

the CRITERION



UP, UP AND AWAY—In celebration of Ascension Thursday and in symbolizing looking up to heaven, children at St. Simon School released balloons after the Mass, which was planned by the sixth grade. Each balloon contained a note asking whoever found it to contact the school. The child's balloon that went the farthest will win a prize. (Photos by Susan Micinski)



German bishops issue pastoral similar to American

by JERRY FILTEAU

WASHINGTON (NC)—When the West German bishops' national letter to Catholics on war and peace was issued April 27, less than a week before the U.S. bishops met in Chicago to issue their own national pastoral on the same topic, news reports highlighted the differences between the two letters.

Foremost among these was the fact that the West German hierarchy refused to enter directly into a moral debate on specific issues of nuclear policy or strategy. The American pastoral, then in draft form and since approved, is most notable precisely for its bold entry into such issues.

With that major difference aside, however,

the West German and U.S. letters show a remarkable similarity on a number of issues.

Among these are key judgments on the moral limits of warfare, the fundamental purpose of nuclear deterrence and its moral limits, the primacy of non-violence in international affairs, and the basic path nations must follow if they are to realize hopes of lasting peace without resort to war.

The two bishops' conferences agree as well on the basic personal elements of working for peace: personal conversion, prayer, penance, lay activity in society, and church-sponsored programs of education for peace.

Structurally, the two letters are practically identical. Both begin with an introductory overview followed by scriptural analysis, then an analysis of church tradition and teaching on war and peace issues with special emphasis on the teachings of recent popes and the Second Vatican Council. Moral analysis of modern warfare and nuclear deterrence comes next in each letter, followed by a positive program for world peace inspired by church teachings. Lastly, the letters discuss personal work for peace.

THE TWO LETTERS exhibit other differences besides the question of whether to address specific issues of nuclear policy. Among these are a much greater emphasis by the German bishops on the threat to world peace posed by totalitarianism and particularly Soviet communist expansionism, and what appears on the bottom line to be a much greater willingness by the German bishops to accept a presumption in favor of morality in the defense policies of free democratic governments.

On the other hand, the West German document takes a more stringent stand than the U.S. letter, by describing the arms race

moral acceptance of nuclear deterrence in terms of the "toleration" of an evil "which, as far as is humanly possible to tell, appears as the smallest."

The argument of the toleration of nuclear deterrence as the lesser evil was used in the very first draft of the U.S. bishops' pastoral but was thrown out in subsequent drafts when a number of American Catholic moralists attacked the argument as consequentialism—the justification of use of an evil means to achieve a good result. The principle of toleration could only be applied to toleration of another's evil, the moralists said. If the evil was one's own, then the only Catholic response would have to be condemnation of it and non-cooperation in it.

The German bishops seem to take account of this argument, at least in part, when they argue that the only moral goal of deterrence is "the prevention of war" and comment: "Any assessment of nuclear strategies and nuclear armaments which is made in isolation from this political objective would necessarily lead to a radical condemnation."

IN THE EVOLUTION of the U.S. pastoral, some American bishops who wanted a letter less critical of U.S. policy vigorously fought the "toleration of a lesser evil" approach. They argued—successfully—that it cast a more severe moral judgment than Pope John Paul II did, in his important 1982 message to the United Nations, on the very possession of nuclear weapons or the threat to use them for deterrence purposes.

Yet the West German bishops, widely portrayed as less critical of Western deterrence policies than the U.S. bishops, adopted the "toleration" concept as central to their moral assessment of nuclear deterrence—and in fact ascribed that

"The pope," they wrote regarding the U.N. message, "called upon us to reverse the arms race; he would only tolerate the deterrence as a means of maintaining peace along a path which leads to an arms limitation and disarmament."

"This moral toleration of the deterrent . . . depends on the fulfillment of very strict conditions," they added.

Thus the fundamental ethical departure for the German bishops regarding nuclear deterrence could be summarized as "strictly conditioned moral toleration," while the U.S.

(See GERMAN BISHOPS on page 2)

Study text offered

The Criterion will publish the complete text of the U.S. bishops' letter on war and peace in the June 3 issue. Through the auspices of The Michigan Catholic, newspaper of the Archdiocese of Detroit, special study editions of the letter can be ordered through The Criterion. These study editions, 36 tabloid pages, will contain the pastoral letter, an outline of the letter, a series of discussion questions, a table of contents and a glossary of terms. The study editions are available in bulk to parishes, institutions and individuals in the archdiocese at 60 cents apiece for less than 100 copies or 50 cents apiece for 100 copies or more. We are taking advance orders for the bulk copies of the study edition now. If interested, please contact Tomacine Keough at the Criterion, 236-1570 by Friday, May 27.

the criterion

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German bishops issue pastoral (from 1)

bishops summarized their position as "strictly conditioned moral acceptance."

This somewhat subtle difference in points of ethical departure seems to evaporate, however, when the U.S. and German bishops lay down their basic criteria for a morally justifiable deterrent.

Describing the perspectives for "an ethical judgment of the nuclear deterrent," the German letter says, "The first and decisive standpoint is the goal of this strategy, i.e. the prevention of war." That is also the primary judgment of the U.S. pastoral.

From that standpoint the German letter lists three "criteria" for moral analysis of nuclear deterrence strategies. These are:

► "Existing or planned military means must never render war more feasible or more probable."

► "Only such military means and so many military means may be deployed as are necessary for the purpose of the deterrent aimed at preventing war. In particular, the military means must not indicate any quest for superiority."

► "All military means must be compatible with effective mutual arms limitation, arms reduction and disarmament."

The analysis in the U.S. pastoral yields the same fundamental criteria. They are most succinctly stated in a passage describing "specific evaluations" that are derived from the criteria:

"1. If nuclear deterrence exists only to prevent the use of nuclear weapons by others, then proposals to go beyond this to planning for prolonged periods of repeated nuclear strikes and counterstrikes, or 'prevailing' in nuclear war, are not acceptable. . . .

"2. If nuclear deterrence is our goal, 'sufficiency' to deter is adequate strategy; the quest for nuclear superiority must be rejected.

"3. Nuclear deterrence should be used as a step on the way toward progressive disarmament. Each proposed addition to our strategic system or change in strategic doctrine must be assessed precisely in light of whether it will render steps toward

'progressive disarmament' more or less likely."

The German bishops, like their U.S. colleagues, repeat the Second Vatican Council's condemnation of any use of indiscriminate weapons of mass destruction.

But the chief point of departure between the U.S. and German bishops comes where the U.S. pastoral goes on to call initiation of nuclear war "morally unjustifiable" and to say that entry into even a so-called "limited" nuclear exchange submits the human community to a risk of escalation and uncontrollability for which there is "no moral justification."

The German bishops content themselves with raising the question, without spelling out their own judgment on the answer.

"Can in fact weapons designed to deter and to prevent war be meaningfully used in a war pursuant to the principle of the proportionality of the means?" they ask. "Is not the danger of escalation from their use—however limited—so great that one cannot imagine any situation in which one could accept responsibility after consideration of all factors to use atomic weapons?"

"In the European sphere," they continue, "this question also arises in sharper form in the light of the growing destructive power of conventional weapons."

Where the U.S. bishops spell out a series of specific policy aims that they support in light of their judgments about nuclear warfare and nuclear deterrence—including their much-debated call for a bilateral, negotiated "halt" to new nuclear weapons, the German bishops indicate that their thinking is substantially along the same lines.

Referring to the ineffectiveness of arms control efforts so far, they comment, "It is therefore urgently necessary to introduce a more effective arms control than in the past as the preliminary stage to mutual disarmament. This requires the willingness of both sides. If we are to catch, halt and finally reverse the arms race, it will be necessary to pursue our own disarmament strategy aimed at reducing still more the mutual threat in favor of



CLASS TRIP—First grade pupils from St. Thomas Aquinas School romp in the courtyard of the Catholic Center which they visited on May 10 in conjunction with their project of visiting places where fathers work. Matt Hayes and Frank Savage, both of the Catholic Center, had children in the group. (Ph. by Susan Micinski)

cooperative relationships at all levels where these are possible—diplomatic, political, economic and psychological."

The chief difference between the U.S. and German pastorals here is a matter of concreteness. While the U.S. bishops elaborate more fully on specific policy aims and their relation to the moral criteria governing deterrence, the German bishops draw a more general line beyond which "we have no wish to come forward as arbiters" in policy debates.

On human rights and the Soviet threat, the difference between the U.S. and German documents is also basically a matter of emphasis. The U.S. pastoral treats these issues thoroughly at several points, but chiefly in the context of the broader positive program for world peace. In its discussion of the moral norms governing nuclear deterrence, it focuses chiefly on the question of the morality of the means—the weapons themselves, the morality of their use, the morality of the threat to use them, and the morality of the risks involved in policy decisions.

The German letter tends to downplay the military aspects of nuclear deterrence—the question, in effect, of what happens if

deterrence should fail—and instead links deterrence immediately to its political level as the primary frame of reference.

"If the deterrent is intended to establish above all a political objective for the chosen weapons within the framework of preventing a war, then these (weapons) must be judged primarily in these (political) terms," the German pastoral says.

In light of this perspective, it judges totalitarian oppression as the chief political threat to world peace, and the defense of freedoms and human rights as the chief need in response to that threat. In the overall tone of the German bishops' letter, this aspect of the issue is a dominant theme.

The U.S. pastoral also addresses that issue, and both letters are remarkably similar in the program they draw up for constructing world peace on the basis of church teachings.

But the dominant note in the U.S. pastoral is the open confrontation of the U.S. bishops with the question of the morality of means, with the morality of nuclear deterrence in terms of the weapons, policies and military strategies employed for deterrence.

Workshop for unemployed offered in archdiocese

JEFFERSONVILLE—A workshop concentrating on the problems faced by the unemployed as well as efforts to help ease the human suffering caused by unemployment will be presented by members of the Indiana Catholic Conference staff at Sacred Heart Parish here on Wednesday, May 25 from 7 to 8:30 p.m.

The workshop is one of several conducted by the ICC throughout the state of Indiana. Dr. M. Desmond Ryan, executive director, and Linda Short, administrative assistant, explore the efforts of the Church in Indiana as well as the federal and state governments to both create jobs and maintain the dignity of the unemployed. The workshops are designed to encourage more involvement on the part of the Church in helping the unemployed within the parish community and in urging continuing concern at the state and federal levels for victims of this period of industrial transition.

In addition to the workshop, a retreat for married couples suffering from unemployment will be offered free by the Pope John XXIII Retreat Center at Hartford City during Memorial Day weekend. For more information contact the center at 407 West McDonald St., Hartford City, IN 47348, 317-348-4008.

Glemp says 'no risk' of pope's visit being cancelled

ROME (NC)—Cardinal Jozef Glemp, Poland's primate, told reporters May 16 that there was "no risk" of cancellation of Pope John Paul II's scheduled visit to his homeland in June. The Polish cardinal came to Rome to confer with the pope on details of the trip. He said that "almost everything has been prepared from an organizational point of view" for the June 16-23 papal trip. He also said that recent anti-government demonstrations and conflicts between the church and the government in Poland will not lead to a cancellation. In Warsaw, Poland, on May 14, Father Alojzy Orszulik, a spokesman for the Polish Bishops' Conference, said that the pope had approved

the program which the bishops had recommended for his trip. This program would take the pope to several religious shrines and to most of Poland's major cities, including Warsaw and Cracow.

Suspended priest tries to celebrate Mass

VATICAN CITY (NC)—Father Georges De Nantes, a suspended French priest who has accused Pope John Paul II and Pope Paul VI of heresy, tried to celebrate a Tridentine Mass in St. Peter's Basilica May 13 but was blocked by Vatican officials. Father De Nantes went to the basilica with about 200 of his followers to celebrate the Tridentine Mass, which was suppressed in the liturgical reforms of Vatican Council II. When basilica officials told the priest that he could not celebrate Mass as he requested, he and his followers—who call themselves the Catholic Counter-Reformation—participated in a Mass celebrated by Italian priests according to the currently approved rite. Father De Nantes, 59, was suspended from priestly functions in 1968 because of his writings against Pope Paul VI and Vatican II.

Bishop stresses ecumenical follow-up to pastoral

NEW YORK (NC)—An ecumenical approach should be stressed in the follow-up process to the U.S. Catholic bishops' pastoral letter on war and peace, said Bishop Kenneth Untener of Saginaw, Mich., a member of the three-bishop follow-up committee. Bishop Untener said he has invited the Protestant clergy of the Saginaw area to join him May 24 for a day of prayer and reflection before the pastoral. Catholics and Protestants alike, the bishops said, are realizing that to be a

Christian in today's world is to be in a minority and out of step, even in a nominally Christian country. Bishop Untener serves on the pastoral's follow-up committee along with Bishop Kenneth Povish of Lansing, Mich., under the chairmanship of Bishop George Fulcher of Lafayette, Ind., one of the five bishops on the drafting committee for the pastoral. Bishop Untener was in New York City to address the "Shepherds Speak" series at St. James Cathedral in Brooklyn.



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Obedience and ministry conflict in Mansour case

by LIZ SCHEVCHUK

To Agnes Mary Mansour, who was dispensed from her vows as a Sister of Mercy in order to keep her job as director of Michigan's Department of Social Services, it was a case of "freedom of conscience" and commitment to other people, "especially the poor."

But to the Vatican, it was a "national scandal," a case requiring "decisive action," and a source of confusion because the department the former nun runs handles abortion funding.

Beyond the main matter of the government job that then-Sister Mansour took in December 1982 were conflicting views on religious obedience and ministry.

On one side were Ms. Mansour and nuns critical of the Vatican's handling of the case. The latter included the National Assembly of Religious Women and the National Coalition of American Nuns, who on May 13 said that Ms. Mansour had been given a "forced dispensation without option or dialogue" and that the

Vatican's actions constituted an "arrogant use of power in a male-dominated church."

On the other side were church authorities, who said the vow of obedience Religious make to the pope was at issue and that firm steps—including Pope John Paul II's personal intervention in the case—were necessary because the abortion issue is so important.

Ms. Mansour, who had been a Sister of Mercy for 30 years before being granted a dispensation from vows May 9, was told by Archbishop Edmund C. Szoka of Detroit to resign last February because she refused to criticize publicly state funding of abortion. She has said she is personally opposed to abortion but that as long as it is legal it would be unfair to deny funding to poor women who cannot afford it.

Archbishop Szoka's order to her to resign was repeated May 9 by Auxiliary Bishop Anthony Bevilacqua of Brooklyn, N.Y., who was named by the Vatican Congregation for Religious and Secular Institutes, at the pope's directive, to serve as its delegate in the matter.

When Ms. Mansour declined to resign, Bishop Bevilacqua dispensed her from her vows.

An earlier appeal for a leave of absence, granted by her order, was denied by the Vatican. A high-level Vatican source told NC News in Rome that a leave of absence for Sister Mansour "would have been just a game, a trick to evade the issue" because she would still have represented her religious community.

"This case called for decisive action," the Vatican source said. "It was an unusual case in that it had reached a national scandal for Catholics. And so, because of the importance of the abortion issue, the pope decided to step in."

Pope John Paul II, in addressing superior's of nuns' orders May 13, said nuns should "humbly and courageously" accept the direction of local bishops regarding religious ministries. He did not refer to the Mansour case by name.

Bishop Bevilacqua said May 11 that then-Sister Mansour had no choice but to resign from the Sisters of Mercy when her views of religious ministry conflicted with those of church authorities.

In the end, only one question was relevant, he said: "Does a Religious have a right to determine the nature of his or her ministry and occupation in the face of a specific contrary determination by church authorities? The church's answer has been and remains 'no.'"

Obedience figured in Ms. Mansour's reasons for leaving the Sisters of Mercy as well. However, while obedience to the pope was one reason she cited, another was obedience to a vow of service to the poor and to her conscience.

She said she had sought the dispensation from her vows "in order not to act in defiance of the mandate of the holy father, and, at the same time, to honor my freedom of conscience and my continuing commitment to the people of Michigan, especially the poor."

"Of my four vows, the vow of service to the poor, sick, uneducated and oppressed has always been the primary one for me and the one that has given meaning to the other three vows, including obedience," she said.

She added that had she "agreed to Vatican demands, I would have allowed in no uncertain terms church intrusion into state affairs and Catholics would once again be suspect and possibly denied the privilege of public service. To be faithful to the Sisters of Mercy, my vows, my church and even God, I must be faithful to myself and I furthermore must be free to be faithful."

The Sisters of Mercy, Detroit Province, said they acknowledged Ms. Mansour's dispensation from vows with "deep regrets" and said that the procedures used in the case "reflect neither respect nor mutuality and cannot, therefore, occasion peace or reconciliation."

Criticism came from other nuns as well. The National Assembly of Religious Women and the National Coalition of American Nuns May 13 criticized what they termed "unjust treatment" of Ms. Mansour and said they were "shocked and angered" that she had been "placed in a position of forced dispensation without option or dialogue."

They said that the Vatican Congregation for Religious and Secular Institutes, in "fear of losing 'authority,' had ignored the principle of freedom of conscience" and that it had violated "canonical due process."

They urged women to gather in silent prayer and protest on Pentecost Sunday, May 22, "as a visible witness to the arrogant use of power in a male-dominated church."

Bishop Bevilacqua said May 13 that the Vatican became involved in the case because of the publicity it generated and after the apostolic delegation in the United States, headed by Archbishop Pio Laghi, asked Archbishop Szoka to send a report on the matter to Rome.

Alcohol and drug symposium set at Marian College

The National Clergy Council on Alcoholism and Related Drug Problems (NCCA) will present its 35th annual National Symposium on Alcoholism from June 20-24 at Marian College in Indianapolis. This year's theme is "New Life, New Beginnings."

Founded in 1949 by Father Ralph Pfau, a priest of the Archdiocese of Indianapolis who was the first admitted alcoholic priest in Alcoholics Anonymous, NCCA sponsors conferences throughout the country for the benefit of alcoholics and those working with them. Members are priests, sisters, brothers and lay persons interested in the rehabilitation of alcoholics or drug addicts. More than 300 people are expected to attend the symposium.

Among the speakers for the event will be Father Joseph C. Martin, founder/president of Ashley, an alcoholic treatment center at Oakington, Md. and author of "No Laughing Matter—Chalk Talks on Alcohol." Father Martin's talk will be open to the general public on Thursday evening, June 23 at 7:30 p.m. Admission will be \$5.

Keynote speaker during the convention will be Redemptorist Father Joseph L. Kerins, an original member of NCCA's board of directors and a former provincial of the Eastern province of the Redemptorist Fathers.

Archbishop Edward O'Meara, current advisor for NCCA, will be the welcoming speaker for the convention as well as principal celebrant and homilist at the convention Mass on Thursday.

Other featured speakers include Augustinian Father Michael P. Hogan, director of Catholic Communication Services of the Archdiocese of Miami, who will speak on "The Field of Alcoholism as a Ministry." Dick Schnurr, director of Talbot Hall at St. Anthony's Hospital in Columbus, Ohio, will speak on "Special Problems of the Teenage Alcoholic." Xavierian Brother Francis Krotty will speak on "Basic Concepts about Recovery from Alcoholism." Redemptorist Father Michael McAndrew of St. Joseph Parish in Denver, Colorado, will speak on "Alcohol, Family and Youth."

Area coordinators for the convention are Fathers James Dede and John Minta. Father Dede is pastor of St. Vincent Parish in Shelby County. Father Minta is pastor of St. John Parish at Osgood and the mission of St. Magdalen at New Marion.

A \$250 fee covers meals, single lodgings and admission to all sessions. A \$235 fee covers

double lodgings. For persons staying off campus, the fee is \$100 and this includes meals and sessions. A \$35 fee covers daily admission and includes the noon meal.

The public is invited to attend all or part of the symposium. NCCA encourages local clergy to attend at least one session. For more information or reservations, contact NCCA, P.O. Box 313, Indianapolis, IN 46206, 317-784-3483 (Mon., Wed. or Fri. between 9 a.m. and 2 p.m.). Reservations are encouraged by June 10.



PEACE CORPS HONORED—Sister Madeline Chorman, 72, receives an award from President Reagan for her service. She was one of six Peace Corps volunteers honored by the president. (NC

EDITORIALS

*Defense of life is necessary no matter
what our personal views are*

The case of Agnes Mary Mansour (cf. page 3) has, despite the outrage of both the Vatican and two national associations of Religious women, generated little notice among Catholics in this country. Not much has appeared in print. And both sides are now proceeding according to genuine consciences. But the real issue is being played down. It is not freedom of conscience, nor is it obedience.

The issue is much larger and, simply put, is life itself. The Vatican termed the case "a national scandal" but it is doubtful that most Catholic Americans even know what is going on. Ms. Mansour claimed she was denied due process but her case was handled in rather acceptable managerial style whatever one thinks of it.

It sounds like what happened to Father Robert Drinan. As Roman Catholic clergy and Religious, both Drinan and Mansour publicly sought election and/or appointment to positions in government and upheld points of law which directly conflict with fundamental Church teaching. Both expressed a personal opposition to abortion, yet supported "the law of the land" by supporting the legal right to obtain one. Thus, both Father Drinan and Ms. Mansour fell into the trap created by legal experts for whom life is something to be bargained.

Neither Father Drinan nor Ms. Mansour seem to have been able to integrate their personal commitments with their religious commitments. Ms. Mansour said she opposed abortion but claimed it was unfair to deny funding for abortions to the poor who could not afford it. It makes little difference whether or not Ms. Mansour personally opposed abortion. The right to life is not an issue of personal choice.

Moreover, Ms. Mansour stated according to Vatican demands would have meant according to church intrusion into state affairs. Then why did Sister Mansour seek public office? Is not the presence of a Religious (whose commitment is to the church) in public office an intrusion into state affairs? Can a religious commitment be shelved by taking public office?

If anything, the Mansour case raises the question of serving two masters. Neither public office nor religious commitment are responsibilities to be served casually. Ms. Mansour's commitment to public office conflicted with her religious commitment. It is unfortunate that she chose to uphold a limited legal right rather than a fundamental human right.

Father Thomas Widner

Newspapers comment on pastoral

by LIZ SCHEVCHUK

Whether they agreed with it editorially or not, large daily newspapers in the United States found the U.S. bishops' pastoral on war and peace interesting—interesting enough to prompt editorials praising it or, in at least one case, criticizing it.

The San Francisco Chronicle, in an editorial May 5, suggested that the challenge the bishops' pastoral raised "will not meet the approval of all Catholic laymen" but that "many non-Catholics" will "seize" on the pastoral "heartily."

"It is a philosophy for our nuclear times," the Chronicle said, calling the words of the pastoral "magisterial words."

"It will be interesting to see how the spokesmen of the Reagan government (not to mention the spokesmen of the Andropov government in Moscow) attempt to deal with them, to minimize their powerful challenge and to dismiss their implications," the Chronicle editorial added.

The Boston Globe, which commented in an editorial on the pastoral May 1, before it had been approved by the bishops in final form, said the bishops' message was "deeply thought-provoking on a range of seldom-confronted issues."

"This document is not about freeze votes or Pershing missiles or 'decapitation' plans. It's about the formation of the individual conscience and it's new for the church in that it challenges rather than directs," the editorial said. "Individuals are no more told to think what bishops think than to genuflect before the priesthood of nuclear strategy. Rather, citizens are told that they must ponder the teachings that are handed down, whether just-war doctrines or Pentagon defense guidances, and weigh them, question them."

"The bishops have written one of the most important moral statements of the age, but if they are serious about nurturing the habit of mind they have endorsed, they can't simply sign this pastoral letter and go home," the Boston Globe editorial added. "They must hand-deliver the underlying message. Their real work is beginning."

The Philadelphia Inquirer, in a May 6 editorial, said that the bishops "have supplied immense credibility and institutional authority to the goals of a movement that is growing around the globe."

"Where President Reagan would dismiss or

WASHINGTON NEWSLETTER

Pastoral offers helpful suggestions

by JIM LACKEY

WASHINGTON (NC)—Though many of its pages are devoted to weighty public policy issues the U.S. bishops' new war and peace pastoral also offers Catholics what the bishops consider to be "practical" suggestions in the effort to shape a peaceful world.

Perhaps the most attention has been focused on the bishops' proposal that Catholics voluntarily choose to return to the tradition of fast and abstinence on Fridays. But the pastoral also offers several other ideas that the bishops believe could have an immediate impact in the search for peace, including petitions for peace during the general intercessions of every Mass and greater devotion to prayer, penance and almsgiving for peace.

The suggestion that Catholics, in effect, "fast for peace" comes near the end of the 160-page final document in a section outlining "elements of a pastoral response" by the church to the challenges of peace.

The bishops first note that penance is a necessary complement to prayer, then commit themselves to fast and abstinence each Friday "as a tangible sign of our need and desire to do



penance . . . for the cause of peace." They then call on Catholics to join in that same spirit by voluntarily "eating less food and by abstaining from meat" on Fridays.

DURING DISCUSSION of the issue at the bishops' meeting in Chicago Cardinal Joseph L. Bernardin of Chicago, chairman of the war and peace committee, stressed that the proposal carried no obligation for Catholics but instead was "basically a call."

Fridays should not be limited to mere fast and abstinence, the bishops say. "Every Friday should be a day significantly devoted to prayer, penance and almsgiving for peace," the pastoral remarks, noting that Friday penance was once a traditional practice well observed in the U.S. church.

"The present nuclear arms race has distracted us from the words of the prophets, has turned us from peacemaking and has focused our attention on a nuclear build-up leading to annihilation," the pastoral adds. "We are called to turn back from this evil . . . and turn instead in prayer and penance toward God, toward our neighbor and toward the building of a peaceful world."

Another suggestion of the bishops that could be implemented immediately is a call for a petition for peace at every eucharistic celebration during the general intercessions. The bishops also are asking Catholics to make the sign of peace at Mass "an authentic sign of our reconciliation with God and with one another."

"This sign of peace is also a visible expression of our commitment to work for peace as a Christian community," the pastoral says.

ALSO SUGGESTED by the bishops is devotion to Our Lady of Peace. "As believers we understand peace as a gift from God. This belief prompts us to pray constantly, personally and communally," the bishops say.

Aside from those "practical" suggestions the pastoral also urges other programs for Catholics "to meet the challenge to their faith in this area of grave concern."

One is that dioceses and parishes implement "balanced and objective educational programs" on war and peace issues. Such programs should receive "a high priority during the next several years," according to the bishops, and should reflect the pastoral letter in its entirety and in its full complexity.

Another is that the church work even harder to promote the value of human life through its traditional opposition to abortion.

In the pastoral the bishops argue that violence in society takes several forms—including abortion—and that by accepting violence a society's sensitivities become dulled and war itself "can be taken for granted."

The pastoral adds, "We must ask how long a nation willing to extend a constitutional guarantee to the 'right' to kill defenseless human beings by abortion is likely to refrain from adopting strategic warfare policies deliberately designed to kill millions of defenseless human beings, if adopting them should come to seem 'expedient.'"

Earlier in the pastoral the bishops call their letter "both an invitation and a challenge to Catholics in the United States to join with others in shaping the conscious choices and deliberate policies required in this 'moment of supreme crisis.'"

While that invitation and challenge may at times seem to be overwhelming to the individual Catholic, the bishops are suggesting that such seemingly small acts as prayer and penance still can have

hang-tough arms control strategy, he now must explain away the vote of 238 Catholic bishops," the Inquirer stated. "Nothing, not oil, not liberty, not grain, not territory, not riches, not power, not religion, nothing justifies risking the destruction of the planet, of in the bishops' words, God's creation. There must be other ways, they implore, to preserve and defend and safeguard national interests. Other ways short of assured incineration."

"Call that a great moral statement or simply common sense, their voices are welcome and are sure to be heard," the Inquirer concluded.

Not all newspapers were so impressed by the bishops.

"Their sense of moral challenge is admirable," said The New York Times in a May 6 editorial. "And many of their strategic judgments, like the finding that nuclear war can never be winnable, are beyond dispute. But their letter also contains ambiguities, contradictions and dubious policy counsel."

The editorial suggested that politics motivated the bishops. "Though they speak to the moral questions of war and weaponry, the bishops plainly hope to add political weight to the anti-nuclear movement now rallied behind the call for a weapons freeze," the Times said. It concluded that nothing in the reservations it raised "means mankind has to learn to love The Bomb. But it does have to learn how to live with it and manage the problems it poses. There's no place to hide, even in morality."

The Detroit News also was skeptical.

"While respecting the bishops' good intentions, we reject their pronouncements as unhelpful," it said in an editorial May 5. "But if they have an extra copy of their letter, they might want to send it to the Catholic bishops of

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LIVING THE QUESTIONS

Deliberate distractions often help us ignore the truth

by Fr. THOMAS C. WIDNER

Whenever I'm distracted from something, I continue to function in the same old routine way I function throughout most of the day. For example, if I decide in the morning to stop at the post office to buy some more commemorative stamps (so I can impress all my friends with whom I correspond with the colorful stamps the government produces) I usually get there by a roundabout route. That's because I end up driving about half a mile on my regular route to The Criterion before I suddenly remember I wanted to stop at the post office.

I'm distracted because I'm either worried about something or thinking about what I have to do that day or something that went wrong the day before or something else I want to be doing other than driving to work. I find I usually am two or three steps ahead of myself. Once I've decided to stop at the post office I forget to go there. I've let the decision to go be the getting there itself. Then I end up angry at myself for being so stupid.

Such distractions are a part of my life. Like many people I live too fast. There are also times, however, when I deliberately distract myself in order to ignore some truth that



is in evidence around me. And I find this to be a rather common experience.

The story of Stephen in last Sunday's Gospel reminded me of the extent to which I will often go to distract myself from some truth. Stephen's murderers shouted aloud to avoid hearing him. They held their hands on their ears. Then they mobbed him and stoned him to death. In a way, I do the same thing to others when I refuse to listen to others who have something to say to me, when I refuse to pay attention to them.

A community example of this is the way in which white Americans stone to death every black American we have met when we ignore them as individual human beings.

This kind of self-distraction can also be seen in the new attention to the peace movement. Many Americans are refusing to listen to the Gospel by distracting themselves with cries of fear of the Soviets. The distraction is complicated because the fear is real enough. It is not an imaginary fear. But the distraction is sinful because it denies the power of faith and belief in the God who gave His only Son that this world might have peace.

Someone asked me recently how many Catholics we're going to lose because of the American bishops' statement on war and peace. I said probably quite a few. Taking a stand on an issue will always tell you who is with you and who is against you. And because most of us have been pretty wishy-

washy about the arms race to begin with, calling us to task on the issue is not going to make us Dale Carnegie scholars.

There are Catholics who will ignore this teaching on war and peace as there are Catholics who ignore the Church's teaching on other issues of life. Some of us will find new ways to distract ourselves from listening to it while many of us will go on using the old ways.

In one of the stories in the Acts of the Apostles in this week's readings, Paul encounters a group of people who were baptized by John the Baptist and who are suddenly baptized by Paul and then confirmed in the Holy Spirit. It seemed to me that Paul's actions would send chills into any DRE because he failed to adequately instruct his converts and did not observe all diocesan procedures toward bringing converts into the new church. His generosity in distributing the sacraments is generally discouraged nowadays.

I was reminded that Paul was so generous because his converts were so hungry for a Word that will satisfy their longing. So many people today have the same hunger, I was told, and so his generous response was a good sign. I think that is true, but many people today also seem to be distracting themselves from the Word once they realize the responsibilities that go with it.

It seems people become interested in something only when it touches them personally. How long will it be before the arms race begins to touch each of us personally and we too begin to work to stop it?

Catholicism in Poland opposes political oppression

Much tension between church and government has existed throughout history

by Fr. KENNETH J. DOYLE

On May 1 of this year, a red and white Solidarity banner draped the pulpit of Warsaw's Catholic cathedral even though the Polish government had warned of stern repercussions against anyone who participated that day in rallies backing the officially-outlawed independent union.

The scene in the cathedral served as a graphic illustration of what has been a consistent fact in Polish history—the intertwining of Catholicism with opposition to political oppression.

There were periods when harmony existed between the church and the government. Poland, in fact, generally counts as its birth as a nation the day in 966 when Piast Prince Mieszko I was baptized a Catholic and the Polish state thus gained recognition within the community of European Christian nations.

And for a period during the Middle Ages the Polish primate, who served as archbishop of Gniezno, held a privileged position in the nation's civil law: he presided over the Senate, ran the country during an interregnum, officially received foreign envoys and supervised the electoral sessions of Parliament.

A roofed gallery through which Polish kings walked from Warsaw's royal castle to its cathedral symbolized the calm coexistence which the church and the government at times enjoyed.

But those periods were only pleasant interludes in a mournful melody. The more common climate was one of strife.

The victimization which Poland has continually suffered at the hands of her neighbors once took the form of a tripartite partition: from 1795 until 1916 Russia, Prussia and Austria sliced Poland out of existence and governed its sections. Particularly in the Russian area, which included Warsaw, repression was harsh: monasteries were suppressed, processions outside churches and May devotions were prohibited, the major portion of church property was confiscated, the Russian language was ordered to be used for worship, and numerous bishops and priests who opposed the restrictions were banished to Siberia.

Even before the partition, the links between the church and the Polish people in the struggle against oppression had been forged. One November day in 1655 several thousand Swedish soldiers began a siege of the monastery of Jasna Gora in southern Poland. The monastery was defended by 150 noblemen and 70 monks, led by their prior, Father Augustyn Kordecki. After 40 days of trying in vain to capture Jasna Gora the Swedish soldiers withdrew, a fact which spurred the nation on to victory.

Jasna Gora had been a critical target because it housed the painting which stood for the Poles as the superlative symbol of faith and freedom: the image of Our Lady of Czestochowa.

Legend says that the picture was painted by St. Luke on the table of the holy family at Nazareth. That much is legend, although researchers date the painting from the first centuries of Christianity. What is not legend is that in 1430 Hussites from the border region of Bohemia attacked the monastery and tore out the painting, hacking away at it with sabers. But Poles restored it and painted on Mary's right cheek two evident smudges in memory of the picture's profanation.

It has been the mother of God, and in particular Our Lady of Czestochowa, to whom Poles for centuries have looked in time of trouble. It is no accident that Pope John Paul II as a boy stopped each day before and after school at a Marian altar in his village church or that he ends each Wednesday audience with a prayer to Our Lady of Jasna Gora for the people of his homeland. The pontiff, as he told the crowd in St. Peter's Square when he was elected pope in 1978, is "a son of Poland."

The pope's memory of World War II is a graphic one. On Friday, Sept. 1, 1939, the German blitzkrieg of Poland began. Seventy-five German divisions and 2,400 tanks smashed across the border and 2,000 planes flew in to bomb major Polish cities behind the lines. Cracow, where Karol Wojtyla was a 19-year-old university student, was among the first cities bombed. But two hours later, because it was Friday, young Wojtyla walked through the

smoking rubble to serve Mass in his parish church.

The Nazi offensive was a five-year nightmare for Poles and for the church in that country. Thousands of priests and Religious were sent to concentration camps, where many of them died. Several dioceses lost nearly half of their clergy at the hands of the Nazis. All told, the violence of the war took the lives of nearly 3 million Polish Catholics.

The man who would become Poland's first pope felt the persecution keenly. Karol Wojtyla's school, the University of Cracow, was one of the Nazi's early victims. Hitler had vowed that the nation would become "a vast Polish labor camp," so no intellectual advance could be tolerated. On Nov. 6, 1939, the university's professors were arrested en masse by the Gestapo and sent to a concentration camp, from which most of them never returned.

After the war, the Communist-controlled government gave early evidence of its attitude toward the church, one of its first steps being the nationalization of Catholic presses and the censorship of Catholic publications. In 1948, Father Wojtyla, who was then a student priest in Rome, decided to return to help the church in his homeland after 700 priests were arrested in Poland by the Communist government. The nation's primate, Cardinal Stefan Wyszyński was "deposed" and arrested in 1953 for his consistent public challenges to repression. A slight thaw in state-church relations came in 1956 with the election of Wladyslaw Gomułka as party leader, but ensuing years saw the situation deteriorate. To this day there is persistent harassment of the church. Parochial schools do not exist. Catholic youth and lay organizations are banned. Top spots in government and business are closed to Catholics.

When Pope John Paul visited Poland in 1979, there were no holidays from work or school, and local observers said that children were warned not to miss school to see the pope, lest the names of the absent be sent to higher authorities. Seldom and only reluctantly does the government grant permission for churches

jumped sharply. In 1981, Archbishop Josef Gliepp, who had just been appointed as Cardinal Wyszyński's successor, told in an interview of the government's refusal to allow the construction of catechetical centers in rural areas.

Pope John Paul II, who as archbishop of Cracow had often criticized the Communist regime, has continued the attack since becoming pope.

In 1979 the pontiff wanted to visit his homeland in May, to celebrate the 900th anniversary of the death of one of Poland's patrons, St. Stanislaus. But the government had balked at the timing, apparently fearing honoring a martyr who had been executed for opposing state repression might have some contemporary applications. Instead, the Communists would grant the pope a visit in June.

The pontiff's solution was simple—he accepted the invitation, then transferred the celebration of the feast that year to June 10. During his visit he cited Stanislaus as an example of "how deeply the moral order penetrates . . . the life of the nation as a state." And in Poland's mining region, he defended strongly the rights of workers, ad libbing that he was "going to get into trouble for saying these things."

Through centuries of church-state tension, Catholic practice in Poland has never faltered. Today, in fact, it is arguably the world's "most Catholic country." Ninety-four percent of its 35 million citizens are Catholic, and among those Catholics, between 85 and 90 percent attend Mass at least weekly. Parish religious classes are attended by 85 percent of Polish youth, and the nation's seminaries are full, the last available statistics showing an enrollment increase of 45 percent between 1975 and 1980.

There is no way of quantifying how much of that religious vitality is due to the interweave of faith and the experience of political repression, but Pope John Paul II's gentle understatement in Warsaw four years ago cannot be challenged.

"It is impossible without Christ," he said, "to understand the history of the Polish

TO THE EDITOR

WWII generation agrees with Burkemper

Regarding Monica Burkemper's letter in *The Criterion* (4-29-83) reminding us that nuclear war is unwinnable, I'd like her to know that even some of the WWII generation share her views.

Recently the Archdiocese of Louisville hosted a Peace Congress. Nationally known speakers addressed an audience of over 300 representatives of diverse parishes. One of the themes: the nuclear bomb has changed everything about war except our way of thinking!

We are fortunate that we can write our government representatives urging them to negotiate in good faith—not set up some phony

conditions as a substitute for honest negotiations.

Our nation can take the lead in the worldwide desire for peace instead of attributing it to communist propaganda. We also need to let our religious leaders know we support the Bishops' pastoral.

Patricia Hommel

Clarksville

Parishes thanked for help

Our sincere appreciation is extended to the parishes that generously assisted Birthline in the Clothing Drive that was sponsored by the Archdiocesan Council of Catholic Women. A significant amount of clothing was received as well as cash donations. The cash donations are used primarily for purchase of cloth diapers.

Even though the Drive has been an annual event for the past six years, infant items are needed throughout the year. When a complete layette is given the following items are included: sleepwear, t-shirts, crib blanket, receiving blankets, socks and booties, sweater and cap set, outerwear (overalls, shirts, dresses etc.), bottles, diapers, and crib sheets.

Ann Thompson

Community Affairs Chairman
Archdiocesan Council of Catholic Women

Grace Hayes

Birthline

Norman D. Britton
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RECEIVING GIFT—Father William Munshower, pastor of Holy Spirit Church, beams after receiving his shadowbox in which each compartment represents a school grade. The gift was made by the schoolchildren in honor of his 25th anniversary as a priest and presented at an outdoor liturgy held at the church on Ascension Thursday. At the left is eighth grade class president Chris Felts and seated is Father Clem Davis, associate pastor. (Photo by Susan Micinski)

Reader voices concern for Gays

I'm grateful to Mrs. Rosfeld for her letter in the May 8th issue urging prayer for Gays; after all, no situation is too great to be handled with sincere prayer.

As a Catholic homosexual, I also agree with her that Gays are hurting—but not because I think I'm apart from God; my hurt stems from the unfair judgment of people who misinterpret Scripture in order to bolster a narrow and tedious opinion which they feel must be the "only" one.

There is nothing about my life that I ask anyone to excuse: I am a hard worker, an honest taxpayer, a practicing Catholic, and an

active member of my parish. My private life remains just that, and I will continue to be accepted in my community as long as I remain an upright and loving Christian. After all, "By their fruits shall you know them"—not by an outsider's homophobic judgment.

So let's indeed continue to pray for one another—not that "one side" can convert the "other side," but that all of us may come to the fullness of the Christian vision which recognized the goodness of diversity which the Lord Himself created for us in His love.

Allen David

Strongsville, Ohio

Hazim joined John Paul for blessing

VATICAN CITY (NC)—Greek Orthodox Patriarch Ignatius IV Hazim joined Pope John Paul II in blessing the people attending an Ascension Day Mass May 12 in St. Peter's Basilica. The Orthodox leader, who is patriarch of Antioch and All the East, attended the papal Mass and at its conclusion embraced the pope before giving the blessing with Pope John Paul II to a crowd of 10,000. In his homily the pope took note of the patriarch's presence and voiced his hope that the current Holy Year would "contribute to hastening the time of the desired full union of all those who believe in Jesus Christ." The following day, May 13, the

pope met Patriarch Hazim in a private audience at the Vatican. Patriarch Hazim is the first Orthodox patriarch of Antioch to visit the Vatican. With headquarters in Damascus, Syria, he is the spiritual leader of 1.5 million Orthodox Christians living in Syria, Lebanon, Iraq, Kuwait, the United States, Argentina and Brazil.

Pending legislation called disastrous

WASHINGTON (NC)—Father Edward Bryce, director of the bishops' national Office for Pro-Life Activities, has said pending insurance legislation "could have the disastrous effect of requiring abortion coverage in every health and disability" insurance policy. The "limited conscience clause" in the Fair Insurance Practices Act does not protect insurers who may have moral objections to providing abortion coverage, and it could force all insurance buyers to purchase abortion coverage despite conscientious objections, Father Bryce said in a May 13 statement. Father Bryce said the U.S. bishops' conference "would feel compelled to ask Congress to reject the entire bill in defense of the First Amendment" unless it is amended to be "neutral" on abortion. The National Conference of Catholic Bishops supported the legislation's aim of removing sex discrimination in employee benefit plans, but it opposed the inclusion of abortion-related benefits, said Father Bryce.

Hoye criticized amendment

WASHINGTON (NC)—Msgr. Daniel F. Hoye, general secretary of the U.S. Catholic Conference, backed the concept of public school prayer but criticized a proposed constitutional amendment on the subject because it does not go far enough. While praising the intent of the bill, S.J. Res. 73, as a "positive step," Msgr. Hoye said such a proposal must also provide for the right to receive voluntary religious instruction in a public school setting. In a statement submitted to the Senate Judiciary Committee's subcommittee on the Constitution, the USCC official said that "prayer, without a framework of voluntary instruction in the child's religious tradition," is not enough to guarantee religious freedom.

CORNUCOPIA

Go ahead and ask questions

by ALICE DAILEY

Abraham Lincoln was said to have remarked: "Better to remain silent and be thought a fool than to speak out and remove all doubt." Be that as it may, good Mr. Lincoln, I simply must air some of the questions which keep flashing on and off my brain's dashboard.

Why, for instance, don't birds have an overweight problem if they eat 10 times their weight each day? And why don't they burst?

Why do manufacturers of plumbing fixtures squeeze faucets into such hard to clean places? Is it just to give women a rough time?

How does it happen that North Vernon is in southern Indiana and South Bend is at the northern tip of the state?

Why do TV vocalists end every number with uplifting arms like the grand finale of an opera? And would they be able to finish a song if arthritis took over their shoulders?

Many times I have wondered why my ancestors didn't settle in some dreamy place by the sea like San Diego or Newport instead of dry old inland Indianapolis. (Nothing personal, Indy, I love you anyway.)

Why do magazines describe some actresses as "deeply religious" when their necklines are slashed to wherever and their live-in companions are whoever?

I believe it's only normal to question why grocery tycoons issue 10 cents off coupons and then raise the product by 15 cents.

Or to question why designers of women's clothing turn out Halloween costumes for every day wear. Are we "girls" really that glib?

I also question my tendency to blurt out the wrong words at the wrong times like murmuring "sympathy" at weddings or "congratulations" at wakes. I've also been known to say "excuse me" to steps when I tripped on them.

Archbishop O'Meara's Schedule Week of May 22

SUNDAY, May 22—Youth Mass, St. Anthony Parish, 9 a.m. with breakfast following.

—Graduation exercises, Providence High School, Clarks, 11le, 7 p.m. E.D.T.

MONDAY, May 23—Graduation exercises, Brebeuf High School, to be held at Clowes Hall, 8 p.m.

TUESDAY, May 24—Priesthood Day, St. Paul Catholic Student Center, Bloomington, Mass at 11 a.m.

—Graduation exercises, Chatard High School, 8 p.m.

THURSDAY, May 26—Indiana Catholic Conference Board Meeting, Catholic Center, 10 a.m.

—Confirmation, St. Thomas Parish, Fortville, Mass at 7:30 p.m. followed with reception.

FRIDAY, May 27—500 Festival Memorial Services, Monument Circle, 12 noon.

—Graduation exercises, Ritter High School, 8 p.m.

SATURDAY, May 28—Graduation exercises, Immaculate Conception Academy, Oldenburg, Mass at 5 p.m.

Most of all I wonder why TV specials are called special when all have the same tired one-liners, the same sophomoric comedy routines. Maybe it's because of all that "talented" choreography which even a two-year old could do. Fred Astaire, you old smoothie, my last question is for you. Why'd you have to go and retire?

check it out...

✓ Hugh B. McGowan, a member of St. Lawrence Parish, was recently installed as president of the Serra Club of Indianapolis. Other officers installed were: Robert Desautels, James R. Cain and David M. Bowen, vice-presidents; Robert J. Aldering, secretary; and William Finney, treasurer. John D. Kelley is president-elect. The Serra Club is an organization of Catholic business and professional men which encourages vocations to the priesthood and religious life.

✓ Five members of the Marian College Board of Trustees were honored recently for 15 or more years of service. Receiving citations were: Msgr. Raymond T. Bosler, John J. Dillon, Ben Domont, Robert H. McKinney, and Charles E. Stimming.

✓ The annual St. Agnes Academy Alumnae Reunion will be held Sunday, June 5 at a Mass of celebration in St. John's Church at 11 a.m. followed by brunch at the Atkinson Hotel. Deadline for reservations is June 1. Call 253-6697 or 784-6364 for information.

✓ St. Vincent Hospital Guild celebrated 50 years of service on May 1 with a tree-planting ceremony and a Thanksgiving Mass celebrated by Father Thomas Carey. The Guild is a volunteer organization of women who further the hospital's services by raising money for equipment and facilities.

✓ Valerie Dillon, Archdiocesan Director of the Family Life Office, has received a Third Place Award in the Regular Column-Magazine category from the Catholic Press Association's annual national competition. She writes a monthly column on Family for "Columbia" magazine.



✓ A reception and open house from 2 to 4 p.m. will be held Sunday, May 22 at 800 Orchard Lane, Greenwood, in honor of the 60th wedding anniversary of Mr. and Mrs. P. E. Fitzpatrick. The Fitzpatricks were married May 24, 1923 at Sacred Heart Church. They have four children, including Mrs. Norma Jeanne Morrison, Greenwood, Mrs. Mary Alice Poole, Los Angeles, Mrs. Ann Arlene Ladd, and Donald Fitzpatrick of Los Angeles, 11 grandchildren and 11 great-grandchildren.



✓ Leonard and Rose (Kelley) Sauer and family will celebrate their 60th wedding anniversary with a Mass of Thanksgiving in St. Roch's Church on Sunday, May 22. The Sauer family were married in All Saints Church, Canaburg. They are the parents of nine children, Mrs. Thomas (Betty) Dawson, Mrs. James (Mary Jo) Roberts, Mrs. Ben (Rosemarie) Gregg, Mrs. Philip (Cathy) Campbell, Leonard, Jerry, Duffy, Guerin and Jack Sauer, 47 grandchildren and 30 great-grandchildren.

The following definitions were clipped from Webster's New World Dictionary

(Second College Edition)

Cris-to-bal (kris-tō'bal) seaport in the Canal Zone, at the Caribbean entrance to the canal; a part of the city of Colon, Panama; pop. 800.
crit. 1. critical 2. criticism 3. criticized
crit-ic (krit-ik) n. pl. -ics (-ēz), -i-ans (-ēnz) 1. a person who judges or expresses judgment; see **criticism** 2. a person who forms and expresses judgments of people or things according to certain standards or values 3. a person whose profession is to write such judgments of books, music, paintings, sculpture, plays, motion pictures, television, etc., as for a newspaper or magazine

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FAMILY TALK

Teen thinks magic is evil

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I recently read your answer to a 13-year-old girl about magic. It is not right to say, as you did in your article, that there is magic in the air, that there is magic in us, and that God's grace is magic.

This is what God says about miracles and magic in the Bible.

Acts 19:11. "So remarkable were the miracles worked by God at Paul's hands that handkerchiefs or aprons which had touched him were taken to the sick and they were cured of their illness and evil spirits came out of them."

Acts 19:18. "Some believers, too, came forward to admit in detail how they had used spells and a number of them, who had practiced magic, collected their books and made a bonfire of them in public."

I wish that people would realize the evilness of magic and they wouldn't confuse it with the works of God. (Pennsylvania, age 13)

Answer: God has made a marvelously complicated universe which is a tribute to his wisdom and power. We have not yet figured it all out.

Not everything we cannot understand must be explained as either a miracle (an extraordinary, supernatural intervention by

God) or the work of the devil. Much of nature and nature's laws still awaits our discovery.

The movie "E.T." carried the wonderful message that the unknown is potentially beautiful. Too often we human beings have faced the unknown with foreboding. We label what we cannot understand as dangerous and evil.

The boy Elliott had the grace to perceive E.T. as a friend and even to love him. We saw E.T. through Elliott's eyes and eventually we came to look past his superficial ugliness, to be touched by his desire to go home and to marvel at his mental gifts.

E.T. possessed the power to enter other minds. He and Elliott became mentally as one. Was this an evil possession? No, it was a marvelous communion.

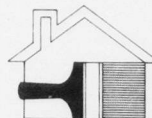
E.T. possessed the power to move objects by force of mind. We call this telekinesis. Was this a work of Satan, making objects bounce around a haunted house? No, it was his way of showing Elliott through a circling of balls which planet he came from.

E.T. possessed powers which were strange to us. They were not evil. He was equally bemused by Elliott's emotion and tears. In fact, it was Elliott's love that brought him back to life. What a beautiful story about facing the unknown.

Extrasensory perception (ESP) is a name

given to the ability to obtain information about our world in ways other than the five traditional senses. ESP involves many mental phenomena which seem strange to us: reading another's mind; experiencing the emotion of someone far away; recovering a centuries-old past; foretelling the future.

I believe these phenomena are neither good nor evil but surely they are worth our curiosity and study.



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FIRST ST. ANTHONY SCIENCE FAIR—St. Anthony School, Clarksville, held its first annual Science Fair from May 6-8. Pictured is Tawanna Kuerzi, and Judge Peg Reitzel who is being shown how the ear hears. The judges were favorably impressed with the quality of the exhibits. (Photo by Fr. Louis Manna, OFM Conv.)



ST. ANTHONY CCD WINDUP—May marks the ending of many parish-school activities. In a special hurra to close the CCD school year, Father David Hutt, OFM Conv., pastor of St. Anthony's in Clarksville, asks the kids some questions. He gets an "I-don't-believe-it" look from Shawn Frazier in the front row. (Photo by Fr. Louis Manna, O.F.M. Conv.)

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Vatican treasures arouse interest in art

Local museum offers fine collection for viewing

by SUSAN MICINSKI

Interest in religious art has been aroused with the arrival of the Vatican art collection to the United States. Of course, it is quite a thrill to have the opportunity to view art treasures of the Vatican never before seen here. But persons interested in seeing religious art can find a substantial collection at the Indianapolis Museum of Art (IMA).

The Clowes Collection of the IMA contains religious art representing many different styles and schools of art. Artists such as Tibaldi, El Greco, Romanelli, Van Dyck and Lucas Cranach the Elder have works included in this collection. Recently, Dr. Anthony Janson, senior curator, spoke to this writer about some of the works there.

One especially interesting work is a tempera on panel by Barnaba Da Modena titled "Crucifixion," ca. 1375. As one might guess from his name, this Italian was born in the Tuscan town of Modena. The painting is very crowded with people, and is a good example of the revival of Sienese painting—being very natural and lyrical in style. Noted for its high quality of execution, this work is also notable for its unusual iconography.

"The soul of the good thief on Christ's right side who is carried away by two angels, is wearing underwear; whereas the thief on Christ's left is carried away by the devil and is not wearing underwear," declared Dr. Janson. He stated that this was the artist made the distinction between virtue (wearing underwear) and evil.

Two frescoes hanging on the wall adjacent to the stairway in the Clowes Collection, are from the Spanish church of San Baudelio, and date from 1125. These frescoes, "Christ's Entry into Jerusalem" and "The Marriage at Cana," were among the intact fresco decorations taken down, transferred to canvas and dispersed to American collections in the 1920s. Although coming from Spain, it is thought that artists from the south of France are responsible for these works because of the style, which is characterized by impressive figures within monumental compositions.

The museum attributes the paintings to two different people, but one artist is supposedly credited for both designs. The style of the two scenes is also similar to elements found in Byzantine manuscripts.

There is much symbolism found in "The Annunciation," ca. 1504, painted by the Dutch artist, Jacob Cornelius Van Amsterdam. His interesting style was "greatly influenced by artists in Haarlem, the leading artists' center at the time," Janson explained. Two highlights of this painting are the faint image of Moses holding the commandments (to the right of Mary), and a window with a group of angels crowding in. According to Dr. Janson, these angels could be referring to the Passion because "it's the kind of thing that would have occurred there."

One particularly disturbing painting

Methodist bishops back Catholic bishops

LITTLE ROCK, Ark. (NC)—United Methodist bishops "stand in solidarity" with their Roman Catholic counterparts in condemning the nuclear arms race and seeking peace. At a five-day semiannual meeting in Little Rock, the Methodist bishops endorsed a statement supporting the Catholic bishops' stance in their war and peace pastoral. The Methodists met in early May, at the same time as the Chicago meeting of the Catholic bishops at which they approved the pastoral letter

titled, "The Harrowing of Hell," by Pieter Huys, a particularly confusing and even frightening work. Thought to be done in the 1560s, and based on alchemy, this detailed work has highly complicated symbolism attached to it.

Basically, what the painting means is that "every person in hell suffers from whatever he abused in this life," declared the senior curator.

Obvious references are made to gluttony, adultery, etc. In the bottom left hand corner of this dark, depressive work, a man is hanging upside down, and being skinned like a slaughtered animal.

A beautiful, serene piece credited to Giuliano Bugiardini, a Florentine, and titled "Madonna and Child with St. John," is an excellent example of the style of Raphael who did a series of these. It is significant because it depicts the Madonna "on the ground as a queen of humility. This was something invented in the 14th century, but was not very common till the High Renaissance," explained the senior curator.

This painting actually foreshadows what will later happen between Christ and John the Baptist. Even though they are both children in this scene, Christ is reaching out and blessing John. There is also a small crucifix located at the bottom of the painting.

In contrast to the idealization of the "Madonna and Child with St. John" is the Mannerist (a style characterized by expressive faces, gestures, muscular figures and predominant use of gold-saturated, pinkish orange and greenish yellow colors) painting of the "Holy Family with St. John the Baptist" by Pellegrino Tibaldi. In this piece, none of the figures are looking at each other. "Rather more of a mystical approach was taken here," stated Dr. Janson. "It's as if each one is lost in his own religious contemplative thought." The senior curator also stated that this moving piece embodies counter reformation mysticism.

"The Dream of St. Joseph," by Luca Giordano, probably painted around 1700, is based on Matthew 1: 18-21, but especially verse 20, where the angel of the Lord appeared to Joseph and told him to take Mary as his wife and that what she had conceived was of the Holy Ghost. According to Dr. Janson, this was not that common a subject for artists to paint.

An original use of space was used in this work. A tool shelf divides the scene in two halves given equal weight—the one on the right shows Joseph sleeping, with the angel of the Lord coming down from heaven; while on the left, Mary is found in a reverent pose flanked by smaller angels with the Holy Ghost overhead. The way it is shown makes it appear that both events are taking place in the same time and space.

"Usually, the Virgin, is located in the back to be spatially separate," explained Dr. Janson. "But the tool shelf is the divider here."

Another Italian, Neroccio di Bartolommeo, also known as Neroccio dei Landi, painted the "Madonna and Child with Saints John the Baptist and Mary Magdalene" in 1495. This artist did a number of panels of the Madonna and Child, often in the company of saints, which was very popular at the time, and especially in demand in Siena. This classical work makes use of expressive lines and creates a lyrical mood, thanks to the warm sunlight colors.

Much more could be said about the fine collection of religious art at the IMA. But in order to truly appreciate these works and have a visual feast, this writer heartily recommends everyone to take a tour of the museum.



PEACEFUL SCENE—This "Madonna and Child with Saints John the Baptist and Mary Magdalene" by Neroccio di Bartolommeo, is only one of many fine religious works of art found at the Indianapolis Museum of Art. (Photo courtesy Indianapolis Museum of Art)



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ONE-TRACK MIND—Chataud's Dan Quigley concentrates on his strategy enroute to winning the 1600 meter race over teammate Kirby Kinghorn. Quigley also won the 3200 meter race. (Photo by Kevin C. McDowell)

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Catholic track and field athletes perform well at recent meet

On Sunday morning May 8, Chataud distance runner Dan Quigley and his Cathedral counterpart Matt Debono were taking a light seven-mile run along the canal by Butler University preparing for the city track meet held last Friday.

Quigley, the city cross country medalist and defending two-mile champion in track, and Debono, the challenger from the archrival parochial school, glided along the foot-path talking, laughing, but sizing each other up for the trials and finals. Both runners' schools had a shot at attaining the last city championship not won by a parochial school—the boys track crown—but to do so, both would have to run well and beat the other.

In the city qualifications on Tuesday evening, Quigley, a junior, easily advanced to the finals in the 1600 meter run, but was dogged by Debono, also a junior, in the 3200, who stayed just off his shoulder throughout the race. Quigley outkicked his rival in the last 100 meters to win the heat. Both advanced to the finals, and both ran personal bests at that distance. Advancing also in both distances was Quigley's upstart teammate, Kirby Kinghorn.

Kinghorn, a sophomore, pushed the pace in the 1600 meter finals on Friday, but Quigley held him off as they went 1-2 in 4:23.7 and 4:23.8 respectively. In the 3200 Debono took the early lead, but Quigley, shaking off fatigue from his earlier race, regained first place by the half-mile mark and then used a series of seven spurts in the next four laps in an

attempt to get Debono off his back and avoid a repeat of the Tuesday night race. The last spurt finally shook the persistent Debono and Quigley took the lead for good.

KINGHORN, coming from back in the pack, caught Debono and then trailed Quigley to the finish amidst a storm that broke about halfway through the race.

Quigley and Kinghorn's 1-2 finishes helped keep Chataud in contention for the boys' championship. Chataud teammate Terry Franklin added to the cause with a first place 235' leap in the long jump (a city record) and a first place finish in the 200 meter dash. Franklin made only four attempts in the long jump, clearing 23' on all of them. He also anchored Chataud's 400-meter relay team to a third-place finish behind Cathedral's second-place team. Both schools tied the former city record time of 43.0 seconds in that event.

Freshman David Jones of Cathedral won the 100 meter dash in 10.9 seconds, as Chataud's Delvin Bailey took fourth in 11.2. Jones also placed third in the 200 with a 22.4 clocking.

Cathedral's Frank Collins took third in the 110 meter high hurdles in 15.0 seconds and fourth in the 300 meter low hurdles in 38.4 seconds, while teammate Jim Kane took third in the shot put with a 51'6 3/4" effort.

In the 800 meter run, Secina's Jeff Erlenbaugh was fourth in 1:59.5, followed closely by Cathedral's Greg Hiatt in

1:59.6 and Chataud's Eddie Anderson in 1:59.8.

Greg Corsaro of Roncalli upset highly touted Kenny Walker of Washington to win the discus with a 153'6" effort. Steve Kirk of Secina was second at 152'10" while Dan Hackman and Rick Masters, both of Chataud, were fourth and fifth respectively at 146'10" and 133'2". Harold Green of Secina was sixth with 132'8". Corsaro also placed fifth in shot put.

CATHEDRAL'S Shelton Smith placed fourth in the high jump with a 6'5" effort while Jeff Williams of Secina was fifth at 6'4". In the pole vault, Ken Moran of Ritter placed third at 11' even, with Jim Abbott of Chataud fifth at 10'6" and Ritter's Kevin Bayliff and Secina's Chris Dufour tied for sixth.

Other scoring by parochial school athletes came from Ritter's Carl Quinn, who was fifth in the 1600, and Secina's Kevin Corcoran, who was sixth in the same race. The final points came from Chataud's 1600 meter relay team of Jim Fallon, Todd Fennell, Eddie Anderson and David Garritt, who placed fifth in 3:31.6 minutes.

In the city girls' competition, Roncalli's Sue Huck held off Ritter's Theresa Ricker and Cathedral's Claudia Debono to take first place in 5:39.9. Roncalli's Linda Kolbus was fifth.

Chataud's Anne Walker took the lead on the second lap of the 800 meter run and outlasted Cathedral's Mary Matthews to win 2:20.7 to Matthews' 2:22.6.

Walker's teammate, Kara Tekuive, placed sixth.

Chataud and Cathedral took second and third in the 1600 meter relay, while Chataud's Anne Miesel was sixth in the 400 meter dash.

In other scoring, Cathedral's Annette Kinn took fifth in the shot put with a 33'7" effort, while teammate Stephanie Webb took fourth in the high jump at 4'8".

In the Marion County meet, Brebeuf was the only parochial school competing. The boys' team placed sixth in the 13-team field and was led by Doug Newman's 13'6" first place effort in the pole vault, and by the all-around effort of Will Fox in the sprints and relays.

Brebeuf's girls placed seventh and were led by Judy Phillips in the distance events and Shondell Brase in the 400 meter dash and relays.

In the city girls' race, Cathedral edged Chataud by three points to take sixth place, while Roncalli finished 11th, Ritter 12th and Secina 14th.

In the boys' race, state-ranked Washington held off Chataud, winning the city crown 88 to 77. Cathedral tied ninth-ranked Howe for third with 54 points, while Secina took 8th, Roncalli 10th, and Ritter 11th in the 14-team affair.

Although Chataud had gotten second place before (in 1977), this was the closest point spread, not only for Chataud but for any Catholic school. Chataud Coach Kevin Horriagan had hoped that his team would end the public school dominance of the city track meet this year.

(See TRACK on page 30)

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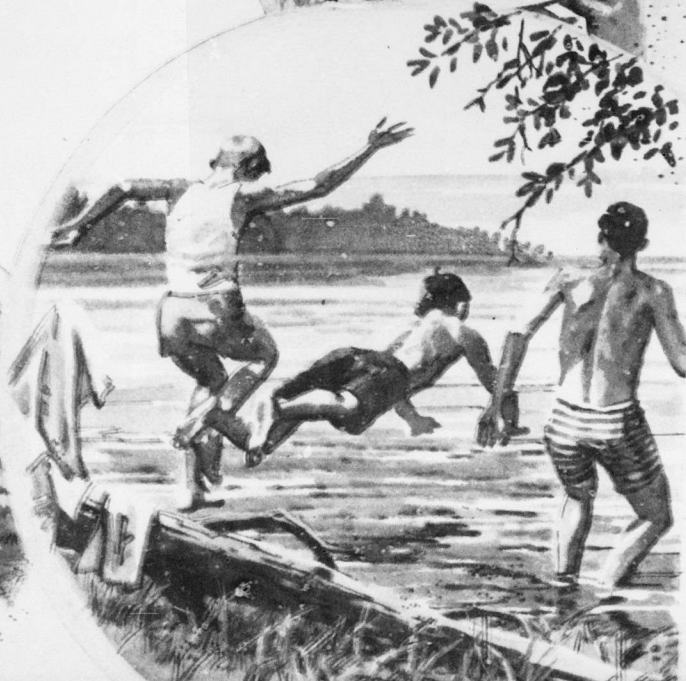
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VACATION/TRAVEL GUIDE

May 20, 21

Annual Maxwell Street Days, Salem Square and Courthouse, Salem, 6 a.m. to 10 p.m. No admission charge. Contact Don Martin, P.O. Box 365, Salem 47167, 812-883-5750.

May 21

Sacred Heart parish, Terre Haute, will host a spring dance at the National Guard Armory from 9 p.m. to 1 a.m.

The annual parish festival at St. Rita parish, 1733 Martindale Ave., Indianapolis, will be held on the church grounds from noon until 8 p.m.

May 22

Margengo Cave Park is offering a two-day "Adventure Package" during the summer season for organized groups of 10 or more people with advanced reservations. For reservations contact Marengo Cave Park, P.O. Box 217, Marengo, IN 47140, 812-365-2705.

Sacred Heart and St. Ann parishes, Terre Haute, will have a joint Celebration of Catechumens/Peace Pentecost at the IMC picnic grounds beginning with an outdoor liturgy at noon. A picnic follows the liturgy.

May 27

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, is offering a day of

recollection from 9:30 a.m. to 1:30 p.m. Lunch is included. Reservations requested. Call Catherine Bradley, 634-4519.

May 28

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

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

May 28, 29

The Starlight Strawberry Festival, St. John's school grounds, Starlight, Clark County, 9 a.m. to 9 p.m. on Saturday; 10 a.m. to 6 p.m. on Sunday. No admission. Contact Fr. Richard Smith, 812-923-5765, or Daisy Book, 812-923-8387.

June 1-4

Bluegrass Festival at The Commons, Columbus. Special event Saturday from 8 to 10 p.m. No admission charge. Contact Madelyn K. Ferris, 302 Washington St., Columbus 47201, phone 812-376-2535.

June 2-4

Indiana Special Olympics Summer Games at Marks Field, Indiana State University, Terre Haute. Participants from all over Indiana. No admission charge. Contact D. Schmidt, 812-232-6311.

June 3

Kick-off concert celebrating Corydon's 175 years, Hurley Conrad Memorial Band Stand, Corydon, 7 to 9 p.m. No admission. Contact Mrs. Gerry L. Ekart, 241 Indian Hills Dr., N.E., Corydon 47112, 812-738-2837.

June 3, 4

A rummage sale will be in progress at St. Agnes parish hall, Nashville, from 9 a.m. to 5 p.m. on Friday and 9 a.m. to 6 p.m. on Saturday.

June 3-5

Annual festival at St. Patrick parish, 936 Prospect St., Indianapolis. Hours: 5 to 11 p.m. on Friday; 1 to 11 p.m. on Saturday; noon to 6 p.m. on Sunday. Special dinners feature Swiss steak, spaghetti and roast beef.

The annual festival at Our Lady of the Greenwood parish, 335 S. Meridian St.,

Greenwood, will specialize in fish, spaghetti, chicken dinners and turtle soup. Hours: 5 to 11 p.m. Friday; 3 to 11 p.m. Saturday; 11:30 a.m. to 11 p.m. Sunday.

Pioneer Days Festival at Cayuga Park in Vermillion County. Times vary. No admission. Contact James R. Beima, P.O. Box 746, Cayuga 47928, 317-492-4569.

June 4

Parke County Saturday Market the first Saturday of each month through Sept. 3, 9 a.m. to 5 p.m. No admission. Contact Peggy Brown, P.O. Box 165, Rockville 47872, 317-569-5226.

June 4, 5

Providence High School's spring festival will feature on Sunday chicken dinners with dumplings and strawberry shortcake. The festival will be held on the school grounds in Clarksville from 2 to 11 p.m. on Saturday; 11 a.m. to 5 p.m. on Sunday.

Camelot Wine Festival, Oliver Winery, Bloomington, 11 a.m. to 8 p.m. daily. Admission charge. Contact Mary Oliver, 8024 N. Highway 37, Bloomington 47401, 812-876-5800.

Washington County Quilt Show, Stevens Memorial Museum, Salem, 10 a.m. to 5 p.m. Saturday; 1 p.m. to 5 p.m. Sunday. Admission charge. Contact William Harlan, 307 E. Market St., Salem 47167, 812-883-6495.

Early Wheels, an antique vehicle display, Billie Creek Village in Parke County, 10 a.m. to 5 p.m. Admission charge. Contact Kay Hines, RR 2, Box 27, Rockville 47872, 317-569-3430.

June 8-11

Indy Senior Classic, 65 different events for persons 55 years and older ranging from checkers to track and field events at Monument Circle, IUPUI Natatorium, Track and Field Stadium, Indianapolis Motor Speedway. Times vary. No admission charge. Contact Betsy Gunther, 146 E. Washington St., Indianapolis 46204, 317-634-7080.

June 9-11

St. Anthony parish, 379 N. Warman Ave., Indianapolis, will have its parish festival from 5 to 11 p.m. each day.

June 10, 11

Red, White and Blue Festival, high school grounds at Crothersville, 4 to 11 p.m. Friday; (See GUIDE on Page 14)

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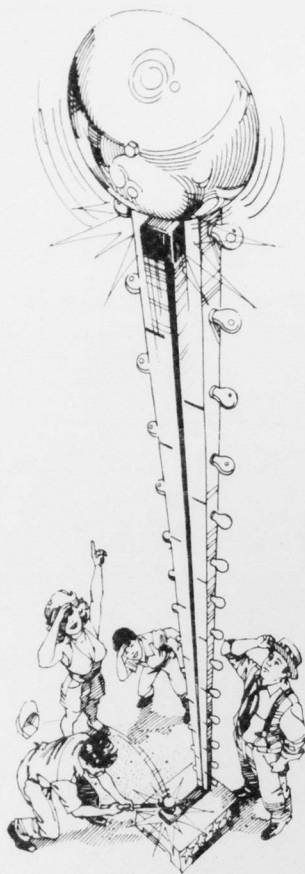
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GUIDE (from 12)

noon to 11 p.m. Saturday. No admission charge. Contact Mrs. Carl Kovener, 600 W. Howard St., Crothersville 47229, 812-793-2573.

June 10-12

Nativity parish festival will be held on the parish grounds, 7200 Southeastern Ave., Indianapolis, from 4 p.m. to midnight. Food, rides, games.

Re-enactment of Gen. John Morgan's attempt to seize Vernon, surrounding countryside and courthouse lawn, Vernon in Jennings County. Times vary. No admission charge. Contact Mrs. James Carr, RR 2, North Vernon 47265, 812-346-4645.

June 10-19

Annual Bean Blossom Bluegrass Festival, Brown County Jamboree at Bean Blossom in Brown County. Hours vary. Admission charge. Contact Betty McInturff, 3819 Dickerson Road, Nashville, TN 37207, 615-868-3333.

June 11

Rhine Tanz German Fest, Athenaeum Turners, Indianapolis, 6 p.m. to midnight. Admission charge. Contact Sondra Snyder, 401 E. Michigan St., Indianapolis 46204, 317-635-6336.

June 11, 12

Forty-third annual Indiana Rose Festival, Indianapolis, 9 a.m. to sundown. No admission charge. Contact Ted Tuschinsky, 7845 Johnson Road, Indianapolis 46250, 317-849-2810.

Woodruff Place Flea Market, Woodruff

Place, Indianapolis, 9 a.m. to 5 p.m. Saturday; noon to 5 p.m. Sunday. No admission charge. Contact Doreen Jurgensmeyer, 525 West Drive, Woodruff Place 46201, 317-634-7934.

Talbot Street Art Fair, between 16th and 18th Sts., Indianapolis, 10 a.m. to 6 p.m. No admission charge. Contact Joe Lehman, 2823 W. 52nd St., Indianapolis 46208, 317-279-3581.

June 11-18

Bedford Limestone Festival, Parkview School, Bedford. Times vary. No admission charge. Contact Jerry Alberts, 2999 W. 16th St., Bedford 47421, 812-279-3581.

June 12

The parish at St. Anthony, Morris, will celebrate the golden jubilee of the religious profession of Franciscan Sr. Joseetta Weidner with a jubilee Mass and reception. Sr. Joseetta is the director of religious education at St. Anthony's.

June 14-19

The Fort Benjamin Harrison/Lawrence Community Carnival at Finance Center, Fort Harrison, Indianapolis, from 4 to 11 p.m. No admission charge. Contact Major Dennis

Mikale, DPCA, SSC, Fort Harrison 46216, 317-542-4531.

Soldiers, Sailors Homecoming and Reunion at the Courthouse Square, Brownstown. Carnival with rides. Times vary. No admission charge. Contact Kenneth Ball, 716 W. Walnut St., Brownstown 47220, 812-358-2188.

June 17

"Make-It-Happen Monte Carlo" will be in progress from 6 p.m. to midnight in the cafeteria and gym at Roncalli High School, 3300 Prague Road, Indianapolis. Free admission to Monte Carlo with ticket stub. Free food and beer.

June 17-19

Summer Festival on the church grounds of Holy Angels parish, 28th and Northwestern, Indianapolis, 5 to 10 p.m. on Friday and Saturday; 1 to 10 p.m. on Sunday. Fun, food, games.

The Athletics Congress USA/Mobile Track and Field Championships, IU Track and Field Stadium, IUPUI, Indianapolis. Times vary. Admission charge. Contact Ollan Cassell, Merchants Plaza, Indianapolis 46204, 317-638-9155.

Annual National Hovercraft Rally, Fairbanks Park, Terre Haute. Hours vary. No admission charge. Contact Chris Fitzgerald,



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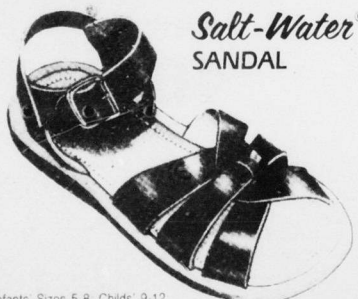
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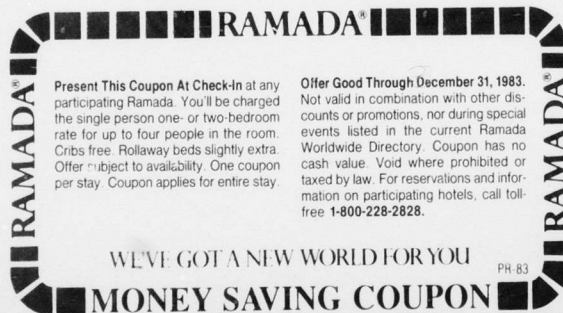
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June 18

An Arts Fest at St. Joan of Arc parish will feature Steve Allee Jazz Band, John Bigelow Star Artist and Noble Melton String Band, at the parish social hall, 42nd and Park, Indianapolis, from noon until 6 p.m. No admission charge.

Arm chair racing and Monte Carlo for adults will be held in the cafeteria, Ritter High School, 3360 W. 30th St., Indianapolis, from 6 p.m. to midnight. Admission: \$1. Free food and beverages.

June 18, 19

Rush County Festival of Arts and Crafts, Park Road North, Rushville. Hours vary. No admission charge. Contact Curtis Baxter, P.O. Box 328 or Toby Gilliam, 1541 N. Main St., Rushville 46173, 317-932-2175.

June 19

The annual picnic and chicken dinner for St. Paul parish, Sellersburg, will be held on the church grounds from 11 a.m. to 5 p.m. Dinner tickets: \$4 for adults; \$1.75 for children 12 and under; \$3.50 for senior citizens.

Strawberry Festival '83 is a Chatard High School Alumni Association event to be held on the school grounds, 5885 Crittenden, Indianapolis, from 1 to 5 p.m. Variety of strawberry delicacies.

June 21-26

Richmond Area Rose Festival, Richmond. 10 a.m. to 9 p.m. No admission charge. Contact Loren A. Vance, 600 Promenade, P.O. Box 1332, Richmond 47374, 317-935-ROSE.

June 22-26

Fourth annual Buck Creek Festival at Yorktown. Times vary. No admission charge. Contact Fran Nixon, Yorktown Chamber of Commerce, P.O. Box 245, Yorktown 47396, 317-759-9590.

June 24, 25

The annual Christ the King festival will be held on the school grounds, 1827 E. Kessler Blvd., Indianapolis, beginning each evening at 5 o'clock.

June 24-26

St. James and St. Catherine parishes present their joint festival on the church grounds at St. James, 1136 E. Cameron, In-

dianapolis. Special attractions feature fish dinners on Friday, roast beef dinners on Saturday and chicken dinners on Sunday. Hours: 5 p.m. to midnight on Friday; 3 p.m. to midnight on Saturday and 1 to 11 p.m. on Sunday.

The parish festival at St. Simon's, 8400 Roy Road, Indianapolis, will feature fish dinners on Friday and chicken dinners on Saturday and Sunday. Serving time on Friday and Saturday is 5 to 7:30 p.m.; Sunday, 1 to 7 p.m.

June 25

Circus Day at the Indianapolis Zoo from 10 a.m. to 6 p.m. Admission charge. Contact Shirley Boltz, 3120 E. 30th St., Indianapolis 46218, 317-547-3577.

June 25, 26

Sacred Heart Parish Festival will be held from 4 p.m. to 11 p.m. on Saturday and 11 a.m. to 10 p.m. on Sunday on the parish grounds, 1840 E. Eighth St., Jeffersonville. Chicken dinners and big prizes.

Civil War Days, a re-enactment of Civil War encampment and demonstrations, 9 a.m. to 5 p.m. at Billie Creek Village in Parke County. Admission charge. Contact Charles Felkner, RR 2, Box 27, Rockville 47872, 317-569-3430.

June 25 to July 2

All-American Festival, downtown Bloomington. Admission varies. Contact Shirley Jewell, P.O. Box 761, Bloomington 47402, 812-332-2781/876-7153.

June 26

Sacred Heart parish, Indianapolis, will have a homecoming picnic at German Park, 8600 S. Meridian St., from noon until 6 p.m. Food, games, music.

A sesquicentennial celebration of the parish of St. Paul, New Alsace, will begin with Mass at 4 p.m. (EDT) when Archbishop Edward T. O'Meara will be the principal celebrant and homilist. A reception and dinner will follow the Mass.

Flea Market, Antique Cars, Gas Engine Display at St. Joe Hill parish in Clark County near Sellersburg beginning at 11 a.m. No admission charge. Contact Lucille Raill, 1913 West St. Joe Road, Sellersburg 47172, 812-246-2511.

June 27 to July 4

Madison Regatta/Indiana Governor's Cup Race on the Ohio River at Madison. Times

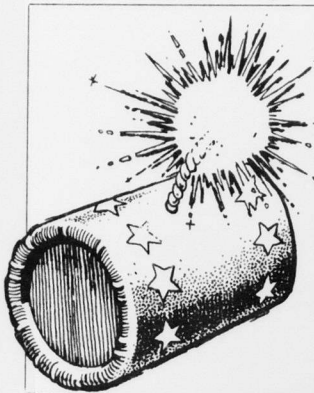
vary. Admission charge. Contact Ken Vaughn, Box 341, Madison 47250, 812-265-5000.

July 1-3

Summer Fest at the high school athletic field, Cloverdale, noon to 10 p.m. No admission charge. Contact Mark Cassida, RR 1, Quincy 47456, 317-795-4887.

July 1-4

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Freetown in Jackson County, noon to midnight. No admission charge. Contact Walter Wayt, RR 1, Freetown 47235, 812-497-3336.

July 2

Oldenburg Firemen's Festival at the Village Green, Oldenburg, 2 p.m. to midnight. Food, games, dancing.

July 2-4

Liberty Festival on the Courthouse Square, Liberty. No admission charge. Contact Leon Moore, c/o REMC, Liberty 47533, 317-458-5675.

Jaycees annual 4th of July Picnic, Zoercher-Bettinger Park, Tell City, 6 to 11 p.m. on Saturday and Sunday; 1 to 11 p.m. on Monday. No admission charge. Contact Alvin C. Evans, RR 1, box 96B Tell City 47536, 812-547-7874 or 5666.

White River Park State Games, Indianapolis, multi-sport competition for all ages. Admission charge. Contact Brenda Bush, 810 W. Washington St., Indianapolis 46024, 317-634-4567.

July 3

Summer parish picnic at St. Maurice parish, Decatur County, RR 6, Greensburg, 10:30 a.m. to 6 p.m. Chicken and roast beef dinners served from 10:30 a.m. to 3 p.m.

(See GUIDE on Page 18)

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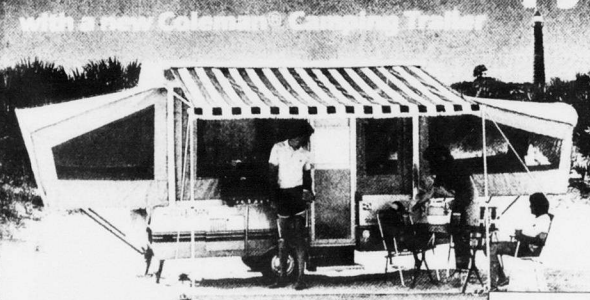
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SUMMER MASS SCHEDULE

(June 1, 1983 to August 31, 1983)

PARISH	SATURDAY ANTICIPATION	AM MASS	SUNDAY PM MASS
INDIANAPOLIS			
SS Peter & Paul Cathedral	5:00	8:30, 11:00	
Assumption	5:30	10:00	
Christ the King	5:00, 6:30	7:30, 9:00, 10:30	Noon
Holy Angels	6:00	9:00, 10:30	
Holy Cross	5:15	9:30	
Holy Name	6:30	8:00, 9:15, 10:30	Noon
Holy Rosary	5:30	9:30	12:10
Holy Spirit	5:30	7:30, 9:00, 10:30	Noon
Holy Trinity	5:30	9:00, 11:00	
Immaculate Heart of Mary	5:30	8:00, 9:30, 11:30	
Little Flower (St. Therese)	5:00	7:30, 9:00, 11:30	6:00
Nativity	5:30	8:30, 11:00	
Our Lady of Lourdes	5:00	8:30, 10:30	
Sacred Heart	5:00	7:30, 9:00, 10:30	
St. Andrew	5:30	9:00, 11:30	
St. Ann	5:30	8:00, 10:00	
St. Anthony	5:30	7:30, 9:00, 11:00	
St. Barnabas	6:00	7:00, 9:00, 10:30	Noon
St. Bernadette	6:00	8:00, 11:00	
St. Bridget		8:00, 10:30	
St. Catherine	7:00	7:00, 11:00	
St. Christopher	5:30	7:00, 8:30, 10:30	Noon, 5:30
St. Francis de Sales	5:00	8:00, 11:00	
St. Gabriel	6:00	8:00, 10:30	Noon, 6:00
St. James	5:30	9:00	
St. Joan of Arc	5:30	8:30, 10:30	
St. John	5:30	8:00, 11:00	5:30
St. Joseph	5:30	7:00, 9:00, 11:00	
St. Jude	5:00, 7:30	7:00, 8:30, 10:00, 11:30	
St. Lawrence	5:30, 7:00	7:30, 9:00, 10:30	Noon
St. Luke	5:30	7:30, 9:00, 11:00	12:15
St. Mark	5:30	7:00, 8:30, 10:00, 11:30	
St. Mary	5:30	10:00	Noon, 1:15, 5:20*
St. Matthew	5:30	7:30, 9:00, 10:30	Noon
St. Michael	7:30	7:30, 9:00, 10:30, 11:45	
St. Monica	5:30	7:45, 10:00, 11:30	
St. Patrick	5:30	9:00, 11:00	
St. Philip Neri	5:30	9:00, 11:00	
St. Pius X	5:30	7:45, 9:00, 10:30	Noon
St. Rita	6:00	8:30, 11:00	6:00
St. Roch	6:30	7:00, 9:00, 11:00	
St. Simon	5:30	7:30, 9:00, 10:30	Noon
St. Thomas Aquinas	5:30	8:00, 10:00	Noon
Aurora, St. Mary	7:00	8:30, 11:00	
Batesville, St. Louis	5:30, 7:30	6:30, 8:00, 9:30, 11:00	
Bedford, St. Vincent de Paul	6:30	8:00, 10:00	
BLOOMINGTON			
St. Charles	5:00	8:00, 10:00, 11:30	
St. John	5:30	8:00, 10:00	
St. Paul Catholic Center	6:30	8:00, 10:00, 11:30	4:30
Bradford, St. Michael	5:30	8:00, 10:15	
Brazil, Annunciation	7:00	9:00, 11:00	
Brookville, St. Michael	7:30	7:00, 9:00, 10:30	
Brownsburg, St. Malachy	5:30	7:00, 9:00, 10:30	Noon

PARISH	SATURDAY ANTICIPATION	AM MASS	SUNDAY PM MASS
BROWNSTOWN, Our Lady of Providence			
Brownstown, Our Lady of Providence	5:00		
Cambridge City, St. Elizabeth	5:30	7:30, 10:00	
Cannelton, St. Michael	6:00	8:30	
Cedar Grove, Holy Guardian Angels	7:30	8:30	
Charlestown, St. Michael	5:30	9:00, 11:00	
China, St. Anthony		8:00/10:00†	
Clarksville, St. Anthony	5:00, 7:00	7:30, 9:00, 10:30	Noon
Clinton, Sacred Heart	6:15	10:30	
COLUMBUS			
St. Bartholomew	5:30	9:00, 11:00	
St. Columba	5:00	8:00, 10:00	
Connorsville, St. Gabriel	5:30	7:30, 9:00, 11:15	
Corydon, St. Joseph	5:00, 7:30	7:30, 9:30	
CRAWFORD COUNTY, St. Joseph	4:00	10:30	
Danville, Mary, Queen of Peace	5:00	8:00, 10:30	
DECATUR COUNTY, St. Paul	7:30**		
Dover, St. John	6:15	11:00	
Edinburgh, Holy Trinity	6:00	8:00, 10:00	
Enochsburg, St. John	7:30	8:00, 10:00	
Floyds Knobs, St. Mary of the Knobs	5:00, 7:30	6:30, 8:00, 10:00, 11:30	
Fortville, St. Thomas	5:30	8:30, 10:30	
Franklin, St. Rose of Lima	6:30	8:00, 10:30	
FRANKLIN COUNTY, St. Peter	7:00	7:30, 9:30	
French Lick, Our Lady of the Springs	6:00	10:30	
Frenchtown, St. Bernard	6:30	8:30	
Fulda, St. Boniface	7:00	8:00, 10:00	
Greencastle, St. Paul	6:15	9:00, 11:15	
Greenfield, St. Michael	6:00	8:00, 10:30	
Greensburg, St. Mary	5:30, 7:30	7:00, 8:30, 10:00, 11:30	
Greenwood, Our Lady of the Greenwood	5:30	7:45, 9:00, 10:30	Noon
Hamburg, St. Ann		9:30	
HARRISON COUNTY, St. Peter		10:00	
Henryville, St. Francis Xavier		8:30	
JEFFERSONVILLE			
Sacred Heart	5:30	8:00, 9:30	Noon
St. Augustine	5:30	9:00, 11:00	
JENNINGS COUNTY			
St. Anne	5:30	10:00	
St. Dennis	4:00		
St. Joseph	7:15	8:00	
Knightstown, St. Rose	7:00	9:00	
Lanesville, St. Mary	7:30	7:30, 9:30	
Lawrenceburg, St. Lawrence	5:30	8:00, 10:30	
Leopold, St. Augustine	4:00, 7:00	10:00	
Liberty, St. Bridget		7:00, 9:00	
MADISON			
St. Mary		7:30, 10:30	
St. Michael	7:00	9:00	
St. Patrick	6:15	6:00, 8:00, 10:00	
Martinsville, St. Martin	6:00	7:30, 9:30	
Milan, St. Charles	5:30	7:00, 10:30	
Millhouse, Immaculate Conception	5:30	10:30	
Mitchell, St. Mary	6:30	8:30	
Montezuma, Immaculate Conception		9:00	
Mooreville, St. Thomas More	6:00	7:30, 10:30	

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PARISH	SATURDAY ANTICIPATION	AM MASS	SUNDAY PM MASS
Morris, St. Anthony	5:30	7:30, 10:00	
Napoleon, St. Maurice	7:00	9:00	
Nashville, St. Agnes	5:00	8:30, 10:30	
Navilleton, St. Mary	5:00	8:00, 10:00	Noon
NEW ALBANY			
Holy Family	5:45	8:00, 10:00, 11:30	
Our Lady of Perpetual Help	6:00	8:00, 10:00	
St. Mary	5:30	8:00, 10:00, 11:30	
New Alsace, St. Paul	7:00	7:30, 10:00	
New Castle, St. Anne	5:30	8:30, 11:00	
New Marion, St. Magdalene	7:00	9:00	
New Middletown, Most Precious Blood		8:00	
North Vernon, Nativity	6:00	7:30, 8:45, 11:00	
Oak Forest, St. Cecilia		8:00, 10:00†	
Oldenburg, Holy Family	5:30, 7:30	7:00, 8:30, 10:30	
Osgood, St. John	5:00	8:00, 11:00	
Paoli, Christ the King		9:00	
PERRY COUNTY			
St. Isidore	7:30	9:00	
St. Mark	7:00	8:30	
Plainfield, St. Susanna	5:30	8:00, 10:30	
RICHMOND			
Holy Family	6:00	8:00, 11:00	
St. Andrew	7:00	7:00, 10:00	5:00
St. Mary	5:15	9:00	Noon
RIPLEY COUNTY, St. Pius			
Rockville, St. Joseph	5:30	11:15	
Rushville, St. Mary	7:30	7:00, 9:00, 11:00	
St. Croix, Holy Cross	6:00	8:00	
St. Joseph Hill, St. Joseph	7:00	8:00, 10:30	
St. Leon, St. Joseph	7:00	7:30, 9:00	
St. Mary-of-the-Rock, St. Mary-of-the-Rock	7:00	10:00/8:00‡	
St. Mary-of-the-Woods, St. Mary-of-the-Woods	7:00	9:00	
St. Maurice, St. Maurice	4:30	10:00	
St. Meinrad, St. Meinrad	6:30	7:00, 10:00	
Salem, St. Patrick		10:30	
Scottsburg, American Martyrs	7:00	9:30	
Seelyville, Holy Rosary	5:00	8:00, 10:30	
Sellersburg, St. Paul	5:00	8:45, 11:00	
Seymour, St. Ambrose	6:00	7:00, 9:00, 11:00	
SHELBY COUNTY, St. Vincent	6:00	8:00, 10:00	
Shelbyville, St. Joseph	5:00	7:00, 10:00	Noon
Siberia, St. Martin	7:30	8:00	
Spencer, St. Jude	5:00	8:00, 10:30	
Starlight, St. John	6:30	8:00, 10:00	
Sunman, St. Nicholas	5:30	7:00, 9:00	
Tell City, St. Paul	7:00	7:45, 10:00, 11:30	7:00
TERRE HAUTE			
Sacred Heart	5:30	9:00	
St. Ann		11:00	
St. Benedict	5:15	9:00, 11:00	
St. Joseph	5:00	9:00, 11:00	5:00, 7:00
St. Margaret Mary	4:30	8:30, 11:00	
St. Patrick	5:30	9:00, 11:30	
Troy, St. Pius	7:30	10:00	
Universal, St. Joseph		8:30	
Vevay, Most Sorrowful Mother		10:00/8:00‡	
West Terre Haute, St. Leonard	5:00	7:00, 10:00	
Yorkville, St. Martin	7:00	9:00	

* Special Mass in Spanish at 1-15 PM and Mass in Sign Language at 5:20 PM

** 1st Sunday of the Month Only

† 8:00 Mass on 1st, 3rd and 5th Sundays of the Month; 10:00 Mass on the 2nd and 4th Sundays of the Month

‡ 8:00 Mass on the 1st and 3rd Sundays of the Month; 10:00 Mass on the 2nd, 4th and 5th Sundays of the Month

§ 10:00 Mass on the 1st, 3rd and 5th Sundays of the Month; 8:00 Mass on the 2nd and 4th Sundays of the Month



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GUIDE (from 15)

July 4

Pabst/WTIH Raft Race, Fairbanks Park, Terre Haute. No admission charge. Contact Luke Dever, 939 Poplar St., Terre Haute 47807, 812-232-0458.

Frontier Day, downtown, Wabash Valley Fairgrounds, Terre Haute. No admission

charge. Contact Mildred Finkbinder, RR 26, Terre Haute 47802, 812-299-2637.

Fourth of July Celebration at the parade ground, Fort Benjamin Harrison, 7:30 p.m. No admission charge. Contact Major J. Hesel, S-3 Troop Brigade, Fort Benjamin Harrison 46216, 327-549-5623.



Ice Cream Social at Benjamin Harrison Home, Indianapolis, 1 to 5 p.m. No admission charge. Contact President Benjamin Harrison Home, 1230 N. Delaware, Indianapolis 46202, 317-631-1898.

Old Settlers' Day at Corydon Capital State Memorial, Corydon, 10 a.m. to 5 p.m. No admission charge. Contact Helen Reas, 202 E. Walnut St., Corydon 47112, 812-738-4890.

Fourth of July Celebration, Metamora, 10 a.m. to 6 p.m. No admission charge. Contact Alice Minor, P.O. Box 62, Metamora 47030, 317-647-6345/282-2032.

America 207, downtown Indianapolis. Entertainment, food, symphony, arts and crafts. Noon to 9 p.m. No admission charge. Contact Mike Clouser, 1433 N. Meridian St., Room 209, Indianapolis 46202, 317-634-9985.

Free Ice Cream Social at Billie Creek Village in Parke County, noon to 5 p.m. Admission charge. Contact Charles Felkner, RR 2, Box 27, Rockville 47872, 317-569-3430.

Scott County 4th of July Celebration, courthouse yard, fairgrounds, Scottsburg, noon to 10 p.m. No admission charge. Contact Charles W. Oak, P.O. Box 404, Scottsburg 47170, 812-752-4968.

Fourth of July Celebration, Wilson Park, Bedford, 10 a.m. to 11 p.m. No admission charge. Contact Mike Mullis, P.O. Box 33, Bedford 47421, 812-279-5864.

July 8, 9

St. Mark parish, 6047 S. East St., Indianapolis, is holding its annual festival beginning at 4 p.m. both days. Homecooked meals, beer garden and games for all ages will be available.

July 9, 10

The summer family festival at St. Mary of

the Immaculate Conception parish, 203 Fourth St., Aurora, will be held in the parish activity center from noon to 11 p.m. on Saturday and noon to 9 p.m. on Sunday. Special awards.

July 10

St. Joseph parish, Corydon, will hold its annual picnic and chicken dinner, Harrison County Fair Grounds. Serving hours, 11 a.m. to 4 p.m.

July 15-17

'83 Summer festival and Monte Carlo will be held at Holy Spirit parish, 7243 E. 10th St., Indianapolis. Hours: 5:30 to 11 p.m. Friday and Saturday; 1 to 11 p.m. Sunday.

July 16

Countree Peddlers Arts and Crafts Show, Eaton Hall, Brownsburg, 9 a.m. to 4 p.m. No admission charge. Contact Gerry Bauchert, 10242 East 65th North, Brownsburg 46112, 317-852-8466.

Schweinfest, Athenaeum Turners, Indianapolis, 6 p.m. to midnight. Admission charge. Contact Sondra Snyder, 401 E. Michigan St., Indianapolis 46204, 317-635-6336.

July 17

The annual chicken dinner and festival at St. John parish, 331 S. Buckeye St., Osgood, will run from 11 a.m. to 6 p.m. in the parish hall and on the grounds. Dinner hours are from 11 a.m. to 4 p.m.

A card party will be in progress at St. Mark parish, 6047 S. East St., Indianapolis, from 7 to 10 p.m. Admission: \$2. Drinks, snacks and awards.

July 18-24

Mayflower LPGA Classic, Country Club of Indianapolis, professional women's golf tourney, 8 a.m. to 5 p.m. Admission charge. Contact Howard Jackson, Box 107B, Indianapolis 46206, 317-875-1123.

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July 21-23

St. Christopher parish festival, 16th and Lynhurst, Speedway, will feature a Saturday evening chicken dinner special and a varied dinner menu each night. Dining room opens at 5 p.m.; rides and games at 7 p.m.

July 22

Providence High School's July Fest and steak dinner will be held on the school grounds, Clarksville, from 6 p.m. to midnight. The Marlin Family band will be featured. Admission: \$3.

July 22-24

Junior National Synchronized Swimming Championships, Indiana University Natatorium, IUPUI, Indianapolis, for girls 10 to 17. Admission charge. Contact Dale Neuburger, 901 W. New York St., Indianapolis 46223, 317-264-3517.

July 23

A barbecue at St. Bridget parish, 301 N. West St., Indianapolis, will be in progress from 11 a.m. until 7 p.m.

Freudenfest, Town Hall, Oldenburg, noon to midnight. Wine tasting, German band, games. Contact Michael A. Douglass, P.O. Box 209, 601 Main St., Brookville 47012, 317-647-4156.

July 23, 24

Parke County Quilt Show, east of Rockville on US 36, Billie Creek Village, noon to 5 p.m. Admission charge. Contact Charles Felkner, Billie Creek Village, Inc., RR 2, P.O. Box 27, Rockville 47872, 317-569-3430.

July 29, 30

Morristown Derby Day, high school, Morristown, Times vary. Contact Richard Reed, P.O. Box 268, Morristown 46161, 317-763-6857.

July 30, 31

Art and Music Festival, Eagle Creek Arts and Crafts Center, Indianapolis, 11 a.m. to 5

p.m. Admission charge. Contact Ann Barnhorst, 7840 W. 56th St., Indianapolis 46254, 317-293-4828.

July 31

Chicken dinner, games, beer garden at St. Martin parish picnic, Yorkville, 11 a.m. to 6 p.m.

August 5, 6

Sacred Heart Summerfest in the school yard, 1330 Lafayette St., Terre Haute, 3 p.m. to 1 a.m. Dinners both nights.

August 5-7

Pioneer Engineer Club Steam Show, Conservation Club, Rushville, 7 a.m. to 10 p.m. Display of antique farm equipment and fiddlers' contest. Contact Bill Stahl, 6560 West State Road 46, Columbus 47201, 812-342-4713 or 319-5779.

August 6

Auction/rummage sale at St. Martin parish hall, Siberia, 10 a.m. to 3 p.m. Serving Siberian turtle soup and homemade pastries.

Austin Street Fair and Flea Market, E. Main and High Sts., Austin, 1 a.m. to 7 p.m. No admission charge. Contact Rebecca Jewell, 89 South Highway 31, Austin 47102, 812-794-2131.

St. Thomas parish, 523 S. Merrill St., Fortville, has set its annual festival for the hours from 11 a.m. to 7 p.m. Lunch will be served.

August 6, 7

Raintree County Jamboree/Arts and Crafts Festival, Baker Park, New Castle, 8 a.m. to 6 p.m. No admission charge. Contact Wayne Shaffer, 528 S. 11th St., New Castle 47362, 317-529-5210.

August 7

Centennial celebration of the erection of present church at Holy Trinity parish, Edinburgh. Archbishop Edward T. O'Meara and past administrators of the parish will con-

celebrate a 2 p.m. Mass to mark the 100-year anniversary.

Annual church picnic at St. Boniface parish, Fulda, will feature handmade quilts. Hours: 11 a.m. to 8 p.m.

August 7-9

Old Settlers' Picnic, Old Town Park, Mooresville, noon to 11 p.m. No admission charge. Contact Bob Baldwin, 367 Turner Road, Mooresville 46158, 317-831-1453.

August 9-12

Old Settlers' Fun and Sports Festival, Old Park, Greenwood. Hours: 6 to 10 p.m. Thursday and Friday; 10 a.m. to 10 p.m. Saturday; noon to 6 p.m. Sunday. No admission charge. Contact Loren Scott, 4156 Redman Dr., Greenwood 46142, 317-881-2427.

August 10-13

Tell City Schweizer Fest, City Park, Tell City, 5 p.m. to midnight. No admission charge. (See GUIDE on Page 20)



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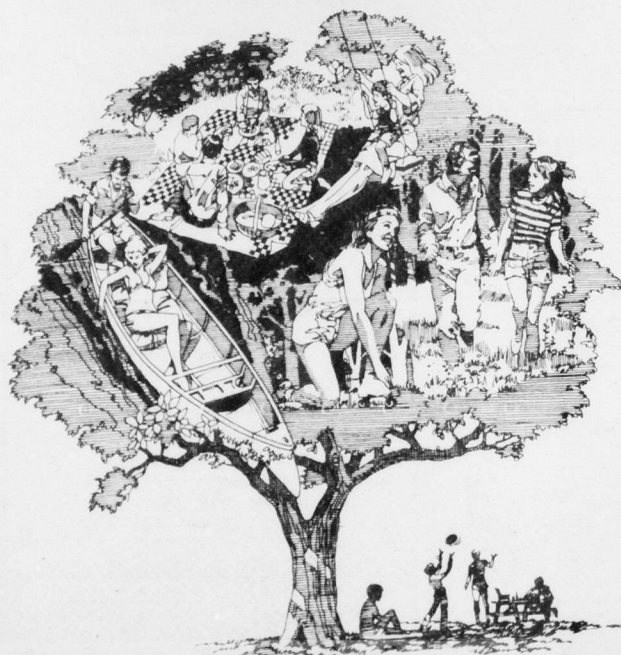
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GUIDE (from 19)

Contact Theodore Hickerson, 1117 Blum St.,
Tell City 47586, 812-547-5230.

Contact Wilma Myers, Box 95, Holton 47023,
812-689-6444.

August 11-13

Holton Jamboree, school yard, Holton.
Hours: 7 to 11 p.m. Thursday and Friday; noon
to midnight, Saturday. No admission charge.

August 11-14

Swiss Alpine Festival, Vevay. Times vary.
Admission charge. Contact Swiss Alpine
Festival, Inc., P.O. Box 151, Vevay 47043.

August 12, 13

Fish fry, booths and games in the parish hall
and on the grounds, Assumption parish, 1117
Blaine Ave., Indianapolis. Hours: 5 to 9 p.m.
Friday; 1 to 9 p.m. Saturday.

August 12-14

Wine Festival, Swiss Valley Winery, Vevay,
10 a.m. to 10 p.m. No admission charge. Con-
tact Alvin Meyer, 101 Ferry St., Vevay 47043,
513-521-5096.

August 13

The "Tenth Street Fair" co-sponsored by
Holy Spirit parish and other churches and
businesses in the area will be held at St.
Matthew's Episcopal parish, 8320 E. Tenth St.,
Indianapolis, during the afternoon and
evening. The ecumenical and neighborhood
"happening" features crafts, food and en-
tertainment.

City-wide rummage sle, flea market and
fish fry, Holy Angels parish, 28th and Nor-
thwestern, Indianapolis, 5 a.m. to 7 p.m. Buy a
table to sell your wares. Contact Sr. Mary
Quinn, 317-926-3324.

Cloverdale Turkey Shoot, Swope Lawn,
Cloverdale, 10 a.m. to midnight. Admission
charge. Contact Jack Swope, Cloverdale 46120,
317-795-4190.

August 13, 14

Arts and Crafts Days, Billie Creek Village,
Parke County, 10 a.m. to 5 p.m. Admission
charge. Contact Dale Cassidy, RR 51, Terre
Haute 47803, 812-569-3430.

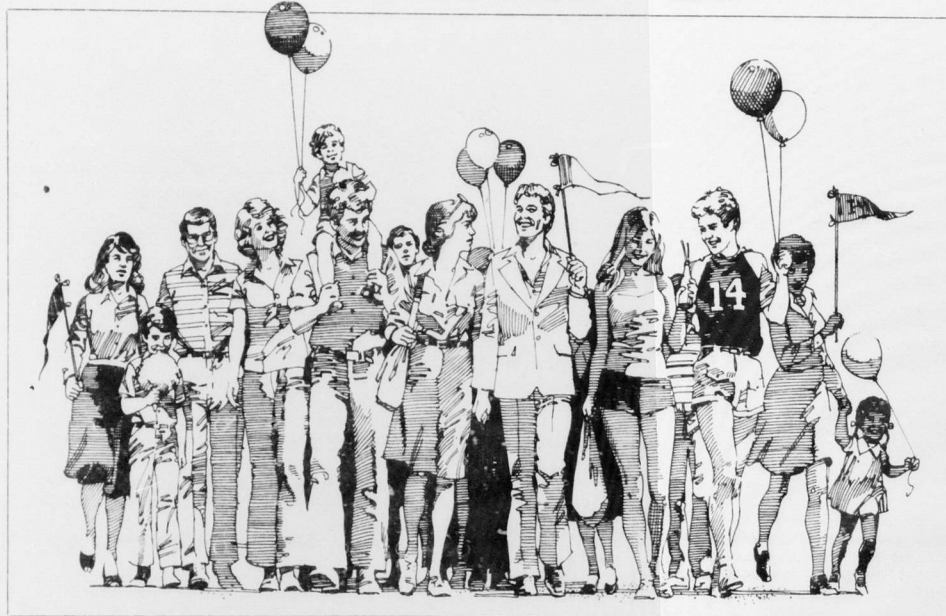
August 13-20

Benjamin Harrison's 150th Birthday
Celebration, Harrison Home, Indianapolis.
Hours: 10 a.m. to 4 p.m. weekdays; 10 a.m. to 6
p.m. Saturday. Admission charges vary.
Contact Carol Fisher, 1230 Delaware St., In-
dianapolis 46202, 317-631-1898.

August 14

Country style chicken dinner and games at
St. Paul parish annual picnic, church grounds,
New Alsace, 11 a.m. to 7 p.m.

Celebration of the 75th anniversary of Holy
Name Church, Beech Grove, will begin with a
noon Mass and continue in Hartman Hall.



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St. Mary parish, Lanesville, will feature home cooked meals and handmade quilts at its annual chicken dinner and picnic on the parish grounds, 10:30 a.m. to 4:30 p.m.

Street Machine Show, Wabash Valley Fairgrounds, Terre Haute. No admission charge. Contact Dale Cassidy, RR 51, Terre Haute 47803, 812-466-9735.

August 17-20

Lick Skillet Days, downtown North Vernon, 8 a.m. to 11 p.m. No admission charge. Contact North Vernon-Jennings County Chamber of Commerce, 44 Short St., North Vernon 47265, 812-346-2388.

McDonald's/United States Swimming National Junior Olympic Long Course Championship, Indiana University Natatorium, IUPUI, Indianapolis. Competition for boys and girls 12-18 residing east of the Mississippi, 11 a.m. to 3 p.m. and 7 p.m. to 11 p.m. Admission charge. Contact Betty Bainbridge, 6112 Hollister Dr., Speedway 46224, 317-264-4844 or 298-7946.

Country Music Week, The Commons, Columbus, 8 p.m. to 10 p.m. No admission charge. Contact Madelyn K. Ferris, 302 Washington St., Columbus 47201, 812-376-2535.

August 17-28

Indiana State Fair, State Fairgrounds, Indianapolis, 6 a.m. to midnight. Admission charge. Contact Estel L. Callahan, Indiana State Fairgrounds, 1202 E. 38th St., Indianapolis 46205, 317-923-3431.

August 19-21

Founders Festival, downtown Connersville, dawn to dusk. No admission charge. Contact Henry H. Blommel, RR 5, Connersville 47331, 317-825-9259.

August 20, 27 to September 4

Bears of Blue River Festival, downtown Shelbyville. Hours Saturday and Sunday, 7 a.m. to 11 p.m.; weekdays, time varies. No admission charge. Contact Evan J. Tingle, P.O. Box 144, Shelbyville 64176, 317-398-0658.

August 21

SS. Peter and Paul Cathedral will host a parish picnic at Eagle Creek Park, Shelterhouse B, Indianapolis, from 12:30 p.m. to 6 p.m. Contact Catherine Bradley, 317-634-4519.

Woodruff Place Homes Tour, Indianapolis, will include seven Victorian homes. Noon to 5 p.m. Admission charge. Contact Doreen Jurgensmeyer, 25 West Dr., Woodruff Pl., Indianapolis 46201, 317-634-7934.

August 21, 28

St. Anthony parish, Morris, will honor Franciscan Srs. Shirley Doll on Aug. 21 and Laurina Schneider on Aug. 28. The occasions mark the 25th jubilee of the sisters' religious profession of vows. They are members of the Franciscan community at Oldenburg.

August 25-28

United States Masters Long Course Swimming Championships, Indiana University Natatorium, IUPUI, Indianapolis. Championships for 25-90 year olds. Times vary. No admission charge. Contact Ivan Chalfie, Jordan YMCA, Indianapolis.

August 26-28

The 87th annual Fontanet, Holloway Grove, Fontanet. Times vary. No admission charge. Contact Charles Herb, Fontanet Bean Dinner Association, Terre Haute, 812-877-1385.

August 26, 27

St. Monica parish festival, 6100 N. Michigan (See GUIDE on Page 22)



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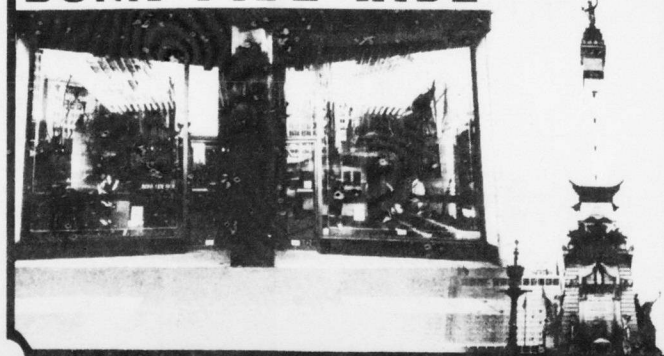
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VACATION/TRAVEL GUIDE (from 21)

Road, Indianapolis, will feature chicken and fish dinners, ethnic foods, children's and adults' games. Hours: 5 to 11 p.m.

August 27

St. Bridget parish, 801 N. West St., Indianapolis, will be serving barbecue from 11 a.m. until 6 p.m.

August 27, 28

Features at the St. Lawrence parish picnic, Lawrenceburg, include a German band, biergarten, chicken and beef dinners and many awards. Hours: 3 p.m. to midnight Saturday; 11 a.m. to 11 p.m. Sunday.

September 1-5

NHRA U.S. Nationals, Indianapolis Raceway Park, Clermont, largest drag race in the world, 8 a.m. to 5 p.m. Admission charge. Contact Bob Daniels, 9700 Crawfordsville Road, Box 34377, Indianapolis 46234, 317-291-4090.

September 2, 3

Oktoberfest, German Park, Indianapolis. Hours: 4 p.m. to midnight Friday; noon to midnight, Saturday. Admission charge. Contact Edward Schaefer, 528 S. Oakwood Dr., Greenwood 46142, 317-881-2262.

September 2-4

Watermelon Festival, Courthouse Square, Brownstown. Hours: 6 p.m. to 11 p.m. Friday and Saturday; 9 a.m. to 6 p.m. Sunday. No admission charge. Contact Marianne Green, 503 W. Walnut, Brownstown, 47220, 812-358-3918.

September 2-5

Little Italy Festival, Festival Grounds, Clinton. Hours: 5 to 11 p.m. Friday; 11 a.m. to 11 p.m. Saturday and Monday. No admission charge. Contact Lift, Inc., P.O. Box 6, Clinton 47842.

September 3

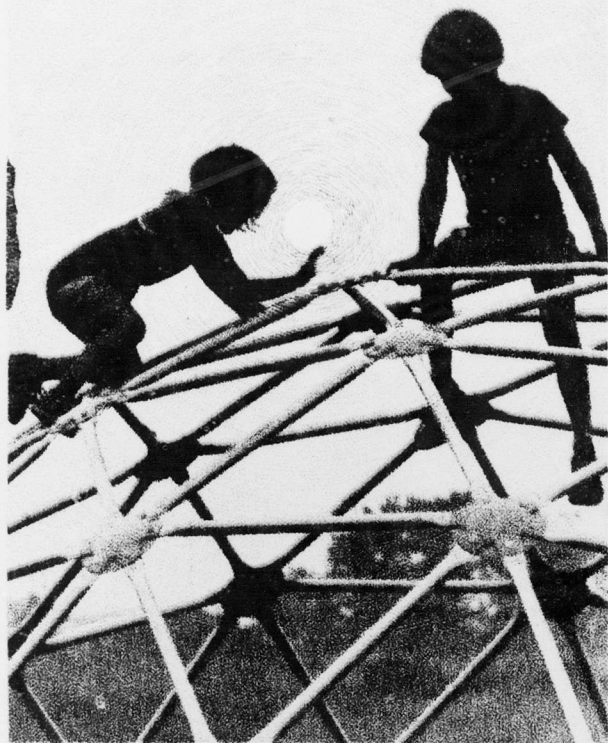
Rivertown Eighth Annual Antique Car Show and Swap Meet, High St., Lawrenceburg, 8 a.m. to 4 p.m. No admission charge. Contact Betty Baer, 227 Walnut St., P.O. Box 66, Lawrenceburg 47025, 812-537-0814.

September 3, 4

Fourth Street Arts and Crafts Festival, 4th and Grant Sts., Bloomington. Saturday 10 a.m. to 6 p.m.; Sunday, noon to 6 p.m. No admission charge. Contact Dale Steffey, P.O. Box 1257, Bloomington 47402, 812-339-4743.

September 3-5

A Pioneer Festival in the town square at Napoleon, sponsored by St. Maurice parish, features an ecumenical prayer service on Sept.



4 and a Labor Day Rural Parade. Hours: 10 a.m. to 9 p.m. Saturday and Sunday; 10 a.m. to 5 p.m. Monday.

Steam Harvest Days, Billie Creek Village, 10 a.m. to 5 p.m. Admission charge. Contact Charles Felkner, Billie Creek Village, Inc., RR 2, Box 27, Rockville 47872, 317-569-3430.

Wyandotte Woods Arts and Crafts Fall Festival, Corydon, 10 a.m. to sunset. No admission charge. Contact Diane K. Mauck, Route 1, Box 258, Miltown 812-738-8474.

Marengo-Springtime Labor Day Celebration, Marengo. No admission charge. Contact Mrs. W.E. Wyman, Highway 64, Marengo 47140, 812-365-2161.

September 4

St. John parish picnic at Enochburg will

feature turtle soup, chicken dinners and handmade quilts. The hours are from 10 a.m. to 8 p.m.

September 4, 5

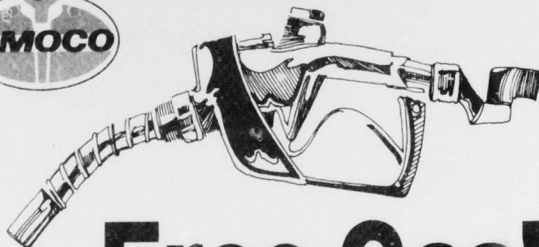
Labor Day Homecoming and Flea Market, downtown Vernon, Jennings County. Noon to 5 p.m. Sunday; 9 a.m. to 5 p.m. Monday. Contact Margaret Percifield, Vernon 47282, 812-346-6102.

September 5

The parish picnic at St. Anthony, Morris, will provide entertainment for all ages and feature chicken or roast beef dinners. The event runs from 10 a.m. until 9 p.m.

A Labor Day picnic at St. Peter parish in Franklin County begins at 10:30 a.m. and will continue until 7 p.m. Chicken dinners will be served.

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Pathways of the Spirit

Church renewal! linked to return to sources

by Fr. ALFRED McBRIDE, O. Praem.

Throughout history the renewal of the church always has been associated with a return to the sources.

Such a return seeks to get in touch with the spirit and enthusiasm and vision that existed at the beginning of the church. This is why so many saints attributed their success to a rediscovery of gospel simplicity.

The recent renewal in the Catholic Church may be traced in great part to the rediscovery of the Bible in 20th century terms. Thanks be to God we have been able to go back to the rich sources of the Bible. For the power of the Holy Spirit resides there.

But what elements went into this adventure of rediscovery?

1. Archaeology. In the 19th century there were some extraordinary discoveries of documents and texts from biblical times. Many were the moral and religious literature of people whose religions differed from the Hebrews. Scholars then were able to compare their writings with those in the Bible.

In these texts from other religions, scholars found stories about creation that possessed some similarity with those in the Bible. They came across moral codes that resembled the biblical Ten Commandments. They found documents about the various kinds of covenants diverse peoples as well as the Hebrews experienced in biblical times.

What was the value in such findings?

First, those documents make it easier for us to believe that there is true history in the Bible. They provide a partial answer to those skeptics who deny that the Bible contains any accounts of historical events.

For example, when a contemporary of the Hebrews talks about a flood, it gives credibility to the biblical account. With two independent accounts reporting a flood in the same area at the same historical time, we have an indication that some kind of flood inundated the biblical lands. The event helped teach the Hebrews about the God who saved them.

Second, archaeological findings situate the biblical people in the broader culture and history of their times. They show us what the neighbors of the Hebrews were like, what their customs and their religious beliefs were.

Third, the ancient documents afforded experts in ancient languages new languages to master as well as a better appreciation of the Hebrew language itself.

In the mid-20th century the discovery of the Dead Sea Scrolls at Qumran in Jordan helped us appreciate the biblical texts. The scrolls were found in a cave in 1947. They contain some of the most ancient copies of the Hebrew Scriptures now available, as well as writings about the religious tenor of the times just preceding the birth of Christ.

2. Literary Analysis. Scholars in language and literature built upon the work done by the archaeologists. They were able to show that the Bible is a collection of many kinds of literature—history, poetry, biography, autobiography, hymns, songs, proverbs, parables, prophetic teachings, legal writings and theological reflection.

Those scholars made it possible for us to have a deeper appreciation of the imposing complexity of the scriptural writings from the viewpoint of literature alone.

3. Theological Reflection. Once the archaeologists and the language scholars had done some of their major work, the church's (See CHURCH RENEWAL on page 24)



LIVING WORD—Two people look over Bibles and other scripture study aids in a religious goods store in Frankfurt, West Germany. People all over the world are discovering that the Bible is not just a book about people who

lived long ago; it also is a book about ourselves and people we know. (NC photo)

Parish council meeting brings forth realization

by Fr. JAMES A. BLACK

The car's headlights shone the way through the darkness as the man drove home. It was late. The meeting lasted longer than he had expected it would.

The meeting, his first, was an interesting one. He was happy—and, frankly, rather proud—to be a member of the parish council of his church.

Earlier in the evening the council finally reached agreement on the funding for a new parish project. The man liked the fact that the people of the parish were involved in such decisions.

But one thing happened earlier that evening that surprised him. The meeting opened with some readings from Scripture followed by a period of reflection and discussion. He hadn't known that this kind of meeting would begin that way. The pastor explained it for the benefit of new members, saying something about "remembering why they had come together."

The theme of the scripture readings touched on the importance of growing closer to Christ and sharing his peace with others.

Sharing his peace?

The man flipped the turn signal and turned

off Chestnut Street. He crossed the bridge just as a light rain began to fall. "Better be careful," he thought. "It's even darker once you get out of town and the road may become slippery." But soon his thoughts raced back to the meeting. He kept mulling over how it began. He wasn't accustomed to this kind of meeting and the scripture readings made him view it in a new way.

The man had not thought much before about the connection of Scripture with his own life. The pastor pointed out that night how much a part of the church's life Scripture is. "We're going to read it and reflect upon it before each of our parish council meetings," the pastor said. "It will help us to continue growing."

"I guess I was surprised," the man mused. "The whole thing certainly got me thinking."

There was only one more mile to go. Now the rain was falling harder. The man drove past the Nash farm. As he did, his thoughts switched gears. He felt strangely unsettled, unpeaceful.

This was where the trouble had happened, after all. The Nash family had always been good friends of his. But recently, John Nash—in an action that didn't seem like him at all—accused the man's son of stealing.

The man rose quickly to the defense of his son, as most fathers would. But since the confrontation occurred, he had noticed a change in his son's behavior. His son was acting strangely. And besides, Nash had been a fair man in all their previous dealings. Something was obviously wrong.

The man rounded the corner and drove down his own street. "Why am I thinking about all this?" he said aloud. "I guess it's been on my mind more than I realized."

"Maybe it's the meeting tonight that got me thinking about this now. Could God be trying to tell me something?" he wondered to himself.

Soon the man was turning into his driveway. The house looked warm and dry. And now he realized what he had to do.

He would talk again to his son and together they would go see Nash. The man realized he didn't know who was right. But he knew that he could take some further steps to solve the problem in a peaceful way, a constructive way.

God had been with him at the parish council meeting, he thought. Surely God would be present when a man was trying to make peace with an old and close friend.

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Exiled Jews needed encouragement

by Fr. JOHN CASTELOT

After 60 years of exile in Babylonia, God's people were in desperate need of comfort and encouragement. Surrounded by the crass polytheism of people who worshiped a number of gods, the Jews had become more sincerely attached to the one true God, Yahweh.

The Jews' personal religious life had become deeper, more intense. Their pride in their own national and religious heritage had grown. Frequent gatherings for prayer and meditation based on their sacred writings had made them realize more keenly how much God had done for them and how blessed they were.

But now it was only natural for the Jews to

get downhearted. The prophets Jeremiah and Ezekiel had both promised them that if they repented they would one day return to their homeland; there would be an end to their bitter exile.

But the end appeared nowhere in sight. The people had repented. When would God's promises be fulfilled?

If the people were not to despair and give up the valiant fight, they had to receive some strongly reassuring encouragement.

That is the central theme of Isaiah 40-48. In those chapters, the remarkable prophet-poet known as Second Isaiah announced the imminent end of the Babylonian Captivity and the glorious return to Jerusalem.

The great Persian, Cyrus, was now chalking up victory after victory. The handwriting was on the wall for Babylon.

Cyrus was known for his clemency, for the way he respected the religious convictions of conquered peoples. Second Isaiah, then, had every right to expect that Cyrus would treat the Jewish captives with consideration.

In addition, the spirit of prophetic inspiration gave Second Isaiah the conviction that Cyrus would allow the Jews to go home.

Second Isaiah hails this mighty Persian conqueror as "Yahweh's anointed"—a bold expression, considering the fact that Cyrus was a pagan who probably never had heard of Yahweh.

But for the Jews, an anointed one was a person selected by Yahweh for a special task. In all truth, whether he knew it or not, Cyrus had been chosen as Yahweh's instrument in the liberation of this people.

Second Isaiah bursts into an enthusiastically poetic description of the return of the people to the Promised Land. It will be a

new Exodus, a repetition of their ancestors' exodus from Egypt centuries before.

As the Jews march homeward, the desert will become green and lush and its scraggly little bushes will burst into blossom, says Second Isaiah. God himself will accompany his people to take up residence once more in the temple on Sion, his holy mountain.

Second Isaiah also emphasizes Israel's mission to the rest of the world. The return from exile becomes the point of departure for the conversion of the nations of the earth, though this is not yet the universalism of the Gospels. In the prophet's view, other nations will arrive at the truth and eventual salvation in dependence on Israel, even under its domination.

The recognition that the covenant, the bond between Yahweh and his people is for the benefit of the whole human family is a great stride forward. And now Second Isaiah casts further light on how Israel will carry out its mission in four poems that deal with the mysterious servant of the Lord. (Is. 42:1-9; 49:1-7; 50:4-9; 52:13-53:12).

Gallons of ink have been spilled in an attempt to establish the precise identity of this servant of the Lord. I will turn to this question next.

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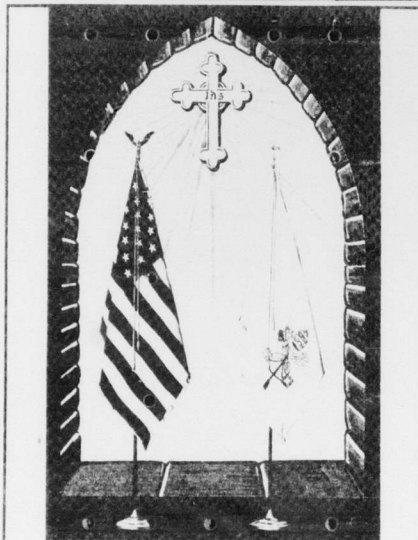
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THE WORD

by PAUL KARNOWSKI

People sometimes ask me where I come up with all of the ideas for my weekly columns. Most of the time my response is quite predictable. I'll shrug my shoulders and say something inane such as, "Oh, I don't know . . . they just come." But if someone insists on a better answer than that, I'll eventually get around to giving credit where credit is due. I'll tell them that I believe the Holy Spirit has something to do with it.

I really do believe that. But I'm also beginning to believe that the Spirit has a much more refined sense of humor than I thought. What else could explain the difficulty I'm having writing this particular column.

After all, it is Pentecost Sunday, the one day that is the exclusive feast of the Spirit. And yet, as I sit here typing these words, ready to give the Spirit all the credit in the world, I find myself surrounded by crumpled pieces of paper. I have seven pages of scribbles, 17 possible opening paragraphs, an ashtray full of cigarette butts, and a severe case of writer's block. The little voice in my head has grown

mute and the only thing I hear is a faint laughter in the distance, a laughter I'm sure belongs to the Spirit.

In today's first reading from the Acts of the Apostles, we are told that the Spirit's coming was like the wind. It's been a favorite comparison for centuries because it is so accurate. We cannot bottle the wind, mass market it, or even sell franchises on it. The wind blows where it will and when it will. The Spirit is much the same.

The history of the Church is replete with examples.

What possessed the Church to move to Rome? It was the Spirit. What possessed wealthy men and women to give up everything they had? It was the Spirit. And what possesses us to believe in the power of love and goodness, even in the face of ridicule? It is the Spirit.

The Holy Spirit is the recklessness and the unpredictability of God. But take it from one who knows, the Spirit is also the playfulness of God. Just when we think we have the Spirit within our grasp, He is gone. But not so far gone that we fail to hear the laughter.

Church renewal (from 23)

theologians were able to take a fresh look at the Scriptures. They saw emerging a more profound sense of the unity of the revealed word.

The scholars awoke to a more impressive understanding of revelation as a mysterious process whereby God interacted with his people and those who would record that interaction on the sacred page.

For example, theologians present us with an understanding of what prophecy means in a far richer light than that of merely predicting the future. They see prophecy also as the capacity, in faith, to read the "signs of the times" and seek out God's will for people. They discern a prophecy that occupies itself with the cleansing of the faith of a people.

Third, the theologians have been most helpful in recovering the biblical sense of the church as the people of God, or more plainly, the church as people.

In so doing they offer us a vision of church which prizes both human dignity and the need for communal identity and behavior and support. Thus the aspect of the church as an organization and institution is balanced by the

human touch of personal worth and communal importance.

Archaeologists, language experts and theologians have given us a new look at an old page. Our personal renewal awaits us there.

Resources

"Invitation to Acts: A Commentary on the Acts of the Apostles with complete Text from the Jerusalem Bible," by Robert Karris, 1978. Image Books, Doubleday and Co., 245 Park Ave., New York, N.Y. 10167. \$2.95. The general introduction says the book's aim is to "make the best of contemporary scholarship available to the educated lay person in a highly readable and understandable way."

"The Man Who Wrestled with God," by John Sanford, 1981. Paulist Press, 545 Island Rd., Ramsey, N.J. 07446. \$6.95. The author shows how the process of transformation worked in the lives of some famous figures of the Old Testament, including Adam and Eve, Jacob, Joseph and Moses.

Judith used dramatic plan to save people of her town

by JAN^AAN MANTERNACH

Judith was young and beautiful. But she wore a long black dress to show her sadness. She was sad because her husband had died.

Her story involves a dramatic plan for a killing. But this isn't its real point. Rather, this kind of story is told to remind people that God overcomes evil.

Judith lived alone in a town called Bethulia. For more than a month an enemy army attacked her town. They cut off all water from Bethulia. People were very thirsty. Many began to die.

The town leaders decided to surrender to the enemy general, Holofernes. Judith heard of their plans and was very upset. She believed that if they would trust God they would all be saved.

Judith invited the town leaders to visit her. When they came, she spoke honestly. "How can you decide to surrender the city to our enemies? If you cannot understand the depths of the human heart or the workings of the human mind, how can you understand God or God's plan?"

The leaders were struck by Judith's words. They knew they had failed to trust God. "You are a wise woman, Judith," they told her.

Judith had a plan. She asked them to let her try it. "Let me and my maid leave the town tonight," she begged. "Don't ask what I am about to do. Trust that the Lord will rescue us." "Go in peace," the leaders said to Judith.

When they left, Judith bowed down to the ground and prayed. "Lord, your power is not in numbers or in the strength of strong men. You are the helper of the oppressed. Let all know that there is no one else who protects your people but you alone."

That night Judith took off her black gown. She put on her finest dress. She sprinkled herself with the best perfumes.

She and her maid walked to the town gates.

The leaders of Bethulia opened the gate and let them go out. "May the Lord be with you," they shouted to her.

Judith and her maid crossed the valley. Enemy soldiers captured her and took her to Holofernes. He saw how beautiful she was.

Holofernes ordered his soldiers and servants to prepare a special meal just for him and Judith. The servants brought rich food and fine wine to the general's tent. Then they left the two alone.

Judith charmed Holofernes with her beauty and flattery. He ate and drank a great deal. Judith kept filling his cup with wine. Holofernes drank until he was almost unconscious.

He stumbled to his bed and fell fast asleep. Judith prayed. "Strengthen me, Lord. Now is the time for you to save your people through my hand."

Judith took Holofernes' sword. She raised the sword and killed the drunken general with it. She and her maid then rushed through the darkness back to Bethulia.

The leaders and all the people greeted Judith. "The Lord struck Holofernes down by the hand of a woman," she reported.

"Blessed are you by the Lord, our God," shouted the leaders. "You risked your life when your people were oppressed."

All the people shouted in agreement, "Amen!"

Part I: Let's Talk

Activity: Judith's story is something like a legend in which good overcomes evil. Search with your family for stories, either in your own family or in magazines or newspapers, in which good overcomes evil. These could be about someone overcoming a serious illness. Or the story might be about a person telling the truth even though it is difficult. Record some of these stories in a family scrapbook.

Questions: Why was Judith wearing black? Why did Judith dress up in a fine gown and leave home? What did Judith do to Holofernes?

Part II: Parent and Teacher Notes

Why? Why is the story of Judith told? What is its real point?

Story Background: The purpose of the story

of Judith is to encourage people to trust God. God saved his enslaved people through Moses at the time of the Exodus. God saves his people again, this time through a woman.

The Bible and Us: When a situation seems hopeless, try to remember the story of Judith that reminds people to trust God even when on the brink of disaster.

Discussion points and questions

1. Can you find a person in the Old Testament or the New Testament who has experienced problems and predicaments or asked questions similar to your own?

2. In his article, David Gibson suggests what it means to see with the eyes of Scripture. What does it mean, according to him?

3. In Father Alfred McBride's view, how can archaeology help Christian scholars and theologians understand the Bible?

4. What is the significance of the Dead

Sea Scrolls discovered in 1947 in a cave in Jordan, according to Father McBride?

5. In Father James Black's story, what light is cast on the connection of Scripture with problems the man in the car has?

6. What is the central theme of Second Isaiah, according to Father John Castelot?

7. Do you think of Scripture as impossible for you to understand? Where could you find further assistance in your community in learning more about what Scripture is?

the question box

Reader troubled over annulment grounds

by Msgr. R.T. BOSLER

Q I am very much disturbed over what you wrote about the new emotional and psychological grounds for annulling Catholic marriages. It's another example of celibates knowing nothing about marriage.

Every couple must lick emotional and psychological problems to make a marriage succeed. In the past, couples with faith in the power of prayer and the sacraments made an effort to overcome temptations to give up. Today the church is encouraging them to find excuses. Modernistic theologians are behind this, and church judges are being hoodwinked by people cooking up excuses for their unfaithfulness or desire to get married again.

A You are unfair to the theologians and judges who are striving to free people from impossible burdens and restore justice.

Every man and woman has a right to have a spouse physically and emotionally capable of assuming the obligations and responsibilities of married life.

This capability refers to the condition of the spouse at the beginning of the marriage. If an illness develops after the marriage, which was not present when the marriage took place, this is a different situation, for married persons take one another "for better or for worse, in sickness and in health."

It should be noted, however, that some mental and emotional sicknesses actually present before the marriage do not show themselves until after the stresses of marriage make them known.

Vatican Council II gave the following directive: "In pastoral care, appropriate use must be made not only of theological principles, but also of the findings of the secular sciences, especially of psychology

and sociology." (The Church in the Modern World, paragraph 62)

Following this advice, theologians and canonists (church lawyers) have demonstrated that there are persons with personality weaknesses so serious that they are incapable of a lifelong commitment to marriage as the Catholic Church understands that institution. Believe me, for I am one, ecclesiastical judges are not taken in by the type of persons you describe, persons who rationalize their unfaithfulness or unwillingness to live up to their obligations.

There are many men and women who, because of faulty upbringing or inherited weakness, have warped personalities that make them incapable of marriage. They can be detected by persons trained in psychology or psychiatry. And marriage judges soon learn to recognize them, too.

Our church courts do not declare marriages invalid until witnesses have been heard, experts consulted and the subsequent actions and behavior of the party demonstrate that the person is emotionally incapable of marriage.

And now to respond to your dig about the ignorance of celibates: Married persons have much to contribute to our church matrimonial courts, as the medical doctors, psychiatrists and psychologists acting as experts have demonstrated. The new code opens up other offices in the church courts to lay people.

But persons who have overcome normal difficulties to create a successful marriage can find it hard to appreciate the impossible obstacles that other couples face—much as people who enjoy perfect mental health and emotional stability rarely understand what is happening to a mentally sick relative.

A celibate judge just might be more objective, if he has counseled married couples and been involved in a great number of marriage cases.

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

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St. Mark Parish

Indianapolis, Indiana

Msgr. Francis Tuohy, pastor

by JIM JACHIMIAK

Although there is little room for physical growth within the boundaries of St. Mark's parish in Indianapolis, parishioners see another kind of growth there.

"Geographically, our boundary lines are quite small," explains Msgr. Francis Tuohy, pastor. "There is no building going on within the boundaries."

Still, he says, "There's never a dull moment here."

One reason is that "in a year's time there is a turnover of about 100 households" in the parish of 850 families.

Another reason is that parishioners "like to be involved and included," says Annette Lentz.

Father Daniel Staublin was named associate pastor shortly after he was ordained a priest last year. "The people are very responsive and there's a great staff here," he says. "The year has gone by very fast and I'm looking forward to year number two."

Providence Sister Marilyn Herber says, "When I came here what impressed me was the enthusiasm of the people for the church. It's still here and it's growing. It's a real healthy thing for the people to want to be part of their parish."

Msgr. Tuohy attributes that enthusiasm to the parish's founding pastor, Msgr. Leo Schafer, who served there from 1948 until his retirement in 1981. "Msgr. Schafer was a very enthusiastic person," he says.

FRANK M. LINDER and his brother, the late Nicholas Linder, sold five acres of land to the diocese for St. Mark's in 1941. Because of World War II, the parish was not actually formed from St. Roch's until 1948.

At that time, 135 families lived in the parish. U.S. 31, a four-lane highway, had not yet been built in front of the church. Crops were grown in the area and the only building was a house across from the parish property, Linder says.

Linder also remembers that St. Mark's received a small bell from St. Magdalen parish in Ripley County, when the Jefferson Proving Ground claimed that parish's church. Although it still belongs to St. Mark's, the bell hangs between two office doors in a nearby funeral home, Linder says.

According to Bill Pearson, the bell was placed in St. Mark's School for a time. Pearson

has been responsible for maintenance of parish buildings for 21 years.

The parish school is unusual in several respects, notes Mrs. Lentz, who has been principal for six years. "I think the main thing that sets it apart is that we operate the junior high as a middle school."

Junior high students may take accelerated classes. Tutors, specialized courses and "mini-electives" are also part of the curriculum.

St. Mark's offers a journalism class and a quarterly newspaper, and is the only school in the Indianapolis South Deanery to offer an algebra course. Students take courses in arts and crafts and Latin at Roncalli.

THE SCHOOL enrolls 238, including kindergarten, Mrs. Lentz says. The school was operated by the Franciscan Sisters from 1948 to 1979, but now employs only lay faculty and staff.

As a result, the parish has found a new use for its convent. Msgr. Tuohy explains, "Space had been a problem" and the large church hall was used for many meetings involving small groups. "So last July we put it all together as a parish center and activities building."

A religious education program under the direction of Sister Herber involves adults, students not enrolled in the parish school, and preschoolers. "Religious education is successful only to the degree that there are people who are willing to give their time and talent," she says. "I find the people here a very giving people."

She adds that the parish is beginning a "total youth program," which will include the recently adopted Confirmation program.

"The other big thing that we really got started this year was the RCIA," Sister Herber points out. Thirteen participants were received into the church on Holy Saturday. "That's another program that we want to build on," she says.

St. Mark's adult catechetical team (ACT), organized last year, sponsors a "spiritual library" in the parish, according to Sister Herber. "They cater to small groups" with growth programs such as Romans 8.

Other organizations include the parish council, board of education, women's club, Young at Heart for senior citizens, youth athletic board, parent-teacher group, Boy Scouts, Brownies and Girl Scouts.

"In terms of new organizations," he says,



"one of the things on the firing line is the St. Vincent de Paul Society, which we are anticipating."

He says, "I think we've determined that we're going to do one or two new things every year and do them well." This year, the focus will be on developing a baptismal preparation program and a "total approach to youth ministry."

Father Staublin points out that the parish will hold its first festival since the late 1960s, on July 8-9.

Msgr. Tuohy adds, "What we hope to get out of that is community-building—and we do hope to make a little money."

While there is interest in such projects, Msgr. Tuohy points out that "one of our constant goals is broader participation—to engage more and more people. Community just doesn't happen. You have to work at it. When people

are involved, they feel a pride and ownership in what takes place."

Another challenge, is "engaging incoming families into the life of the parish," and "devising plans for reaching out to them." Noeline Scott, parish secretary, "is frequently one of the first people to meet them," he says.

She is quick to add, "and let them know what they have to do."

Finally, "one of the struggles has been the rapid growth in terms of families and physical facilities, and then the loss of people due to two parishes being cut off from St. Mark's." St. Jude was established in 1959 and St. Barnabas in 1965, both within St. Mark's original boundaries.

For Mrs. Lentz and the parish school, that means "you have to fight to keep it stable. If you can increase, super; but you strive to be stable."

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ST. MARK PARISH ENTHUSIASTS—St. Mark staff members and parishioners see their parish as vital in spirit. Standing, left to right are Bill Pearson, maintenance head, Msgr. Francis Tuohy, pastor, Providence Sister Marilyn Herber, DRE, Father Daniel Staublin, associate pastor and Annette Lentz, principal. Seated in front are Mrs. Frank Linder, Noeline Scott, parish secretary, and Frank Linder. (Photos by Jim Jachimiak)

YOUTH CORNER

CYO members and adults receive honors

by DOROTHY LaGRANGE

NEW ALBANY—The New Albany Deanery held its 17th Annual CYO Awards Banquet on May 4 at St. Joseph Hill Parish Hall. Tony Cooper, Youth Minister of St. Mary's Parish, New Albany was Director of Ceremonies. Father Steve Schafflein, New Albany Deanery Director, welcomed special guests, including Archbishop Edward T. O'Meara.

The banquet is held each year to honor CYO members and adults who have participated in the past year's work and activities. The CYO theme for this year was "We do the planting ... but God makes things grow." Father Steve said in his welcoming address that growth is a challenge. "It is hard to deal with change ... even if the growth is positive," he said.

A big highlight of the year was the growth of the Junior and Senior retreat program. Since the program started in May, 1980, almost 600 youths

have made the retreats at Mount St. Francis. Father Steve said Jerry Finn, Director of Spirituality for the deanery, said the growth of the youth retreats summed up the growth in the spiritual area.

Father Steve presented plaques to the outgoing CYO deanery officers. New officers for the coming year were installed by Father John Meyer, associate director for the deanery.

Archbishop O'Meara presented Junior CYO Youth Council Outstanding Service Awards to Mary Sue Banet, David Baumann, Mary Lynne Elsner, Paul Huber, Jr., Sandy Menemeyer, Kenny Miller, Doug Reinhardt, Deanna Schueler and David Tash. Recipients of the awards were selected on the basis of outstanding service to their parish, peer respect, and a school and a home life that is a reflection of love and Christianity.

The Father Tom Stumpf CYO memorial scholarship for \$500 was awarded to Sandy

Menemeyer. The Dean Kraemer CYO memorial scholarship for \$1000 was awarded to David Baumann and Rick Costelle. Also receiving a major scholarship was Mary Sue Banet.

The St. John Bosco Awards were presented by Archbishop O'Meara to Joe Cooley, St. Anthony Parish; Mike Douglas, Our Lady of Perpetual Help Parish; Melvin Klein, St. Joseph Hill Parish; and June Queen, Our Lady of Perpetual Help Parish. The St. John Bosco Medal is awarded to outstanding adults who have given leadership and service to the youth of the New Albany CYO Deanery and its athletic programs.

In his closing remarks at the conclusion of the banquet, Archbishop O'Meara reminded those present that the church is enormously alive, the hope of the human family and that the presence of God is in its midst. He challenged the youth present "to stick with it, to grow with it, learn to love it and commit yourselves to it."



NEW ALBANY DEANERY CYO AWARDS—In top photo Archbishop O'Meara proudly presents the winners of the Junior CYO Outstanding Service Awards given for parish service, peer respect and Christian living. Front row, left to right, are Sandy Menemeyer, Mary Lynne Elsner, Mary Sue Banet, and Kenny Miller. Second row, left to right: Paul Huber, Jr., Archbishop O'Meara, David Tash, and David Baumann. Not pictured are Doug Reinhardt and Deanna Schueler. Winners of CYO memorial scholarships line up for honors in bottom photo. Left to right are David Baumann, winner of the \$1,000 Dean Kraemer scholarship, Sandy Menemeyer, winner of the \$500 Fr. Tom Stumpf scholarship, and Rick Costelle, co-winner of the Dean Kraemer scholarship. Not pictured is Mary Sue Banet, also a major scholarship winner. (Photos by Dorothy LaGrange)

Service program at Ritter benefits pupils

by SUSAN MICINSKI

The Christian Community Service Program at Ritter High School, a part of the religion program and a requirement for seniors, is one of many found throughout the country that combines volunteer and classroom work. Many schools in the city have similar programs students have the option of taking, "but Ritter is the only one that has this as a requirement for graduation," stated Franciscan Sister Jane Frey, co-director of the program along with Mindy Welch.

According to Sister Frey, inspiration to establish such a program at Ritter came from programs found at LaSalle High School in Cincinnati, Ohio, and Bergan High School in Peoria, Illinois. Both directors have relatives at those schools who set up similar programs and told of the subsequent benefits. The actual rationale for the program comes from the American bishops' pastoral message on Catholic education "To Teach as Jesus Did." The message, written in 1972 embraces the threefold mission of the Church in the themes of

message, community and service.

For the program, each student must work two to four hours each week at the agency or organization he or she selects. In addition, students must attend the one small-group discussion and reporting session each week, and keep a journal of activities and experiences at the place they work. The program is rounded out by evaluations completed by the student, agency supervisor and the program directors.

"Programs of this kind are surfacing more and more throughout the country," stated Sister Frey. "With the growing concern for social justice, and the tremendous need that exists, I am sure programs of this nature will continue." She also declared that this program provides benefits for the students, as well as individuals at the agencies served.

Some of the places served include: Noble School, Cold Springs School, Veterans Hospital, Westview Hospital, St. Augustine Home, Riley Children's Hospital, Kinder Care, Northwest Manor and Indiana School for the Blind. This was the first time in the

program's three year history, to be working with the Deaf School.

"The people at the Deaf School were really hesitant to let our students work there," explained Sister Frey. "Now they can't say enough good things about our kids."

What do the students have to say about the program?

"I've learned that disabled people are just like any other kind of people," stated Tom Atwell, a volunteer at the Indiana School for the Blind.

Another youth echoed similar sentiments. "People at the Veterans Hospital just need people to come spend time with them," declared Charley Kinley. "A lot of them are homeless and don't have a soul in the world to turn to."

Rhonda Hopkins, a volunteer at Noble Development Center, stated that "it was scary when I first went out there, but now it's really fun. Of any group of teens I've ever seen, this group is always ready to learn and to help each other out."

Mike Cmehl, a volunteer worker at Kinder Care got plenty of experience with children. "The kids were really fun to play with," he stated.

(See SERVICE on page 30)

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The Active List



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

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

May 21

St. Rita parish, 19th and Martindale, Indianapolis, will have a family festival from noon until 8 p.m. Skating party, noon to 3:30 p.m.; dancing, 4:30 to 8 p.m.

The Fifth Wheeler Club will meet for a pre-race day pitch-in at the

Carriage House South Clubhouse, 7626 Portage Ave., Indianapolis, at 6:30 p.m. Women bring a covered dish and \$1. Men, \$2. Call Theresa for reservations, 882-3377.

basement of Little Flower rectory, 4720 E. 13th St., Indianapolis, at 2 p.m. Admission: \$1. Public invited.

May 22

St. Theresa Ladies' Auxiliary will sponsor a card party in the

"Music for a Spring Afternoon" will be presented at St. Joan of Arc parish, Central Ave. at 42nd St., Indianapolis, at 3 p.m. The concert features Dr. Frederick Walters,

viola; Karen Wilson, mezzo-contralto; and Dorothy Scott, accompanist. Admission free.

May 24-26

A women's retreat is scheduled at Mount St. Francis Retreat Center, west of New Albany, from 1:30 p.m. Tuesday through 1:30 p.m. Thursday. Reservations necessary. Write or call the Center, Mount St. Francis, IN 47146, phone 812-923-8818.

May 25

The Ave Maria Guild is sponsoring a benefit card party for St. Paul Hermitage at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, at 12:30 p.m. Tickets are available at the door, \$1.75.

The Indianapolis area SDRC will (Continued on next page)



"HAVE YOU EVER NOTICED WHAT HAPPENS TO THE AIR POLLUTION WHEN IT GETS OVER THE MONASTERY?"

Hispanic Apostolate to sponsor afternoon reflection

The Hispanic Apostolate of the Archdiocese of Indianapolis and the Spanish Speaking Catholic Commission/Midwest Institute for Hispanic Ministry (SSCC/MIHM) will celebrate Hispanic Awareness Day by sponsoring an afternoon of reflection titled "How Do We Minister to Hispanics?" Wednesday, June 15 from 1 to 4 p.m. at the Beech Grove Benedictine Center.

Priests, Religious, directors of religious education, prin-

cipals, parish council members and any other religious leaders are invited to attend and should contact Franciscan Sister Rosanne Taylor at St. Mary's Church in Indianapolis by June 8 if planning to do so.

Patricia Koehler, director of the Mobile Institute for Hispanic Ministry of SSCC/MIHM, will discuss "Cross Cultural Ministry." Father Vicente Lopez, secretariat for Hispanic Affairs, Washington, D.C., will

speak on "A Hispanic Perspective." After the presentations, wine and cheese will be served.

According to Sister Taylor, co-director of the Hispanic Institute in Indianapolis, "we have been doing census work on Hispanics for the archdiocese and want to share what we've found out."

Since 25 percent of the Catholic population in the United States is Hispanic, it is

important to know who the Hispanic is, Sister Taylor stated, and what the cultural customs are—especially those related to the church. "We need to ask how to encourage more vocations from the Hispanic community," she declared. Sister Taylor also stated that "the bishops spoke about possibly doing the next pastoral on Hispanics. This will help prepare the archdiocese for that."

St. Thomas Aquinas Parish to host lectures

The Family Life Committee at St. Thomas Aquinas Parish will sponsor a series of lectures on facing life as a whole human being titled "Facing Life Holistically" beginning Thursday, May 26 at the church from 7-9 p.m. For the first lecture, Dr. Janice Oscarson, a psychologist, will discuss values clarification and self-esteem.

Thursday, June 9, Pat Sheehan, director of the family program of the alcoholic unit at V.A. Hospital and a doctoral

candidate in psychiatric nursing, will talk about intimacy.

A panel discussion will be held on male/female awareness on June 23. The panelists will include Russ Scott, a psychiatric social worker at V.A. Hospital's mental health unit, and Jim Marbaugh, a senior management consultant for Blue Cross who specializes in human relations, and his wife Patty.

For more information contact the parish at 253-1461.

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meet at The Catholic Center, 1400 N. Meridian St., Indianapolis, at 7:30 p.m. For information contact Terry Topham, 259-4366, or Nora Claywell, 359-7579.

May 26

The first in a series of talks on "Facing Life Holistically" will be presented at St. Thomas Aquinas parish, 46th and Illinois Sts., Indianapolis, from 7 to 9 p.m. For more information call Terry Topham, 259-4366.

May 27-29

A retreat for compulsive overeaters will begin Friday evening at Mount St. Francis Retreat Center in southern Indiana. For details call 812-923-8818.

Tobit weekend for those thinking seriously of marriage will be presented at Alverna Retreat Center, 8140 Spring Mill Road, Indianapolis. Franciscan Fr. Martin Wolter is the director. Call 317-257-7538 for information.

"A Christian Encounter with Peace," a weekend program at

Kordes Enrichment Center, Ferdinand, Ind., will begin with registration at 7:30 p.m. (EST) on Friday. Fr. Jim Gower of Pax Christi USA will lead the program. For reservations write the Center, R.R. 3, Box 200, Ferdinand, IN 47532 or call 812-367-2777.

May 27-30

A Memorial Day family council for SDRS members and their families will be held at Brown County. Come for the entire weekend or any part of it. Reservation deadline: May 20. Contact Fran Lutocka, 898-8003, or Jan Mills, 537-7866.

May 28

Holy Trinity parish will sponsor a dance and 500 awards at Bockhold Hall, 902 N. Holmes Ave., Indianapolis, from 9 p.m. to 1 a.m. Admission: \$5 per person.

May 30 to June 3

A retreat for married couples will be held at St. Jude Guest House, St. Meinrad Archabbey, St. Meinrad 47577. For information contact

Benedictine Fr. Mel Patton, 812-357-6586.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 457, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

OBITUARIES

† ABRAMS, Frank J., Sr., 76, St. Andrew, Indianapolis, May 4. Father of Eleanor Brosnan, Julia Ann Fennerty and Frank Abrams, Jr.

† ARVIN, Marcellus, 76, (Lake Wales, Fla. and formerly of Indianapolis), St. Bernadette, Indianapolis, May 11. Husband of Henrietta; father of Rosemary Reinking, Diane Throckmorton and Ronald Arvin; brother of Naomi Brown and Sherrill E. Arvin.

† BEAL, Sara Frances (Dolan), 58, St. Augustine, Jeffersonville, May 9. Wife of Roy; sister of Ruth Ann Kim and John Dolan.

† BRELAGE, Mary C., 90, St. Andrew, Richmond, May 7. Mother of Dorothy Quinn, Alma Sheets and Ralph Brelage; sister of Harold and Bernard Romp.

† BROWN, Mary E. (May), 68, St. Bernadette, Indianapolis, May 12. Wife of Fred W.; mother of Daureen Bis and Fred W. Brown, III; sister of Francis A. O'Rourke.

† DENTON, Alice Keirce, 60, St. Paul, Sellersburg, May 10. Wife of Edward; mother of one daughter; sister of William Ehringer.

† EDLER, Frank P., 74, St. Vincent de Paul, Bedford, May 3. Brother of Robert and Helen Edler.

† ERNST, Christine B., 82, St. Michael, Indianapolis, May 10. Mother of Margaret A. Polak, John and Albert Ernest.

† HILLIS, Helen, 68, St. Mary of the Knobs, Floyds Knobs, May 9. Wife of Giles; mother of Vivian Durham, Gerry Sullivan, Loretta Gettings, Sarah Spivey, Michael and Giles Hillis, III; sister of Martha Moog, Eleanor Hale, Shirley Anderson, Paul and Don Maxom.

† IARIA, Peter J., Jr., 64, Holy Rosary, Indianapolis, May 10. Father of Maryann Witt and Peter Iaria.

† KIRSCHNER, Ella, 88, St. Catherine, Indianapolis, May 9. Mother of Eleanor Feeney and Edward Kirschner, Jr.

† KRUER, Ella, 86, St. Mary of the Knobs, Floyds Knobs, May 9. Mother of Marvin Krueger; sister of George Huth.

† PITSTICK, Carl F., 74, St. Gabriel, Connersville, May 11. Husband of Florence; father of Lois Harmer, Mary Ellen Huffman, Elaine Sargent, William, James and David Pitstick; brother of Anna Struwing and Gertrude Siefert; stepbrother of Ann Metzinger; foster brother of Sr. Christine Leuck.

† POLSTON, Agnes (Fisher), 78, St. Augustine, Jeffersonville, May 9. Sister of Clara and Louella Jonas.

† PUGH, Harold J., 69, St. Vincent de Paul, Bedford, May 14. Husband of Luella Pugh.

† SANSONE, Joseph, 71, Holy Rosary, Indianapolis, May 9. Husband of Edna; father of JoAnn Furgason, Bert and Gus Sansone; brother of Mary Mascari, Margaret Rose, Gus, Bert, Mike and Salvatore Sansone.

† STINNETT, Paul, 75, Holy Rosary, Indianapolis, May 7. Husband of Josephine; father of Josephine Beeson Wallace and Gus Stinnett; brother of Clara Lively.

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HE WAS A PARISH PRIEST IN CANCLOS BEFORE BECOMING A PROFESSOR OF PHILOSOPHY AT DIOCESAN BETHARRAM SEMINARY AND LATER RECTOR. IN 1836 HE DREW UP A CONSTITUTION FOR MISSIONARY PRIESTS OF THE SACRED HEART, THE ORDER OF WHICH HE FOUNDED.

DIFFICULTIES AROSE WHEN A NEW BISHOP DISAPPROVED OF MICHAEL'S IDEAS FOR THE CONGREGATION. MICHAEL PERSISTED, BUT PAPAL APPROVAL DID NOT COME UNTIL 14 YEARS AFTER HIS DEATH. HE DIED MAY 14, 1863 AND HE WAS CANONIZED IN 1947 BY POPE PIUS XII. HIS FEAST IS MAY 14.

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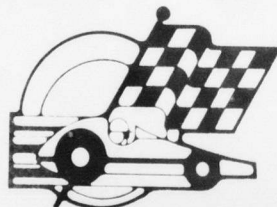
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IN THE MEDIA

'Zapping' frequently drives people crazy

by JAMES BREIG

Charles Boyer, in "Gaslight," tried to drive Ingrid Bergman crazy. Too bad he didn't have a cable box. It would have been easy. I know this because, every time I start flipping the channels on the cable box, my wife, Mary, says, "You're driving me crazy."

But I'm hooked on zapping. "Zapping" is the name given to the process of holding the cable button box on your lap and rapidly rotating around the rows in a desperate attempt to find something to watch.

Sometimes, zapping is not a desperate act. Sometimes, you do it because nothing is on and you are trying to while away the hours (and your wife's sanity). Sometimes, you do it because a commercial comes on the program you are viewing and you are bored. So you start zapping in search of an exciting alternative for 30 seconds.

The other evening I was zapping my heart away when I realized I had happened on a new art form. I think I'll call it Vidge (That's pronounced "vid-taj"). It's like montage or collage, only with a TV.

Here's how vidge works:

you zap, and the series of images and sounds which strikes you form the piece of art.

SIMPLE, isn't it?

For instance, when I zapped that night, I had the following images flow over me:

Sideline markers measuring for a first down in a USFL game ... Juan Bonilla stepping into the batter's box ... a rock star in a beret being interviewed on MTV ... hockey pucks ...

ballet dancers ... Jill Clayburgh taking pills by the handful ... a talk show with the host in a cowboy hat ... more hockey pucks ... a bomb blast in Lebanon ... a news interview ... who strangled one on a cop show ... opera singers ... weather reports ...

Keep zapping and the images begin to blend: Juan Bonilla sings opera ... a bomb blast in a hockey goal ... ballet dancers go for it on fourth down ... Jill Clayburgh strangles a

weatherman ... a rock star turns into a hockey puck ...

Zap faster and faster now: A talk show host takes pills from his hockey hat ... Jill Clayburgh on her toes grounds out to Lebanon ... a rock opera about the weather explodes on the center ice ... Juan Bonilla is a low pressure system from the end zone ...

"You're driving me crazy!"

With that, I stopped zapping until Mary went to bed. Then I started again: Jill Bonilla slaps a puck into an opera singer's beret while Lebanese weathermen perform "Swan Lake."

SO FAR, how do you like vidge?

Actually, I don't like it either, except for two shows I happened on while zapping that night. Montage, collage and vidge work best when the juxtaposition of images or words causes us to see something in a new light.

That happened when I began zapping back and forth between two stations. On a local independent channel, there was a special about world hunger. On the Cable Health Network, a program called "Human Sexuality" was unfolding.

Zap: scenes of starving children.

Zap: the hostess, who is so frank and candid that she never even blinks lest the audience take it as a sign of censorship, is chatting with her guests about orgasms, deviant sex and erogenous zones.

Zap: a thatched hut. Inside, a child wails.

Zap: the discussion continues. On this show, the words "husband and wife" are replaced by the all-inclusive "partner." Thus, the hostess says to her guest, "How does

your partner feel about ..." (Fill in your own noun as long as it refers to genital activity.) Zap: an empty bowl held by a naked child in the noonday sun.

Vidge can be enlightening sometimes. The Cable Health Network is the most narcissistic network available. It is devoted to "me-ism." "How do I look? are my biceps bulgy enough? My wheat germ is better than yours. Let me have my space." Those are the sentences which guide the network.

Meanwhile, for the price of a jogging suit, sex manual or aerobic lessons, someone could eat for a month.

It made me think and question myself. Here I am with a magic box allowing me access to the world and most of the time is spent watching grown men chase a ball or act silly.

I'm going to stop zapping for a while. Sometimes, you don't feel so good after you do it. It can make you crazy.

Catholic track and field (from 10)

"We came close," he said. "One of two things here and there and we could've won. But we have an excellent shot at it next year. Washington and Howe graduate quite a lot from their teams. We are maybe one or two people away from (winning)."

"The potential is there. We'll have to fine-tune it."

Horrigan pointed out that Chataud did not score in the hurdle events or the 400 meter dash, but hopes to fill these gaps before next year's 50th running of the meet. Horrigan also returns his entire squad, except one.

"But," he cautioned, "there's also Cathedral."

Coach Robin McCart's Cathedral team will have most of its members back next year too, and also have the 1983 freshman city track championship to add depth to his

varsity squad.

Meanwhile, with the hectic city meet over, Quigley and Debono were back running together this past Sunday, getting ready for the sectionals, new challenges, but old rivalries.

Service (from 27)

"Doing something like this really makes you feel like you're doing something important for people."

One student who worked at the Deaf School found out what it was like to have a handicap. "When I first went there," stated Greg Bunn, "I really felt like I was on the outside. The kids there were communicating with each other using sign language, and all I could do at first was sit there and smile. But we did learn a lot of sign language and finally caught on."

Students, agency supervisors and program directors agree "it's a wonderful program."

Sunday, May 22, immaculate Heart, Indianapolis youth will discuss "Financial Crisis" on "Lifesigns," the radio show for youth. The program is aired at 11:30 a.m. on WICR 88.7 FM.

CYO junior girls and boys softball begins on June 5. Contact CYO for further information.

Rita Branson, of Little Flower Parish in Indianapolis, was also a Monsignor Busald Award recipient. Her name was omitted, and any inconvenience caused by this is regretted.

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LAST OF THE LINE—When Charles (Chuck) Sherman of Indianapolis was graduated from Marian College on May 8 he established a new college record. He was the seventh of 10 children of Mr. and Mrs. Ed Sherman of St. James parish to attend the Catholic college. Two of his older brothers married Marian graduates and Chuck's prospective father-in-law is a Marian graduate. The college is awaiting the second generation of Sher-mans. (Photo by Paul G. Fox)

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VIEWING WITH ARNOLD

'Begin' pays tribute to ideal

by JAMES W. ARNOLD

"To Begin Again" is still another, and rather languorously beautiful, example of a movie tribute to an ideal that Catholics believe in and esteem—the lifetime love that is as sweet at the end as it was in the beginning.

There is usually a catch, of course, since enduring marital relationships may be wonderful to live through but don't always make gripping drama (Just now I can recall only "The Fourposter," later the musical "I Do! I Do!"). Thus the "eternal" romance is more often illegitimate in some way, as in "Wuthering Heights" or "The Thorn Birds," or considerably spiced up for popular taste, as in "Same Time Next Year," where the lifetime lovers were each married to someone else.

In "Begin," two old people who have been separated by fate for more than 40 years meet again, reminisce about their early romance, confess that they have never really loved anyone else, and spend a few last days of bliss together. (She is a spinster, he has been separated from his wife and adult children for many years). Thus it is a romance with a beginning and end but no middle. We observe and savor only the most moving and memorable parts.

This is the Spanish movie ("Volver A Empezar") that recently won the Oscar as best foreign film of 1982, a triumph that should guarantee reasonably widespread circulation in the States and Canada this summer.

(The only people who saw it in 1982, aside from the



Spanish, were the movie professionals who voted for the Oscars). It's the first work by veteran writer-director Jose Luis Garci, and the first from post-Franco Spain, to receive significant exposure here.

The romantic situation has several ingredients to heighten the poignance. The sixtyish

hero (graybearded Antonio Ferrandis, who is likely to remind audiences of Fernando Rey) is a famous novelist who fled Spain during the troubled Thirties and now teaches at Berkeley. He's come to Europe for the Nobel Prize, and stops off in his photogenic home city of Gijon (on the northwest coast) for a final visit, because he knows he has only a few more months to live.

In addition to seeing his old love Elena (Encarna Paso, perfectly cast to suggest beauty both past and present), he meets again the best friend of his youth (Jose Bodalo), now a physician, and among his old haunts, the soccer club and stadium where he once starred for the city team.

The film is an obvious tribute, and perhaps invitation home, to all the children of Spain who left, for one reason or another, to spend their lives on foreign soil.

The atmosphere is thick with nostalgia. Antonio and Elena talk, walk and hold hands amid some of the most gorgeous natural scenery, ruins and shrines in this seldom-filmed region of Spain. Much of their dialog is about the sort of innocent memories most of us cherish, especially the dance when he first mustered the courage to approach her (and she plotted ways to encourage him).

It's practically a musical film, since almost every image combines the poetic Spanish language dialog voiceovers with various orchestrations of Cole Porter's "Begin the Beguine," as well as a soft

classical piece reminiscent of the Mozart used in the final episode of the TV "M.A.S.H."

The material is dangerously soupy—a potential "Love Story" for golden agers. And while the whole thing does teeter on the edge of disbelief—are homecomings ever this beautiful? Can any love, un-nurtured, survive this long?—Garci is mostly successful in keeping our doubts and the sentiment above the abyss of bathos.

One reason is that the acting is so incredibly sensitive. (The scene in which the loyal old friend learns of Antonio's fatal disease could be offered as a model for directing and acting classes). Another is Garci's ingeniously simple story structure and classy dialog.

Thus, to suggest the depth of the lovers' feelings, he has Antonio recount the legend from Ovid about the aged couple who were kind to the disguised, hungry Jupiter and asked as a reward only that they never be separated. It's one of the loveliest stories in literature, and keeps the focus on the central theme of the beauty of love among the old.

"Begin" also has the right ending, even if it is full of sad farewells. One has some regrets about the film—principally the lack of a spiritual context in any story about death and what life has meant.

The Elena relationship also has some moral difficulties, but only the stonehearted (and headed) could fail to see, underneath the gloss, the strong positive statements about love, friendship and native land.



SUDDEN WEALTH—Marsha Mason as Nora McPhee and Jason Robards as her father, Max, marvel over their lavish windfall in Neil Simon's "Max Dugan Returns," a 20th Century-Fox release. Fairly good performances salvage an otherwise innocuous film, says the U.S. Catholic Conference which classifies it A-II. (NC photo)

There are easy-to-read subtitles, and the spoken Spanish will be of interest to language students. But mostly "Begin" is a rare treat for lovers over 50. If you're younger, all you really need is compassion and a high tolerance for sentiment that gets misty over Cole Porter instead of Simon and Garfunkel.

(Recommended for adults).
USCC rating: not available.

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