

the CRITERION

St. Francis Hospital celebrates 70 years with new construction

by SUSAN M. MICINSKI

St. Francis Hospital Center in Beech Grove held a signing ceremony on June 22 marking the construction of the hospital's Bonzel Towers Expansion Project, which also kicked off the celebration of its 70th anniversary and the opening of seven new departments. Hospital employees and friends signed a steel beam, blessed by Father William Fisher, hospital chaplain, to commemorate this event.

One of nine hospitals established between 1875 and 1913 by the Sisters of St. Francis of Perpetual Adoration, St. Francis Hospital housed 75 beds and served 347 patients in its first year of operation. Today, it has a licensed capacity of 518 beds and serves more than 18,000 inpatients, 30,000 outpatients and 40,000 emergency patients each year.

In 1957 St. Francis instituted Indiana's first cobalt therapy unit; installed the first Betatron nuclear accelerator to treat cancer in 1967; and in 1969, the first Coulter Blood Analyzer.

The hospital is adding five floors to the Bonzel Towers to continue bringing high quality medical care to its patients and in response to increased demand, according to hospital spokespersons. The first of these new floors will be devoted to a service and mechanical area, while the others will be used for patient rooms. Upon completion of the project, the hospital's licensed capacity will be increased to 540 beds.

THE SEVEN new departments recently opened include: a Cardiac Catheterization Laboratory, Cardiac Rehabilitation and Employee Fitness Center, Computerized Electrocardiogram (ECG or EKG) Facility, Endoscopy Services area, Engineering Department, Family Resource Center and Respiratory Therapy Department. Open houses and tours were conducted on the signing ceremony day.

Perhaps the most significant of the seven new departments, the Cardiac Catheterization Laboratory, located on the fourth floor of the Tower Building, will allow physicians to examine the structure of the heart in diagnosing coronary artery or valvular disease. The process, which involves inserting a catheter (or tube) through an arm or leg vessel and running it into the heart to observe the blood supply and functioning of the heart, allows the physician to take pressure readings and measure the output of the heart. Of-

tentimes a change in pressure can indicate a valve that is leaking or not working.

Many times in cardiac catheterization, dye is injected through the catheter into the coronary arteries or the heart. Through X-ray cinematography, the cardiologist can observe the flow of the dye and can detect arteriosclerosis, valvular disease, and congenital or acquired heart defects. This procedure helps the surgeon determine whether to treat a patient by medical or surgical means.

ACCORDING TO Susie Jamison, head nurse of the unit, "the process is painless, and the patient is conscious during the procedure. There is only about one percent risk involved."

Another worker in the unit stated that "other labs in the city are working at peak capacity. We will take away some of that load. The lab also has the advantage of keeping St. Francis patients from being moved to another hospital for catheterization." Before this lab was here, patients had to go to either Community, Methodist or St. Vincent Hospital, and then return to St. Francis for treatment.

The Cardiac Rehabilitation and Employee Fitness Center, located on the (See ST. FRANCIS HOSPITAL on page 2)



AUTOGRAPHS—Staff members at St. Francis Hospital, Beech Grove, sign a steel beam which will become part of the building as an expansion project is launched. (Photo by Susan M. Micinski)

Senate defeats first Hatch vote

by JIM LACKEY

WASHINGTON (NC)—The Senate, after what Sen. Orrin Hatch (R-Utah) called "a very historic debate," defeated a proposed constitutional amendment June 28 to reverse the Supreme Court's abortion decisions.

The vote, 49 in favor to 50 against, was hailed as a major victory by abortion rights groups. But pro-life groups claimed victories of their own, particularly in getting a full Senate debate on a constitutional amendment.

The debate and vote "sends a message to the country that this is an issue that has to be resolved," said Hatch, chief sponsor of the amendment, at a news conference shortly after the vote.

"Much has been accomplished here from a pro-life standpoint," he added.

Sen. Bob Packwood (R-Ore.), who led opposition to the amendment, agreed in a separate news conference that a vote on a

constitutional amendment was "important." But he said he hoped the vote would remove the abortion issue from the Senate agenda for the remainder of the 98th Congress and beyond.

The amendment, co-sponsored by Hatch and Sen. Thomas Eagleton (D-Mo.), would have declared that "a right to abortion is not secured by this Constitution."

The 49 votes in favor of the amendment left it 18 short of the two-thirds vote necessary for passage of a constitutional amendment in Congress.

The vote came after about 10 hours of debate spread over two days. About 20 senators took the Senate floor during the debate to speak in favor of the amendment, while about 10 spoke against it.

Even before the vote Hatch said that the amendment did not have the two-thirds vote needed for passage. He told another news conference an hour before the debate began June 27 that "what is important is that the debate take place."

The director of the U.S. bishops' Office of Pro-Life Activities, Father Edward Bryce, said in a statement issued after the vote that while the outcome of the debate was disappointing in the short run, "the fact that the Senate has finally begun to address this issue head-on marks a distinct step forward in the process of reversing the abortion decisions."

He said the roll call on the amendment marked the Senate's "first clear vote in 10 years on the substance of the abortion decisions." The published record of the debate, he added, will provide a "valuable resource" for the future.

The debate displayed not only the national split over abortion policy since the 1973 Supreme Court decisions but also the split within the pro-life movement itself over legislative tactics.

Immediately before the roll call began, Sen. Jesse Helms (R-N.C.) took the Senate

floor to announce that despite his strong opposition to abortion he could not support the Hatch amendment and therefore would vote "present," a device used by senators to indicate their attendance at a roll call when they can neither support nor oppose the proposition being debated.

Alluding to pro-life leaders who had said the roll call would be a clear-cut vote on abortion policy, Helms said he was convinced "that any group that attempts to use the outcome of this amendment as a litmus test on the issue of prohibiting abortions is doing a disservice to the pro-life movement."

Repeating statements he had made on the first day of the debate Helms argued that the amendment would "institutionalize in the text of the Constitution the idea that abortion is a matter of choice for the governing authorities."

Looking Inside

Does the Criterion seem bigger to you this week? We've added two inches in depth to the size of the paper giving us an additional 14 percent copy space in a 20 page paper. In this week's 24 page paper you'll find a letter from Archbishop O'Meara on page 3 concerning the process in clergy personnel appointments.

Father Kenneth Doyle's roundup on the pope's recent trip to Poland appears on page 3 and Jim Lackey's analysis of its effect follows on page 5.

St. Paul's Parish in New Alsace celebrated its 150th anniversary recently. See page 9.

St. Maurice Parish in Napoleon is this week's Parish Profile.

Jim Jachimuk attended sessions of last week's National Clergy Conference on Alcohol. Three articles appear on pages 16 and 17.

St. Mary's Parish in Indianapolis welcomed some seminarians from Mexico. Meet them on page 19.

Peg Hall interviewed two Perry County couples who attended the Golden Anniversary Mass for married couples in early June. Her feature is on page 21.

Want to know something about St. Mary's Child Center? Read page 21.

St. Francis Hospital celebrates 70 years (from 1)

ground floor of the South Building, provides an exercise and medical treatment program for both patients and employees of St. Francis. Designed specifically to strengthen the heart muscle, this monitored exercise therapy program is usually ordered for persons who have had heart attacks, coronary bypass surgery, hypertension and other heart problems.

Equipment found in the center is much like that in a health spa. The only difference is that the center's emphasis is on strengthening cardiovascular functions instead of overall body strength.

Use of the electrocardiogram (ECG or EKG), a graphic representation of heart function based on the heartbeat, is a vital tool in cardiac care. Formerly, readings were traced out on paper, and the physician had to compute the necessary measurements in order to draw useful conclusions.

Now, thanks to the computerized system, the ECG is transmitted to the computer which then makes the required measurements and prints them with an initial interpretation. The whole process saves the doctor time in making a diagnosis, which can be all too crucial in an emergency.

Endoscopy, a diagnostic procedure that is invaluable to internal medicine, allows the physician to examine the inner tissues of the esophagus, stomach, small intestine and colon. Use of this technique can avoid diagnostic surgery and costly bills for the patient.

The new endoscopy facilities at St. Francis, located on the third floor of Bonzel Towers, have six procedure rooms with their own separate bathrooms, two public

restrooms, a family waiting room and a recovery room for the patient. Formerly, there were only two procedure rooms and one bathroom.

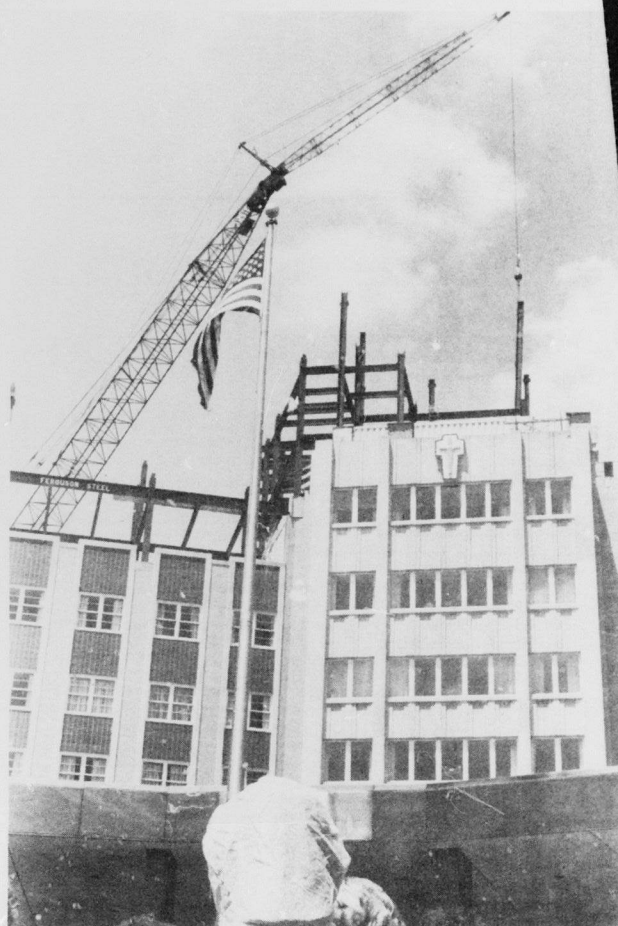
A project nearing completion is the renovation and relocation of the Engineering Organization. Until this year, different offices were located throughout the hospital. Upon completion, all will be in the same area.

Another new area, the Family Resource Center, provides self-help education and counseling for common problems, such as the break-up of a relationship, loss of a loved one and coping with stress, on a short-term basis. One of the center's goals is to make people realize that everyone has problems in dealing with these situations, and that turning to the center is not a sign of mental illness.

The Respiratory Therapy Department, involved in the diagnosis and treatment of heart and lung disease, moved to 3 Tower from 4 Tower. As a result, there is now more room for equipment and manpower.

The newest addition to this unit is the hyperbaric chamber, formerly used for treating "the bends" in deep-sea diving. Physicians discovered that the chamber, which uses oxygen at pressures above atmospheric to increase the oxygen supply to the blood, can be used in treating carbon monoxide poisoning, smoke inhalation and head and spinal injuries.

Several other projects recently completed at St. Francis include: renovation of the Special Care Nursery; enlarging the east parking area; and the opening of an Occupational Health Center and a breast cancer diagnostic center.



CONSTRUCTION SITE—A boom is used to put steel framework in place as the Bonzel Towers Expansion Project begins at St. Francis Hospital. (Photo by Susan M. Micinski)

Supreme court upholds Minnesota tuition tax law

WASHINGTON (NC)—A Minnesota program giving tuition tax deductions to parents for the educational expenses of their children was upheld June 29 by the Supreme Court.

In a 5-4 decision the court rejected

arguments that the Minnesota program unconstitutionally benefited religion. Instead, the court said, the program has a secular purpose and does not excessively entangle church and state.

The ruling was a major victory for

supporters of tuition tax credits, including President Reagan, who have been lobbying Congress to enact such credits nationwide.

Justice William H. Rehnquist, writing for the majority, said the facts at issue in the Minnesota case were "vitally different" from a 1973 case in which the court struck down a New York state tuition tax credit program.

While in New York the credits were provided only to parents of non-public school children, the Minnesota deduction "is available to all parents, including those whose children attend public schools and those whose children attend non-sectarian private or sectarian private schools."

The Minnesota program was first enacted in 1955 and has been revised twice since then. A major difference between the Minnesota plan and the proposal currently before Congress is that in Minnesota parents take a deduction from their adjusted gross income before computing their state tax while the federal proposal calls for a credit against taxes owed.

Rehnquist noted that the Minnesota plan cannot be judged to have the primary effect of advancing religion. For one, the deduction is only one of many in Minnesota, Rehnquist said, citing state tax deductions for medical expenses and charitable deductions.

Vincentians' work a success

The Indianapolis Council of the St. Vincent de Paul Society distributed hundreds of thousands of dollars worth of donated items during the past year, according to the annual report of the organization by President Don Herman of St. Jude Parish.

The Indianapolis council includes 34 parish conferences and an extensive warehouse program. The warehouse distributes items free of charge, and is operated as an alternative to the usual

store outlets where most items are sold. In order to operate the warehouse, the council accepts voluntary contributions from individuals and businesses.

The report states that 40 tons of clothing, 1,700 beds, mattresses and box springs, 450 refrigerators and ranges, 2,050 other pieces of furniture, 40 bicycles and four automobiles were distributed. Foodstuffs worth \$6,300 were also distributed, not including assistance provided directly from food pantries in various parishes.

Extended loans of 110 hospital beds, 124 wheelchairs and 160 other pieces of sickroom equipment were made.

More than 700 volunteers worked a total of 68,560 hours at the warehouse and at the parish level. Their work included 9,306 visits to families or individuals needing help, locating jobs for 30 people, providing spiritual aid for 424, assisting 449 travelers, making 6,331 visits to the elderly and lonely, calling another 7,618 by telephone, visiting 81 prisoners, visiting 9,537 in hospitals and nursing homes, and visiting 752 in senior centers and day care centers.

Herman reports that response to the warehouse program and the increasing number of conferences at the parish level is causing a need for more volunteers and benefactors. Parish volunteers, truck drivers, sorters and people to take phone calls in their homes are needed.

Herman may be contacted by mail at the St. Vincent de Paul Society, P.O. Box 19133, Indianapolis, IN 46219.



MOVING?

We'll be there waiting
if you give us 2 weeks
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NOTE: If you are receiving duplicate copies please send both labels.

THE CRITERION
P.O. BOX 1410
INDIANAPOLIS, IN 46206

OFFICIAL APPOINTMENTS

Effective July 6, 1983

REV. BENET AMATO, O.S.B., appointed administrator of St. Isidore, Perry County.

REV. CLEMENT DAVIS, from associate pastor of Holy Spirit, Indianapolis, to pastor of St. Monica, Indianapolis.

REV. STEPHEN HAPPEL, from a member of the faculty of St. Meinrad School of Theology, St. Meinrad, and administrator of St. Isidore, Perry County, granted permission to become a member of the faculty of Catholic University, Washington, D.C., as an associate professor in Sacramental Theology in the Department of Religion and Religious Education, School of Religious Education.

REV. DAVID LAWLER, from a leave of absence to chaplain of Methodist Hospital, Indianapolis.

REV. HILARY OTTENSMEYER, O.S.B., appointed chaplain of Our Lady of Grace Motherhouse, Beech Grove, and re-appointed to the position as director of Ministry to Priests Program for the Archdiocese of Indianapolis, with residence at Our Lady of Grace Motherhouse, Beech Grove.

REV. J. LAWRENCE RICHARDT, from in residence at St. Paul, Tell City, to in residence at St. Isidore, Perry County, and continuing his assignment as a member of the faculty of St. Meinrad School of Theology, St. Meinrad.

REV. CLIFFORD VOGELSANG, from pastor of St. Andrew, Richmond, granted a temporary leave of absence effective until December 16, 1983.

REV. JOSEPH WADE, re-appointed pastor of St. Patrick, Terre Haute.

Pontiff enters 'lion's den' in Poland to pull teeth

by Fr. KENNETH J. DOYLE

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If the lion continues roaring with water cannon and tear gas to put down worker demonstrations, perhaps little will have changed. But if it speaks in a voice of moderation, lifting martial law or constructing a means for genuine dialogue with the people, then the pope will have succeeded on a mission some had seen as hopeless.

The pope did not speak June 16-23 in the rabble-rousing tones of a frenzied patriot. What he said was set in the context of reconciliation and love. In the pontiff's view, the essential thing is inner freedom, a sense of calm which closeness to God brings into a person's life.

In Warsaw's cathedral, he spoke of the imprisonment of Poland's late primate, Cardinal Stefan Wysinski, calling him a "free man" despite his physical bonds.

The pope is first of all a priest. He wants people, more than anything else, to live in the presence of God, taking their strength from carrying out the divine law and feeling the divine love. At least two-thirds of nearly every one of the pope's 22 addresses during the week-long trip was devoted to that spiritual dimension.

BUT EXTERNAL freedom, for the pope, is a critical issue too, and he told the nation's 85 bishops that to lobby toward that goal is an integral part of the Gospel imperative.

Throughout the week, the pope referred continually to the right of the Polish citizen to be free of government restraint. At Katowice, in the heart of the mining region of Silesia, he quoted from his encyclical on human work regarding the importance of trade unions.

"The experience of history teaches that organizations of this type are an indispensable element of social life, especially in modern industrialized societies," he said.

In the same talk, he used Cardinal Wysinski's words to remind the government that the right to free association is an innate one, not something conceded by the state.

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As they did throughout papal events, supporters of Solidarity—the independent union outlawed by the government last October—roared their approval.

On June 17, the second day of his trip, before millions of Poles watching on national television, the pope stood 10 paces from military leader Gen. Wojciech Jaruzelski at Warsaw's Belvedere Palace and challenged the regime's ruler to respect the 1980 accords which gave workers the right to organize independently of the Communist Party.

THE STRENGTH of the pope's remarks surprised many Western analysts, who had anticipated the pontiff would treat the situation gingerly, careful not to enkindle a flaming anti-government response.

But the pope's behavior carried little surprise for Poland's priests. A priest who worked in the Cracow chancery when the pope was the archbishop said, "The pope knows Poland, he always speaks his mind, and he always acts the same. If this were an Italian pope coming here, he might never act this way. He might wring his hands anxiously and be afraid of offending his hosts or of saying the wrong thing to the people. But this pope knows the government, he knows himself and he knows the Poles."

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"The people are beaten down. They're afraid because their jobs are on the line, and the circumstances have beaten the fight right out of them. What they need most of all is a boost," he said.

Poland, as the pope arrived, was in fact quite a grim scene. Streets were silent and people, though unfailingly polite, seldom smiled. A cloud of quiet cynicism hung over the country. One French journalist, who had covered the pope's first trip to his homeland in 1979, said: "People were happy then. They were cheerful, like children. In four years, Poland has grown much older."

IN ASSESSING where the papal visit leaves Poland, one question regards its influence on the Western world. The government's admitted intention in allowing the visit was to bolster its image in the West, even to the point where economic sanctions would be lifted.

In a certain sense, the government may have succeeded. That the visit could take place with the calm that it did is a feather in the government's cap. Even though police and militia seemed to be everywhere, their endless caravans clogging the streets, they were generally polite and restrained.

But Cardinal John Krol of Philadelphia, who spent the week traveling with the pope, pointed out that the pontiff asked the government for some specific things such as amnesty for political prisoners and the restoration of workers' rights.

"How is the American government to think that everything is calm in Poland,"

the cardinal wondered, "if these things are not attended to?"

The visit could have an effect on the immediate political situation. Jaruzelski, in his welcoming address to the pope, said that "if the situation in the country develops successfully" the remaining martial law restrictions may be lifted "at a not too distant date."

There were some Polish churchmen who felt that even Jaruzelski, who is also the nation's Communist Party chief, might have been moved enough by the papal visit to hasten the date for lifting the remaining restrictions.

(Reuters reported June 23 that a senior aide to Jaruzelski said martial law may be lifted on July 22, Poland's National Day.)

Alive within the Polish church and the Vatican is the belief that working with Jaruzelski is possible. Supporting that belief were such factors as the government's conceding a meeting between the pope and the popular Solidarity leader Lech Walesa. The Walesa meeting did not suit the purposes of the regime, which wants to convey the impression that Walesa is no longer an important national figure.

Another striking symbol of the government's willingness at least to discuss the current situation was Jaruzelski's 11th-hour flight from Warsaw to Cracow to meet the pope before the papal departure.

The image of a Communist leader willing to meet a pope in a castle built for Polish kings was a statement in itself.

A certain gamesmanship marked the week-long papal visit. On June 19, a government spokesman, in an afternoon press conference, strongly criticized the politicization of the visit by demonstrations and asked church officials to put a stop to it.

A few hours later, the pope apparently modified the text of an address, with the result that the text was not delivered to reporters at the time it was given. In that (See ENTERS LION'S DEN on page 10)

Archbishop describes clergy personnel process

Greetings:

In the June 10th issue of the Archdiocesan newspaper, the Criterion, clergy appointments were reported which changed the assignment of 45 priests, almost one-third of active members of the presbyterate engaged in the direct pastoral work of the Archdiocese of Indianapolis. While this is admittedly a large number, when attention is given to a number of factors, its size becomes understandable, and can even be seen as an inevitability.

In the twelve months now finishing, eight of our priests have retired, all of whom were holding pastoral appointments. Four young men received the Order of Priesthood, and thus were available for placement in assignments suitable for them. Moreover, after hearings in each of the Deaneries of the Archdiocese, hearings which involved primarily lay and secondarily Religious and clergy, we came to see the possibility and even the likely necessity of clustering some of our parishes together to make more effective use of our available clergy. As far as clergy on my own staff here at the Catholic Center are concerned, we are making modifications that will have one priest here after July 6th in roles that until now were occupied by four priests.

From the combination of these elements, there emerges a necessity that is almost obvious. This need seems to me to call for a flexibility on the part of our clergy as to the length of their stay in any one assignment, and to call for many assignments that have the general good and welfare of the Archdiocese as a whole as their rationale.

As a next point allow me to say that it is the most natural thing in the world for the people of a Parish to regret the departure for another assignment of a priest who has served effectively and faithfully. There is no higher compliment that people can pay their priest. The personal fulfillment this esteem and affection makes possible is an important part of the return a priest receives for what he has done with his life.

My letter will now attempt to address some recent reactions occasioned by the appointments of June 10th. While all clergy appointments occasion letters to myself and members of my immediate staff, the nature and number of this year's appointments evoked an unusually large number of letters from an unusually large number of individuals. This letter is my response to all these correspondents, first to acknowledge the receipt of the letters themselves, and then to offer some words of clarification and explanation to those who wrote to any one of us.

Hoping it will be found helpful, I would like to comment on the processes and structure of the Archdiocese which relate to Clergy Personnel. There is a Clergy Personnel Board of nine priests, each elected by the priests themselves in such a way that they have representation on the Board both according to their age and the area of their assignment. There is also a full-time Clergy Personnel Director, who serves as staff to the Board and to myself. By invitation of the Archbishop, the Vicar General and Chancellor are present at Personnel Board meetings.

Recommendations for clergy assignments can be initiated by any member of the Board, by the Director, or by the Archbishop. Any member of the presbyterate can contact any one of the above at any time about his present or a future assignment. Each year the process which ends with appointments effective in July, begins in February, sometimes even sooner. It is a matter of edification for me to witness the way in which the members of the Board discharge their responsibilities with such concern for the

people and parishes of the Archdiocese on the one hand, and with such fraternal respect and regard for their priest brothers on the other.

Now two very important issues. The first is confidentiality. All of us involved in the clergy personnel process are expected to conduct the necessary deliberations and make the necessary consultations in total confidentiality. The rules of the process require this; all of the priests expect and actually demand this. For this reason it is impossible to respond to rumors, even to affirm or deny that an individual priest's name is in process. Likewise it is impossible to respond to requests for information from those not directly involved in the process, whether they are lay or clergy, until the appointments are actually made.

The other issue is the role of the members of our Parishes in the appointment of our clergy. Quite frequently and all through the year members of the laity send communications concerning their clergy. These are always given careful attention, and the receipt of these communications is eventually acknowledged. There are even times when we seek further clarification from a correspondent. However, it is never our policy to discuss the actual appointment of a particular priest with those who contact us, nor to make known the reasons for a particular priest's appointment. This is in perfect accord with our stated clergy personnel process. It does not violate in any way I can discern the new vision of the role of the laity in the post-conciliar Church.

You receive my letter with the assurance that I have read your own letters with great care and with total respect for your right to communicate with me. Obviously there are some in the Archdiocese who disagree with my decisions in making these appointments. I regret that intensely, but it does not mean that I have not heard and understood what has been said to me. Rather it simply means that I honestly disagree about what I have decided. My only genuine distress has come from those who have questioned my honesty, my sincerity and my personal integrity, or who have written in a manner incompatible with our relationship as an individual Roman Catholic and Archbishop.

My final words concern the canonical appointments themselves. As required of me by the common law of the Church, as expected of me by the clergy of the Archdiocese who have promised me both lifelong respect and obedience, the appointments themselves are made by the Archbishop, who must assume a total ownership of each of them, and whose accountability for each of them is to the Lord God Himself, who will one day be the Judge of the rectitude of his actions and intentions.

This letter has been long on the way, and is the product of considerable time, reflection and prayer. It is my best effort, at the same time I admit it will not likely satisfy all who receive it. We are in the Holy Year of reconciliation; may we live in unity and charity with our different visions and opinions, and be on with the work of the Church.

Sincerely yours in Our Lord,

+ Edward T. Chinea

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

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Alive within the Polish church and the Vatican is the belief that working with Jaruzelski is possible. Supporting that belief were such factors as the government's conceding a meeting between the pope and the popular Solidarity leader Lech Walesa. The Walesa meeting did not suit the purposes of the regime, which wants to convey the impression that Walesa is no longer an important national figure.

Another striking symbol of the government's willingness at least to discuss the current situation was Jaruzelski's 11th-hour flight from Warsaw to Cracow to meet the pope before the papal departure.

The image of a "Communist leader willing to meet a pope in a castle built for Polish kings was a statement in itself.

A certain gamesmanship marked the week-long papal visit. On June 19, a government spokesman, in an afternoon press conference, strongly criticized the politicization of the visit by demonstrations and asked church officials to put a stop to it.

A few hours later, the pope apparently modified the text of an address, with the result that the text was not delivered to reporters at the time it was given. In that (See ENTERS LION'S DEN on page 10)

Archbishop describes clergy personnel process

Greetings:

In the June 10th issue of the Archdiocesan newspaper, the Criterion, clergy appointments were reported which changed the assignment of 45 priests, almost one-third of active members of the presbyterate engaged in the direct pastoral work of the Archdiocese of Indianapolis. While this is admittedly a large number, when attention is given to a number of factors, its size becomes understandable, and can even be seen as an inevitability.

In the twelve months now finishing, eight of our priests have retired, all of whom were holding pastoral appointments. Four young men received the Order of Priesthood, and thus were available for placement in assignments suitable for them. Moreover, after hearings in each of the Deaneries of the Archdiocese, hearings which involved primarily lay and secondarily Religious and clergy, we came to see the possibility and even the likely necessity of clustering some of our parishes together to make more effective use of our available clergy. As far as clergy on my own staff here at the Catholic Center are concerned, we are making modifications that will have one priest here after July 6th in roles that until now were occupied by four priests.

From the combination of these elements, there emerges a necessity that is almost obvious. This need seems to me to call for a flexibility on the part of our clergy as to the length of their stay in any one assignment, and to call for many assignments that have the general good and welfare of the Archdiocese as a whole as their rationale.

As a next point allow me to say that it is the most natural thing in the world for the people of a Parish to regret the departure for another assignment of a priest who has served effectively and faithfully. There is no higher compliment that people can pay their priest. The personal fulfillment this esteem and affection makes possible is an important part of the return a priest receives for what he has done with his life.

My letter will now attempt to address some recent reactions occasioned by the appointments of June 10th. While all clergy appointments occasion letters to myself and members of my immediate staff, the nature and number of this year's appointments evoked an unusually large number of letters from an unusually large number of individuals. This letter is my response to all these correspondents, first to acknowledge the receipt of the letters themselves, and then to offer some words of clarification and explanation to those who wrote to any one of us.

Hoping it will be found helpful, I would like to comment on the processes and structure of the Archdiocese which relate to Clergy Personnel. There is a Clergy Personnel Board of nine priests, each elected by the priests themselves in such a way that they have representation on the Board both according to their age and the area of their assignment. There is also a full-time Clergy Personnel Director, who serves as staff to the Board and to myself. By invitation of the Archbishop, the Vicar General and Chancellor are present at Personnel Board meetings.

Recommendations for clergy assignments can be initiated by any member of the Board, by the Director, or by the Archbishop. Any member of the presbyterate can contact any one of the above at any time about his present or a future assignment. Each year the process which ends with appointments effective in July, begins in February, sometimes even sooner. It is a matter of edification for me to witness the way in which the members of the Board discharge their responsibilities with such concern for the

people and parishes of the Archdiocese on the one hand, and with such fraternal respect and regard for their priest brothers on the other.

Now two very important issues. The first is confidentiality. All of us involved in the clergy personnel process are expected to conduct the necessary deliberations and make the necessary consultations in total confidentiality. The rules of the process require this; all of the priests expect and actually demand this. For this reason it is impossible to respond to rumors, even to affirm or deny that an individual priest's name is in process. Likewise it is impossible to respond to requests for information from those not directly involved in the process, whether they are laity or clergy, until the appointments are actually made.

The other issue is the role of the members of our Parishes in the appointment of our clergy. Quite frequently and all through the year members of the laity send communications concerning their clergy. These are always given careful attention, and the receipt of these communications is eventually acknowledged. There are even times when we seek further clarification from a correspondent. However, it is never our policy to discuss the actual appointment of a particular priest with those who contact us, nor to make known the reasons for a particular priest's appointment. This is in perfect accord with our stated clergy personnel process. It does not violate in any way I can discern the new vision of the role of the laity in the post-conciliar Church.

You receive my letter with the assurance that I have read your own letters with great care and with total respect for your right to communicate with me. Obviously there are some in the Archdiocese who disagree with my decisions in making these appointments. I regret that intensely, but it does not mean that I have not heard and understood what I have been said to me. Rather it simply means that we honestly disagree about what I have decided. My only genuine distress has come from those who have questioned my honesty, my sincerity and my personal integrity, or who have written in a manner incompatible with our relationship as an individual Roman Catholic and Archbishop.

My final words concern the canonical appointments themselves. As required of me by the common law of the Church, as expected of me by the clergy of the Archdiocese who have promised me both lifelong respect and obedience, the appointments themselves are made by the Archbishop, who must assume a total ownership of each of them, and whose accountability for each of them is to the Lord God Himself, who will one day be the Judge of the rectitude of his actions and intentions.

This letter has been long on the way, and is the product of considerable time, reflection and prayer. It is my best effort, at the same time I admit it will not likely satisfy all who receive it. We are in the Holy Year of reconciliation; may we live in unity and charity with our different visions and opinions, and be on with the work of the Church.

Sincerely yours in Our Lord,

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

LIVING THE QUESTIONS

Scripture sheds a new light on idea of liberty

by Fr. THOMAS C. WIDNER

When Elisha followed Elijah after the latter had thrown his cloak over him and designated Elisha to be the prophet's successor among the morally wandering Israelites, liberty won a contest. For Elisha accepted the designation freely. That story, told in the first Scripture reading last weekend, might possibly jar us out of our presumptions on the meaning of liberty. It did not look as though Elisha had anything to say in the matter. It would appear that liberty had nothing to do with the story.

How timely, therefore, (what with the Fourth of July coming up) to address the subject! We usually associate thoughts of liberty with a remembrance of patriotic deeds done long ago. We think of our nation's heritage. We recall wars and individual heroes who fell in battle. But we rarely consider the kind of liberty of which the Scriptures speak—the kind which provides internal freedom and not just external freedom.

Being free, according to the Scriptures, means not being personally enslaved to a way of life which restricts or even denies one's human dignity or one's human worth. It is thus possible even in this land of the free for many of us to be slaves to ideas, possessions, habits and attitudes (and even people) all the while we



live in surroundings which allow us the freedom to do what we please. It has to do with our recognition of ourselves in relation to a just and loving God.

Being free to do what we please—however exciting it may sound—assumes that we live in a relationship-less world. In other words, being able to do what we please is usually interpreted as not having to consider anyone or anything else. That's impossible to do even on a desert island for survival is going to depend on how one relates to whatever plants and animals are available for food. In the case of a relationship with God, the measure of our freedom is our readiness to respond to God calling us.

St. Paul tells us that Christ freed us in order to place ourselves at the service of others. Freedom, in other words, means the ability to give ourselves to others. That's why we honor soldiers—we believe they give their lives for their country. We admire them for what they give for us.

Elijah designated Elisha at God's calling. Elisha could have easily run away but he did not. It was not so simple as to say that Elisha didn't have any choice in the matter. He would not have been an effective prophet had he not responded willingly. The Scriptures do not fill in every detail in the event.

The trick is once again knowing ourselves and knowing our relationship to God, to Christ, to the Church. In our own day and age, freedom sometimes seems to mean creating my own Church and my own gods by setting myself up as the only standard. We uphold our individual rights to the extreme often

choosing our own perceptions of things (not simply in good conscience) despite our lack of information and knowledge against the insight of those who know. In other words, we seem to think individual rights are the ultimate criteria. Such freedom is its own kind of slavery.

If I were the only person alive, that might be okay. But we live with others and it is a rather unhappy world we live in when we discover everyone trying to live out his or her freedom while colliding with each other. One individual's freedom sooner or later interferes with someone else's. Being free carries with it a whole set of issues and problems not always acknowledged or accepted.

St. Paul further states that freedom is carried out when one loves one's neighbor as oneself. It does not mean ignoring family, friends or strangers. Freedom cannot be lived in ignorance of others. Perhaps we just don't know how to love ourselves. Perhaps we are afraid we are meaningless and empty creatures anyway and so we cling to whatever we can in order to find meaning.

Our liberty has to be examined in the light of our relationships with one another. If we believe that we are not just members of the Church but that we are the Church itself, then we have to pay better attention to the other members. Our liberty cannot mean defending our own prejudices. It means there is something common to us all as Christians which is worth defending—something vastly more important and more lasting than all the individual rights ever gained by anyone in human history.

Pope addresses moral issues during Polish trip

by NC NEWS SERVICE
An NC News Round-up

Pope John Paul II, during his June 16-23 visit to his native Poland, focused on the moral issues underlying the country's domestic turmoil of the past three years.

He specifically commented on workers' rights and other human and civil rights won in the labor strikes of 1980 but then suppressed or severely restricted by the nation's communist government with the imposition of martial law in December 1981.

The pope also beatified three Poles, dedicated a church and blessed the cornerstones for 100 planned churches, received honorary degrees from two Polish universities where he studied or taught, and crowned several revered images of Mary enshrined in Poland.

But even in religious beatification ceremonies and speeches on Mary the pope found ways to go far beyond the calls to personal morality and spirituality usually associated with such events by most Catholics. He used such religious symbols instead as the heralds of deep messages about social morality and the common good in the Polish nation.

In public speeches the pope came close to explicitly endorsing the now-outlawed independent labor union, Solidarity.

He declared on several occasions that the social reform agreements the union extracted from the government in 1980 are matters of fundamental human rights, and are therefore an "indispensable" basis for resolving the country's current crisis and restoring peace.

IT WAS ONLY after the pope was in Poland, and apparently as a result of personal bargaining June 17 between himself and the country's communist leader, Gen. Wojciech Jaruzelski, that the government agreed to allow a meeting between the pope and Solidarity's leader, Lech Walesa.

In his first major speech in Poland, a homily in Warsaw's cathedral shortly after his arrival June 16, Pope John Paul fired his opening salvo against the lack of rights and freedoms in Poland. He urged Poles to take the courage of the late Cardinal Stefan Wyszyński, Polish primate 1946-81 who was imprisoned in the 1950s, as their model for facing the nation's present "Calvary" in the wake of martial law.

"Together with all my compatriots—especially with those who are most acutely tasting the bitterness of disappointment,

humiliation, suffering, of being deprived of their freedom, of being wronged, of having their dignity trampled upon—I stand beneath the cross of Christ," he said. But with the faith of the late primate, he said, Poles could turn the cross into victory, imprisonment into spiritual freedom.

That evening a pro-Solidarity march flowed through the streets of Warsaw, drawing about 50,000 demonstrators before it was broken up—peacefully—by police. It and subsequent demonstrations at stops along the papal route drew government warnings that disorders would slow progress toward the eventual lifting of martial law.

ON JUNE 17, in a nationally televised address to the government leadership, Pope John Paul declared the 1980 social reforms "indispensable" for Poland's recovery from its "internal crisis." Sharply rejecting the whole philosophy behind the martial law crackdown, he declared that dialogue among all concerned parties is the only way "to resolve social conflicts."

At an outdoor Mass in Warsaw June 17 the pope reiterated his plea for domestic peace and unity, again repudiating current government policy by stating that national unity can only come through social consensus and on the basis of "the fullness of civic rights."

Traveling from Warsaw to Czestochowa June 18, with a stop at the Franciscan monastery of Niepokalanow to honor the martyr of Auschwitz, St. Maximilian Kolbe, the pope met in Czestochowa with half a million young people.

Saying that "we are fighting for the future form of our social life," he spoke of the difficulties of achieving freedom in Poland but told the youths, "it is what costs that constitutes value."

Meeting later with pilgrims from Szczecin, a Solidarity stronghold in the north, he said many of them had come "with a wound in your heart and with sorrow, perhaps even anger" from "the experiences of the recent year."

THE POPE continued his public attacks on government suppression of human rights June 19. Addressing Poland's bishops in Czestochowa, he backed their frequent criticisms of martial law and said it is the church's social doctrine that leads it to such involvement in public issues.

"The social doctrine of the church and the true aspirations of workers do not pass alongside each other, but truly meet," and

this requires the church to be in "honest solidarity with workers," the pope said.

In an emotional homily that evening in the form of a meditative prayer to Our Lady of Czestochowa, Poland's national patroness, he pleaded for a return of Poland to "truth, liberty, justice, social solidarity" on the basis of the 1980 agreements.

The pope gave to the revered Black Madonna, chief symbol of Polish Catholicism, a votive offering of the bullet-pierced white sash he was wearing when he was shot in St. Peter's Square on May 13, 1981.

On June 20 Pope John Paul went to Poznan and Katowice, returning to Czestochowa for the night.

In the rural region of Poznan he beatified a 20th-century Polish nun, Ursula Ledochowska. In his homily he defended private ownership of the land and praised the efforts of Rural Solidarity to achieve "the fundamental rights of the human person" before the martial law crackdown.

IN KATOWICE, scene of major industrial strikes in 1980, he declared, "Human work really is at the heart of all social life. Through it justice and social love are formed, if the whole working sector is governed by a just moral order. But if this order is missing, injustice takes the place of justice and love is replaced by hatred."

Speaking of the 1980 strikes, he said that they were remarkable for "the fact that in these events it was a question, above all, of the moral order itself in relation to human work, and not only the question of an increase in salary."

The right to free unions, he added, "is a properly innate right . . . not given to us by the state. The state has the obligation only to protect and guard it so that it is not violated."

Until then Pope John Paul had used the word "solidarity" in its general sense on several occasions and had spoken that morning of Rural Solidarity, but in Katowice he referred for the first time to the main union by name, recalling his meeting with a Solidarity delegation in the Vatican in January 1981.

The pope was in Katowice to honor Our Lady of Piekary, a revered painting of Mary. He repeatedly referred to the Madonna as "the mother of justice and social love."

In Wroclaw the next day the pope continued his defense of workers, saying

their thirst for justice "cannot be destroyed or suppressed."

"I bring you my solidarity and that of the church," the pope told a crowd of 1 million gathered to see him crown a statue of Our Lady of the Snow.

In one of several clear but indirect attacks on government censorship and manipulation of news during his visit, the pope declared in Wroclaw that unity must be based on mutual trust and "truth . . . is the basis of trust."

IN CRACOW June 22, before a crowd of 2 million gathered on the Blonie Krakowskie (Cracow Common) for the beatification of two Poles, a Carmelite priest and a lay Third Order Franciscan brother, Pope John Paul recalled that both men in their youth had participated in the unsuccessful 1963 Polish insurrection against Russian tyranny. The future Carmelite was Jozef Kalinowski, and the future lay Franciscan was Adam Chmielowski.

Quoting from the Gospel, "Greater love has no man than this, that a man lay down his life for his friends," Pope John Paul called the participation of the two in the insurrection "a stage of the path to holiness, which is the heroism of the whole of one's life." He called that holiness a victory of faith, love and self-giving over evil and sin.

"Their elevation to the altars in their homeland," he said, "is the sign of that strength which is more powerful than any human weakness and more powerful than any situation, even the most difficult, not excluding the arrogant use of power. I ask you to call these weaknesses, these sins, these vices, these situations, by name; to fight against them constantly."

While in Cracow, his archdiocese before he was elected pope, the pontiff also dedicated a church that he had started in the 1970s, blessed cornerstones for 100 new churches being built under recently relaxed government restrictions on church-building, presided over the closing of the Cracow provincial synod, accepted an honorary degree from the Jagiellonian University, and on the evening of June 22 met for a second time with Jaruzelski.

It was only on June 23, the pope's final day in Poland, that the government finally let him meet with Lech Walesa—and then only under the tightest security, at an undisclosed location in the mountains south of Cracow, with no journalists or news photographers allowed.



CLASS OF YESTERDAY—St. Mary's School in North Vernon celebrated the 75th anniversary of its present building last weekend with a Eucharistic liturgy, open house and dance. Among the many people who returned for the celebration were four members of the class of 1951 (left photo). They are: Joseph Bott, Theresa Brennan, Mary Ann Sheets and Dan Byron. The oldest participant in the celebration was Irene Schuck (at right in right



photo) who graduated from the school in 1902. Mrs. Schuck went to school at St. Mary's in a building which no longer exists. She is shown with her daughter, Mrs. Mary Maschino, in front of a picture of the home her parents built when they moved to Jennings County. (Photos by Father Tom Widner)

Politics and vocations do mix, some believe

by LIZ SCHEVCHUK

Third of a three-part series

Priests, nuns and brothers in public office think they can merge calls to serve in government with their religious vocations.

The official church, expressing itself in the new Code of Canon Law, seems to be more skeptical.

Canon 285 of the revised code, to take effect later this year, states that "clerics are forbidden to assume public offices which carry with them a sharing in the exercise of civil power." Subsequently Canon 287 seems to open the door somewhat by suggesting that if the good of the church or the common good require it, clerics might "take an active role in political factions" if the "competent ecclesiastical authority" agrees. One interpretation of the new code is that it also would apply such restrictions to Religious as well.

Yet, priests, brothers and nuns in such jobs say that their public service stems from their church service.

"It's really been a ministry, a form of public service to me," said Sister Barbara Sullivan of the Sisters of Mercy, Belmont, N.C., who serves on the Belmont city council. "It's an extension of my service in the community," she said of the non-partisan post. "Unless you're in decision-making jobs, you don't have much to say"—for example, about policies to help the poor or elderly—she said.

"IT'S JUST a continuity of what I was doing before," said Father Bob Ogle, a member of the Canadian Parliament, and Saskatoon, Saskatchewan, diocesan priest and former missionary.

"It absolutely is a political ministry," said Sister Ardeth Platte, a Grand Rapids Dominican and non-partisan member of the Saginaw, Mich., city council. "We can change one policy" and help many people more effectively than by doing other service-oriented work, said Sister Platte, who also has been involved in educational programs for ex-offenders and school drop-outs.

Christian Brother Richard Emenecker, superintendent of the Pittsburgh Bureau of Cable Communications, said his city government job evolved from years of teaching communications. "I said I believe I can be of service to the broader community" and still be a religious brother, he said. "It wasn't as if I was abandoning the church. I was making a professional move that would involve me more with a broader community."

Norbertine Father Robert Cornell, former Democratic congressman from Wisconsin, said that one argument frequently cited against Religious and clerics in politics is that they will have to compromise Catholic belief on some issue, such as abortion. Both he and Father Ogle disagree.

"The only area in which I'm at odds with the party is abortion," said Father Ogle, whose party, the New Democratic Party, has adopted a pro-choice stance. Father Ogle has a pro-life position. "I make my stand very clear," he said. "I'm quite sure I've never voted against my conscience. I wouldn't vote against my conscience."

FATHER CORNELL had similar comments.

"I never faced a situation where I felt I had to make any compromise on a moral issue. I surely wouldn't make it," the Wisconsin priest said.

"If I had problems, I'd bow out," added Sister Barbara Sullivan. "I wouldn't compromise church principles or my own principles."

Sister Elizabeth Morancy, a Sister of Mercy of the Union, and Democratic state representative in Rhode Island, also votes in accordance with her conscience on abortion—but she votes to oppose pro-life bills.

"Most of the abortion bills they (pro-lifers) put in are clearly unconstitutional," she said. "Irrespective of the issue, I'm not going to pass bills that are blatantly unconstitutional and are not going to stand up in court."

The elected and appointed officials also say they can provide a special form of service because it is often difficult (in small towns, especially) to find people to

seek office; because, being single, they have time lay people do not always have; because they can hold the often low-paying jobs (\$5 a city council meeting or \$300 a year for a state legislator, in just two cases) middle-class and poor people can't afford to take; and because of their work with the poor they can bring a special sensitivity and awareness to public office that others lack.

Some suggested the Vatican and Pope John Paul II need to rethink church policies.

"I surely think that it should be determined on an individual case basis," said Father Cornell, who would like to run again if possible. "I think that some of the church leaders feel that if clergy got involved we'd have too many" out campaigning, he said. But, "you're not going to have all the clergy running for public office."

"Political ministry must remain as an option for Religious and laity" alike, especially women, said Sister Platte.

She thinks the church may eventually change its position. "What we're seeing now as the prohibitions come out is the tension necessary to bring about change. No new building can be built until the old building crumbles," she said. She added that she is not talking about "eradicating the church off the face of the earth."

"I'm talking about making a better church."

TO THE EDITOR

Tribute to two Catholic educators

Catholic education in the Indianapolis Archdiocese has lost two outstanding proponents deserving of recognition by all who benefitted from their services.

With the recent deaths of Bernard F. Dever and Marie T. Melloy, we are mindful of their unique contributions to the present strong condition of our schools and educational institutions.

Archbishop Edward T. O'Meara rightly

Lost shepherds

Thank you, Father Widner, for writing in The Criterion of June 17 "Priests and Religious are public signs of belief in a Christian moral value system." What is going on in clerical and Religious life when our religious commitment says one thing but our actions say quite another?

The title "shepherd" is given to officers of the church. The imagery this title evokes is known to all Christians. We know the concern God has over one lost sheep. How much concern do you suppose he has over one lost shepherd?

Robert T. Jefferson

Columbus

termed Dever "an authentic layman" in his appropriate comments at the funeral Mass held in Little Flower Church, attended by hundreds of friends and supporters touched by his life of dedication to Catholic secondary education, and 20-year association with Roncalli High School as teacher and administrator.

No less dedicated, but in a less public capacity, was Mrs. Melloy. She gave many years as a tireless toiler in the administration of Catholic education under the leadership of Rev. Msgr. James P. Galvin, former Superintendent of Schools in the Archdiocese.

Her contributions were immense but unheralded as coordinator of the old Confraternity of Christian Doctrine (C.C.D.) and one-woman office force who mobilized the myriad details of record-keeping and reports in a typically organized and efficient manner.

The Archdiocese of Indianapolis is permanently indebted to the memory of these two individuals who gave unstinted service to the cause of Catholic education.

Paul G. Fox

Indianapolis

Court tolls bell for Body of Christ

Congratulations, brothers and sisters. We have finally accomplished a marvelous feat! For many thousands, perhaps a million years, man has sought the ultimate end for his neighbor. The Supreme Court has loudly tolled the bell for the Body of Christ. We have struggled—some half heartedly, some heatedly, some not at all—and we have come to the point where abortion on demand cannot be controlled by our state law. In fact, if you want to murder your baby you have to pay with money for that privilege. If you are indigent then my tax money will pay for your decision to take this life that cannot speak for itself.

To add insult to injury we take the life of

another human being and no majority rises in defense. However, if you damage a bald eagle fledgling, nest or egg you will be censured severely, fined and perhaps imprisoned. Is it any wonder then that one of every three babies conceived ends up in a bucket when animals are given more respect than your children?

I am infuriated and physically ill as I write, I shake with rage. If I, who am human—sinful—fallible—can feel this indignation, how much more must our beloved Lord Jesus carry in His already overburdened heart.

My God! Where will it all end?

Terre Haute

Marie Secrest

Radio rosary program needs support

I am writing to inform Catholics mainly in the southern and eastern part of the archdiocese of the Radio Rosary Program on WSLM-Salem, 98.9 FM, 1220 AM.

The program is broadcast at 7 p.m. Monday, Tuesday, Thursday, Friday and Saturday, 8 p.m. on Wednesday, and 6:30 p.m. on Sunday. It is sponsored by Rosary on Radio, 4611 Poplar Level Rd., P.O. Box 37080, Louisville, Ky.

These good people are desperately in

need of funds to keep this worthwhile effort on the air. It is in response to Our Lady of Fatima's request to obtain world peace, the conversion of Russia and most importantly peace in our souls and family unity. I ask those who benefit from this, out of gratitude, to send at least one dollar a month to the above address to keep it on the air.

Loogotee

R. Scott Waggoner

CORNUCOPIA

'Three Little Words' are all it takes

by ALICE DAILEY

"Three Little Words," a tuneless oldie still being aired, translates into "I love you," but since time began groups of three have vented emotions running the gamut from admiration to zapout. Hearts have been broken by the sorrows lightened, tension released.

Consider too, how many have been beat by: Now an editorial. Got a minute? So I see. In my day. And you know.

Think of the abrasive communications often used between parents and teens. Clean your room. Wash the car. Stop that racket. You're so lazy. Shut your mouth. Or, let me alone. Why can't I? What's this mess? I'll run away. You never listen.

Millions of words have been recorded about public figures of great renown but some few are instantly identified by just three words. "War is hell," Sherman. "Buck stops here," Truman. "We shall overcome," Martin Luther King.

So the beat goes on. There are gems which set the stomach to churning. You look terrible. Dental appointment today. Remit at once. Audit next week.

Or bring consolation. Cry it out. You did right. The fever's gone. He will live.

In the gloom and doom corner are the apathetic, I've given up. What's the use? They're all alike. What's one vote? While in the opposite are the optimistic. Never say die. Light one candle. Fair weather tomorrow. You'll make it.

The list (and the emotions provoked) is

endless. Some go unheeded. Right on red. Keep door closed. Watch your speed. Keep remarks brief.

Some go unsaid, I'm very sorry. I was wrong. Let's stop fighting. You're right officer.

Some draw blood. Utility hike proposed. You're too old. Politicians are crooked. Catholics are sheep. Some bring disbelief. Who says so? What stop light? No calories, hah! I had TRIPLETS?

Thankfully there are happy little trios which keep popping up to put life in balance and make it worth living. Faith moves mountains. Check is enclosed. It's a boy! Cancer is curable. I trust you. It's a girl! You're always welcome. My parents listen. You're great kids. The job's yours. Make today count. Love one another.

check it out...

✓ Roncalli High School wishes to thank all who helped "Make It Happen" this year. Prize winners included Lena Gibson, \$10,000; Johnny Stewart, RCA projection TV; Paul Hilligoss, RCA video disc; and June Naughton, \$100 worth of gasoline.

✓ The Sacred Heart Central High School Class of 1963 will hold its 20-year reunion on July 30. Class members who can not be located are Michael Gillespie, William Hawkins, Carolyn Hickam, Ronald Jackson, James Jordan, Mike Korde, Alice Massing, Dennis O'Connor, Kay Stage and Don Thrall. If you know of their whereabouts, call Angie Egan, 862-6280, or JoEllen Eckstein, 862-2345.

✓ Beginning this weekend, weekend Masses at St. Mary's Parish, New Albany, will be celebrated Saturday at 5:30 p.m. and Sunday at 9 and 11:30 a.m.

✓ Holy Rosary, Indianapolis' Italian parish, will say "arrividerci" (goodbye) to Fathers Bob Sims and Kim Wolf, and "benevenuto" (welcome) to Father Mike Bradley on Sunday. All three will celebrate the 12:10 p.m. Mass. A reception and pitch-in will follow in the church basement. Parishioners, former parishioners and friends are invited.

✓ The National Apostolate of Maronites, the lay arm of the Maronite (Eastern Rite) Catholic Church, will hold its national convention in St. Paul, Minnesota, July 20-24. For additional information, contact the NAM '83 Convention Committee, 815 Ohio St., St. Paul, MN 55107, or call 612-224-8972.

✓ Rep. Andy Jacobs Jr. will hold a Congressional Town Hall Meeting Wednesday at 7 p.m. in St. Thomas Aquinas Church, 46th and Illinois Streets, Indianapolis.

✓ Camp Fire is looking for names and addresses of former members to form an alumnae association. If you are a former member, leader or board member, phone Mrs. Davis at 317-634-3351.

✓ Mr. and Mrs. Leo E. Eberle celebrated their 60th wedding anniversary last Sunday in St. Mary's Church, New Albany. An open house, hosted by their children, followed. Mrs. Eberle is the former Mary Zimmerman. They have five children, Harold of Woodland Hills, Calif., Milton of Davis, Calif., David of Murray, Ky., and Jeannette Watson and Phyllis Eichenberger of New Albany, and 18 grandchildren.

✓ Four Religious from the archdiocese participated in the 12th annual legislative seminar of Network, a Catholic social justice lobby, in Washington, D.C. They included Franciscan Sisters Rachel West and Mary O'Brien of Marian College, Elma Stemann of Oldenburg Elementary School, and Providence Sister Elizabeth Rose Weisenbach of Cathedral High School.

✓ Henry and Ann Striby recently celebrated their 40th wedding anniversary with a Mass and reception in Sacred Heart Church, Jeffersonville. They are charter members of the parish and have four children and four grandchildren.

✓ High blood pressure screenings at Holy Angels Church are conducted the first and third Sunday of each month after both Masses, and the second and fourth Thursday of each month.

✓ Four Benedictine Sisters at Our Lady of Grace Convent, Beech Grove, and six at Convent Immaculate Conception, Ferdinand, will celebrate the 50th anniversary of their vows on July 10. Celebrating at Beech Grove are Sisters Loyola Seidl, Marguerite Hunter, Ernestine Brenner and Mary Raymond Obert. Celebrating at Ferdinand are Sisters Mary William Moore, Felicitas Peters, Mary Albert Mueller, Dolorosa Hasenour, Angelica Schmidt and Laetitia Schultheis. In the archdiocese, Sister Moore taught at Columbus and Floys Knobs. Sister Peters has worked at Tell City and Cannelton. Sister Mueller has taught at Troy, Siberia and St. Meinrad. Sister Schmidt has taught at Seymour. Sister Schultheis taught at Cannelton, Clarksville and Jeffersonville.



ICE CREAM SOCIAL—Archbishop Edward T. O'Meara welcomes members of the Retired Senior Volunteer Program (RSVP) to an ice cream social in the Catholic Center. RSVP, sponsored by Catholic Charities, organized the event, which was held last Friday. (Photo by Susan M. Micinski)

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(Second College Edition)

Cris to bal (kris tō'bal) seaport in the Canal Zone, at the Caribbean entrance to the canal; a part of the city of Colón, Panama. POP. 800.
crit 1. critical 2. criticism 3. criticized
crit-ic (kri tī'k) n. pl. -ics (ē) a. -i-ans [*< Gr. kritērion* (kritēr'ē) n. pl. -ia, judge; see *crit*] a. *critic*, means of judging *< kritos*, judge; see *crit*] standard, rule, or test by which something can be judged; measure of value — *SYN.* see *STANDARD*
crit-ic (kri tī'k) n. [*L. criticus*, a critic, orig. critical, able to discern, akin to *kritērion*, to discern, separate; see *crisis*] 1. a) a person who forms and expresses judgments of people or things according to certain standards or values b) such a person whose profession is to write such judgments of books, music, paintings, sculpture, plays, motion pictures, television, etc., as for a newspaper or magazine

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FAMILY TALK

CFM is still active today

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I hear so much today about Marriage Encounter and Marriage Enrichment. My daughter and her husband are urging us to go to a Marriage Encounter weekend. When we first married in Chicago, we belonged to the Christian Family Movement. CFM shaped our thinking about married life and provided our deepest friendships. Whatever happened to CFM?

Answer: Although it may not be as currently popular as Marriage Encounter, CFM is very much alive today. We too were shaped by our membership in CFM groups. Mrs. Patty Crowley, the co-founder of CFM, wrote the forward to our book, "Making the Family Matter."

CFM was part of the Catholic Action movement of the 1950s. The focus was to act, not just to meditate or to experience, but to do something loving as a family.

According to CFM literature: "CFM is

comprised of small groups of five to seven families who experience those special ingredients of fun... sharing... praying... and a sense of belonging to a close, caring Christian community like the extended families we grew up with. CFM provides a place to share values, life, faith and a place to experience Christ.

"CFM is a family support system that develops Christ-centered families. CFM calls forth both individual and family gifts and moves families to action.

"CFM uses the dynamics of group discussion and group action to enable members to grow as Christians, spouses, parents and as people. CFM parents meet every other week in each other's homes to talk about how they can love their neighbor more effectively—as married couples, parents, concerned Christians and responsible citizens. CFM is a change agent that improves family life, parish life and community life.

"CFMers observe a situation from daily life. They judge whether or not it needs to be changed. If so, they agree to act. They

undertake a simple action that will help to change the situation, that will bring persons and the world closer to what Christ wants. By this process they change themselves too. They grow in love and understanding of God's world. CFM is a way of life that develops seven-days-a-week Christians."

CFM differs from Marriage Encounter in two key ways. Marriage Encounter is more introspective while CFM is more action oriented. Second, Marriage Encounter focuses on the husband-wife relationship while CFM also emphasizes the parent-child, family-church and family-community relationships.

Marriage Encounter tries to enrich the couple relationship, finding that as couples become more loving their relationships within the family and with the larger world also improve. CFM finds that couples who are engaged in mutual meaningful action are very likely to grow to love each other deeply.

If you are interested in finding out more about CFM or starting a group, write to the national office for their booklet "An Introduction to CFM" (\$1.00). The address: Christian Family Movement, P.O. Box 272, Ames, Iowa 50010.

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

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Woman can give man sense of his fertility

by NONA AGUILAR

There is a gift that a woman can give to the man she loves: the sense of his own fertility.

Let me explain.

A woman can't help but be in touch with her fertility. She is reminded of her fertility as she passes through every menstrual cycle. There is the occasional depression and moodiness that she comes to realize is linked to the cyclic changes that are part of her fertility rhythm. She may feel certain signs and symptoms of distress—bloating, achy, irritable—just before menstruation begins. Then, of course, there is the menstruation bleeding itself, sometimes called "the tears of a disappointed uterus." Tears? Yes... for the child that might have been. In all of these events, the woman can't help but be reminded of her tremendous potential—to bring forth life.

But what does a man have?

In the absence of an on-going genital relationship, a man may experience erections and may experience nocturnal emissions (so called wet dreams). However, these are strong genital/sexual responses and urges. Alas, men often don't relate these experiences to their powerful potential to bring forth life. Rather, these strong genital/sexual experiences are related to the insistent urgings of vigorous libidos.

Certainly our libidos are needed, are indeed crucial, in the drama of bringing forth new life. But there is something else to consider. We lost something when we separate ourselves from a profound sense of wonder and awe concerning our creative potential. This is what happens using contraceptives: the urgings of the libido are immediately satisfied with no need to be aware of the profound possibility inherent in the act of love. Thus, contraception tends to separate us from our creative potential. What's more, the separation is more acute for men, since

they don't experience their fertility in the special way that women experience it.

The regular unfolding of her cycle tends to keep a woman in touch with her creative potential. As for a man, there is one certain way that he can have a very direct experience of his creative potential: by conceiving a child.

There is another way to insure that a man is at least in touch with his life-giving potential: by recognizing that it is in his power to bring forth life and, if there is a serious reason for not conceiving, deferring a potentially life-giving act. This is what happens for the couple using Natural Family Planning. For these couples, there are basically two acts: one is the deferred act of intercourse; the other is the deliberate act that takes place in hope of conceiving.

It is important to point out that the deferred act is not a negative, in the sense that "nothing happened." In reality, the deferred act is a positive affirmation of the sweep and power of the couple's creative potential. It is only with respectful recognition of that creative potential—and even a sense of wonder and awe that the potential exists—that the couple defers.

Women owe men the opportunity to be in touch with their fertility. Certainly the most splendid way to do this is to share the joy—and the burden—of bringing a child into the world. But if there are urgent, important reasons for postponing the birth of a child, the deferred act of love is a continuing reminder of our creative potential as men and women. Only the deferred act keeps us in touch with the reality of our power to be life-givers if we choose to be. Moreover, understanding the fact that we have the choice to bring life into the world is an unparalleled gift.

It's a gift that deserves to be shared with the person you love.

What is Natural Family Planning? New scientific breakthroughs make it possible for a couple to determine their fertile time with approximately 99 percent reliability. The couple that does not wish to conceive abstains during the fertile time.

How does the couple know if they are fertile? The couple charts changes in the woman's body that indicate whether or not conception is possible. There are three changes available for monitoring: the alterations in the cervical mucus secretions; the changes in the cervix itself; fluctuations in the woman's body temperature.

Where can I get more information? Instruction in the new methods is offered throughout the U.S. Contact Mrs. Valerie Dillon at the Archdiocesan Family Life Office, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206, 317-236-1595.

Nona Aguilar's book "No-Pill, No-Risk Birth Control" can be ordered by mail through: CCN Booksales, 5410 Wilshire Blvd., Suite 100, Los Angeles, CA 90036. Please send \$6.95 for quality paperback, or \$12.95 for clothbound. Add \$1.50 for bookrate postage and handling or \$2.50 for U.P.S. delivery. Mastercard/Visa phone toll free 1-800-421-4250.

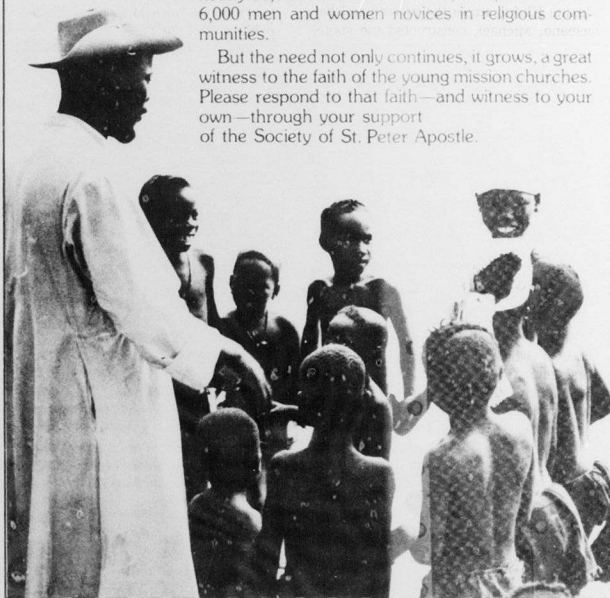
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Fr. James D. Barton, Archdiocesan Director

Chairman calls for safe passage for Central Americans

WASHINGTON (NC)—The United States should grant a safe haven to Central American refugees fleeing civil war and random terror, a representative of voluntary resettlement agencies told a U.S. House of Representatives subcommittee June 22. Dale de Haan, chairman of the Migration and Refugee Affairs Committee of the American Council of Voluntary Agencies for Foreign Service, testified at a hearing on the reauthorization of the Refugee Act of 1980. He called for program changes and better administrative control of the act to avoid prolonged use of welfare benefits by refugees.

St. Paul's, New Alsace, looks back over 150 years

by BARBARA JACHIMIAK

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The two-day festival opened with Mass on Saturday and closed with a chicken dinner on Sunday. It was highlighted by a historical pageant on Saturday evening and a visit from Archbishop Edward T. O'Meara on Sunday.

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"They labored and I am enjoying the fruits of their labor," Father Engbers said. "It is because of the dedication of the people of the parish from the beginning of St. Paul's until today that the parish has been blessed so abundantly."

A band composed of local high school students entertained the crowd while lunch and refreshments were served.

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FRANCISCAN SISTER Mary Sharon Kaben, principal of St. Paul's School, directed the action. "I had a lot of help from the four sisters here and the parishioners," she said. "One did the art work, another did the sewing, and so on. Maxine Klump wrote the history and her husband, Michael, constructed the stage,

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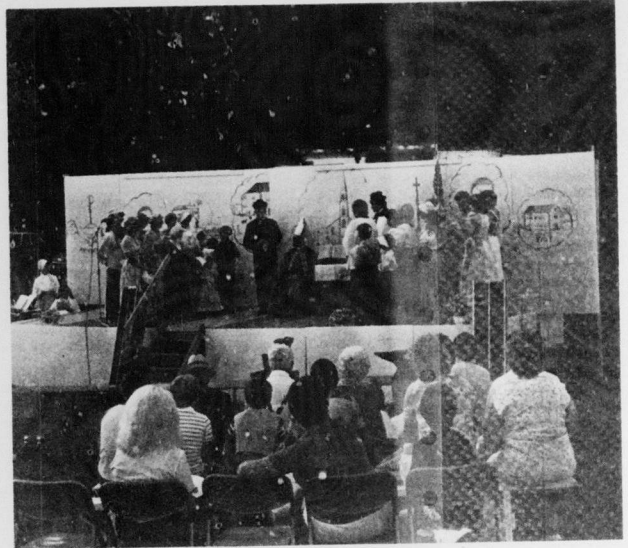
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Tully, whose appointment the board "believes addresses the concern Bernard Dever, the late principal, had for financing quality education at Roncalli and total Catholic education for the deanery," brings 21 years of teaching and coaching experience at Chartrand and Roncalli High Schools to his position. He holds a master's degree from Indiana University and is a graduate of Our Lady of Providence High School in Clarksville.

His previous administrative positions include: dean of students, athletic director and business manager.

Until his appointment, Tully was a religion instructor, Eucharistic minister, business manager and assistant football coach at Roncalli. A member of St. Jude Parish, he is married and the father of two children.

Cardinal Knox of Australia dead at 69

ROME (NC)—Cardinal James Robert Knox, the only high-ranking Australian prelate in the church's central administration, died June 26 at 69.

The cardinal was president of the Pontifical Council for the Family, former prefect of the Vatican Congregation for Sacraments and Divine Worship and former archbishop of Melbourne, Australia. He had been hospitalized since May 13 at Rome's Gemelli Polyclinic because of a stroke.

Born on March 2, 1914, of Irish immigrant parents in Bayswater, Australia,

the future Cardinal Knox was ordained to the priesthood in Rome on Dec. 22, 1941. Named archbishop of Melbourne in April 1967, he was made a cardinal by Pope Paul on March 5, 1973. In that year he hosted the 40th International Eucharistic Congress in Melbourne.

He was appointed prefect of the then-separate Congregation for Sacraments and Congregation for Divine Worship on Jan. 25, 1974, and resigned as archbishop of Melbourne on July 1 of that year. He was the first Australian to head any of the Vatican's major departments.

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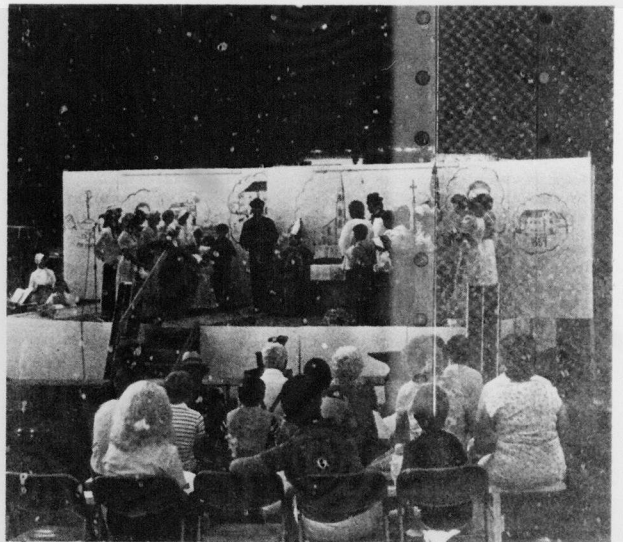
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Her professional memberships include:

Indiana Association for Supervision and Curriculum and Development; Indiana Council of English Teachers; Archdiocesan Principal's Association; and National Association of Student Activity Advisors. Cox currently serves as a national officer of Alpha Delta Pi National Sorority as supervisor of five college chapters.

Tully, whose appointment the board "believes addresses the concern Bernard Dever, the late principal, had for financing quality education at Roncalli and total Catholic education for the deanery," brings 21 years of teaching and coaching experience at Chartrand and Roncalli High Schools to his position. He holds a master's degree from Indiana University and is a graduate of Our Lady of Providence High School in Clarksville.

His previous administrative positions include: dean of students, athletic director and business manager.

Until his appointment, Tully was a religion instructor, Eucharistic minister, business manager and assistant football coach at Roncalli. A member of St. Jude Parish, he is married and the father of two children.

Cardinal Knox of Australia dead at 69

ROME (NC)—Cardinal James Robert Knox, the only high-ranking Australian prelate in the church's central administration, died June 26 at 69.

The cardinal was president of the Pontifical Council for the Family, former prefect of the Vatican Congregation for Sacraments and Divine Worship and former archbishop of Melbourne, Australia. He had been hospitalized since May 13 at Rome's Gemelli Polyclinic because of a stroke.

Born on March 2, 1914, of Irish immigrant parents in Bayswater, Australia,

the future Cardinal Knox was ordained to the priesthood in Rome on Dec. 22, 1941. Named archbishop of Melbourne in April 1967, he was made a cardinal by Pope Paul on March 5, 1973. In that year he hosted the 40th International Eucharistic Congress in Melbourne.

He was appointed prefect of the then-separate Congregation for Sacraments and Congregation for Divine Worship on Jan. 25, 1974, and resigned as archbishop of Melbourne on July 1 of that year. He was the first Australian to head any of the Vatican's major departments.

Pathways of the Spirit

Is the family home a place for working for justice?

Two situations reveal how individuals owe something to one another

by Fr. DAVID K. O'ROURKE, O.P.

Is the home a place for justice?

The answer to that question may seem simple at first. Yet I think it is a difficult question. Let me explain why.

Consider two situations.

A distraught father came to see me after the most recent in a series of terrible arguments with his 17-year-old daughter. "She wants to leave home," he said. "And sometimes, considering the fact that she does nothing but criticize her mother and me, I wish she would leave."

Then he asked: "What is it we owe her? When can her mother and I say that we've done for her all that parents are supposed to do?"

In another situation a husband and wife came to ask what they could do about the problems in their marriage. "We promised to be true in good times and in bad," said the wife. "Well, the bad times are here. Now we want to see what we can do to keep our promises, to work things out."

In each situation, the individuals were talking about what they owed each other, either because of blood relationships or because of promises. They were talking about justice.

Granted, on hearing the distraught father's lament, I was most interested in bringing healing to a troubled family. That was what the father wanted too, once he calmed down.

But the question he raised is real. What do parents owe children? What do children owe parents? Is it even proper to talk about "owing" in a family situation, where members love one another and are concerned about one another?

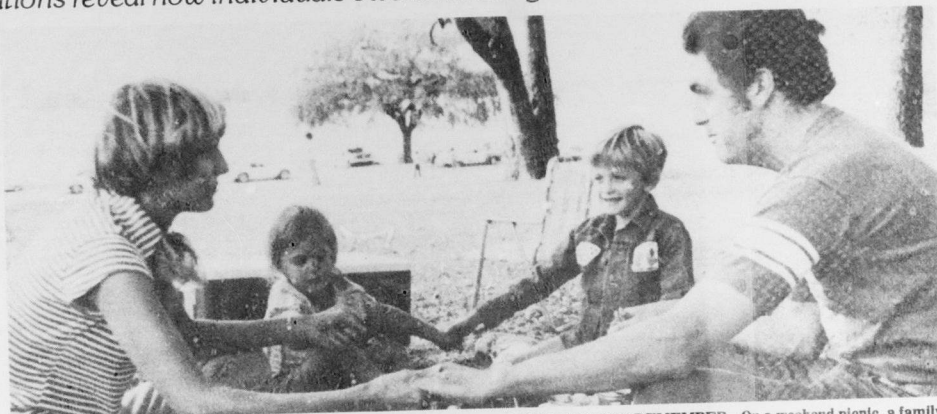
Since questions of what we owe one another are one way of talking about justice, we can ask what it means to talk about justice in the home.

I think the question is challenging because the social changes we have experienced in the past generation have had a great effect on family relations.

There was a time when what it meant to be a parent, or a child, or a husband or wife appeared to be clear. And part of the clarity was found in an established pattern of expectations: It was fairly clear what children owed their parents and what parents owed their children. Today that is no longer so.

A recent conversation involving two Catholic parents—neighbors—may help to illustrate the point I am making. One father said that he owed it to his son to provide him an education through college. After that, the father indicated, the son was on his own.

The other parent saw it differently.



places where the Gospel is proclaimed and lived, then the issues of social justice will be the issues of Christian family life. When families strive to live the Gospel they also dedicate themselves to the cause of justice. (NC photo by James E. Harris)

GIVE THANKS AND REMEMBER—On a weekend picnic, a family pauses before eating to give thanks and remember those in need. Even at a very young age children can learn from their parents to be sensitive to those less fortunate than themselves. If families are to be

Once children reach working age, "I don't owe them anything," he said.

Two very different views, each one put forward as just.

Justice between spouses ought to be somewhat clearer, because married couples actually have a contract. They make promises to each other; they say what it is they are promising—to love and honor each other as husband and wife all the days of their life; and they do this publicly, before witnesses.

Justice involves honoring that contract. Not to honor it could be unjust.

But what does it mean to be a wife

today? Or a husband? What are the roles, the expectations?

Justice in family relationships is an approach to living together; it has to be worked out over and over again. In the process of working out justice at home, we keep asking ourselves what the others in the family mean to us, what they truly want and need, what their own special talents are. We keep trying to treat the others as persons—not objects—and hoping they treat us the same. That much is clear.

Over the centuries the church has supported justice in and for the family. It talked of respect, support, education and

health care, security for young and old. In doing so, the church's message was related to the world's various nations and cultures.

Today, sociologists in some nations say that society doesn't know what to do about the family. And the church is hard pressed to build on cultural foundations when those foundations are weak.

That is why the question posed at the beginning of this article is difficult to answer—and why it represents such a challenge. What is justice in the home?

We need to re-establish a sense of family justice. And we need to begin by strengthening and supporting the family.

'Dignity' is a tough word to define

by KATHARINE BIRD

Dignity is that hard-to-define quality that makes human beings unique. The recognition of human dignity is basic to action that promotes justice in the world.

But "dignity" is also one of those terms that gets bandied about without much effort to pin down exactly what is meant, theologian Theodore Hengesbach indicated. He is a faculty member at Indiana University in South Bend, Ind.

"Is it possible to talk about a dignified machine?" To get a handle on the meaning of human dignity, Hengesbach suggested it might help to ask that question.

Hengesbach noted how people often talk of "dignified designs" and even of "dignified functions." But, he concluded, there really "is no such thing as a dignified machine."

The thought of a dignified machine is jarring, Hengesbach theorized, because dignity has to do with freedom and "machines are programmed to do the same thing over and over again." A computer, which can perform many marvelous tasks, "has no dignity because it simply works by rote," the theologian said. It can only operate within the confines of what it has been programmed to do.

Human beings, on the other hand, are dignified because they are free to choose and to change and to develop over a lifetime.

Furthermore, Hengesbach continued, people deeply resent being put in situations, such as a dead-end job, where they feel their freedom is threatened or compromised. Often, people will say something like, "the job is undignified," or "I feel programmed into place" in expressing their dissatisfaction.

At the same time, as religious educators Evelyn and James Whitehead observe, it is important to keep in mind that dignity doesn't come from what people do but from what they are.

In their 1982 book, "Christian Life Patterns," the Whiteheads say: "The real basis of one's worth lies beyond one's accomplishments, even beyond good works."

The Whiteheads suggest that, for Christians, "ultimately it is God's love that grounds human dignity and the mature sense of self-worth." And God's love is a gift; it is freely given.

Christians who appreciate their own dignity usually have a lot of hope as well, Hengesbach commented. For their orientation is toward the future. They recognize that the future can be different

from the past, that the possibility for change does exist.

Unlike machines, he added, human beings "have something to aim for" and goals to pursue.

Asked how people develop a sense of human dignity, Hengesbach replied without hesitation that one purpose of family life is "to help people realize their own dignity and worth."

He called the family "a hothouse where people can test their wings in a safe environment." Family life, in his view, is where people "express their hopes and try out different kinds of behavior, and find support when they fall on their face."

In the process, family members learn important lessons about their own human value and that of others.

For instance, in many subtle ways, society gets across the idea that paid work is more valuable than non-paid or volunteer work. From that idea it's a short step to thinking that an individual's dignity is likewise tied somehow to financial worth.

Hengesbach suggested that families might look for ways to counter that notion—such as sharing jobs at home. He explained that a parent who works full time says a lot about the dignity of those who work mostly at home by helping out generously and enthusiastically on the homefront.

Simple actions of courtesy in the home also convey some important lessons about human dignity and who has it. Sometimes families make it a house rule that everyone knocks before entering a closed room. It is one way some families choose to demonstrate respect for each other's personal dignity.

Belief in human dignity needs to be demonstrated in action. For children learn much about human dignity through observation—seeing how adults affirm the value of others.

1983 by NC News Service

Families find social justice difficult to discuss

by NEIL PARENT

A while ago, during a dinner with colleagues, the topic of social justice came up. Several people spoke of their experiences and the kinds of tensions that arise when families engage in social justice issues.

We agreed it is one thing to act individually and accept the consequences of one's decisions; it is quite another matter to make decisions that affect the entire family, especially when small children are involved.

One couple's story illustrates this point well. The husband spoke during our dinner of the painful decision that he and his wife had made recently to withhold part of their taxes. They took this drastic step, he explained, to protest what they perceived as a wasteful and dangerous arms buildup.

The couple felt that the arms buildup

deprived the poor and disadvantaged of services needed to improve the quality of their lives.

The tension the couple experienced arose from the realization that their action could lead to certain consequences—which they were prepared to suffer. However, the couple was uncertain about their right to impose the consequences of their decision on their three young children—who also might suffer if the government decided to prosecute the couple.

Another person spoke of how often his social justice pursuits caused him to be away from his family. He shared his anxiety over whether he was being unjust to his own wife and children when he was away attacking the roots of injustice elsewhere.

There were no easy answers that (See FAMILIES FIND on page 12)

Taking Gospel to new lands not easy

by Fr. JOHN CASTELOT

It was one thing for the first Christians to be empowered by the Spirit to carry the good news to the ends of the earth.

It was quite another to put that power into practical action. It meant carrying the Gospel into alien territory! For the mission implied action for the conversion of the gentiles, an implication not entirely congenial to a group of devout Jews.

The Jews were familiar with biblical messages that spoke of the other nations. But if God's word was to be shared with others, it appears it was regarded as a conditioned sort of sharing.

Isaiah, for instance, envisioned the nations coming to the truth, but it was in terms of a conversion to the religion of Judah. "In days to come, the mountain of the Lord's house shall be established as the highest mountain and raised above the hills. All nations shall stream toward it, many peoples shall come and say: 'Come let us climb the Lord's mountain, to the house of the God of Jacob.'" (Isaiah 2:2-3)

For the Christians, it was only in light of

the preaching of the church to the gentiles that Matthew verbalized the risen Lord's commission to take God's word to alien territory: "Go therefore and make disciples of all nations." (Matthew 28:19)

It took a vision to convince Peter to carry the message to the Roman centurion, Cornelius. Even then, Cornelius had to justify himself before the brethren in Jerusalem. Their initial reaction speaks volumes: "You entered the house of uncircumcised men and ate with them!" (Acts 11:3)

So while the admission of Cornelius and his household was a breakthrough for the first Christians, it was a very tentative one.

Another perhaps more subtle revolution in this regard occurred with the selection of seven Greek-speaking Jewish men to be leaders in the Christian community. The ostensible reason was the unfair distribution of funds. The native Hebrew-speaking widows were being well cared for while the Greek-speaking widows were neglected.

The apostles, seeing the need for help with administrative affairs, made a

suggestion. They invited the Greek-speaking contingent to pick seven representatives to look after their interests. (Acts 6)

Beneath this surface problem may have been a deeper issue: tension between the native Jewish Christians and those who had lived in an "alien place," a Greek cultural milieu, who spoke Greek and were suspected of entertaining rather liberal ideas. This suspicion turned out to be not ill-founded.

Stephen, one of the seven, engaged in debate with some members of a local synagogue who "proved no match for the wisdom and spirit with which he spoke." Frustrated, they arraigned Stephen before the Sanhedrin.

From here on, Stephen's situation is carefully paralleled with that of Jesus.

Stephen is tried before the same tribunal and false witnesses are called in to charge: "This man never stops making statements against the holy place and the law."

Stephen's spirited defense infuriates the court and his final words incite them to sentence him to death: "Look!" Stephen exclaimed. "I see an opening in the sky and the son of man standing at God's right hand."

Stephen dies with an adaptation of Jesus' own dying words on his lips: "Lord Jesus, receive my spirit," and "Lord, do not hold this sin against them." (Acts 7; Luke 23)

But, as the Spirit would have it, Stephen's martyrdom sparked a persecution of the local church which caused many Christians to scatter abroad and thus to spread the good news "throughout the countryside of Judea and Samaria."

Samaria! Alien territory, to say the least.



Families f

evening. Some even questioned the wisdom of the strategies used by others in working for justice. All agreed, however, that the demands of social justice pose unique challenges to families.

This summer my wife will travel to Appalachia in West Virginia to spend a week with other volunteers assisting residents of that economically depressed area. Her work, taking advantage of her own interests and training, will be with the elderly.

The decision for my wife to go to Appalachia was a family one: She and I discussed the pros and cons. Though our

THE QUESTION BOX

Just when does the consecration occur?

by Msgr. R.T. BOSLER

Q I had an argument with a friend who is a member of the Orthodox Church. He claims that in the eucharistic liturgy the bread and wine do not become the body and blood of Christ when the priest repeats the words of Jesus at the Last Supper but in a special prayer after this. Can you help me?

A The question of when Christ actually becomes sacramentally present at the Mass became a matter of dispute during the Middle Ages.

The Western Church (European) opted for the opinion that the bread and wine become the body and blood of Christ when the priest pronounces the words of institution: "This is my body . . ." and "This is the cup of my blood . . ."

That is why we in the Roman Catholic Church call this the moment of consecration.

However, the Eastern Church (Orthodox) held to the opinion that Christ becomes sacramentally present during the prayer in which the priest calls on the Holy Spirit to bless and consecrate the gifts offered.

This prayer is called the "epiklesis," and in the Eastern liturgy it is said after what we call the consecration.

The Roman Mass has an epiklesis before the consecration:

"Bless and approve our offering; make it acceptable to you, an offering in spirit and in truth. Let it become for us the body and blood of Jesus Christ, your only Son, our Lord." (First Eucharistic Prayer)



Or: "Let your Spirit come upon these gifts to make them holy so that they may become for us the body and blood of our Lord, Jesus Christ." (Second Eucharistic Prayer)

The epiklesis and the words of institution are one integral prayer. So whether the Orthodox or Roman Catholics are right can safely be left up to God. The Roman Catholic Church officially accepts the Orthodox Eucharist as valid.

I said this question became a matter of dispute during the Middle Ages. Before then, Christian people were not particularly concerned about details such as the precise moment when Christ becomes present in the liturgy.

They were more interested in the meaning of the presence. They looked on the Eucharist not as a miraculous spectacle to be observed and wondered at, but rather as a communal, sacrificial meal that brought Christian believers together with the redeeming Christ and with one another and expressed the common faith and love that they all shared.

The trend today is back to the earlier approach to the Mass under the guidance of Vatican Council II.

The council's Constitution on the Liturgy stresses that the Eucharist is a memorial of Christ's death and resurrection: "a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us." (No. 47)

This teaching is reflected in what we have come to call the "New Mass." In a sense, this is a misnomer. Our new eucharistic prayers represent a partial return to the liturgy of the early church.

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

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God's love is made clear to Hosea

by JANAAN MANTERNACH

Hosea put his head in his hands and cried. He felt sad and angry. He hurt inside and out. Gomer, his wife, was going with another man. She did not love him any more.

Hosea's small children, two boys and a girl, stood beside him. They did not know why their father was crying. He wiped away his tears and hugged his children.

"Where's mommy?" asked Jezreel. "She went away for awhile," Hosea answered. Warm tears dropped from his cheeks as he put the children to bed.

The next day Hosea divorced his wife. She had turned away from him. She loved another man. Their marriage was ended. So he turned away from her.

But as the days and weeks passed, Hosea found he could not forget Gomer. His love for her refused to die. He was angry and sad. He hurt more with each passing day. But he loved Gomer no matter how badly she hurt him.

Then one day Gomer came back. "I'm sorry," she said to Hosea. "I know I hurt you. I have no right to your love. But I want to come back. I want to be your wife."

Hosea's heart melted with joy. He hugged and kissed Gomer. "Come in with me," he said. "You will be my wife again. I have never stopped loving you. I forgive you. I'm so glad you are home again."

The three children were just as happy to see their mother again.

Not long after Gomer returned, Hosea was sitting in the shade under a tree. He was thinking about what was happening in his country. People were cheating their neighbors.

The rich stole from the poor. No one kept God's laws. Men and women even turned from God and prayed to false gods. Hosea began to feel sad and angry.

"How must God feel," he thought to himself. "Everyone is turning from God and God's love."

After a moment or two the answer came to him. "God must feel like I felt when Gomer turned away from me to love another man. God must be sad and angry and hurt. But if I could not stop loving her, God must still love the people who have turned away and sinned."

Hosea was excited. "God loves us like a husband loves his wife. God loves us even more than I love Gomer, but like I love her. No matter how bad we are, God still loves us. No matter how we turn from God's love, God will take us back if we come back. Our relationship with God is like the love between husband and wife."

Hosea got up and knew God wanted him to tell everyone what he had just learned. So he went into the towns and villages as God's prophet. "This is the word of the

Lord," he shouted to all who would listen.

"You have turned away from my love. You have sinned. You cheat and steal. You lie and kill. You worship strange gods. But I love you still. I will lead you into the desert and talk with you."

"I will speak words of love to you. On that day you will come back to me. You will again be like my wife. We will be in love again like when we were young."

Part I: Let's Talk

Activity: After reading the story of Hosea, have a family discussion and invite everyone to talk. Ask family members to think how they would feel if someone they loved abandoned them? Would they be willing to be friends with such a faithless person again?

Finally, reflect together on why God is like Hosea and how we are like Gomer, turning away from God.

Questions: Why does Hosea divorce his

wife, Gomer? Does Hosea succeed in forgetting the pain Gomer caused him? How does Hosea react when Gomer asks to return again? What does his experience cause Hosea to say as a prophet?

Part II: Parent and Teacher Notes

Story Background: Hosea was a prophet around 750 B.C. He was a very sensitive, passionate man, capable of great anger and tender love. He was upset with the injustice in his nation. His own marriage was tragic, but in the experience he came to an insight: A marriage is something like God's relationship with Israel.

The Bible and Us: What does love demand of us? How willing would you be to love someone who betrayed your love? Hosea grappled with what to do about his unfaithful wife. In his struggle, he came to an enduring insight into God's faithful love for us no matter how unfaithful we may be.

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nd (from 9)

daughters are too young to fully appreciate the significance of the decision, they too are affected by it. They will be without their mother for that week.

In our case, the sacrifice appears small and the rewards great. My wife and I want our daughters to be sensitive to the sufferings of others and of our Christian responsibility to help others. My wife's commitment, I hope, will help make that point real for my children.

At some future point, we would like to go as a family to work among the disadvantaged. For us, that is one way families learn about social justice.

In the very act of reaching out to others, families can experience what it means to be the "domestic church."

That phrase, "domestic church" was used during the Second Vatican Council in reference to the family. The expression suggests that the family, like the universal church, is a sign of Christ's presence in the world and a means of helping to make that presence more evident.

But if families are to be places where the Gospel is proclaimed and lived, then in some fashion the issues of social justice will be the issues of Christian family life.

In striving to live the Gospel, families dedicate themselves to the cause of justice. They demonstrate that Christian faith is not merely a personal affair between God and the believer; it carries social responsibilities as well.

And the hope is that promoting social justice will lead to personal and family growth as well.

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THE WORD

by PAUL KARNOWSKI

A hiker in the foothills of the Rockies stops for a rest. She takes a few moments to record a thought or two in her journal. She writes, "July 17—I can't believe it. Here I am dressed in shorts, sweating from my little climb. But up above me are snow-covered peaks. It's amazing to think that no matter how many summers come and go, there is some snow that never melts."

Somewhere in the woods of Pennsylvania, a man walks through a deserted forest. And even though he knows that the sun is shining brightly he cannot feel the full effect. The only evidence of a cloudless day is the occasional sunbeam that breaks through the leafy overgrowth.

A birder on the coast of Florida is talking to his companion at the motel restaurant. "I know it was there," he says, "the dusky seaside sparrow. It sounded like a dusky, it was the right habitat for a dusky, but I just couldn't get a good look." Looking unimpressed and skeptical, his companion yawns and stuffs another piece of shrimp in his mouth.

JULY 3, 1983
Fourteenth Sunday in Ordinary Time (C)

Isaiah 66: 10-14
Galatians 6: 14-18
Luke 10: 1-12, 17-20

Seventy-two men stand on a mountaintop in Galilee. A man with authority tells them to travel simply, with no walking sticks, no sandals and no traveling bags. As they begin to disperse, they are told to announce that the reign of God is at hand.

As the men make their way from town to town, reactions vary. In some towns their message is heeded and they are welcome and fed. In other towns, they are laughed at or ignored. In the unfriendly towns, they shake the dust from their feet and move on. In some places they are able to cure the sick and rid people of the demons that bound them.

It is a hard message they carry. They tell the world that it's a cloudless day, but all they see is a shaft of sunlight breaking through the treetops. They tell the world that the snows of hatred and bitterness will be melted, but they see the white tops of mountains in the distance. They tell the world that they have heard the song of a very rare bird, but they have yet to see it in all its glory.

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St. Maurice Parish

Napoleon, Indiana

Msgr. Joseph Brokhage
administrator

by JIM JACHIMIAK

Parishioners at St. Maurice Church in Napoleon are pioneers, says Benedictine Sister Mary Cecile Deken. Sister Deken, pastoral associate and director of religious education, explains that St. Maurice was one of the first parishes in the archdiocese to operate without a resident pastor.

She adds that women Religious do full-time pastoral work at St. Maurice, in a unique "cluster" arrangement with Immaculate Conception, Millhouse; St. Dennis, Jennings County; and St. Maurice, Decatur County.

The cluster developed after the retirement of the late Father Michael Djubasz, Napoleon's last resident pastor, in 1974. Msgr. Joseph Brokhage, then archdiocesan personnel director for priests, began celebrating weekend liturgies at St. Maurice.

"Father Brokhage just got to like the warmth of the people," Sister Deken says, so he remained as administrator. In 1981, he also became administrator of Immaculate Conception and St. Dennis, and is assisted there by Msgr. Raymond Bosler.

Sister Deken was hired as pastoral associate in 1977, and Benedictine Sister Mary Philip Seib joined the team in 1978. Both live at St. Maurice, Decatur County, where Father Ron Ashmore is administrator.

"There's a good spirit between the pastor and the pastoral associates," Sister Seib says. "We work as a team."

The parishes share resources and personnel. "You never know how the weekend is going to go, but it's going to go," Sister Deken says. And despite losing its resident pastor, "the parish has thrived."

Where the pastoral team and laity are concerned, Eugene Simon says, "Father advises, but we'll go ahead and do it."

Decisions about finance, maintenance, education, social activities and liturgy planning are handled by the laity and sisters—"but always with the knowledge and approval of Father Brokhage," Sister Deken declares.

CAROLINE KOHLMAN recalls some uneasiness when Msgr. Brokhage came to Napoleon. "He was a monsignor," she says, "and we all wondered how we should address him. We were all scared, and he came and said it's just 'Father Brokhage.'"

With Msgr. Brokhage came several new ideas, including Eucharistic ministers. He says, "I was explaining all of these ministries, and the people said, 'Oh, no, that's not for us.'"

Now, however, the parish has 18 lay ministers of the Eucharist who serve at Mass and take communion to the sick, 28 readers, 13 young people who play musical instruments at liturgies, and 24 servers.

Patty Simon notes that Father Djubasz, who served the parish 18 years, was loved by parishioners, but "we were hungry for a change" when he retired.

Her husband adds, "Now we're allowed to make the decisions." For example, "the people remodeled the parish house, where Father Mike would have done it himself."

As John Kohlman puts it, "We've got a lot of different opinions now. Back then, there was just one opinion."

Without a pastor, parishioners realized that "more of the work is going to be ours now," Mrs. Simon says. So the parish council and its six committees, formed in 1978, and board of education, formed in 1979, are very active.

Msgr. Brokhage observes, "Sometimes in small parishes the older people get control and they really don't want the younger people to take that control." But at St. Maurice, so many young parishioners were chosen in the last parish council election, he says, that "one of my appointments was someone who was older to balance it out."

THE PARISH includes 168 households and many young parishioners, Sister Deken says.

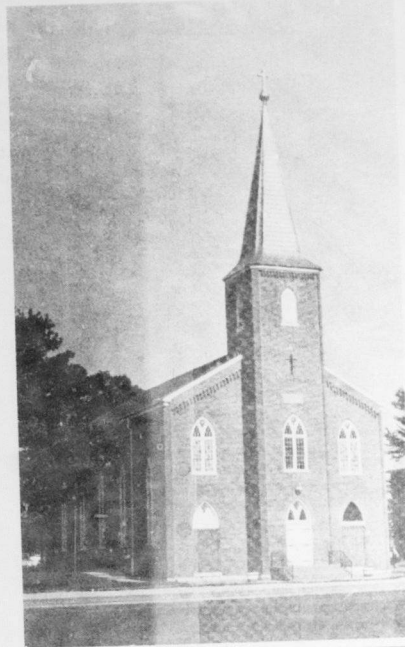
While St. Maurice has been without a school for about 50 years, "the people support religious education totally," according to Sister Deken. "Our attendance is unbelievable."

The program involves 22 catechists and 140 students in grades K-12. Four catechists, including Kohlman, were students in the program when Sister Deken came six years ago.

Miss Kohlman recalls that students from St. Maurice and the public school could not play together when she was a child. That changed after the parish school closed. But, Miss Kohlman declares, "that wasn't ecumenical, really. It was just togetherness."

The Simons, too, remember when Catholic/Protestant relations were strained. "Most of Gene's friends were not Catholic and you weren't supposed to go to their churches," Mrs. Simon says.

That is no longer true in Napoleon, which is primarily Lutheran and Roman Catholic. Msgr. Brokhage and the Lutheran pastor attend functions at both churches. Good



Friday and Reformation Sunday ecumenical services are held annually.

St. Maurice's senior citizen program has been "totally ecumenical right from the start," Sister Deken says. Area churches also cooperate in a Cub Scout and Boy Scout program.

Simon believes that true ecumenism was found in Napoleon for the first time in 1970, during the town's week-long sesquicentennial celebration. Each church participated and shared in the profits.

"It's hard to separate the church from the community," Sister Deken notes. St. Maurice has been a part of the life of the town since 1848, when Father Alphonse Munsch came to Napoleon.

THE PRESENT CHURCH was built in 1870, and a low area behind the present rectory still shows where dirt was taken for the bricks. As the building was being completed, (See ST. MAURICE PARISH on page 15)



TEAMWORK—Members of the pastoral team at St. Maurice in Napoleon gather with parishioners. They include, left to right, Benedictine Sister Mary Philip Seib, Eugene and Patty Simon, John Kohlman, Caroline Kohlman, Msgr. Joseph Brokhage and Benedictine Sister Mary Cecile Deken. (Photo by Jim Jachimiak)

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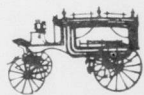
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Pope appoints commission to renew religious life

WASHINGTON (NC)—As part of his call for a renewal of faith during the 1983 Holy Year, Pope John Paul II appointed a special commission of U.S. bishops to promote the renewal of religious communities in the United States.

At his direction the Vatican also released directives reiterating the principles governing religious life. In addition, the pope explained his action in a letter, dated April 3 but not released until June 24, which accompanied the Vatican directives. Information on the commission and copies of the papal letter and Vatican directives were released June 24 by the National Conference of Catholic Bishops in Washington.

The commission, headed by Archbishop John R. Quinn of San Francisco, also includes Archbishop Thomas C. Kelly of Louisville, Ky., a member of the Dominican order, and Bishop Raymond W. Lessard of Savannah, Ga.

Their task is to help U.S. bishops work with religious communities in the renewal many orders began after Vatican II.

Through its directives, the Vatican Congregation for Religious and Secular Institutes provided what it called a "clarification and restatement" of "essential elements" applying to Religious life.

The directives, among other points, underscore the church's emphasis on living in community (as opposed to a Religious living alone to carry out his apostolate), strong prayer life, wearing of religious garb, and adherence to the vows of poverty, chastity and obedience—including obedience in a special way to the pope and disapproval of the holding of civil power by Religious.

ARCHBISHOP Quinn, in an interview in San Francisco, said that the papal call for renewal and the establishment of the commission has no connection with the case of a former Mercy nun, Agnes Mary Mansour, who resigned from her community to retain a job with the state of Michigan.

The archbishop has appointed a task force of representatives of the Conference of Major Superiors of Men and the Leadership Conference of Women Religious to aid the bishops' commission.

In his letter to the American bishops, the pope said that the church seeks "to live more intensely the mystery of the redemption," a goal which is "particularly relevant to individual men and women Religious and to each religious community."

John Paul wrote that "the commission has authority to set up a suitable program of work which, it is hoped, will be of valuable help to the individual bishops and to the episcopal conference." He added that he wants the commission "to consult with a number of Religious, to profit from the insights that come from the experience of religious life lived in union with the church."

He also said he was calling on "you, the bishops of the United States, asking you during this Holy Year to render special pastoral service to the Religious of your dioceses and your country." Such pastoral service includes "the personal proclamation of the Gospel message" to Religious "and the celebration of the eucharistic sacrifice with them," as well as "proclaiming anew to all the people of God the church's teaching on consecrated life," the pope said.

FURTHER, "in those cases, too, where individuals or groups, for whatever reason, have departed from the indispensable norms of religious life, or have even, to the scandal of the faithful, adopted positions at variance with the church's teaching," he told the bishops to take action and "proclaim once again the church's universal call to conversion, spiritual renewal and holiness."

He did not list any examples of "scandal to the faithful" or "positions at variance with the church's teaching" involving

Religious. However, "scandal" was the term used by church officials in May—after the letter had been written—in describing the conflict in the Mansour case, where one of the key issues was abortion because Ms. Mansour's state agency handles abortion funding.

Archbishop Quinn, however, said that "the pope is not calling for an investigation of religious life in the United States" and emphasized there is no connection between the formation of the commission and the Mansour case. "There is nothing" in the pope's concern "that indicates that something is pervasively wrong with religious life in the United States," the archbishop added.

He said that Pope John Paul "is not even calling for a prolonged and elaborate study of religious life, comparable with the study of the American seminaries, presently underway." In fact, the only thing the bishops are even asked to study "is the numerical decline of Religious," he said.

Compiled in the document "Essential Elements in the Church's Teaching on Religious Life As Applied to Institutes Dedicated to Works of the Apostolate," the Vatican's directives on religious life were drawn from the new Code of Canon Law, statements from recent popes and Second Vatican Council documents. The document, like the papal letter, expressed concern over a decline in the numbers of Religious.

"Fundamental norms" of religious life cited in the document are these:

Community: "Religious should live in their own religious house, observing a common life. They should not live alone without serious reason."

Obedience (regarding authority): "Religious are subject to the supreme authority of the church in a particular manner (Can. 509-1). All Religious are obliged to obey the holy Father as their highest superior in virtue of the vow of obedience (Can. 590-2)."

Obedience (regarding holding of civil

power): "Religious may not accept duties and offices outside their own institute without the permission of a lawful superior (Can. 671). Like clerics, they may not accept public offices which involve the exercise of civil power. (Can. 285-3; cf. also Can. 672 with the additional canons to which it refers)."

Witness (religious garb): "The witness of Religious is public. This public witness to Christ and to the church implies separation from the world according to the character and purpose of each institute."

"Religious should wear the religious garb of the institute, described in their proper law, as a sign of consecration and a witness of poverty. (Can. 669-1)"

According to Archbishop Quinn, publication of the norms in such a document is a "fairly common and useful procedure" in such an undertaking and "simply summarizes past documentation on the nature of religious life and makes it available."

What is meaning of religious life?

by Fr. THOMAS C. WILNER

What is religious life and what is its future? It is "a vocation given by God," according to Pope John Paul in a new document released this week. It is "an ecclesial consecration to Jesus Christ through the profession of the evangelical counsels by public vows, a stable form of community life approved by the Church, fidelity to a specific founding gift and sound traditions, a sharing in Christ's mission by a corporate apostolate, personal and liturgical prayer, especially Eucharistic worship, public witness, a life-long formation, a form of government calling for religious authority based on faith, a specific relation to the Church."

The new document "Essential Elements in the Church's Teaching on Religious Life As Applied to Institutes Dedicated to Works of the Apostolate" is addressed to Religious in the United States. Archbishop Edward O'Meara this week called the document a "milestone, a most significant event" because it is "a pulling together of all that's happened in the life of the church for religious since the Second Vatican Council."

Providence Sister Loretta Schafer, assistant chancellor in the archdiocese, agreed with the archbishop's assessment and emphasized the pontiff's call for Religious "to live totally for Christ and his Church."

A commission headed by San Francisco Archbishop John Quinn has been appointed to help bishops in the U.S. work with religious communities. The document is a call for Religious "to evaluate objectively and humbly the years of experimentation so as to recognize their positive elements and their deviations." As such Archbishop Quinn's commission will "enter into the process in order to support and to second the efforts of the Religious to strengthen and renew their communities."

ARCHBISHOP O'Meara sees the document as "the fruit of the lived experience of Religious in the past years. Its theological explanation of religious life is the best I've read. The Holy Father's introduction written for American bishops is touching in its pastoral tone and fatherly affection."

Sister Loretta called the document "a real exposition of religious life as lived through the ages." It provides a feel for Religious "not just as do-gooders but as women and men consecrated to God," she said.

Archbishop Quinn has appointed a task force of representatives of the Conference of Major Superiors of Men and Leadership Conference of Women Religious to aid the bishops' commission. The task force consists of Providence Sister Alexa Suelzer, professor of biblical studies at the Catholic University of America; Father Alan McCoy, past CMSM present and former provincial of the Franciscans in California; Sister Claire Fitzgerald, a School Sister of Notre Dame and past

LCWR president; Brother Thomas More Page, superior general of the Congregation of Xaverian Brothers and former CMSM executive secretary; Sister Bette Moslander, superior general of the Sisters of St. Joseph of Concordia and past president of LCWR.

Both Sister Loretta and Archbishop O'Meara agreed that religious women in particular have come farthest in terms of church renewal. "That's because we were mandated from the beginning of Vatican II reforms to revise our constitutions," Sister Loretta stated. "The result, I think, is a good document in retrospect. It asks, 'where are we?' and 'where are we going?' It's a shot in the arm to move forward."

THE DOCUMENT itself emphasizes the sense of Religious having a specific relation to the Church. According to Archbishop O'Meara the Holy Father stresses "what religious are as more important than what they do." In reading the document, Archbishop O'Meara said he was reminded of his own chancery staff and how much the presence of a Religious woman, i.e., Sister Loretta, enriched the staff. "Her presence," the archbishop said, "says something none of the rest of us can say. It gives a fullness and a completeness to our small group."

Archbishop O'Meara also said he spoke recently with the officers of ARIA (Association of Religious in the Indianapolis Archdiocese) who, as one of their projects this year, want to help the

laity better understand religious life, help people understand what Religious have been through in recent years. "I told them," the archbishop said, "now we have something to work with in this document."

In the document the pope remarks that renewal the past 20 years has meant that congregations have been exploring what it means to live a consecrated life according to the Gospel, the founding charism of a religious institute, and the signs of the times. "The very nature of religious vocation involves a public witness to Christ and to the Church," he says.

"Consecration in the religious life implies mission," the pope continues and says that religious are necessarily and deeply committed to the mission of Christ. The individual religious, says the document, finds his or her apostolic work within the church's mission as expressed in his or her particular institute. This does not mean that all Religious do the same thing. It does mean, however, that the basic work of Religious is to bring the Good News to "all the strata of humanity and through it to transform humanity itself from within."

Both the tenor and the tone of the document are collaborative, according to both Archbishop O'Meara and Sister Loretta. Archbishop Quinn claimed it is "a profound call to the bishops to encourage and strengthen religious life in its own authentic renewal" and is not a call for an investigation of religious life in the United States.

St. Maurice Parish (from 14)

Father John Theodore Antoni, pastor, died unexpectedly at age 35. He is buried under the church.

Miss Kohlman's great uncle, Father Meinrad Tolle, was pastor from 1897 to 1909 and built the present rectory. The school, now remodeled and used for religious education, was built in 1911 by Father John Rager.

Since Msgr. Brokhage's arrival, more than \$58,000 has been spent for materials to remodel those buildings, but nearly all of

the labor was donated.

Kohlman calls St. Maurice "a friendly parish." He adds, "You won't be rejected here."

As for evangelization, Sister Deken notes, "because it is a small community, everyone knows who the inactive Catholics are."

Her biggest fear, she says, "is that the things we've begun to build would deteriorate. So we need to have dynamic priests in the area to keep it up."

Surrogate motherhood called 'money-maker'

CHARLESTON, S.C. (NC)—Calling surrogate motherhood a money-making business, Paul C. Beach, director of the Family Life Office of the Charleston Diocese, said that it is corrupting America's morality. Writing in the

Charleston News and Courier and Evening Post, Beach, a political scientist specializing in ethics and public policy, quoted from various sources to show that the business of bearing a child for an infertile couple is booming.

Joint school project to aid Lebanon

PHILADELPHIA (NC)—A joint school project by Catholic Relief Services and Moslem businessmen in Lebanon could help dispel religious prejudice in that war-torn country, a top CRS official said. Interviewed by telephone from New York after his recent trip to Rome and Middle

East trouble spots, Msgr. Robert F. Coll, CRS assistant director, said that during his trip he met with leading Arab businessmen to explore the idea of a joint Christian-Moslem school project. They reached an agreement in principle on the plan, he said.

Alcoholism conference urges awareness within Catholic Church

Last week's symposium of the National Clergy Conference on Alcoholism and Related Drug Problems (NCCA), held at Marian College in Indianapolis, issued a call for progress without losing sight of the organization's history.

NCCA was founded in 1949 for alcoholic priests, but has since opened its membership to all Religious and lay men and women. The organization provides information about alcohol and drug addiction to pastors, teachers, dioceses and religious orders.

A keynote address by Redemptorist Father Joseph Kerins, rector of Holy Redeemer College, Washington, D.C., "set the tone for the whole convention," said Father John F.X. O'Neill. Father O'Neill, also of Washington, D.C., is executive director of NCCA.

Father Kerins, who was on the first NCCA board of directors, recalled working with the late Father Ralph Pfau, a priest of the archdiocese, who founded the organization. Father Pfau served as NCCA executive director until his death in 1967 and was the first admitted alcoholic priest in Alcoholics Anonymous (AA).

"Are we here tonight merely for a memorial service in celebration of the victories?" Father Kerins asked. To illustrate the victories, he recalled the 1949 conference, held at Rensselaer. Participants met "in such secrecy as to suggest subversive activities." In the minutes of the conference, which were "not intended for public dissemination," participants were referred to only by number.

"THE CONTRAST between then and now," Father Kerins continued, "gave rise to the impulse that at the keynote address we ought to ask, 'Is it time to empty the hall?'"

The 1983 program includes "so many

topics hardly dreamed of in 1949," he noted. "Maybe NCCA should say, 'we never had it so good.' But we should add, 'that's no reason for not making it better.'"

NCCA's function is "ongoing and never ending," according to Father Kerins. One challenge facing the organization is to give "attention not only to recovery but also to re-recovery."

Another area of concern is alcohol among the aged. Father Kerins noted that 10 percent of senior citizens become new victims of alcoholism.

Furthermore, "we should be constantly alert that there be no resurgence of reluctance to accept, as candidates for the priesthood and Religious life, recovering alcoholics."

Father Kerins noted "a special urgency" in reaching alcoholics "as soon as possible." There are so many related illnesses that "most alcoholics don't live long enough to die of cirrhosis of the liver," Father Kerins said. Of the 40 priests who attended the 1949 meeting, "how many died of illnesses which might have been prevented" if treatment had come earlier?

FINALLY, he said, NCCA should increase its work in "the pervasive and exploding drug scene."

He concluded that "now is certainly not the time to give up our place in the sun."

Father O'Neill sees providing information as NCCA's major role. Alcohol and drug addiction can not be successfully dealt with "unless the people in leadership roles know that help is available."

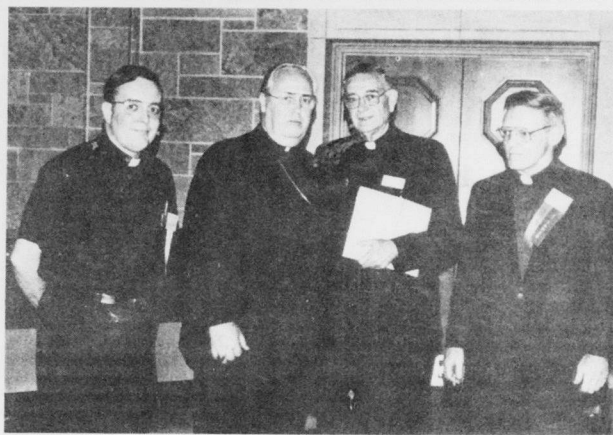
He added, "Jesus Christ invites us to quality life. He would not want anyone to be destructive of their bodies because that leads to destruction of the soul."

He hopes that "in time, the American bishops will take the same stand on alcohol and drug abuse that they have just taken on

National Clergy Conference on Alcohol and Drug Related Problems

June 20-24

Articles and Photos by Jim Jachimaki



CONVENTIONEERS—Among those participating in last week's symposium of the National Clergy Conference on Alcoholism (NCCA) were, left to right, Father John F.X. O'Neill, executive director; Archbishop Edward T. O'Meara, episcopal moderator; Redemptorist Father Joseph L. Kerins, who delivered the keynote address; and Father James Schwertley, outgoing chairman of the board of directors. The conference was held June 20-23 at Marian College in Indianapolis.

war and peace. We would like to see them, as a group, make some kind of policy statement."

Therefore, according to Father O'Neill, much of the rest of the conference "was devoted to raising the awareness of teenage alcohol and drug abuse and to making the problem better known to church authorities. It's hard for everyone to acknowledge that this is such a problem, right under their own noses and right in their own homes."

A session by Dick Schnurr, director of Talbot Hall at St. Anthony's Hospital in Columbus, Ohio, dealt with teenage alcoholism. Schnurr, a former Catholic priest and a recovering alcoholic, founded Talbot Hall for chemically dependent adolescents.

THE BIGGEST problem for a teenage alcoholic, according to Schnurr, is "the right to be a teenage alcoholic." Rather than admit that the teenager is an alcoholic, "we must find a scapegoat." Blame is laid on the family, school, church, music, erosion of authority. "We'd rather have anything than a teenage body with a disease."

Among school authorities, Schnurr added, "there is a desire to punish and there is a desire to ignore."

Redemptorist Father Michael McAndrew of Denver spoke on how alcoholism affects the family. He is the son of an alcoholic and a member of Al-Anon, an organization for the families of alcoholics. As a seminarian, he wrote a thesis on pastoral care for families of alcoholics.

"The effects of alcohol (on the alcoholic) last a lifetime, and the effects of alcohol on the family also last a lifetime," Father McAndrew said.

He discussed characteristics of adult children of alcoholics, such as isolation, loss of identity, overdeveloped sense of responsibility for others, and an addiction to excitement.

"We either become alcoholics, marry them, or both, or find another compulsive personality," he said.

Several small group seminars during the symposium were devoted to alcoholism and youth as well. Others dealt with parish ministry to alcoholics, Religious women and alcoholism, sexuality, spirituality, and various aspects of the disease itself.

On Thursday, June 23, Archbishop Edward T. O'Meara, NCCA's episcopal

moderator, was chief celebrant of a liturgy which included a renewal of commitment to ministry by priests, Religious and laity.

Father Joseph C. Martin, founder and director of Ashley, an alcoholic treatment center in Oakington, Md., closed the convention.

"Alcohol is the only disease we make jokes about," Father Martin said, and a sense of humor is a sign of recovery. "We can laugh at almost any aspect (of alcoholism)—a fact that is bewildering to some who know the pain but don't understand the pleasure of the present."

And he believes that "you can learn a whole lot more about alcoholism from humor than from lectures." He cites the story of an alcoholic who entered a bar which advertised "all you can drink for a dollar," and said, "Give me \$2 worth."

An alcoholic, Father Martin said, is "someone who has been damaged totally—in body, mind, emotion and soul." The difference between an alcohol abuser and an alcoholic, he added, is that an abuser is able to control his drinking, while the alcoholic is not.

The alcoholic lies about his illness "the only way he can live with his science is more of the drug that he takes the mess."

The alcoholic isolates himself from God, Father Martin said. When he was experiencing alcoholism, "I did not believe that God hated me. I just believed that he was disgusted and quit. It's one thing I read the definition of despair in a theol. textbook and it's another thing to experience it."

For Father Martin, alcoholism caused "isolation from God, others and self—the very three things I was built to love. So the overwhelming result was frustration."

During the recovery process, "if I please God and please me, I will automatically begin to love and be loved. The frustration disappears. I am living the way God meant me to live."

Now, he said, "I am free. To be free is to be let out of the cage to do what God wanted me to do. It's what makes my life worthwhile. Thank you for impressing me. It's the likes of you that keeps the likes of me going."

Father O'Neill said the symposium "has all been very positive." He added, "I would like to say 'thank you' to Indianapolis, most especially to the Catholic community, for welcoming us. I wish we could have it here again next year."

Priest seen as unique at Guest House

Because of their training, says Dick Paddock, alcoholic priests know how they are supposed to recover. Since they have that knowledge, they require a special kind of treatment.

Paddock is executive director of Guest House, which operates two alcoholic treatment centers for priests and Religious brothers. He was in Indianapolis last week for the symposium of the National Clergy Conference on Alcoholism (NCCA).

Guest House, a non-profit corporation, was founded in 1956 at Lake Orion, Mich., by Austin Ripley, a Catholic layman.

A second Guest House, at Rochester, Minn., was opened in 1969. Paddock directed it until 1981, then became executive director of the two centers. He is a recovered alcoholic who has worked in the field of alcohol and chemical dependency for 20 years.

He explains that Ripley had little success in treating alcoholic priests through Alcoholics Anonymous (AA). "He decided that because priests were so trained in rationalization, logic and philosophy, they knew how to get well," Paddock explains. "They're trained to think too much. They reason too well."

"There is no difference in the alcoholism that a priest suffers and the alcoholism that a layman suffers, but the recovery is different," Paddock says. "The more you try to reason, the less chance you will have for success."

HE ADDS that normal treatment for alcoholism is often unsuccessful for doctors, lawyers and other professionals trained in logic.

"What Guest House helps the priest do," he says, "is to differentiate between religion and spirituality."

In addition to his background in logic, the priest is "trained to always be the epitome of virtue." Priests in AA "were forever playing the role of priest and they were forgetting that they were in AA to be treated for the disease of alcoholism."

His experience at Guest House "enables the priest to use AA. Our program would be futile if it were not for AA." Most Guest House residents who suffer relapses, he adds, are those who did not continue their relationship with AA.

"The priest is no more susceptible to alcohol than anyone else," Paddock says, "but he is just as susceptible." It has been suggested that celibacy contributes to alcoholism among priests, he notes, "but that's not it at all. It's just that he's a human being."

According to Paddock, "Rip's concept has proven to be valid." Nearly 3,000 priests and brothers from the United States and 17 other countries have been treated at Guest House.

Father John F.X. O'Neill, NCCA executive director, calls Guest House "number one in terms of helping priests and brothers at this time in the United States."

PADDOCK CITES an independent survey which showed that about 75 percent of those treated at Guest House "achieved and maintained sobriety." Of those who returned for a second time, about 92 percent were successfully treated.

(See PRIEST SEEN AS on page 17)

Alcohol program aims at Religious

Office of New Directions provides help for alcoholic sisters

As a recovering alcoholic, Dominican Sister Maurice Doody can attest to the fact that "when alcohol went into my body, it didn't know what I did for a living."

Sister Doody is founder and director of The Office of New Directions in the Bronx, aimed at alcoholic and chemically dependent Religious women. She and Dominican Sister Rose Patricia Reilly were in Indianapolis last week for the 35th annual national symposium of the National Clergy Conference on Alcoholism and Related Drug Problems.

A Religious woman who is an alcoholic is "just like everyone else" who is an alcoholic, Sister Doody said. That is the philosophy behind the Office of New Directions.

Sister Doody recalled her struggle with alcoholism and how it led to the establishment of the office.

She was teaching when her drinking problem began. Although Sister Reilly and Sister Doody belong to different Dominican communities, they were friends. "As she was developing her illness," Sister Reilly recalled, "I did the usual covering up and denying that alcohol was her problem. As time went on, the problem got worse."

Sister Doody said, "I did not, in any way, shape or form, see myself as having a problem with alcoholism. I was very hung up on the moral dimension of alcoholism. I had to learn that alcoholism is closer to diabetes than it is to sin."

HER SISTER Nora, also a member of the community, and Sister Reilly discussed the problem with their superior general.

Sister Doody began leaving for days at a time without telling members of her community or family where she was. "That

was the crisis that was needed," Sister Reilly said.

When Sister Doody began treatment for alcoholism, Sister Reilly said, "I realized that I needed some help for myself as a result." She joined Al-Anon, an organization which works with families and friends of alcoholics.

Sister Doody founded the Office of New Directions in 1976, and also serves on the NCCA board of directors. The office, not a treatment facility, was the first of its kind, staffed full-time by a Religious woman. Sister Reilly began working in the office on weekends, and became full-time associate director two years ago.

It is a resource center for alcohol and drug abuse among Religious women nationwide.

The office makes referrals to treatment facilities, provides educational programs for Religious communities, offers counseling services and follow-up, assists communities in formulating policies for dealing with alcohol and drug problems, and plans inservice programs for alcoholic treatment centers.

"WE ALSO work with the significant others in the sister's life," Sister Doody says, "since alcoholism has a 'domino effect' on family members. 'We also believe very much in the disease concept of alcoholism.'"

The Office of New Directions stresses the Alcoholics Anonymous (AA) program. "I have a healthy respect for success," Sister Doody said. "AA has had success for most people, so we stand firm in our support of AA."

According to Sister Reilly, "There are more and more sisters in AA. There is a

good possibility of one sister meeting another" at an AA meeting.

For sisters with alcoholic parents, the Office of New Directions recommends Al-Anon. Children of alcoholics develop "coping mechanisms," Sister Doody said. "They don't realize that they were victims of alcoholism and it's still unaddressed. Al-Anon seems to free them from those childhood experiences."

Otherwise, Sister Reilly explained, "they may harbor their resentment. If they don't address it they go to their graves harboring it."

The Office of New Directions, Sister Doody said, is "not exactly where we would like to be, but I would prefer to look at how far we've come."

However, she added, "There are still too many heads in the sand. As a group in society, sisters were one of the last to recognize that this problem exists." In fact, "women as a group are late in getting started in this."

The sisters noted a number of misconceptions about alcohol and Religious women. When Sister Doody was being treated for alcoholism, "people said, 'but you were so good.' And I say it doesn't have anything to do with virtue."

Furthermore, "we are missing the early and middle stage alcoholism because she functions so well. The notion is that alcoholics don't go to work, but 95 percent of them do go to work."

"People might think that it's because of all this freedom since Vatican II," Sister Reilly added. "People might think that if we were still in our habits, we wouldn't have these problems. That's just not so."

Sister Doody added, "We certainly had sisters who were alcoholics before Vatican II. We buried them. Everybody operated in ignorance."

Too often, she said, "we wait for the alcoholic to do something about herself and she can't, because in her mind everything seems fine. Alcohol doesn't allow you to see how things are." Therefore, "anyone who encounters an alcoholic has a role to play."

"People ask me, 'How does a nun buy alcohol?' Well, I saved up my money and I went to a liquor store and I picked out what I wanted, just like everybody else."

And that is how they want sisters to be treated for alcoholism—"just like everybody else."

"We try to get the sister to a treatment facility as near as possible to where she lives so that the significant others can be part of the treatment," Sister Doody explained. "We tell (the staff), 'Just see her as you see everyone else. First and



KEYNOTE ADDRESS—Redemptorist Father Joseph Kerins, rector of Holy Redeemer College in Washington, D.C., discusses "A Link with the Past" at the convention of the National Clergy Conference on Alcoholism (NCCA). Father Kerins' keynote address outlined NCCA's history and set goals for the organization.

foremost she is an alcoholic, and she happens to be a sister."

Working with alcoholic sisters is "very, very challenging" for Sister Doody. "I spent a good deal of my life being a people pleaser. Now I am in a ministry that people don't like. Unfortunately, in all areas of life, more are dying than getting well, and most of those getting help are getting it because pressure has been put on them. Very few people pick up a phone and ask for help. Most are sent to us. But there is too much waiting."

"The challenge," Sister Reilly said, "is to reach people in authority. If the early signs of alcoholism are recognized, the person may not have to go to a treatment facility."

For Sister Reilly, "One of the most rewarding things is seeing sisters getting their lives back in order again—realizing that they are sick persons, not weak-willed persons. The rewards of treating the illness are profound. They spill over into your relationship with God and with other people, into how you do your work."

"Unchecked alcoholism is 100 percent fatal," Sister Doody added. "It's rewarding to see people arresting that illness and being a great blessing to their community."

The Office of New Directions is funded by free-will offerings. It is located at St. Nicholas of Tolentine Convent, 2341 University Ave., Bronx, N.Y. 10468.

Priest seen as (from 16)

Guest House is lay-owned and lay-operated. "Apparently we lay people are able to generate more success than other priests and ecclesiastical authorities," Paddock says. "We are not a threat to the priest."

He adds, "We lay people who work at Guest House, regardless of what capacity, hold the dignity of the priesthood in the highest esteem. We are all in Christ's priesthood but there are ordained people and there are non-ordained people."

Guest House offers "respect for the dignity of the person who holds the office. Basically, that's why Guest House is successful: We hold this altruistic attitude."

Attitude and comfortable surroundings at both centers create an atmosphere which leads to successful treatment, Paddock believes.

The alcoholic priest "has scandalized the office." He feels "not guilt, but shame. Guilt is the result of doing something wrong. Shame is the result of not doing something right."

Paddock continues, "These guys feel so down when they come here that you could throw them in a dungeon and they'd probably be happier." Once a priest begins treatment at Guest House, he has no need to hide his alcoholism or to be ashamed. "He realizes that he is a respected member of a respected group."

Most rehabilitation at Guest House is the result of interaction among the priests and brothers. Paddock estimates that "the staff does 10 percent of the rehabilitation work itself."

"Nobody knows a priest like another priest," Paddock says. "While there are a lot of tremendous treatment centers, the numbers of patients going through non-peer group programs are tremendously less. That's a bias of mine but it's statistically proven, too."

While many alcohol treatment programs last three to four weeks, Paddock says, patients stay at Guest House an average of three months.

Treatment begins with detoxification and restoration of the patient's physical

health. The program is flexible and includes group discussions at Guest House and attendance at AA meetings. As progress is made, recreational trips are taken and patients assist at local parishes on weekends.

"The men in treatment get to know each other very well," Paddock says. "Lasting friendships are made. Something happens at Guest House that prompts them to describe these relationships as a tremendous thing."

Guest House is primarily "a house of prayer," Paddock notes. "I'd say the hallmark of spirituality is prayer."

But treatment is "not a formal retreat as such. It's rather informal and yet, paradoxically, it becomes a real experience in the awareness of God—not knowledge about God, but awareness of God." In addition, "the Mass takes on an added dimension that prior to recovery was an ideal, and now is reality. No longer is the priest saying the Mass for those people out there."

As Paddock sees it, "maybe the alcoholic priest is fortunate in that he recognizes his major fault." After recovery, "his ministry improves a hundredfold."

That is important because, with most vocations to the priesthood, "along with family support there has been the admiration of another priest."

Guest House has an alumni association, and "many of our alumni are members of NCCA. There is a continuity of contact with the men and with each other."

Paddock hopes that the addition of a director of education and patient relations will increase that contact. Bill Thompson, currently director of Guest House at Rochester, will assume that post next month.

"We're going to concentrate on alumni and by doing so attract clergy who are not alcoholics," Paddock explains. "Whether they are alcoholic or not, priests see alcoholism all the time" in students, parishioners and others. "It's going to be a tremendous help to the church."



NEW DIRECTIONS—Dominican Sisters Maurice Doody (left) and Rose Patricia Reilly prepare for a presentation on Religious women and alcoholism at last week's NCCA convention. Sister Doody and Sister Reilly operate the Office of New Directions, which provides assistance to Religious women who are dealing with alcohol or chemical dependency.

The ACTIVE List



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

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

July 1 to July 21

Carnival ride tickets for St. Christopher parish annual festival are now on sale. Tickets sold Monday through Friday from 9 a.m. to 4 p.m. at the back door of the rectory, 5301 W. 16th St., Indianapolis, or at Rosner Pharmacy. Advance price: 10 tickets for \$4. All rides on the grounds will be 75 cents. The festival dates are July 21, 22 and 23.

July 1

The Franciscan Friars and Secular Franciscans at Alverna Retreat House will spend each Sunday from 3 to 4 p.m. in in-

tercessory prayer in the Portiuncula Chapel on the retreat house grounds at 8140 Spring Mill Rd. All are invited to join them in keeping with this Holy Year 1983.

A Charismatic Mass will be celebrated at St. Gabriel Church, 6000 W. 34th St., Indianapolis. A soup and bread supper will precede the Mass at 6 p.m.; praise gathering, 7:30 p.m.; Mass, 8 p.m. All are welcome.

emphasizes personal and family growth. For reservations call 812-923-8818.

July 2

The Fifth Wheeler Club will hold its regular monthly meeting at 8 p.m. in the Catholic Center, 1400 N. Meridian St. Reservations will be taken at this meeting for a trip to Brown County on July 16. Phone Ann 637-7254 for more information.

July 3

The Blessed Sacrament will be exposed for quiet prayer and reflection from noon until Benediction at 5:45 p.m. at St. Joan of Arc Church.

St. Maurice Church at St. Maurice in Decatur County will host its annual church picnic beginning with Mass at 10 a.m. Chicken and roast beef dinners will be served from 10:30 a.m. to 3 p.m. (EST).

July 8, 9

St. Mark's Church at 6000 U.S. 31 at Edgewood Ave. will hold their Summer Festival from 4 to

10 p.m. on Friday, and 4 to 11 p.m. on Saturday. Dinners will be served both nights. Games for children and adults, bingo and a beer garden.

July 8-10

A weekend retreat for divorced or separated men and women will be offered at Kordes Enrichment Center in Ferdinand. The sessions begin on Friday at 7:30 p.m. and close at 1 p.m. Sunday. Contact: Director, R.R. 3, Box 200, Ferdinand, IN 47532 or call 812-367-2777.

July 10

St. Thomas Aquinas Parish Center will offer a presentation and practice on "Relaxation Techniques" conducted by Margaret McCormack of St. Vincent Wellness Center at 7:30 p.m. Call Jan Mills at 637-7866 or Sara Walker at 259-8140 for further information.

July 10-15; 17-22

St. Mary-of-the-Woods College will sponsor a parish ministry certificate program in sacramental theology. Write or call Providence Sister Maureen Looman, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, IN 47876, 812-535-4141, Ext. 222

Socials

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



"NO DADDY, DADDY WON'T BE ON THAT'S INCREDIBLE JUST BECAUSE HE'S GOING BACK TO CHURCH."

auditorium, 5:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437,

1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Conference on peace set at Marian

The Midwest Collaboration of Women Religious (MCWR) will sponsor "Embracing the Power of Peace," an intercongregationally planned institute to be held at Marian College July 17-22. Speakers and participants will explore various facets of peace.

Among the speakers will be Patricia Mische of Global Education Associates. She will give the keynote address on "Global Spirituality." Franciscan Sister Rachel West will speak on "Peace:

World Challenges" and "Perspectives of the Pastoral Peace Letter." Notre Dame Sister Mary Evelyn Jegen will speak on "Peace: A Life Commitment" and St. Joseph Sister Catherine Pinkerton will speak on "Peace: Call to Collaborative Action."

Cost of the week's program is \$195. Registration and a \$25 non-refundable registration fee should be sent to MCWR Conference, c/o Donna Graham, OSF, 4523 Park Place, St. Bernard, OH 45217, 513-641-1583.

Center offers courses on special children

The Family Support Center, a facility aimed at preventing child abuse and neglect, will offer classes this summer for parents of

special needs children, as well as training sessions for prospective center volunteers.

From July 5 to August 9 the center will offer a free support program for parents of children with special physical, mental or emotional needs. Classes will meet at the center, located at 1575 Northwestern Ave., and will run from 5:30 to 7 p.m. Child care will be provided.

On July 11, 13, 18 and 20 from 5:30 to 8 p.m., the center will offer training sessions covering health, development and child care skills for persons interested in becoming volunteers to work with abused and/or neglected children.

In addition, on July 25 from 7 to 8:30 p.m., a training session will be offered for persons who would like to join the Speakers Bureau at the center. For reservations for any of the programs or further information, call 634-5050.

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Arrival of seminarians enhances ministry

Hispanics spending summer at St. Mary's

by SUSAN M. MICINSKI

Running a parish on a full time basis is a big job for a pastor and his associate—an even bigger one if a pastor is by himself. Father Mauro Rodas, pastor of St. Mary Church in downtown Indianapolis, takes care of this parish singlehandedly, and also directs the Archdiocesan Hispanic Apostolate. But this summer, things will be a bit easier because he is being assisted by four visiting seminarians from Seminario Conciliar de Mexico, which the pastor describes "as an international school where people from various Latin and Central American countries go to study for the priesthood."

Originally corresponding with the group a year before, Father Rodas invited the seminarians to come to St. Mary because he thought it would be good training for them.

Three of Father Rodas' "helpers" come from Nicaragua—Bayardo Aguilar, Alberto Urbina and Francisco Mendieta, while the fourth, Carlos Vina, who is at St. Mary's for the second time, comes from Venezuela. All four are only a year away from being priests.

According to the pastor, the foursome will mainly be responsible for helping with the Spanish ministry in the archdiocese, a group that numbers close to 12,000, with 9,000 in Marion County alone, most of whom are not registered with a parish. The reason for this is because often "they move a lot or might be in this country illegally," stated Father Rodas.

MANY INDIVIDUAL groups make up the Hispanics, and they include Mexican-Americans, Cubans, Colombians, Puerto Ricans and even Filipinos. But the biggest community is drawn from the Mexican-Americans.

The seminarians' specific duties will include giving instructions to parishioners of all ages; doing home visiting; helping with social functions—such as the Dance Under the Moonlight (Lunado); and conducting a ministry for the migrant workers—a group that is declining in numbers because of modern machinery.

"They are all very good fellows," explained Father Rodas. "Each one is eager to work and wants to cooperate. They know they are not on a vacation here."

And this is evidenced by the full day the young men put in. Their schedule, which runs from 8 a.m. to 8 p.m., leaves little room for free time. "But we do try to show our gratitude for their efforts here," declared the pastor, "so we will all go out to eat or see a movie or maybe take a trip for the day out of town somewhere."

These seminarians speak Spanish with the greatest of ease, but English is a language they are still trying to master. So on Tuesdays and Thursdays, Franciscan

Sister Rosanne Taylor, St. Mary's pastoral minister, gives them lessons. Father Rodas also teaches them in their free time after 8 p.m.

FRANCISCO, who presently is a deacon, stated, "I am so amazed at how well the children speak English." To which Father Rodas replies, "It is only natural, they've been speaking it since they were born."

What may come as a surprise to some people is "that there are no Hispanics living within the boundaries of St. Mary's," stated the pastor. "They are everywhere; people are scattered over the whole city. This makes it especially hard to keep records, and since there is only one of me, it's hard to reach out to everyone. But having these eager workers will help out immensely."

All of this is possible because of the Archbishop's Annual Appeal (AAA), explained Father Rodas. "They give me the money to cover the expenses. Some people might question how much good can come out of the short time the seminarians are with us—12 weeks—but I say quite a bit—they're building community here. The people got very excited at learning the seminarians were coming. They are new faces and can help draw people in, and hopefully give new life to our church."

The pastor cited other advantages to having the seminarians here. "It's not enough to have someone here who can speak Spanish," he stated. "Understanding the culture is what it's all about. The people respond very slowly, much more so than in a non-Hispanic church. Someone who is not aware of that might get mad or frustrated and possibly give up on a parishioner. Our fruits are good ones, but slow to cultivate."

He gave an example of a parishioner having an appointment with a priest for a certain time, and then not showing up. The priest is mad because the person is a no-show, and does not phone. The parishioner, finally comes, two hours late, and cannot understand why the priest is not waiting for him. "This is just one little difference we could run up against."

Carlos echoed similar sentiments. "Since we ourselves are Hispanic people, we can more readily identify, and as a result are more than willing to respond to the needs of the Hispanic people."

Of course, even if the four can relate better to the people, coming to the U.S. is a new experience. "I was really surprised and impressed with how the people coming to church are so convinced of their faith," exclaimed Francisco. "They all seem to be so kind and good, and that is great, too."

All four men are thrilled to be here, but do remember their purpose. As Bayardo and Alberto put it—"we are interested in following Christ's life and want to always give witness to it."



HELP FROM SUMMERTIME VISITORS—Father Mauro Rodas (center), pastor of St. Mary Parish in Indianapolis and director of the Hispanic apostolate in the archdiocese, is being assisted this summer by four Hispanic seminarians whose homes are in Mexico. Pictured with Father Rodas are, left to right, seminarians Alberto Urbina, Bayardo Aguilar, Carlos Vina and Francisco Mendieta. In Susan Micinski's article at left, Father Rodas indicates what a difference it makes in the Church's work to be able to communicate in the language of the Hispanic people he seeks to serve. Franciscan Sister Rosanne Taylor assists in that ministry which has its headquarters at St. Mary's Parish. (Photo by Susan M. Micinski)

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Bloomington author tells of experiences of God

by CYNTHIA DEWES

Trudy Marsischky, a Bloomington resident, has written a book which is short in length but long on substance. "Come Take My Hand" (Vantage Press, Inc. \$6.95) contains a feast of poetry, essays, odes and meditations drawn from the author's experience of God following a serious illness.

The main theme of Mrs. Marsischky's work is that the essence of God is love, which He offers to us unconditionally and constantly. As parents, friends, neighbors, or just people we should accept that love freely and give it back to others in the same way. She writes: "Come take My hand and I will lead you down paths that you have never seen, for I love you." And again:

"You shall be judged by how well you learn to love."

Self-love, an often overworked idea, is described here as necessary but possibly corrupting. "God's energy is perfect love. With our free will, we take this love and damn it up in ourselves and it becomes imperfect love, selfish love. We must open up the gates and let love flow for it to work properly. We do this by giving this love to all we come into contact with for God."

Ideas about truth, trinity, understanding, pride, prayer, trials—these and more flow from Mrs. Marsischky's facile and totally unsentimental pen. This is a good book to meditate on, to take along on retreat or vacation, or to share with a thoughtful friend. Read it for a serious and genuinely inspiring experience.

YOUTH CORNER

French intern works with youth

by SUSAN M. MICINSKI

Summer often signals a slowdown of youth activities or staff available to conduct them. But not at St. Thomas Aquinas Church in Indianapolis. For the first time ever, the youth ministry department here has a visiting intern who is a professional social worker in France.

This 26-year-old intern, Josiane Guillemette, who comes from Normandy, is one of 13 people here through the Council on International Programs (C.I.P.) at the Indiana University School of Social Work.

C.I.P., which provides an international exchange of professionals in the areas of special education, social and youth work, benefits not only the participant, but the agency where the volunteer works. At St. Thomas, Josiane is handling recreational activities and Christian education.

According to Ed Alexander, youth minister at St. Thomas, David Metzger, the professor at I.U.P.U.I. who is in charge of the program here, "called me up and asked me if we'd be willing to have a young French woman work with us this summer. I agreed and it's been going great since. We're very lucky to be participating in this. Josiane

is liked immensely by everyone here, and will be fondly remembered by both adults and children."

The program lasts for 15 weeks, and during that time Josiane, who is a first-time visitor to the U.S., stays with three different host families for five weeks. She is presently living with her second family.

Although enjoying her stay and all the experiences, Josiane does miss her family and friends. "I learned to call when it's late—like two in the morning here," she stated. "It helps save money. And if we don't talk on the phone, we write back and forth. It only takes five days for a letter to get to France."

Guillemette, who works with disadvantaged adolescents in France, expressed her surprise at how important church life is to the people at St. Thomas. "In my country, people attend church, but I couldn't believe how the people come here for activities other than worshipping. It's great!"

Since Alexander and Guillemette never know from day to day how many youths will show up, "we just really have to be here and be open to suggestions," declared Josiane. "If we planned on a basketball game, and only two kids showed up, that would never work. Sometimes the kids don't

come here to play; they're looking for someone to talk to."

Of course, other activities must be scheduled in advance; such as an organized bike ride Josiane planned to Broad Ripple Park. "We all gathered at the church, biked to the park where we had a brown bag lunch and then returned to play games for a while," she explained.

The next major trip will be to King's Island. "Everyone is welcome to go, but they have to sign up by July 5," stated the French social worker.

When Josiane returns to her native land, she will take with her many happy memories, as well as some practical knowledge she can apply in her job there.

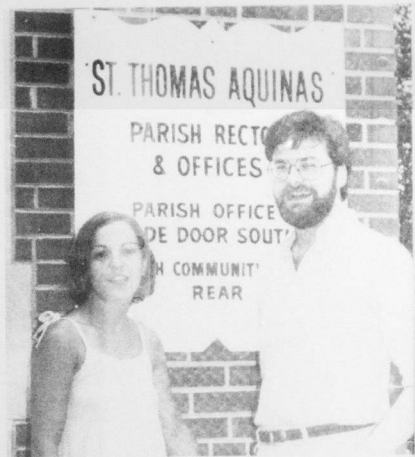
Kevin Murphy, who will be a senior at Ritter High

School, got a hole in one on the third hole at the recent CYO Match Play Golf Tournament which was held at South Grove Golf Course. He was also the first place winner in the junior/senior division. Dan Roberts was the first place winner in the freshman/sophomore division, and he will be a freshman at Roncalli this fall.

Second place winners included Mike Owens in the junior/senior division, and John Noel in the freshman/sophomore division.

St. Andrew's youth will discuss "Loneliness" on "Lifesigns," the radio show for youth on Sunday, July 3. The program is aired at 11:35 a.m. on WICR 88.7 FM.

Approximately 48 young men, ranging in age from



FRENCH INTERN—Josiane Guillemette, a French social worker, is assisting youth minister Ed Alexander at St. Thomas Aquinas Parish this summer. Her stay is being sponsored by the Council on International Programs (CIP) of the Indiana University School of Social Work. (Photo by Susan M. Micinski)

nine to 17 years, at St. Vincent de Paul Parish in Bedford are participating in special workshops for servers conducted by Scott Hedrick, a seminarian from St. Meinrad. These young men are being trained in the format of serving, and are learning that their "service" is a special type of ministry to the parish.

DORIS ANSWERS YOUTH

Girl disappointed, not dropped

by DORIS R. PETERS

Dear Doris:

I have a problem. Here it is. On Thanksgiving Day in 1982 a guy (let's call him Mike, okay?) asked me out. I said yes, as we had known each other for four years. We talked and talked, holding hands. We wanted to spend the whole day together, but it was about 10 p.m. We got along great. But now I feel like he dropped me!

One day I called and his mom answered and then gave the phone to Mike. We talked for a while and I asked him if I could see him that night. He said he was going out with his friends. I said okay, and that I would see him another time.

Another time I called and again talked to his mother. Mike came home but was headed right out with his friends. He told his mother to tell me that he would phone me back. Well, here it is months later and no call from Mike. Well, is he trying to get

rid of me without hurting my feelings? He told me he was crazy about me. Or is he playing hard to get? Because if he is playing hard to get he is sure hurting my feelings.

Dawn B.

Dear Dawn:

I'm going to start with a question of my own. Why do you girls always feel that when a fellow doesn't call you back as promised he is trying "to get rid of you?" There is no reason for such self-imposed rejection. Guys (and girls) often change their minds. And for various reasons. Mike obviously changed his.

I can understand your disappointment. You romanticized and hoped for a nice steady date. But it didn't turn out that way. It probably wasn't the first time; and it won't be the last.

Don't be too hard on Mike. He most likely was "crazy about you" at the time. Even

though you are disappointed let him go gracefully. By phoning you only put him on the defensive and maybe forced him to retreat further. Quit phoning. You have wasted enough time already. Use the time and energy on other friends. He isn't the last guy in the world to ask you out.

Dear Doris:

I set my own hair, but it's so fine and thin that it won't keep a set. What can I do?

Brenda

Dear Brenda:

Have your hair blunt cut preferably all one length then give yourself a light body wave. If you use rollers make sure they're the perfectly smooth kind; and don't roll your hair too tightly. Use a setting lotion for "normal" hair. Setting lotions for fine hair tend to be thicker and hold the hair too rigidly causing hair to break where you comb it. And avoid using cream type conditioners, as the added weight pulls you set down.

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the Saints

by Lake

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IN 1673 RENEWED PERSECUTION OF CATHOLICS FORCED MANY BISHOPS TO FLEE, AND HE WAS FORCED INTO HIDING. IN 1678, IN THE AFTERMATH OF THE TITUS OATES PLOT, ALL CATHOLIC PRIESTS AND BISHOPS WERE ORDERED EXPELLED FROM IRELAND AND ON DEC. 6, 1679, HE WAS IMPRISONED ON FALSE CHARGES OF CONSPIRACY AGAINST THE BRITISH CROWN, AND COMPLICITY IN THE TITUS OATES PLOT. OLIVER WAS HANGED, DRAWN AND QUARTERED ON JULY 1, 1681, AT TYBURN, THE LAST CATHOLIC TO SUFFER MARTYRDOM THERE. HE WAS CANONIZED BY POPE PAUL VI IN 1975. THE FIRST IRISH SAINT TO BE CANONIZED SINCE ST. LAURENCE O'TOOLE IN 1226. HIS FEAST IS JULY 1.

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Couples reflect on more than 50 years of marriage

by PEG HALL

Keeping a marriage together in a throwaway world is close enough to a miracle that the archdiocese set aside a day earlier this month to honor couples who have succeeded for 50 or more years.

Among the 170 couples and family members who attended the celebration in Indianapolis Sunday, June 5, were Norbert and Anna Troesch of St. Meinrad and William Dewey and Pauline "Polly" Dauby of Tell City. They have a total of 10 children, 40 grandchildren and 21 great-grandchildren.

Next year the Daubys intend to encourage more of the 20 or so couples they estimate to be eligible in St. Paul's parish to attend the second annual archdiocesan celebration.

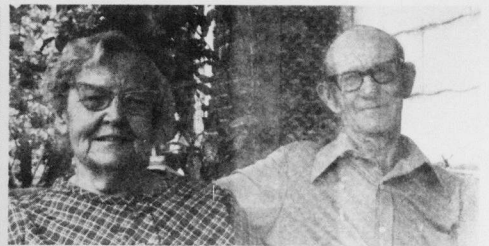
For both the Daubys and Troesch the consecrated Mass provided one of the highlights of their lives. Norbert Troesch, a man of few words, said, "If young couples could've heard the archbishop's words, they might make it in staying together better."

There are several similarities between the two couples from Perry County. For one thing, they believe in prayer. Dewey and Polly said they began to say their nightly prayers together very early in their married life and haven't often missed.

One of Norbert and Anna's grown sons, Othmar, said his parents gathered the family together for prayers every night. The home, where German was the only language the children knew until they went to school, lived in the belief that "the family that prays together stays together."

OTHMAR SAYS his parents' marriage was "a lot of hard working and a lot of church-going."

Dewey said that the renewal of marriage vows at the special Mass was unnecessary. The Daubys have been together since October 24, 1922, going on 61 years. "If we've stayed together this long, we'd just as well tough it out the rest of the way," he said, and Polly agreed. Their



GOLDEN YEARS—Norbert and Anna Troesch (left) of St. Meinrad and William and Pauline Dauby of Tell City are among the couples who attended the recent Golden Jubilee Celebration at St. Peter and Paul Cathedral. Both couples are celebrating more than 50 years of marriage this year. (Photos by Ray Wiseman and Father Don Evard)

birthdays are just two days apart. Dewey is older, and they married when they were "almost 22," they said.

Both couples have stayed in the same place for a long time. For the Daubys, the house on 12th Street in Tell City where they have lived for 55 years holds many memories. They raised four children there.

They have 17 grandchildren plus 15 great-grandchildren.

The Troesch live on a farm three-quarters of a mile from St. Meinrad, "the same old place where we always did," Anna said. The old place has been in the family beginning with Norbert's grandfather. When he and Anna married, September 9, 1930, Norbert's father moved into town. The bride and groom were 25 and 28 years of age respectively.

Their son Clarence built a new home when he married because his parents didn't want to move into town. "They're away and yet they're near," Anna smiles. And since her husband retired, except for "helping along," as he says, about 10 years ago, Clarence and his family run the farm.

ANOTHER SON lives in Ferdinand. And there are four daughters besides. The family tree branches out with 23 grandchildren and six great-grandchildren.

Looking at pictures taken on their Golden Wedding Day, Anna gets her husband's attention and says, "From one couple, so many grandchildren," and they smile at each other.

If you want to stay together, Anna said, "It's no use to have a lot of arguments. Straighten it out; forgive and forget."

About raising the children she said, "We always tried to tell them right from wrong. You can't be too strict or the kids will turn against you. You have to go along with the kids and give way to them sometimes."

In the Dauby family, Dewey said, "I'm from the old school. I believe in saying 'Do it' to the children." He said he thought he and his wife pretty well agreed on that.

Polly interrupted with a gentle chuckle, "He doesn't know. He wasn't here very much," and her husband exploded in laughter. Because he worked long hours in the family department store which he helped found in 1937, he had to catch up on his sleep on Sundays.

Dewey said the children would hang onto their mother's dress and peep at him asleep on the couch. "Mom, who is that man?" they would ask.

Joking aside, they expressed regret that his business and volunteer work with the Boy Scouts and Sea Scouts took time that

would've been better spent with his family. "Polly did a good job of raising the kids," he said.

"These are the best years," said Dewey, who retired from the store in 1966. His wife had also worked in it part-time. "First, I walked around for several months, and when I got tired of that I took up fishing. I've been fishing ever since," he said.

Their hobbies of long standing are card playing and dancing. They gave up dancing two years ago at the age of 80. "Too old to cut the mustard," Dewey explains. Since retirement, he's around the house a lot more, a situation many wives fuss about for interfering with their schedules. "I'm not complaining," Polly said.

They agreed that the advice they got before they were married is still good: "If you get married, stay with it. Make the best of it. If you make your nest, sleep in it."

Polly also recalled her father's words to his son-in-law: "You know, you'll have to support her from now on."

"I don't remember him saying that," Dewey said.

"I've always said marriage is a gamble," Polly said. "You don't know what it's going to be like."

Despite all odds, there are winners.

Child center assists frustrated children, parents

by SUSAN M. MICINSKI

Children encounter all sorts of situations while growing up. Sometimes their development can be slower than normal. Or perhaps their development progresses at a normal enough rate, but upon entering school they are incapable of handling the work. Any of these situations can result in frustrated children, parents and teachers. Is there any place to help cope with such problems?

One possible place is St. Mary's Child Center in Indianapolis.

Founded 23 years ago, the Center concentrates on emotional, learning and behavioral problems of children ranging in age from three to 19 years. According to William Brown, who has been the executive director for the past eight years, "we see ourselves as serving the child and his family. There are no requirements for coming here. Children come from every conceivable background—children can have disabilities no matter how rich or poor the family is."

According to Brown, this institution is truly a Catholic one, and "we try to make the Church present by attempting to express 'suffer the little children to come unto me.'"

Four types of programs are available at the center. They include: testing, developmental for the younger child and academic and psychometric for older children; pre-school or self-discovery for three to six-year-olds; remedial, for grade school youngsters; and family therapy or support, for giving families who have children with disabilities guidance and direction.

"OUR TESTING is not necessarily linked to our programs," explained the director. "If a referral comes from a

school, doctor, other agency, or if we get a call from a family concerned about their child, in order to see how the child can best be served, he is first tested."

Along with the testing, case histories are done, with assistance from parents, schools and medical histories. If anything points to a physical problem, the child is referred elsewhere. "Ours is nothing of a physical kind of testing," declared Brown.

After the review is complete, a caseworker sits down with the parents and shares what has been found with the child's family. "Then we move onto our recommendations—whether the child could benefit from a program here or elsewhere, or if adjustments only need to be made in school or the home," the director stated.

St. Mary's Child Center also does testing for the Department of Public Welfare in connection with its adoption program.

"The pre-school or self-discovery program is for children three to six years of age who are experiencing some type of lag in development—such as gross motor, body, culture, social or language," explained Brown. "The child in this program comes in five days a week and participates in activities related to the various kinds of development."

FOR EXAMPLE, playing with a large ball is one activity used in helping develop gross motor skills, while encouraging the children to express themselves benefits their language skills. Projects requiring youngsters to paint, glue and color assists in developing their eye-hand coordination.

Two or three times a year formal progress reports are made which map out the child's development. This is especially important to do because "most of the children are non-verbal when they come here, so it's vital to keep track of the strides they've made," stated the director.



SELF-DISCOVERY—Children and staff members participate in the self-discovery program at St. Mary Child Center in Indianapolis. Self-discovery is a preschool program designed for six-year-olds. Children aged 3 to 19, from various family backgrounds, are involved at the center. (Photo by Susan M. Micinski)

The third program available at St. Mary Child Center is the remedial one for grade school children who attend regular school full time, but need special help for emotional or learning problems. Those in the program come in three days per week and spend an hour and a half each day at the center. They work in small groups or one on one with an adult.

"The important ingredient of our program," explained Brown, "is that the child comes here during the school day."

Mary Carson is the director of the remedial program, and has been with the center since 1961. Prior to that she was a

grade school teacher at the former St. Mary School. According to her, the children are usually average to low average in their abilities.

"We work with them on reading, spelling and math," Carson explained. "We're not tutors, but we are trying to get them to use the skills they do have and then build on those. Our aim is to get the child to the point where he can cope with a regular classroom situation, and not to the point of him achieving his full potential. But we do have a gap to bridge before the child can return full time to the regular classroom." (See CHILD CENTER ASSISTS on page 23)

IN THE MEDIA

Television's best kept secret

by JAMES BRIEG

The funniest man in America is Martin Short. The second funniest is Eugene Levy.

The funniest woman is Andrea Martin.

The oddest fact is that no one knows who they are, even though they toil with a weekly, 90-minute network comedy program.

The strangest outcome may be that America will come to know them only when they leave the network and end up on cable TV.

I'm talking about NBC's Friday night (12:30-2 a.m.), so it's really Saturday morning) series called "Second City Television." It is better known as "SCTV" and it is the funniest regular show on the tube. Only no one knows it.

I do because I have a videotape machine and can record the program while I snooze. Then I watch it at my leisure and laugh for 90 minutes at the antics of Short, Levy, Martin, John Candy, Joe Flaherty and—in the past—the beer-swilling Canadian brothers played by Dave Thomas and Rick Moranis, and the protean Catherine O'Hara.

If you have never seen SCTV, you're part of the great American majority. The program, due to its hour, gets very tiny ratings. And, if you haven't seen it, it's very difficult to explain what it is.

EXCEPT that it's hilarious. The program takes place every week in a fictional, small-town (Melonville) television station populated by bizarre characters, such as wheelchair-bound (although he has no handicaps) station owner Guy Caballero; loudmouth station manager Edith Prickley; egotistic (with no just cause) producer-cum-star Johnny LaRue (his monograms say "JLaR"); the news team of incompetent Earl Camembert and his slightly more intelligent partner; Lola



Heatherton, the nightclub performer with a permanent moue; and Bobby Bittman, the second-rate comic who sports more rings than Sammy Davis Jr.

These and other characters turn up in each episode of SCTV, which consists of behind-the-scenes turmoil at the station as well as samples of its commercials ("Ronco's Shower-in-a-Briefcase") and regular programs ("The Sammy Mauldin Show," a talk show in which inanities are applauded just like in real life, or spoofs of movies from the Hope-Crosby road pictures to "Poltergeist").

Our age has become an era of gossip and personality, of hype and showbiz. And that's what SCTV satirizes with precision skill. "Saturday Night Live" got all

the publicity and acclaim, but it rapidly fell apart and became self-conscious, not to mention filthy.

SCTV manages to maintain taste while going for the jugular in attacking the banalities of the media. SCTV has its sights on the seven deadly sins, in particular pride and its cousin, vanity, and it reminds us that this world is fundamentally silly.

WHOEVER is writing SCTV (the cast contributes much of the material) deserves a monument and the performers should be household names for their ability to mimic just about anyone, including Robin Williams, Luciano Pavarotti,

Bernadette Peters and every TV newperson you ever saw.

At the top of the list is Short, who just joined the cast. He's devastated Jerry Lewis, among others, and created such memorable characters as Ed Grimley, who has to be seen to be loved, and Brock Linahan.

A close second is Levy, whose Bittman is a nuclear attack on lounge comics who think they are important to the world.

But everyone is sharp, on the mark constantly and way above the simple-minded performances in other comedy series, such as "SNL" or the syndicated "Laugh Trax."

SCTV has had an unusual genesis. It began as a Canadian-based half-hour, syndicated to local stations. It gained a loyal following there and was picked up by NBC. Now the network is dropping the program. In the fall it will be revived by Cinemax, a pay cable outlet (and companion to HBO). Perhaps there it will attain a larger audience and more attention.

There is little which is labeled "comedy" on TV



UNHAPPY TV—A TV set, unhappy because of the way a family watches its offerings, "stars" in the 1983 Catholic Communication Campaign's animated public service announcement. The spot suggests: "Look for the best TV. Bring out the best in you." Funds for this campaign in the Indianapolis archdiocese are provided through the Archbishop's Annual Appeal.

which is funny. Most of it is predictable, brainless, childish (although seldom innocent) and overdone (an example: "Diff'rent Strokes;" how do they continue to get away with that program?).

SCTV is funny; that's my highest praise. The performers have managed to walk the thin line between poking fun and ridiculing;

they have devised caricatures which are also characters; they can make you realize the essential silliness of a performer like Bobby Bittman while also making you care about him.

Good luck, SCTV. When you go cable, keep your wit and taste. And, Martin, how come no one knows who you are?

OBITUARIES

† **BALLINGER, Mary L.**, 59, Little Flower, Indianapolis, June 21. Wife of Elmer; sister of Alphon, Othmar, Guss, Victory, Gilbert, Robert, Edgar and Walter Henke, Stella Hoph, Frances Dick, Mildred Rocca, Rosie Wigand, Marita Keith.

† **CHADD, Everett L.**, 72, St. Andrew, Richmond, June 19. Husband of Henrietta; father of Pat Groff and Linda Chadd; son of Arletha Chadd; brother of Elmer Chadd and Nellie Platt.

† **DAVIS, Ila Riche**, 54, St. Augustine, Jeffersonville, June 22. Mother of Lorlie Esterly, Ila Horn, Christi Frazier, Marilyn, Sylvia and Michael; daughter of LaVerne Riche; sister of Patricia Greene, Sharon Hughes, Charles V. and Paul N. Riche.

† **INGRAM, Lorraine Oedy**, 64, St. Gabriel, Connersville, June 22. Wife of Paul Ingram; mother of Ronald A. and David B. Oedy; stepmother of Jane King.

† **MACIAK, Dr. George M.**, 61, St. Lawrence, Indianapolis, June 15. Husband of Elsy; father of Ralph and Ronald Maciak.

† **MECKES, Robert J.**, 59, St. Mary, Rushville, June 20. Brother of Carl.

† **OLIGER, Charles J.**, 77, Little Flower, Indianapolis, June 17. Husband of Marian M.; father of Karen Meggenhoff; stepfather of Carol Sproles and Jack L. Beckelheimer.

† **SIEFERT, Donald E.**, 60, St. Gabriel, Connersville, June 20. Husband of June (Cheatham); father of Cheri West and Sue

Siefert; son of Verla Burger; brother of Lowell and Walter Siefert.

† **WEAVER, Minnie**, 93, St.

Mary Fessler.

Rites held for Sister Ann Dolores Loney

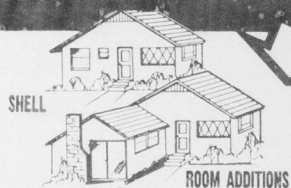
ST. MARY OF THE WOODS—Funeral services for Providence Sister Ann Dolores Loney, 79, were held on June 22 at St. Mary of the Woods Church. Burial was in the convent cemetery. She died in the Sisters' Infirmary here on June 20.

The former Eileen Louise Loney was born in Fort Wayne

and entered the Congregation of the Sisters of Providence in 1926 and made final vows in 1933. She taught in schools in Indiana and Illinois, including Cathedral, St. Agnes, St. Joan of Arc and St. Patrick in Indianapolis; St. Mary, Richmond; and St. Patrick and St. Margaret Mary, Terre Haute.

Survivors include a brother, Norman, of Fort Wayne; four sisters, Providence Sister Eleanor Loney of St. Mary of the Woods, Geraldine Roethele and Patricia Loomis of Fort Wayne, and Marian Sanders of Sunnyside, Calif.; and nephews and nieces.

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Child center (from 21)

The remedial program director stated that "we try to add structure and consistency to the child in our program. We also try to work in coordination with the regular classroom teacher as much as possible." This, however, can sometimes be difficult because the child's achievement level at the time is below that of his classmates in the regular classroom.

"But the teachers are usually cooperative in adjusting homework for the child here in our program," declared Carson.

Before a child enters into the remedial program, the parents meet with Janice O'Hara, caseworker, to find out what is needed. On the second appointment, if it is decided that one is called for, parents meet with the remedial director, and again with O'Hara. After this, although not a requirement, the child could possibly meet with a psychologist for two times.

"The psychologist can help gather a few more insights into the child," stated O'Hara.

The caseworker explained that the environment at the center is conducive to helping the youngsters. "We are working in a controlled situation here with limited distractions," she stated. "In addition, all the kids are in the same boat—having the same or similar problems—so they don't have to feel as threatened as they might in a regular classroom situation."

What else helps the program?

According to the remedial program director, volunteers play a vital role in operating the center. "If we didn't have all our volunteers, it all wouldn't be possible," declared Carson. "Some of our volunteers have been here 10 or 11 years. They're really dedicated individuals, and great at carrying out the work written by me or Mary Beth Robinson, my assistant."

"We also have students from Indiana University School of Nursing who put in 10-15 hours per week," stated Brown, "and some clinical psychology students from I.U.P.U.I." In addition to these students, there is a

guild—a regular corps of volunteers—that commits a certain number of hours per week. "All and all, we have a pretty good child/adult ratio."

St. Mary Child Center, which is governed by a board of directors, is funded by United Way and Catholic Charities. Fees are charged for services here, but the director stressed that "they're always adjusted to a family's ability to pay."

To make a referral or for further information, call 635-1491.



MONKEY SEE, MONKEY DO—Willie Montgomery (left) and Joshua Barr, two children involved in programs at St. Mary Child Center, spend some free time on monkey bars at the center's playground. For the last 23 years, the center has aided children with behavioral, educational and emotional problems. (Photo by Susan M. Micinski)

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VIEWING WITH ARNOLD

'Psycho' better first time around

by JAMES W. ARNOLD

The purpose of sequels is seldom artistic but simply to make money, so fans of the late Alfred Hitchcock won't be shocked that "Psycho" has been sequel-ized after 22 years. It's a step the Old Master of the Macabre, who never thought of the original "Psycho" as anything but a deftly cinematic commercial thriller, would've understood and accepted.

Thus "Psycho II" is not to be faulted on the grounds of sacrilege. The new film is obviously and almost inevitably something less than its ancestor, and if it's better than we expected, it's because Aussie director Richard Franklin and the cast are shrewd enough to re-create many of the first film's scary situations and to play off its easily re-established atmosphere. "Psycho II" is like a cake baked from the original recipe. There's some pleasure in eating it again, but also the conviction that it tasted much better the first time around.

The original "Psycho" has a tendency to be overrated. It was Hitchcock's most popular movie, and like most film teachers, I've used it in my courses to demonstrate technique, primarily its ability to suggest horror without ever actually showing explicit violence on the human body.

(The famous shower murder of Janet Leigh was actually an editing construct, marvelously indirect, in which viewers never saw what they thought they saw. That of course has long since been "improved" by Brian DePalma and other Hitch admirers of the current generation who believe in making everything as explicit as concrete).

BUT THE story itself was gross and cynical, on the edge of the ludicrous, and the film opened a lot of creaking doors, connecting violence,

disturbed sexuality and sicko obsession with cadavers, that have since been entered by scores of less subtle filmmakers.

Horror films rushed with enthusiasm into the Age of Repulsion and Disgust. "Psycho's" achievement, and Hitchcock was proudest of this, was that it genuinely frightened audiences, mostly by violating traditional expectations about what was allowed to happen and to what types of victims in such normally safe locations as country motels.



The plot of the new movie, concocted by Tom Holland, has been called ingenious, and it's certainly clever in contrast to most of the recent stuff about madmen or werewolves chasing high school students and nubile babysitters. (Holland, no dummy, works a couple of similar teens into his script, too).

But its twists and turns eventually become hilariously complicated and—worst of all—the ap-

parent resolution makes no sense. Mystery fans demand logic; if "Psycho II" were a piece of cheese, it would definitely be Swiss.

The premise has Norman Bates (Anthony Perkins), the symbolic prototype of all the real and fictional modern weirdo killers messed up by crazy parents, released-secured and sent back to the same old Gothic house and fleabag northern California motel where all the trouble started. The locale is now an absurdity, since it's as dated and stylized as Dracula's castle, but the film accepts it with just a few sardonic gaglines. (Norman invites girl to stay over as lightning flashes: "Hm, it looks like rain").

AT FIRST it seems there might be a rehabilitation motif, as Perkins (now 51 and hardly changed from his juvenile days) plays the role

of the sensitive guy trying to go straight with subtle strength and sympathy.

Meanwhile, an angry relative of the earlier victims (Vera Miles, only two years older than Perkins) obsessively plots to drive him back into insanity, enlisting the charms of her daughter (Meg Tilly, a nice kid who as an actress is a two on a scale of 10).

But before long it's clear that poor old Norman, as well as several others, is beyond the curative powers of Dr. Freud. There are murders in the motel, on the stairway and in the cellar; more bodies in the swamp, visits to Mother Bates' old bedroom, games of peekaboo in the bathroom, and endless dress changes and phone calls from folks who either are, or pretend to be, Mother.

By the time everything is more or less sorted out (the viewer is never very certain

about who killed whom), Norman is the only character surviving, and he is distinctly not rehabilitated. The film's only motive appears to be to continue the Bates Motel legend.

The "Psycho" series is, for sure, a testament to the malevolent influence of Moms—practically a landmark in the changing pop image of maternity—who are just slightly more rotten than everyone else. (The misogyny is thick enough to walk on). The violence in the new movie is ultimately both bloody and brutal, but the worst thing about it is a kind of despair, a surrender to ugliness that was thinly repressed in Hitchcock.

The making of horror without hope or sense remains, unfortunately, one of the arts of our graceless times.

(Not recommended)

(USCC rating: O, morally offensive.

Film ratings

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

- A-I—general patronage;
 - A-II—adults and adolescents;
 - A-III—adults;
 - A-IV—adults, with reservations;
 - O—morally offensive.
- Some films receive high recommendation by the USCC. These are indicated by the ★ before the title.

The Amateur	A-III
Arnie—The Rise and Fall	A-III
Annie	A-I
Baby, It's You	A-I
Bad Boys	A-I
Barbarosa	A-II
Best Friends	A-III
The Best Little	A-I
Whorehouse in Texas	O
Betrayal	A-II
The Black Stallion	A-I
Returns	A-I
Blue Thunder	O
The Border	A-III
Breathless	O
Britannia Hospital	O
Bugs Bunny's Third	O
Movie: 1001 Rabbit Tales	A-I
The Chosen	A-II
Concrete Jungle	O
Creepshow	O
The Dark Crystal	A-I
Diner	A-III
Diva	A-III
Doctor Detroit	A-III
Endangered Species	A-III
Enigma	A-II
The Escape Artist	A-II
E.T., the Extra-Terrestrial	A-I
Exposed	O
Fast Times	O
at Ridgemont High	O
Fighting Back	O
Firefox	A-III
First Blood	A-III
Five Days One Summer	A-II
Flashdance	O
The Flight of the Eagle	A-II
48 Hours	O
Frances	A-IV
★ Gandhi	A-II
Goat! All the Way	O
Gregory's Girl	A-II
Hanky Panky	A-III
Heidi's Song	A-I
Hey, Good Looking	O
High Road to China	A-II
Honky Tonk Man	O
The Hunger	O
I Love You	O
I, the Jury	O
If You Could See	O
What I Hear	A-III
I'm Dancing As Fast	A-III
As I Can	A-III
Independence Day	A-III
Jinxed	A-III
Joni	A-I
The King of Comedy	A-II
Kiss Me Goodbye	A-III
The Last Unicorn	A-I
Le Beau Marriage	A-III
Lianna	O
Local Hero	A-III
Lone Wolf McQuade	A-III
The Long Good Friday	A-IV
Lookin' To Get Out	A-III
The Lords of Discipline	A-III
Love Child	A-IV
Lovesick	A-III
The Man From	A-II
Snowy River	A-II
Man of Iron	A-II
The Man With Two Brains	O
Man, Woman and Child	A-III
Max Dugan Returns	A-II
The Missionary	O
Monsignor	O
Monty Python's	O
The Meaning of Life	O
My Favorite Year	A-III
The Night of	O
Shooting Stars	A-II
Night Shift	A-II
Octopussy	A-III
An Officer and	O
a Gentleman	O
The Outsiders	A-III
Personal Best	O
Piaf	A-III
The Pirate Movie	A-III
The Pirates of Penzance	A-I
Private Lessons	O
Psycho II	O
Q	O
Return of the Jedi	A-II
The Road Warrior	O
The Secret of NIMH	A-I
The Sender	O
Shoot the Moon	A-III
Six Pack	A-III

Six Weeks	A-III	Threshold	A-II
Something Wicked	A-II	Timerider	A-III
This Way Comes	A-II	Tootsie	A-III
Sophie's Choice	A-III	Tough Enough	A-III
Spacehunter: Adventures	A-III	The Toy	A-III
in the Forbidden Zone	A-II	Trading Places	O
Split Image	A-II	The Trail of the	A-III
Spring Fever	A-III	Pink Panther	A-III
Squeeze Play	O	The Treasure of	A-III
Star Trek II	O	the Four Crowns	A-II
The Wrath of Khan	A-II	Trenchcoat	A-II
Starstruck	A-III	Tron	A-III
Still of the Night	A-II	Twilight Time	A-II
The Sting II	A-III	Valley Girl	O
Summer Lovers	O	The Verdict	A-II
Superman III	A-II	Videodrome	O
The Survivors	A-III	Vigilante	O
Table for Five	A-III	Visiting Hours	O
Ten to Midnight	O	War Games	A-II
Tender Mercies	A-II	Without a Trace	A-II
Tex	A-II	The World According	A-II
That Championship	A-III	To Garp	A-III
Season	A-III	The Year of	A-III
Things Are Tough	O	Living Dangerously	A-III
All Over	O	Yellowbeard	A-III

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