said Respondents either appear or contact the Tribunal on or before the date designated above, or offer sufficient reason for absence, the requirements of canon law regarding notification shall be considered fulfilled and the case shall proceed according to the norm of law. Anyone, clerical or lay, who knows the present address of any of the above mentioned is bound to make known the citation.

Reverend Frederick C. Easton, vicar judicial
Eileen McMahon, ecclesiastical notary

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YOUTH CORNER

Pupils' victories add up in Math Pentathlon

by Susan M. Micinski

Five Indianapolis Catholic grade schools were among the schools participating in the Math Pentathlon, a competition to test children's math abilities as well as develop concepts and skills, on May 5 at Butler University. The schools included: St. Joan of Arc, St. Lawrence, St. Luke, St. Matthew and St. Thomas.

Area winners were: Thomas Minton, Hal Parks and George Thomas from St. Joan of Arc; Smiley Adcock, Paul Carraro, Tim Egan, Tim Fish, Paul Meek and Charlotte Piket from St. Lawrence; Emily Bubb, Caroline Cheng, Chad Clumb, Simone Ghatti, Christina Hanagan, Joe Hiduke, Caryn Jones, Lair Kennedy, Jenny Lachey, Angela Pastorino, Drew Purdie, Jenny Schnieders, Wendy Stusrud, Carrie Upp and Wendy Wilson from St. Luke's.

Others included: Andy Commons, Mark Engel, Brian Fischer, John Fischer, Ramsey Harkness, Wendy Harkness, Mike Millikan, Eric O'Bryan, Linda O'Bryan, Megan O'Bryan, Heather O'Hara, Karl Tanner, Marcus Thorne and Trey Thorne from St. Mat-

thew's; Tom Brining, Eric Jose, Molly Maguire, Brendan McGeever, Alex Novak and Josh Weber from St. Thomas.

Originated by Professor John del Regato of Butler University, who devised a series of math games for kindergartners through seventh graders, the contest was first held in Michigan.

"This is the first time for the program to be held in Indianapolis," said Mary Gilfeather, who works in the Math Education Department at Butler and is the director of the program. "We'd like to make this the national center for the program. It's grown to such a level."

According to Gilfeather, the games involve problem-solving, and are a blend of computation as well as spatial reasoning. They touch upon concepts related to each grade level. For example, "fourth and fifth graders look at fractions and logic," explained Gilfeather, "so some of their competition is in those areas."

This summer Butler University is offering a variety of problem-solving activities in mathematics for students in grades 2-7. These Mathletic Summer Camps will be held June 25-July 13. At the same time, a Mathematics and Science Summer Institute will be held for teachers of kindergarten through ninth grade. Persons interested in registering for or learning more about either program should contact Dr. John del Regato, College of Education, Butler University, 4600 Sunset Avenue, Indianapolis, IN 46208.

Anne Carson, a sophomore at Chatard High School, competed in the 35th International Science and Engineering Fair May 7-13 in Columbus, Ohio. Her exhibit, "Extraction, Separation and Purification of Anthocyanins for Use as a Natural Food Colorant," netted her a General Motors Grand Award for overall participation in the fair, and a \$175 cash award for placing second in the chemistry category.

In addition, Carson, a second year participant of the fair, received a \$150 cash award from the Ashland Chemical Company. A matching award was made to Mrs. Judy Lines, Carson's sponsor and biology instructor at Chatard.

There were 585 finalists participating in the fair who represented 45 states plus eight other countries. To advance to the international fair, each student finalist was judged best in a regional or state science and engineering fair. Exhibitors spent the week setting up their exhibits, talking to the media and touring the area. Each was accompanied by a sponsoring teacher.

Lawrence M. Bowman, principal of Chatard, has announced the appointment of Paul Schnieders as head coach of the girls' volleyball team for the 1984-85 school year. Schnieders' teaching assignment for the year will include religion and physical education.

Schnieders, a graduate of IUPUI, has taught seventh



AWARD AND SCHOLARSHIP WINNERS—At the New Albany Deanery CYO Awards Banquet on May 9, the St. John Bosco Award winners included (top photo, left to right) Ed Jackson (second from left), Benedictine Sister Marian Yohe and Barrett Briscoe. Archbishop Edward T. O'Meara made the presentations. The Dean Kraemer CYO memorial scholarship was awarded to (below) James Krueer, Robert Elsner and David Zoeller. (Photos by Dorothy LaGrange)

grade religion and physical education at St. Luke's School. He also coached the girls' volleyball team at Brebeuf to sectional championships in 1982 and 1983.

Chatard will offer enrichment courses June 8-July 20. Each class will be two hours long.

Classes being offered for credit are: personal typing, introduction to computers, pre-algebra (2nd semester) and Latin and Greek derivatives. Non-credit courses include: preparation for high school math, SAT preparation (verbal) and Spanish I review.

Tuition for each class will be \$60. Registration for

classes can be made by calling the school at 251-1451. Deadline for registration is June 1.

David Carson, a St. Thomas student, participated in the Midwest Talent Search, sponsored by Northwestern University. He was one of 350 students to score better than 90 percent of the college bound students taking the SAT exam. Carson also received the highest overall score on the Chatard placement exam.

The New Albany Deanery CYO will continue its

"Building a Rainbow" program on June 14 at 7:30 p.m. at the Aquinas Center.

The Young Catholic Adults plan to meet at Mount St. Francis on June 17 at 7:30 p.m. For more information about these and other events call Jerry Finn, New Albany Deanery coordinator of youth ministry, 812-945-0354.

Registration for the CYO summer spiritual activity and youth council outing is June 6. It will be held June 9.

The archdiocesan picnic is scheduled for June 23. The registration deadline for this event is June 19. Call CYO at 317-632-9311 for details.

'Lifesigns'

Sunday, May 27, "Lifesigns," the radio show for youth, will feature "Making Changes" with youth from St. Monica in Indianapolis. The program is aired at 11:30 a.m. on WICR 88.7 FM.

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Counselor can help find answer

by Tom Lennon

Question: How can you really tell if you are on drugs or not?

Answer: This query is vague. Is the question worried about true drug addiction? And what is that anyway?

To clarify matters I talked to a drug counselor—Eric. He too was struck by the vagueness of the question.

"It's hard to know," he said, "just what the questioner is trying to find out and what he is talking about. But it does seem to me that the asking of the question is a fairly certain sign that the questioner has some kind of a drug problem."

"It may not at the moment be a horrendous one, but the question indicates that this young person needs to take a hard look at where he or she is headed with drugs."

I then asked Eric if there is some way to be sure about whether a person is suffering from drug addiction. His answer was firm and explicit.

"If some drug is interfering with your life in any way, then you are suffering from drug addiction."

"And I always interpret that word, 'interfere,' in a very broad sense."

"If a guy finds that he no longer participates in sports because of a drug habit, then drugs are interfering with his life. He's an addict."

"If a young person finds that his or her grades are dropping as a result of drug abuse, he or she is an addict."

"If a young person withdraws from family life, or gives up going to Sunday Mass, or suddenly begins eating less, and if such behavior is traceable to the use of drugs, then that person is definitely 'on drugs' and is an addict, and is in trouble."

What might that person do?

One possibility is to call someone like Eric. To find a person like him, I looked in the Yellow Pages under "Crisis Intervention Service."

Nothing was listed under

"Drugs" so I called "Eastway Total Mental Health Care." The key word was "total." The proper use of drugs is very much a part of mental health.

I then asked for a drug counselor, who turned out to be Eric.

He struck me immediately as a person who would not jump down anyone's throat in anger or clobber a person with a baseball bat.

He was a fine combination of firmness and gentleness. Without ever being nasty, he would make his callers and clients face reality.

Eric would not lie and he would try not to let the drug addict lie. He struck me as a person whom I would very much like to have as a friend.

If you think you are on drugs, why not go to the phone sometime and call a drug counselor? You'll probably find someone just like Eric.

(Send comments and questions to Tom Lennon, 1312 Massachusetts Ave. NW, Washington, D.C. 20005)

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Boyle sisters serve their team well

by Kevin C. McDowell

Tennis has been around, according to punsters, since David served in Pharaoh's court.

Over the years, there have been some net gains in the game, but nowhere else has this been more obvious than in the Boyle family of immaculate Heart of Mary parish, where the progeny of Art and Carol Boyle still serve on the Farrell's court—Paul Farrell, that is, one of the coaches for Cathedral High School's boys' and girls' tennis teams.

Graduating senior Kathleen Boyle has been the mainstay of the girls' team for four years, recently leading the squad to its third straight city championship and a position among the five best teams in the state. Kathleen, who will attend Miami of Ohio on an athletic grant-in-aid next fall, also won the city's number one singles title, the fourth consecutive time she has done so, an Indianapolis record.

Kathleen picked up her interest in tennis from her parents (mom taught dad). She has attended the North Central summer camps and trains regularly at the Indianapolis Racquet Club under the guidance of Swedish-born coach P.A. Nilhagen and Nancee Weigel, a former pro circuit player.

LAST summer she played in two national tournaments, one in Memphis, Tenn., and the other in River Forest, Ill., where she advanced several rounds. Meanwhile, sophomore sister Margaret ("Meg"), the No. Two singles player on the Irish team, traveled to Georgia and North Carolina for tournament play.

As a member of Immaculate Heart of Mary parish on the Indianapolis northside, Kathleen is in an intense tennis area. Nearby Brebeuf is the number one team in the state, while North Central and Park Tudor, also nearby, are the number four and eight teams, respectively.

There have had to be some sacrifices on all sides.

"There are some things I have missed," she said. I used to play softball, swim, play basketball and kickball. I had to give them up. It's too hard in high school to play tennis and participate in other sports, too. Tennis is what I'm going to dedicate myself to."

For the parents, there have been the hardships of

having the children away quite a bit, "but they are really good about it. They have been really supportive. We know they have given up a lot for us to play tennis."

SHE HAS enjoyed traveling because she gets a chance to meet a lot of new people. The tournaments usually house participants

(See SISTERS on page 22)



TITLISTS—Kathleen Boyle (left) and her sophomore sister Meg recently earned city titles in tennis. (Photo by Kevin C. McDowell)

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Veteran journalist offers inside look at politics in Washington

by Henry Herx

NEW YORK (NC)—Ours is the first century to be documented on film and videotape, thereby making possible the kind of popular history offered by Bill Moyers on his "Walk Through the 20th Century" series.

The place for his latest stroll is Pennsylvania Avenue in Washington on "Presidents and Politics with Richard Strout," airing May 30, 7-8 p.m. on PBS.

Strout, a journalist who first began covering the Washington beat some 60 years ago, gives a personal account of the people and events that changed the nation's political course.

In summing up his reflections on more than half a century of reporting for The

Christian Science Monitor and The New Republic, Strout concludes that Washington's political arena is "the greatest show on earth."

Warren G. Harding was president in 1923 when Strout first arrived in the capital as a 25-year-old reporter. He covered his first big story, the 1923 congressional hearings on the Teapot Dome oil lease scandal, in the same room in which he reported on the 1973 Watergate hearings.

These two events, together with the 1873 corruption scandal of Grant's administration, are the basis for "Strout's Law" which postulates that great national scandals occur every 50 years. With characteristic wry humor he warns, "Watch out for 2023."

The central watershed for

American politics in Strout's view were the New Deal and World War II. As federal programs and offices multiplied, the small town of Washington was transformed into a great metropolis. In Strout's remarks, one catches a sense of loss, a certain nostalgia for a less sophisticated era in which Harding would join the press for an evening of poker or Calvin Coolidge would ring the White House alarm "just to see what would happen."

Strout's anecdotal account is accompanied by selections from newsreel footage, photographs and television coverage. For instance, when he discusses television's impact on presidential press conferences, there is a fascinating montage showing the different styles of presidents from Eisenhower



MERTON BIOGRAPHY—"Merton: A Film Biography of Thomas Merton" is the first major biography about the noted Trappist monk. The film is narrated by Alexander Scourby with George Abels as the voice of Merton. It airs on WTTU, Channel 30, Bloomington, on June 5. WFYI, Channel 20, Indianapolis, will broadcast the film on June 18 and Aug. 9. (NC photo).

to Reagan responding to press questioning.

A bit of whimsy is interjected with a 1927 newsreel of Herbert Hoover watching a television demonstration and

saying that he hopes its educational potential will be kept from commercialization. Finally two masters in the political use of media are contrasted—Roosevelt and Nixon winning sympathy by defending the family pet, Fala and Checkers respectively.

TV Film Fare

May 29, 8-10 p.m. (CBS)—"Prince of the City" (1981)—This film portrays corruption and human complexity in the narcotics division of the New York police force. It is flawed but gripping drama for mature viewers with some of the inexorable force of Greek tragedy. Violent and somber with much rough language that will be cut for television. Part two will air May 30, 8-10

p.m. The U.S. Catholic Conference has classified it A-III—adults.

May 30, 8-10 p.m. (CBS)—"Atlantic City" (1981)—Burt Lancaster plays an aging mob hanger-on living in penury in Atlantic City. He becomes involved with a young woman (Susan Sarandon) whose ne'er-do-well husband dies at the hands of drug dealers. Good entertainment because of the acting and atmosphere, but because of the dubious morality of everybody involved, it is strictly adult fare. The U.S. Catholic Conference rating is A-III—adults.

(Herx is on the staff of the U.S. Catholic Conference Department of Communication.)

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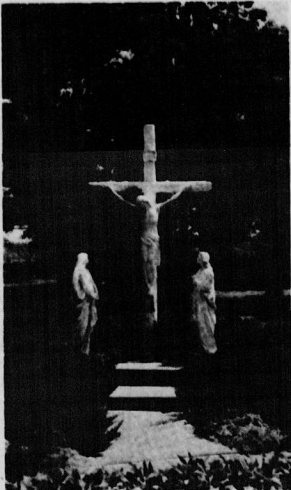
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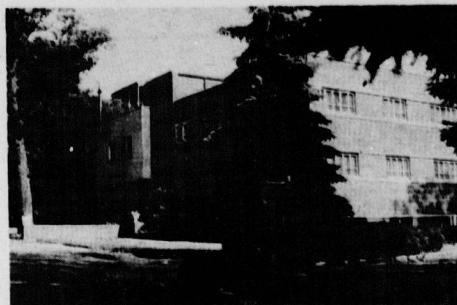
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Sisters serve team (from 21)

with families and that helps, Kathleen added.

"Tennis has given me a positive outlook on life. It keeps me going. I haven't been bored. I also like the sport because I'll be able to play it for life. It's not some sport, like some team sports, that dead ends when a competitive career is over."

Although she has been playing well and her team is ranked the highest in the school's history, this has been a difficult season in some respects.

"This is my senior year, and there is so much going on. It's hard sometimes to get motivated. I play all year round, and this is the first time I've felt sort of burned out. I have been real motivated, but I've been playing all the time, every day, and it's hard sometimes because I could be with my friends, doing other things."

Her brother Art is the number one singles player on the boys' team, but Kathleen becomes most animated when she talks about her eighth grade sister, Amy, the number one rated player in the state for those aged 14 and under. Amy recently qualified at a Fort Wayne regional to play in the prestigious Seventeen national tournament in Mission Viejo, Calif.

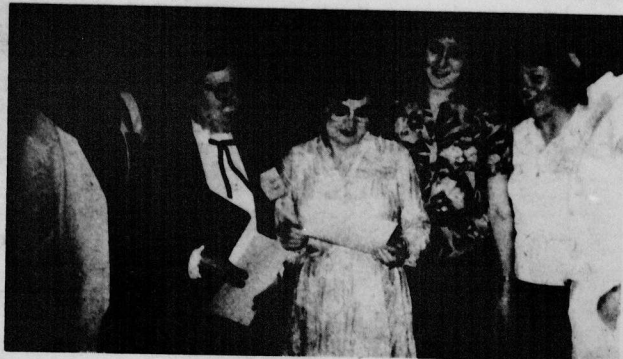
"That is one thing I'll miss for sure. I wish we (she, Meg and Amy) could have played together at least one year."

Amy will be entering Cathedral in the autumn. Small wonder Farrell and sidekick Jim Kervan smile so much these days.

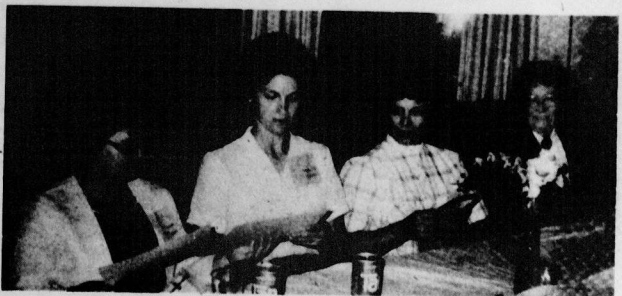
Kathleen, after graduation from Miami of Ohio, would like to teach tennis.

Cathedral won the city title handily by a 27-point margin over second-place Howe High School. The final results: No. 1 singles: Kathleen Boyle (Cath.) def. Christine Garcia (Ritter), 6-1, 6-1; No. 2: Meg Boyle (Cath.) def. Karen Roembke (Roncalli) 6-0, 6-1; No. 3: Sandy Noe (Cath.) def. Laura Harpold (Howe) 6-1, 7-5; No. 1 doubles: Cathy Bradshaw-Carol Davis (Cath.) def. Dawn Pietro-Jill Stewart (Howe) 6-1, 6-1; No. 2 Emily Hofmeister-Charlene O'Brien (Chatard) def. Maureen Brady-Lisa Jachum (Cath.), 6-4, 7-5.

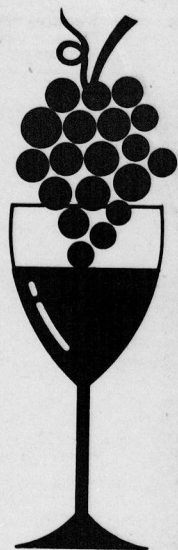
Brebeuf defeated Park Tudor, 4-1, to win the county tourney. In sectional play earlier this week, Brebeuf stopped North Central and Cathedral beat Howe again as both schools locked up sectional titles.



RECOGNITION FOR CATECHISTS—The Tell City Deanery hosted a Catechist Recognition Dinner, an idea conceived by Benedictine Sister Mary Ruth Krack, pastoral associate of St. Michael, Cannelton, and St. Plus, Troy, on May 19 at the Tell City K of C. Those in attendance pictured here, included representatives from (above) St. Augustine, Leopold; St. Mark's, St. Mark's and St. Plus, Troy; (top right) St. Paul's, Tell City; (center right) St. Boniface, Fulda; (bottom right) St. Meinrad and Father Killan; and (below) St. Plus. Father Bill Deering of Holy Rosary parish, Evansville, was the guest speaker. Mike Carotta of the Office of Catholic Education presented certificates to catechists who have been working toward certification. The deanery hopes to make this an annual event.



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the same old story

by James W. Arnold

Capt. Bligh and Fletcher Christian set sail for Tahiti again in "The Bounty," but no matter how many times they tell this stirring adventure tale, it comes out about the same.

The crew goes native in the islands, and Bligh's futile attempts to restore the kind of authoritarian discipline that made it possible for sailing ships to function for months on the high seas in the 18th century lead only to mutiny. The captain and 18 more or less loyal followers are set adrift in an open boat, in which through superhuman courage they will survive a 4,000-mile journey to Indonesia. Christian and the mutineers go on to search for a secure island paradise, and find that once order is destroyed, their problems are only beginning.

This latest version of the "Bounty" story—like the others, based on true events—is distinguished chiefly by the partial rehabilitation of Bligh, the juiciest of roles here squeezed dry by the notable Anthony Hopkins. In 1935, Charles Laughton defined Bligh as a sadistic monster, the sort of villain who makes Darth Vader seem like a pipsqueak. In 1962, Trevor Howard made him all too real, a humorless Puritan with a bottom line mentality, using ends to justify the means. Hopkin's Bligh is still a long way from being nice, but he is humanized, understandable and even likeable at times. He is a man badly frightened by his experience in Tahiti. If his men are driven off one edge of the cliff of rationality, he is driven off another.

Yet when it's all added up, this film is the least complex and satisfying of the three. It was originally planned as a two-movie project by the great master of epics, David Lean, with a script by Lean's favorite writer, Robert Bolt ("A Man For All Seasons,"

"Lawrence of Arabia," "Dr. Zhivago"). When Lean backed out, producer Dino DeLaurentis ("King Kong") decided to go ahead with Bolt's screenplay cut down to one marketable, 130-minute movie.



It still has all the essentials—good acting, high drama, lush location photography, and capable direction by New Zealand's Roger Donaldson ("Smash Palace")—but it's remarkably short on characterization and new insight.

The Laughton film, with Clark Gable as a heroic Christian, was a smashing entertainment (also Oscar winner as best film), the straight good vs. evil myth.

The ill-starred second film, a 195-minute whale with Marlon Brando playing Christian as an aristocratic dandy, interpreted the tale as a class struggle, with the educated, upper-class fellow finally siding with the downtrodden workers against the mean boss, with decency and intelligence triumphing briefly over rigidity and stupidity.

In both versions, there were a dozen rich secondary characters, and in the Brando film, a real effort to probe the dark aftermath of revolution.

The new film doesn't know what it wants to say. Few of the minor characters are more than faces, and the sad aftermath of the mutiny is gone over hastily, mostly in terms of when-will-we-find-the-island melodrama. Mel Gibson's Christian looks the part of a classic hero, but we know little what he stands for, if anything. For half the movie, he is practically speechless. He comes to life in Tahiti, where as always he falls for the King's beautiful daughter, and Bligh gets on his case.

FROM then on, he shares the resentment of the other men that Bligh is cruelly



SEA CLASSIC—Anthony Hopkins as Captain Bligh is held by Liam Neeson, Philip Davis, Mel Gibson as Fletcher Christian and Dexter Fletcher as they prepare to mutiny aboard "The Bounty." An Orion release, the film is based on Richard Hough's true story, "Captain Bligh and Mr. Christian." The sea adventure chronicles the 18th century voyage aboard the H.M.S. Bounty from England to Tahiti. (NC photo)

taking him back to a world he doesn't want to go to. Bligh's outrages merely offer the excuse to do what he prefers but has not dared. Hardly a noble defender of justice, but a cut above the others in class and sensitivity.

While Bligh's personality is riveting and dominant, he is also a mystery. Except for his determination to sail around Cape Horn in a storm (always a highlight of "Bounty" movies), he seems a stern but compassionate leader.

E.g., he runs his ship not only with fear and discipline but with enlightened community relations, bringing along a fiddler to entertain the sailors and enforcing dancing on deck to reduce the boozing and brawling. There is only a taste of the bloody shipboard sadism so prominent in the earlier films.

But in Tahiti Bligh starts to panic when he sees his crew indulging in the soft life and open sexuality—he is especially enraged at Christian, Dr. Freud—and decides to save the whole crew from their worst instincts. He just goes crazy, topping it off with another decision to go around the Horn "for the greater good of us all."

Is he a Calvinist over-reacting to the pagan lifestyle, all those feasts, wild dancing and naked women? Perhaps. But nothing in Bolt's script prepares us for this. It is suggested, though, that his miraculous feat in the open boat was a task ideally suited to his talents. Stern control was essential, plus the ability to lead his men to endure relentless pain and sacrifice to achieve a clear goal.

Probably the net effect is that Bligh is less hateful and Christian less admirable, and thus both the entertainment value and significance of their conflict is less profound. For what it's worth, the film suggests that hard discipline is good sometimes, and

common sense is good at other times.

The film makes much of the fact that it is historical (based on Richard Hough's recent book) but few details seem new or surprising. In trying to upgrade Bligh into a human figure, it neglects to tell us about his later gaucheries as a governor in Australia, where he suffered still another mutiny and spent two years in jail, before being rescued and awarded an admiralship.

Some villains are just hard to love.

(Photogenic adventure epic; lots of topless native women but minimal violence; satisfactory for mature viewers.)

USCC rating: A-IV, adults, with reservations.

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