

# the CRITERION



## Bishops testify against nuclear arms

by Liz S. Armstrong

WASHINGTON (NC)—In an unusual appearance as the only witnesses invited to a congressional hearing, Cardinal Joseph L. Bernardin of Chicago and Archbishop John J. O'Connor of New York June 26 questioned the morality of nuclear warfare, opposed the "MIRVing" of nuclear weapons and sought re-evaluation of the MX missile.

They also criticized deployment of Pershing and cruise missiles in Europe, said they were disturbed by proposals for major increases in spending for nuclear weapons systems, and expressed skepticism over the proposed "star wars" space-based defense system.

But they praised other aspects of U.S. defense policy, including President Reagan's remark in his 1984 State of the Union address that "nuclear war cannot be won."

The two prelates read excerpts of their 18-page prepared testimony to the House Foreign Affairs Committee and answered questions from the few congressmen in attendance.

They also frequently explained and defended the U.S. bishops' 1983 pastoral letter, "The Challenge of Peace: God's Promise and Our Response."

Cardinal Bernardin chaired the peace pastoral drafting committee and now heads the U.S. bishops' Committee for Pro-Life Activities. Archbishop O'Connor was a member of the drafting committee and now chairs the Committee on Social Development and World Peace of the U.S. Catholic Conference, public policy agency of the bishops.

IN DISCUSSING what they termed "this awful dilemma" of nuclear war, the two churchmen reiterated the pastoral's position that strictly conditioned deterrence is morally acceptable.

They also emphasized that while on a theoretical level they would not exclude use of a nuclear weapon, they doubted that nuclear weapons actually could be used without violating several moral principles. Those principles included:

- That civilians not be endangered;



**NO GAP HERE**—Deacon Friar Vincent Petersen; Troy Overton, who will begin his Novitiate in August; and Father Clement Orth, who celebrated 60 years of ordination this year are in a small

group discussion during Friars Week at Mount St. Francis, Ind. See story on page 3. (Photo by Franciscan Father Louis Marqua)

- That the warfare not escalate;
- That no adverse "collateral damage" be sustained, and

► That the good resulting from the step be proportionately greater than the bad.

"We're very skeptical that these weapons could be contained within morally acceptable limits," Cardinal Bernardin said. Use of a nuclear weapon against non-combatants "is to be condemned," he said.

"We'd rule out first strike (use) of any weapon," Archbishop O'Connor added.

The two church leaders discounted 1982

U.S. government suggestions that America might win a "limited nuclear war."

**THEREFORE**, they added in their written testimony, "we were gratified to read President Reagan's assurance in his most recent State of the Union message to Congress that 'a nuclear war cannot be won and must never be fought.'"

They also warned "that with the deployment of U.S. Pershing II and cruise missiles in Europe, any escalation from the use of tactical weapons almost certainly

risks escalation to the strategic, intercontinental level."

They said the bishops favor further development of NATO's conventional army capabilities so that the possibility of nuclear confrontation is decreased.

"The bishops are quite aware that another European war would be a catastrophe even if fought with conventional weapons, but at least the possibility of a fatal nuclear holocaust would be precluded," the two said in the prepared testimony.

(See BISHOPS TESTIFY on page 16)

## Cannelton parish making plans for anniversary

CANNELTON—St. Michael's parish in Cannelton will mark its 125th anniversary with a Mass and picnic-reunion on Sept. 30, the day after the feast of St. Michael.

St. Michael's was formed in 1859 from another Cannelton parish, St. Patrick's, which is no longer in existence.

St. Patrick's parish had been organized

on June 10, 1849 by Cannelton Catholics, predominantly Irish. A stone church was built in 1850 on the north side of Seventh Street, about two blocks west of where St. Michael's was later built. St. Patrick's Church was blessed on Sept. 22, 1850.

By Feb. 28, 1858, the recently-added German-speaking element of the congregation organized St. Michael's. One bilingual pastor was to be in charge of both parishes.

A story in the Cannelton Reporter on June 11, 1859, announced plans for the dedication, held June 19, 1859. A procession was to form at St. Patrick's and move to the new church. After the new church was blessed, a solemn high Mass was to be celebrated, and Bishop M. Spalding of Louisville was to deliver a sermon.

By dedication day the stone walls and roof of the church were completed, except for the steeple. The interior was of unfinished pillars and unplastered stone walls. By September 1860, the 156-foot steeple was completed. The largest bell, weighing 1,060 pounds, was mounted on Sept. 30 of that year.

Father Michael Marendt had been pastor in Cannelton since April 15, 1855. In order to raise part of the \$25,000 needed to pay for the church, he traveled through

South America from 1861 to 1865 seeking funds.

Apparently this was successful enough to provide for the completion of the interior walls in 1869. The three smaller bells were added in March 1870. The main altar, donated by parishioners Peter and Anna Clemens, was probably installed around this time.

Father Marendt died on Jan. 15, 1871, and is buried under the church, near the St. Joseph altar.

St. Michael's and St. Patrick's continued to exist separately until 1902, when they were reunited. In 1882-84, St. Patrick's had erected a larger stone church on the corner of Sixth and Adams streets, one block south of the original church. The first Mass was celebrated there on May 11, 1884. After St. Patrick's was closed, the building was used as a parish meeting hall for several years. It was sold in 1919 and razed within a few years.

The physical plant at St. Michael's has remained fundamentally the same since the death of Father Marendt, except for periodic maintenance and essential additions.

Some of the principal changes include an eight-room rectory built in 1872 and razed in 1982, and a steam heating plant built in 1904 and still in use. New side

altars, patterned after the main altar, were placed in the church in 1927. In 1954, a concrete and steel floor was installed in the church and exterior mortar joints were rebuilt. The original bells were replaced by electronic chimes in the mid-1960s because their mountings had deteriorated. The communion rail was removed and carpet installed in 1978.

### Looking Inside

A trip to the National Shrine of the Immaculate Conception is in the offing for some Archdiocesan residents. Turn to page 2.

The last in a series of articles on unemployment in the Terre Haute area appears on page 2.

Peg Hall remembers the former mission at Magnet in Perry County. Turn to page 4.

Cynthia Dewes noticed this is the time of year for class reunions. Her reaction is on page 7.

Msgr. Bosler's last Question Box appears on page 8.

James Arnold reviews "Once Upon a Time in America" on page 20.

the criterion

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Indianapolis, Indiana

# Local priest will direct first pilgrimage to Washington shrine

by Susan M. Micinski

For the first time ever, a priest from the Archdiocese of Indianapolis will lead a pilgrimage to the National Shrine of the Immaculate Conception in Washington, D.C.

"It's an impressive place," said Father John Beitans, the pastor of St. Ann's Church in Indianapolis, who was chosen by Archbishop Edward T. O'Meara to promote the shrine devoted to Mary, as well as lead the 47 people accompanying him on the six-day excursion to our nation's capital. "It's the largest Catholic church in North America, and the seventh largest church in the world."

Leaving by motor coach on Tuesday, July 17 and returning on Sunday, July 22, this first annual tour, sponsored by the Archdiocese, will feature daily Mass and rosary, in addition to a tour of Washington—viewing the Capitol, White House, Lincoln and Jefferson Memorials, Arlington Cemetery, the Tomb of the Unknown Soldier and Kennedy's Grave.

"But the highlight of the trip will be a full day of spiritual recollection at the shrine," said Father Beitans. "It's here that the Church is trying to live gospel values in a national and international setting."

Begun over 50 years ago, this shrine, America's tribute to Mary, which is surrounded by the campus of Catholic University, is yet to be completed. Awaiting the visitor are 83 works of sculpture by American artists, the 329 foot bell tower containing a 56 bell carillon—all on the exterior. In the interior are the Blessed Sacrament Chapel, the South Gallery Organ—the Chancel Organ (a total of 9,138 pipes), seven great mosaics by American and European artists, beautiful stained glass windows, 29 chapels and altars which include mosaics, sculpture

and tapestries and two papal gifts of mosaics from Vatican studios.

The Crypt Church of the Catacombs, 10 chapels, Pope Paul's coronation tiara, Pope John's stole worn at the opening of the Second Vatican Council and the Memorial Hall and Founder's Chapel are found in the interior crypt area.

"It's so spacious," exclaimed Father Beitans. "The shrine's sheer size is a surprise to most people. Aside from the retreat experience people can have here, the building itself speaks to people. Many people report having had tremendous conversion experiences here."

Besides being a place of devotion, "the shrine was designed to be a tool of religious education," said Father Beitans. "The art of the shrine has been very challenging to my knowledge of church history. It often takes a person who is an expert at church history to identify all the saints and stories. But there are enough stories portrayed in sculpture and painting for the public to come in and see and understand."

According to Father Beitans, the state of Indiana has played an important role in the building of the shrine.

"Part of it is made of limestone from Bedford, and some of the metal sculptures found there were done by Ivan Mestrovic, the artist from the University of Notre Dame," the trip leader reported. "And when the shrine project ground to a halt because of World War II, Bishop John Francis Noll of Fort Wayne, took the cause to the pages of Our Sunday Visitor, where he got people once more enthused about it, and was able to raise funds to rescue it from deterioration and abandonment."

In addition, a young Catholic school pupil by the name of Mary Downes, from Terre Haute, is credited with writing to Bishop Noll and asking that every woman whose name is Mary in the country contribute a dollar to the shrine. This suggestion was followed and resulted in a



GETTING READY FOR TRIP—Father John Beitans, pastor of St. Ann's parish in Indianapolis, and parish secretary Barbara Pacuch, prepare some mailings that tell about the first ever pilgrimage to the National Shrine of the Immaculate Conception in Washington, D.C. sponsored by the Archdiocese of Indianapolis. Father Beitans will lead the pilgrimage which leaves on July 17 and returns July 22. (Photo by Susan M. Micinski)

special Mary Memorial within the Shrine that eventually was made into the beautiful Mary Memorial Altar of solid Alserian onyx on a base of Roman travertine marble in the Crypt Church.

On a broader scale, the shrine is the site where great national and international liturgical celebrations are held. For example, the Holy Year was opened and closed there; Archbishop Pio Laghi was made the apostolic delegate there, and a landmark in the history of the shrine was the papal visit of Pope John Paul II on Oct. 7, 1979.

It's also a place where pilgrims can visit "chapels that are attempts to recreate such places like Our Lady of Lourdes, Our Lady of Czestochowa, and Our Lady of Guadalupe, to name a few," said Father

Beitans. "You can save yourself the trouble of flying all over the world."

Although no apparitions were reported at the site of this shrine, that didn't stop the founding fathers from desiring a national shrine to the Virgin Mary to be built here, and shouldn't deter visitors from going there either, according to Father Beitans.

"There's nothing like visiting it," said Father Beitans. "I know my consciousness has been raised about America's consecration to Mary, and am sure that the future will bring a greater appreciation of it."

Persons interested in learning more about this pilgrimage should contact Father Beitans at 317-244-3750 or Sharon Knierim, associate director at 317-831-4839. The cost is \$250 per person, double occupancy. Full payment is due by July 10.

## Parishes working to meet needs of unemployed

by Maria Wilcox  
Last of a series

The closing of Stran-Steel and CBS plants in Terre Haute affected St. Patrick Parish here along with all parishes in the city. It lost some parishioners. But those who lost jobs have been aided by others at St. Patrick's as well as other parishes.

St. Margaret Mary Parish, for example, experienced a minimal number of lay-offs, "maybe four or five," according to its pastor Father John Dede. But the neighborhood in which the parish is located lost many jobs and the parish has attempted to address the needs of those unemployed.

St. Margaret Mary began a food pantry stocked by its own parishioners nearly two years ago. Since that time, the parish has

joined the Samaritan Project, sponsored by the Greater Terre Haute Church Federation, an inter-denominational organization which provides groceries to needy families and individuals on a referral basis. Church membership is not a requirement for assistance. Parish participation in the satellite soup kitchen was a church-sponsored community project which served people mostly outside St. Margaret Mary Parish.

Another satellite soup kitchen site is St. Benedict Parish, one of two Franciscan parishes in Terre Haute's much-depressed downtown district. Mindful of the hunger and want in the community, parishioners there donate hours of volunteer service and financial contributions to Bethany House, Catholic Charities Clothes Closet and the Samaritan Project.

"Our parish helps in two ways," Franciscan Father Kent Biergans, pastor of St. Benedict's, said. "First, by servicing and supporting established agencies in the system; secondly, by responding in a personal way to the needs of the poor and the unemployed, through financial contributions, finding them work, assessing people's needs and what their sensibilities are—doing this in an informal, supporting way."

Praising the generous response of St. Benedict's parishioners, Father Biergans commented, "It's very much in tune with the philosophy of St. Francis. They are very cooperative, very giving, very loving."

In nearby St. Joseph's Parish, vacant buildings and parking lots are scattered along Wabash Avenue. Once a bustling thoroughfare, the silent street bears testimony of a Terre Haute still in the throes of tragically high unemployment. The resounding bells of the Franciscan

churches are a reminder to poor and hungry people that the Body of Christ is near at hand.

The first Sunday of each month at St. Joseph's is designated a special time for parishioners to bring canned goods or other non-perishable food items or a monetary gift for stocking a food pantry. These provisions will supplement food given to the parish for distribution through the Samaritan Project. According to the pastor, Franciscan Father Dismas Veeneman, the parish has been working through the Samaritan Project to help provide food baskets to the hungry. A committee of six St. Joseph parishioners provides volunteer delivery service for the project.

Associate pastor Franciscan Father Cyprian Uline monitors the program. He has advised people delivering food who find

someone in desperate need to purchase food for them and they will be reimbursed.

A long-standing effort of the St. Joseph community is the Thanksgiving baskets given to parishioners with low-incomes and to those who are unemployed. In addition to Catholic Charities Christmas Store sponsored by the Terre Haute Deanery, the St. Vincent De Paul Society of St. Joseph's assists needy families of the parish with food gift certificates.

John Etling, Director of Terre Haute Catholic Charities, explained that 41 agencies in a seven-county area rely on the Catholic Charities Food Bank in order for these agencies to service individuals. Catholic Charities uses the bank for both Bethany House and Simeon House as does the Salvation Army for its soup kitchen. Churches of all denominations draw from it. The Red Cross, the YWCA, Sisters of Providence and Rose Southside Day Care Center are only a few of those who depend on it. A comprehensive ecumenical venture, Catholic Charities Food Bank and all participating non-profit agencies are members of the Indiana Affiliate Foodbank Network.

"I personally believe that everyone has a responsibility to help take care of people who are unable to take care of themselves," Etling concluded.

### OFFICIAL APPOINTMENTS

Effective July 5, 1984

REV. RIC SCHNEIDER, O.F.M., appointed pastor of St. Louis Parish, Batesville.

The above appointment is from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.



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GETTING SOME LOVING—A stranded child receives loving attention from Florence "Grandma" Marshall, director of Bethany House in Terre Haute. "B.J." and his mother, here from Oregon, are temporary residents at Bethany House.



# Catholic, Orthodox churches sign joint agreement

by Father Kenneth J. Doyle

VATICAN CITY (NC)—The Catholic Church and the Syrian Orthodox Church June 23 signed a joint statement affirming a common faith in the nature of Christ and permitting members of each church to receive several sacraments in the other church when their own priest is not available.

The statement was signed by Pope John Paul II and Syrian Orthodox Patriarch Moran Mar Ignatius Zakka I Iwas of Antioch, in a ceremony in the pope's library at the conclusion of the patriarch's four-day visit to Rome.

Syrian Orthodox and Catholics have been divided doctrinally since the Council of Chalcedon in 451 condemned monophysitism, by which the Syrian church held that Christ was human and divine in one nature. The council stated that Christ had a dual nature, fully human and fully divine.

But the new agreement, which calls the two churches "sister churches," states that the historical disagreement "arose only because of differences in terminology and culture and in the various formulas adopted by different theological schools to express the same matter."

The statement was one of several events on the pope's weekend schedule, which included presentation of a papal award to Swiss theologian Father Hans Urs von Balthasar.

According to the agreement, both churches accept the Nicene Creed, formulated in 325, according to which Christ was "one in being with the Father" but was also "born of the virgin Mary and became man."

Reaffirming a common profession of faith made in 1971 by Pope Paul VI and Syrian Orthodox Patriarch Moran Mar Ignatius Jacob III, both churches accept in the new decree that the word of God was "made flesh and became truly man," that he took to himself "a real body with a rational soul," and that he "shared our humanity in all things but sin."

The statement says certain doctrinal questions remain still unresolved involving "the Lord's will for his church" and that the Eucharist still cannot be celebrated by priests of the two churches since it "is the chief expression of Christian unity between the faithful and between bishops and priests."

The new statement means that the 89,000-member Syrian Orthodox Church has the same relationship with the Vatican as most of the other branches of the 200-million member Orthodox churches.

Orthodox churches generally share a common understanding with Rome on most church doctrine but differ with Rome on the matter of papal authority, with the Orthodox acknowledging the special position of the bishop of Rome but considering the

position one of honor and not of final authority.

The new agreement also establishes new policies on collaboration in pastoral care. When Catholic or Syrian Orthodox faithful find "access to a priest of their own church materially or morally impossible," they are authorized to ask for the sacraments of penance, the Eucharist or anointing of the sick from priests of the other church.

The document also pledges both churches to "do all in our power to achieve full visible communion."

The signing ceremony occurred June 23, the same day the pope presented the Paul VI International Award for Theological Contribution to Father von Balthasar.

On June 24, the pontiff paid an early-morning visit to the International Capuchin College on the outskirts of Rome, where he celebrated Mass and shared breakfast with 150 Capuchin friars.

Immediately after, he returned to the Vatican, where at noon he gave an Angelus message to some 25,000 persons gathered in St. Peter's Square below his apartment window.

Since many countries celebrated the day as the feast of St. John the Baptist, the pope paid special tribute to Pope Paul VI, whose baptismal name was Giovanni Battista (John the Baptist).

Pope Paul VI, said the present pope, had prepared "the way of the Lord" for the church in the contemporary world."

In Italy, the day was celebrated as the feast of Corpus Christi, and the pope called attention to the next International Eucharistic Congress, to be held in Nairobi, Kenya, in August 1985.

The congress, he said, should deepen a person's appreciation for Christ in the Eucharist. All parishes and Catholic organizations throughout the world, he said, "should feel themselves called to participate spiritually (in the congress) with a more intense catechesis on the Eucharist."

The pope also welcomed by name two groups of Americans present in the square: a Methodist parish group from Peoria, Ill., and the All-American Youth Honor Musicians.



**AERIAL SHOW**—Like a giant flower, fireworks burst over Boston after the traditional July 4 Boston Pops concert. More than 100,000 people are expected to gather on the banks of the Charles River for the concert and fireworks. (NC photo from UPI)

## Franciscans examine role in church

Conventual Franciscan friars in the Province of Our Lady of Consolation met recently at their provincial headquarters to discuss their roles in the church.

The meeting, known as Friars Week, took place June 11-15 at Mount St. Francis. It was held in preparation for the Province Chapter, or legislative assembly, planned for next year.

Jesuit Father Thomas Sweetser and Carol Wisniewski of the Parish Evaluation Project in Chicago facilitated the assembly. The Conventual Franciscans used the time to look at the effect declining numbers will have on their community and the apostolates they serve.

Franciscan Father Juniper Cummings, minister provincial at Mount St. Francis, said that the provincial assembly "exceeded all of our hopes and desires."

In general, he said, the goal of the assembly was to help members of the order determine "how we can best witness as Franciscans."

Through "brainstorming sessions" during the week, he explained, the friars developed criteria for their ministries. Using those criteria, they will eventually decide which ministries to add and which ones to drop.

That will be accomplished through local meetings prior to next year's Province Chapter. "It will go to the local houses for discussion, then possibly to regional meetings and then it will go to the chapter for final approval," Father Cummings explained.

Many hopes and aspirations for the church were mentioned during the course of the week. Some were: sharing ministry with the laity, having larger communities with a variety of apostolates, sensitivity to women ministering in the church, providing one third of its personnel and

resources for the Third World, choosing a ministry that will help Christian communication media, and better utilizing lay men and women who have a calling to service in the church.

Father Cummings noted that an analysis by the facilitators showed "a slight decline in numbers" in the order. But in small groups which discussed the future of the order, "that didn't surface as a major problem."

What is of some concern, he said, is the increase in the average age of those in the order.

But that is offset somewhat by "a steady flow of newcomers" in the last few years.

Many of those new friars are from missions in Honduras and Zambia, which are considered custodies of the province.

"They do belong to the province but they are not counted in the province. They have a quasi-independence," Father Cummings explained. "So in a sense the core province has diminished but there is a steady growth in the missions."

The Province of Our Lady of Consolation has friars serving in 14 dioceses in the midwest, and missionaries in Australia, Honduras and Zambia. Including those in the custodies, the province includes 150 friars who have made solemn professions and 19 who have made simple professions.

## New council meets to discuss evangelization

CHICAGO (NC)—"You can't evangelize unless you are already evangelized yourself," Father Edward Braxton told about 200 participants at the first meeting of the National Council for Catholic Evangelization.

"We need to train and equip our Catholic laity, use the media, encourage good Catholic preaching. There should be no area that we are unwilling to explore for the good of the Gospel," Father Braxton said in his keynote address at the meeting held in mid-June in Chicago.

Father Braxton is director of Calvert House, the Catholic campus ministry center at the University of Chicago.

The National Council for Catholic Evangelization was founded in 1983 after the National Conference of Catholic Bishops stopped funding the Ad Hoc Committee on Evangelization headed by Paulist Father Alvin Illig.

## Service programs in jeopardy if 'harassment' continues

NEW YORK (NC)—Archbishop John J. O'Connor of New York told a press conference June 24 that the archdiocese may not be able to continue helping the public sector with its service programs if there is "constant harassment" against the church for its stand on homosexuality.

Repeated questions during the press conference, televised live by New York station WPIX, focused on Archbishop O'Connor's earlier comments that he would close church agencies receiving government funds rather than violate Catholic teaching on homosexuality.

June 24 was observed by homosexuals around the United States as Gay Pride Day. In New York about 20,000 marchers, many chanting "shame," paraded by St. Patrick's Cathedral.

Archbishop O'Connor said media coverage of his position accelerated

discussions that had been going on with New York Mayor Ed Koch's staff over an executive order which prohibits social service agencies receiving city funds from discriminating against homosexuals in employment.

Koch announced June 20 that the city would exempt religious organizations from the order until the courts determine its legality.

Archbishop O'Connor said he told the mayor that the church could not continue helping the public sector with its service programs if there was "constant harassment."

He said the archdiocese will have to wait and see what the court decides before determining its next step but added that he believes some mutually satisfactory agreement can be reached.

# Theologians opposed to church's attacks on liberation theology

by Jerry Fiteau

An international group of prominent theologians has issued a "vigorous protest" against attacks on liberation theology by church officials.

Calling Christian liberation movements among the poor and minorities "a sign of hope for the whole church," the group said that theology needs "freedom of research and expression" to reflect on such movements.

"Any premature intervention by higher authorities risks stifling the Spirit," the group said.

The theologians who form the editorial board of Concilium drew up the statement at a meeting in the Netherlands in mid-June. Board members simultaneously released it June 25 in their respective countries. Concilium is an international theological journal founded in the 1960s as a forum for new theological views and trends following the Second Vatican Council.

The statement did not cite any specific names or incidents, but it was occasioned chiefly by a recent critique of liberation theology by German Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, said Father David Tracy of the University of Chicago, one of the leading Americans on the Concilium board.

In March an Italian Catholic monthly published a 5,000-word essay by Cardinal Ratzinger which he had originally delivered at a meeting of the doctrinal congregation, but which was not released by the congregation. The cardinal praised some branches of the "extraordinarily complex phenomenon" of liberation

theology, but he devoted most of his attention to criticizing liberation theologians who "have made their own the fundamental Marxist option."

Among theologians Cardinal Ratzinger named as unacceptable were Peruvian Father Gustavo Gutierrez, a member of the Concilium board and one of the most widely known liberation theologians; Jesuit Father Jon Sobrino, a Spaniard working in El Salvador, and Hugo Assman, a Brazilian ex-priest who is an acknowledged Marxist writer but says his thinking is still influenced by Christianity.

Father Tracy said Cardinal Ratzinger had quoted Father Gutierrez out of context, misrepresenting his thinking.

The American priest said the Concilium board was also concerned about the removal of church permission to teach from two Brazilian proponents of liberation theology. One whose teaching permission was revoked, he said, was Father Ludovico Boff, whose better-known brother, Father Leonardo Boff, has had his writings under Vatican investigation for several years.

In the statement the Concilium theologians described Christian liberation movements and basic Christian communities in poor countries as "a real renewal" in church life that shows "a new vitality of faith among the people." At the same time, they said, some leaders and members of such movements have been killed, tortured and forced into exile by those holding political and economic power.

"Within the church," they said, "while some holding positions of authority have sometimes supported and accepted these

movements of liberation, we have also seen people defamed, forbidden to teach theology, rendered suspect of infidelity to the Christian message, and accused of substituting ideologies for the Gospel, under the influence of Marxism . . . We express our strong solidarity with these movements of liberation and with their theology. We protest against the suspicions and unjust criticisms registered against them."

Among members of the Concilium board are such well-known European theologians as Swiss-born Father Hans Kung, Belgian-born Dominican Father Edward Schillebeeckx and French Dominican Father Yves Congar.

North Americans include Father Tracy, Elizabeth Schussler-Fiorenza of the University of Notre Dame, Jesuit Father John Coleman of the Jesuit School of Theology in Berkeley, Calif., and Father

Virgilio Elizondo of the Mexican American Cultural Center in San Antonio, Texas.

The statement also lauded the "process of liberation and reflection among women, finding themselves marginal to the life of society and the church, and among races and cultures conscious of their position as minorities in church and society."

Asked if that part of the statement reflected any specific concerns about official church pressures against Catholic feminist thinkers in the United States, Father Tracy said one such concern expressed at the meeting was the way church authorities have dealt with situations of political involvement by nuns.

The Concilium board noted that it had added new sections on Third World theology and feminist theology in recent years and said that a future issue of Concilium would be devoted to exploring the tensions between such movements and the official church.

## WASHINGTON NEWSLETTER

# Church concerned with immigration policy

by Liz S. Armstrong

WASHINGTON (NC)—Once known as the immigrant church in a nation of immigrants, the Catholic Church can trace long involvement on one level or another—in the problems of newcomers emigrating to America.

From providing services to 19th-century ethnic groups, to helping 20th-century refugees confront modern American life, to giving advice on national policymaking, Catholics have been active.

Recent congressional debate over a comprehensive immigration policy reform bill passed by the House of Representatives was no exception.

The U.S. Catholic Conference, public policy agency of the National Conference of Catholic Bishops, has for several years prodded Congress toward immigration reform and criticized efforts it regarded as unwise.

Moreover, it was a well-known church academician, Holy Cross Father Theodore M. Hesburgh, president of the University of Notre Dame, who chaired the federal Select Commission on Immigration and Refugee Policy that in the 1970s began delving into the murky issue of immigration law reform.

Within the massive documentation that comprised the 1981 final report of the Hesburgh commission were several recommendations that proved to be some of the most controversial in the 1984 congressional debate on the subject.

For example, the commission recommended:

► "That legislation be passed making it illegal for employers to hire undocumented workers."

► "That a program to legalize undocumented-illegal aliens now in the United States be adopted."

► "That the temporary workers or guest workers program be changed so that it is more costly for employers to hire temporary workers (instead of U.S. workers) by forcing employers to pay Social Security and unemployment insurance for the temporary workers."

► "That the current English-language requirement for naturalization be retained," with flexibility in the system to waive that requirement for elderly would-be citizens who cannot read, write or speak English.

Both the House bill and the parallel Senate immigration reform bill, passed in 1983, would require penalties against employers who hire illegal aliens. The U.S. Catholic Conference had opposed this provision.



The House and Senate bills both also provide amnesty for aliens who arrived in the United States illegally, although they take different approaches in setting up the amnesty provisions. The Senate would use a two-pronged approach of permanent residency for those in the United States by 1977 and temporary resident status for those who arrived between Jan. 1, 1977 and Jan. 1, 1980; the House would extend amnesty to those in the United States before 1982. The USCC backed a 1982 cut-off and strongly urged adoption of the amnesty proposal, which the church agency called "the most important provision of the bill."

The House also called for amnesty recipients to study English and civics and hold jobs before being granted permanent residency. The English requirement would be lifted for the elderly.

Both bills also call for reform in the guest worker program, with the House voting to expand the program. The USCC said it was "very disappointed" by the approval for the guest worker program.

Other Hesburgh commission proposals included recommendations that illegal aliens, wherever possible, should be made to pay for their transportation and deportation out of the country; that funding for high levels of "alien apprehension, detention and deportation" should be maintained; that "reunification of families should continue to play a major and important role in U.S. immigration policy"; and that "the law be firmly and consistently enforced against U.S. citizens who aid aliens who do not have valid visas to enter the country."

Over the years, the USCC has urged that reunification of families be a priority in immigration policy.

The Hesburgh commission's recommendation on cracking down on those who aid illegal aliens preceded by a few years the growing, interfaith U.S. sanctuary movement, in which churches and religious groups willingly hide and protect illegal aliens. Laws have already been invoked against those who aid illegal aliens.

House approval sent the immigration bill ahead to Senate-House conference committee action, where differences between the two chambers' versions of the measure were to be resolved.

Because of the complex issues raised by factors such as the sanctuary movement and local implementation of the immigration law once it is officially on the books, scene of debate over immigration policy is likely to move from Washington to the farms and streets of America.

There, church involvement is likely to go on, if not increase. As Bishop Thomas Kelly, then USCC general secretary and now archbishop of Louisville, said in 1981: "The church has a deep interest in this field and will continue to make its voice heard on all aspects of the question."

# Perry County church holds memories

by Peg Hall

Sacred Heart Church waits forlornly on a Perry County hilltop. Unused since 1974 by order of the archbishop though not officially closed, it is a haunting symbol of the way things were once but never will be again.

At the beginning of the parish's life, Father Stephen Benoit established what was known as the mission of Mount Pleasant. That was in 1837. In 1848 or 1850, the community was blessed with its first church building. It was erected under the guidance of Father Augustus Bessonies, pastor at Leopold, and dedicated to St. Francis Xavier.

The only remnant of that church is a little cemetery named Chapel Cemetery. The location of St. Francis Xavier church was moved to Gailey's Landing in 1894 by Father J.L. Brassert because the center of population and activity had shifted.

Gailey's Landing is only a name now, but toward the end of the 1800s it was a shipping point on the Ohio River and boasted a post office and store.

Andrew Etienne, born in 1899, remembers that Father E.T. Hilger used to send a post card to his father when he planned to offer Mass at the mission, to let him know to spread the word.

Father Hilger built a new church at its present location outside Magnet in 1912-13. It was renamed Sacred Heart.

Church picnics brought everyone together. "We used to have some dandies," Etienne says. "Right up the creek from the church a dance platform was set up. Two elm trees furnished shade.

"A beef was butchered by some fellows," Etienne recalls. "People came from everywhere. They got off the boat from Tell City and Cannelton."

All the parishioners were called on to contribute food to feed the multitudes. Etienne heard his father say, "Doggonit, I'm gonna have to go begging." He said his father "got the chickens from some parishioners for asking, but he collected live chickens from some, all kinds of vegetables, eggs and a whole wagonload of stuff from some."

From 1837 to 1974 the mission was served by priests from Leopold, except for an interim of 15 years. Up to the end, Father Raymond Moll, then pastor of St. Augustine parish at Leopold, served the missions of Sacred Heart at Magnet and St. Mary's at Derby even after there was no longer an assistant pastor at Leopold.

The white frame community building, once the hub of parish and community activity, still serves the community. It was built about 1950 by Father Andrew Diezeman and volunteers, starting from scratch with donated logs.



## LIVING THE QUESTIONS

## Jesus Christ turns everything upside down

by Fr. Thomas C. Widner

This is a story I heard recently.

A missionary in a foreign land was preaching about Jesus Christ. He told the people who listened all Jesus had done, how He had lived and healed people and forgave them their sins, and how some jealous people tried Him and murdered Him for what they said was sedition. They said Jesus was a traitor and incited the people to rebel against legitimate authority. The missionary had great success among the people he preached to. Something in the missionary's words stirred them and excited them.

One of the things the missionary taught the people about Jesus was that His Father was the one true God and so if people wanted to be saved by Jesus they would have to give up their other gods. Now the people had many other gods. In fact, they had so many they just weren't sure anymore who was a god and who wasn't. There was the money god, the automobile god, the stereo god, the book god, the video god, the movie god, the sex god, the computer god, the food god, the alcohol god, the nature god, the telephone god, the Colts god, the shopping god—you name it, it was a god.

There was a very rich man who made his living by



making real images of all these gods. One day this rich man heard the missionary speaking and realized the missionary was bad for business. How can he preach what he's preaching, the rich man thought? Why, if the people stop worshipping my gods, they won't buy cars and stereos and TVs and football tickets and all the things I make gods of. And if people don't buy these things anymore, there won't be any reason to make them anymore. And if I can't make them anymore, there goes my profit. I would have to lay off hundreds of my employees. I'd have to close down some of my branches.

The rich man was horrified at the thought of his business failing and the possibility of having to go on welfare. He had to do something about the missionary. But he was worried because many of the people listened to the missionary.

So he conceived a clever idea. He gave his employees scholarships to attend the workshops given by the missionary. Some of them realized the rich man was right. The missionary was dangerous. He could put them all out of a job. The more they thought about it the angrier they became. The rich man smiled. He was happy. In fact, the more angry they became the happier he was.

The employees became so angry at the thought of losing their jobs that they decided to demonstrate. They considered this very carefully because some youths had recently demonstrated against nuclear weapons—that was another god the rich man had an image of—and

they opposed the demonstration because an end to nuclear weapons would also mean an end to their jobs. They decided they needed to demonstrate to save their jobs.

But the demonstration turned into a riot, they were so angry. They took the missionary hostage. "No Jesus! No Jesus!" they painted on signs. They told the missionary he was preaching rebellion. They pushed him around, roughed him up, and yelled and hollered at him.

Of course, it didn't change the missionary's mind at all. He was scared but he was convinced that his preaching about Jesus Christ was far more important than the loss of their jobs. He believed that knowing the truth and living by it was more important than anything else.

Well, a policeman came along and quelled the riot. He told the employees such complaints should be handled through the courts. They were getting tired anyway of yelling and they finally let the missionary go. He decided to move on to another town because he'd done all he could in this one. Those who wanted to know about Jesus Christ would keep learning, he felt.

I didn't make up this story. It's a paraphrase of the Acts of the Apostles 19:21 to 20:2. It struck me that being a believer could mean many different things. One thing it means is that Jesus Christ threatens everybody because he is bent on turning everything upside down. I guess that's why many of us don't get turned on with faith. There's too much to clean up.

## Ann Flanders answers Biblical figures' questions

by Fr. John Buckel

Every day thousands of people write to Ann Flanders looking for solutions to their problems. What if characters from the Bible wrote to Ann?

1) Eve—Dear Ann: I don't know who else to turn to. I am in the midst of some real marriage problems. I made one mistake and my husband is very upset with me. Why is it that if you make even one mistake, the whole world seems to be different? What should I do? Just call me "It's No Paradise."



Dear "It's No Paradise": I suggest you go to a marriage counselor, preferably a priest. And tell your hubby he is a real snake in the grass.

2) Isaac, Son of Abraham—Dear Ann: I can't go to any of my relatives or friends with my problem. You are my last hope. Yesterday morning my father tried to kill me. I love my father very much and I don't want to get him in trouble. Should I tell someone or stay quiet? "Nervous and Waiting"

Dear "Nervous and Waiting": By all means tell the local police. The man is a menace to you and society.

3) Pharaoh—Dear Ann: I am a rich and powerful leader. I have a hunch that my labor force does not like me. I give them work to do (unemployment is never a

problem). I feed them, and how do they treat me in return? They are plotting against me. Some people don't know how to be thankful. "It's Lonely at the Top"

Dear "Lonely at the Top": Perhaps you should read "How to Win Friends and Influence People." But don't expect miracles.

4) Joseph, Son of Jacob—Dear Ann: I think I am in deep trouble. I am from a rather large family, and lately I have had this feeling that my brothers are out to get me. Am I crazy? Am I in reality "Paranoid Joe"?

Dear "Paranoid Joe": Yes, you are crazy. I strongly suggest psychiatric help ... and fast.

5) Goliath—Dear Ann: I feel so embarrassed in writing this. I am such a failure. I am rather large for my age. To make a long story short, I had a fight with a little guy. Lo and behold, I lost. I am afraid to face my friends and family. They snicker whenever I walk by. What can I do? I am so "Humiliated and Dejected."

Dear "Humiliated and Dejected": First of all, pull yourself together. Then move to another part of the world where you are unknown. Whatever you do, don't lose your head over this.

6) Samson—Dear Ann: I have a great relationship with my girl friend Delilah (her real name). She is a terrific woman, but she keeps nagging me to get a haircut. I like my hair the way it is, but I don't want to lose her. I feel as if I'm on the "Razor's Edge."

Dear "Razor's Edge": For God's sake, get a haircut. Your relationship with Delilah is too important to risk losing. After all, what harm can come to you from a simple haircut?

7) Solomon's Wife—Dear Ann: I am at my wit's end. My husband doesn't pay any attention to me anymore. I don't mind some competition, but this is ridiculous. I'll sign this "One in a Thousand."

Dear "One in a Thousand": Maybe the trouble is with you. Try to make yourself more exciting. Read "Time" Magazine.

8) Peter the Apostle—Dear Ann: I never thought that I would have to write you, but I'm desperate. I feel like such a coward. I let my good friend down when he needed me the most, but what could I do? It was either him or me. I am so depressed that I cry myself to sleep. I want to scream every time the "Cock Crows."

Dear "Cock Crows": You are just like a hundred million other people in the world: wishy-washy. Get with it, and by all means, get some professional help.

9) Mary Magdalene—Dear Ann: I met a Jewish Rabbi today who says that he likes

me in spite of my "loose life." Should I believe him? They call me "Merry Mary."

Dear "Merry Mary": No! All men are alike, so watch out.

10) Doubting Thomas, the Apostle—Dear Ann: I don't believe it. I of all persons am writing to you. I have great difficulty in trusting anyone. Is there anything that can be done for me? "Show Me"

Dear "Show Me": No, there is nothing that can be done for you, so get used to it!

11) Paul—Dear Ann: I find it very paradoxical that I am writing to you, a woman, yet what else can I do? Lately my friends and companions have been giving me a hard time. They say I am very bull-headed. But after all, what is wrong with the way I think? It's true that I have not allowed women to speak in church or to have their heads uncovered. Women should be submissive to their husbands, and women should not be allowed to vote. Besides this, I consider women to be equal. But about my friends, what can I do? Signed, "A Men's Libber"

Dear "Men's Libber": Find a deep canyon ... and jump!

## THE SUNDAY READINGS

by Fr. JAMES A. BLACK

Acts 12:1-11  
2 Timothy 4:6-8, 17-18  
Matthew 16:13-19

STS. PETER &amp; PAUL, APOSTLES

JULY 1, 1984

Background: If the early Church needed everyday people in its membership, it also needed strong leaders to keep those members faithful to the gospel. Saints Peter and Paul are probably the most well-known saints of the early Church.

The first reading shows us that Peter went to jail for preaching fearlessly the gospel of Jesus. Through the Lord's help, he was released so that he could continue the Lord's ministry.

The second reading has Paul advising Timothy to remain steadfast in the faith, as Paul himself had done.

The gospel reading asks a significant question. Jesus asked his disciples, "Who do you say that I am?" It's a question that each one of us has to answer. Peter and Paul both answered the question with their lives.

Reflection: A few weeks ago, I attended my high school class's 20th reunion. I'd

never been to one of these affairs before, so I didn't really know what to expect.

One of the things that surprised me was the number of people for whom 20 years had passed almost unnoticed. They seemed genuinely surprised that such a significant amount of their life had passed them by.

That's what can happen, I suppose, if we don't keep our minds on what is really important in life, or if we don't set goals for ourselves. Time slips by, and we wonder where it went.

Peter and Paul had only about 30 years each to spread the gospel of Jesus (the same thing we're supposed to be doing, by the way). They were so successful in their efforts that they are honored by the Church today. Their names are known by everyone.

I guess there aren't too many people like Peter and Paul in the class of '64; not yet, at least. But we've still got time to do something about it.

## Anniversary Annals

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

The following item was taken from the Western Sun and General Advertiser, newspaper of Vincennes edited and published by Elihu Stout, which on Saturday, July 5, 1834, published volume 25, number 24.

Anniversary of St. John the Baptist  
The anniversary of this distinguished patron of the principles of freemasonry, was celebrated in this place on Tuesday, the 24th of June, by the Vincennes Lodge, No. 1.

The procession being formed at 12 o'clock, A.M. proceeded from the Lodge Room to the Methodist Church, where an appropriate address was delivered by Brother Hunter. After the address the brethren repaired to the Hotel of John C. Clark, Esq. where an elegant repast was prepared; after partaking of which, the procession returned to the Lodge Room, and were dismissed.

Vincennes, June 24, 1834

# TO THE EDITOR

All life issues should be supported by us

We continually read of the validity of those in the pro-life movement, anti-abortionist, right-to-life or whatever other name that is used to describe those that lose sleep over the massive destruction of pre-born children. If asked, how can one actively fight abortion and not nuclear war, not poverty, not racism or any other social and moral injustice? The question should be how can anyone actively fight any of these issues, let alone more than one, and raise a family in a society that perpetuates these injustices?

It would seem to be more constructive if we would applaud those Catholics that have the courage to take an active social stand on any social issue. If my neighbor helps and comforts those with distressful pregnancies, should I use that as grounds for his lack of support for nutrition programs? If a woman is active in the hospice program, is that grounds for

criticizing her for not being equally active in visiting the non-terminally ill? I believe discussion that uses one's involvement in an area of injustice as grounds for criticism for lack of involvement in another area is destructive to both.

When the Bishops say, all life issues are intertwined, I am sure this did not come as a great revolution, but as a result of spiritual growth. This same spiritual growth takes place in everyone that is actively involved in any of these issues. Let us not criticize each other's weaknesses and shortcomings, but rather compliment and support one another's strengths and encourage this spiritual growth. This, in turn, allows us to see Christ's presence in the weakest and the most malformed of our society.

James P. Hellmann

Terre Haute

## Jesuits back stand against capital punishment

An open letter to the Catholic Bishops of the Commonwealth of Kentucky:

Dear Bishops:

We congratulate you on your pastoral letter dealing with the abolition of capital punishment in the Commonwealth of Kentucky. We know that the letter was preceded by your visitation at the prisons of Kentucky, and it reveals your care and concern for those who have been condemned to death, and those who need your support to insure them that their lives may still be valued in our society today.

We write not only to congratulate you, but also to express our solidarity with you in an effort to break the cycle of violence. Your letter implements the statement on the death penalty issued in 1980 by the U.S.

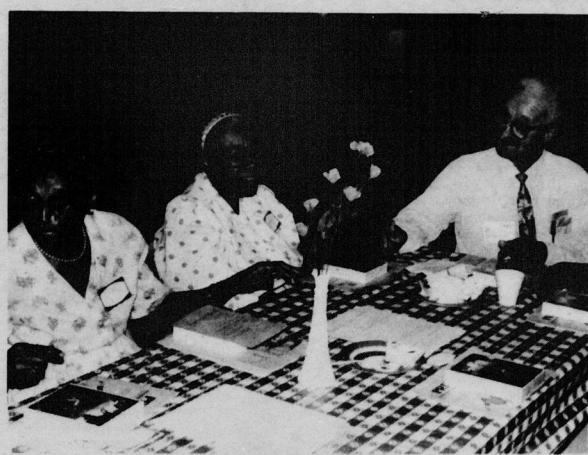
Conference of Bishops, and calls Christians and all American people of good will to work together to abolish the death penalty.

Our ministry in the Chicago Province of the Society of Jesus extends to the four states of Kentucky, Indiana, Ohio and Illinois. We Jesuits, gathered together at a meeting on Faith and Justice, who have signed this letter, wish to pledge our willingness to do whatever we can in our separate ministries to implement and support your statement.

Your Jesuit brothers in Christ,

Harold R. Melrose, S.J.  
and 19 other members  
of the Chicago Province  
of the Society of Jesus

Chicago, Ill.



ENJOYING THE FUN—These seniors were among the many in attendance at last Friday's Ice Cream Social sponsored by Retired Senior Volunteer Program (RSVP) in recognition of all its friends and volunteers. Those attending were treated to the sounds of a local singing group as well as refreshments. (Photo by Susan M. Micinski)

## Sisters of St. Joseph urge self determination and help for Central American nations

The Congregation of the Sisters of St. Joseph of Carondelet, St. Louis Province, believes that the injustices in Central America must end. For this reason, we publicly endorse the following:

1) We support the Bishops of the United States in their stand in relation to aid to the people of Central America.

2) We ask that the right of self-determination of the people of Central America for their lives and government be respected by all nations.

3) We reverence the people who flee from the oppression of Central America and offer them our compassion and asylum until they can return to their own nation.

This endorsement followed upon a process of several months. In the fall of 1983, the Sisters of the Province discussed their concern in this matter. In March each Sister indicated her position by written ballot. The Sisters overwhelmingly supported the issue.

Our action on behalf of the people of Central America stems from a desire that their rights and dignity as human persons be respected. We know that only this will bring the just and lasting peace they deserve.

Sisters of St. Joseph of Carondelet  
St. Louis Province  
St. Louis, Mo.

## Noone grateful for Father Widner's contributions in spreading the good news

I thank Father Tom Widner for interviewing me and writing the article on my reflections of seven years service at the Office of Catholic Education. I appreciated his professional approach to his work and felt that the article was a good summary of the interview.

However, Father Widner left out one important point. In my opinion, Catholic education has also been strengthened through a stronger public relations program by diocesan and local administrators. Successful public relations is

due in part to Father Widner and The Criterion who first taught us how to spread the good news and subsequently collaborated with us in publishing articles about Catholic educational issues. It's time for Father Widner to receive affirmation for his contributions as well.

I hope that The Criterion will continue to be a strong Catholic weekly under its new leadership.

Stephen J. Noone  
Indianapolis

## God is the alternative for the fallen away

An open letter to our fallen away brothers and sisters:

I ask you to come home. This I believe is what you seek.

We all search for an inner peace. A place inside of us that is ours and ours alone. A place where no one yells at us, tells us what to do or what not to do. A place to reflect to feel safe and secure.

Many of us have sought this through the use of drugs. Also excessive drinking of alcohol. We do so to "get high," "to forget our problems," "to be in." What does it all mean?

I believe the alternative is God as through him this peace and security we all seek can be obtained. Come Home.

Joseph A. Devine  
Indianapolis

## Bishop supports bill which would end refugee deportation

WASHINGTON (NC)—Legislation which temporarily suspends deportation of Salvadoran refugees is "simple, clean and deserves prompt passage," Bishop Anthony J. Bevilacqua of Pittsburgh said June 20 while testifying before a house subcommittee. Bishop Bevilacqua, chairman of the committee on migration of the National Conference of Catholic Bishops, urged immediate passage of H.R. 4447, which provides a three-year suspension of detention and deportation of Salvadorans living illegally in the United States. In April, the National Council of Churches had submitted testimony stating that more than 100 churches were providing sanctuary to undocumented Salvadorans, despite laws that make it a felony.

## Father Buckel's writing is appreciated

I wanted to write to let you know how very much I enjoy Father John Buckel's column. I almost always search this out first. Always written so down to earth, I feel we are having a conversation. And I never fail to feel "uplifted" and at "peace" with what I read. Father Buckel, please continue to write these wonderful, caring articles. (There should be a book of them all!)

Jane Allen

Richmond

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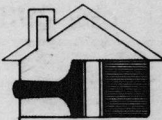
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## CORNUCOPIA

# Class reunions rekindle zest for life

by Cynthia Dewes

All our adolescent desires for sweet revenge and upmanship culminate at class reunions. Whatever our lives have been, they are transformed on one glorious night for the benefit of old friends, acquaintances and strangers, into models of success.

Spouses who were not members of our class are drawn into our fantasies, doing their best for our sakes to look gorgeous and well-off. Peripheral onlookers even get into it: my dentist, on hearing of my impending reunion, once suggested re-doing the fillings in my front teeth so that my smile would be sensational for the occasion.

When we are not long out of school and our families are young, the women at these gatherings tend to look a bit frumpy. Their figures are not girlish anymore, and their hair and nails aren't getting much attention between diapers and night feedings. The men, on the other hand, are in their prime, still rising to the top of whatever heap they're in.

There is a change as the years pass. By middle age, the women have slimmed down, "lightened" their hair, and taken their hands out of dishwater. The men, alas, have often divided into two camps: those with the used car salesman look (neck chains, moustaches, plastic suits), and those who've literally "let go" of their hair and their stomach muscles. So much for role reversal.

Reunions always offer embarrassments. One is being approached by strangers who say "Remember me?" or "Remember the time we——?" and we don't. And there's the fellow who was so quiet in high school that we wrote him off as a nerd. Ten years later he shows up at the reunion wearing a Bill Blass suit and displaying a wife who's a ringer for Bo Derek and at least 15 years younger than anyone present. His business cards are better looking than our wedding invitations were.

There are disappointments. The class clown whom we remembered as bright and perceptive has become a cynical middle management type with two ex-wives and, from all appearances, a third in the making. The class braggart married an unattractive local girl and took a small time local job, but his drinking seems to be world class.

There is never enough time to "catch up" and in six months we will have forgotten all the news we heard anyway. The best part of any reunion is simply the memory we carry of ourselves as a group. Singly we may not measure up to whatever standards we had set, but together we are forever young and healthy and standing on the edge of life's adventure. There's a hint of immortality in it.

## check it out...

✓ An Italian Festa featuring Italian music, dancing, food and games will be held in front of Holy Rosary Church, 520 Stevens Ave., on Saturday, July 7 beginning at 5 p.m. and on Sunday, July 8 beginning at 1 p.m. Admission \$1. The Festa commemorates the parish's 75th Anniversary.

✓ St. Vincent Wellness Centers and the American Red Cross will offer seminars in "Basic Aid Training" for eight to ten year olds on Wednesdays, July 11 and 18 from 3 to 4:30 p.m. at the Zionsville Center, and on Thursdays, August 16 and 23 from 3 to 4:30 p.m. at the Fishers Center. Fee \$5. To register call 846-7037.

✓ The Immaculate Conception Academy Alumnae Association will hold its first-ever Alumnae Family Picnic on Sunday, July 15 beginning with an outdoor Mass at 12 noon EST. All ICA graduates are

encouraged to pack a picnic lunch and bring their families. Call Sr. Irvin Marie Kriemer 812-834-2475 for more information.

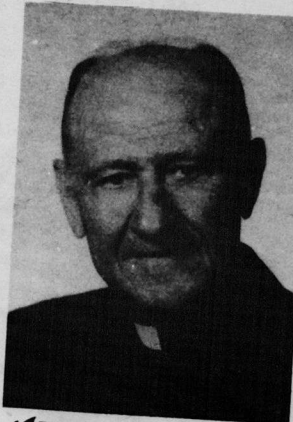
✓ Our Lady of Mt. Carmel Parish's Second Annual Festival Run will be held on Saturday, July 14, beginning across the street from the church at 146th St. and Oak Ridge Rd. 5 K and 10 K runs for all ages. For entry blanks or information call Ed DeSimone 283-9347 or 896-3496.

✓ St. Vincent Wellness Centers and Social Services Department will sponsor "Assertiveness Training" at the Fishers Wellness center on Friday, Aug. 17 from 7 to 10 p.m. and at the Carmel Center on Wednesday, Aug. 22 from 7 to 10 p.m. Fee \$5. Call 846-7037 to register.

✓ Classes in Cardiopulmonary Resuscitation (CPR) will be offered by St. Vincent Wellness Centers at: Zionsville on Tuesday and Thursday, July 10 and 12 from 6:30 to 9:30 p.m.; at Carmel on Monday and Wednesday, July 16 and 18, and on Tuesday and Thursday, Aug. 21 and 23 from 6:30 to 9:30 p.m.; at Fishers on Tuesday and Thursday, Aug. 7 and 9 from 6:45 to 9:45 p.m.; and at Brownsburg at the Brownsburg Public Library, 450 S. Jefferson, on Monday and Wednesday, Aug. 13 and 15 from 6:30 to 9:30 p.m. \$10 fee. To register call 846-7037.

✓ The Catholic TV program 30 Minutes with Fr. Michael Manning, SVD airs in the Richmond area on Channel 43 on Sundays at 9 a.m. and Tuesdays at 3:30 p.m. July topics include: "Why People Stay Away from Church" on July 1; "Freedom from Guilt" on July 8; "Dreams" on July 15; "The Sanctity of Life" on July 22; and "What Love Really Means" on July 29.

vips...



✓ Rev. Oswald Gasper, O.F.M., will celebrate his 50th Anniversary of Or-

## Pontiff criticized by South African clergy

CAPE TOWN, South Africa (NC)—A leading black South African Anglican bishop and five black Catholic priests have criticized Pope John Paul II for meeting the leader of white-ruled South Africa at the Vatican June 11. "Rome has seen fit to be polite at the expense of blacks," the priests said in an open letter to the president of the Southern Africa Catholic Bishops' Conference. The conference, however, said the meeting was "probably beneficial." The Vatican had stated that the pope's meetings with political leaders of all backgrounds allows the Holy See to make its viewpoint known on all issues. Pope John Paul has been openly critical of apartheid, South Africa's government-mandated segregation policies.

dination with a 10:30 a.m. Jubilee Mass on Sunday, July 1 in Sacred Heart Church. A luncheon at the Airport Holiday Inn and an Open House from 3 to 5 p.m. in the William E. Cavett home, 140 Woodhill Dr., will follow. Fr. Oswald, a native of Sacred Heart Parish, was ordained June 24, 1934. He has served in the pastoral ministry in five states, and as an Air Force chaplain, and is presently in semi-retirement while assisting in an Iowa parish.

✓ The St. Louis Province of the Sisters of St. Joseph of Carondelet recently selected St. Joseph Sister Frances Virginia Cholet as Provincial Superior. Sisters of St. Joseph serve the Indianapolis archdiocese in Holy Angels parish, at Martin Center, in the Metropolitan Area Citizens Organization and at Roncalli High School, as well as in Rushville and Terre Haute.

✓ John F. Geisse, a member of St. Luke's Parish and the Serra Club, was recently inducted into the Discounting Hall of Fame, a top honor in the discount merchandising field. Geisse is presently chief executive officer and chairman of the board of The Wholesale Club in Indianapolis.



✓ Roncalli sophomore Pamela Rewers, daughter of Mr. and Mrs. Peter Rewers of St. Barnabas Parish, was one of 25 students from the U.S. and Canada to receive a Kellogg Company Scholarship for Youth For Understanding, an international student exchange program. Pamela will spend eight weeks with a host family in Hammarby, Sweden.

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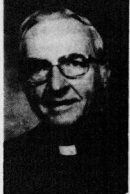
the QUESTION BOX

# Church on road to maturity

by Msgr. R.T. Bosler

**Q** Is the spirit of Vatican Council II dying a slow death? Isn't the suppression by Rome of the popular instruction book "Christ Among Us" sufficient indication that the church has returned to what it was before the council?

**A** In this, my last chat with you, my faithful readers, I want to respond to several pessimists who have written me by sharing some of my optimism about the future of our church.



In Vatican Council II there were prolonged tensions between the overwhelming majority of bishops and their theologians, who were demanding changes and developments, and the well-organized

minority, who opposed most of the new ideas proposed.

The conservatives lost on most issues. But the majority needed this check upon their enthusiasm and the restraint imposed by Pope Paul VI, for without the conservatives God knows what all the majority might have voted for. Only those who lived through such an experience can appreciate the dynamics of it.

I sense that the church as a whole is now living through such an experience, less intense because it is stretched out over many years.

Admittedly, in the heady excitement over new ways of looking at the church and the emphasis upon freedom and adapting to the modern world, we have developed a generation of Catholics scarcely aware of their religious heritage. The importance of doctrine, respect for tradition, religious discipline, the majesty of the Mass—these are all part of our heritage that we can and must preserve.

## FAMILY TALK

# Overly harsh reaction may dishearten, not help

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 17-year-old son was threatened with being expelled from school this morning because he stole a videocassette recorder from the school library. The principal told me they have to hold a hearing, but that my son would be dropped from school. He is a sophomore and this is his first offense. The recorder has been returned. I feel very bad because I feel the school is taking away his only chance for rehabilitation. His grades have been poor, but I think this might be the crisis needed to wake him up. I am a single parent. What should I do?

**Answer:** You have focused on the basic issue. While your son must pay the consequences for stealing, it makes little sense to deprive him of the opportunity to complete his schooling. This punishment seems more likely to send him, young and unskilled, into the ranks of the unemployed. With time on his hands he is likely to get into more trouble.

Does your son want to stay in school? If he is lukewarm, I would not press to override the expulsion. Instead, I would suggest that you use your energy to help him find a job.

Hard as it may sound, I would set a brief time limit on how long he may remain with you rent-free. After that I would charge him \$6 to \$10 per day for room and board. You cannot afford to underwrite his idleness.

## U.N. report lists world's birth control statistics

NEW YORK (NC)—Birth control is practiced by 300 million couples worldwide, said a United Nations population agency which advocates increasing the practice to hold the globe's population at 10.2 billion by the year 2100. The current population is an estimated 4.7 billion. The U.N. report said that 30 percent of the couples have been sterilized, about 20 percent use birth control pills, and an estimated 15 percent use intra-uterine devices. All of these means are prohibited for Catholics. Pope John Paul II has criticized official birth control programs for often subsidizing abortion and has urged governments to create economic environments conducive to family life.

If he wants to remain in school, he will need to convince the hearing officer or school board that he is serious about rehabilitation. Promises that he will not do it again are not likely to be effective. His sincerity will be measured more by actions. What is he prepared to do?

One offer he might make is a certain number of volunteer hours doing maintenance work around the school this summer. In effect, this would say, "I will pay for my offense by working my way back into school."

Another suggestion would be to deal with this matter in Juvenile Court rather than through the school board. Your son could agree to face charges for the theft and accept punishment meted out by the court. The court will probably require restitution plus a period of probation during which he will have guidelines regarding curfew, companions and alcohol consumption.

Still another way to indicate his seriousness would be to promise a C-or-better average if allowed to remain in school. He would say, "If you give me a chance to stay in school, I will do well. If I drop below a C, I will accept dismissal at the end of that semester."

Finally, your son may offer a monetary bond to the school (\$300 to \$500) from summer earnings. This would say, "I will not get into trouble again. If I do, I forfeit my bond." If he keeps his word, his money would be returned at graduation.

While he is 17 and beyond the age where school attendance is mandatory, nevertheless the statutes in most states require that the school make its disciplinary decisions "in the best interest of the child." You may need a lawyer to help you argue this point.

I think adolescents need to face the consequences of their misbehavior. However, the "consequence" should not be one that makes the misbehavior more likely to occur again. Good luck!

\*\*\*

Some of the best of Dr. James and Mary Kenny is available in popular book form. Send \$6 to Dept. E5, St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45210, and ask for the book "Happy Parenting." Contains more than 100 practical selections. Payment must accompany order.

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

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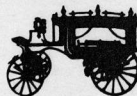
No one understood better the meaning of Vatican Council II and what its impact on the future would be than Pope Paul VI.

Here are two quotations from him that I keep on my desk. I share them with you as a parting thanks for your loyalty to me as readers:

"The conciliar decrees are not so much a destination as a point of departure toward new goals. The renewing power and spirit of the council must continue to penetrate to the very depths of the Church's life. The seeds of life planted by the council in the soil of the Church must grow and achieve full maturity." (Letter to International Theological Congress of Rome, Sept. 21, 1966)

"We shall, therefore, have a period of greater freedom in the life of the Church and of her individual members. It will be a period of fewer legal obligations and fewer interior restraints. Formal discipline will be reduced; all arbitrary intolerance and all absolutism will be abolished. Positive law will be simplified and the exercise of authority will be moderated. There will be promoted the sense of that Christian freedom which pervaded the first generation of Christians." (General Audience, July 9, 1969)

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# Faith Today

## The pastor of the global parish

By Father Robert Sherry  
NC News Service

In early May I departed from Washington, D.C., for Quito, Ecuador, to attend a conference of the Organization of Latin American Seminaries. Newspapers then were carrying front-page photos of Pope John Paul II's trip to Korea.

Bishops and priests from all but three nations of Central and South America participated in the Quito conference. Most traveled 2,000 miles or more to attend.

While there, I asked many persons why they thought the pope traveled so much. Bishop Hugo Polanco Brito of the Dominican Republic responded: "Because people want him to come. And he is coming to our country soon. That's all people are talking about. They can't believe that the pope will actually kiss the soil of our homeland. Hundreds of thousands will come to see the pope. The excitement is unbelievable."

"Why does the pope travel? Why not? Is he not the father of the Catholic family?" someone commented. "Like the pastor in a parish who will make house calls when asked, our Holy Father makes 'nation calls.'"

Yet another conference participant said: "I believe it is the pope's way of keeping in touch with the heart of the church. When he puts the head of a small child between his hands and kisses the child's forehead, he is more pope than when he sits before the whole Curia," he added.

Pope Paul VI's journey to the United Nations in 1965 marked the first time in centuries that a pope made any kind of extended trip away from Rome. The pope once was known as "the prisoner of the Vatican." But the present pope is known as the traveler of the world, his global parish. He hopes to express the fact that he is "for others" by being "with others."

Between 1962 and 1972 12 Americans journeyed to the moon. James Irwin told what it was like: "I felt an overwhelming sense of the presence of God on



Why does the pope devote so much of his time to travel? What is his message in Africa, in Asia and Central America? The pope, writes Father Robert Sherry, shows he is for others by being with others. And he shows that we are all one family.

the moon."

Edgar Mitchell reported that on the way back from the moon, while contemplating the Earth from afar, he had a "peak experience, a religious experience, an explosion of awareness... what a religious person might call a revelation."

I sometimes wonder how the pope feels about his journeys. I

cannot help but think that seeing thousands of God's people lining the streets, cheering and singing, must be deeply moving — what I might call a religious experience.

The first time I spoke before a crowd of 5,000 persons was during a Freeport, Ill., high school graduation in 1969. The people had come to see their sons, daughters and friends graduate.

But for me it was a celebration of accomplishment for young people who had grown in wisdom, age and grace. I remember being awed and frightened. It was an exhausting, yet exhilarating experience — and memorable. Surely the pope sees and feels even more.

Why does the pope travel so much? A story from the comic strip, "Peanuts," comes to mind. Lucy says: "I love mankind; it's just people I can't stand."

It's quite the contrary for the pope. He intends to show love for human beings by being with them. In fact, he travels great, tiring distances, even risking assassination, to show it. The pope amazes me by his energy, fearlessness, enthusiasm and living spirit.

From the news accounts of his trips — from looking over the pope's shoulder, you might say — we have the advantage of seeing how the Good News has been carried to many corners of the universe. His travels fulfill a role by exposing people to this wider vision of the church, a global vision.

The pope helps people to see the vastness and diversity of our earthly family, how we have changed in complexion and custom, language and ritual. But still we are one family.

A newspaper I read recently carried a photo of Catholics from Enga Province in Papua New Guinea carrying a huge wooden cross to Mount Hagen where they would participate in a Mass with the pope. Looking at their faces and native dress, it took me a while to appreciate that these people too are my brothers and sisters in Christ.

The people in that photo appeared so "foreign." I've never seen a Sunday congregation dress or look like them. But, yes, they are part of my family in God. The pope's travels prompt me to see in all people the faces of my brothers and sisters.

(Father Sherry is director of the U.S. bishops' Committee on Priestly Formation.)

# Thoughts on the pope in the modern world

By Katharine Bird  
NC News Service

Pope John Paul II hits people "like a lightning bolt," said Sister Prudence Allen. Some people, "drawn like a magnet," find their faith and their gifts activated by the encounter. Others pull back. But where this pope is concerned "there's no neutral encounter," commented the Sister of Mercy of Alma.

The pope is uniquely qualified through his personal experiences and his intellectual training in Poland "to understand the problems of people," said Sister Allen, a professor of philosophy at Concordia University in Montreal, Quebec.

"Instead of pulling away from the world, Pope John Paul II plunges into the world," explained Sister Allen. For her, the pope's love and intense concern for people comes through frequently in his travels:

—The pope makes it a point to study the culture and customs of those he visits and usually celebrates at least some portion of the Mass in native languages.

—He works hard at gearing his addresses to the needs of the individuals and groups he meets. In addressing youth, he tries "to activate their high ideals and values," Sister Allen said. He realizes young people need to fight against "apathy and the feeling that nothing has value."

—He consistently promotes human rights by focusing on the dignity of individuals and groups.

Sister Allen has been meeting regularly for three years in Canada with a small group of doctors, lawyers, social workers, journalists and philosophers to discuss the writings of Pope John Paul II. The group's goal is "to understand what Pope John Paul is saying and why," Sister Allen said.

The group has read many of the pope's texts, including his encyclical on mercy, his apostolic letter on suffering and his speeches on marriage.

The "pope's love of learning is striking," Sister Allen said. "We've never had a pope so well educated in terms of contemporary philosophy." Well-read in such thinkers as Karl Marx and Sigmund Freud, who have had a large influence on modern society, the pope tries to show "what's good in these thinkers and where their limits are," she said. His interest is to discover "effective ways of reforming the world."

In his writings, the pope tries to forge new ways of approaching problems, Sister Allen

thinks. Often he does this by looking for a "middle ground" between polarized positions.

The pope takes care to keep up-to-date on what's happening in the world of ideas too. Periodically he invites leading scholars to Castelgandolfo, the papal summer residence, for conferences on current issues in science, philosophy or theology. The pope listens and participates in the discussions.

In Sister Allen's analysis, the pope is making a "breakthrough" in the world of ideas on what it means to be a person. The pope tells people this happens only by integrating "psychological, social and spiritual values," she added.

The pope "pushes people to understand their calling" in terms of a vocation to a particular life: as a lay person, a Religious or a priest, Sister Allen said. He urges people to recognize that "everyone is called to a vocation, to become the person you were baptized to be," the Mercy Sister said.

Studying the papal texts has had some surprising results for members of her discussion group, Sister Allen noted. One member converted to Catholicism, another returned to Catholicism.

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



## Looking into the poor man's eyes

By Father John Castellet  
NC News Service

Luke's Gospel has been called the social Gospel. In a special way it shows Jesus preaching and living a message of justice. There is a particular urgency about the message here.

The prophets of old usually delivered their messages bluntly and directly. Jesus preferred the subtler, but at least equally effective, means of storytelling.

Stories remembered all over the world 2,000 years after the telling are extraordinary. In some mysterious way they speak to the depths of the human heart.

Who doesn't recognize the story of the Good Samaritan, for instance, or of Lazarus, who longed to eat crumbs from the rich man's table?

The Parable of the Good Samaritan came in response to a legal expert's question: "Who is my neighbor?" (Luke 10).

In response, Jesus offered a

story. It was so designed that it might demonstrate how the one who asked the question could be a neighbor to others. The story was a demonstration — and a challenge.

In the story, three men discover a wounded man along the road. Only one — a Samaritan — stops to help.

After telling the story, Jesus asked who had proved to be a neighbor to the wounded man. And the lawyer had to answer — even if he choked on the reply.

The lawyer couldn't bring himself to say "the Samaritan." But he had to admit that the neighbor in the story was the one who treated the wounded man "with compassion."

Let's the lawyer miss the practical point, Jesus told him plainly: "Then go and do the same."

This was not just a powerful lesson in concern for the unfortunate. In the story, the two men who neglected to help the wounded man out of regard for

their own selfish interests were neglecting a fellow-Jew.

By contrast, the one who came to his aid was a Samaritan. His hatred of Jews had been nourished by centuries of deep-seated prejudice.

What the Samaritan saw in this case was not a Jew who happened to be bleeding; he saw a hurting, helpless human being. That was enough.

And the generosity and personal interest the Samaritan continued to show in the story's sequel are a biting indictment of cold and uninvolved expressions of charity.

What is the real point in the story of Lazarus and the rich man? When you read this story in Chapter 16 of Luke's Gospel, notice how the poor beggar is ignored by the others.

For them, Lazarus was just part of the scenery, an unsightly smudge on the canvas. The easiest thing to do was to look the other way.



## A stunning encounter in St. Peter's Square

By George Tombs  
NC News Service

One hot summer day in Rome, my wife Angeline and I discovered Pope John Paul II, the pastor, in a totally unexpected way.

A crowd of pilgrims from many nations was pouring into St. Peter's Square. Some 40,000 people had managed to get tickets for the pope's general audience.

Angeline and I came late. We had arrived only the day before on foot from Amiens in northern France, on a Holy Year pilgrimage. We could not afford to stay long in Rome, but we hoped at least to see the Holy Father before continuing on our pilgrimage to Jerusalem.

Somewhat the Swiss Guards succeeded in finding two last places in the square. For us, it was strange to be in such a huge crowd. We had spent months alone, walking in the pouring rain and blazing sunshine. Now, here we were in a sea of applauding pilgrims.

Spaniards broke into song, Czechs held up banners, Vietnamese grouped together in expectation of seeing the pope. Hands reached out from all directions as soon as the Holy Father arrived. He blessed the crowd. People strained to see him.

We had walked very far to get to Rome. Now, seeing him so near, we wanted to share the story of our pilgrimage with him.

As he passed along the railing, Angeline took his hand and told him what we were doing.

How could he understand how we felt about our pilgrimage?

The pope blessed us and then said simply: "Do you want to come to Mass with me?" A Vatican secretary then stepped forward to take our address in Rome in order to get in touch with us. Imagine our amazement!

Later in the week, Angeline and I were invited to come to the pope's summer residence at Castelgandolfo. Here the pope would celebrate Mass in a chapel.

We entered the courtyard of the residence just after sunrise and chatted with the other visitors. Then we were led upstairs and along corridors until we reached the chapel.

In front of the altar knelt the pope. We had never seen anyone so deep in prayer. He seemed wholly tuned to God; his head was cupped in his hands. Above the altar was a painting of Our Lady of Czestochowa, which he seemed to glance up at several times.

He remained in prayer a long time. The windows of the chapel looked out on a pink dawn above Lake Albano. It was a scene of indescribable beauty. While the pope put on vestments, he continued to pray with two other priests and a cardinal.

They celebrated the Mass in Latin. We joined in the Gloria. It was a moment of true fellowship: "Glory to God in the highest and peace to his people on earth."

We felt that the pope had invited us to this chapel because he wanted us to experience and share together the greatest of Christ's mysteries. This communion of worship meant more to us than anything in the world because it was so simple and full of peace and prayer.

After the concluding rite, we left the chapel silently. The pope remained kneeling before the altar.

Then he came out to speak to each one of us. When he came to Angeline and me, he asked about our pilgrimage and blessed us.

"Thank you for your visit," he said. "Pray for me during your pilgrimage to Jerusalem."

Like a true pastor, he gave us encouragement which would help us during our long walk to the Holy Land.

(Tombs is a writer and radio broadcaster in Montreal, Quebec.)

But Lazarus was not a smudge. He was human. His misery was at least the indirect by-product of their luxury.

After the rich man died, it was too late for him to right the situation. His plea from the dead that his brothers be warned by Lazarus before they made the same mistake met with a chilling reply: "They have Moses and the prophets. Let them hear them."

The rich man realizes that he never listened to the warnings of the prophets about injustice and that his brothers won't either. So he pleads for someone to return from the dead with a warning that will shock them into their senses.

The final answer to this frantic plea is devastating. "If they do not listen to Moses and the prophets, they will not be convinced even if one should rise from the dead" (Luke 16:31).

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

## FOOD...

### ...for thought

Speaking in what he called the "language of the heart," Pope John Paul II brought a "message of compassion and hope" to refugees at Phanat Nikhom. This is a camp in Thailand for 17,000 Indochinese refugees.

"We are truly brothers and sisters, members of the same human family, sons and daughters of the same loving Father," the pope told them.

He added, "I wish to share with you your sufferings, your hardships, your pain, so that you may know that someone cares for you, sympathizes with your plight and works to help you find relief, comfort and a reason for hope."

The pope had some suggestions for the refugees. He urged them to

—remember their identity as free people who have a rightful place in this world and to remain firmly rooted in their respective cultures;

—take whatever opportunities arise to learn a new language and perfect a skill to adapt to new social situations.

The pilgrim pope pledged to help the refugees. And later, in a speech to top officials of the Thai government he spoke of the refugees' situation.

Visiting the camp, he told the government officials, "was a particularly moving experience for

me because, as I looked into the faces of so many suffering human beings, at the same time I realized that there were thousands more in a similar situation."

To keep silent on their plight, the pope continued, "would be a kind of denial of what the Catholic Church teaches about human dignity and about how individuals and nations can and should respond in defense of that dignity."

He pointed out that each refugee "is an individual human being, with his or her own dignity and personal history." The refugees' anguish is worsened, he said, because they have been "uprooted from their homes...and have left behind the tombs of their ancestors. In a very real way they have left behind a part of themselves."

The pope defended the rights of the refugees. He noted that resettlement alone is never a "final answer." Refugees "have a right to go back to their roots, to return to their native land," he said.

In the long run, the pope added, the refugees' difficulties can't be solved "unless the conditions are created" for genuine reconciliation and forgiveness across the world, between nations and between differing groups within nations.

## ...for discussion

1. Is there a message for you in what Pope John Paul II says when he visits Catholics in nations all around the world?

2. George Tombs describes an encounter with the pope which led to a surprising invitation. Do you think this encounter reveals anything about the kind of person the pope is?

3. The pope speaks frequently about human dignity and human rights. What are some of the ways in which human dignity and human rights are violated in today's world?

4. The pope has taken a special interest in the world's poor people. He speaks often of making an option for the poor. Why do you think he is so concerned about the poor? What are some of the forms poverty takes in society?

## SECOND HELPINGS

"The Dialogue Between Faith and Culture," Pope John Paul II's address to representatives of culture and the arts at Sogang University in Seoul, South Korea, in May 1984. This speech appeared in the issue of *Origins* dated May 24, 1984. Observing that he has long been interested in the dialogue between the church and world culture, the pope said that the arts, science and technology are ways which "open up new avenues toward truth and deepen for us the understanding of God's mysteries." This issue of *Origins* also has the pope's address to Thai government officials about the plight of Indochinese refugees. (*Origins*, 1312 Mass. Ave. N.W., Washington, D.C. 20005. Single copy, \$3; multiple copy rates on request.)

## CHILDREN'S STORY HOUR

# The crusading letter writer

By Janaan Manternach  
NC News Service

James was very upset with the way some of his fellow Christians were acting. They treated rich people with more care than poor people.

So James decided to write a letter to the Christian communities. He knew they respected him. He hoped his letter would help them change their ways.

"I send you my greetings," James began his letter. Then he got right to the point. "My brothers and sisters, if you really love Jesus Christ, you cannot play favorites."

James stopped to think. He remembered some of the times he saw his friends being nice to rich people and ignoring the poor. He decided to make up a story to help his friends see what they were doing.

"Suppose a well-dressed man comes into your assembly," James wrote. "Suppose his suit is expensive and the latest fashion. He has gold rings on his fingers. At the same time a poor man comes in with torn clothes and shabby shoes."

James put down his pen for a moment. He imagined how the rich man and the poor man looked. He imagined how the Christians might treat the two of them. He wrote what he knew would happen.

"Suppose you notice the rich man and find him a special place. You might say to him, 'Sir, please sit right here.'"

"Then you go over to the poor man and tell him, 'You can stand!' or 'Sit over there where no one will see you!' If you act

like that, are you not showing that you care little for the poor?"

James felt he had made his point. But he was still angry that his Christian brothers and sisters were acting the way they did. So he wrote more.

"Listen, my brothers and sisters. Didn't God choose the poor to be rich in faith? Yet you treat the poor badly. The way you should act is this: Love your neighbor as yourself."

James read over what he had written. He liked what he wrote. But he felt he had one more point that needed saying.

"What good is it to say you have faith in God when you act in a way that is not the way God acts? Suppose you see someone who has no decent clothes and no food. What good is it to wish others well if you do not give them food and clothing? Tell me what good that is?"

James finally felt happy about his letter. He liked what he had written. He knew that some people would not like it, but he felt he had to write what he did.

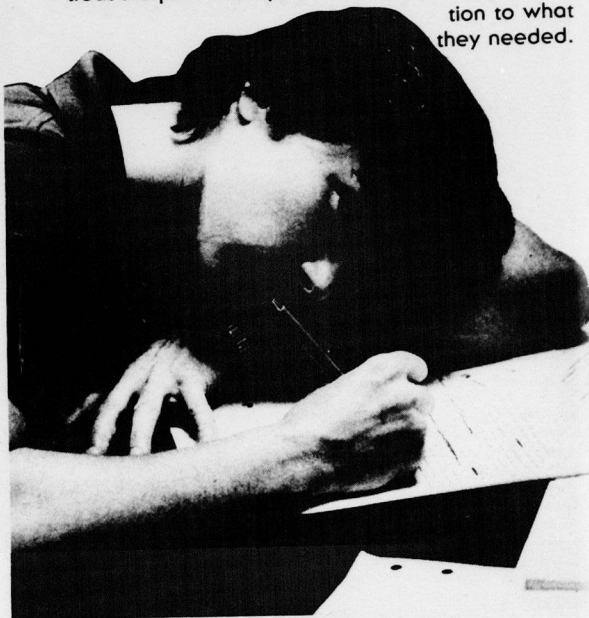
He folded up the letter and prepared it for delivery. He asked God to bless those who would read his letter or hear it.

James could never have guessed that people almost 2,000 years later would still be reading his letter. It speaks to us as strongly now as it spoke to our ancestors long ago.

*Story Hour biblical quotes — this week from James 1:27-2:17 — are paraphrased.*

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

James didn't like the way his friends were acting. So he decided to write them a letter. He told them to treat the poor with special kindness and pay attention to what they needed.



## Forgiveness

The promise of God's forgiveness is fulfilled as Father Robert Whalen, S.J., hears the confession of a prisoner in the Federal Medical Prison in Springfield, Missouri. Father Whalen's message of forgiveness and the love of God help heal the pain of confinement for large numbers of repentant prisoners.

With help from the Catholic Church Extension, Father Whalen introduces prisoners to basic Christianity. It's a tough job in a hostile environment.

Father Whalen is part of a team of home missionaries who, together with Extension, pursue the vital and urgent task of evangelization here in the

United States. But the team is too small to do the job without help. It needs new members. It needs you.

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## HOW ABOUT YOU?

- ☐ Put yourself in the shoes of James, the letter writer in our story. Write a short letter to someone in which you tell about one point that you think all Christians should remember.
- ☐ James was concerned about poor people who were not being treated well by others. Why do you think James was concerned about this?

### Children's Reading Corner

"Dorothy Day: Catholic Worker" is a story by David Collins that children and adults might enjoy reading together. It tells about Miss Day's efforts to help the hungry, the unemployed, the homeless and people in prison. Always she was concerned deeply about the suffering of others. In what ways might Miss Day be an example to follow? (St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. Paperback, \$1.95.)



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# Vatican is considering altar girls, liturgical dance

NEW YORK (NC)—The Vatican is considering seriously the questions of altar girls and liturgical dance, Archbishop Virgilio Noe, secretary of the Vatican's Congregation for Divine Worship, told New York-area liturgists.

The archbishop met with liturgical commissions of the New York Archdiocese and the dioceses of Brooklyn and Rockville Centre during a stop in New York at the end of his June 5-17 visit to the United States.

The 62-year-old Italian archbishop, who was master of ceremonies to three popes before taking his present job, fielded questions on liturgical problems in this country after giving a brief talk on the need for priests to have ongoing liturgical formation.

Asked about altar girls, he said that his congregation receives letters every week on that and is "very aware" of the U.S. concern about the question.

"The Holy See wants to study very carefully the role of women in the worship community," he said. He did not think there was a "theological reason" for the prohibition against women serving at the altar and said the rule was "a discipline" which is now under study.

He asked the liturgists to "have patience" as the Holy See studies the question of the use of dance in the liturgy. Acceptance of dance would be "a great change in tradition," he said.

The archbishop noted that dance plays a different role in Western cultures than it does in others, such as in Africa, and its use in liturgy would be taken differently in different cultures.

His congregation is currently studying the question in depth, he said, and eventually "the decision will be taken at the consideration of the Holy Father."

He declined to comment on a question regarding a recent revocation of permission for alcoholic priests to use grape juice instead of wine in celebrating Mass. Both the original permission, given for the United States in 1974, and the revocation of it last year came from the Vatican Congregation for the Doctrine of the Faith, and Archbishop Noe noted that it was outside the competence of his congregation.

"Competence is a magic word in Rome," he said.

Another issue the liturgists raised was the problem of televised Masses which sometimes require advance taping. "As liturgists, we have a problem with priests celebrating the Mass of Easter Sunday in the middle of Lent in order to provide a tape for the television," said Sister of Charity Janet Baxendale, executive secretary of the New York archdiocesan liturgical commission.

Archbishop Noe said the question has both theological and liturgical implications and "I cannot give an answer."

He praised the pastoral value of TV Masses for the homebound, while noting that viewing Mass on TV does not fulfill the Sunday obligation of those able to attend Mass in person.

Benedictine Father Cuthbert Johnson, an official of the divine worship congregation's English-language section who was with Archbishop Noe on his U.S. visit, responded to concerns that Mass on TV is a "technological experience" rather than a "human encounter."

"We have yet to understand all the implications" of modern technology, Father Johnson said. But he noted that spiritual writings of centuries ago can still evoke a response and bring spiritual benefit, and a newscast can elicit compassion, sympathy and a desire to help from a viewer who was not present at the original event.

Similarly, a TV Mass can evoke appropriate responses

from the viewer, he said. "The Spirit blows where he wills," he commented.

In his prepared talk Archbishop Noe urged priests to view their own liturgical formation as an ongoing process and as a prerequisite for fully involving the congregations in worship that "should show the spirit of Vatican Council II."

A clear awareness by the presiding priest that he is acting "in the person of Christ" should eliminate "unfortunate individualism" in the celebration of Mass, he said.

He stressed the importance of appropriate liturgical vestments, altar furnishings and music in the development of good liturgy. "We have to be men who appreciate beauty in all things," he said.

"The place of music in liturgy is very well understood in the U.S.A.," he said, but "bishops and priests must be encouraged to sing."

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# The Active List

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

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



## June 29

St. Nicholas Church, three miles west of Sunman, will hold a genuine Turtle Soup Supper and Fish Fry beginning at 5:30 p.m. EST. Drawing, games, amusements.

An All Night Vigil of Prayer for World Peace will be held at St. Michael Church, 30th St. at Tibbes Ave., beginning with Mass at 9 p.m.

The Legion of Mary will hold a Holy Hour of Reparation in honor of the Sacred Heart of Jesus and the Immaculate Heart of Mary for world peace and nuclear disarmament at 7:30 p.m. in St. Mary Church, 8th and Spring, New Albany. Fr. Cornelius Sweeney presiding.

## June 30

St. Mary's Academy Class of 1939 will hold its 45th Class Reunion. Call 787-4207 for information.

St. Mary Church, North Vernon, will sponsor a Dance for the benefit of scholarships from 8 p.m. to midnight. Donation \$4 per person; children through junior high school age admitted free with parents.

## July 1

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

St. Benedict Parish, Terre Haute, will hold its Parish Picnic at the Terre Haute First National Bank picnic grounds. Liturgy at 12:30 p.m. Call 812-877-9589 or 812-255-9156 for information.

St. Maurice Church, Decatur County, will sponsor its Annual Picnic serving chicken or roast beef dinners from 10:30 a.m. to 3 p.m. EST. Adults \$4; children under 12 \$1.50. Evening lunches, games and amusements.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5:45 p.m. at St. Joan of Arc Church, 4200 N. Central Ave.

## July 4

St. Thomas Aquinas Singles will participate in the Festival and Fireworks downtown. Meet at Tom Foolery's at 5 p.m. Latecomers meet at the church on the north side of the Circle at 8 p.m. For information call Tim 299-3445 or Angie 243-7496.

## July 6

Franciscan Father Justin Belitt will conduct a free Introduction Lecture on the Silva Meditation Course at the Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

St. Thomas Aquinas Singles will play Nance Learning Center in a Softball Game at 7:45 p.m. at

Riverside #3. After game festivities at the Recovery Room.

## July 6-7

Franciscan Father John Ostidick will conduct a Jesus/Prayer Retreat from 6:30 p.m. Fri. to 8 p.m. Sat. at Alverna Retreat Center, 8140 Spring Mill Rd. Cost \$55 with \$15 pre-registration deposit. Call 257-7338 for information.

## July 6-7-8

The Northern District Conference of Jr. Knights and Daughters of St. Peter Claver, all Councils and Courts, will be held at the Sheraton-Meridian Hotel, 2630 N. Meridian St.

## July 7

The Blue Army of Our Lady of



NEW FASHIONS FOR FALL—Showing off some new fashions for fall are Sharon Fjeld and Donna Dine of Premiere Runway Productions who are coordinating "Love Works Magic," a fall fashion show and luncheon which will be presented by Birthline on July 21 at Beef and Boards Dinner Theater. The social hour will begin at 11 a.m. with lunch at 11:30. Ticket donation is \$18 per person. Proceeds will be used for directory advertising expenses and purchase of used infant items. For tickets call Birthline at 236-1550. (Photo by Susan M. Micinski)

Fatima will hold its First Saturday Holy Hour at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd.

## July 8

St. Joseph Church, Corydon, presents its Annual Picnic and Famous Chicken Dinner serving from 11 a.m. to 4 p.m. EDST. Rain or shine.

A Directed Retreat lasting until Mon. July 16 begins at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

St. Thomas Aquinas Singles will meet for Brunch at Rail's, 96th and Meridian, after 10 a.m. Mass. Call Margaret 293-3717 for information.

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

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Browns-



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burg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1306 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 5 p.m.

## Theologian gets Vatican award

VATICAN CITY (NC)—Swiss theologian Father Hans Urs von Balthasar, who says he was seen as a liberal before the Second Vatican Council and as a conservative afterward, received the first Paul VI International Award from Pope John Paul II in a Vatican ceremony June 23. Father von Balthasar, a 78-year-old former Jesuit who left the order to found a secular institute, accepted a \$60,000 prize which will be used by a publishing house he directs. The award recognizes "important contributions to the development of research and religious knowledge."

## Religious orders are discussed

BOSTON (NC)—U.S. religious orders cannot be stamped into a European mold or forced to return to the past, Jesuit historian Father James Hennessey told a conference for U.S. bishops and religious superiors June 20 at Boston College. Seventeen bishops and 76 superiors of men and women's orders gathered for the June 20-22 conference, designed to give bishops a better understanding of the history and current situations of U.S. religious orders.

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# Action on alcoholic priests called 'step backwards'

CHERRY HILL, N.J. (NC)—The Vatican took "a step backwards" on alcoholic priests when it stopped letting bishops dispense them from using wine in Mass, a specialist told a national meeting on alcoholic clergy June 18.

"From a therapeutic viewpoint" it is "imperative" to have the permission reinstated, said Father John O'Neill, executive director of the National Clergy Council on Alcoholism and Related Drug Problems.

It has been estimated that about 10 percent of the nation's priests, like the rest of the U.S. population, are alcoholics or potential alcoholics.

Last September the Vatican Congregation for the Doctrine of the Faith revoked an indult, or special permission, which since 1974 had allowed U.S. bishops to let alcoholic priests celebrate Mass without consuming consecrated wine.

If he was the only celebrant, a priest with the permission could use unfemented grape juice. If he was concelebrating, he was allowed to receive Communion only under the species of bread.

The Vatican document said those priests who have already received permission not to use wine may continue not to use wine, but no new permissions may be granted.

The new directive offers only one alternative for alcoholic priests: They may receive Communion by intinction, or dipping the host in the consecrated wine, letting someone else drink what remains in the chalice. If the priest is the lone celebrant, a lay person may be designated to drink the rest of the consecrated wine.

Father O'Neill read to participants at the symposium a report he had submitted to Archbishop Edward O'Meara of Indianapolis, NCCA episcopal moderator, to forward to the Vatican in support of a request by the U.S. bishops to have the indult reinstated.

Emphasizing the concept of alcoholism as a disease, Father O'Neill said he cited in his report "four major points" about the therapeutic value of the indult:

► An important part of rehabilitation for some patients is the use of "a medication which when taken in combination with any form or amount of alcohol produces violent sickness and can even result in death."

► The indult protects the "anonymity" of the alcoholic priest, whose recovery from the disease is hindered if he is forced to mark himself publicly as "singular or different

from other men." The intinction requirement would have the effect of marking him publicly as an alcoholic every time he celebrates Mass.

► Because of scrupulosity many alcoholic priests, particularly older ones, "will return to the alcoholic substance" because the new Vatican directive revives or reinforces concerns they have had over the licitness of using unfemented grape juice for Mass.

► The new solution of intinction is no solution for "certain recovering alcoholic priests" who "due to age, retirement, sickness or a particular kind of apostolate, must by necessity say Mass privately," because in such cases "there is no one available" to consume what is left in the chalice.

Father O'Neill said there has been no Vatican response yet to the request of the U.S. bishops to restore the indult. He said the NCCA, which has been trying to help alcoholic priests for 36 years, has tried to work quietly, loyally and obediently through channels to get the indult restored.

Since word of the new Vatican directive leaked out in the last month or two, he said, the NCCA office in Washington "has been under siege for information . . . Although we have

been baited by certain media people to criticize the Holy See, we have not.

"We maintain that their (the Vatican's) view of alcoholism and addiction in general remains far different from NCCA's and from many knowledgeable people working in the field. We do not condemn, nor do we wish to be condemned. We would just ask to be heard based on our own long experience and knowledge of alcoholism," he added.

Father O'Neill said basic problems surrounding alcoholism today, such as lack of education, denial, fear and guilt, are the same as they were when the NCCA was founded 36 years ago.

While praising the efforts of some dioceses and religious orders to deal effectively with alcoholism among priests and Religious, he decried the lack of comprehensive diocesan programs aimed at helping all their people deal with "this terrible family affliction."

Bishop Kenneth Povich of Lansing, Mich., was honored during the symposium as the only bishop in the country to have instituted such a diocesan program.

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THE CONVERSION OF SINNERS, THE  
LOVE OF PURITY AND THE PRACTICE  
OF VIRTUE."  
DEVOTION TO THE IMMACULATE  
HEART OF MARY IS THE HOMAGE  
PRIO TO OUR LADY'S HEART AS THE  
SYMBOL OF HER COMPLETE AND  
ENTIRE FIDELITY TO GOD.  
IN THE 17TH CENTURY, ST. JOHN  
Eudes WAS RESPONSIBLE FOR  
ACTIVATING THE DEVOTION TO OUR  
LADY'S HEART. AT THE BEGINNING  
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# YOUTH CORNER

## Catholic schools recognized as exemplary

WASHINGTON (NC)—Catholic schools made up more than half of the 60 private high schools across the United States which were cited as exemplary June 18 by the Council for American Private Education.

Of 60 private high schools honored under the council's Exemplary Private School Recognition Project, 33 were Catholic.

Schools were judged on their ability to aid students "intellectually, creatively, developmentally, artistically," said CAPE president Robert L. Smith. They also were judged for helping students "as growing human beings—their values, their goals, their character, what they believe in, where they are going and why and how," Smith said.

The project was open to the more than 6,000 private high schools across the country, of which 358 applied.

The top 60 featured a cross-section of secondary education in the United States, from traditional denominational schools to vocational schools to one school for native Americans.

All schools were judged in their own categories.

Applications were judged by screening committees made up of educators from participating school organizations. Site visits were then recommended for the remaining 119 high schools and were conducted April 1-May 22. Reviews were returned to the education council, which consulted with another advisory panel, and final recommendations were made.

The high number of Catholic schools receiving awards was not overly significant, Smith said, because Catholic schools constitute nearly half of all private schools and enroll about 60 percent of private school students.

"We didn't try to present exact percentages, but we did shoot for a national profile," Smith said.

Father John Meyers, president of the National Catholic Educational Association, said that although what determines a

good school may differ in different areas of the country, the awards included a good representation.

"What people were looking for were the ways that Catholic schools are meeting the needs of the students," he said.

The area covered by the education council includes 43 states, the District of Columbia, Puerto Rico and the Virgin Islands.

All the honored schools will receive specially designed plaques. All site-visited schools will be awarded scrolls.

The Council for American Private Education is made up of smaller private school councils, including the National Catholic Educational Association and representatives from the U.S. Catholic Conference.

The project began in the fall of 1983 and was funded by a grant from the Department of Education.

Smith said the schools honored by the project reflected "the long tradition in private education of equal emphasis on intellectual and moral growth."

He added, "I think they are the two critical ingredients to private schools."



**YOUTH COUNCIL SELECTED**—This group of high school youths was recently installed as members of the New Albany Deane Youth Council for the 1984-85 year. Shown during their installation ceremony are (left to right): Margaret Popp, Lisa Graminger, Mary Jo Ernstberger, Tom Hall, Amy Jo Krue, Mark Mueller and Jenny Shreve. (Photo by Joe Proctor)

## CYO offers Scripture seminar

by Susan M. Micinski

"Meeting Jesus in Scripture," a faith experience week for high school students and interested adults, sponsored by the dioceses in CYO's Region VII (Indiana, Illinois and Wisconsin), will be held from July 9 through 13 at Camp Gray in Baraboo, Wis.

Participants in the five-day program will take part in discussion groups, individual study, recreational activities and prayer and worship experiences.

The staff for the week will be a team of youth ministry professionals from throughout the region. They will be working in cooperation with staff from the Northeast Center for Youth Ministry, the originators of the program.

The program fee is \$110 per person. An information packet including directions and what to bring will be sent upon receipt of your registration form. For more information, contact Carl Wagner, CYO Office, 580 Stevens St., Indianapolis IN 46203, 317-632-9311.

St. Mary of the Woods College will offer a "Youth Ministry Institute," a series of dialogues, discussions, lectures and workshops, from July 13 through 17, for all persons engaged in ministry to youth as youth ministers, teachers, DRE's, clergy, parents or parish members.

John Roberto, a staff member of the Northeast Center for Youth Ministry, will give the keynote address, "Principles for an Effective Youth Ministry."

Some featured workshops include: "Developing an Effective Youth Ministry;" "A Challenge to Youth Ministers: How Do I Face Tomorrow?;" "Spiritual Journey of Youth;" and "Spirituality and Youth."

For registration or further information contact Director of Summer Sessions, St. Mary of the Woods College, St. Mary of the Woods, IN 47876, 812-535-6148.

## Bishops testify (from 1)

Cardinal Bernardin and Archbishop O'Connor criticized weapons development processes that allow technology to take precedence over ethical and political judgments. They cited what they called an "unspoken imperative" that a weapon must be built because it can be built or another nation already has built it.

They referred specifically to "MIRVing" nuclear weapons. MIRV stands for Multiple Independent Re-entry Vehicles, warheads which can be carried on a single missile and independently and rapidly targeted against an enemy.

With MIRV, "it may not be too strong to say that we mortgaged the future of arms control by a technological decision taken without adequate citizen or congressional scrutiny," they testified.

While the United States apparently has "no recourse but to negotiate from strength," the meaning of defense must be scrutinized, said Archbishop O'Connor. He posed a question for evaluating a proposed weapon or defense policy: "Can it so deprive the poor, so wreck other programs, that we're not defending our society at all?"

In their prepared testimony, the two churchmen called increases in the proposed fiscal 1985 budget for nuclear weapons "profoundly disturbing."

They urged reconsideration of the MX missile, given its price tag, the fear it has first-strike capabilities, and its alleged vulnerability.

"We believe that kind of assessment is still needed" on the MX, Cardinal Bernardin said.

The church leaders also questioned the wisdom of developing space-based weapons. "From the perspective of our pastoral letter, we support efforts to prevent the initiation of a nuclear race on yet another frontier—outer space," they said.

The cardinal and archbishop were pressed repeatedly by Rep. Henry Hyde, R-Ill., to discuss the nature of the Soviet Union, and whether use of a nuclear weapon against the Soviet Union could be justified.

"I don't know of a bishop who's not scared to death of what could happen if that (Soviet) power were unleashed on the world," Archbishop O'Connor said. Yet, he reiterated, the bishops could countenance the possibility of using a nuclear weapon only "if conditions of discrimination (differentiation of civilians from military targets) and proportionality could demonstrably be verified."

Hyde noted that "the Bible tells us we will have wars and rumors of wars in the world as long as we have sin—something on which our witnesses are experts."

When that comment brought laughter from the audience, Hyde added that he thought the two churchmen were experts on sin because of their theological understanding—not firsthand experiences.

Cardinal Bernardin commented, "Just because there is sin, just because human nature is what it is, that doesn't mean we should give up our attempts toward peace."

### Lifesigns

Sunday, July 1, "Lifesigns," the radio show for youth, will feature "Christian Ministry" with students from St. Melard Seminary. The program is aired at 11:30 a.m. on WICR 88.7 FM.

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# Decision to marry should not be based on feelings

by Tom Lennan

**Question:** Is it right to run off with the person you love even though your parents object to your getting married?

**Answer:** This high school senior sounds impatient and very much in a hurry. Hence this may be a good time to recall a proverb from the

past: "Marry in haste; repent at leisure."

The decision to marry should be based on much more than romantic feelings. Such feelings can be so strong that they blind one's mind to other, more important realities.

And all the realities of married life should be taken into account in making a

lifetime commitment to another person. The disregard of these realities may be one key reason why so many marriages today are ending tragically in divorce.

One heartening development for young people, however, is the help the church is now giving them in preparing for a successful marriage. Some parishes require six months of soul-

searching preparation for this important step.

The six-month wait is a far cry from "running off with the person you love." Impatience and the desire for instant pleasure must be brought under strict control.

Such self-control is a mark of maturity and marriage is only for the mature. It is not for those who give in easily to the impulses of romantic feelings.

There are other angles to consider. A young man and woman entering upon a lifetime commitment need all the help they can get.

God's help is given to them in a special way when they utter their solemn vows publicly within the context of

Mass in the presence of a Christian community.

In this way they celebrate the sacrament of matrimony with their loving relatives and friends. They will sense in a special way the importance of what they are doing and will remember Jesus' presence and help through all the long years ahead.

But if a couple simply runs off together, they will not experience the joy and the warmth of a Christian celebration of their marriage. To some extent, God will be left out.

And what of this high school senior's parents?

God asks us to honor our parents. One way to do so is to

listen to their advice and objections on this important matter and to try to discuss them calmly, perhaps even considering a postponement of marriage for a time until objections have been resolved, if possible.

Many parents have earned wisdom based on their experience that is extremely valuable in helping the young avoid unhappiness and maybe years of bitterness.

Many parents understand that marriage in haste can lead one to repent, more sorrowfully, at leisure.

(Send questions to Tom Lennan, 1312 Mass. Ave. N.W., Washington, D.C. 20005)

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## OCE plans three programs

The Office of Catholic Education is offering three programs in October for Catholic educators, based on the theme "Gazing into the Future."

The programs include a statewide conference for directors and coordinators of religious education, a leadership conference for members of boards of education, and a conference for teachers and principals.

The convention for DREs and CREs will be held Oct. 10-11 at the Beech Grove Benedictine Center in Beech Grove. Two keynote speakers and 12 DREs will offer input on a variety of topics. Fee for the convention is \$45, which includes lunch on both days and dinner on Oct. 10. Lodging on Oct. 10 and breakfast on Oct. 11 are available for an

additional \$15.

The Board Leadership Conference is set for Oct. 20, from 9 a.m. to 3 p.m. at Roncalli High School in Indianapolis. Cost is \$2.50 per person, or \$2 per person in groups of five or more. Lunch is available for an additional \$3.50.

The 1984 Catholic Education Institute, "Bringing Visions to Life," is designed for teachers and principals. It is to be held from 9 a.m. to 4 p.m. on Oct. 25 at Chataud High School in Indianapolis. It will include a keynote address by Sister Giovanna of Our Lady of Guadalupe Mission in St. Paul, Minn., and a selection of more than 60 presentations by consultants and educators. Cost for the program is \$10.

To register or obtain

further information about these programs, write to Christie Fry, Office of Catholic Education, P.O. Box 1410, Indianapolis, IN 46206.

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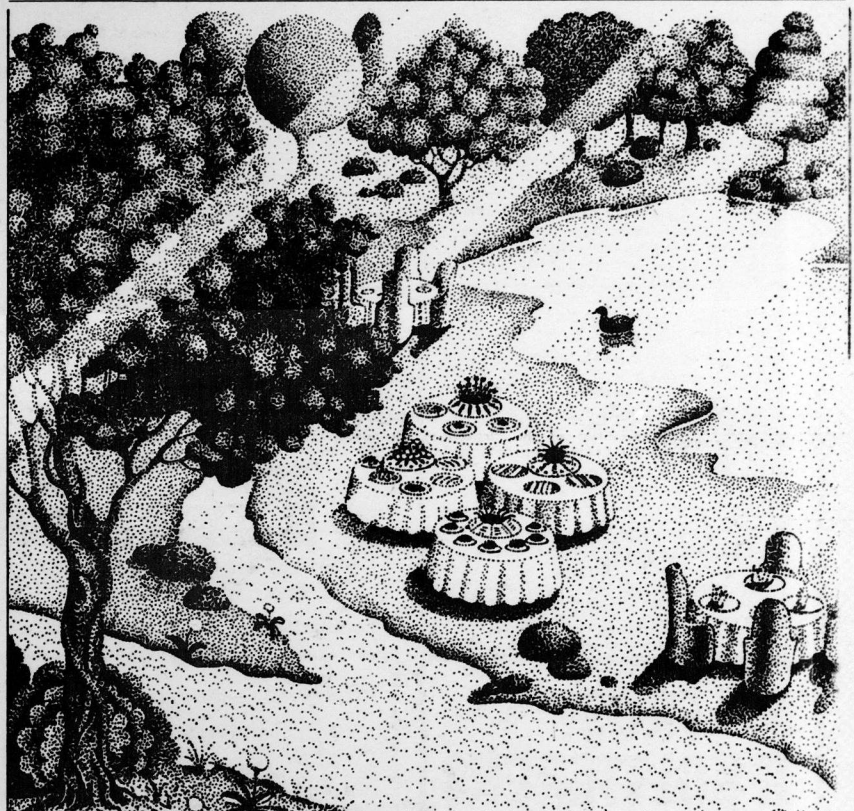
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# Pursuit of happiness viewed from personal, social angles

by Henry Herz

NEW YORK (NC)—As the nation prepares to celebrate another Fourth of July, television is offering a number of specials to mark the occasion. Among them is a thoughtful but challenging documentary on "The Pursuit of Happiness," airing Saturday, June 30, 10-11 p.m. EDT on PBS.

Along with life and liberty, the pursuit of happiness is one of the "inalienable rights" cited in the Declaration of Independence. Without trying to give a precise definition of that phrase, the program presents several concrete examples of individuals trying to achieve the good life according to their conscience.

Filed in Pittsburgh, the documentary centers on anti-nuclear activist Molly Rush, prison warden George Petsock and prisoner Ron Grimm. Although their paths occasionally cross, each of

these portraits is separately developed and self-standing. Taken together, however, they gain added force by confronting very different visions of how best to achieve a fulfilling, rewarding life.

Perhaps the most interesting and certainly the best known of the three is Ms. Rush, a member of the Plowshares Eight, who was given a sentence of two to five years for damaging the nose cones of two nuclear missiles. Out on bail while her case is appealed, she continues her anti-nuclear activities, risking further arrests at demonstrations and acts of civil disobedience.

There is another side, however, to her life of commitment and dedication. Her husband, Bill, does not share her political passions and questions the effect that her full-time involvement with the peace movement is having on their marriage and the raising of their six children.

Although he cannot share her moral vision, Bill supports Molly in doing what she feels she must. Presented here is a sensitive and feeling portrait of a contemporary family, remarkable in capturing the tension and yet strength that comes from trying to work out basic differences.

Warden Petsock has spent his life working within the prison system and instead of taking retirement, chooses to continue running the state penitentiary. His wife has been looking forward to his retirement when they will be free to travel around the country visiting old friends and seeing new sights.

In this family portrait, the warden is clearly seen as a prisoner of his job, while his wife liberates herself by turning to music and writing. Her disappointment at her husband's unwillingness even to discuss the question of retirement leads her to consider finding fulfillment in



PBS DOCUMENTARY—"The Pursuit of Happiness," airing June 30 on PBS, follows the lives of arms protester Molly Rush (left), prison warden George Petsock (right) and prisoner Ron Grimm. The Pittsburgh mother of six was sentenced to 2-5 years in jail for smashing the nose cone of a nuclear warhead. The U.S. Catholic Conference calls the documentary a "real, honest and, at times, quite moving snapshot." (NC photos)

her own life. In an epilogue, it is gratifying to learn that she is now a published author.

The other portrait is of prison life as seen by Grimm, an inmate serving a life sentence for his part in a robbery in which someone was killed. Although sen-

sitively presented, it is but another picture of penal conditions and how they might be improved.

These three segments are intermingled one with the other, put together in sections headed by quotes from the Declaration of Independence and other sources. This is somewhat less than satisfying because much of what is shown has more to do with issues of social justice and interpersonal relationships than with the notion of "the pursuit of happiness."

What makes this a significant documentary is how close it gets to the reality of people's lives. Part of the reason is that it relies on the smaller and less intrusive video equipment rather than all the bulky equipment that a traditional film crew would require.

More than the technology, this video documentary's achievement comes from the craft and talent of the husband and wife team who made it: director Julie Gustafson and executive

director John Reilly. They should also be congratulated for the respect and sensitivity with which the people who are the subject of the program are treated.

In inviting their cooperation, without which the program could not have been taped, the directors did not abuse it. The result is a real, honest and, at times, quite moving Fourth of July snapshot.

\*\*\*

TV Film Fare

Wednesday, July 4, 9-11 p.m. EDT (ABC)—"Can't Stop the Music" (1980)—This vehicle for the disco singing group The Village People is a high-energy, low-IQ, 100 percent synthetic product which will amuse and distract only those fanatically devoted to the disco beat. The adult nature of some of the situations, the sexual style of some of the jokes and the homosexual sheen that colors most of the production numbers rule it out for younger viewers. (A-III, adults)

## Nun has winning ticket for 'romantic trip'

MIAMI (NC)—It won't mean a cruise on the "Love Boat," but a nun who teaches grade school has won a "romantic trip for two" to Aruba in the Caribbean.

Sister Estelle Gomarín, a Daughter of Divine Charity, held the lucky number at a raffle during a benefit lunch for Miami Children's Hospital. With more than 400 people attending, she came away with the eight-day vacation.

David Walters, former U.S. representative to the Vatican and chairman of Miami Children's Hospital Foundation, presented the tickets to Sister Gomarín.

Sister Gomarín teaches religion for third- and fourth-graders at SS. Peter and Paul School in Miami. She said she had never been to the Caribbean before and was looking forward to the vacation.

By about a week after winning the trip she had not yet decided who her com-

panion would be for the trip, scheduled to begin July 23. She said the extra ticket may be used by a family member or a sister from her religious order.

Travel agencies referred to Aruba as "the honeymoon island of the Caribbean," and the free airline flight and hotel accommodations were described as a "romantic trip for two."

No romancing was on her schedule, Sister Gomarín said. Instead, she will be swimming, relaxing and "just getting a little sun. You need that time off before you go back again in August to the children."

Sister Gomarín, who said she had never won anything before, was shocked, she said, "particularly when I heard about the romance part of it."

The "Love Boat" is a television series in which characters find romance on a cruise ship.

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# OBITUARIES

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

† CASH, John, 78, St. Philip Neri, Indianapolis, June 13. Brother of Mae Self.

† DICHMANN, Cecilia J., 94, Little Flower, Indianapolis, June 17. Mother of Betty Stern and Mary Jane Merk; sister of Loretta Roell and Lillian Scherrer.

† FOSTER, Pamela, 62, St.

Mary, New Albany, June 7. Wife of Roy.

† GISH, Deale, 70, St. Agnes, Nashville, June 15. Wife of Aaron; mother of Ruby Pland, Sharie Brinkmann and Ronald; sister of Winchester Lyle.

† JONESKU, George, 77, St. Vincent de Paul, Bedford, June 10. Husband of Rose; father of Gregory S. and Helen Nelson; half-brother of Elizabeth Nelson.

† KINNETT, Frances S., 83, St. Mary of the Immaculate Conception, Aurora, June 8. Mother of Margaret Banschbach.

† KISTNER, Catherine, 87, St.

Catherine of Siena, Indianapolis, June 18. Aunt of Carl Kull.

† KNIGHT, Thomas A., 70, St. Augustine, Jeffersonville, June 16. Husband of Mary E.; father of Charles, David, Thomas, Jacquelin Thomas, Teresa Popp and Karen Lovan; brother of Clifton "Buddy," Rev. Charles, Helen, Virginia Stemler, Blanche Weber and Dorothy Koch; grandfather of 18.

† KRUEER, Sara Jean, one, St. Mary of the Knobs, Floyd Knobs, May 19. Daughter of Mr. and Mrs. Stephen Krueer; sister of Eric and Tina; granddaughter of Mr. and Mrs. Louis Krueer and Mr. and Mrs. Francis Lehnert.

† LORD, Virginia, 66, St. Philip Neri, June 17. Sister of St. Grace Patrice, C.S.J., Harriet Cecil,

Gerrie Sweeney and Margaret McGee.

† POOLE, Ivan D., 65, Christ the King, Indianapolis, June 16. Husband of Mary; father of Patrick, Elizabeth Stevens and Angela Dobson; grandfather of Patrick, Michael and Veronica; brother of Ira, Jack, Helen May, Virginia Brunner and Pauline Johnson.

† RIEDMAN, Joyce E., 62, St. Michael, Brookville, June 7. Wife of Norbert; mother of Donald, and Gail Sotog; daughter of Florence Stronach; sister of Donald and Roger Stronach.

† ROSS, Ralph E., 77, St. Mary of the Immaculate Conception, Aurora, June 10. Husband of Mary Alice; father of Ralph A. and Frederick.

† RUSCHMAN, Frederick J., 63, Church of the Holy Spirit, Indianapolis, June 19. Husband of Margaret M.; father of Robert, Mark, Mary Beth Gallagher and Maureen Friel; grandfather of two; brother of Louise Rutherford, Matilda Kurfels, Irene Hampton and Rita Gettinger.

† SAUER, Frances, 85, St. Catherine of Siena, Indianapolis, June 20. Mother of Mary Scott, Joseph and Urban; sister of Anna Soudan and Minnie Knoop; grandmother of nine; great-grandmother of 11.

† SUMMERS, Glenn J., 63, St. Roch, Indianapolis, June 8. Husband of Mary F. (Peggy Graves); father of Joseph (Nick), Fred, and Joanie Blodgett; brother of Betty L.

Anderson; grandfather of Dennis and Jason.

† WARREN, Helena, 72, St. James the Greater, Indianapolis, June 18. Wife of Luther; mother of Marianne Reeder and Richard Kocolowski.

† WINTERS, Ethel McClure, 72, Sacred Heart, Jeffersonville, June 18. Wife of Paul.

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## LEGAL NOTICE

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

CASE TITLE: Parrott-Taylor  
RESPONDENT: Rowena Taylor  
DESIGNATED DATE: July 9, 1984  
PRESIDING JUDGE: Rev. Msgr. Charles Koster

CASE TITLE: 60-84  
RESPONDENT: Roger Dale Vallad  
DESIGNATED DATE: July 9, 1984  
PRESIDING JUDGE: Rev. Msgr. Charles Koster

CASE TITLE: Quassy-Milligan  
RESPONDENT: Janet Milligan  
DESIGNATED DATE: July 9, 1984  
PRESIDING JUDGE: Rev. Frederick C. Easton

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

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

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## viewing with ARNOLD

## Gangster epic shot down

by James W. Arnold

The basic trouble with "Once Upon a Time in America"—actually, it's afflicted by almost as many troubles as politics in the Middle East—is that it tries to be the Ultimate Gangster Movie when that has already been achieved, if not by "Bonnie and Clyde," then by "The Godfather" saga.

"Once Upon" is a great whale of a movie, 13 years in the making at an estimated cost (does anyone really know?) of \$32 million, by the eccentric Italian director, Sergio Leone, now 63. One hesitates to dismiss any work on which someone has labored for one-fifth of his life, especially someone like Leone, whose films always reveal an astonishing talent for the visual. He's one of the few capable of someday producing a masterpiece. Alas, this is not it.

Leone's last major movie was in 1969, the 165-minute "Once Upon a Time in the West," where he attempted the Ultimate Western and some would argue he succeeded. (Although Leone had been active for years in Italian movies, he won fame initially in the Sixties as director of the "spaghetti westerns" that brought Clint Eastwood to stardom.) He brought a fresh, unjailed eye to a dying genre and turned it into mythic grand opera, with characters and actions larger-than-life and even larger-than-fiction. I like Pete Hamill's comment that "West" had no more to do with the real West than "Madame Butterfly" had to do with the real Japan.

Leone has been recognized as a masterful painter of images and choreographer of action—obviously an asset for westerns.

BUT UNLIKE the great John Ford, he has lacked a human touch. His films have been noted for their moral and thematic emptiness and for their brutal violence. Unfortunately, that sums up

his gangster epic. Some folks just can't break the mold.

In the 143-minute version available in the U.S. (more about that below), "Once Upon" spans almost 50 years in the shabby lives of a half-dozen friends who grow up into a life of crime in the period between the wars on Manhattan's Lower East Side. Ethnically, they are Jewish, which has the effect

of taking the film out of the Mafia tradition. But otherwise it doesn't matter. Ethnicity seems a minor issue only once, when the gang viciously double-crosses some nasty Italians on a diamond heist deal.

The crucial relationship is between Noodles (Robert De Niro) and Max (James Woods), the gang leaders and close pals but morally indistinguishable in their cruel, cold-blooded approach to their work. No nobility of purpose here, eventually spoiled and corrupted. From childhood, crime is just something they do. The chief difference is that Max is single-minded and ambitious, continually linking the group to bigger schemes and connections. Noodles concedes he prefers being a street punk.

NOODLES also has a tragic, worshipful crush on Deborah (the lately omnipresent Elizabeth McGovern), the neighborhood princess who eventually rejects him because he'll be excess baggage on her trip to Hollywood stardom. Their affair irritates Max, who looks upon women largely as a necessary evil and distraction from the pursuit of greed and male camaraderie. That's about it as

far as character complexity goes. Nobody has wife, children or family, nor is there any real explanation for the profound bond of friendship.

Finally, when the friends have their required falling-out, Leone offers an absurd premise in which Noodles sets up Max for a short jail term to prevent him from trying to rob the Federal Reserve Bank. Apparently, the plan goes awry. Max and two other buddies are killed, and Noodles goes off to Buffalo for 35 years of penance. He returns for an ironic twist ending, but the point remains the same: "It was a great friendship, but it turned out bad for both of us."

The film does have its spectacular moments, and not all of them are scenes of sadism and violence. Leone and his crew are especially good in the childhood passages and re-creating the look and feel of the period, mainly in scenes shot in Brooklyn's Williamsburg section. The images from locations ranging from Montreal to Florida to Venice are consistently seductive, especially set to the sad nostalgic music of Ennio Morricone.

There is also a half-hearted effort to drag in the ties among crime, communism and organized labor in the Thirties.

But all of it together fails to justify the moral and emotional vacuum at the heart of the movie. Sympathy won in early scenes is quickly lost in pointless vulgarity and brutality. Noodles, the "hero," commits a couple of graphic rapes that seem designed only to show how depraved these criminal types can get.

While Leone showed an immensely longer, 227-minute version in Cannes in May, reports of that showing indicate that it was only



GANGSTER FILM—Robert De Niro, left, and James Woods play two gangland cohorts whose lives become emeshed over a span of several decades in Sergio Leone's "Once Upon a Time in America," a Warner Bros. release. The U.S. Catholic Conference calls it "a heavy-handed and repulsive film." Because of its violence and crude and brutal depiction of sex, the USCC classified it O—morally offensive. (NC photo)

longer, not better. The gaps in story and sense in the shorter print gape widely, as if we're getting only highlights of the story.

Leone's apparent idea was to show mythic movie gangsters, not real ones, but Noodles and Max are about as romantic as Hitler and Goebbels. Perhaps we'll always perversely love movie

gangsters because, in essence, they are only Us, somehow gone wrong. But in this movie they are gone so wrong that the magic fails to work.

(Violence, language, vulgar sexuality without redeeming insight; not recommended.)

USCC rating: O, morally offensive.

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