

THE CRITERION

Archdiocese of Indianapolis

Work under way on development of Catholic Center



Though hardly visible, work is solidly under way to create an archdiocesan Catholic Center in downtown Indianapolis.

Repairs on the roof of the old Cathedral High School building on Meridian Street are now complete. At its rear on 14th Street, three old structures—once Cathedral's gym, later cafeteria, and then band building and storage area—are in the process of being torn down. Virtually all usable equipment and materials have been removed from the school building.

Msgr. Richard Kavanagh, project chairman, reports that Catholic schools and several agencies have had opportunity to take what they wanted. All that remains now are "a few items of kitchen equipment, books in the library and some desks." Any Catholic schools interested in what is left may contact Msgr. Kavanagh.

Allocation of office space for archdiocesan offices and agencies is virtually complete. And within two months, renovation will begin on the interior of the building, across the street from SS. Peter and Paul Cathedral.

According to architect Jack Munson, the first task inside the building will be demolition. "We have to tear out old walls, but this will be relatively limited. We're trying to save as much of the existing structure and partitions as we can."

"The biggest challenge in repairs is the damage to floors and plaster work," Munson said. A different sort of challenge will be "to change an educational building into an office building."

The project had its beginnings last December when Archbishop Edward T. O'Meara announced his decision to restore the structure, left vacant in 1976 when Cathedral High moved to the city's northeast side. The archbishop's plan: to create a consolidated center where all archdiocesan offices could be housed. The

(See WORK UNDER WAY on page 6)

Neophyte Mass is set for Sunday

More than 150 "neophytes" from all over the archdiocese are expected to attend the first annual Neophyte Mass this Sunday, June 7, at 4 p.m. (EST) in SS. Peter and Paul Cathedral, Indianapolis.

Archbishop Edward T. O'Meara will lead the Pentecost Sunday celebration and has invited all members of the archdiocesan church to officially welcome those newly initiated into the life of the church. The term "neophyte" applies to anyone baptized, confirmed or received into the church.

Neophytes, along with their sponsors, catechists, pastors, families and friends, are encouraged to attend the Mass and a reception following in the Catholic Center (old Cathedral High School) across the street. The invitation is extended particularly to those adults, age 18 and over, initiated between Pentecost, 1980, and Pentecost, 1981.

"The Rite of Christian Initiation of Adults (RCIA) emphasizes the importance of such a celebration during Eastertide," said Father Stephen Jarrell, director of the Office of Worship. "It also serves as a sign of the local church's vitality, hospitality and evangelical efforts."

(See related story on page 13)



DESERTED—Once bustling halls of the old Cathedral High School building now stand dark and deserted. In lower photo, the jagged edges of a broken glass door frame debris which litters a classroom floor. But within weeks cleanup and renovation will begin and the building, standing vacant for five years, will be converted into the Archdiocesan Catholic Center. More pictures are on page 6. (Photos by Valerie Dillon)

THE CRITERION

Vol. XX, No. 35 — June 5, 1981
Indianapolis, Indiana

Few courses available in sexuality

by Ruth Ann Hanley
(Last of a series)

Last month on Radio Station WIAN-FM, a national public radio reporter quizzed students at Walnut Hills High School, Cincinnati, about chastity. They were asked to respond to Richard Schweiker, U.S. Secretary of Health and Human Services, who suggested the cure for teenage pregnancy is a return to premarital abstinence.

"He's got to be kidding," was one reaction. "It's a step backward," said another. "We're old enough to enjoy ourselves sexually" was an 18-year-old's answer, who added "if he wants to worry about someone, let him start with the Congress."

Many Catholic parents are disturbed by such attitudes. They agree with Dr. John Nurnberger, psychiatrist and former chairman of the I.U. school of medicine, that "the only hope for a decent sexual ethic lies with the church."

In Nurnberger's view, if the church doesn't "hang on" and the world continues the "perverse use of sexuality even at

the cost of human life," not only a catastrophe "but the fall of the empire" can be expected.

Despite agreement among many Catholic educators and parents, they often feel stymied as they try to teach and share their Catholic values about sex. Parents express feelings of inadequacy in handling explicit sexual information; educators both in elementary and secondary schools confirm a lack of available materials which blend biological facts and Catholic values.

So far, only one program is in actual use in the archdiocese, "Reverence for Life and Family," an import from the St. Paul-Minneapolis Archdiocese's Catholic Education Center. It was commissioned by Archbishop John Roach, who also is president of the National Conference of Catholic Bishops.

ST. LUKE PARISH in Indianapolis is responsible for its introduction here, offered at the parish last year as a pilot program for teachers, parents and 9th grade CCD students.

In the coming school year "Reverence for Life" will be part of a religious studies program offered by the Office of Catholic Education (OCE) to anyone who teaches sexuality or family life courses. Credit toward certification will be given.

It was adopted at St. Luke's by parents who were dissatisfied with "offerings in the public sector."

St. Luke's obtained permission from OCE to pilot the program and sent Dottie Wodraska, a former school administrator and teacher of "Becoming a Person," to Minneapolis for training.

Mrs. Wodraska returned with the video presentation and presented it to adults and parents "to enable them to share the rich traditions of their church in this area with their children."

Later the program was given separately to CCD parents and children in a 15-hour series of lectures, video-tapes, worksheets and sharing sessions. Parent information was in five three-hour segments. Children attended 15 one-hour sessions which focused on relationships, adolescent development, holiness, responsibility, restraint, sacrament, Christian support, community, conscience, marriage and fidelity.

The 9th graders had a generally positive

response to the program. They said they thought it was good to openly discuss and compare what was said. Much information was recognized as "what they were brought up on," but the course "re-emphasized it" and made understanding "a bit easier."

WHAT STUDENTS didn't like was "getting up early in the morning to attend." Sometimes they said "the films dragged." Since then, these have been remade by a professional crew.

Because of great interest in the program, Minneapolis diocese turned over its publication to the William C. Brown Company in Dubuque, Iowa.

Judy Corbett of St. Luke explains the positive response: "It's good; there's nothing else available, and in a lot of states Catholic schools must act now because boards of education are making sex education mandatory."

One drawback is that it is intended only for 9th grade although both Mrs. Corbett and Mrs. Wodraska feel it could be geared

down to 8th. One teacher predicts that the "Reverence for Life" program will be popular in CCD courses rather than in Catholic high schools. "I don't think I could get the parents to cooperate and come to the lectures," she says. "They just don't see it as part of their responsibility."

One father who attended last year's St. Luke lectures for parents is Lawrence S. Connor, editor of the Indianapolis Star. "I wondered why I was going to this," he laughs. "All the kids were out of the house already. It's like slamming the door after the horse is out. But I was surprised by the new and fresh view it gives. I thought the kids could get awfully tired after 15 weeks, but I can see it's good enough to hold their attention."

Benziger, which publishes two successful grade school curricula, has promised a family life program for high school by next fall. Unlike the Minneapolis curriculum, it will be geared to all four high school grades.

Annual report workshops set

Two workshops on preparation of parish and elementary school annual reports have been scheduled.

They will be held at 7 p.m. Tuesday, June 16, at Ritter High School, and at 7 p.m. Thursday, June 18, at Secena High School, both in Indianapolis.

Harry T. Dearing, business administrator, said workshops in other areas of the archdiocese could be arranged if there was sufficient interest.

Each two-hour workshop will include parish annual report and balance sheet, the annual financial report for parish schools and a question and answer session on other financial areas.



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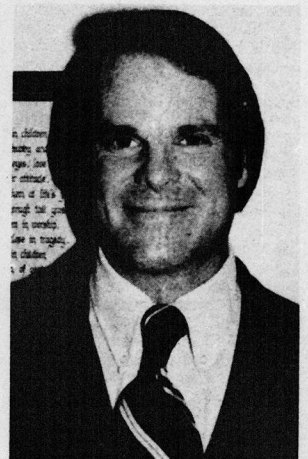
CYO Board re-elects President

Michael A. Carroll has been re-elected president of the CYO Board of Directors for a second consecutive one-year term.

New board officers are E. Randolph Noel, vice president, and Mrs. Gerry DeFabo, secretary. William F. Kuntz, CYO executive director, serves as treasurer.

Newly elected board members are Leonard J. Delehanty of St. Pius X Parish, Charles A. Guynn of St. Rita, Patrick J. Harper of Immaculate Heart of Mary and Mrs. Marilyn Jeffers of Little Flower Parish, all Indianapolis. They join 14 others who return for 1981-82 board service.

Retiring from the board are Dr. Frederick H. Evans, who held two six-year terms; John E. Leahy and Nancy McNulty, who each served eight years; Jeremiah D. Sheehan, immediate past vice president, who served six years, and Philip J. Wilhelm, who in seven years on the board served four consecutive terms as president—first such service in the CYO's 41 years.



Michael Carroll

Poland, pope mourn death of Cardinal Wyszynski

by Jerry Filteau

"Better to be a priest who is laughed at than a czar who is given glory," Cardinal Stefan Wyszynski of Warsaw and Gniezno, Poland, said during his three-year house arrest by Polish communist authorities in the early 1950s.

In death the once-imprisoned primate of Poland was honored by a national mourning such as rarely befalls the most beloved secular rulers of a country.

"For more than 30 years (Cardinal Wyszynski) was the keystone of the unity of the church in Poland," said the primate's compatriot and protege, Pope John Paul II, in a message broadcast in St. Peter's Square and around the world on May 31, the day the 79-year-old prelate was being buried in his cathedral church in Warsaw.

From his death May 28 until his funeral three days later, millions of Poles flocked daily to the churches for Masses and prayers of mourning.

The communist government, which had once imprisoned him and which he frequently criticized with a severity rarely tolerated in the Soviet bloc, praised him as a "great Polish patriot."

For his funeral Mass in Warsaw's Victory Square a monumental wooden cross, more than 40 feet high and dramatically draped with a priest's stole, towered over the altar platform.

IT WAS THE same powerful symbol that two years earlier on precisely the same spot, on June 2, 1979, had joyfully marked Pope John Paul's triumphal return to Poland after his election to the papacy.

Two years ago hundreds of thousands of happy Poles filled the square to celebrate the beginning of a new era, the still-new papacy of the world's first Polish pope.

Two years later an estimated 300,000 silent Poles filled the square to mourn the end of an era, the death of the man who for nearly 33 years was the head and personal symbol of the Catholic Church in one of the most intensely Catholic nations in the world.

The cardinal-primate was "one of the



REUNION—In a photo taken following Pope John Paul II's election, Cardinal Stefan Wyszynski attempts to kneel as he greets the new pope. But the former Cardinal Karol Wojtyla, who greatly revered the older man, instead holds him in a brotherly embrace. (NC photo from KNA)

great men in the history of the church and of his fatherland," said the chief celebrant of the Mass, Cardinal Agostino Casaroli, papal secretary of state.

Cardinal Casaroli headed the delegation representing the pope, who was still recovering in a Rome hospital from bullet wounds suffered in an assassination attempt 18 days earlier.

"HIS LOVE FOR the church and the fatherland did not flee from struggle when

his conscience demanded it of him," he added. "But in him strength went hand in hand with that Christian prudence, that responsible moderation, which are also the signs of love."

"I would like to be present among you personally to render final homage to the primate. God has decided otherwise," said a message from Pope John Paul that was read at the funeral by his successor in the Cracow archdiocese, Cardinal Franciszek Macharski.

ROME (NC)—Pope John Paul II, impatient to resume his regular duties but yielding to doctors' orders, remained at Rome's Gemelli Polyclinic for the third weekend May 30-31 and mourned the death of his closest colleague in the Polish hierarchy, Cardinal Stefan Wyszynski of Warsaw and Gniezno.

Physicians allowed the 61-year-old pope, recovering from gunshot wounds after an assassination attempt May 13, to tape a Sunday message for noon transmission in St. Peter's Square.

The message dealt primarily with the death of 79-year-old Cardinal Wyszynski, primate of Poland, whose funeral took place that day in Warsaw.

But the pope also noted in the noon message that May 31 would have marked the beginning of a six-day papal trip to Switzerland.

Some of Pope John Paul's public statements indicated that he was anxious to leave the hospital—a move that his physicians feared would further slow the pope's recovery from major abdominal surgery.

"Certainly the physical recovery continues positively without interruption, but as always happens in these cases it is an evolution subject to highs and lows even on the same day," said Dr. Emilio Tresalti, medical director of the Gemelli Polyclinic, May 29.

"For this reason it is premature to talk about his release from the hospital," he added.

Tresalti said that Pope John Paul would not be able to leave the polyclinic and return to the Vatican "for at least seven or eight more days."

But the estimate left open the possibility that the pope might leave the hospital in time for Pentecost celebrations June 7. Hundreds of bishops from throughout the world are scheduled to come to Vatican City for the ceremonies.

Cardinal Ugo Poletti, papal vicar for Rome, fueled hopes that the pope might attend part of the celebrations when he wrote in a letter to the Rome ecclesial community: "We trust that, on that happy occasion, we will be able to see him in person for the first time since his illness."

Church in the World

Catholic-Orthodox relations progress

VATICAN CITY (NC)—Signs of initial progress in Catholic-Orthodox dialogue were reported at the end of a six-day meeting involving the recently created Catholic-Orthodox international dialogue group.

A press release issued June 2 at the Vatican by the Coordinating Committee of the Joint Commission for Dialogue between the Roman Catholic Church and the Orthodox Church said the group reviewed the work so far by three subcommissions who dealt with Catholic and Orthodox views of the relationship between the mysteries of the church, the Eucharist and the Holy Trinity.

Despite the apparently abstract, theological nature of the topics, agreement in those areas could have major practical

impact on the approach that the joint commission takes to such disputed questions as the structural nature of church unity and Catholic definitions of papal primacy, authority and jurisdiction.

Bishops urge dismissal of suit

WASHINGTON (NC)—Attorneys for the U.S. bishops have asked a federal court in New York to throw out a lawsuit seeking revocation of tax exemptions held by the Catholic Church because of the church's efforts in opposition to abortion.

The suit, filed last October and amended in January to include the U.S. bishops as co-defendants, asks the court to order the Internal Revenue Service to remove the church's tax exemption

because of its alleged partisan political activity on the abortion issue.

But in a nearly 100-page legal brief filed with the New York federal court, the U.S. Catholic Conference, public policy arm of the bishops, urged dismissal of the suit on several grounds, including the lack of legal standing by the plaintiffs to sue and a lack of judicial "reviewability" of the case.

Junta reconsiders

SAN SALVADOR, El Salvador (NC) -- The civilian-military junta of El Salvador is considering gradually lifting the state of siege, the curfew and curbs on information to ease tensions in this war-torn country, according to Bishop Arturo Rivera Damas, apostolic administrator of San Salvador.

The bishop, who advocates a political solution to the civil war, was reporting on a four-hour meeting he had with the junta

May 28.

He told NC News Service that his query about the investigation of the killings in December of four American women missionaries was answered by Defense Minister Jose Guillermo Garcia "with the restatement that justice will be done . . . justice accomplished."

Hickey moves

WASHINGTON (NC)—Archbishop James A. Hickey of Washington is selling his residence in an upper middle class Washington neighborhood and moving to a new pastoral center in a former seminary in a working class section of the city.

Archbishop Hickey also announced appointment of six archdiocesan administrators in a major reorganization of the archdiocesan administration. Two of the six are women—a nun and a black laywoman.

The new pastoral center will house all archdiocesan administrative offices; the offices of the Catholic Standard, the archdiocesan newspaper, and the archbishop's residence.

Editorials

Let's get on with it

A five-week series on sex education ends in this issue of *The Criterion*. Some conclusions, based on past observation as well as reporter Ruth Hanley's findings, seem inescapable:

One, young people face pressures and influences today that we in our youth never dreamed of. These pressures come from media, from the peer group, from an unprecedented freedom, and perhaps most insidiously from so-called responsible private and government sources. The message to youth: it's normal to engage in sex, desirable to make use of contraceptives, and if that fails abortion may be the responsible way out.

Second conclusion: Parents who once strenuously opposed classroom sex education in many cases now expect it; in fact—beyond early childhood facts—many view their own role as minimal and think the schools will do the job.

Third, the church and its educational agencies, can offer the best, perhaps only help to parents seeking Christian-value formation for their children.

Fourth, it no longer is enough for the church to merely issue guidelines or permit use of programs. Its role needs to be one of advocacy.

There are many understandable reasons why not enough is being done or done well enough: parental shyness and doubt, administrator fears about teachers and controversy, the curriculum overload at local and diocesan level. But if education in human sexuality is important to us as Christians, then we need to make it a full-scale priority not a frill.

It needs to be done well. But if we wait until everything is in place, until all parents and teachers are totally ready, until the perfect curriculum is there—we will never begin. Let's accept our humanity, that we will make some mistakes—then get on with it. Our children aren't likely to hear the message from anyone but us.—VRD

Loss leaves a void

When someone of great gifts and purpose dies, we feel loss and a nagging concern—who can fill the void? Within the span of two weeks, the Catholic Church has lost three leaders and their presence will be sorely missed.

Most obviously, there was Cardinal Stefan Wyszyński, revered and vigorous leader of the church in Poland throughout the turbulent post-World War II era. Often credited with John Paul II's election to the papacy, for more than 30 years Cardinal Wyszyński struggled to maintain the church's freedom in a country with an overwhelmingly Catholic population but ruled by the Communist Party which established Poland as an official atheistic state.

During the 1950's the 79-year-old cardinal was held under house arrest for three years for refusing to condemn a Polish bishop whom the Communists had imprisoned. More recently, he brought his courage, moderation and persuasive skills to the role of unofficial mediator between the government and Solidarity, the independent trade union in Poland. His people and the world mourn his passing.

On May 31, death came to Barbara Ward, a member of the Pontifical Justice and Peace Commission and an economist who championed the cause of aid to underdeveloped countries.

Convent-educated, the British native was one of the first women to hold a position in the church's Roman Curia. Over objections, she was the first woman named as Albert Schweitzer Professor of International Economic Development at Columbia University.

In the words of Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference, "as an economist, (Barbara Ward) lived always in the real world; as a Christian, she never ceased being optimistic . . . her view of life was full of courage and hope."

Two weeks earlier, in the turmoil following the attempted assassination of Pope John Paul, Bishop James Rausch died suddenly. The 52-year-old Rausch had been bishop of the Phoenix, Arizona, Diocese for a few short years. Before that he was USCC general secretary and forthright in espousing social justice.

But to those who knew him best, his greatest contribution was as preacher and teacher. As a newly-ordained priest in St. Cloud he is remembered as "Jim-I-Love-to-Teach-Rausch." Even as a bishop he continued to give retreats and renewals and his contact with students from his earliest days continued up to the day of his untimely death.

World statesman, economist, teacher, all gifted by faith—the church has been diminished by their deaths. But we thank God for their lives and are reminded again that our own lives have meaning only insofar as they are lived in faith and shared generously with others in the human community.—VRD

Washington Newsletter

Unemployment tax ruling will have varying effects

by Jim Lackey

WASHINGTON (NC)—The Supreme Court's May 26 decision that church-run schools do not have to pay state unemployment taxes amounted to a major victory for parochial education. But the decision may not have as broad a financial impact on parochial schools as might initially be supposed.

A major variable comes from the fact that states assessed the tax in a variety of ways and at a variety of rates. Another variable is that some states, as a result of lower court action or their own interpretations of federal unemployment tax law, did not force parochial schools in their boundaries to pay the tax.

A third variable is that some religious institutions have been willing to pay unemployment taxes anyway, permitting them to participate in the unemployment insurance program as a matter of economic justice for their employees.

And a final variable is that the ruling was limited to a school not separately incorporated from its church.

When Congress amended the unemployment insurance law in 1976 to eliminate the exemption previously granted elementary and secondary schools, some states began to move immediately to bring parochial schools under the system. Many of those parochial schools agreed to pay the tax, but only under protest on the grounds that their employees worked for a church, which still enjoyed an exemption.

A TYPICAL assessment formula called for a tax on the employer of three percent of each employee's first \$6,000 of income, meaning that a Catholic school with 15 lay employees would owe \$2,700 for one year.

But in many states, employers can elect to forgo the tax by agreeing to "reimbursable status," meaning that they pay only when a former employee draws from the state unemployment fund. Outside of an initial security deposit, a parochial school which elected that status and which had no claims against it paid nothing even though it was a participant in the unemployment program.

Some parochial schools, meanwhile, banded together statewide and hired private unemployment insurance firms to set up and administer a single account out of which unemployment claims against any of the schools could be paid. That plan helped ease the fear that small schools might be wiped out by an unemployment claim and permitted schools to pay only the cost of setting up the fund.

Several states, however, refused to force their parochial schools into their unemployment programs. They maintained that, according to their interpretation of Congress' 1976 unemployment amendments, church-run schools should

remain exempt from unemployment taxes.

While the U.S. Department of Labor threatened to cut off federal contributions to the unemployment insurance programs of those states, parochial schools there paid little or nothing in unemployment taxes compared to the taxes collected in other states.

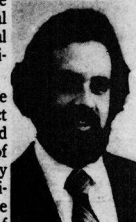
SOME STATES took the issue to court, and, in the highest ruling prior to the Supreme Court's decision, a federal appeals court in New Orleans upheld efforts by Alabama and Nevada to refuse to force parochial schools into the system. Several state and other lower courts had also ruled on the issue, most of them deciding against forcing the schools into the program.

The case decided by the Supreme Court, on the other hand, was the result of a suit filed by a Lutheran church and school against the state of South Dakota, which unlike states such as Alabama and Nevada attempted to collect the tax from its parochial schools. That gave the Supreme Court the opportunity to base its May 26 decision on the somewhat narrower grounds that employees of the Lutheran school, which is not separately incorporated, are indeed employees of a church.

"Our holding today concerns only schools that have no legal identity separate from a church," Justice Harry A. Blackmun remarked in a footnote, leaving open the possibility—however slight—that separately incorporated schools, such as schools run by religious orders rather than parishes or dioceses, might not be considered church-run schools in the strictest sense.

According to the federal unemployment tax law, those schools would still have to show that they are operated primarily for religious purposes and are "operated, supervised, controlled or principally supported by a church or convention or association of churches."

Thus while the Supreme Court's decision was welcomed by parochial schools, its financial effects will vary from state to state and its impact on some schools may still be unclear.



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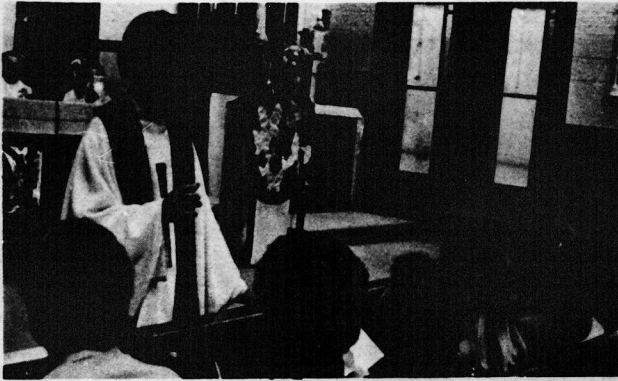
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SOLEMN MOMENT—Franciscan Father Ray Mallett of St. Joseph's Parish addresses the graduating seniors of Terre Haute Deanery at a baccalaureate ceremony in St. Mary-of-the-Woods village church. (Photo by Father Louis Manna)

The goodness of youth: Do we really tap it?

by Fr. Jeff Godecker

As I prepare to leave the Office of Catholic Education, I offer some parting random thoughts about youth.

I never cease to be amazed at the basic goodness of young people. Young people are so beautifully good. I am not sure, however, how much we really tap that goodness.

A lot of young people don't sense their own inner goodness and beauty. Most adults never tell them. We may tell them about their accomplishments in terms of grades or sports or band, etc. While that is important, we do not often seem to get to deeper levels of affirmation about inner goodness and the qualities of their personality and heart. As a result, many young people feel a lack of goodness and often feel like they don't have much to offer except, perhaps, how well they might do at some sport.

I also never cease to be both amazed and pained at how much hurt there is in young people's lives, particularly in the area of relationships. Most of my pain comes from the fact that there seems to be few places and times where the young people feel free enough to work through the hurt and heal it.

The hurt that they have is everything from broken relationships, to sickness, to death, to violence, to alcohol abuse, to rejection, to family feuds, and endlessly on and on. Often times, this hurt is not very visible and often the hurt can be found in even many young persons' lives who normally seem filled with joy and sunshine. There is a pressing need for us to provide people and atmosphere wherein the hurt can be acknowledged and heard and healed.

MOST YOUNG people have faith. It is not, however, always the kind of faith that adults would like. It often is not articulate and, at times, barely knowledgeable. **BUT YOUNG PEOPLE ARE BELIEVERS.** Many have strong to moderate relationships with God. They

do, sometimes, have a problem with the church they attend. But, sometimes I wonder who really has the problem. If the kids are bored with church, perhaps, it is because the adults are bored.

Young people often say they are bored. Sometimes when they say this they mean they want to be entertained. We are not in that business. Other times when they say they are bored they mean that this person or thing or situation does not touch their lives in any significant way. Now, we in ministry to youth are in that business.

You can ask a young person to share with you where he or she is in regard to religion, God, and the church. With extremely few exceptions, they will tell you—as long as you have the courage to ask and really want to know and as long as they sense their answer will be listened to and accepted without judgment.

Young people do not learn much apart from highly relational settings. When young people know that they belong, when they begin to sense a fellowship with one another, they almost always learn, change, and grow.

THIS PAST year I have had the opportunity to personally watch a number of exceptionally fine persons do some exceptionally fine things with youth. The young people of our archdiocese are certainly lucky to have people like Karl Miltz, Pat Doyle, Kim Wolf, Paula Sasso, Bob Tully, Shirley Gerth, Dick Powell, Lorrie Scheidler, Diane Carver, Bill Sahm, Jr., Mike Puntarelli, Jerry Finn, Paul Koetter, Maureen Riley, Jo Cavanaugh, Mike Glenn, Jim Oberfeld, John Brandon, Carl Wagner, Don Stock, and many more.

Youth ministry is mostly a vision. But through such ministers, the vision is real. It does work because I have seen it work.

Finally, if our archdiocese gave out awards for youth ministry, my personal choice would be a relatively unknown gentleman by the name of Ron Lawson. Ron is the varsity baseball coach of Ritter High School. Not only did he permit five of his varsity baseball players to miss three baseball games in a row in order to attend a senior retreat, he also positively, publicly affirmed their decision with the whole team . . . and then took time to stop by the retreat to see how they were doing

To the Editor . . .

Monsignor Doyle stirs memory

As I read the article (May 15) on Monsignor Doyle I recalled the many times he had helped me as a junior in high school.

My homework days are long gone but in my mind's eye I can still see the good monsignor patiently sitting at his desk in

the Marriage Tribunal office giving me help on my homework, assigned by my teachers at St. John Academy.

I was a convert to the Catholic church and only entered St. John Academy in my junior year. I really would have been in trouble had it not been for Msgr. Doyle. He would patiently tell me the name of the author and title of a book which would help me discover background material for my essays. And always Monsignor would add something interesting to my book knowledge.

Also, if I ran errands for him or helped around the office, he would reward me by purchasing me a big cold glass of lemonade at a nearby drugstore. Sometimes we would discuss happenings in history after homework was finished, and he made long ago days live once again.

Back in those days he wore many hats: college professor, chaplain and worked on Marriage Tribunal but always found time to help an oftentimes confused high school junior. Thanks so much to Monsignor for all that you did for me. Thanks and God Bless you! I deeply appreciate you!

Congratulations on your Diamond Jubilee! May God richly bless you always for what you did for all of us, your friends.

Delores Acton

Indianapolis

Handicapped needs not met

This is a response to the column written by Dennis Jones (Criterion, May 1). Jones started the article by stating the need for the public to become more aware of the needs of the handicapped. Being handicapped myself, this statement caught my interest. However, my interest soon turned to discouragement as I read about the Special Olympics to be run by the students at St. Meinrad Seminary.

The main function of the church is to meet the spiritual needs of its people. This should include the handicapped people. At the present time there seems to be very little being done for the handicapped.

I do not want to be misunderstood as saying that activities such as the Special Olympics are not important. Events such as this do serve a need of the handicapped. But, I feel the church should leave this type of activity to social and service organizations and do more to meet the spiritual needs of the handicapped.

Ed Jefferson

Columbus

Congratulations, Criterion!

A 21-gun salute to the Criterion on winning four major awards in the annual Catholic Press Association competition.

Back in the early 50's (1953, if memory serves) the paper's predecessor, the Indiana Catholic, received three CPA citations, and now the Criterion's performance for 1980 establishes a new standard of excellence.

Heartfelt congratulations, and continued success in the future!

Fred W. Fries

Indianapolis

ACCW convention lauded

I would like to extend my sincere thanks to all the ladies of the Terre Haute Deanery, especially the Clinton ladies, for their warm hospitality extended during the recent ACCW convention.

Although not able to preside, due to the death of my mother, I have heard much praise concerning the Italian Candelight Dinner and the luncheon on Wednesday.

The entertainment of the Italian singers and the "Hat Show" at the Tuesday night dinner were delightfully received. The

decorations carried out the theme of "Celebrating 60 Years Through NCCW." I was told the liturgy was especially beautiful and inspiring.

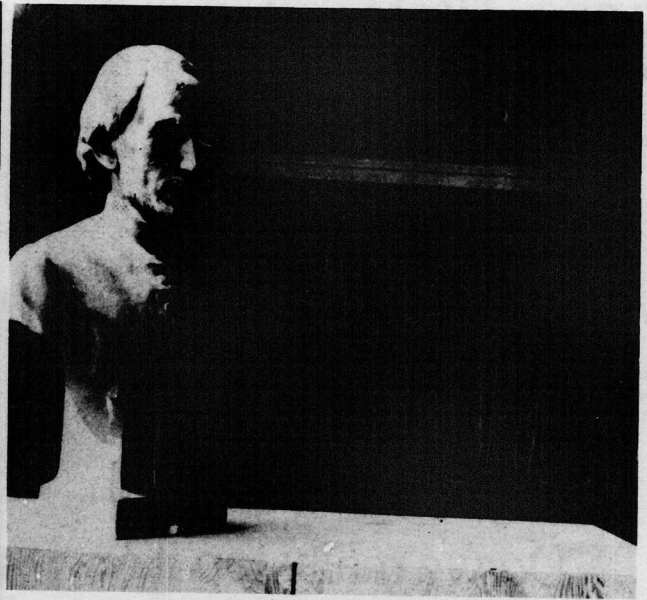
My sincere "thank you" to all who worked so diligently to present a well planned convention.

Mrs. John W. Thompson
Immediate Past President
Indianapolis ACCW

Indianapolis



GHOSTS OF PAST—Stacks of unclaimed books, the bust of a long-ago church scholar—blackboard graffiti as its backdrop—and broken class equipment evoke memories of past days at the old Cathedral school. (Photos by Valerie Dillon)



Work under way (from 1)

price tag put on conversion was \$2-million, \$450,000 to come from this year's Archbishop's Annual Appeal.

Because the building had been vacant, unrepaid and unheated for five years, there has been extreme deterioration. Leakage through the roof and through gutters and downspouts caused extensive damage to wall and ceiling plaster and to floors.

Also, damage occurred through break-ins. "One man tried to strip all the hardware from every door," said Munson. "It wasn't until windows were boarded up that this stopped."

Munson, of Richardson, Munson and Weir, believes the entire remodeling will be complete and the building ready for occupancy by "late summer or early fall, 1982."

New right co-opting electronic church, USCC official

NEW YORK (NC)—The "electronic church"—the mainly Protestant fundamentalist TV evangelists—should not disturb Americans as much as the New Right's attempt to co-opt it, the secretary of the U.S. Catholic Conference's Department of Communication said.

"Undoubtedly, the New Right will, if given the opportunity, capitalize on the conservative tendency of the electronic church," the secretary, Richard Hirsch, said. "How one deals with the lobbying tactics of political action committees in the American political process is, of course, a major question which goes well beyond the electronic church and must be talked about as a political rather than a media question."

Nielsen ratings for electronic church programming, he added, are relatively insignificant and likely to remain so.

Hirsch spoke at the annual meeting of the national commission of B'nai Brith's Anti-Defamation League, which met in New York May 28-June 1.

From the Catholic standpoint, he said, the electronic church is questionable because it is "devoid of any sense of a community of believers bound together by a shared sacramental life and common commitment to serving the spiritual and temporal needs of the human family."

"Roman Catholics believe that men and women work out their salvation not simply as individuals, but in the context of a larger society," he said. "Not only is the

reception of the sacraments and the celebration of the Mass a communal experience, but religious faith requires a commitment of concern and service to one's fellows. To what extent does this commitment exist, can it exist, within the electronic church?"

Hirsch said, however, that increasing secularization and indifference to human life as evidenced in abortion, the plight of the poor and the "rush of armaments"

made responsible citizens reluctant to dismiss anyone concerned about these issues.

"Those electronic preachers who are making an attempt to draw attention to these ethical as well as social dilemmas do merit some support," he said. "Certainly the Catholic Church would not wish to be party to any movement that is striving to silence one group in our society simply because the concerns it raises are prem-

ised on religious convictions.

"As I see the origins of the present swing to the right in this country, it is not basically a religious phenomenon at all," Hirsch concluded. "To the extent that we attempt to conceptualize the motivations for this trend in terms of religion we will not only miss the real causes of this tendency but we will run the risk, in our growing secular environment, of jeopardizing basic religious liberties."

Similarities exist between 'renewal' and 'mission'

by Dolores Curran

"What do you know about these renewals?" a pastor asked me. "Are they all they're cracked up to be?"

He was talking about something old—something new in the Church, a weekend or series of weekends set aside for parishioners to step back and scrutinize themselves, their sense of community, their needs, their voids, and their spirituality.

In the old church, we had renewals called missions. They usually involved an outside mission team who came in and held a week of nightly sermons followed by benediction. If the



parish was large, the first week was held for women and the second for men (usually in this order so the women would "get" the men there the second week. Sigh.) There was usually a set pattern, one night devoted to prayer, one to family, etc. The one we always looked forward to with dread anticipation was the one on sin. Nobody slept well that night, with visions of Satan lurking in every shadow.

Missions were generally anticipated by the parish. For one thing, a mission priest could preach and that was a treat for most Catholics. For another outside clergy could say things that a pastor couldn't for fear of offending, and third, parishioners who had lapsed or had poor relationships with the pastor could be led back into the fold by an understanding minister.

The chief value of the mission was that it served as an annual check-up and shot-in-the-arm. The same thing can be said for

the parish renewal. The difference is that it's run by the parish itself, not outsiders, and that it deals with deeper problems than just parish spirituality, although it deals with that as well.

There are a number of renewal programs, the most popular devised by Father Chuck Gallagher who took over Marriage Encounter in its early years. In his program, pastors are required to come to a weekend to learn how to run a renewal.

Two other programs also deserve scrutiny. The NCCB's "The Parish Project" (299 Elizabeth Street, New York 10012) and "PEP: Parish Evaluation Project" directed by Thomas Sweetser, S.J. (1307 S. Wabash Ave., Chicago 60605) are both well-developed attempts to help a parish look at itself and its purpose, goals and community. Newark and Cleveland also have respected renewal programs.

Generally Speaking

'In one ear and out the other'

by Dennis R. Jones

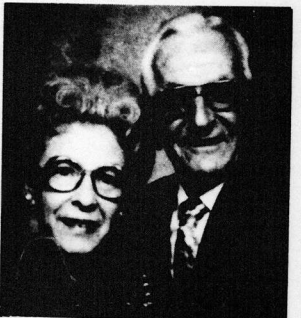
"In one ear and out the other" described my listening abilities when I was a kid, and both of my sons take after their "old man."

I'm sure your kids are a lot like mine . . . it doesn't matter how many times you tell them to be careful when they're in or around traffic, they seem to forget (if they ever heard you at all) when a ball rolls out into the street.

Without warning, an innocent game of baseball can turn into a frightening experience—Russian roulette. If the street is "loaded" with traffic, your child pulls the



✓ The three children and nine grandchildren of Mr. and Mrs. Charles F. Alhand will honor them with a Mass of Thanksgiving at 1:30 p.m. Sunday, June 7, at **St. Roch Church**, Indianapolis. The occasion marks their 50th wedding anniversary. A reception will follow the Mass in the school hall. Mr. and Mrs. Alhand were married at **Sacred Heart Church**, Indianapolis, on June 3, 1931. Their children include Mary Rose Redlich, Eileen Egenolf and James R. Alhand.



✓ Mr. and Mrs. Joseph Petraits will celebrate their 50th wedding anniversary on June 7 when their children, Richard Petraits and Mary Ann Stearns, host a reception in their honor from 2 to 4 p.m. at the Speedway Motel. Friends and relatives are invited. The Petraits were married in **Holy Trinity Church**, Indianapolis, on May 30, 1931. They have three grandchildren.

trigger if he or she runs out into it without looking.

It's up to you—as motorists—to be especially alert when you're driving. Be careful when you back out of your driveway; always stop when you come out of narrow streets and alleys; and look both ways before entering the traffic flow.

Slow down and keep your eyes open when passing parked cars, especially in residential areas. Motorists should also beware of curves and tree-lined streets that could obscure their view, allowing children to appear suddenly and without warning.

Bicycle safety? That's a joke on a busy street with cars and trucks that weigh in excess of 3,000 pounds. If you don't believe me, try taking your bike out and running over your car . . . then take your car out and drive over your bike . . . next, imagine a child twisted around the bike.

With the closing of schools throughout the archdiocese, youngsters will be taking to the out-of-doors and many of them WILL chase a ball into the street without thinking to stop and look both ways. Whether or not they return to the sidewalk is up to you.

So, please be careful when you're behind the wheel of your car . . . my kids are precious to me, as I'm sure yours are to you.

Check it out . . .

✓ The 28th anniversary dinner/dance for **Msgr. James M. Downey Council, Knights of Columbus**, will begin with a Mass at **Sacred Heart Church**, Indianapolis, at 5 p.m. on Saturday, June 6. The dinner will be served in the council hall at 7 p.m. followed by dancing. For reservations call Kathryn Massing, 784-9748; Dottie Lynch, 786-9525; or Ann Wohlhieter, 881-3198.

✓ The **Legion of Mary** of Indianapolis is encouraging individuals and families to join in the recitation of the rosary on **RADIO ROSARY** aired on **WNTS 16** Monday through Friday at 6:30 p.m. and on Saturday and Sunday at 5 p.m. The program is sponsored by the Ladies for Mary's Rosary in Cincinnati. However, for the program to be continued, a better response is necessary from Indianapolis. You can help by writing to **RADIO ROSARY**, Box 15026, Cincinnati, OH 45215.

✓ **Benedictine Brother Martin Tegart** of Blue Cloud Abbey, S.D., was ordained to the priesthood today (June 5). The newly ordained monk is the son of Mary Tegart and the late Thomas Tegart of Clarksville. Father Martin, who was born in New Albany, attended high school for brother candidates at St. Meinrad Archabbey. He entered Blue Cloud Abbey in 1953 and made profession of vows in 1954. He has served in a variety of assignments and in recent years was stationed at St. Ann Mission, Belcourt, N.D.

✓ **Benedictine Brother Carl Deitchman**, son of Mr. and Mrs. Richard Deitchman of Indianapolis, was among a group of five monks at St. Meinrad Archabbey who recently de-

clared their candidacy for priesthood. Archabbot Timothy Sweeney presided at the ceremonies. Brother Carl is a first-year theology student.

✓ Commencement exercises for 48 seminarians were held recently at **St. Meinrad College**. The graduates represented 25 different dioceses and archdioceses and one religious community. **Charles Brumleve** of Sellersburg was among those receiving degrees. The majority of the graduates will continue their theological studies for the priesthood at the St. Meinrad School of Theology or in another school of theology in the United States or Europe.



✓ To mark their 60th wedding anniversary of Mr. and Mrs. John Naville, a Mass of Thanksgiving will be celebrated at **St. Mary of the Knobs Church**, Floyds Knobs, at 11:30 a.m. on Sunday, June 14. Mrs. Naville is the former Bertha Biernan. They have two daughters, Rita Walsh of Indianapolis and Donna Book of Floyds Knobs.

Archbishop O'Meara's Schedule

Week of June 7

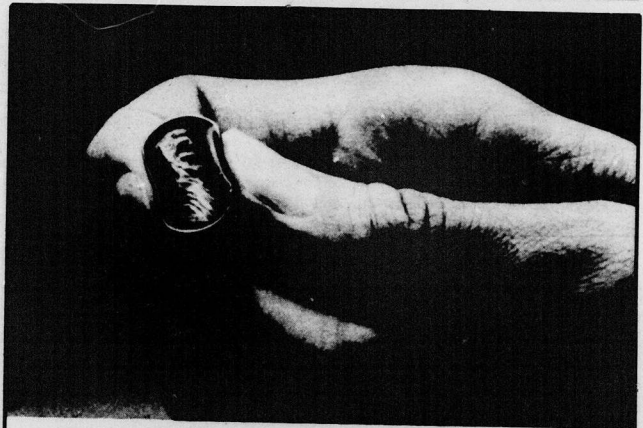
SUNDAY, June 7—Installation of the newly-elected Prioress of Our Lady of Grace Convent, Beech Grove, Mass at 12 noon in St. Paul Hermitage Chapel; First annual Neophyte Mass, SS. Peter and Paul Cathedral, Indianapolis, 4 p.m., reception following.

THURSDAY, June 11—Open House from 4 to 6 p.m. of the Catholic Cemeteries Association's New Office Building at Calvary Ceme-

tery, Indianapolis. Clergy of the Indianapolis Deaneries invited.

FRIDAY, June 12—Open House from 4 to 6 p.m. of the Catholic Cemeteries Association's New Office Building at Calvary Cemetery, Indianapolis. Funeral Directors of the Indianapolis area invited.

SATURDAY, June 13—Parish Visitation, St. Roch Parish, Indianapolis, Mass at 6:30 p.m. followed by reception.



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Question Box

Church develops the fullness of revelation

by Msgr. R. T. Bosler

Q "Teach whatsoever I have commanded you." On what authority does the church teach what Christ did not teach?

A Let's finish that quotation, which is the conclusion of the Gospel of Matthew: "And know that I am with you always; yes, to the end of time."

We'll add another from the Gospel of John: "When the spirit of truth comes, he will lead you to the complete truth" (16:13).

And one more for good measure: "It has been decided by the Holy Spirit and by ourselves ..."



With these words from Acts of the Apostles (15:28), the early church made the momentous decision, ending its first crisis, that Gentiles should become Christians without becoming Jews. The early church leaders showed their conviction that such a decision was made with the help of the Holy Spirit.

It was the belief of the early Christians that the Risen Jesus was with his church, leading his followers continually to a better understanding of who he was, what his teaching meant and how the revelation of the Father in him was to be preserved and interpreted as time went on.

Thus the church with the assistance of the Spirit composed the writings of the New Testament and eventually recognized them as inspired Scriptures like those of the Old Testament—though it was not until the fourth century that some writings, like the Letter to the Hebrews

and Revelation (or Apocalypse), were accepted by the whole church.

In a sense, therefore, it might be said that by proclaiming the New Testament to be the word of God, the church was teaching something not taught by Jesus—certainly not by Jesus before the Resurrection, for there were no New Testament writings until many years after.

It is the Risen Jesus with his Spirit who teaches through the church the fullness of the revelation made in his death and resurrection. And this not all at once, but through trial and error. (The Spirit will "lead" you to the complete truth, not give it to you all at once.)

In the second century, parts of the church held some writings to be sacred Scripture equal with the Gospels and Epistles of Paul; these were later considered not inspired. Errors and doubts concerning the divinity or humanity of

Jesus were not clarified until the great councils of the fourth and fifth centuries.

It took three or four centuries before the church, realizing how important it was for unity to have one visible pastor to act as chief bishop, recognized that the position of Peter had to continue in the church and applied the scriptural words, "You are Peter and upon this rock I will build my church," to the bishop of Rome.

In the fourth century, St. Augustine and other leading teachers of the church held that almost any sacred sign was a sacrament. It was not until the 11th century that the church settled upon a precise understanding of what a sacrament was and that there were only seven.

What I have been trying to demonstrate is that though the fullness of revelation was made in Jesus the Christ and what happened to him, the meaning of it all, the development and working out of it in practice, takes place within the church guided by the Spirit as he promised. When the universal church is in agreement on something believed to be revealed, the church can confidently proclaim this is what Christ teaches.

It is my own personal, guarded opinion that such an agreement in this age of ecumenism must take into consideration the Orthodox, Anglican and Protestant churches.

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

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Gap between abortions, births, narrows

WASHINGTON (NC)—Reported abortions in the United States continued to rise in 1978 and surpassed the ratio of one abortion for every three live births, an official of the Centers for Disease Control (CDC) has reported to Congress.

Dr. Carl W. Tyler, an assistant director for science at the Atlanta-based federal health agency, told the Senate separation of powers subcommittee during its hearings on abortion that the 50 states and the District of Columbia reported 1,157,776 legally induced abortions in 1978, the latest year for which CDC has obtained statistics.

That is an increase of 7 percent over the 1,079,430 abortions reported in 1977.

Tyler said the national abortion ratio also increased by 7 percent, from 325 to 347 per 1,000 live births, pushing the ratio past the one-in-three mark.

Tyler's testimony before the subcommittee included a number of abortion-related statistics, including a report on the effect of "Hyde amendment" restrictions on public funding of abortion.

He said such restrictions had not increased the number of illegal abortions, as some predicted would be the effect of the restrictions. The restrictions also had reduced the number of legal abortions

obtained by poor women, Tyler said.

Tyler reported that the typical woman obtaining an abortion continues to be young, white and unmarried.

He said 65 percent of women obtaining abortions in 1978 were less than 25 years old, 67 percent were white, and 74 percent were unmarried at the time of the abortion.

Fifty-seven percent had had no live births, he said.

Among other statistics reported by Tyler were:

—Ninety-one percent of abortions were induced within the first 12 weeks of pregnancy, 52 percent within nine weeks;

—Nearly half of the abortions performed after 15 weeks were on women 19 years old or younger;

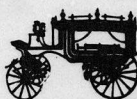
—Twenty-seven women died from abortion in 1978—11 after legally induced abortions, seven after illegally induced abortions, and nine after spontaneous abortions;

—The national abortion rate rose from 22 in 1977 per 1,000 females aged 15-44 to 23 per 1,000 in 1978;

—Curettage (scraping) continued to be the most widely used abortion procedure, accounting for 95 percent of legal abortions;

—An estimated 30 million to 55 million abortions are performed worldwide each year;

—The United States is sixth among the 18 countries of the world reporting abortion rates (abortions per 1,000 females), and eighth among the 16 countries reporting abortion ratios (abortion per 1,000 live births).



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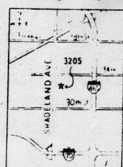
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KNOW YOUR FAITH

Parishes must foster both unity, outside bonds

by Fr. Philip Murnion

How do religious cults foster intense loyalty among their members? The loyalty within some cults is so intense that there are people, especially parents whose children have joined a cult, who accuse the cults of brainwashing.

There are many factors involved, but a device sometimes used is the isolation of members from people outside the cult during the initiation period. Even after initiation, any contact with outside people may be severely limited. Some cults provide for all the needs of the members and fill up all of their time.



One artificial and controlling way to create a sense of community, therefore, is to cut off people's contact with anyone but the members of the group.

But, within the church, we realize that parishioners belong to many communities besides the parish. Parishioners belong to families, whose members may live in many places. They have friends and business associates outside the parish. They feel some solidarity with people who share their nationality and race.

Not only that. Parishioners are also neighbors and friends of other people in their towns and neighborhoods. A parish is, in fact, part of this larger community. We gather as a parish to avoid being separated from others. Parishes have their own community but they also belong to a wider community.

In some ways, then, there are no "outsiders." For there are few people with whom we are not related in some way.

AS PARISHES try to develop a sense of community among parishioners, therefore, they also need to recognize and support the many communities in people's lives. How do they do this? In imaginative ways.

St. Martin of Tours Parish in New York has an evening social celebration of all the community leadership in the neighborhood. Hundreds of people come together from the many organizations, churches, and associations of the neighborhood to recognize how they all contribute to the life of the larger community.

Parishes in the Archdiocese of Chicago have a long history of "twinning"—where a more affluent parish and a parish in need of subsidy share funds. In this way they acknowledge that everyone in the diocese belongs to the same church. Occasionally members of some twinning parishes meet, perhaps for a social occasion, to get to know each other a little better.

Last winter a parish in the South sent money to the Diocese of Portland, Maine, to help families having difficulty meeting rising fuel costs.

In some areas, Catholic parishes join with Protestant communities to celebrate Thanksgiving. Many parishes also have conducted Seder meals during Holy Week, often with the help of the local rabbi. The Seder is the traditional Passover meal for the Jewish community.

Still other parishes, in San Francisco, Cleveland, New Orleans, Baltimore, and many other cities, join in coalitions with other churches and local organizations to improve neighborhood living conditions.

And many parishes with a variety of national

groups sponsor special liturgies and activities for each group in addition to the worship and activity that brings the people of the entire parish together.

RECOGNIZING the many communities people belong to, these parishes help the people develop the many relationships necessary for a full life. They foster the many kinds of solidarity which, as Roberto Unger of Harvard University puts it, is charity moving beyond the circle of intimacy.

It is by fostering such solidarity that we reduce the tendency to competitiveness among groups. And such solidarity reduces fear and makes it more likely that we will successfully address the challenges of today's world.

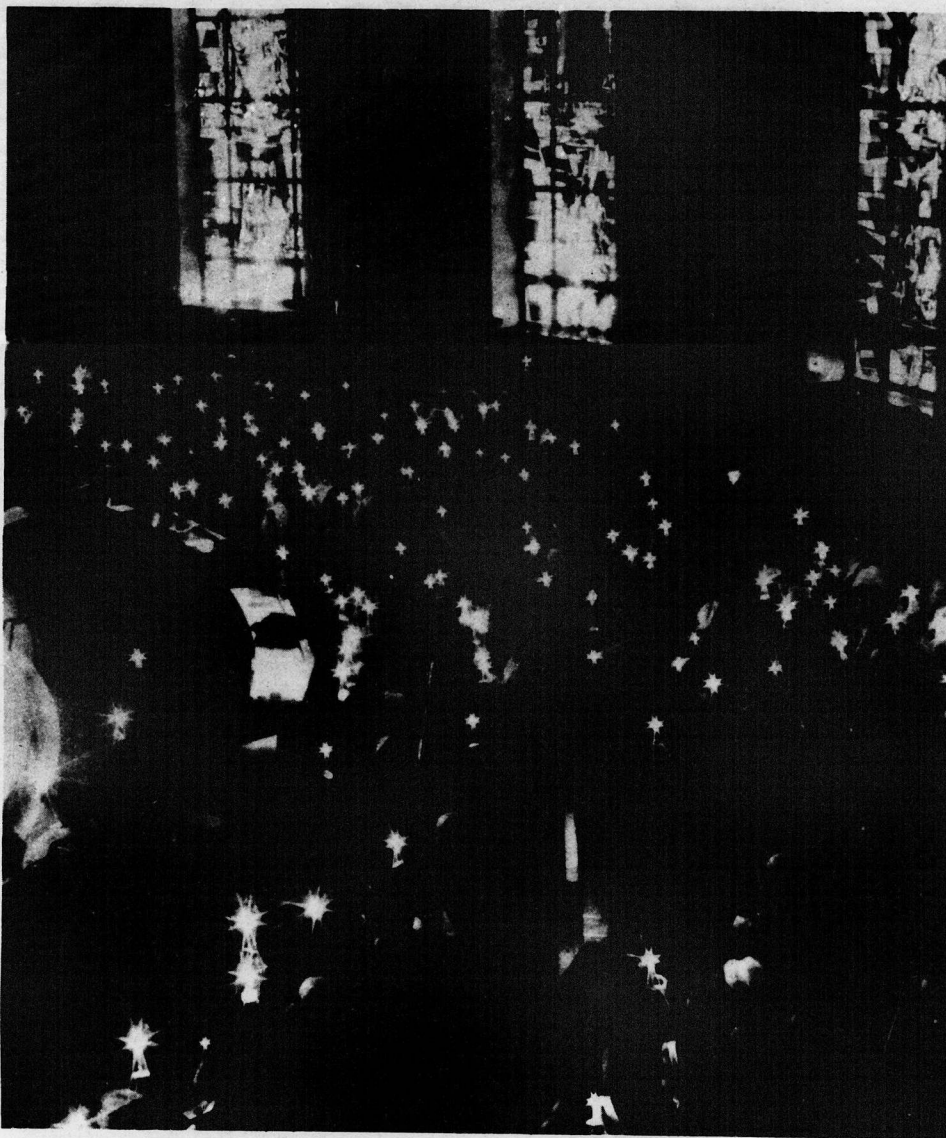
In our present ecumenical and pluralist era, parishes are singularly challenged to develop a sense of unity among their members while also encouraging the bonds of community that parishioners share. This has been a concern of the church since its earliest days.

In the first century, controversy arose about

whether gentiles would have to become Jews in order to become Christians. Did they have to adopt the same culture as the first Christians in order to be followers of Jesus Christ? The first Council of Jerusalem decided for "catholicity," for the universality of the church. Then, at every crucial point in the history of the church, the church rejected exclusiveness.

A parish is not a cult. Our parishes and their people are not isolated groups.

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LIGHTING THE WAY—Candles are used at a day of recollection for the handicapped in Douglastown, N.Y., to light up the liturgy. The parish must acknowledge its relationship to all

efforts at human development in its community. (NC photo by Br. Stanley Kowalski)

Self-education sharpens understanding

by Don Kurre

Father Raymond Brown, a renowned scripture scholar, has pointed to the need for extensive re-education of Catholics following Vatican II.

In remarks to the National Catholic Education Association convention, Father Brown said that sweeping changes introduced by that council make re-education necessary to counter confusion, misunderstanding and resistance.

He admitted that the church has responded by offering a barrage of renewal or updating sessions, study sabbaticals, summer programs and religious education programs. Nevertheless, he said, "while these have helped a respectable percentage of clergy and religious the numbers of the laity are so large that what can be done in lectures and courses is only 'a drop in the bucket.'"

As a solution to the problem Father Brown

suggests the church stress the possibility of self-education.

Father Brown's suggestion sounds good, but it raised an interesting question: How would someone proceed if they decided self-education was in order? It seems to me the process would have to be direct, easy to do, require simple resources and cover the broad spectrum of Catholic doctrine.

A process I have used to study various topics presents itself as a possible solution. I will share that process with you.

TO BEGIN YOUR own self-education you will need the following materials: 1) Some type of notebook or binder. 2) A copy of the documents from Second Vatican Council. I have found the American Press book, "The Documents of Vatican II: With Notes and Comments," edited by Walter M. Abbott, very usable and available in many religious bookstores. Finally, 3) you will need a copy of either the Nicene Creed or the Apostles' Creed. You can find these creeds in the monthly Sunday missal used in many parishes. (Try a neighboring parish if yours does not use them.) I'm sure the parish would be willing to

share a copy of last month's missal with you.

The Creed will serve as the central element of the self study because it contains in direct statements the heart of Catholic doctrine.

With these few supplies in hand you are ready to begin your program.

Step 1—Read the creed over several times.

Step 2—Isolate the first sentence of the Creed—"I believe in God..." After re-reading the sentence, put it into your own words being careful not to change its meaning as you paraphrase it.

Step 3—In this step you will begin to articulate the way in which your faith influences your life. You accomplish this task by writing a response to the question: "How does (should) my affirmation of the statement, 'I believe in God the Father Almighty, creator of heaven and earth' influence my behavior on a crowded highway after a hard day's work?"

Step 4—Check the reference made by the council to the main concepts in the sentence you are studying. In the sentence I have been using, I would look up the words God, Father, and Creator in the documents. Read the passages to which the index refers you.

AGAIN, TO sharpen your understanding, paraphrase the points made in the documents.

Step 5—Your task in step five is to compare your reflections on the sentence from the creed with the assertions made through the council. How do they compare? Would you change your understanding of the statement? If not, move on to the next sentence. If so, re-write the comments you made in steps two and three.

Now, repeat the process outlined above with the next sentence. After you have completed all five steps with the second sentence you are ready for step six.

Step 6—In steps one through five, you have been isolating the elements of the creed. In this step you want to begin to see the creed as a whole. Ask yourself how these two statements relate to one another; what light do they shed on each other; what new information is added?

As you make your way through the creed you will be refreshing your own understanding of church doctrine. I am sure you will find your faith enriched by the experience.

In closing I should point out that understanding the doctrine of the church is only part of the task. To fully refresh your insights on the church you might want to spend some time reflecting on church practices such as sacraments, worship, and rituals.



st. paul writes to the church in corinth

by Fr. John Castelot

"Love is patient; love is kind. Love is not jealous, it does not put on airs."

Not surprisingly, the hymn to love in which those words are found is one of the most quoted passages in the writings of Paul. But since the passage is so often heard out of context, its full relevance is easily overlooked. It is found in Chapter 13 of First Corinthians.

Paul has just written about the spiritual gifts of the Corinthians. In a list of gifts at the end of Chapter 12, the gift of tongues appears in second to last place. This seems to deliberately downgrade that gift.

Many people ardently desired the gift of speaking in tongues—but for the wrong reason. They knew the gift would capture the amazed attention of others.

Such a motive was diametrically opposed to the real reason for spiritual gifts and was yet another sign of the people's immaturity and egocentricity. To put the gifts in proper perspective, Paul contrasts them to the only gift that really counts, the one indispensable requirement for being a Christian: love.

No matter what languages a person may be enabled to speak, if that person does not have love, he or she is like a "noisy gong" or a "clanging cymbal"—just noisy. In a full orchestra, the cymbal makes a relatively small contribution to the overall effect of the music.

THE SAME IS true of all gifts. It is even valueless if one submits to impoverishment and torture in the service of others, but is not motivated by love. Most striking and most profound is Paul's remark early in Chapter 13: "If I have not love, I am nothing."

This is not just a dramatic exaggeration. As far as Paul was concerned, love enabled a

person to be. It was for love that God created us. This is what it means to be created in God's image and likeness.

One truly exists only when God's intention as the Creator who brought us into existence is fulfilled, only to the extent that one loves. So Paul writes: "If I have not love, I am nothing."

Paul personalizes love and makes it the subject of a series of dispositions. "Love is never rude... neither does it brood over injuries." Though he could have extended the list of dispositions almost indefinitely, he chose rather to single out those which would be most meaningful for his readers.

It is worthy of note that the love Paul speaks of is not some esoteric virtue, but down-to-earth human love that expresses itself in everyday manifestations of considerateness, concern, sensitivity.

In the final part of Chapter 13, Paul zeroes in gradually on the topic of knowledge. "Now we see indistinctly, as in a mirror; then we shall see face to face."

SOME SCHOLARS think that he is talking about the knowledge of God and, ultimately, about the beatific vision. This is possible, but there are difficulties with this view. For, blessed with the vision of God, what need would one have of the faith and hope which Paul mentions?

It seems rather that Paul is talking about the Corinthian's knowledge of what it means to be Christian, which is sadly imperfect at present. Though he continues to speak in the first person singular, he really is speaking in their name.

The Corinthians' knowledge is still immature; they have not yet "put childish ways aside." But Paul is hopeful they will grow up to know even as they are known, that their imperfect knowledge will give way to perfect insights.

But in the case of either interpretation, Paul's main point is inescapably clear: Whatever gifts or virtues one may possess, the greatest gift is love, and without it one is nothing, neither a Christian nor an authentic human being.

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Father's Day



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Story Hour

Matthew, a tax collector, answers call of Jesus

by Janaan Manternach

Matthew was busy. People were crowding around his table. He had his record book open and his scales in front of him.

Morning was always busy for Matthew. Fishing ships returned with their catch. The merchants' shops were full. The marketplace was usually jammed with people.

Matthew's business was collecting taxes. The fishermen, the merchants, the shoppers all had to pay taxes to the Roman government. Matthew was a local tax collector for the Romans. He was one of many tax collectors in Capernaum.

Tax collectors were not popular in Capernaum. They were not popular anywhere in Palestine. The Jewish people hated paying taxes to the Romans who ruled their country. They hated even more those of their own who worked for the Romans.

Tax collectors, also called "publicans," sometimes became very rich. They not only collected for the Romans, but they cheated the people. They charged more taxes than the Romans ordered. What was left over, the tax collectors kept for themselves.

Most good Jews would have nothing to do with the publicans. They treated them as traitors. They considered them sinners. To be a tax collector was to be despised by one's fellow countrymen.

So Matthew, which means "gift of God," was not very popular with his fellow Jews. They knew him as "Levi," his Jewish name. Few in Capernaum, except other tax collectors, thought of Matthew as God's gift.

As Levi sat this morning at his table, counting out and recording people's taxes, he felt lonely. For some time he had been feeling that something was missing in his life. He wanted to do something more than just be a despised tax collector.

"Matthew," a voice broke through the noise of the chattering crowd around Matthew's table.

Matthew kept working, thinking it was just another impatient, angry merchant. But the voice came again. It was gentle, but strong. There was a feeling of authority and of caring in that one word, "Matthew."

Matthew looked up. Standing in front of his table stood Jesus of Nazareth. Jesus was smiling at Matthew.

Matthew had heard about Jesus. He had seen him on the streets of Capernaum. He was curious about Jesus. Matthew had often wanted to go listen to Jesus down by the lake. But he was always so busy.

"Matthew," Jesus said once again. "Come, follow me." Jesus did not wait for an answer. He turned and walked away.

Matthew hesitated just for a moment. Was this what he was looking for, a chance to do something with his life? He closed his tax ledger. He placed the scales in the drawer.

Matthew stood up. He ignored the impatient merchants. Matthew left his table and followed Jesus.

Suggestions for parents, teachers and young people using the Children's Story Hour:

PROJECTS:

1. Draw a sequence of pictures that tell the story of Jesus calling Matthew. Share your pictures with an adult and use them to retell the story.
2. Think about something you do that makes you feel lonely or unhappy. Then think about Matthew who walked away from a particular activity that made him feel that way in order to follow Jesus. Think what it means to be a more responsible follower of Jesus!

After reading the story talk together about it. Questions like the following may guide your conversation.

QUESTIONS:

- How would you describe Matthew if you were in Capernaum near his table? Why? Why were tax collectors in Palestine so unpopular?
- Why were so many tax collectors rich?
- What does the name Matthew mean?
- Why was Matthew suffering from loneliness?
- How did Jesus' voice sound to Matthew?
- Why did Matthew recognize Jesus?
- What did Matthew do in response to Jesus' invitation to follow him?

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FINDING A FRIEND—A young man befriends a young retarded boy at a Washington school. Reaching out to our neighbors, with Christian love and compassion, is a way we can respond to the great needs of others. (NC photo by Paul S. Conklin)

THE WORD THIS WEEKEND

JUNE 7, 1981
PENTECOST (A)

by Paul Karnowski

Language, we assume, has something to do with communication. But tenant's leases, insurance contracts, and loan notes defy this silly notion. Consider the following passages from the Interim Note of my student loan:

"At any time on or before the day on which the principal and interest hereof shall have become due and payable, provided that at such time there shall exist no default and no event which but for the passage of time would constitute a default, the maker shall have the right to require this Note to be surrendered by the holder hereof in exchange for a Payout Note of substantially the same tenor as this Note, except as hereinafter provided, said Payout Note to be duly executed by the maker and by his or her spouse, if any, as co-maker and

delivered to the holder hereof."

Whatever it means, this is not the language that we speak. Confusion abounds when we are confronted with this contemporary "legalese."

Yet, if we think we have it bad, consider the crowd in today's first reading. Luke tells us that there were Parthians, Medes, and Elamites; people from Mesopotamia, Phrygia, Egypt, and Rome. We can imagine the cacophony created by the countless languages and dialects as they gathered to hear the disciples

speak. But due to the working of the Spirit, all language barriers were broken. Every person, Luke recounts, heard the message in his or her own language. This indeed was the miracle of Pentecost.

But it's a waste of our time if we marvel at the mechanics of the miracle and miss its meaning. The message is clear. The spirit of God, the Holy Spirit, speaks in a universal language of the heart. The vocabulary is simple. The nouns are: wisdom, understanding, fortitude, counsel; there is only one verb: love.

It's a mistaken notion that good writing is long, complicated, and obscure. To be sure, language is a mysterious phenomenon; yet, if used correctly and honestly, it is our best means of communicating with one another. On the feast of Pentecost, we acknowledge that God's ways are mysterious. But we also rejoice because the Spirit of God has been given to us. Best of all, he's talking our talk, he's singing our song.

Discussion points and questions

1. According to Father Philip Murnion, in what major way does the activity of a parish differ from that of some new religious cults?
2. What is "twinning," as practiced by parishes in the Archdiocese of Chicago and described by Father Murnion?
3. Name and discuss at least two communities that you personally are part of. Are

there some differences in how you act in each community?

4. In what ways does your parish try to help others in its neighborhood? Do the needy persons have to be Catholics?
5. Under what conditions does St. Paul say a person is like a "noisy gong" or a "clanging cymbal," according to Father John Castelot?

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St. Michael Parish

Brookville, Indiana

Fr. Louis E. Schumacher, pastor

by Ruth Ann Hanley

The leaven, indispensable to the bread . . . a pinch of salt that flavors the meal—these are similes for the Christian who enriches society with the gifts he has himself received.

At St. Michael's parish, Brookville, they see their Catholic school as a builder of such special people. The school includes children from five additional areas on the eastern edge of the archdiocese (St. Mary-of-the Rock, Oak Forest, St. Peter's, St. Leon and Cedar Grove), and it harbors goals of excellence, self-discipline and service.

As a force affecting whole community the school seems worth its price of "the highest percentage of the budget." Says Father Louis E. Schumacher, pastor, "Maybe everyone in the county can't attend, but maybe the next generation will."

The discipline and good study habits show as students progress to high school according to Lois Drewes, school tutor and librarian. "Their success in their studies is high, out of proportion to their numbers."

Service is defined by Franciscan Sister Dominica Doyle, principal, as "the child doing for the community."

More precisely it means 7th and 8th grade students feeding nursing home patients during their lunch hour, making cards and gifts, singing at the pastor's Mass for the residents and just plain visiting. Younger grades also get a taste of this service for Sister Doyle says the oldesters "particularly enjoy children."

THROUGH THIS volunteer service junior high students are working toward a goal. As they participate in the nursing home program, scrape dishes and clean up in the

cafeteria, and set up over 200 chairs for daily Mass in the auditorium while the church was painted, they earned points toward their Confirmation.

The school Mass is considered "the biggest strength of the school," and is said for the children every day but Wednesday, when there is a prayer service instead.

That service for the 288 students comes over closed circuit TV. And educational TV is also part of the curriculum.

St. Michael's, which has three Franciscan sisters, is happy with the good rapport between its school and the public schools.

Students in 7th and 8th grade can obtain credits in shop and home economics through the public high school. A band program includes 5th and 6th graders. Many sports are shared; in fact, Sister Doyle says "the only thing the public school has that we haven't is physical education once a day. We have it once a week."

A federal hot lunch and tutor program are available to the children. The library, according to Lois Drewes, has secured equipment through Title 4B, including books and hardware. "A lot of audio visuals," she adds.

Not to be left behind, parents have provided lights, rugs, water coolers and a fire-alarm system through their active parent organization.

The school has a long history in the parish. In 1855, ten years after the parish's founding, two Franciscan Sisters from Oldenburg arrived in Brookville to begin teaching a few dozen pupils. In 1863 Father George H. Ostlangenberg became the first pastor.

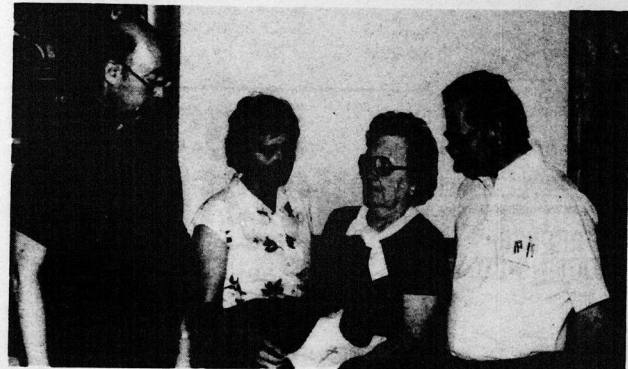
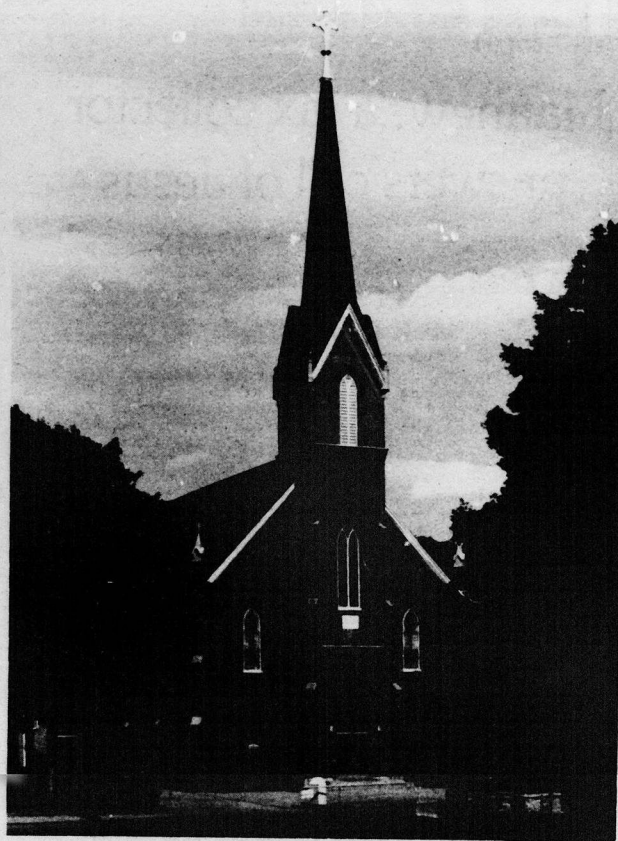
THE SCHOOL has been housed in two different locations and remodeled twice. The church also has known two locations and the present structure was completed in 1868 and remodeled in 1902. Additional accoutrements were added throughout the years: bells in the steeple, statues of the Virgin Mary and St. Joseph carved from walnut logs by Joseph Wehrle, stained glass windows, marble rails and a stainless steel cross.

This year, during another remodeling, the altar and sanctuary were moved into the transept area; a Blessed Sacrament chapel was constructed in the former sanctuary, and a bas relief of the baptism of Jesus was added to the sanctuary.

In the beginning, German immigrants settled the parish, and today they still are much in evidence. Half of the parish is involved in farming; many parishioners earn a living in Cincinnati, Batesville and nearby towns.

Father Schumacher describes his people as family-oriented: "We haven't nearly the family and juvenile problems of some communities."

He cites some of the parish goals as forming



FAMILY ORIENTED—Its people say St. Michael's is a family place. In top photo, Franciscan Sister Dominica Doyle (left) shares a new book with librarian Lois Drewes. Below, Mary Stumpf shows one of her baptism garments to Father Louis Schumacher, Kay Taylor and Harry Rosenberger. (Photos by Ruth Ann Hanley)

a young ladies group similar to the boys' K of C Squires, holding an all parish retreat and sponsoring a Marriage Encounter for couples on June 12.

Harry Rosenberger, Parish Council president reports that the parish is looking forward to the "best chicken dinner in the state" on July 4th. The men fry the chicken and the women bring desserts. Included with the games and quilts this year will be a hot air balloon ride.

Kay Taylor, co-chairman of the adult catechetical team, says the parish is anticipating its second scripture program, Romans 8, in the fall. During lent the parish finished Genesis II. Mrs. Taylor reveals that during a recent sur-

vey, the most desired parish program was Bible study.

Mary Stumpf, a liturgy committee member, also helps to make altar cloths and vestments and baptismal garments for every child born into the church community.

She says St. Michael's is a banner-making parish. The children make them for special liturgies, and friends of wedding couples personalize their liturgies with symbols and messages.

In Kay Taylor's view, it is the Masses and liturgies that help to make St. Michael's a special parish to her. She believes she is qualified to make comparisons—she has lived in seven parishes in five years!

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by Msgr. John J. Doyle

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Rite of Christian Initiation for Adults explained

by Ann Armstrong

(The writer was coordinator of her parish's RCIA program this year.)

Rite of Christian Initiation for Adults
... Catechumenate ... Scrutinies ...
Neophyte Mass.

What is the meaning of this terminology? We used to hear, almost in whispers, that so-and-so was a convert. Now there is a year-long instruction, public declaration of intention, and a formal ceremony of Baptism, Confirmation, and reception into the church at the Easter Vigil service. Why this great change?

The answer can be found in the effect of the process on new Catholics—as well as on the parish community. At St. Vincent de Paul Church in Bedford, new Catholics, called "neophytes," are enthusiastic about the Rite of Christian Initiation for Adults (RCIA).

One young man says, "I have a very warm and happy feeling at this church. I feel love all around me." Another calls the Easter Vigil service "one of the happiest and most memorable times of my life. The warm, loving wishes of the parishioners were very touching."

A friend of mine who was a "convert" some years ago said that no one in the church even said hello to her when she

started coming to Mass. They noticed her; in fact they stared at her as if questioning her right to be there, but no one made her feel loved or even accepted.

I suspect that people aren't all that different now, but the very visible RCIA program gives us clues on how to act, how to welcome newcomers into the church with love and joy.

How does the program work? The first step is taken by someone who is not Catholic who asks a Catholic friend about the church.

THE FRIEND may then extend an invitation to a meeting of inquirers and offer to go with the person. Sometimes an inquirer comes directly to the rectory to see a priest, and if he or she knows no one in the parish, a sponsor is found to accompany the inquirer to meetings. One of our neophytes, speaking of the sponsor relationship, said, "It was great to have someone you knew with you, someone who could explain in greater detail things discussed in class."

After a period of instruction and of sharing our faith experiences (we had 19 inquirers and an equal number of sponsors), many of the inquirers decide they are ready for the next step, which is the "catechumenate." The term is Greek and

goes back to the first three centuries of the church when it was very dangerous to be a Christian. To reveal the teaching of Jesus Christ to another person meant that the lives of all the community were in the hands of that newcomer.

In the rite of the catechumenate the inquirer states his belief in Jesus Christ and his intention to become a Christian. He is then a member of the church, but not a member in full communion. He is a catechumen, that is, a serious student of the teachings of the church. A person can be a catechumen for a few months or for years.

Most of our catechumens proceed through the course of the instruction and on the first Sunday in Lent are enrolled in the book of the parish in the "rite of election." As for all of us, Lent is a time for catechumens to deepen their commitment and to become more involved in the life of the parish.

ON THE THIRD, fourth, and fifth Sundays of Lent are the three "scrutinies." Recalling the church's early days when celebration of the Eucharist was not open to any but full members of the church, the catechumens are presented to the parish community for prayers after the Scripture readings and the homily.

They are then dismissed to another location for discussion, meditation, and prayer for the duration of Mass. Although most of the catechumens have been attending Mass regularly, this period of deprivation helps them to understand better the great privilege of full communion that awaits them on Holy Saturday.

If you have never seen an Easter Vigil service, I encourage you to attend next year. The radiance of the darkened church springing suddenly to light from myriad candles accompanied by the song, "Christ, the Light of the World!" was matched this year by the radiant smiles at St. Vincent's of the 15 adults and five children received into the church that evening.

The celebration of the neophytes' reception into the church continues with a Neophyte Mass at 4 p.m. this Sunday, June 7, Pentecost Sunday, in SS. Peter and Paul Cathedral in Indianapolis. At this Mass Archbishop Edward T. O'Meara will welcome all new members from the past year.

The presence of the neophytes is a challenge to us all—to show our love freely to these new members as well as to all in our diocesan community. "By this will all men know that you are my disciples, if you have love for one another" (Jn 13, 35).

Catholic Youth Corner

Years of perseverance rewarded at graduation

by Kathy Craine

Now is the time when years of serious study, late-night homework and extra assignments pay off.

Graduating seniors from the nine Catholic high schools in the archdiocese were named valedictorians in the archdiocese were named valedictorians and/or represented their classmates in 1981 graduation ceremonies.

As is traditional, valedictorians hold the highest overall grade point average and deliver the class graduation speech at commencement. Those honored are:

Providence, Clarksville, 190 graduates—James Huff: Jim is a recipient of the I.U. Southeastern, Kiwanis, and Indiana Rehabilitation scholarships as well as the Sister Josephine Louise Award and Bausch & Lomb Science Award. He was active in his school's math team and is enrolled in Purdue University where he plans to major in Engineering.

Jim is the son of Mr. and Mrs. Donald Huff and a parishioner of Sacred Heart Church, Jeffersonville.

Secцина, Indianapolis, 156 graduates—John White and Mary Dixon, co-valedictorians: John, a National Merit Finalist and recipient of the Michigan State Merit, Honorary Wabash, Butler Academic, and University of Miami (Florida) scholar-

ships, has been an active in Secцина's Brain Game team, choral group and various dramatic presentations. He was Secцина representative for Marion County Math Day and a contributing writer for his school newspaper, The Crusader. John is a National Honor Society member and a Hoosier Scholar.

He is enrolled at Wabash College in a pre-med program and is a member of St. Lawrence Parish, the son of Dr. and Mrs. J.G. White.

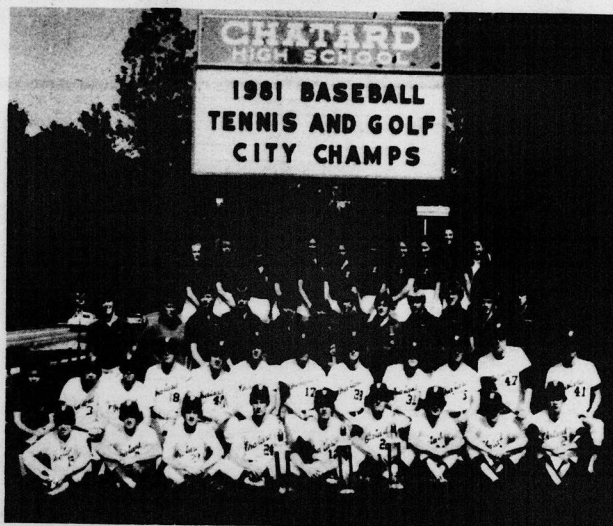
Mary Dixon, a National Honor Society officer, co-editor of The Crusader, and a student council and class officer, plans to pursue journalism at Ball State University where she was "admitted with distinction" and won an academic and a journalism scholarship to BSU.

She is the daughter of Mr. and Mrs. James Dixon and a member of Little Flower Parish.

Ritter, Indianapolis, 122 graduates—Mark Schopper: Recipient of the Phi Beta Kappa and Indianapolis Rotary Club awards, Mark has been recognized for both athletic and academic achievements. Among his football accolades are being named to the Indianapolis All-City Team and Chicago Catholic All-American Team. Mark was voted Most Valuable Lineman at Ritter and was team captain.

A parishioner of St. Malachy's, Mark will attend the University of Notre Dame. He is the son of Mr. and Mrs. Philip Schopper.

Roncagli, Indianapolis, 193



TRIPLE THREAT—For the second year in a row, Chatard High School captured three city championships, all within one week. Winning teams are baseball, Greg Seamon, coach; girls' tennis, Mrs. Claudia Anderson, coach, and boy's golf, Harvey Sutton, coach.

graduates—Barbara Starks: For four years Barbara has consistently achieved highest academic standing in her class. She was Student Council co-president and an active member of the Band Corps and Spanish Club.

Barbara plans to continue in both Spanish and political science at Indiana University where she was awarded a summer program.

Daughter of Mr. and Mrs. Jack Starks, Barbara is a member of St. Jude's Parish.

Chatard, Indianapolis, 194 graduates—Joseph Harmon III: Associate president of the Student Council and a three-year class officer, Joe is a National Honor Society member and was declared

a Notre Dame Scholar and recipient of a Naval ROTC scholarship.

Joe plans to major in humanities at Notre Dame. He is the son of Mr. and Mrs. Joseph Harmon, II, and a member of St. Pius X Parish.

Immaculate Conception Academy, Oldenburg, 40 graduates—Geraldine Mosier: Geraldine is president of the Student Council, active in music and a student leader in 4-H where she has won many awards. She is a Hoosier Scholar and won scholastic awards from Marian College and Ball State University.

Geraldine is enrolled at Ball State (See YEARS on page 16)

the Active List

June 5-6

The annual festival at St. Patrick parish, 936 Prospect St., Indianapolis, will begin at 5 p.m. on Friday and 1 p.m. on Saturday.

Registration for summer classes at Marian College will be held for classes that begin on June 15. Call the registrar's office, 317-924-3291, for further information.

June 5-7

The annual summer festival of Nativity parish will be held on the parish grounds, 7300 Southeastern Ave., Indianapolis. Country kitchen family dinners from 4 to 8 p.m. on Friday and Saturday and noon to 8 p.m. on Sunday.

The summer festival at Our Lady of the Greenwood parish, 335 S. Meridian St., Greenwood, will be held on the parish grounds. Fish fry on Friday; spaghetti dinner, Saturday; chicken dinner Sunday.

June 6

St. Andrew parish at 4058 E. 38th St., Indianapolis, is sponsoring a Monte Carlo from 7 p.m. until 1 a.m. for persons 18 years and over. Admission: \$1.50.

June 9

The annual picnic of the Ave Maria Guild will be held at noon in the grove at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. Bring covered dish and table service.

June 9-11

Meetings of Indianapolis area groups of SDRC will be held at 7:30 p.m. at the following locations:

► June 9: Beech Grove Benedictine Center, 1402 Southern Ave.

► June 10: Teachers' lounge, St. Simon School, 2505 Eaton.

► June 11: Rectory, St. Thomas Aquinas parish, 4625 Kenwood.

June 10

A luncheon and card party will be held at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis. Luncheon served at 11:30 a.m. followed by the card games at 12:30 p.m.

June 11

United Catholic Singles' Club will have a dinner meeting at 7 p.m. at St. Pius X Council, K of C, 71st and Keystone, Indianapolis. Reservations requested. Call 542-9348 or 546-7569.

June 12

The Indianapolis Cursillo Community will sponsor an Ultreya at 7:30 p.m. in the com-

munity room of St. Thomas Aquinas parish, Indianapolis. All interested persons are invited.

June 12-14

A men's serenity retreat directed by Father Rip Collins will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call 317-545-7681 for reservations.

A Tobit weekend is planned at Alverna Center, 8140 Spring Mill Road, Indianapolis. The weekend is designed for couples planning to be married. Call Pat Gerth, 317-257-7338 for information.

June 13

A close-out sale of library books from the library from the former Academy of Our Lady of Grace, 1402 Southern Ave., Beech Grove, will be held from 10 a.m. to 4 p.m. The books, for high school and adult readers, will be sold at almost give-away prices.

June 15-19

Morton Kelsey, a priest in the Episcopal Church, will conduct a workshop on "The Experience of God" at Mount Saint Francis Retreat Center, west of New Albany. For reser-

vations call the Center at 812-923-8818.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Balthazor resigns July 1

Holy Cross Brother Thomas Balthazor has resigned, effective July 1, as executive director of the Gibault School for Boys in Terre Haute.

The Gibault board of trustees announced the appointment of Dan McGinley as new director of the school.

Brother Balthazor, who held the position since 1975, will pursue graduate studies at Barry College in Miami, Florida. At its regular May meeting the board presented him with a plaque of appreciation for his "many years of fine work with troubled youth at Gibault School."

During Brother Balthazor's tenure, the new residence hall building program was begun in 1970 and completed in 1980. Other capital improvements included a new swimming pool and counseling center and modernization of many campus buildings.

McGinley worked at Gibault from 1966 to 1968 and returned as director of social services in 1976 and became deputy director for treatment services in 1977. He also has worked at a boys' home in Milwaukee, a Texas high school and

university and was a counselor for Catholic Social Services in Indianapolis in 1976. He holds a master's degree in social work.

SUMMER SESSION

Starts June 15

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Cathedral reunion planned

Cathedral High School class of '50 will have its reunion "30 plus 1" on Saturday, June 20. All members of the class, graduates or not, are invited. Contact Dick Wagner, One Indiana Square, Suite 2800, Indianapolis 46204, phone 317-636-4341.

The 1940 graduating class of St. Catherine grade school, Indianapolis, will have a reunion on June 27 at Msgr. Downey Council, K of C, U.S. 31 and Thompson Road. Some classmates are still unaccounted for. For information call 535-5288 or 888-6456.



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June 6 — LaScala's Famous Spaghetti Dinner

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June 7 — Kentucky Fried Chicken Dinner

Adults—\$2.50; Children—\$1.50; Children under 6—Free

Special Attractions

Friday Night	June 5	7:00 p.m.	Sammy Terry (WTTV)
Saturday Afternoon	June 6	2:00 p.m.	Janie (WTTV)

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Spring Festival set Providence Annual

The Providence High School Annual Spring Festival will be held June 6 and 7 at the school in Clarksville.

The festival, patterned after old-fashioned celebrations, will feature 30 outside booths and displays, and an "All-You-Can-Eat Sit-Down-and-Be-Served" chicken dinner on Sunday.

"Hundreds of men, women and students from Providence have worked on the '81 festival," reported Co-Chairman Charles Hauswald. "We really expect this

to be the most successful Providence festival ever." The event is an annual fundraiser for the 30-year-old high school which serves 18 parishes in the New Albany Deanery.

"This is the kind of fun-filled weekend families in this area really look forward to each year," said Zeke Combs, co-chairman.

Festival hours are 2 p.m. to 11 p.m. Saturday and 11 a.m. to 11 p.m. Sunday. Parking and admission are free.



MANY SPLENDORED QUILT—Rita Naville and Rose McCartin display a multi-colored floral quilt which will be featured at the Annual Providence Spring Festival set for this weekend in Clarksville. (Photo by John Tighe)

Encounter dates set

Three weekend dates for Marriage Encounter have been scheduled in Terre Haute.

The basic encounter program, "for couples who want to make good marriages better," will be held July 10-12 and Oct. 23-25. The registration fee is \$10.

An Encounter Enrichment Experience (EEE) is set for June 26-28 for couples who already have taken part in Marriage Encounter, but who would like to delve deeper into their relationships. Registration is \$30.

Reservations are limited. For more information contact Bernie and Donna Williams, 317-832-6178, or Larry and Gloria Wrenn,

Help for alcoholics

St. Peter Claver Special Ministry—Alcoholism has been incorporated as a non-profit organization officially called St. Peter Claver Special Services, Inc.

Vitus F. Kern was elected president of the corporation, which has headquarters at 3052 Sutherland Avenue,

Indianapolis. According to Kern, alcoholism will continue to be its top priority service.

Members of the board of directors are Charles Guynn, chairman, Robert Kiser, Louetta Benson, Martin J. Strange, Margaret Taylor and Kern.

Conference scheduled

Father Robert Sidner, president of the National Federation of Spiritual Directors, has announced the federation's biennial conference will be June 7-11 at the University of San Diego.

Spiritual Director of St. Meinrad Seminary College, Father Sidner said it will be the 10th anniversary conference of the group. It held its initial conference in 1971 at St. Meinrad.

Camperships provided

A joint effort by several archdiocesan agencies is making summer camp a reality for "as many youngsters as possible."

Not only is this a commitment of the Catholic Youth Organization, which sponsors Brown County Camps Christina and Rancho Framasa, but of other agencies as well.

Catholic Salvage Bureau presently allocates a percentage of funds from Thrift Shop sales to CYO to underwrite the cost of camp sessions for children, ages 8-15, who would otherwise be unable to attend. Donated items such as furniture, large and small appliances, clothing, bedding and other items are sold at low cost.

A second cooperating agency is Catholic Social Services (CSS). To insure that the camping experience will be offered to children who will benefit from it most, CYO informs CSS of the number of "camperships" available and regis-

ters those referred by social workers and counselors who work with low-income families through the "Parish Outreach" program.

Added to this inter-agency cooperation is the generosity of St. John Bosco Guild and many private donors.

According to Dave Wilson of Catholic Social Services, camperships provide a chance for recipients "to relate with kids of different socio-economic background—sometimes for the first time. It's an educational experience."

It's also fun. CYO camps offer the youngsters swimming, canoeing, outdoor living and cooking skills, horseback riding, nature hikes and campfire programs in one of the most scenic areas in Indiana. Getting acquainted with the rural setting and exploring the many acres of undisturbed nature is, in itself, a learning experience for campers.

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Remember them

† **ANTHONY, Max J.**, St. Joan of Arc, Indianapolis, May 29. Husband of Anna; father of Rosemary (Mimi) Schaffner and John Anthony; brother of Irene Centa.

† **BALL, Margaret**, 85, St. Philip Neri, Indianapolis, May 23.

† **BARNES, Margaret O.**, St. Michael, Indianapolis, May 23. Mother of Dorothy Southerland and Robert Barnes.

† **BEAL, Rudolph**, 93, Sacred Heart, Clinton, May 22. Father of Elizabeth Richards, Christine Tracy, Frank and Joseph Beal.

† **BOLDUC, Edward J.**, 76, St. Malachy, Brownsburg, May 28. Husband of Cecile; father of Norman (Red) Bolduc; brother of Moza Ferland, Dora Dumont and Mary Louise Langelier.

† **BOYLE, Mary Ellen**, 41, Holy Spirit, Indianapolis, May 29. Wife of Michael; mother of Catherine, Eileen, Mary and Michael Boyle; sister of Richard Macy.

† **BROWN, Lillie**, 84, Sacred Heart, Jeffersonville, May 23. Mother of Lillie Ann Taylor, Grace Douglas, Florence Carter, Elona King, Thelma Shrewsbury, William, John, Frank and Joseph L. Brown Sr.

† **CASSIDY, Mary H.**, 91, St. Isidore, Perry County, June 1. Mother of Hettie Jasper, Verlee Poole, Earl, Raymond and Merle Cassidy; sister of Edna Clark and Nellie Cassidy.

† **COMMISKEY, Joseph G. Sr.**, St. Matthew, Indianapolis, May 27. Husband of Idell; father of Theresa Ross, Joseph G. Jr. and Sgt. Paul Commiskey; brother of Paul Commiskey.

† **COOKE, Ola (Kendall)**, 76, Kraft Funeral Home, New Albany, May 28. Mother of Sandra McCampbell, Katherine Ritter, Colleen Day, Joyce Barnett, Clark and Caden Cooke; sister of Lois Burton,

Dorothy Goldsmith, Elsie and Guy Kendall.

† **DIFEDERICO, Edward**, 62, St. Mary, Richmond, May 30. Husband of Jean; brother of Mary Bianco and Anita Coblenz.

† **DURKIN, Martin J.**, Sacred Heart, Terre Haute, May 28. Husband of Anna; father of Martin and Donald Durkin; brother of Ellen Richards and Thomas Durkin.

† **FLASKAMP, Rose A.**, 100, Holy Spirit, Indianapolis, May 27. Mother of Janet Somsen and Kathryn Thompson; sister of Lillian Schneider and Leona Light.

† **GOSNELL, Mary L.**, 69, of Underwood, Ind., Notre Dame Church, Greenville, Tenn., May 30. Mother of Mary Ann Grigsby, Austin and Clemmie Gosnell; sister of Mrs. Artie Blaine, Evelyn Ward, Adelia Watkins, Aubrey and Johnnie Norton.

† **GRIGG, Charles R.**, 55, St. Anthony, Clarksville, May 19. Husband of Sharon (Rosenberger); father of Jacinda, Janine, Debora, Gary and Gregory Grigg; brother of Reba Crossley, Sadie Beasley, Juanita Edwards and Sybil Ware.

† **HINDERBERGER, Melissa Sue**, 6, Cook Funeral Home, Brookville, May 25. Daughter of Mr. and Mrs. Thomas Hinderberger; sister of Jennifer and Leann; granddaughter of Mr. and Mrs. Charles Hinderberger, Mr. and Mrs. Robert Brander; great-granddaughter of Mary Cooley and Mary Michaels.

† **HOWELL, Mary T.**, St. Benedict, Terre Haute, May 25. Sister of Robert J. Howell.

† **HUBERT, Phoebe J.**, 94, St. Augustine, Leopold, May 30. Mother of Rosa J. Hubert, Albert and William Hubert; sister of Albert Flamin.

† **HUBLER, Helen (Bays)**, 48, St. Michael, Bradford, May 22.

Wife of Victor J.; mother of Vickie Nelson, Evelyn, Michele and Joetta Hubler; daughter of John Bays Sr.; sister of Lola Dannenfeiler, Charlene Rothenberger, Patricia Eversley, Ray, Robert and John Bays Jr.

† **JONES, Joe**, 73, St. Susanna, Plainfield, May 26. Husband of Margaret; father of Bob, Gene, Buck and Linda Jones, Dina Stevens, Rosemary Davis, Margie and Mary Mort.

† **KING, Melissa**, infant, Callahan Funeral Home, Terre Haute, May 20. Daughter of Mr. and Mrs. Dugan King; granddaughter of Dr. and Mrs. John E. King, Mr. and Mrs. Ivan Wentz; great-granddaughter of Tillie King.

† **KNIPPER, N. Frances**, 89, St. Andrew, Richmond, May 30. Wife of Joseph Knipper; mother of Doris Wilbur, Rita Kanost, Dorothy and Joseph Knipper; sister of Lorena Kutter.

† **LANG, Harry F.**, 65, St. Michael, Brookville, May 25. Husband of Mildred; father of Carolyn Bulach, Mary Jo Fohl, Patsy, Richard and Jim Lang; brother of Marjorie Feller, Charles and Robert Lang.

† **LANGDALE, Elizabeth**, 93, Immaculate Conception, St. Mary-of-the-Woods, May 22.

† **LUKING, Elizabeth**, 63, St. Gabriel, Connersville, May 27. Wife of Lowell; mother of Mary Anne Morris, Charlene Wood, Margaret, Rosemary, Beth, Laura, William, Eugene and Joseph Laking.

† **LYNCH, Lillian B.**, 80, St. Augustine Home Chapel, Indianapolis, June 3. Mother of Jean Ball, Ann Albrecht and Theodore Lynch; sister of Margaret Bordgus, William and Virgil Cloud.

† **LYONS, Russell F.**, 59, Holy Cross, St. Croix, May 27. Brother of Edith Neuenhaus, Darvel, Eugene and Lawrence Lyons.

† **MARKSBURY, Frank J.**, 70, St. James, Indianapolis, June 2. Husband of Sophia; brother of Dorothy Kegley and William Marksbury; step-brother of Mary Lou McKee.

† **MILLER, Hester L. (Osborn)**, 90, St. Anthony, Clarksville, June 1. Mother of Warren Miller; sister of Mildred Fisher, Catherine Wenzler and Bob Osborn.

Sister Stoesser dies at 89

OLDENBURG, Ind.—The Mass of Christian Burial for Franciscan Sister Catherine Stoesser, 89, was celebrated at the motherhouse of the Sisters of St. Francis here on May 27. She died on May 25.

A native of Batesville, Sister Catherine entered the Oldenburg community in 1906.

She taught in elementary and secondary schools in Illinois, Ohio, Missouri and Indiana including St. Bridget and St. Mary Academy, Indianapolis; St. Joseph, Shelbyville; Immaculate Conception, Oldenburg; St. Mary, Greensburg; and St. Mary, Aurora.

She is survived by one sister, Alvina Arkenberg.

† **MOORE, Gertrude (Dee)**, 71, St. Mary, Richmond, May 27. Sister of Bessie Moody, Margaret Bartel, William and Lester Wendt.

† **OWENS, Myrtle**, 90, St. Augustine, Leopold, May 23.

† **PADGETT, William T.**, 95, St. Augustine Home Chapel, May 29. Step-father of Sister Teresa Aloysius Mount; half-brother of Sister Frances Genevieve and Bernard Greenwell.

† **PIERLE, Martha E.**, 63, St. Roch, Indianapolis, June 1. Wife of Chris; mother of Linda Davis and Jane Kenter; step-mother of Louis Pierle.

† **REESE, James M.**, 24, Sacred Heart, Jeffersonville, May 26. Son of Nell Reese and William R. Reese Sr.; brother of Janice Hurst, Teresa Greer, Marcia, Angie, George (Mike) and William (Roger) Reese Jr.

† **RIGGS, Carla Ann**, 25, St. Jo-

seph, Shelbyville, May 15. Mother of Jason Lee; daughter of Carl and Jane Riggs.

† **ROTH, Arthur J. Sr.**, 76, St. Michael, Charlestown, May 21. Husband of Mary (Kirchner); father of Nancy Richardson, Mary Brusca and Catherine Peck; brother of Theodore Roth.

† **SEDLER, Cecelia**, 76, St. Augustine, Jeffersonville, May 18. Half-sister of Jacob and Leonard Sedler.

† **SHEA, Mary F.**, Holy Name, Beech Grove, May 30. Mother of Mary Ann Gaddie, Thomas and Joseph Shea.

† **SIMMONS, Mary Elizabeth (McGarry)**, 70, Coots Funeral Home, Jeffersonville, May 23. Wife of Fred; mother of Mrs. Delmar Barnes, Delmar and Michael Simmons.

† **STUBEDA, Misty Dawn**, infant, Riggle-Waltermann Chapel,

Richmond, May 29. Daughter of David and Anna Stubeda; granddaughter of Joseph Miller, Faye Tegeler, Walter and Marge Stubeda.

† **TAYLOR, Estel**, 57, St. Paul, Tell City, May 22. Husband of Dorothy; father of Pat Lambert; son of Mrs. John Ward and Mr. Ward; brother of Ellsworth Taylor; step-brother of Mary Louise Blair, Pete, Harold and Jennings Ward.

† **VELT, Helen F.**, 49, St. Mary, New Albany, May 30. Wife of William C.; mother of Kathryn, Charles, Thomas, William, John and Richard Velt; daughter of Mr. and Mrs. Earl Sauerheber; sister of Virginia Fisher and Earl Sauerheber Jr.

† **WASHBURN, William Floyd**, 66, St. Barnabas, Indianapolis, May 23. Husband of Roberta; father of Mary Sparks; brother of Gladys Nice-wanger.

Years of perseverance (from 13)

University with a possible major in elementary education. Daughter of Mr. and Mrs. Anthony J. Moster, she belongs to St. Louis Parish in Batesville.

Shawe Memorial, Madison, 22 graduates—**Elizabeth Hoffman**: Among many honors Elizabeth received for outstanding academic achievements are these scholarships: Bausch & Lomb Science, Col. Wm. B. Hardigg Math, Tri Kappa Sorority, Madison Rotary Club, Jefferson County American Legion Auxiliary, and Father Charles E. Walsh Memorial. She received a National Merit Scholarship commendation and is a Hoosier Scholar.

Elizabeth, daughter of Mr. and Mrs. Clem Hoffman, is enrolled in Indiana University and plans to major in psychology. She is a member of St. Mary's Parish.

Cathedral, Indianapolis—**Dean Burger and Elise Vander Vennett**, co-valedictorians:

Among honors awarded to Dean are the Eugene C. Pulliam and Indianapolis Star scholarships and a National Merit commendation. A Hoosier Scholar, he played varsity football for four years, baseball for three and basketball for two years. He also was active in the Chess Club and Letterman's Club.

Dean will attend the Uni-

versity of Notre Dame. Son of Thomas B. Burger, he is a member of St. Christopher Parish.

A National Merit finalist, Elise also won Tennessee Merit, U.S. Air Force Academy and University of Notre Dame scholarships. A student at Cathedral for only two years, Elise was on the Brain Game team and a Bicycle Club officer.

With a possible major in aeronautical engineering, Elise will study at the Air Force Academy. She is the daughter of Mr. and Mrs. Lawrence Vander Vennett and a parishioner at St. Lawrence Parish.

Brebeuf, Indianapolis, 140 graduates: Brebeuf does not elect a valedictorian. Instead senior students vote for one person to represent their class at graduation

ceremonies. This year they chose **Thomas Baltz**, who will be the city representative at the National Forensics competition in Salt Lake City.

Thomas, active in all of the performing arts at Brebeuf, has been a standout in the school's musical and drama presentations. He will major in theater at Indiana University.

Son of Mrs. Theresa Baltz, Thomas is a member of St. Thomas Aquinas Parish.

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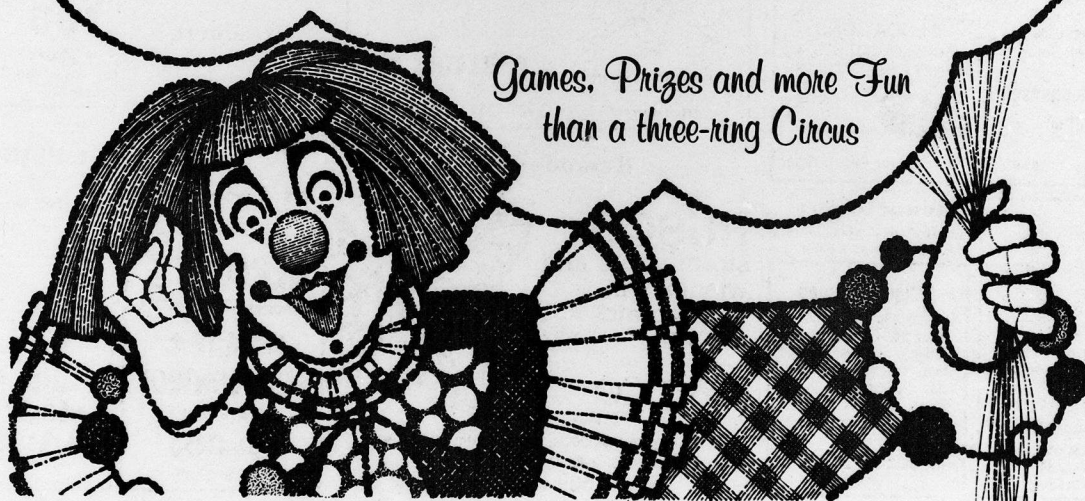
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TV Programming

Culture needed to sustain great ideals

by Michael Gallagher

NEW YORK (NC)—May 15 marked the 90th anniversary of "Rerum Novarum," the 50th of "Quadragesimo Anno," and the 10th of "Mater et Magistra," the great social encyclicals in which three popes—Leo XIII, Pius XI and John XXIII—took the Gospel message and applied it to the conditions of their times.

The message of these encyclicals was that religious faith must go beyond personal piety, that it must manifest itself in a regard for social justice. And whatever these three pope thought of Karl Marx's solution, they did not dispute the reality of the injustice that drove him to formulate it. On the contrary, they painted as bleak a picture of exploitation as did Marx before them, Pius XI in particular making the trenchant observation that raw materials came out of the factories ennobled and human beings came out degraded.

Just as war is too vital a matter to be left to the generals, so business and industry are too vital a matter to be left to the businessmen and industrialists. But this is a message, unfortunately, that has never been very popular with a certain kind of Catholic, nor are you likely to hear it from the pulpit very frequently.

There's the story, for example, about anti-Catholic revolutionaries breaking into a church in Mexico, bent on desecration. In the course of it they found an unopened carton covered with dust. They ripped off its cover, and what do you think they found—copies of "Rerum Novarum." The story is no doubt apocryphal, but, even so, it's fraught with significance.

HOW about the church in the United States? How aware is the average Catholic of the import of Catholic social teachings? Maybe in a real sense our own church basements are filled with the same kind of unopened cartons—this despite the heroic work of people like Bishop Bernard Sheil of Chi-

cago, Father Louis Twomey of New Orleans, Msgr. John Ryan, and the incomparable Dorothy Day. We have the right answers, somewhere, but have they entered into our awareness, have they entered into our culture?

As it happened, I thought of Arthur Miller on the anniversary of "Rerum Novarum."

Thirty years ago at John Carroll University in Cleveland, "Rerum Novarum" and "Quadragesimo Anno" formed the substance of a course called Social Reforms. It was a required course, although, sad to say, it hasn't been for many years. Unlike many required courses it was taught by a zealot teacher who had a real passion for his subject, a young layman named John J. Connelly.

The same year I took Connelly's course I saw a production of Arthur Miller's "Death of a Salesman" at the Hanna, with Thomas Mitchell in the role of the hapless dreamer, Willy Loman.

"Salesman," with its

insistence on the dignity of labor and the obligations of employers, seemed to me to resound with the spirit of "Rerum Novarum." That afternoon—it was a Saturday matinee—Miller's great play lent so human a form and such emotional force to the ideals that Connelly had conveyed to me in his class that they became a part of me in a way that they might not otherwise have done.

THEN just a few months ago in Manila, at the world assembly of the International Catholic Film Association, I heard the brilliant and socially committed young Filipino director, Lino Brocka, quote Miller in an address to the delegates: "The business, the business, the goddam business! Is that the world? Don't you realize there's a world of people outside and that you have an obligation to them?"

The encyclicals again, and though the lines were not from "Salesman" but from the earlier "All My Sons," I was quite familiar with them because I had been in a production of it at Carroll under the direction of another dedicated young man with a passion for his subject, Leone Marinello.

Isn't it ironic that it was a liberal Jewish writer and not a Catholic whom Brocka chose to quote to a Catholic group on the subject of social justice—ironic that I found "Rerum Novarum" reflected in the work of a liberal Jewish writer and not in that of a Catholic?

American Catholic novelists and filmmakers seem to be coming out of the woodwork these days, but with the exception of Walter Murphy in "Vicar of Christ," they seem content, like Greene and Waugh 30 years ago, to leave war to the generals and business to the businessmen.

Greene, it's quite true, has always showed a predilection for the victims of upheaval, reflecting the best of popular Catholicism. But isn't it time that popular Catholicism advanced beyond a theology of picking up the pieces?

Great ideals count for little if there is no culture to sustain them.

York, co-hosts Ellen Burstyn and Richard Chamberlain will present the Antoinette Perry (Tony) awards, the most coveted honors bestowed in the Broadway theater.

Monday, June 8, 8-11 p.m. (EDT) (PBS) "The Winter's Tale." "The Shakespeare Plays" ends its third season with one of Shakespeare's last dramatic works, a dark brooding tragedy of a king driven to revenge by his wife's supposed infidelity, but which turns its second half into a romantic drama where youthful love reigns.

Wednesday, June 10, 9:30-10 p.m. (EDT) (PBS) "A Rainy Day." Mariette Hartley stars as screen star who returns home for her father's funeral and gains some insight into why she is unhappy with her career after spending an afternoon reminiscing with her mother in this film by Beth Brickell.

Thursday, June 11, 11 p.m. (EDT) (PBS) "El Teatro Campesino." This documentary is a film portrait of the Farmworkers Theater and the art of play-write-director Luis Valdez from the agricultural fields of California to the making of his first feature movie, "Zoot Suit."



SEASON'S FINAL PRODUCTION—King Leontes, played by Jeremy Kemp, is reconciled with his queen, Hermione, played by Anna-Marshall, after he unjustly imprisoned her in a fit of rage. The scene is from William Shakespeare's "The Winter Tale," airing June 8 on PBS as the fifth and final production of the season on "The Shakespeare Plays." (NC photo)

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 Sunday, June 7, 9-11 p.m. (EDT) (CBS) "The 35th Annual Tony Awards." Broadcast live from the Mark Hellinger Theater in New

Viewing with Arnold

'Windwalker'

by James W. Arnold

On paper, there is no way "Windwalker" has a chance. I mean, 65-year-old Britisher Trevor Howard playing a grandfather Indian? Coming back from the spirit world to find his long-lost son and save his family from destruction? Then going back out on his white horse to die, and be reunited in a cloudy supernatural forest with his beloved, long-dead wife?

Or, how about a film in which the only languages spoken are Cheyenne and Crow, subtitled in basic English? Come off it. People won't even see a Fellini or Truffaut movie if it has subtitles.

It sounds even less likely when you realize "Windwalker" is produced by Arthur Dubs, the Oregon homebuilder who in a decade has parlayed his own travel movies into a cinema empire, Pacific International Enterprises. PIE has given us such wholesome but unmemorable flicks as the "Wilderness Family" series and "Across the Great Divide." They are films full of nice people, wild animals and gorgeous mountain scenery. You come out of them with nosebleeds and snow on your shoes.

Dubs and PIE are dedicated to making "G" movies, at least partly for religious reasons. That motive and a certain basic skill that used to be associated with good travelogs has pleased a lot of audiences, mostly out in the provinces where people prefer bear cubs and waterfalls to Brooke Shields and Woody

Allen. But sophisticates and critics (is that redundant?) think PIE is a cross-country trucking company.

No longer, Dubs may be no Orson Welles but he had the brains to hire a sensitive young Mormon director, Kieth Merrill (sic), who has turned this naive material into something glorious and touching, a cinematic folk

legend. "Windwalker" is not perfect, but at times it makes you think of (wow!) Kurosawa and Bergman. At the very least, it's one of the better Indian-based westerns. On the popular level, it makes Tom Laughlin's "Billy Jack" look like a charade improvised for the senior class picnic.

BASED on a novel by Blaine Yorgason, "Windwalker" has one of those mythical/tall tale plots usually impossible to make credible on the screen. A young Cheyenne warrior has twin sons. One is kidnapped as an infant by the Crows, the tribe's perennial enemy. The hero searches all his life, but never finds the boy. After he dies as an old man (Howard), his family is ambushed on the trek back from the burial by Crows, one of whom is the missing son. Stirred from his burial platform by a vision, the old man comes back, fighting snow, wolves and a bear, to bring about an improbable but immensely happy ending—both on earth and in the spirit world.

Although it's true that the

entire cast (except Howard) is made up of American Indians, and the focus is on Indian culture in the 18th century West, before extensive contact with the white man, the movie could easily be seen as a Christian saga of good vs. evil. As young lovers and marrieds, the hero and his beautiful spouse are blissfully romanticized. The Cheyenne are all good and noble, with everyone in the family, including women and kids, playing heroic roles. The Crows are as rotten as any outlaw gang in a white western. And there is the constant presence of the eternal context—the Great Spirit, to whom Windwalker talks and prays, and the afterlife where he goes, young again, to embrace his wife, when his good deed is done.

Ironically, this supernatural material would never be acceptable in films today in a Christian context. But set in another culture, at another time, it works, and nobody is outraged.

THE secret is mostly that director Merrill, who won an Oscar in 1974 for a documentary on "The Great American Cowboy," is an artist. The mostly inexperienced cast is used with great care, the high northeastern Utah locales provide mood as well as spectacle, and there is also gentle humor,



LION OF THE DESERT—Anthony Quinn plays Omar Mukhtar, a scholar and teacher who became a warrior and Bedouin hero when he opposed the conquering armies of Fascist Benito Mussolini, and whose story is told in the film "Lion of the Desert." NCMP rating: A-3—morally unobjectionable for adults. (NC photo)

just when everything seems to be getting too thick.

Merrill makes us accept some very difficult scenes, including those where Howard struggles off the burial platform and a scene in a cave where the Crow "brother" slowly begins to realize who he is. Nick Ramus, the actor who plays the twins, is one of the cast's old pros, with a superb record in TV movies, including "Centennial." The "big sequences"—e.g., the one in which the Crows ambush Howard's family on the

edge of a windswept mountain forest, which lasts nearly half an hour—are classy and fresh, hauntingly executed cinema.

"Windwalker" walks when it has to. Sometimes it runs, and sometimes it soars.

(Splendid and rare family entertainment; some tolerance for violence and suspension of disbelief required; recommended for all ages).

(NCMP rating: Not available)

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Film ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned)

Altered States	B
Amy	A-2
Any Which Way You Can	B
(Emphasis on violence)	
Backroads	A-3
Battle Beyond the Stars	A-3
Blazing Saddles	B
Caveman	A-3
A Change of Seasons	C
(Extravagant nudity and muddy moral outlook)	
The Competition	B
(Crude sexual references and a graphic love scene)	
The Devil and	
Max Devlin	A-2
Dirty Tricks	A-3
The Dogs of War	A-3
The Earthling	A-2
Eyewitness	A-3
Excalibur	B
Fade to Black	B
(Sordid atmosphere and violence)	
Fantasia	A-1

Flash Gordon	A-3
The Fog	A-3
The Formula	A-3
Fort Apache, The Bronx	A-4
Friday the 13th	C
Funhouse	C
The Great Santini	B
The Hand	B
Halloween	B
Hardly Working	A-2
Heaven's Gate	B
He Knows You're Alone	C
Honeyuckle Rose	A-2
The Howling	C
The Human Factor	A-3
The Idolmaker	A-3
The Incredible Shrinking	
Woman	A-3
Inside Moves	A-2
The Jazz Singer	A-3
Kentucky Fried Movie	C
King of the Mountain	A-3
Knightriders	B
Lord of the Rains	A-2
My Bloody Valentine	C
Nighthawks	A-3
Nine to Five	A-3
Oh, God! Book II	A-2
Ordinary People	A-3
The Postman Always	
Rings Twice	B
Private Eyes	A-2
Rough Cut	A-3
Scanners	B
Seems Like Old Times	A-3
Shogun Assassin	C
(Extreme violence)	
Stir Crazy	B
(Frequent profanities and a lewd sequence)	
The Stunt Man	B
(Graphic nudity and sexuality)	
Tess	A-2
Thief	A-3
Tribute	A-2
Wholly Moses	A-3
Zebra in the Kitchen	A-1

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