

THE CRITERION

Archdiocese of Indianapolis



TOMORROW'S CHURCH—It is teen-agers like these who are the focus of the archdiocese's new policy on Confirmation. Under the program, persons between the ages of 13 and 18 will be invited to prepare for the sacrament. (NC photo)

Archdiocesan committee seeks aid on marriage preparation

How shall the church prepare young couples for marriage?

The archdiocesan Marriage Policy Committee is seeking input on this question from parishes and mission churches as it prepares new procedures for marriage preparation.

Father Robert Klein, committee chairman, has requested that all pastors and parish council members in the archdiocese give their views on a proposed program of marriage preparation which is designed to be flexible and parish-based.

At the heart of the program is development of a special team made up of the local priest and a trained "sponsoring couple" from the parish. Each parish

would use several "sponsoring couples" so that every couple planning marriage would receive individual attention.

According to Father Klein, the committee has attempted to construct a process that will fit the needs of a wide range of individual couples.

The proposed program would have two phases. The first, lasting three months, would be a "discernment phase," wherein the couple and team would try to discover the couple's needs and readiness for marriage.

At the end of this phase, if all agreed that the conditions for a Sacramental marriage were present, the couple would

(See MARRIAGE on page 2)

New diocesan Confirmation policy announced by Archbishop O'Meara

A new archdiocesan policy for the Sacrament of Confirmation has been promulgated by Archbishop Edward T. O'Meara in a letter to all the people of the archdiocese.

The policy, reflecting a trend in the church across the country, provides that Confirmation will take place between the ages of 13 and 18. Previous practice here has been to confirm in fourth, fifth and sixth grades.

Under the new policy, each parish or cluster of parishes will, at regular intervals, invite all unconfirmed persons in that age range to take part in a program of Confirmation preparation and liturgical celebration.

The program will include 20 hours of catechetical instruction, a minimum of 30 hours of service, a retreat experience, and a communal celebration of the Sacrament of Reconciliation. There also is to be a four-hour instruction for godparents.

The new policy will be implemented gradually, although the age limits are to be strictly observed. Confirmations will

simply as external requirements," he noted. "They reflect exactly what it means to be a full member of the Catholic community."

AS ONE EXAMPLE, the service project called for in the provisions requires that the candidate for Confirmation give some form of service either within the parish or in the larger community.

As the archbishop's letter noted, the new policy will require extensive preparation of clergy, principals, directors and coordinators of religious education and all others involved in the Sacrament.

"We will recommend to pastors that they set up a parish Confirmation committee made up of educators and parents," Father Godecker stated.

Workshops for clergy and educational administrators already have been scheduled for March of next year. Workshops also are being planned for the fall of 1981 for catechists and other persons involved in the preparation of candidates.

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begin in the spring of next year and plans call for all provisions to be implemented by the fall of 1982.

Implementation will be coordinated by the Office of Worship and the Office of Catholic Education, with the aid of an archdiocesan task force to be named this summer.

THIS NEW POLICY culminates a three-year effort by an archdiocesan task force appointed by former Archbishop George J. Biskup. According to Father Steve Jarrell of the Office of Worship, the group's research and consultation resulted in five different drafts leading up to the document just finalized and promulgated.

Confirmation has been suspended in the archdiocese since June, 1978, pending the approval of a new policy.

Father Jarrell says its major intent is to "help parishes reflect on and further develop the ways in which they initiate all people into full participation in the Christian life."

"Confirmation should be experienced as part of Christian initiation begun in Baptism, which immerses us into the life of the church," he explained.

Father Jeffrey Godecker of the Religious Education Department of the Office of Catholic Education noted that the trend for Confirmation at a later age allows for "a more thoughtful and more thorough formation process."

"The new provisions are not there

THE CRITERION

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Indianapolis, Indiana

St. Vincent's launches \$6 million fundraising drive

by Valerie Dillon

A \$6 million fund drive has been launched by St. Vincent Hospital and Health Care Center, Indianapolis, to help meet costs of a \$45.6 million expansion and renovation.

The expansion, for which ground was broken in April, will add 300,000 square feet and will renovate 36,000 square feet of the present structure.

Thomas W. Moses, president of St. Vincent Hospital Foundation, announced at a kickoff dinner last week that \$1.8 million in gifts already has been received, including an anonymous contribution of \$1 million.

The expansion will include a 115,000 square foot south wing addition housing an ambulatory care facility, a smaller north wing addition, an enlarged power plant, and an innovative "stress center" being constructed east of the main building, across Harcourt Road.

Work is scheduled to be finished in 1982, but Moses expressed hopes that the fund drive goal would be reached by April of next year, in time for St. Vincent's 100th anniversary celebration. The hospital, now at its fourth location on the city's far north side, was founded in 1881 by four sisters of the Daughters of Charity of St. Vincent de Paul.

According to Moses, the expansion reflects changes in the philosophy of health care delivery, focusing on "out-reach, ambulatory programs and prevention, with alternatives to institutionalization."

THE INTENT, he said, "is to promote better health and to allow patients to enter the health care delivery system at the least expensive level necessary to meet their needs."

The ambulatory care center will have facilities for outpatient surgery, diagnostic and rehabilitation services, a "sub-acute" care center, and the emergency department. With this facility, many patients who now must be admitted for diagnosis or minor surgery will be treated on an outpatient basis.

An additional 50 beds in the main building will bring the total bed count to 605.

The "stress center" is the result of 10 years of research and planning. It will have outpatient care as well as 112 beds for those needing treatment for stress-related problems such as mental illness, alcohol or drug dependency and hospice care.

Hospice is a new, holistic approach to help terminally ill patients and their families prepare for and deal with the patient's imminent death. A minimum of medication, normally only pain-killing drugs, will be used in hospice.

Moses described the stress center as "an exciting new concept that will be watched and, we believe, copied throughout the country and the world."

IN ADDITION to the capital fund drive, expansion costs will be covered by loans and through funded depreciation and investments.

Other foundation members on the fund drive committee are Kenneth F. Valentine, retired president and vice chairman of the board of American Fletcher National Bank, who was named campaign consultant; Charles E. Stimming, chairman of the board of France Stone Company; and John S. Marten, president of Marten House.

Kenneth E. Tirmenstein, executive director of the foundation, will coordinate fund development activities.

Marriage (from 1)

begin the second phase by formally announcing their intention to marry in a special ceremony within the parish community.

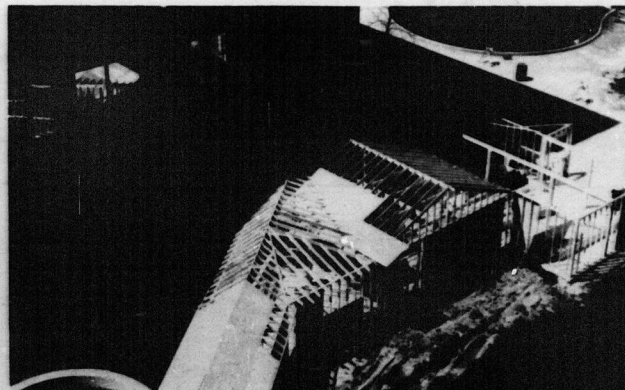
This last phase also would include immediate marriage preparation and arrangements for celebrating the wedding ceremony.

According to Father Klein, the committee's goal is to provide consistency and effectiveness in the marriage preparation process, at the same time fostering a variety of approaches.

FATHER KLEIN stated that "our experience indicates that now is the time for a marriage preparation program which involves not only the priest but also lay sponsoring couples in a ministering role." He stressed that the couples are important because they "allow the engaged to consult about many things they are unable to discuss with their parents or their own friends."

The committee will spend the next few months assessing parish responses to the proposed guidelines and incorporating these into the document. Finally, the policy will be submitted to Archbishop Edward T. O'Meara for approval and promulgation.

Father Klein anticipates the policy would go into effect sometime next year.



SKELETON BUILDING—A very small part of the new construction going on at St. Vincent Hospital is seen in this view of the north wing addition which will connect the hospital with its professional building.

Bishops reaffirm stand on surgical sterilization

WASHINGTON—The National Conference of Catholic Bishops (NCCB) has reaffirmed that sterilization for contraceptive purposes is morally wrong and that Catholic health care facilities may not cooperate in it.

In a Statement on Tubal Ligation issued July 9, the NCCB recalled the declaration of the Vatican Congregation for the Doctrine of the Faith in March 1975 that contraceptive sterilization is objectively immoral "even if done for medical reasons."

"The principle of totality," the NCCB statement said, "does not apply to contraceptive sterilization and cannot be used to justify it." The principle of totality states that a part of a human person may be sacrificed when its continued presence in the person endangers that person's life.

The NCCB statement also forbade "formal cooperation" in contraceptive sterilization "either by approving or tolerating it for medical reasons." Such cooperation, the statement said, "is totally alien to the mission entrusted by the church to Catholic health care facilities."

The Vatican statement in 1975 and a commentary on it by the Administrative Board of the U.S. Catholic Conference in 1977 both made allowances for material cooperation in extreme circumstances. But the present NCCB statement said the justifying reason "refers not to medical reasons given for the sterilization but to grave reasons extrinsic to the case."

CATHOLIC HEALTH care facilities in the United States "are protected by the First Amendment from pressures intended to require material cooperation in contraceptive sterilization," the NCCB statement said. "In the unlikely and extraordinary situation in which the principle of material cooperation seems to be justified, consultation with the bishop or his delegate is required."

The NCCB statement said also that local bishops are responsible for insuring that Catholic moral teachings are "taught and followed in health care facilities which are to be recognized as Catholic." In this regard, it called for "increased and continuing collaboration between the bishop, health care facilities and their sponsoring religious communities."

The NCCB statement was issued, it said, because the bishops had noted "among Catholic health care facilities a certain confusion in the understanding and application of authentic Catholic teaching with regard to the morality of tubal ligation as a means of contraceptive sterilization." Tubal ligation commonly refers to the tying of a woman's fallopian tubes to prevent conception.

THE STATEMENT, however, also thanked "the many physicians, administrators and personnel of Catholic health care facilities who faithfully maintain the teaching and practice of the church with regard to Catholic moral principles."

The statement was drawn up by the NCCB Committee on Doctrine, whose chairman is Archbishop-elect James A. Hickey of Washington. The bishops approved it by mail.

OFFICIAL APPOINTMENTS

Effective July 20, 1980

REV. ELMER POWELL, S.V.D., appointed pastor of St. Rita Parish, Indianapolis. He replaces Father John LaBauve, S.V.D., who has been assigned outside the Archdiocese.

Effective August 1, 1980

REV. ADRIAN SCHNEIDER, O.F.M., appointed associate pastor of Holy Family Parish, Oldenburg, and appointed by his Provincial as the associate chaplain of the Sisters Convent and Academy, Oldenburg, Indiana. He replaces Father Cassian Sand, O.F.M., as associate chaplain of the Sisters of St. Francis, Oldenburg, who has retired and will remain in residence at Holy Family Rectory, Oldenburg.

Effective August 18, 1980

REV. KILIAN KERWIN, O.S.B., appointed pastor of St. Meinrad Parish, St. Meinrad, Indiana. He replaces Father Meinrad Brune, O.S.B., who has been assigned outside the Archdiocese.



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Pope talks about religious, social issues

Brazil tour also a seminar on the role of the priest

by Jerry Filleau
An NC News Analysis

VATICAN CITY—Pope John Paul II's comments on the poor and on human rights and justice issues dominated world media coverage of his 12-day visit to Brazil June 30-July 11.

But another story—less exciting in general media terms and a bit more difficult to follow—was the primary religious dimension of the whole trip.

This is not to fault the media. Conflict and contrast make news.

When a pope visits a slum in Rio de Janeiro or warns Latin America that it may face violence unless it makes basic social reforms, it is generally far more interesting than the same pope urging devotion to Mary.

When the world's most important religious leader appears before 150,000 workers who have just gone through a bitter autoworkers' strike in Sao Paulo—the Detroit of Brazil—and talks about union rights, it is bound to make front pages. When he tells Catholic families that religious education is important, the message may not make the daily paper or evening TV news at all.

Besides the general difference between the social issues and the more strictly religious issues that the pope addressed in Brazil, there was another level where the meaning of the pope's trip could easily be lost on the international public.

This level was the strict link the pontiff consistently and repeatedly made between Catholic teaching and the social issues he was discussing.

OVER AND OVER he rejected political partisanship by the church or the identification of church teaching with specific ideologies.

Again, the correspondents covering the papal trip for the rest of the world were, by and large, careful to report the linkage the pope made between provocative comments on specific issues and the Christian teaching behind those issues.

But such reports are inevitably buried a few paragraphs down in the story, rarely if ever making it to the lead paragraph or headline.

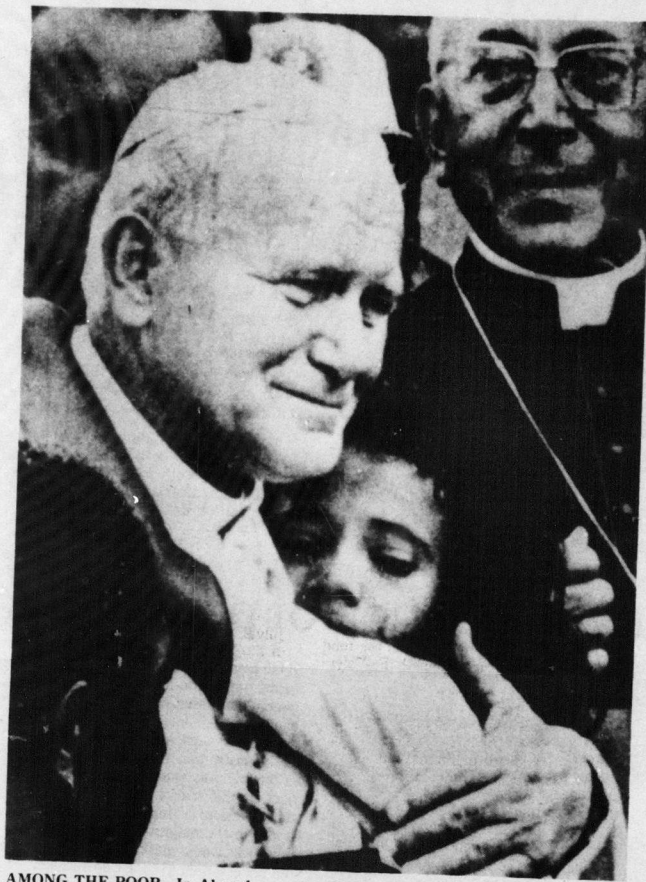
As a result, the casual reader skimming the papers during the papal visit might easily come away after two weeks with the vague overall feeling that the pope was, in the last analysis, meddling in Brazilian politics.

That feeling might come out, for example, in surprise that a pope who was speaking out so strongly on the rights of the poor and the need for social reform would tell Brazilian priests: "Let it be very clear that priestly service, if it is to be true to itself, is a service that is essentially and par excellence spiritual."

The key that made the pope's stands clear was the essentially spiritual, religious view of the dignity of man which he always referred to as the basis for his social comments.

He made it clear when he addressed Brazilian President Joao Baptista de Figueiredo in Brasilia on June 30, his first day in Brazil.

"THE TRIPS THAT I am taking . . . have a specific apostolic character and



AMONG THE POOR—In Alagados, a slum village outside Salvador, Brazil, Pope John Paul II embraces a young girl. (NC photo)

strictly pastoral objective, but in addition to this religious character, they carry also a message specifically about man, his values, his dignity and his social life," the pope said.

It is because of the church's conviction about man's transcendental nature, he said, that "the church does not cease to proclaim the reforms needed for the safety and promotion of those values without which no society worthy of the name can prosper, that is, reforms that have in view a more just society and are in accordance with the dignity of the human being . . . Thus it does not cease to invite all men of good will and encourage their children to the respect and cultivation of these rights—the right to life, to security, to work, to a home, to health, to education, to religious expression both public and private, to participation, etc."

The pontiff's call to priests to give a service "that is essentially and par excellence spiritual," or urgings in a similar vein to bishops, nuns, catechists and basic Christian communities must all be understood in this light.

For Pope John Paul there was no conflict in this religious mission when he addressed a workers' rally in Sao Paulo one night and the next morning consecrated a

national shrine to Mary and preached on devotion to the Blessed Virgin.

AT THE OPENING of the 10th national Eucharistic Congress in Fortaleza July 9—the event that the pope called the goal of his voyage—Pope John Paul called the Eucharist man's most intimate encounter with Christ. He then linked it to man's other encounters with Christ, such as those in prayer and in one's neighbor, "especially in the poor, in the sick, in those on the fringes of society."

From that basis he was able to speak of the Eucharist as a "fresh impulse" to social justice.

It was clearly a social message, but just as clearly it was primarily a spiritual, religious message.

And it was because of that religious dimension that the pope's message in Brazil had a different meaning than the same social message preached by a politician or a union leader.

On the plane from Rome to Brazil I asked him about the tremendous rich-poor gap in South America, the world's most Catholic continent.

"I am convinced that Catholic moral teaching is the only teaching capable of responding to this problem," he said.

by Agostino Bono
An NC News analysis

What should be the role of priests in political life?

The controversial question received a 12-day, 13-city answer from Pope John Paul II as he hopped, skipped and jumped around Brazil. The pope did not change his position that priests have primarily a spiritual mission.

But through his words and actions, the pope emphasized that this is not at the expense of avoiding political controversy and taking stands on political issues when moral principles, especially the dignity of people, are involved.

Through his words the pope supported the need for urgent, immediate social reforms if Latin America is to overcome the misery of its massive poor population. If not, the answer is violent change, he warned at a gathering of Brazilian business, political, educational and cultural leaders.

To 164 bishops from Latin America the pope stressed the need to denounce injustices:

"The church utters her denunciation, by virtue of the Gospel proclamation, when man is trodden down from his eminent dignity, when such prostration is maintained or prolonged. This is part of her prophetic service."

THROUGH HIS actions the pope supported the socially active pastoral programs and policies of the Brazilian Bishops' Conference, known internationally for its grassroots efforts to stimulate popular participation in national life and its steady stream of human rights denunciations against the military government.

► In the urban, industrial center of Sao Paulo he spoke to workers and defended the rights of workers to organize and bargain for better wages. This routine statement of Catholic social teaching seems innocuous taken out of context. But in Brazil a restrictive labor code virtually prohibits formation of independent unions. The statement was also strong support for the bishops' conference and Cardinal Paulo Evaristo Arns of Sao Paulo, who had supported striking autoworkers earlier in the year, drawing government wrath.

► In the poverty-stricken and rural Northeast, Pope John Paul celebrated a Mass for farm workers. His homily defended the need for land by landless peasants and greater government efforts to help small farmers. In the Brazilian setting, this was overall support for the policies of strong government critics such as Archbishop Helder Camara of Olinda and Recife. The archbishop and other regional churchmen favor a strong agrarian reform program, including the turning over of unused land to farm workers and squatters. In February the bishops' conference issued a scathing criticism of government land policies. The document said state activities constituted "institutionalized injustice," including murder and forced bondage, against farm workers. It asked for agrarian reform, saying policies favored big agribusiness

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Editorials

Confirmation policy important change

One of the things which identified the pre-Vatican II Catholic Church was its apparent lack of mission. Recalling the popularized notion of that era immediately preceding the council, one conjures up a Bing Crosby image of the clergy and a "Going My Way" milieu of lay people. Being a Catholic was like belonging to a club at which one spent a certain number of hours each week but which was ordinarily removed from the rest of one's life. The Church seemed to be contented with itself.

No more.

In her popular work on the sacraments, theologian Monika Hellwig noted that Catholics tend to ask two questions about the sacrament of Confirmation. "What specific difference does this sacrament really make and at what age ought it to be received?" More than any other sacrament, Confirmation is the one which, theologically, at least, concerns itself with the sense of mission for the individual in the church and suggests that Catholics should not be so content with themselves that they fail to recognize the work of the church yet to be accomplished in the world.

Last week the Archdiocese unveiled its new policy on Confirmation. It is found in detail elsewhere in these pages along with a letter from Archbishop O'Meara implementing the work begun under Archbishop Biskup.

The policy represents a significant change for us. It puts us in line with the direction the American Church has been taking for a number of years. The Archdiocese of Indianapolis is neither the first nor will it be the last to implement such a policy.

Most Catholics will immediately notice the change of age. Confirmation is to be administered to those between 13 and 18. But will Catholics notice that parishes are to "invite all persons" between those ages to "participate in a program of Confirmation catechesis and liturgical celebration?" Confirmation is not to be assumed to be automatic. It requires preparation.

The program is described in its general outline in our news story. This is but the beginning. Formal acceptance of a candidate is necessary. The point is not to simply

identify those eligible in a given parish but to demand from those who seek to be confirmed a response of prayer, formation and service to parish, archdiocese and community. The sacrament of Confirmation is not likely to be indiscriminately administered to everyone who asks for it.

Reception of a sacrament depends on readiness for it and some knowledge and understanding of it. In the framework of the new policy, the sacrament emphasizes the commitment a prospective adult makes to Church and society. It is not something to be carried out simply because "we have always done so."

Our concern then should not be to confirm every 13 to 18 year old, but to assist those in that age group who wish to deepen their commitment to Christ and His Church. The Church cannot afford uncommitted Christians abusing the sacrament by requesting to receive something they neither understand nor are ready to stand by.

The fear that an individual may not be able to receive Confirmation at the same age as others should be tempered by the need to prepare adequately for carrying out the mission of the sacrament. We are not converted by schedule; the willingness to behave in a Christian manner does not occur at a precisely given hour on a precisely stated date. It requires growth. The new policy encourages individuals to enter a program in which they can grow both in their understanding of the sacrament and their commitment to its ultimate purpose—life in Christ.

It is further to be hoped that parishes do not abdicate their responsibility to justly implement this policy. Confirmation is another step toward recognizing one's part in the life of the Church. Parishes which fail to cooperate fully in the plan are choosing to act in a way other than what the Church of the archdiocese encourages and teaches. Insofar as there is a failure to accept the policy, there is a failure to provide for Confirmation. The sacrament may thus become meaningless.

The policy is an extraordinary leap forward. Members of the Office of Worship and Office of Catholic Education who have contributed to the research and development of the new policy are to be congratulated for it. The new archdiocesan policy on Confirmation represents another step toward the real interior reform advocated through the Second Vatican Council.—TCW

Court upholds separation of powers in Hyde verdict

by Joseph Duerr

Two concepts found in your basic civics book—regard for precedent and for the separation of powers between branches of government—were the foundations of the U.S. Supreme Court's decision June 30 upholding the federal restriction on funding of abortion.

In ruling constitutional the Hyde Amendment limitation on federal funds for abortion, the court's majority echoed what it had said three years ago in cases dealing with state funding of abortion. That principle is essentially this: it is one thing for the government to prohibit a woman from exercising her choice to have an abortion; it is another thing for government to refuse to fund the abortion.

These two things are different. According to the Supreme Court, the Constitution protects the right of choice but does

not entitle the woman to a public subsidy in the exercise of her choice.

The Supreme Court did not explicitly refer to the so-called "separation of powers"—the delineation of powers among the branches of government. But the concept was included in the decision and was reinforced in these words: "When an issue involves policy choices as sensitive as those implicated (in abortion funding) . . . the appropriate forum for their resolution in a democracy is the legislature."

The foundation for the Hyde Amendment decision—and the companion ruling which upheld an Illinois state abortion funding restriction comparable to the Hyde Amendment—was established in two cases decided by the high court in 1977.

"THE PRINCIPLES announced there (in the 1977 cases) apply here (in the 1980 cases)," Patrick Trueman, general counsel for the Chicago-based Americans United for Life, said in an interview.

In one 1977 case the court said the Constitution does not require a state which participates in the Medicaid program to pay for non-therapeutic (elective) abortions even though the state pays for childbirth expenses. In the other case it held that the Medicaid law does not require funding of elective abortions as a condition for participation in the federal-state Medicaid program, which provides health services for indigent people.

There is a difference; the court said in 1977, between the state interfering with a woman's freedom to decide to have an abortion and the state, in allocating funds, favoring childbirth over abortion by paying for childbirth-related expenses and not paying for abortion expenses.

This distinction was reiterated in the

Hyde case. Although the Constitution "affords protection against unwanted government interference with freedom of choice in the context of certain personal decisions," such as to have an abortion, the Constitution "does not confer an entitlement to such funds as may be necessary to realize all the advantages of that freedom," Justice Potter Stewart wrote in the majority opinion. "To hold otherwise would mark a drastic change in our understanding of the Constitution."

THE COURT held that Congress did not violate equal protection of the laws by allocating funds for childbirth expenses while limiting funds for abortion expenses. It is "not irrational that Congress has authorized federal reimbursement for medically necessary services generally, but not for certain medically necessary abortions," said the court's majority. "Abortion is inherently different from other medical procedures because no other procedure involves the purposeful termination of potential life."

Stewart then added, "It is not the mission of this court or any other to decide whether the balance of competing interests reflected in the Hyde Amendment is wise social policy. If that were our mission, not every justice who has subscribed to this judgment of the court today could have done so."

Wilfred Caron, U.S. Catholic Conference general counsel, said in an interview that this comment demonstrates the "judicial restraint" shown by the court's majority in deciding the Hyde Amendment case. The individual justices put aside their own inclinations on the issue and concluded that the funding of abortion is a matter for the legislative branch, not the courts, Caron said.

While some issues were similar in the 1977 abortion funding decisions and the

June 30 rulings, there were also some different questions.

ONE WAS THE allegation made that the Hyde Amendment violated establishment of religion under the First Amendment because the law incorporates "doctrines of the Roman Catholic Church concerning the sinfulness of abortion and the time at which life commences." But the court dismissed this argument.

It "does not follow" that a law violates church-state separation because it "happens to coincide or harmonize with the tenets of some or all religions," the court said. "That the Judeo-Christian religions oppose stealing does not mean that a state or federal government may not . . . enact laws prohibiting larceny."

Although these most recent abortion decisions, coupled with the 1977 cases, have clarified many of the legal issues surrounding government funding of abortions, at least one question still remains: can a state law dealing with funding under Medicaid be more restrictive than the federal law?

Some state laws permit Medicaid abortion funding only in cases to preserve the life of the pregnant woman. That language is even more restrictive than the federal law, which also allows for abortion funding in cases of "promptly reported" rape or incest.

The court said that since the Hyde Amendment is constitutional, "it follows, for the same reasons, that the comparable funding restrictions" in the Illinois law do not violate the Constitution.

But does a state law have to be a replica of the federal law? Or can a state law be more restrictive, even to the point of allotting no state funds for any abortions?

Both Trueman and Caron said questions remain about the restrictiveness of state laws. Thus, according to Trueman, additional litigation may be forthcoming.

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Letter from the Archbishop on Confirmation policy

My Dear Family in Christ:

In 1977, Archbishop Biskup approved a task force of persons to study the celebration of the Sacrament of Confirmation. For over three years this task force has studied documents from the church and materials from other dioceses. This task force has also received and reviewed information and opinions from priests, religious educators, and parents throughout the Archdiocese.

Based on the studies and recommendations of the task force, Archbishop Biskup suspended the administration of the Sacrament of Confirmation on June 14, 1978, until such a time as a new policy could be finalized and promulgated.

The research and consultation are now concluded. The Senate of Priests has received and received favorably the fifth and final draft of a policy for the celebration of the Sacrament of Confirmation. With this letter it is my wish to approve and promulgate this policy for the catechesis and celebration of the Sacrament of Confirmation in the Archdiocese of Indianapolis.

The implementation of the new policy will require extensive preparation on the part of the clergy, principals, directors and coordinators of religious education, teachers, parents, godparents, and the candidates themselves. To assist in this preparation, the following steps are being taken:

1. An Archdiocesan task force for implementation of the new policy of Confirmation is being formed.
2. Guides for implementation are being printed and will be sent to you by September 30, 1980.
3. A workshop for clergy and educational administrators is being planned for two locations in the Archdiocese, one on March 24, 1981, and the other on March 25, 1981.
4. Workshops are being planned for the fall of 1981 for catechists and other persons involved in the preparation of candidates for the Sacrament of Confirmation.

CONFIRMATION POLICY FOR THE ARCHDIOCESE OF INDIANAPOLIS

Part I

Each parish or cluster of parishes in the Archdiocese of Indianapolis will at regular intervals invite all persons between the ages of 13 and 18 to participate in a program of Confirmation catechesis and liturgical celebration.

Part II

- A. The pastor(s) in each parish or cluster of parishes is to provide means for coordinating the work of those persons involved in the development and implementation of a program of Confirmation catechesis for persons 13 to 18 years of age. (e.g. Pastor, associate, DRE, parish religion coordinator, youth minister, catechists, representatives of the parish liturgy committee, representatives of parents.)
- B. Seventh grade catechists are to present to their students an overview of the sacrament of Confirmation and Archdiocesan Policy. At the same time, expectations for Confirmation preparation should be presented to parents of seventh grade students.
- C. Each program of Confirmation catechesis is to be designed to include the following components:
 1. A Confirmation textbook recommended by the Archdiocesan Office of Catholic Education;
 2. A minimum of 20 contact hours of instruction for candidates;

This workshop will be coordinated by the Office of Worship and the Office of Catholic Education; these offices will attempt to be of every help to you as possible.

In order to provide continuity between the past practice and the new policy, in those places where there are eighth graders who have not been confirmed, the celebration of the sacrament of Confirmation will be scheduled for the spring and the fall of 1981 and the spring of 1982. A schedule of these celebrations will be sent to you in early September of this year. In the fall of 1982, when we will be able to fully implement the policy for the first time, these schedules for the celebration of the Sacrament of Confirmation will be communicated to pastors in ample time.

Although the full implementation of the new policy will not be possible until the fall of 1982, it is my wish that the age of 13 to 18 be observed except as provided otherwise by Church law. The other elements of the policy will have to be implemented in a gradual way, with every effort being made to be as respectful of the entire policy as possible.

You have my sincerest assurance that I regard the promulgation of this new policy as a most significant step in the sacramental life of the Archdiocese of Indianapolis. May the Holy Spirit find our efforts pleasing and worthy of affirmation.

Sincerely yours in Our Lord,

+ *Edward T. O'Meara*

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

3. A minimum of 4 contact hours of instruction for sponsors;
4. A minimum of 30 hours of service to the parish, Archdiocese, and/or local community, to be completed by the candidate between the time of request for Confirmation and the conferral of the sacrament;
5. A retreat experience and a communal celebration of the sacrament of Reconciliation;
6. Involvement of the parish community in the preparation for and celebration of the sacrament;
7. Post-Confirmation catechesis.
- D. Persons 13 to 18 years of age who are accepted for the reception of a spiritual readiness. Such evidence of spiritual readiness would include:
 1. Regular participation in the sacramental and liturgical life of the parish, personal prayer, and service to the parish community and society;
 2. A minimum of two year formal religious education previous to the year in which Confirmation catechesis is requested;
 3. An ability to articulate a knowledge of the Catholic faith;
 4. An acceptance of greater responsibility in the Church as appropriate to one's age level.
- E. The Pastor shall be responsible for implementing the Liturgical Directive issued by the Chancery.

To the Editor . . .

Do something now about cults

Congratulations on your series of articles on "cults." My cousin in New Castle sent all mine to us. We have a son in the Shri Rundayanda Ashram in Bloomington. Dr. John Clark of Howard University Medical School said it is the worst. The technique they use to control their followers destroys the tissue that connects the right and left sides of the brain.

In our *Cincinnati Post*, Senator Birch Bayh said that "there was not time for a full investigation this year" on the cults. Can't you convince him otherwise? You must be well aware of the problem.

How about one more article strongly

encouraging the public to pressure their state and federal legislature to do something now?

How about strongly encouraging the citizens of Bloomington to do something about the cults?

Evil exists because good men do nothing. Can we in good conscience ignore the hate of these helpless cult members?

Thanks for the articles. They were terrific and much needed.

Cincinnati, Ohio

Mary Ann Eyink

Pleased by homosexual articles

Several weeks ago, I came very close to writing you a letter decrying the fact that although there had been many in-depth articles about the problems of the Catholic divorced, the poor, the Hispanic, and the handicapped, the *Criterion* had virtually ignored as non-existent and invisible, the yet substantial segment of the Catholic clergy and laity: the homosexual. I was pleased beyond belief to pick up your paper and read the first in a series of well-written and compassionate articles about the Catholic homosexual.

Unfortunately, the negative attitude of the Church has been a major contributor to the guilt-ridden closet in which most gays, Catholic and non-Catholic alike, still find themselves. Hopefully, articles such as yours will stir a sincere re-examination of the theological issues involved. God bless you for having the courage to carry

this series.

Someday, hopefully, I will not have to be afraid to have my name printed below this letter, but for the moment, I must ask you to sign me simply:

Gay and Catholic
Indianapolis

Thank you

I want to express my thanks to Ann Baker and William R. Bensch for their comments on the Billy Graham Crusade.

Since Peter Feuerherd offered a disappointing article on the crusade coverage, Miss Baker and Mr. Bensch made up for it with their wonderful sentiments. Thanks again to you both.

Indianapolis

Laura G. Rickman

Summer camp tradition carried on in Brown County

by Peter Feuerherd

Do you remember summer camp? Was it days of enjoying beautiful idyllic country lakes, seemingly endless rounds of exciting softball games, or that first fascination with a goat that you would never see living in the city?

Or was camp a horrible memory of mosquitos, rainy weather, and homesickness that was vividly described in an Allan Sherman hit comedy song of the early 60's?

Whatever your memories of summer camp are, be assured that the tradition is being carried on at two CYO summer camps in the beautiful hills of Brown County near Nashville. The two, Camp Rancho Framasa and Camp Christina, give hundreds of mostly city and suburban youngsters from age 8-15 the opportunity to enjoy the great outdoors.



IT'S SHOWTIME—Father Mike Hilderbrand is entertained by a troupe of campers who perform their version of an old Swedish folk song.



HELLO, BILLIE—Katie Blackburn of Our Lady of Lourdes parish in Indianapolis enjoys petting a goat at CYO camp. The goats are among the favorite pets of the youngsters at Rancho Framasa. (Photos by Peter Feuerherd)

The kids participate in canoeing, fishing, softball, camping, swimming, horseback riding, handicrafts and more for one week sessions.

A visitor to Camp Rancho Framasa (which during this week was a girls' camp) one sultry Wednesday was given the impression that most of the campers were happy to be there.

Why were they happy at camp? Some of the group of 170 young ladies that were there had varied responses to the question.

Answers ranged from "swimming," "nature," "canoeing," to "being able to get away from my little brother."

One young lady replied, "The best thing about camp is having fun and making friends."

What don't they like about camp? Some of the girls answered "it's hot," "going to bed at 10 and getting up at 6:45," and "camping out. The snakes are scary."

ONE YOUNG lady, obviously preferring the comforts of civilization rather than the joy of roughing it up in the great outdoors replied, "there's no air conditioner."

Camp director Kelly Powell explained that the counselors have the roughest time at camp, being with the campers 24 hours a day, six days a week. Many of the counselors, made up of young teachers, college students, and seminarians asserted that they liked their jobs. At least most of the time, they added.

Some counselors remember what it was like when they were campers. "I know what a big impact the counselors had on me. Everything's new for these kids. It's neat to think that you're a big part of someone's whole summer," said one young woman, an elementary education student at Ball State University.

An example of one of the "little things," she explained, is when a letter came from a child who writes, "thanks for the greatest week of my summer."



IN THE SADDLE—Carrie Johnson of St. Ann's parish in New Castle takes a horseback riding lesson, one of the most popular sports offered at the CYO Brown County camps.

Alice Mattingly, director of the girls program, added, "I've been here for three years and I get to know a lot of the kids. It's neat to see them come back. I like working in this kind of environment instead of a 9 to 5 city job."

Camp director Powell cited the spiritual aspect of the CYO camps as one of its most important functions. Mass is offered three times a week, and chaplain Father Mike Hilderbrand is deeply involved in the life of the camp.

The priest, who during the school months teaches at Providence High School in Clarksville, believes that celebrating Mass for the youngsters in the Brown County forest shows them that "religion is not just in a classroom or in the parish. God is in nature too."

EVERYWHERE Father Mike goes around the camp the campers say hello. He gets to know them through Mass and

in conducting a daily one hour story time on Bible stories and the lives of the saints.

"It gives them an idea that priests are real people . . . It shows them that the priest can be with them and having as much fun as they are," said the priest.

Father Mike, who was a CYO camper himself back in 1961, explained that parents, who come to bring their children home at the end of the week seem to enjoy the outdoor liturgies the most.

"The parents seem to enjoy coming to Mass. The parents are very respectful of what we do. I often get letters from kids and parents saying that they enjoyed the Mass."

Father Mike, who this summer is also pursuing a graduate degree at Indiana University, is glad that he has no administrative responsibilities at the camps. This frees him, he said, to be "free to be with the kids . . . That's what I'm about. I enjoy the kids and the kids can enjoy me."



LAKE CANOEING—Campers at Rancho Framasa enjoy some peaceful moments while canoeing on the camp's beautiful lake.

Generally Speaking

"I'll be in the 'Amen row' at 10 a.m."

by Dennis R. Jones
General Manager

"Provided He wills it so, the creek don't rise and the hounds wouldn't mind, I'll be in the 'Amen row' at the 10 a.m. Mass on July 17."

This response was generated recently by an invitation to a Tell City man, Gabriel Dusch, to attend a special Mass and dinner at St. Paul Hermitage in Beech Grove on Thursday, July 17.

Gabriel's sister, Benedictine Sister Augustine Dusch, was also invited to the celebration along with the other residents of the Hermitage and the Sisters of Our Lady of Grace Convent.

The occasion was a celebration of Sister Augustine's 70th jubilee of her profession of religious vows. Sister Augustine, at 93, is the oldest member of Our Lady of Grace Convent in Beech Grove.

She is limited to what she can do but is able to sit in a wheel chair. She recognizes the sisters, the nurses and nursing personnel . . . and even though it was necessary that she be constantly reminded of her upcoming jubilee celebration, she still had a few things to say about her life as a Religious.

"It's not been an easy life but I haven't regretted a day of it . . . it is a good life not only for self but for the good of others."

Sister Augustine's parents, Gabriel Sr. and Mary Dusch, were very much opposed to their daughter's entering religious life, but they changed their minds after a few years when they realized that she was happy in her chosen lifestyle.

She was a teacher most of her active life. From 1909 until she retired in 1963, she had taught in 15 schools . . . five in the Indianapolis Archdiocese—Seymour, Columbus, St. Joe Hill, Indianapolis and St. Mark (Perry County)—and 10 differ-

ent teaching assignments in the Diocese of Evansville.

After 52 years of teaching, she admits that she really didn't like to teach but in her obedience to the wishes of her superiors she accepted the task of teaching year after year.

She often talks about going to heaven. Her favorite quote is from the Bible: "Eye has not seen nor ear heard what God has prepared for those who serve him."

With my congratulations, Sister Augustine, there's a wish for many more happy years at St. Paul Hermitage . . . "provided He wills it so."



Sister Augustine Dusch

I thought you might appreciate this little item that I "lifted" from VOL. 1, NO. 1 of the *Indianapolis Business Journal*. It was taken from an article by Christopher Katterjohn, managing editor.

I'd like to call it "Believe It or Not" but I won't . . . in the interest of clarity, let's just call it "Copied Word for Word!"

"There is an ancient Jewish legend that goes like this:

"When God created Adam, he created Lilith out of the same dust. She was Adam's partner and, being of the same dust, an equal.

"Lilith had her own ideas about tending the garden and Adam didn't like this. He thought tending the garden was a man's job.

"They fought about it. Lilith decided to leave and go out on her own.

"Not too long after that, Adam got lonely and said to God, 'God, I'm lonely. I need a woman.' God said, 'But you had a woman and you couldn't handle her.'

"Well, Adam thought for awhile and finally decided he hadn't been able to handle Lilith because she was so independent. He told God that he wanted a woman that wasn't his equal, who would be subservient. Then Adam fell asleep.

"While he was asleep, God made Eve from Adam's rib. Eve was just what Adam wanted.

"And that's why there are two kinds of women today."

Check it out . . .

✓ If you're interested in a travel grant, you may want to apply for a grant made available for scholars by the Center for

the Study of American Catholicism at the University of Notre Dame. The Center has provided grants for teachers and writers who wish to use the resources of Notre Dame's Memorial Library and Archives to assist them in their work. Application forms and additional information may be obtained by writing to the Center in the Memorial Library, Notre Dame, IN 46556.

✓ Benedictine Father Simeon Daly, a monk of St. Meinrad Archabbey and president of the American Theological Library Association, was recently in Denver where he presided over ATLA's three-day annual conference. Father Simeon is the first representative of a Catholic institution to be president of the Association. He will continue in that office for the 1980-81 term.

✓ Cathedral High School in Indianapolis is updating its alumni files in preparation for Alumni Day on Aug. 8. If you are a graduate of Cathedral or know where there are other graduates, contact the school at 317-542-1481 or write: Alumni Office, 5225 E. 56th St., Indianapolis, Ind. 46226.

✓ The parishioners of St. Rita's in Indianapolis have had to rally round quickly to make arrangements for an "appreciation" program for their pastor, Divine Word Father John LaBauve. Members of the parish received announcement last Sunday that Father La-

"Jigsaw"



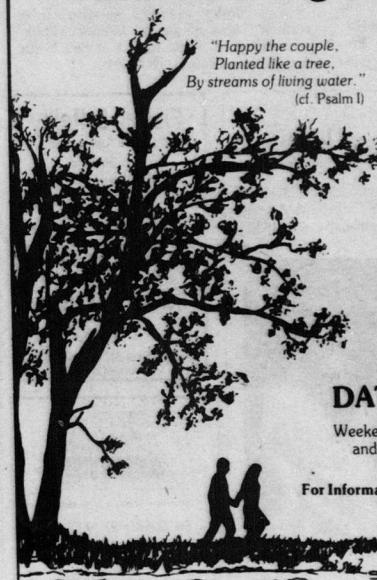
WINNER—Mary Fritch, Columbus, was drawn from the winners who correctly identified the "Jigsaw" as John Wayne. The \$20 "pot" was sent to Mary for her insight.

Bauve will take up a new assignment at St. Nicholas parish, St. Louis, on July 20.

A reception committee quickly made plans for a special liturgy at 11 a.m. followed by a reception in his honor before he leaves on Sunday. The committee extends an invitation to friends of Father LaBauve to attend the farewell program.

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✓ A golden/silver jubilee celebration will be held at Our Lady of Grace Convent, Beech Grove, on Sunday, July 20, when four Benedictine Sisters will receive special recognition on the anniversary of their religious profession. The jubilarians include (from the left) Sister Mellita Schenk, golden; Sisters Lucia Betz and Norma Gettelfinger, silver; and Sister Rosalinda Hasenour, golden.

A jubilee Mass will be celebrated at 2 p.m. followed by a reception and buffet supper for relatives and friends.

Question Box

Can pastors deprive children of daily Mass?

by Msgr. R. T. Bosler

Q In some parishes, children still attend Mass every school day. In others they attend Mass only once a week. By what right do some pastors deprive children of daily Mass?

A The Sacramentary the new missal or Mass book used by the priest, has a "Directory for Masses with Children," which suggests that pastors do what you find objectionable. The directory was issued by the Roman Congregation for Divine Worship in 1973.



Here's the pertinent quotation: "Week-day Mass in which children participate can certainly be celebrated with greater effect and less danger of weariness if it does not take place every day. Moreover, preparation can be more careful if there is a longer interval between celebrations." The directory had previously suggested that the children should be involved in the preparation as a means of encouraging them to appreciate their Mass better.

The directory also suggests that since it is difficult to involve and interest a large number of children in a Mass, they should be divided into smaller groups. "During the week," the directory adds, "such groups may be invited to the sacrifice of the Mass or, different days."

So, which pastors are following the official directions of the church?

Q What are the rules for kneeling and sitting during the Mass? I attended a church where there were chairs but no kneelers, and the people stood whenever they were not sitting—even during the consecration. They sat down after receiv-

ing communion. Isn't this forbidden and irreverent?

A According to the new General Instructions of the Roman Missal, the people should kneel "at the consecration unless prevented by lack of space, large numbers or other reasonable cause." They should stand at all other times when they are not sitting. They should be sitting during the readings before the Gospel, during the responsorial psalm, the homily and the preparation of the gifts at the offertory, "and after communion if there is a period of silence." So, sitting after communion is not considered irreverent by the Roman congregation—though local custom may make it so.

Bishops of the various nations are permitted to make adaptations to local customs. The bishops of the United States have directed that "the people kneel beginning after the singing or recitation of the Sanctus until after the Amen of the eucharistic prayer."

During a papal Mass in St. Peter's in Rome, it is almost impossible to kneel for the consecration because there are no kneelers and only temporary benches; so it never has been the custom there to kneel during the eucharistic prayer.

Q When Christ said, "You have not chosen me, I have chosen you," to whom was he referring, Priests, or Christians in general?

A He was referring first of all to the apostles and then to all "who would believe in him," which includes us all. Everyone who believes in Jesus has a special calling. Religious, priests, bishops and the pope are chosen for special work and offices in the church, but their call to believe is their most important call.

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

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KNOW YOUR FAITH

Understanding the elderly as they become ill and die helps families to cope and accept this natural part of human life.



(NC photo by George Cassidy)

Growing old gracefully

by Dan Morris

Mary Margaret Delaney spent the last years of her life enjoying frequent special times with her children—picnics, holiday meals, special Masses, “just visiting.”

It is interesting that she rarely moved outside her room for those occasions. She spent the last 12 of her 76 years as a resident of a convalescent center.

Despite the fact that society tends to heap guilt and anguish on children who decide to “put” their parents in facilities for long-term care, Mrs. Delaney’s children seem to have avoided that trap.

“We just knew we didn’t have the expertise to take care of her physical needs,” explains Sister Rosemary Delaney, who with her brother and sister began the search for a care facility in October 1968.

She remembers because it was that month her mother fell. The resulting injuries, combined with other medical problems, left Mrs. Delaney confined to a wheelchair and in need of regular, professional health care.

“We really didn’t feel a sense of guilt,” Sister Rosemary says, “because we knew we cared very much for our mother, and we knew we weren’t just putting her in there and forgetting about her.”

Her sister Maureen is also a Holy Name nun, and their brother is a Precious Blood priest, Father William Delaney.

TWO NEGATIVE aspects of their experience with convalescent care stick with them, however.

“First, while we had no experience with rest homes prior to Mom’s going there,” Sister Rosemary observes, “we found the

care she received for the most part very satisfactory. However, we were there regularly and frequently and stayed on the backs of personnel. I’m not sure I’d want somebody there who had no family to keep watch.”

Second, she added: “Mom was lucky she had a son who is a priest. Support of convalescent patients’ sacramental lives always seems to be lacking. I think that’s true more often than not.”

However, she noted, “Old-time parishioners of the area were really supportive and dropped in from time to time. Visitation is a ministry that parishes should encourage.”

What advice would you give families who must find a convalescent facility for a parent or relative?

“Visit prospective places,” Sister Rosemary recommends. “Go unannounced.

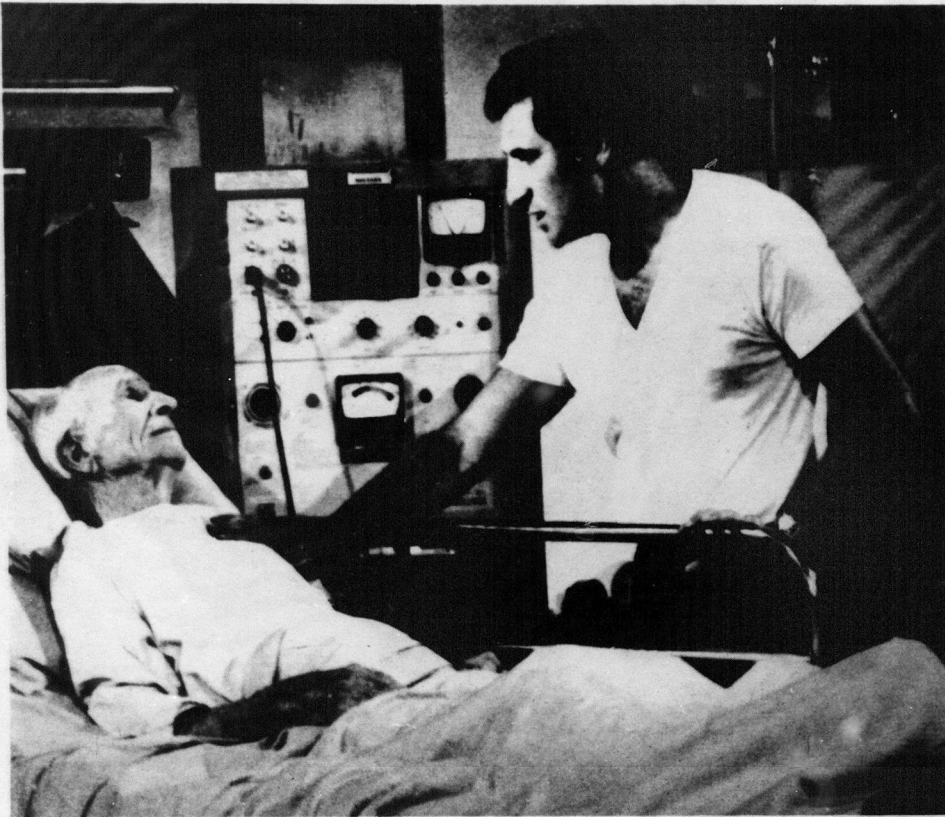
Visit more than once and walk through at different times of day. See if patients are involved in activities or at least sitting up. How does the staff deal with patients?”

SHOW UP AT mealtime and get a feel for what kind of place the facility is. Talk to somebody who has had experience with rest homes, and try to get firsthand information on places that interest you.”

She also suggests checking policies: the latitude patients are given in furnishing and decorating their rooms with familiar objects; the availability of phone service; the services considered “extra costs”; the procedures for storing patients’ money and possessions.

“When we visited Mom, especially during the holidays, we would bring the whole dinner—salad, plates, silverware, tablecloths, dessert, the whole thing,” she recalls. “She loved to chat. That meant a lot to her.”

Mrs. Delaney, age 76, died last December.



RELATIVE CONCERN—Relatives are not the only ones who should respond to illnesses of the aged. Concern of the parish community can give a person a feeling of value and

dignity. Judd Hirsch as Alex visits a man he believes is his father in a recent "Taxi" episode. (NC photo from ABC)

How ca

by Cornelius J. van der Poel,
C.S.Sp.

Older people frequently feel at a serious disadvantage. They feel left out, unable to participate fully in community life. Often they live alone. If they are married, their spouses are old too. When they become ill, they may be unable to take care of themselves or of each other.

Nursing homes are not available everywhere and often are expensive. They also create such a change in lifestyle that adjustment can be formidable. In addition, old people become lonely when they are ill and find it awful to be housebound.

Yet, loneliness is not their worst problem. When the aged get sick they feel they are a burden for all who care for them. Sometimes they fail to see any value in their lives and may say so in front of their children. Then, children and grandchildren do not find much pleasure in coming to visit or to help.

Slowly the relationship can become strained between the elderly person and his or her family. Loneliness may turn into bitterness, and, where love could be, alienation grows. It is a sad experience for me, a hospital chaplain, to see old people curled up in a hospital bed, rarely visited by relatives.

IT SEEMS TO me that if a person is to be happy, in times of health as well as of sickness, a deep sense of personal value and dignity is needed. But this can only be achieved and developed through relationships with other people in families and in communities.

Jesus told us 'to love one another'

by Father John J. Castelot

The Last Supper discourse of Jesus in the Gospel of John begins: "Before the feast of the Passover, Jesus realized that the hour had come for him to pass from this world to the Father. He had loved his own in this world, and would show his love for them to the end." (13:1)

Throughout the next five chapters the insistent call goes out for mutual love and service as the hallmark of the Christian.

"I give you a new commandment: Love one another. Such as my love has been for you, so must your love be for each other. This is how all will know you for my disciples: by your love for one another." (13:34-35; 15:12-13,17)

The final verses of the discourse end with Jesus' prayer for his disciples, a prayer that their mutual love will work itself out in practical unity. What is amazing about this is the standard he sets up for this unity. "As you, Father, are in me,

and I in you; I pray that they may be one in us, that the world may believe that you sent me." (17:21)

Jesus expects Christians to have more than the simple unity which results from mutual cooperation in pursuit of a common task. Much more profoundly, Jesus says, "I have given them the glory you gave me that they may be one, as we are one—I living in them, you living in me—that their unity may be complete." (17:22-23) This is almost too much for the human mind to grasp, that people, through their union with Christ, are caught up into the very life of God.

THE GOSPEL of John expresses this same idea back in chapter 6:51-58, in the eucharistic section where Jesus is referred to as the bread of life. "Just as the Father who has life sent me and I have life because of the Father, so the one who feeds on me will have life because of me." The Father communicates his life to the Son, and the Son communicates that same life to people who become one with him in the sacramental life of the church.

Sharing the same vital dynamism, animated by the same divine life-principle, Christians become one with God and with each other in a way that defies human expression. People can only reflect, marvel—and act. The practical implications of this truth for living the Christian life are breathtaking.

"That all may be one" has become the rallying cry for the Christian unity (ecumenical) movement today, and with obvious justification. However, the concern about unity was not quite the same in the first century. In the context of the Gospel, "that all may be one" was a prayer for unity within the community itself.

We should strive constantly to realize this ideal within the church, the parish, the family. Otherwise the ideals can easily become very unreal, with no impact on our lives. Good Christian families often encounter vexing problems in this department.

FOR INSTANCE, some people feel they should keep an aging invalid relative within the warm circle of family unity and love—"that all may be one." On the other hand, there are some situations in which this is practically impossible. Doing so might even destroy the unity for which people yearn.

Some solution must be found in such situations which will respect the integrity of the invalid, his or her need for truly loving care. The whole parish community, the family of God, can share in seeking a solution.

It is amazing what can be accomplished by a truly active love that flows from a deep realization that all are God's children in a unique way, sharing his life communicated by his unique Son.

Discussion questions for 'Know Your Faith'

1. Why does Father Cornelius van der Poel think it is difficult to list specific ways for parishes to help the sick aged person?
2. Would you find it hard to serve on a committee dedicated to visiting the terminally ill? Why?
3. How does Father John Castelot apply the biblical phrase, "That all may be one," to family life? What problems do families encounter when they try to

make this ideal a reality in their families?

4. What circumstances allowed Mary Margaret Delaney to live 11 years, apparently happily, in a nursing home?
5. The elderly are among the most vulnerable people in society. Discuss steps your family and your parish can take to help them live in the dignity the Bible says they deserve.

Can a parish community help?

Members of a parish community can play a special role in developing such relationships. Usually, parishioners live fairly close to each other. Furthermore, they have a common center in their search for personal growth and dignity through faith in Christ. The life of Christ is reaching out to help others find happiness. A parish community can help aged people know that their personal value does not diminish as the years pass. It takes time and patience to help others believe that God calls them to respond

according to their own abilities and that happiness is found when they accept who and what they are.

For example, older people are the dominant group at daily Mass in many parishes. Since this Mass is celebrated at a bad time for most working people, the elderly can represent the rest of the community at Mass. This can be one special role for the elderly in a parish community.

IT IS QUITE difficult for a parish to

find specific ways to help the aged when they are ill. As a chaplain, I find few people are willing to serve on a "committee for the sick." Though the sick person usually welcomes visits, few people are willing to make the visits on a regular basis.

Perhaps the suggestion recently made to me by a lady suffering from arthritis could be considered in serving the frail elderly. She is quite enthused about the organization called "Make Today Count," which is a support group for persons

suffering from life-threatening and long-term illnesses.

Orville Kelly, a cancer patient, founded "Make Today Count" in the mid-1970s. With headquarters in Burlington, Iowa, there are presently some 300 chapters in the United States and Canada. The organization helps patients and their families come to terms with illness.

What about pastoral visits? It is not enough to sit with elderly people who are ill. They need to feel that it is a privilege to be with them because they are important. In order to achieve this goal, pastoral visits in a parish need to be more than monthly communion services at home. A frequent contact is necessary, helping people gain a sense of their personal value and dignity.

The Story Hour Jesus prays for his friends

by Janaan Manternach

The sun had already set. Their supper was finished. But Jesus and his disciples lingered around the table.

They all knew Jesus was in danger. His enemies had been plotting all week to capture him. Jerusalem was filled with crowds of people coming to celebrate the Passover Feast. Jesus and his friends sensed that his enemies were about to make their move.

Jesus was afraid. He feared what would happen to him if he were captured. He was afraid for his friends too. He did not want to see them suffer because of him. Jesus knew that they were also afraid.

So they stayed around the table, talking together about what might happen. Jesus spoke to them, hoping to encourage them, hoping to assure them of how much he loved them.

"Don't be worried or upset," Jesus told the troubled group. "Trust in God and trust me." He paused a moment, smiled broadly as he looked into their frightened eyes, and spoke the Jewish greeting, "Shalom! Peace!"

That everyday greeting was filled with meaning. It was a wish that God would shower his blessings on the one greeted. Jesus seemed to mean even more by it. Again he reassured them, "Do not be distressed and fearful."

THEN JESUS' voice grew even warmer. He smiled again and said, "As the Father has loved me, so I have loved you. Live on in my love. There is no greater love than this: to lay down one's life for one's friends."

They knew he loved them very much. But there was a sense of foreboding in his last words. Was Jesus hinting that he was going to be put to death?

Jesus sensed their question, but did not stop to answer it. Instead he told them, "You are my friends. I have shared with you all that I have heard from God, my Father. You did not choose me. It was I who chose you as my friends."

The disciples loved Jesus very much. They were proud to be his friends. But they were afraid of what might happen to Jesus and to themselves because they were known as his followers.

Jesus warned them about what might happen. "An hour is coming when you will be scattered. Each will go his own

way. You will suffer. But take courage. I will help you overcome."

Then Jesus raised his eyes and stretched out his arms in prayer. "Father," he prayed out loud, "I pray for these, my friends. Protect them. Watch over them. I pray that they may be united, even as you and I are one."

JESUS WAS silent for a moment. Gathered together around the table, Jesus and his friends felt close to one another. It was a beautiful moment together. Jesus began to pray that others might someday experience the same kind of unity.

"Father," he continued praying, "I do not pray just for these friends of mine. I pray also for those who will believe in me because of them. I pray that all may be one, as you, Father, are in me, and I in you. I pray that they may be one in us, that their unity may be like our unity. Then everyone will know that you love them as you love me."

Jesus stood up and motioned that it was time to leave. They went out together into the dark night.

Suggestions for parents, teachers and youth using the children's story hour for a catechetical moment

PROJECTS

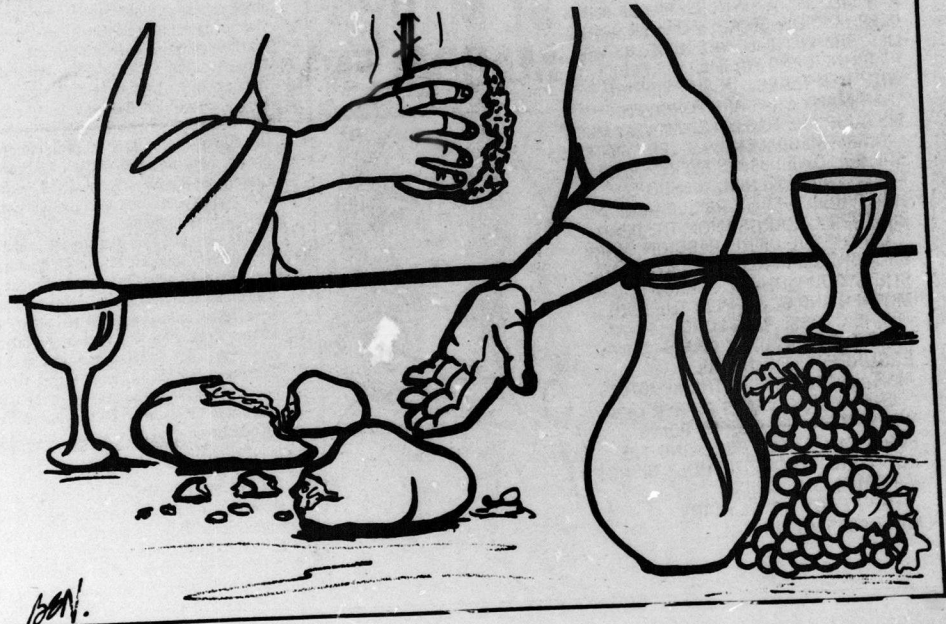
1. It is OK to feel afraid at times. It is good to be aware of danger. Write a story of a time when you were afraid or in danger. Be sure to tell, in your story, what you did and what happened.
2. Draw a set of faces, one for Jesus and one for each of the 12 apostles, that show the fear each one felt that evening as they sat together around the table. Draw a second set of faces showing the peace and trust that the apostles felt when Jesus talked to them and prayed for them.
3. On Mary Lu Walker's record, "Dandelions," Paraclete Records, Paulist Press, there is a "Shalom" kind of song titled "A Little Peace Song." If that record is available, learn and sing that song.
4. In the poetry book, "Where the Sidewalk Ends," by Shel Silverstein, pub-

lished by Harper and Row, there are two poems that are delightful descriptions of friendship, unity and caring. They are "Hug O'War" and "Two Boxes." If you don't have that book, perhaps you'd like to borrow it from the library and enjoy the poems.

After reading the story, "Jesus Prays for His Friends," talk together about it. Questions like the following may guide your conversation.

QUESTIONS

- Why was Jesus in danger?
- How did Jesus feel about the hostility that was building against him?
- How did Jesus try to comfort his friends?
- With what words did Jesus prepare his friends for the fact that he would be killed?
- How did Jesus talk to his disciples about their friendship?
- How did Jesus pray for his friends?
- If you knew that a friend of yours had to face something really difficult, what would you do? Why?
- When you're afraid or in trouble, how can you show that you believe in Jesus' promise that God is watching over you with his care and protection?



Our Church Family

The Pope and the Latin Mass

by Fr. Joseph M. Champlin

When Pope John Paul II issued his 1980 Holy Thursday letter to bishops of the church, our local secular paper headlined its brief Associated Press story covering the document, "Boost for Latin."

The Vatican City based AP account ran this way:

Taking the side of traditionalists, Pope John Paul II on Tuesday gave a major boost to the use of Latin in the Mass and warned against interpreting the Second Vatican Council reforms too freely.

In a 50-page letter to the world's bishops, the pontiff specifically banned the reading of unauthorized texts for the Mass and demanded that priests wear proper vestments for the service.

The Polish-born pope condemned the widespread tendency, at least in some places, to desecralize everything.

When I finally obtained the official papal text and read it through carefully, the Holy Father's letter struck me quite differently. Moreover, the Associated Press account seemed quite distorted and entirely negative.

Notice, first of all, the verbs used: "Taking the side of . . . warned against . . . specifically banned . . . demanded . . . condemned . . ." Each one either suggests a conflict or conveys some prohibition. Was that condemnatory tone the major



thrust of this lengthy document on the Mystery and Worship of the Holy Eucharist? By no means.

The Holy Thursday letter on the contrary contains in the main a rich, positive, profound treatment of the Eucharist and priesthood. True, it contains occasional cautions, but these are more in passing mention of excesses which can detract from a proper appreciation of the Mass.

THE MEDIA coverage I judge not only excessively negative, but also quite inaccurate. Here are two illustrations. I invite readers to examine the cases and reach their own conclusions.

First "taking the side of traditionalists" and a major boost for Latin in the Mass.

In fact, only one paragraph out of more than 100 in the letter discusses Latin. That part of section 10 follows:

"Nevertheless, there are also those people who, having been educated on the basis of the old liturgy in Latin, experience the lack of this one language, which in all the world was an expression of the unity of the church and through its dignified character elicited a profound sense of the eucharistic mystery. It is therefore necessary to show not only understanding but also full respect toward these sentiments and desires. As far as possible these sentiments and desires are to be accommodated, as is moreover provided for in the new dispositions. The Roman church has special obligations toward Latin, the splendid language of ancient Rome, and she must manifest them whenever the occasion presents itself."

There is no question Pope John Paul II

here emphasizes the beauty and antiquity of Latin as well as urges a sensitivity toward those who seek the liturgy in that language. Nevertheless, he is merely reiterating and cites in a footnote various similar directives which the Holy See has issued since Vatican II.

MOREOVER, in the very preceding paragraph, our Holy Father praises the value of the vernacular in the liturgy. Discussing the passages of sacred scripture chosen for each day and the psalm responses inserted within our worship, Pope John Paul II notes:

"The fact that these texts are read and sung in the vernacular enables everyone to participate with fuller understanding."

Second, "The pontiff specifically banned the reading of unauthorized texts for the Mass."

Pope John Paul II's teaching on this subject forms only a portion of one paragraph in a section covering The Table of the Word of God. Moreover, the very next sentences in that same paragraph praise so-called secular readings and encourage their use in the homily which is surely part of the Mass.

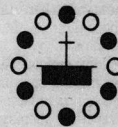
Our Holy Father's words follow:

"Furthermore, it must always be remembered that only the word of God can be used for Mass readings. The reading of Scripture cannot be replaced by the reading of other texts, however much they may be endowed with undoubted religious and moral values. On the other hand such texts can be used very profitably in the homily. Indeed the homily is supremely suitable for the use of such texts, provided that their content corresponds to the required conditions, since it is one of the tasks that belong to the nature of the homily to show the points of convergence between revealed divine wisdom and noble human thought seeking the truth by various paths."

Was the AP story accurate or misleading? A true capsule of the letter or a journalistic centering on controversial points to stir up interest?

The Sacred Eucharist

The sacred character of the Mass is a sacredness instituted by Christ. The words and actions of every priest, answered by the conscious active participation of the whole eucharistic assembly, echo the words and action of Holy Thursday. This sense of the objective sacred character of the eucharistic mystery is so much a part of the faith of the people of God that their faith is enriched and strengthened by it.



LITURGY

Genesis 18:1-10
Colossians 1:24-28
Luke 10:38-42

reflection prepared by
THE CENTER FOR PASTORAL LITURGY
THE CATHOLIC UNIVERSITY OF AMERICA

JULY 20, 1980
SIXTEENTH SUNDAY
OF THE YEAR (C)

by Fr. J. Richard Butler

The ministry of ushers is very much in the fore in parishes today. It is a ministry of hospitality. The ministry focuses on the gathering of the Christian community. It brings all who gather into an awareness of the full dynamic of the Christian community through which the spirit operates.

Beyond the sphere of the individual Sunday Mass, hospitality is a significant part of the wider vision of the Christian life. For the Christian life is realized through a lengthy process of initiation; a process of being welcomed and embraced. And those who are welcomed will, in their own turn, constitute the community that welcomes yet others.

The accent of this ministry of hospitality has been supported by much literature these days. Good ideas on the technique of welcoming and the details of the role have been tested and presented for others to follow. Both men and women serve the ministry. They greet those who arrive. They give special welcome to the stranger. They arrange the seating of the congregation. They are a unifying force, especially in those opening moments before the Mass has started.

LITURGY workshops these days give attention to this ministry and offer good suggestions. But the more fundamental lesson of Christian hospitality is provided in the Scripture today. From the days of Abraham to our own, hospitality has been an earmark of the people of God. And thus

it was natural when Jesus was visiting with Martha and Mary that hospitality would be shown.

The Gospel contrasts Mary and Martha; but the Gospel does not contrast hospitality and its opposite. Both Martha and Mary were hospitable, but in different ways. For Martha it was the busy activity of details. For Mary it was the quiet attention and personal presence. And Jesus praises the latter.

This should be the manner of our hospitality in liturgy. It should be low on gimmicks. It should be uncomplicated. It should not center on anxiety over details.

IT SHOULD be a sharing of presence. The first thing an usher offers a congregant is the presence of self. The one to one encounter of the two persons is more important than all the busy efficiency. Ushers might benefit from organizational technique but personal presence is more important.

Since the day this Gospel story was first echoed, generation after generation affirms the message yet quickly violates the message. All too often ushers are given all the details to attend to and are cast in the role of Martha even as the Gospel announces the role of Mary.

Nor are the ushers the only ministers of hospitality in liturgy. While they have an obvious function in this regard, others too serve the ministry. Be it lector or priest or server or deacon, there is a call to be hospitable. There is a call to put aside the details and to share personal presence.

the Saints *by Luke*

MARY MAGDALEN WAS KNOWN TO ALL AS A SINNER. FILLED WITH DEEP SORROW BECAUSE OF HER SINFUL LIFE, SHE WENT IN WHERE JESUS WAS AT DINNER AND WASHED HIS FEET WITH HER TEARS. JESUS REPLIED, "HER MANY SINS ARE FORGIVEN BECAUSE SHE HAS LOVED ME VERY MUCH."

MARY MAGDALEN WAS VERY GRATEFUL SHE FOLLOWED JESUS EVERYWHERE, MINISTERING TO HIM. JESUS SO LOVED HER THAT HE RAISED HER BROTHER LAZARUS FROM THE DEAD.

ON THE EVE OF HIS PASSION, MARY BROUGHT HIM PRECIOUS OINTMENT. SHE STOOD WITH THE SORROWFUL MOTHER AND ST. JOHN AT THE FOOT OF THE CROSS. OUR LORD GAVE THE CERTAINTY OF HIS RESURRECTION THROUGH MARY MAGDALEN TO THE APOSTLES.

THE LAST 30 YEARS OF HER LIFE WERE SPENT IN A CAVE, DOING PENANCE. AFTER RECEIVING THE EUCHARIST FROM THE HOLY BISHOP MAXIMIN, SHE DIED.

THE FEAST OF ST. MARY MAGDALEN IS JULY 22.

ST. MARY MAGDALEN



What is the Church's stand on homosexuality?

by Peter Feuerherd
(Third in a series)

Church teaching on homosexuality has been repeated dozens of times in official documents in recent years. In its simplest terms, the Church teaches that genital homosexual activity is an objective evil but that Catholics have a Christian obligation to exercise compassion and understanding to homosexuals.

Archbishop John R. Quinn of San Francisco, president of the National Conference of Catholic Bishops, in a May 5, 1980 pastoral letter concluded that the teachings of the church "re-echo the clear teaching of the Scriptures in declaring homosexual acts to be gravely evil and a disordered use of the sexual faculty."

"These same teachings also make clear the distinction between homosexual acts and homosexual orientation, and counsel sensitive and positive pastoral care in helping individual homosexual persons in their journey of discipleship."

He added that "homosexual behavior cannot be viewed as an acceptable form of behavior morally or socially. At the same time persons who are homosexual must be treated with respect as human persons and they have a right to sound pastoral care."

The archbishop, although cautioning against attempts to legitimize gay lifestyles, asked that homosexuals be included in the life of the church.

He wrote, "It is a mistake to isolate the homosexual person from the general body of believers. All believers in Christ, young and old, men and women, experience the weight of sin in their lives. All must experience the struggle with evil."

A VATICAN declaration on sexual ethics issued on January 15, 1976, asserted that "homosexual acts are intrinsically disordered and can in no case be approved of."

That same document advised those who counsel homosexuals that "no pastoral

method can be employed which would give moral justification to these acts."

Minneapolis Archbishop John Roach in a 1978 statement wrote, "The homosexual problem is one which is both real and complex. As such it affords no easy solutions."

The Minnesota bishop added, "The Christian tradition holds in high honor the sexual bond between husband and wife ... But homosexual behavior falls far short of this ideal. It lacks both the complementarity which exists between masculine and feminine personalities and the possibility of the deepening that can come through sharing the joys and burdens of parenthood and family living."

Archbishop Roach concluded, "Although sexual expression between two members of the same sex cannot be condoned or regarded as of authentic human value, nevertheless, the churches and society must carefully avoid passing judgment on the inner moral state of any individual."

Bishop Francis Mugavero of Brooklyn, N.Y., in a 1976 pastoral letter cautioned homosexuals "to avoid identifying their personhood with their sexual orientation. They are so much more as persons than this single aspect of their personality. That richness must not be lost."

HE ADDED, "Our community must explore ways to secure the legitimate rights of all our citizens, regardless of sexual orientation, while being sensitive to the understanding and hopes of all involved."

The Brooklyn bishop urged his diocese "to express our concern and compassion for those men and women who experience pain and confusion due to a true homosexual orientation. We pray that through all the spiritual and pastoral means available they will recognize Christ's and the church's love for them and our hope that they will come to live in his peace."

Despite the church's view that the human rights of gays should be protected, the Archdiocese of New York felt that a hotly debated homosexual rights amendment to the New York City human rights code would, while protecting the rights of gays, infringe on the rights of parents.

The amendment, which has been defeated every time it has come up for a vote in that city's council, would prohibit discrimination in employment and housing on the basis of sexual orientation.

A 1978 statement by the archdiocese asserted that Catholic opposition to such civil rights proposals to protect the rights of gays "has never been based on the idea that many homosexuals are child abusers or that most homosexuals are seducers of young people."

However, the archdiocese's statement added that homosexuals should not be legally protected against firings in jobs that influence young people, particularly teaching.

"Without encouraging any unkindness toward homosexuals, the Catholic moral position strongly re-inforces parents' and their surrogates' determination to keep all children in their formative years free of any persons or influences that might draw

them toward homosexual sympathies or practices. Parents' rights are unchallengeable in this regard."

ORGANIZATIONS for gay Catholics, pleased that the church hierarchy has continually called upon Catholics to exercise compassion towards homosexuals, do not feel that church statements go far enough.

They assert that a viable option for gays, as the Maryland-based New Ways Ministry response to Archbishop Quinn's statement put it, is to seek "faithful, stable relationships" that can include sexual expression.

School Sister of Notre Dame Jeannine Gramick, co-director of New Ways Ministry, explained that her group "is a Catholic oriented organization working towards a reconciliation of the church with gays."

The church's traditional position, the nun said, works against that reconciliation. She commented that the church's teaching, "Certainly does imply to gay people that the church is not caring."

Genital homosexual activity can be a moral good, said Sister Gramick, "if it is in a loving situation. You might compare it to a faithful heterosexual union."

The traditional church view has been that people with a strong homosexual

orientation should be counseled to accept sexual abstinence. The New Ways Ministry co-director asserted that such advice is not helpful in every pastoral situation.

"Every counseling situation is different ... The primary requirement of a good counselor is to help the client achieve what is good for that person."

SISTER GRAMICK, echoing the view of many leaders of organizations for gay Catholics, asserted that Scriptural references to homosexuality in the Old Testament and in Paul's epistles are not a condemnation of many modern homosexual relationships.

"If you take the critical approach to Scripture, by taking into account the intent of the Scripture writer, then we have to acknowledge that there is no condemnation of homosexual love relationships," she said.

The stories in Scripture that condemn homosexual activity, the nun asserted, deal with rape and pagan worship rites, not sexual relations between two consenting adults.

She added that the Scripture writers had "no idea of what is now recognized as constitutional homosexuality." She defined "constitutional homosexuality" as an irreversible "primary or exclusive attraction to the same sex."

Archbishop Quinn's recent pastoral statement argued with this viewpoint, saying that the Scriptures "do most clearly condemn an important element of that lifestyle, namely homosexual intercourse. Hence it is beyond dispute that there is a clear basis in scripture for the consistent rejection of a homosexual lifestyle."

(Next week ... groups that minister to gay Catholics and a summing up)

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Feel 'free' to read . . .

The Active List

July 19

The annual picnic for the Indianapolis Chapter of the United Ostomy Association will be held at noon at the Clermont Lions' Club Park. For information call 241-3272 or 291-4344.

July 19-20

Sacred Heart parish at Jeffersonville will hold its annual festival beginning at 4 p.m. on Saturday and 11:30 a.m. on Sunday.

July 19, 26

Basic Christian Maturity, the Foundations of Christian Living, will be presented by the Channel of Peace Community at Marian College, Indianapolis. Registration at 8:30 a.m.; seminar, 9 a.m. to 1 p.m. For more information call Jose Werle, 636-6234.

July 20

The parishioners of St. John Church, Osgood, will serve a church dinner in the parish hall from 11 a.m. to 6 p.m. An ad in this week's *Criterion* gives details.

A card party at St. Patrick parish hall, 936 Prospect St., Indianapolis, will begin at 2 p.m. Admission, \$1.

July 20-25

Indianapolis area parish prayer meetings sponsored by the Charismatic Renewal Communications Center will be held at 7:30 p.m. (unless indicated otherwise) at the following locations: July 20, St. Luke; July 21, Our Lady of the Greenwood; July 23, Sacred Heart, 8 p.m.; July 25, St. Monica. For more information call 255-6561.

July 21

Everyday Circle, Daughters of Isabella, will meet at St. Elizabeth Home, 2500 Churchman, Indianapolis, at 7:30 p.m.

July 23

A citywide meeting of Separated, Divorced and Remarried Catholics (SDRC) will be held at St. Luke School, 7650 N. Illinois, Indianapolis, at 7:30 p.m.

An evening for married couples will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, from 6:30 until 10 o'clock. Father Joseph McNally, pastor of St. Columba parish, Columbus, will direct the program.

Annual Chicken Dinner Sunday, July 20

Serving:

11 a.m. — 6 p.m. EST

Adults — \$3

Children under 12 — \$1.25

St. John Church

Hwy 421 — Osgood, Indiana

July 24-26

The annual "Tops in Food" festival will be held on the grounds at St. Christopher parish, W. 16th St. and Lynhurst in Speedway. Advance tickets for carnival rides at a saving of nearly 50% are now on sale Monday through Friday from 9 a.m. to 3 p.m. until July 23 at the rectory or Rosner Pharmacy, 16th and Main in Speedway.

July 25-27

Members of St. Francis de Sales, Indianapolis, will have their parish festival on the church grounds with a variety of food and entertainment.

July 26

An inner healing workshop will be held at Mount St. Francis Retreat Center, west of New Albany, from 9 a.m. to 9 p.m. For further information, call or write the Center.

July 27

Two groups of Separated, Divorced and Remarried Catholics (SDRC) will meet in southern Indiana at St. Mary parish, New Albany, and Providence High School, Clarksville, at 7:30 p.m.

The annual picnic of St. Paul parish, Sellersburg, will be held on the grounds of Providence

High School, Clarksville. Serving will begin at 11 a.m.

An ad in today's *Criterion* gives details about St. Martin country style chicken dinner, Yorkville from noon to 5 p.m.

July 28

St. Vincent Wellness Center, 622 South Range Line Road, Carmel, announces two classes:

► July 28: Aerobic dance five weeks to Aug. 28. Monday and Wednesday, 5 to 5:45 p.m. Tuesday and Thursday, 6 to 6:45 p.m. and 9 to 9:45 p.m.

► July 28: Maternity physical fitness, six weeks on Monday and Wednesday. Prenatal, 5:30 to 6:15 p.m.; Postpartum, 4:30 to 5:15 p.m.

Remember them

† BERRY, John William, 70, St. Paul, New Alsace, June 25. Husband of Catherine; father of Robert; brother of Mintie Atkinson and Dorothy Berry.

† BLEDSOE, Hilda M., 76, St. Benedict, Terre Haute, July 12. Aunt of William and John O'Brien.

† CHERNAY, James E., 42, Sacred Heart, Terre Haute, July 14.

† CONERTY, Helen E., 83, St. Patrick, Indianapolis, June 9. Mother of Iona Flynn; sister of Ann Dunn.

† DAILY, Charles Jr., 17, St. Mary, Lanesville, July 11. Son of Mr. and Mrs. Charles Daily Sr.; brother of Joseph; grandson of Virginia Wisman and Mr. and Mrs. Joseph L. Daily.

† ESCOTT, Elenora T., 87, St. Patrick, Indianapolis, July 9. Mother of Merle; brother of Agnes Bennett.

† FARABEE, Florence (Meyer), 77, St. Augustine, Jeffersonville, July 7. Sister of Marie Leach.

† FISCHER, Lee B., St. Pius X, Indianapolis, July 11. Husband of Jean; father of William and Dr. Walter Fischer; brother of Katherine May and Eileen Treter.

† FOLGER, Lyman R., 71, Little Flower, Indianapolis, July 15. Husband of Eda; brother of Anna

Bender, Virginia Rose Rust, Leo and Lester Washburn.

† HESS, Joseph W., 57, St. Mary, Lanesville, July 5. Husband of Frances; father of Delores Morris and Ronald J.; brother of Lucille Krueger and Harlan J. Hess.

† HUEBNER, Helen (Neil), 94, St. Lawrence, Lawrenceburg, July 7. Mother of Earl; sister of Margaret Hagenauer.

† KELLY, Edward T., 87, St. Patrick, Terre Haute, July 9. Husband of Alberta; stepfather of Taylor, Ralph, Thomas, Carl, Larry and Louis Long and Rita Coleman; brother of Evelyn Mullis and Robert Kelly.

† KLEEHAMMER, Joseph, 89, St. Joseph, St. Joseph Hill, July 11. No immediate survivors.

† LANGE, Anthony P., St. Roch, Indianapolis, July 9. Husband of Merle; brother of Agnes Bennett.

† PARA, Terry Lee, 18, St. Anthony, Indianapolis, July 14. Husband of Autumn; father of Kelley Jo; son of Mr. and Mrs. Joseph Para; brother of Joseph A.; half-brother of Tom Hamilton; grandson of Mary Para and Mabel Thompson.

† PERRIN, Paul J., 77, St. Matthew, Indianapolis, July 11. Husband of Edna; father of Rosemary Cannon and Joseph; brother of Mary O'Connor and Charles Perrin.

† RIPBERGER, Matilda, 70, St. Gabriel, Connersville, July 11. Aunt of Ruth VanSickle, Harold and Melvin Rowekamp.

† SALANI, Della S., 70, Sacred Heart, Clinton, July 8. Sister of Mary Krueger and Augusta Yelich.

† STANLEY, Gertrude (Noster) 92, St. Joseph, Indianapolis, July 8. Mother of Edith Seeger; sister of Emma Alvey, Susan Harding, Eva Baker, Leo and John Harding.

† SWEENEY, Maurice D., 70, St. Joseph Cemetery Chapel, Indianapolis, July 14. Brother of Russell T.

† THARP, Alice C., 78, Little Flower, Indianapolis, July 9. Mother of Alice Cripe, Carol Gents and Robert.

† TRIBBEY, Robert E., 68, Sacred Heart, Jeffersonville, July 7. Father of Marianne Holcomb, Edward and William Tribbey; brother of Mary Elizabeth Endress, Martha Jean Rhodes and James Tribbey.

† WILHELM, George, 88, St. Joseph, St. Leon, June 30. Husband of Tillie; father of Loretta Hoog, Dorothy Bischoff and Leo.

† WILLIAMS, Marie Ann (Jardina), 51, Holy Spirit, Indianapolis, July 16. Mother of Donna David, Dina and Diane; daughter of Lena Jardina; sister of Agnes Hunter.

In Your Charity — Pray for the Souls of those buried during the month of June in our Cemeteries

Calvary Mausoleum
Linder, William L.

Calvary

Mancik, John J.
Schlotter, Edythe F.
Riley, Cora E.
Elliott, Cecil E.
Curran, John A., Sr.
O'Connor, Glenn L., Sr.
Feltman, Jessie L.
Fields, John Earl
Robinson, Vaughn E.
Standish, Mary K.
Sullivan, Dr. Stephen F.

Schmutte, Clarence W.
Sheerin, James L.
Swinford, Catherine E.

Holy Cross

McAnany, James E.
Donlan, John C.
Hammond, Laval T.
McLaughlin, Thomas J.
Murphy, Myrtle S.
Zebrowski, Joseph J.
Sheridan, Ellen
O'Harrow, Elizabeth M.
Sullivan, Daniel J.
Allstatt, Minnie E.
Doyle, Richard B.

Aveline, Gabriel G.
Fives, Daisy F.

St. Joseph

Guerrieri, Norman G.
Ertel, Elizabeth J.
Lippard, Inf. Christopher
Bisesi, Michael A.
Farmer, Inf. Susan Marie
Yarbrough, Fred D.
Goebes, Catherine
Marusa, Inf. Angela
Johnson, Fenton A., Sr.
Goebes, Helen
Moore, Stanley A.

Catholic Cemeteries Assoc. of Indpls.

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St. Martin's Picnic — Yorkville, Indiana
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SUNDAY JULY 27, 1980

Country Style Chicken Dinner

Noon to 5:00 p.m. (EDST)

Adults — \$4.00 Children under 12 — \$2.00

Reservations: (812) 623-2252 or (812) 623-2257

- ✓ Lunch Stand ✓ Booths
- ✓ Games ✓ Quilts
- ✓ Beer on Grounds

Masses — 9:00 & 10:30 a.m. (EDST)

(From I-74 take Ind. 101 to Sunman; turn left on N. Dearborn Road to New Alsace, turn right on York Ridge Road)

"The Festival That's Tops in Food"

St. Christopher Church

Festival

5335 West 16th St. (Speedway)

July 24-25-26

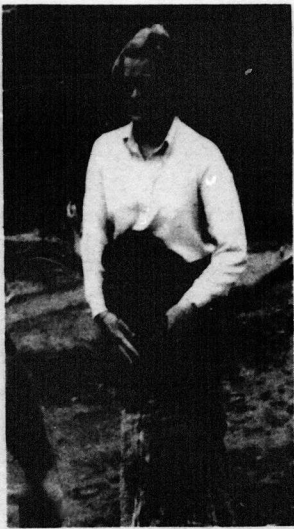
✓ Fun ✓ Games ✓ Rides

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Varied Menu plus Fish — Thursday, Friday, Saturday
Chicken Dinner — Saturday Special

Carry-Out Begins
Air Conditioned Dining Room
Snack Bar
Festival Begins

4:30 p.m.
5:00 p.m.
5:00 p.m.
7:00 p.m.



WELCOME TO GUATEMALA—Mrs. Libbie Hammond, of Second Presbyterian Church in Indianapolis, is warmly greeted by an Indian child from the village of San Lucas, Guatemala

Church aids Guatemala land program

Some members of the Second Presbyterian Church in Indianapolis are trying to buy a large chunk of property near San Lucas, Guatemala. They don't expect to make a financial "killing" in real estate, however. They do intend to make life a little better for the poor people, mostly Indians, of San Lucas who live in a country where 80% of the land is owned by a wealthy 2% of the population.

The money is needed to help finance the efforts of Catholic missionaries led by Father Greg Shaffer, a Minnesota native who has worked in Guatemala since 1964 pushing various self-help and development programs.

Sixteen members of the Indianapolis congregation visited the Guatemalan village in October, 1979, were impressed by the work of the missionaries, and wanted to help out.

As Margaret Plaskett, one of the visitors to Guatemala described it, "After going down there and seeing all the poverty and the hunger we wanted to do something about it."

Now the group is working on finding

donors to buy a 2,000 acre plantation near the village so that it can then be divided up among 666 local poor families.

Ownership of land, the alliance of the Catholic missionaries and their Presbyterian friends believe, is the only way for the poor Indians of the village to break the cycle of poverty they have been in for generations.

The "Finca San Jorge Project," as it is called, aims to raise \$600,000. The project

is designed to be self-perpetuating, with the profits from farming the original 2,000 acre plot to go towards the purchase of more land.

So far, close to \$18,000 has been raised, enough to purchase close to 60 acres of farmland, explained Mrs. Plaskett. More information on the project can be obtained by contacting William Adams at 317-293-7816 or Larry A. Robertson at 317-255-5218.

Pope (from 3)

complexes to the detriment of peasants and small farmers.

►In the Amazon city of Manaus, the pope listened attentively as Indian leaders denounced the government, saying it was engaged in exterminating their race and cultures. The pope indicated sympathy for the Indians. To the chants of "John! John! The Indian is your brother," the pontiff replied, "The pope is your brother." In a speech Pope John Paul asked the government to recognize the rights of Indians, including "the right to live in peace and serenity without fear or the true nightmare of being thrown off their lands for the benefit of others."

The pope also clarified his stance regarding the extent of political involvement of priests and the church. His stance has been controversial since the papal trip to Mexico in 1979 when the pope explicitly asked priests and Religious not to abandon their spiritual mission by becoming exclusively social workers and advocates of partisan parties or political ideologies. The Mexican speech gave many people the initial impression that the pope was conservative on social issues.

In Brazil the pope put these statements in the context of the spiritual dimension the priest must bring to his tasks.

The priest's actions cannot be reduced to merely a "philanthropic function," said the pope to 70 newly ordained priests. "The priest's service is not that of a doctor, of a social worker, of a politician or of a trade-unionist."

In the speech to the Latin American bishops, the pope said these activities are the proper role for lay people. But he did not say the church should avoid getting involved in them. His actions showed the church should. Pope John Paul even spoke on medical issues when he restated the church's moral opposition to abortion, an issue which is also politically sensitive now as the Brazilian government is considering legalizing abortion.

FOR CARDINAL Arns, one of the more socially active Brazilian bishops, the trip was positive and supportive. The role of the priest is "to do and speak as the pope did and spoke," said Cardinal Arns.

"He spoke about economics, about social issues, about politics, of the need for living together. He traced the major national themes, but always within the spirit of the Gospel, in other words, the principles of brotherhood, peace and justice," added the cardinal.

"I believe that the priest should do a little bit of everything. He is a little bit of a doctor, a little bit of a social assistant, a little bit of a politician, a little bit of a union leader," said Cardinal Arns.

"But he should never be the master of these and do them without returning to the same fountain the pope does," he said.

After traveling more than 9,000 miles in Brazil, the pope's position on priests and politics seemed pretty clear.

Where should the priest be? Right in the middle of issues affecting the concrete life of people.

What should the priest's role be? To apply a moral yardstick to the situation, denounce whatever falls short and develop pastoral programs to help overcome the situations.

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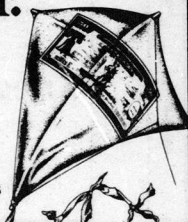
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White House Conference supports abortion funding

by Al Antczak

LOS ANGELES—The White House Conference on Families in Los Angeles endorsed government funding of abortions by a vote of 308-192. But the abortion recommendation was the least supported of the resolutions passed.

Recommendations were ranked by total yes votes and the pro-abortion resolution, part of a health services package, ranked 56th, the lowest of all.

The July 10-12 gathering was the last of three national-level conferences on families. Recommendations from the three meetings will be considered by a national task force in August and presented to Congress and President Carter.

Ranking near the bottom in delegate support at the Los Angeles conference were resolutions endorsing the ERA (50th), homosexual housing rights (54th) and more government regulation of corporations (55th).

Minority reports were submitted opposing abortion and asking for a school voucher system.

THE NUMBER one issue, passed by a vote of 479 to 27, recommended partnership between schools and parents "in development of all educational policies at federal, state and local level."

Aid to families whose members suffer disabilities or handicaps was supported by a 90 percent margin.

Another high-ranking resolution called for analysis of public policy impact on families by government and private sector. Recommendations called for tax reforms to favor married couples, families and persons engaged in volunteer work received strong backing.

The first 35 categories passed with support of 80 percent of the delegates. Support for more controversial issues, such as ERA and abortion, dropped to 60 percent.

The one resolution which failed called for public school systems to encourage the vocation of homemaker.

Although the seventh-ranked issue demanded investigation of the pornography industry, a resolution admonishing against TV sensationalism ranked 53th. Some delegates said this position may have resulted from a watering down of the TV recommendation.

Before voting began, participants in an ad hoc "pro-family coalition" wearing black armbands walked to the platform and tore up their ballots. A White House Conference official said 51 torn ballots were found.

COALITION spokeswoman Janine Triggs of Nevada, said, "There are no true family issues here. They have been blocked and ruled non-germane." She charged that the conference had been rigged and manipulated.

John Carr, executive director of the conference and previously a member of various Catholic social agencies, including the bishops' Campaign for Human Development, defended delegate selection and said that 80 percent of the delegates had agreed on 80 percent of the agenda.

The other 20 percent of issues, he said, were in conflict throughout the country.

Carr said the findings of the conference corresponded remarkably with the finding of the recent Gallup Poll on the concerns of the American family.

Jim Guy Tucker, conference chairman, told a closing press conference that although the main resolutions were perhaps non-controversial, they were nonetheless specific and needed to be addressed by Congress and business.

At the beginning of the conference Tucker had asked the delegates not to let fighting over the most divisive issues overwhelm agreement on the many issues he said could benefit the mainstream of American families.

TUCKER SAID that national Pro-Family Coalition forces had set out to polarize the conference and emphasized tactics over substance.

Asked for an appraisal of the conference, some Catholic observers made two points. They called the conference a beginning step in a process to alert government and the private sector to become sensitive to their public policy impact on the family.

They said conclusions of the conference profile issues facing families. Individuals and organizations must decide whether they are going to respond and work constructively to meet challenges or just continue to be angry.

Before the Los Angeles conference began a Mass was celebrated for Catholic delegates. Auxiliary Bishop John Ward of Los Angeles said in the homily that the one contribution Catholic delegates could make would be to disclose the divine dimension of the family.

"In effect," he said, "each Catholic delegate is a manufacturer's representative. His task is to explain the maker's model and design. The model is marriage, as created by Almighty God... Like all models, it faces destructive forces on all sides. There is divorce, which totally destroys it. There is abortion that mutilates."



CHRISTMAS IN SUMMER—At a vacation Bible school in Evansville, four-year-old Jason Feldhaus works on a Christmas tree using paper, glue and cupcake containers. Jason and his parents, Mr. and Mrs. Dennis Feldhaus, are members of St. Agnes parish in Evansville. (NC Photo by Michael J. Fox)

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Cardinal Dearden of Detroit resigns

WASHINGTON—Pope Paul II has accepted the resignation of Cardinal John F. Dearden as archbishop of Detroit and has appointed him apostolic administrator of the archdiocese pending the appointment of a successor.

Cardinal Dearden, 72, is three years under the age at which Pope Paul VI ordered bishops who are heads of dioceses to submit their resignations.

He has headed the Detroit archdiocese, seventh largest Catholic church jurisdiction in the United States, since 1958.

Archbishop Jean Jadot, apostolic delegate in the United States, announced the resignation.

AT A NEWS conference in Detroit on the day the announcement was made, Cardinal Dearden said: "Impaired health has limited my ability to be involved in many of those pastoral activities that are my responsibility. I feel a sense of frustration in not being able to shoulder my share of the burdens of pastoral service to our people."

The cardinal, who suffered a heart attack in 1977 and has been forbidden to take on evening assignments, added that he did not "intend to buy a rocking chair."

The cardinal, whose statements and actions during the Second Vatican Council, won him the nickname "the unobtrusive liberal," a label he particularly favored, was the first president of the National Conference of Catholic Bishops from its establishment in 1966 until 1971.

DURING THOSE years of tension in the church between Catholics in disagreement over the council's meaning, Cardinal Dearden repeatedly stressed the importance of communication and reconciliation.

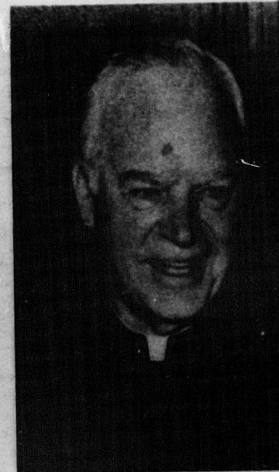
The work of developing community "begins through communication," he said in a talk to the National Council of Catholic Women's convention in 1966. "After all, the crisis of communication of which we speak so much these days, is basically a problem of community."

In 1967, at the convention of the National Catholic Conference for Interracial Justice, Cardinal Dearden said: "Precisely because we are Christian, we must be a community of reconciliation. Our commitment to mankind should move us unceasingly to attempt to unite people, to heal wounds on every side, to help people understand, accept, share with and love one another."

In 1976 Cardinal Dearden was chairman of the Bishops' Committee for the Bicentennial, which organized the Call to Action conference in Detroit and the two-year-long consultative process that led to it.

The conference, which was to help the bishops develop a five-year plan for church action to seek social justice in the United States, aroused controversy with several of its recommendations, including calls for the ordination of women, married priests, nuclear disarmament and approval of artificial contraception.

Reporting to the bishops on the conference, Cardinal Dearden said: "No one expects us to endorse all that transpired at Detroit. People do expect us to continue the process by responding with decisive action where it is called for and with honest disagreement when it seems necessary."



Cardinal John F. Dearden

Jesuit featured speaker at convention

LOS ANGELES—Jesuit author Father John Powell, author and lecturer, will be among the speakers featured at the 1980 Worldwide Marriage Encounter International Convention to be held here August 8-10. The event will take place at the University of Southern California and in the Los Angeles Sports Arena.

Jesuit Father Charles Gallagher, who from 1969-74 served on the executive secretary team for Marriage Encounter and who helped develop the movement throughout the United States and around the world, will also be featured.

Powell, who has published ten books, including "Why Am I Afraid To Tell You Who I Am?" and "The Secret of Staying In Love," is a professor of theology at Loyola University, Chicago.

Special workshops at the convention will be presented by Jim and Paula Dahl, co-

authors of a program for the engaged; Father Tom Morrow, a lecturer and workshop facilitator; and Tom and Lyn Scheuring, authors who have worked among drug addicts and runaways.

Nearly 15,000 participants from 50 states and 49 nations are expected at the convention. It is open to all couples, priests and Religious who have made a Marriage Encounter weekend.

Serra sets Notre Dame conclave

More than 600 Serrans and their families from eight midwestern states, including Indiana, will converge on the University of Notre Dame campus August 15-17 for the Serra Midwest Regional conference.

Serra is an international laymen's organization which

promotes priestly and religious vocations.

Conference theme is "Priests, Religious, and Laity Committed to Justice in the World." Bishop Edward W. O'Rourke of the Peoria diocese will speak on "Roots of Human Rights."

Among other speakers

will be Franciscan Sister Francesca Thompson, professor of dramatics at Marian College, Indianapolis. Thomas Murphy of Indianapolis, a past president of Serra International, will be a special guest at the conference.

Bread for the World slates meetings

Bread For the World, a Christian citizens' organization that through political lobbying and educating the public tries to improve the

United States response to world hunger, will sponsor study groups in various locations in the Indianapolis area this summer.

The purpose of the groups is to study the report of the presidential commission on world hunger.

Meetings will be held starting at 7:30 p.m. on Tuesday, July 22 at Faith United Methodist Church at 9031 East 16th St.; Tuesday, July 29, at Edgewood United Methodist Church at 1820 East Epler Ave.; Thursday, August 7 at St. Thomas Aquinas Church at 4600 North Illinois St.; and Monday, August 11 at Second Friends Church at 1260 South Lee.

Brebeuf Preparatory School will hold a study group on Sunday, August 17 at 2 p.m.

Interested people are asked to attend one study group in their area. Additional study groups are expected to be held throughout Indianapolis during the late summer and early fall, culminating in October with a community forum when Indiana political leaders will be invited to discuss the issues raised by the studies.

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Catholic Youth Corner

Plans set to soothe transition to busing

by Peter Feuerherd

The adults may spend time arguing in the courts over proposed school busing plans, but it is the youth who will have to live with any plan that goes into effect.

That was one of the guiding reasons for a delegation of Indianapolis public high school youths to attend a recent Louisville, Ky. conference sponsored by the Jefferson County Public Schools and the National Conference of Christians and Jews (NCCJ). Students from cities that have experienced court-ordered busing, and those from cities that expect it in the near future, heard seminars and attended workshops on human relations.

The eight students from Marion County public high schools who attended the conference are now tentatively planning a similar gathering in August for Indianapolis public school students.

Barta Monro, executive director of the Indiana region of the NCCJ, explained that the purpose of the student conferences on desegregation is to make busing, if it comes, to run peacefully in Indianapolis.

"The NCCJ isn't there to say busing is right or wrong. As long as it's happening, it has got to go smoothly. We don't want anyone to get hurt."

"It's a very hurtful thing to be in a frightening new situation. What we're hoping to come out of the Louisville conference is that

in every school in Marion County there will be people ready to help."

SOME of the people ready to help will be the cadre of students who learned leadership techniques at the Louisville conference. The hope is that these young people will take a leadership role to reduce tensions if busing takes effect in Indianapolis this fall.

But these youths learned more than just leadership techniques. They also had the opportunity to get together with other high school students from varied backgrounds. Some of the conference discussions even changed a few minds.

Kristen Koeller, a Lawrence township student, went into the conference opposed to busing. Now she's not so sure.

"At first I was against it. I didn't like the idea at all. A lot of it was being influenced by my parents and my

neighborhood. Now, it's not whether I'm for or against it, it's just that if it goes through, to make it go through smoothly."

SOME of the students who attended the conference said that parents are the biggest roadblocks to a smooth transition to school busing.

"Parents are part of the problem because they want to keep their children sheltered," said Alicia McNellye, a student from Marshall High School.

Alicia, who is black, was surprised to meet white students at the Louisville conference who had never met a black person before school desegregation happened in their cities.

"All the time we were in Louisville we kept running into people that were talking about their experience of never having seen black people before." She related how one white girl described her experience of being bused to a newly integrated school.

"This one girl, her mother and father told her to hate blacks. She was scared of them—and when they told her that she would have to be bused she started crying. She said she came to the conference to give black people a chance."

ALICIA commented, "The way she told it was like something you'd read in a book. It's hard to believe that one person could be so ignorant of other people around them."

Cindy Stretch, a white student from Warren Township, felt those kinds of attitudes are not too unusual.

"It's not too hard to believe. There was one black person in my whole elementary school. And she wasn't considered black because she didn't have any black friends. There was nobody for her to be black with."

"I'd sit there and think about it sometimes and say, 'She must really be lonely.' She had friends but I didn't know if people would be as good a friend to her as they would with a white girl."

She added, "In the suburbs it's different. People move to the suburbs for their kids to get a good education—and probably a good white education... Now, just hearing my Mom's friends talking they are so against busing. They want to move but they can't because they don't have the money."

DESPITE this kind of strong opposition to busing, these high school students

are being prepared for what may be the implementation of plans to integrate Marion County schools that have been debated in the courts for the past ten years.

The students realize that helping school busing run smoothly is no easy task. As Kristen Koeller put it, "It's going to take a lot of time and a lot of work."

But they all believe that making a busing plan run smoothly is something important. As Alicia McNellye said of the descriptions she heard of the racial hostility in Louisville after that city's public schools were integrated, "If ours turns out to be anything like theirs it will be terrible."

TV Programming

Modern art showcase

Modern art, which is radically different from that of the old masters, is more difficult to appreciate because it is less obvious on the surface. Trying to make it more accessible for ordinary viewers is "Meanings of Modern Art," airing Wednesday, July 23, at 10-11 p.m. (EST) on PBS.

Art critic and historian Rosamond Bernier is the host and narrator of this program, which is devoted to the French Impressionists at the turn of the century. A second program explaining how New York became the center of modern art airs the following Wednesday at the same hour.

In showing what the Impressionists were trying to achieve, the program integrates their different kinds of art with comments on their changing times. They were interested in recording the physical sensations of light and not in what they had learned in art school about painting traditional subjects.

Although they outraged the critics of the day, it was not too long before the Impressionists were praised for the moral as well as physical beauty of their work.

They did not idealize their times, but told the truth of what their eye saw in the changing quality of modern life.

By contrasting the photo-

graphic evidence of Paris in the Industrial Revolution with how the artist pictured it in terms of feeling and emotion, the program provides an excellent introduction to understanding modern art as a new way of seeing the world around us.

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Television Films

The Fortune (1975) (ABC, Friday, July 18): Mike Nichols' deft adult farce, set in the 1920's, about a pair of clumsy con men (Warren Beatty, Jack Nicholson) who kidnap a zany heiress (Stockard Channing) in hopes of winning her money either by romantic or murderous means. Some very big talents in a very slight film, but there are hilarious moments. Satisfactory for adults and mature youth.

Apprenticeship of Dudley Kravitz (1974) (ABC, Sunday, July 20): A stunning film, made in Canada, of the Mordecai Richler novel about the early struggles that form the character of an unscrupulous hustler who becomes a successful businessman. Set in the Jewish culture of Montreal, it is full of insight and compassion, sizzlingly acted by Richard Dreyfuss and a strong supporting cast, and also superbly cinematic. Recommended for thoughtful, mature audiences.

The Little Girl Who Lives Down the Lane

(1977) (ABC, Monday, July 21): A psychological horror story in which a 13-year-old girl with a terrible secret appears about to be victimized by a nasty adult male. Unhealthy material, despite a cast headed by Jodie Foster and Martin Sheen. C-rated in its theatrical version for sexual exploitation. Not recommended.

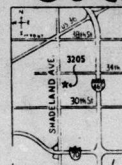
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Movie Reviews

Viewing with Arnold

by James W. Arnold

In "Urban Cowboy," John Travolta is a working-class guy fantasizing again in nightclubs. This time he's a hardhat refinery worker in Houston who transforms himself into a cowboy every night when he goes to Gilley's ("the world's largest honkytonk"), soaks up the beer, country music and phony cowgirls in tight jeans, and rides a bucking mechanical bull.

Admittedly, there may be some sociological interest in exploring this habitat and lifestyle. There is a whole human environment throbbing in the teeming new cities of the sunbelt crescent that movies and TV, with their bases in New York and Los Angeles, have largely ignored. But perceptiveness and detached insight are not "Cowboy's" strong suit. Next to this, "Saturday Night Fever" looks like a Ph.D. thesis on youth behavior in Brooklyn.

"Cowboy's" most obvious problem is that it simply adopts the illusions and values of its lowlife characters, whose main concern seems to be maintaining a macho image, if not on the bull machine then in the bedroom.

As people, they are about as interesting and complex as their music, which is sentimental, repetitive and just about the absolute dregs of a popular music culture with an awful lot of dregs.

WE'RE enticed to pay



incessant noise of a soundtrack that has more songs than several Broadway musicals and wondering whether the hero will finally beat the bad guy in a mechanical bull-riding contest.

After 10 minutes, we don't care, and there are still two hours to go. The bull-riding thing has to be the silliest visual centerpiece ever used in a movie. Seen once, it holds no further visual interest or surprises. (In a real rodeo, there is the elemental appeal of man's skill vs. unpredictable beast, but here it's all somewhat less intriguing than watching a pinball tournament).

Writer-director James Bridges ("The China Syndrome") provides more bull-bucking even than heavy kissing or fighting, which is

saying a lot, and which is also obvious bad judgment.

TRAVOLTA'S need to identify with the cowboy myth is not probed: it's just there as a given. He falls quickly (after they have a wrestling match in a parking lot puddle) with a pretty but feisty lady (Debra Winger) who also wants to ride the bull and who (after the 're married) proves to be an untidy housekeeper.

These un-Southern Belle-like traits seem to irritate Travolta, the tension leads to a spat and a split, which widens when she is attached to a mean but sexy ex-con

(Scott Glenn, an actor with a face like Eastwood and a name like a condominium).

Travolta himself turns to the slumming daughter (Madolyn Smith) of an oil tycoon. Mixed in is an even more ludicrous subplot in which Travolta's Uncle Bob (an old rodeo star) manages to teach him how to ride the bull before getting struck (literally) by lightning.

Inept screen plays? The whole final half of this one hangs on the rich girl finding and destroying a let's-make-up letter the wife has written to Travolta.

If she doesn't do that, the film is over an hour early. But she does, unfortunately, finally making up for it by confessing ("You won the bull-riding contest for her, didn't you?") or we'd still be there.

"COWBOY" carries a

"PG" rating only because nudity and the magic four-letter word are avoided with the careful precision of a farmer in a cow pasture.

There are so many pre-sex, post-sex or substitute sex (mostly on the dance floor and the bull machine) scenes that there is hardly time for dialog. The moral level seems especially shabby because—unlike, say, the creeps in TV's "Dallas"—these people are supposed to be ordinary, likeable, workaday folks.

The word in the trade papers is that films like "Urban Cowboy" are failing at the box-office because customers think they are westerns and they don't like westerns. Not true. "Cowboy" is a terribly stupid, boring movie, and word like that gets around. NCOMP Rating: B—morally objectionable in part for all.

Film Ratings

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

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

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

B, morally objectionable in part for all;

C, condemned)

Airplane.....A-3
Apocalypse Now.....A-4
The Black Stallion.....A-1
The Blue Lagoon.....B
(Contains a coy, peek-a-boo, nudity)
The Blues Brothers.....A-3
Bronco Billy.....A-3
Brubaker.....A-3
Can't Stop the Music.....A-3
Carry.....B
(Contains sex, violence and profanity)
Coal Miner's Daughter.....A-2
The Empire Strikes Back.....A-2
Fame.....B
(Irreverent attitude toward religion coupled with some nudity)
Herbie Goes Bananas.....A-1
How to Beat the High Cost of Living.....A-3
The Human Factor.....A-3
The Island.....B
(Excessive violence, profanity and brief nudity)
The Jerk.....B
Kramer vs. Kramer.....A-4
Little Darlings.....C
The Muppet Movie.....A-1
The Nude Bomb.....A-3
Oh, Heavenly Dog.....A-3
Roadie.....A-3
Rough Cut.....A-3
The Shining.....B
(Contains rough language, graphic violence and a seriously offensive erotic sequence)
Tom Horn.....A-3
Up the Academy.....B
(Contains sexual play and low moral tone)
Urban Cowboy.....B
(Contains brief nudity, sexually suggestive scenes, violence and profanity)
Wholly Moses.....A-3

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