

THE CRITERION

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White House Conference seeks family supports

Controversial Issues Divide Delegates

BALTIMORE—A recommendation supporting abortion, the Equal Rights Amendment and homosexual rights took the spotlight at the White House Conference on Families, but Catholic observers found most resolutions had something positive to say about family life.

The combination abortion-ERA-homosexual rights measure passed by one vote at the meeting June 7 after a conservative group walked out.

Other resolutions dealing specifically with abortion and the ERA passed by wider margins.

"Out of 60 resolutions, about 55 have very constructive things to say about family life," according to Father Donald Conroy, U.S. Catholic Conference (USCC) family life representative.

About 670 delegates from 19 states met in Baltimore June 5-7 for the first of three national-level conferences. Recommendations from the Baltimore, Minneapolis and Los Angeles conferences will go to a national task force in the fall.

During the second day of the conference about 40 to 50 members of the Pro-Family Coalition walked out of the meeting. The group supports a traditional definition of family and opposes abortion, homosexual marriages and government involvement in family life.

Connie Marshner, a Pro-Family Coalition leader, termed the White House Conference on Families a fraud and accused the conference of having a "hidden agenda" that prevented discussion of parental rights and was inimical to traditional values of the family.

Noting that the vote on the controversial abortion-ERA-homosexual rights recommendation, number 49, was 292 to 291, Father Conroy said, "it could have gone in our favor if the Pro-Family delegation hadn't walked out."

ANOTHER OBSERVER. Mrs. Donald LeFils, president of the National Council of Catholic Women, agreed that the walkout was poorly timed.

Conference chairman Jim Guy Tucker said, "Their (the Pro Family Coalition) decision to leave is directly responsible for the passage of that issue. A lot of folks who agree with them on those issues stayed long after they were gone."

National health care, special tax credits and income payments for taking care of an elderly person in the home, abolition of the income tax's "marriage penalty," child care programs and variable working hours were called for.

The idea of requiring statements of all proposed federal programs to determine their impact on families was widely endorsed.

The Coalition for the White House Conference on Families, which included the USCC and the National Conference of

(See WHITE HOUSE on page 16)



FATHER'DAY—God the Father is reflected in every father. What our own father is like helps to develop in each of us a first image of what He is like. Through Dad we learn what it means to be loved, cherished, cared for, forgiven, redeemed. Pain Nong (above), joyous father of two, shares the best he has with his children in the village of Ndona, Flores, Indonesia, where he teaches catechism for the Divine Word Missionaries who minister there. (Photo by Steve Dunwell)

Archbishop to preside over family life hearings

Archbishop Edward T. O'Meara will preside over family life hearings tomorrow (Saturday, June 14), at which some 20 Catholic groups and organizations will testify.

Scheduled from 10 a.m. to 2:30 p.m. at the chancery in Indianapolis, the hearings are designed to get input on the needs of Catholic families and how the church can minister to those needs.

Each group will give oral testimony and also submit written goals on how, organizationally, it relates to the family and can be part of future family life programming in the archdiocese.

These hearings are the final step in a "listening" phase conducted by the Archdiocesan Commission for Family Ministry. The commission's goal is to establish

a 10-year archdiocesan plan to support and strengthen family life. Its major thrust will be to determine how the church can most effectively minister to all members of families on an ongoing basis.

THE LISTENING phase of the process began in February with distribution of a questionnaire to some 40,000 households. The questionnaire asked for views on family life and the church's role in support of families. Its distribution is now being followed up with personal interviews at parish level to insure that an accurate assessment of family life conditions has been made.

Following Saturday's hearings, the commission will study all listening phase

results to determine general trends in family life needs.

The final phase of the commission's work will be to develop a plan of action to guide the church in program development. Also parishes will be encouraged to develop their own specific plans.

Information gained in the archdiocese will be forwarded to Washington to help shape a national planning effort by the U.S. Bishops Family Life Committee.

THE ARCHDIOCESE'S Family Life Commission is made up of 11 lay persons, priests and Religious. It is chaired by Father Lawrence Voelker, director of Catholic Charities, and staffed by Archdiocesan Social Ministries.

Among groups slated to testify Saturday

are the Archdiocesan Board of Catholic Education, Urban Education Committee, Association of Parish Administrators, the Cursillo movement, Catholic Charismatic Renewal, Separated, Divorced and Remarried Catholics.

Also the Association of Religious of the Archdiocese, Worldwide Marriage Encounter, Central Indiana Marriage Encounter, Archdiocesan Council of Catholic Women, Priests' Senate Committee on Evangelization, Archdiocesan Black Catholics Concerned, Spanish-Speaking ministry, St. Vincent de Paul Society, Knights of St. Peter Claver, Knights of Columbus, Archdiocesan Principals Association and the Intercommunity Administrators of Religious Communities of Women.

The Church and Religious Cults

Why the attraction of cults? Expert opinions often at odds with each other

by Peter Feuerherd
and Valerie Dillon

(Conclusion of a nine-part series)

To belong to a cult is to reject in large measure one's own religious heritage. Cult involvement usually causes friction, often alienation, from parents and friends. Cult membership may impose extreme living conditions and the forsaking of educational and career goals. Cultists are often scorned and ridiculed by those in the outside world.

Why, then, does anyone join a cult? What is the attraction? The answers and theories are many, varied and often at odds with each other.

Dr. Edwin Becker, professor of sociology of religion at Christian Theological Seminary, Indianapolis, explains the upsurge of cults within the larger context of "the breakup of Western cultural values." He believes that individual responsibility and being open-minded are frames of thought which encourage the growth of cults.

America has encouraged these attitudes, and the result is pluralism at the cultural level, according to Becker. He cites the American Catholic church as one example of a church where norms have been relaxed.

Yet human life still needs structure, Becker says, and theorizes that young

people may be attracted by authoritarian movements and organizations in an effort to gain more structure and a sense of limits.

According to Becker, who teaches a class in cult religions, the growth of cults doesn't necessarily mean that young people are less interested nor that there is a decline in faith.

Richard Boyle, an Indianapolis lawyer who represents both the Unification church (Moonies) and Hare Krishna, sees cult involvement as a result of youth seeking something "on a higher plane." Often, he theorizes, families are concerned only about non-spiritual things.

BOYLE DOESN'T believe that families with good, loving, honest relations are fertile ground for cults. "Lots of kids who join cults are loners, looking for some way to channel their energy and idealism.

According to Boyle, cults are usually "male chauvinist and patriarchal." He interprets the entry of young women into such cults as "a willingness to accept chauvinism as a reaction to the excesses of the women's movement."

Rabbi Maurice Davis is active in anti-cult groups and has worked as a "deprogrammer" to persuade youths to drop out of cults. From 1961 to 1967 he served a congregation in Indianapolis. Today, he is the leader of the Jewish Community Center of White Plains, N.Y.

Youth are attracted to cults, said Rabbi Davis in a June, 1979 interview in *Westchester (NY) Illustrated*, because of the breakdown of the extended family.

"I think teen-agers in this country are the loneliest people in the world. I compare their lives with my life when I was their age. I grew up in an extended family; these kids grow up in a nuclear family.

"When I grew up, everyone in the neighborhood belonged to the neighborhood gang; today, they don't even have neighborhoods. When I grew up, the temple was the center of everything; today, the temple and the church are the center of nothing. Where do these kids belong?"

He added that the mood of college campuses today contributes to the ability of cults to flourish.

"In the 1950s and 1960s, the colleges had causes, they were alive. There were protest marches. They marched on Washington. They marched with Martin Luther King. And every time they marched, they had cousins, believing in the same things.

"Then they killed Martin Luther King and John Kennedy and Robert Kennedy, and Johnson lied to them, and Nixon tricked them, and now there are no more causes. What is there now? TM, Yoga. They're inward turnings. They only enhance the feeling of loneliness."

RONALD ENROTH, sociology professor at Westmont College in Santa Barbara, Calif., is the author of *Youth, Brainwashing and the Extremist Cults*. Writing in the *Christian Herald*, he echoed Boyle's and Rabbi Davis' comments.

"One of the best protections against the

possibility of cultic involvement is a strong, supportive, loving family. The new religious cults have been quick to pick up on the search for a sense of family which characterizes a surprisingly large segment of American youth . . . The cult provides a haven, a supportive network which assumes the familial role."

With a different perspective, psychiatrist, John G. Clark, of Harvard Medical school, suggests that those who become cult members comprise two different groups: the first are "seekers," and "borderline personalities."

"It is quite clear that the existence of emotional or personality problems is a reason for becoming involved," Clark said in testimony before the Vermont state senate.

The rest, a little less than half, Clark believes, are "apparently normal, developing young people who fall into a trap

(See WHY CULTS? on page 13)

Pope defends birth control ban to Indonesian bishops

VATICAN CITY—In a message to Indonesian bishops, Pope John Paul II strongly defended the church's teachings on birth control in what Vatican observers said was criticism of a statement by the bishops allowing artificial birth control in some circumstances.

"In the question of the church's teaching on the regulation of birth, we are called to profess in union with the whole church the exigent but uplifting teaching recorded in the encyclical 'Humanae Vitae,'" the pope told the Indonesian bishops June 7.

At the end of 1972 the Indonesian bishops' conference issued a statement saying that parents who feel obligated to regulate births but cannot maintain temporary or absolute sexual abstinence "decide responsibly and do not need to feel that they have sinned, if they employ other methods."

In the 1972 statement the bishops ruled out sterilization and abortion, but not artificial contraception, as a means of family planning.

They said parents should "always give proper and full consideration to the position of the Holy Father," but added:

"However, it is also understood and agreed upon that parents . . . in special situations perhaps will arrive at a conclusion contrary to the teachings of the encyclical precisely in respect to the teaching regarding the methods forbidden to use other than sexual abstinence in planned parenthood."

In his address to the bishops, the third group of Indonesian prelates making their official five-year visits to Rome in recent

weeks, Pope John Paul did not explicitly mention the 1972 statement.

The papal teaching in "Humanae Vitae" was put forth "by virtue of the mandate entrusted us by Christ," he said.

After insisting on upholding the teaching against contraception, the pope added:

"Particularly in this regard we must be conscious of the fact that God's wisdom supersedes human calculations and his grace is powerful in people's lives. It is important for us to realize the direct influence of Christ on the members of his body in all realms of moral challenges."

He repeated his words to another group of bishops last year: "Let us never fear that the challenge is too great for our people: They were redeemed by the precious blood of Christ; they are his people . . . It is he, Jesus Christ, who will continue to give the grace to his people to meet the requirements of his word, despite all difficulties, despite all weaknesses."

The pope's words were considered the strongest yet in his pontificate reaffirming church teaching against artificial birth control.

Official Appointment

Effective July 1, 1980

Rev. Joseph McCrisaken, from his residence at St. Patrick Parish, Terre Haute, granted permission to accept position as chaplain of Gibault Home for Boys, Terre Haute, with residence at Gibault Home, and also continuing his assignment as chaplain of hospitals in the Terre Haute area.



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'Abortion party' rules America, says legal scholar

DETROIT—An "abortion party" has been "the ruler of America for the last decade," John T. Noonan Jr., professor of law at the University of California, told the Catholic Health Assembly in Detroit.

"The abortion party," Noonan said June 3, "is a coalition of federal judiciary who are almost totally in favor of abortion, together with lawyers who have worked in tandem with them to provide the cadre to give the judges the necessary legal arguments to bring about the pro-abortion decisions."

Institutions such as the American Civil Liberties Union and Planned Parenthood "that have worked so long and hard to create an atmosphere acceptable to abortion in this country" belong to the party, Noonan said.

"Doctors, particularly those at leading university hospitals, and the media, which are wholeheartedly in the abortion camp, make up the remaining segments of the abortion party."

"These segments came together by convergence and they made the abortion party the ruler of America for the last decade," he said. "I only hope as the tide of the Spirit comes in the 1980s, this country will be a different place to live."

In the past decade, Noonan said, a

"practical atheism" swept across the nation and laid the foundation for widespread acceptance of abortion.

"THE DESIRE FOR liberty, especially sexual freedom, made persons look for easy and 'acceptable' ways to remove the restrictions of pregnancy," he said. "With this came the desire to plan one's future without surprises. Pregnancy posed a major life challenge to that desire for quick control of one's life."

"These desires are forms of 'practical atheism.' We in fact say we don't trust in God and we don't want him putting restrictions on our future life. This attitude provided the cultural support for abortion to flourish."

With this attitude came the use of "code words" to mask the immorality of abortion, Noonan told the delegates. The phrase, "right to privacy," is probably the best example of the use of code words and is "a symbol for a great social, secular movement," he said.

This "right to privacy," the law professor said, "was a legal phrase set up to protect the sacredness of marriage, but later became the battering ram used against the family and marriage."

In 1965, Noonan said, Supreme Court Justice William Douglas brought the phrase to the public attention in ruling that a state law prohibiting the sale of contraceptives was unconstitutional because it "violated the sacred precepts of marriage and marital privacy."

In 1972, Noonan continued, Justice William Brennan "turned Douglas' formula inside out," when he ruled unconstitutional a state law prohibiting the sale of contraceptives to unmarried persons.

"Brennan said marriage was the coming together of two individuals," Noonan said. "He treated individuals alone in marriage as bearers of the right to privacy. So it was no longer the special zone of the married to be protected from the state, but it was the individual who was being protected, whether that individual was married or not."

The Brennan decision, Noonan said, "was the instant-made precedent" used by the Supreme Court the following year to strike down all existing laws against abortion. The justices cited as the rationale for the decision the right of an individual to conceive or bear children, regardless of age or marital status.

"THAT RULING gave us the most radical law on abortion in the world," Noonan said. "You might have thought that was enough for abortion backers, but a 'mysterious dynamism' moved them forward."

This "mysterious dynamism," he continued, in future decisions allowed the "right to privacy" to exclude the father from having anything to say about the abortion decision of the mother, and finally to make parents powerless to prevent their daughter from having an abortion. The dynamism continues to operate, he noted, in the push for federal funding of abortions.

"Federal Judge John Dooling has ruled that abortion is an exercise of religion and as such it should be paid for. He also said the right to an abortion was very close to one's right to exist."

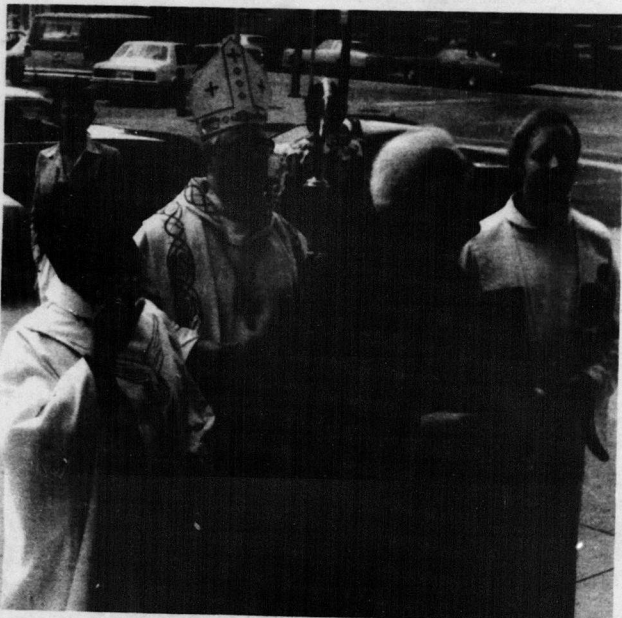
Noonan said he hoped that the illogical decisions of the judiciary concerning abortion funding, which have angered many

pro-abortion Congressmen, and the American people's reaction "to one outrage after another by the abortion party" will ultimately doom the abortion movement.

Meanwhile, he advised health care personnel to seek to educate the public to the workings of the abortion forces. "Termination of pregnancy" should be replaced by "methods of killing, which are the right words to use whenever you destroy any

living thing," he said, and "fetus," which is "a fashionable term," should be replaced by "unborn child."

"Speak out for unborn children," Noonan urged the health assembly participants. "You are witnessing as well as educating. That witness doesn't come from a misplaced righteousness or fanatical hostility toward those who don't see it the way we see it, but from love for the mother and her unborn child."



ARCHBISHOP CELEBRATES MASS WITH HISPANICS—Archbishop Edward T. O'Meara (second from left) joins the procession into St. Mary Church in downtown Indianapolis June 8 before celebrating Mass with the Hispanic community of the archdiocese. The archbishop visited the Hispanic congregation who have a Mass in Spanish each Sunday at St. Mary's celebrated by Father Mauro Rodas, director of the Spanish-speaking apostolate of the archdiocese. The congregation on this Corpus Christi Sunday included a large group of first communicants. Accompanying the archbishop are from left, Father Rodas, Benedictine Father Athanasius Ballard, associate pastor of St. Mary's, and Father Steve Jarrell, director of the office of worship. (Criterion photo by Peter Feuerherd)

Bishops issue statement on uses of land

SIoux FALLS, S.D.—"Strangers and Guests: Toward Community in the Heartland," the statement on land issues made by the Catholic bishops of 44 dioceses in a 12-state area from Indiana to Wyoming, has been published by the Heartland Project in Sioux Falls.

Signed by all 72 bishops of the region, the statement is critical of land consolidation and abuse and urges the application of Christian principles of land stewardship in the region. It had been approved at a regional bishops' meeting in Chicago May 1 but was published in early June.

Nearly 12,000 persons participated in 400 public hearings in the area on a draft of the statement. They debated such issues as family farm size, conservation, strip mining, power plant and power line siting, American Indian rights, urban sprawl and decay and nuclear energy.

The bishops of the region have designated June 22 as "Land Stewardship Sunday." On that day, in the region's dioceses, people will be urged to read "Strangers and Guests" and to work as individuals and in groups to bring about the reforms it suggests.

Publication of the statement is to be followed by an educational program including distribution of it and preparation of a film, study guide and audio-visual program to aid in understanding it. The Heartland Project in Sioux Falls, under the direction of John Hart, which is guiding the educational program, will also seek to organize discussions of the statement with ecumenical groups and grassroots organizations concerned about land issues.

Archbishop to preside at St. Vincent de Paul rites

A Mass and a rededication of the former Sacred Heart grade school, Indianapolis, will be held Sunday, June 15, when Archbishop Edward T. O'Meara and a number of archdiocesan priests will concelebrate the liturgy.

The celebration at 1:15 p.m. will be a formal dedication of the school building as a warehouse for the St. Vincent de Paul Society which has been operating from this location for a year. It is from this facility that usable appliances, household furnishings, clothing and food are made available to the poor and needy of Indianapolis.

Following the ceremonies, there will be conducted tours of the new warehouse along with a reception for guests to meet and greet Archbishop O'Meara.

The program concludes the successful

completion of the Warehouse Fund Drive which netted nearly \$45,000 after all operating expenses and remodeling costs of the building were paid by May 31. A renewal program has now been initiated—BAGWAB (Blue and Gold Warehouse Auxiliary Band).

R. F. Benjamin, funding chairman for the Society, has also announced the offer of a matching grant of \$20,000 from the Indianapolis Foundation for the warehouse project. To obtain the grant, the Society must raise an additional \$20,000 by Dec. 31, 1980.

Anyone interested in contributing to this fund raising effort may write to: Chairman, Warehouse Fund, St. Vincent de Paul Society, P.O. Box 19133, Indianapolis, IN 46219.

Editorials

Cults: Who's to blame?

An estimated one million or more young Americans have joined religious cults. This week, *The Criterion's* conclusion of a nine-part series explores why young people join.

It's tempting to place sole responsibility on the young themselves—on their vulnerability, idealism or rebelliousness. There's also a temptation to point to society's permissiveness, pluralism, freedom, loss of authority . . . or any one of a dozen favorite whipping-boys.

Easiest of all is to see the issue as God vs. Satan and to cite cult leaders as demonic and evil instigators of heresy as well as child-stealing.

But we get deeper into the roots of the problem if we turn the questioning to ourselves and ask: What part have I played? As parents and as church, have we inadvertently helped to shape a climate that enables cults to seem attractive, authentic and worthwhile?

Why do young people join cults? Very simply, out of need—for love, acceptance, trust in others, a deeper faith, opportunity to serve and for some, a desperate need for limits. How well have we met those needs?

Have we as parents and church created real communities of caring, warmth and intimacy that unmistakably say to our young: we love you; you belong.

As parents, have we lived our faith as well as professed it? Are we joyful because we believe. Have we shared that joy with our children?

Is our parish life congruent with Christ's? Does the parish respond compassionately to human needs and conditions, allowing our youth to recognize that they aren't the only ones who want to "save the world"?

How often have we allowed our teens to actually count, to help bear our burdens, to make real, not phony, contributions to the common good? At home and in the parish, what challenging opportunities are possible for young people to pool their collective strength and to serve others?

As parents, have we consistently set limits as our children grow up, limits which teach self-discipline even as they protect? Have we given opportunity to our young to learn to make responsible decisions, to prepare them for their eventual, almost unlimited freedom?

How well prepared are our priests to spiritually counsel our young people as they struggle with problems of faith? How accessible are they?

Have parishes and schools taken the trouble to investigate the nature of unfamiliar organizations before providing them with meeting space and—by inference—respectability?

When will we, as individuals and as the church, improve our capacity to act, not merely react, to recognize and confront serious moral issues when they arise? Now that thousands of Catholic young people are involved in cults, we have reacted. We're more than a little late.—VRD

'Pro-family' actions self-defeating

The usual mix of good news and bad news has come out of the White House Conference on Families, recently concluded in Baltimore, Md. On balance, the good news seems to predominate, but first the bad:

A measure endorsing abortion passed by a substantial margin.

Another resolution combining advocacy of abortion, the equal rights amendment and homosexual rights passed by one vote, 292-291, after a "pro-family" coalition walked out in protest. This tactic was criticized by Catholic leadership at the meeting, and rightfully so. Pluralism of values may be painful when convictions are deeply felt. But abdicating one's opportunity to speak out and possibly to influence others is self-defeating.

A third negative was failure of the conference to acknowledge the existence and value of private education as it called for maintenance of and increased funding for public education.

On the positive side, participants recommended many excellent proposals, including abolition of the income tax "marriage penalty," national health care, preventative programs to curb alcohol and drug abuse and personnel policies to permit flexible working hours for those who have young children to care for.

Most encouraging was a resolution to require statements of all proposed federal programs to determine their impact on families. It appears that family life leaders finally recognize and are ready to deal with the profound and pervasive impact on families which government policies have. Some groups would like to deny this impact or to reverse it, but a more enlightened approach is to acknowledge its inevitability, and to work for policies which uphold and strengthen family life.

With exceptions already noted, the resolutions approved could well form the basis for individual Catholics to probe the views of local and national candidates for office this fall.

Also, through the Indiana Catholic Conference, the bishops might wish to investigate the applicability of some of these recommendations at the state level of government.—VRD

Reporter's View

Reflections on two surprising bits of news

by Peter Feuerherd

Two bits of shocking news came to my attention last week. A priest that I know, who worked in a diocese on the east coast, left the priesthood. The other news was that Anita Bryant was getting a divorce.

At first glance these bits of news seem unrelated. Yet the reaction of shock and surprise generated by each of these very private decisions made by two rather public people have much in common.

I never liked Anita Bryant—at least the public image of her that we all came to know as transmitted through the media. She used an overly self-righteous brand of Christianity as a weapon to exploit the most unreasonable fears and prejudices of her followers.

Yet her personal problems are nothing to gloat over. She, despite her obvious shortcomings, was looked upon as a defender of traditional family life and an upholder of the valued tradition of fidelity and faithfulness. That was something most of us who try to come to terms with living Christianity on a day-to-day basis could agree with.

Her professed ideals and her subsequent divorce raise the question, "If someone as cocksure about traditional values as Anita Bryant cannot hold a marriage together, who possibly can?"

THAT SAME KIND of feeling surfaced in me about the priest I know who left his vocation. I knew Father Jim only casually; yet it was clear to anyone

who met him that he was an intelligent, happy, outgoing, popular and friendly priest.

He had his own "following" among many young parishioners, and they looked up to him as a manifestation of what Christianity is all about. Many older parishioners who came in contact with him held a similar view.

Once I heard Father Jim say how strange it was for him, a priest in his thirties, to have men in their seventies address him as "Father." I think he might have felt that he hadn't earned the title, especially when it came from men who were old enough to be his grandfather.

Now Father Jim is just plain "Jim." I'm sure that he is just as happy, outgoing, popular and friendly as he was before. If he's not, I'm sure he will be after this stormy part of his life is over, and he settles into whatever his future plans are.

Although I am not close to the situation, I feel that the people that Father Jim touched through his priesthood are, like myself, mulling over the meaning of his decision to leave.

I WENT THROUGH two stages after hearing about Father Jim's decision. First, there was a feeling of disillusionment. Here was a man, who from all indications, had "it all together." If Father Jim was not able to keep a commitment he made years ago, then who possibly can keep a permanent commitment?

Then, after some reflection, I thought these kinds of feelings were understandable, yet a symptom of my own immaturity. For too long, lay Catholics have considered the practice of Christianity the "business" of priests. Even the term "Father," as Jim had pointed out, puts priests on a pedestal.

When a priest leaves his vocation, especially a priest that we admire, it makes us question our faith. He falls off the pedestal we have constructed for him, and that often generates bitter feelings.

Father Jim's leaving his priesthood points out a reality that faith is a personal choice that each one of us makes. When we dump our faith onto a man's priesthood, we are bound to be disappointed. For even if he stays a priest, he will, if we get to know him with any depth, show us the same shortcomings that other human beings have.

That kind of dumping on anyone's shoulders is an unjust burden that no one should have to handle. It is a childish abdication of responsibility that lay people in the church have nurtured far too long.



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Washington Newsletter

Church—state feud watched closely

by Jim Lackey

WASHINGTON—When the Supreme Court on June 2 refused to get involved in the Worldwide Church of God's legal battles with the state of California, lots of people must have been wondering what the fuss was all about.

After all, the Worldwide Church of God is a relatively small denomination far from the current mainstream of Protestant or Catholic theology and is racked with internal controversies.

Its recent history includes accusations of sexual improprieties and financial mismanagement among its leaders and the excommunication in 1978 of TV evangelist Garner Ted Armstrong by his father, Herbert W. Armstrong, in a power struggle.

Given the church's controversial nature,

few might object to a decision by the California attorney general to look into complaints by six church members that church funds were being diverted to the personal use of its leaders.

There might also be little objection to a lawsuit filed by the attorney general accusing the church, among other things, of failing to comply with laws requiring charitable organizations, whether religious or not, to file regular financial reports with the state.

And yet, when the Worldwide Church of God came to the Supreme Court earlier this year seeking relief from the California actions, its case received the strong support from a number of other religious bodies. Leading the groups was the National Council of Churches, the umbrella group for 32 Protestant and Orthodox denominations. Also joining in was the Catholic League for Religious and Civil Rights.

WHILE THERE MAY be few people in the pews who see any great significance to the Worldwide Church case, to some religious leaders the actions by California's Attorney General George Deukmejian constituted a new and dangerous threat to the freedom of all churches to manage their internal affairs.

That the Supreme Court did not see likewise and reverse lower court decisions which upheld the state's investigation of the church came to the religious groups as a major disappointment.

Like lots of other church-state cases, this one hinges on the extent to which government can become involved with church activities without violating the freedom of religion granted in the First Amendment. More specifically, it centers on the question of how far government can go in pursuing allegations of fraud and other abuses when those allegations involve people performing their functions as religious leaders.

In January 1979 Deukmejian was successful in getting a judge to place Armstrong's church in receivership because of allegations of financial wrongdoing by church leaders. The order's immediate effect was to block the sale of a church-owned campus in Texas, which state officials claimed the church was about to sell for \$10 million even though it was estimated to be worth three times that much.

The receivership was soon lifted by the posting of a \$3.4 million bond, but the church as part of Deukmejian's ongoing investigation was ordered by state courts to turn over thousands of documents.

It was those orders which were being appealed to the Supreme Court.

THE INVOLVEMENT of the main-line religious groups came in the filing of friend-of-the-court briefs urging the Supreme Court to accept the Worldwide appeal. They also tried to drum up support for the case by hiring one of Washington's high-powered public relations firms to handle publicity.

The religious groups' main objection was to Deukmejian's assertion that contributions to a church create a charitable trust subject to oversight by the state. He justified such oversight by saying that since charities exist for the benefit of the public, the state must insure that assets of charities are being spent properly.

But the church groups countered that Deukmejian's theory would make churches little more than wards of the state. No one is forced to belong to a church, and thus church spending practices need be accountable only to their own members.

If the attorney general's theory holds, the argument continues, then church leaders, as directors of a public trust, might themselves be subject to oversight and removal by the state whenever someone objects to a church's activities or the way it spends its money.

Now that the Supreme Court has declined to rule on the issue, the case goes back to California, where Worldwide officials could be held in contempt if they don't begin turning over the records sought by the state. And if the state eventually does bring charges against the church, the matter is certain to be tied up in the courts for several more years.



To the editor... Supports Graham Crusades

The commentary by Peter Feuerherd with regards to the Billy Graham crusade is a good example that the Christians do not need the secular world to do a fine hatchet job to persecute the believers. They do a better job themselves.

He hasn't gone behind the scenes to see first hand the ground work and the months of preparation. His last paragraph assumes the people who accept Jesus as Lord go back to their churches only to be let down.

We wouldn't need to talk of Christian TV or Evangelists if all the church leaders fed the hungry flock.

For 53 of my 57 years I was a devout Catholic. Man! I knew my Christian Doc-

trine—steeped in tradition. But I couldn't quote the Scriptures.

Now I'm a born again spirit-filled Christian believer who knows that Jesus is Lord. That believes we are sinners saved by grace—and I know I'm saved and going to Heaven, because Jesus resides in me.

If the dead churches are truly concerned about the souls in their care, they need to get back to the basics and feed the hungry souls the words of God that will not return void.

I don't have to prove to anyone that Jesus is Lord of my life—my lifestyle speaks for me.

The only thing we can take with us are the souls we win for the Lord. So let's get with it, it's why Jesus died, to redeem us. Hell was created for only Satan and his evil angels, not for man.

The warning in Is 54:17 should not be taken lightly.

Ann Baker

Pekin

Why give space to the Moonies'?

The May 23 issue's article on the Unification Church stated that a person became a Moonie after attending a Unification Church meeting at a Catholic Church in our diocese.

I would like to know how such a meeting came to be held at one of our Catholic churches? What sensible man invites into his house the very person who wants to tear it apart?

I sincerely hope and pray that in the future the priests of this diocese will be restrained from permitting our church property to be used by any groups whose activities undermine the faith of our Catholic people.

Louis J. Jerklich

Bloomington

'Sick' article

The article, "Do-it Yourself Death Kit" is about the sickest article I have ever seen in any paper. It seems it would be bad enough that a person who would be so disturbed as to even think about suicide or euthanasia, without reading in a Catholic paper where to get a kit to get the job done.

I would think an article that would help a person in such a frame of mind would be more beneficial to not only Catholic readers but to anyone.

I feel the article is in very poor taste for the general reading of so many.

Mary Lou Curran

Indianapolis

Corporate church

In defense of the corporate church, we might ponder how Jesus might have taught should he have come to earth in Indiana in 1980. Finding few fishermen or shepherds about, he might have found it necessary to seek out men where they were working—very likely at meetings. Who knows, he might even have come up with a Parable of the Planning Process.

Father Godecker may not realize how many Catholics are "educated, helped and consoled" as they learn to work together with others, religious and lay, in a setting which resembles their everyday world.

Ellen W. Healey

Indianapolis

Praises letter

I say "Right On" to Chucky Vernon's "Altar Boy's View" (*The Criterion*, May 23). His astute observation regarding folk groups at the altar is what most sincere Mass goers have been saying since the start of "Sanctuary Amateur Hour" in many churches for many years. There are already too many distractions during our Masses. I like to see youngsters enjoying themselves, BUT is this the place and time?

H. V. Skelly

Terre Haute

Against wine

I am very much against serving wine at communion. In these days of alcohol and drugs, then the church serves wine to young and old. No! Grape juice, yes.

In olden days, they had no way to preserve the juice but now we do. Also alcoholics and some medications cannot tolerate it.

There are many other changes that bug me, but the wine bit burns.

I believe in the Lord above. I attend the Catholic church.

Mrs. Clara King

Richmond

Lauds Godecker

Father Godecker is so right. Jesus said it all. Seek ye first the kingdom of God and all things will be added.

Something is very wrong when fund raising becomes the main parish function in any parish or school.

Margaret Mark

Indianapolis

Young couples debate family size

by Peter Feuerherd
(Final of a two-part series)

For many young, career-oriented couples, having children is an option among many choices. Often, children will, at least temporarily, take a back seat to other concerns.

Joe and Mary are one such couple. He is 28 and was raised a Catholic in a Chicago suburb; she is 25, raised a Methodist in a small Indiana town. They met while attending Butler University in Indianapolis and have been married slightly over a year.

Both work as professional pharmacists. Joe wants at least one child but is willing to wait until he and his wife can get settled in their joint careers. Mary is ambivalent;

she would like to have one or two children but said she would not be too concerned if she never had any.

"We don't have the money right now," Joe said, explaining that, although he and his wife work full time, they both are still pursuing advanced college degrees and are burdened with heavy tuition costs.

Joe added, "I don't think it would be fair to have a child right now."

Mary asserted that personal reasons also contribute to why she doesn't want children at this time. "It (having a baby) wouldn't be convenient. It is important for me to have a sense of self-worth . . . In Joe's family his mother does everything . . . I wouldn't want to be a servant and a slave to my family. That's not the career I've chosen."

JOE, WHO WANTS a son, is obviously more willing to have children than his wife. The couple explained that they have both discussed the problem but at this point they have not yet come to any solution.

"In the early stages of a marriage," said Mary, "one of the worst things that can happen is to have children . . . The better approach is to be comfortable in a marriage . . . Children can come between you."

Joe explained that he would be willing to have a child when he can acquire enough money to move out of the couple's far northside apartment, buy a house and make enough to maintain the standard of living they are used to even if Mary had to quit her job. He believes that it is import-

ant that a child have a mother who stays at home full time.

"I don't want Mary to have to work for us to have enough money . . . I don't think it's good to cart your kid off to a baby-sitter."

One of the biggest reasons that the couple wants to at least delay having a child is to work on their own relationship. Busy work and school schedules often result in their having only one night a week to see each other for any extended length of time.

"We're too jealous of our time together to have room for a child," Mary said.

Joe added that the freedom that comes with being a childless couple is something that both Mary and he want to indulge in. The couple hopes that within the next few years they can go canoeing on the Colorado River and take a European vacation.

"We want to do some traveling and see some things we've never seen before—that would be difficult with a child . . . We want to be selfish for awhile."

FOR MARY, having a child "would probably have to do with the situation at the time . . . right now I don't feel like I'm missing anything."

Joe, the only son in a family of four children, wants some day to have a son so that the name of his family can be carried on. He considers maintaining the family name a "pretty heavy responsibility" yet he added, "I wouldn't put Mary through ten kids just to have a son."

Joe and Mary's views on having children are increasingly more common among younger couples. However, there are still young couples who look forward to having large families.

One such couple, soon-to-be married, is Tim Hubert, 27, of Evansville and his fiancée, Kathryn Jones, 25, of Indianapolis. Both were raised Catholics in families with nine children.

Tim panned the attitude of some couples today that it is not a responsible act to allow children into what is often seen as an evil world. He described this feeling as the "most defeatist, unChristian attitude you can have."

"We'd like to have as many children as we can afford," Tim said. Being able to "afford" children, he added, means both having enough money and enough love to give to children.

Tim, a recent law school graduate, ex-
(See FAMILY SIZE on page 17)

Pass It On

All ages get involved in Columbus retreat

by Sister Catherine Gardner, OSB
(DRE, St. Columba Parish, Columbus)

"After the first shock and wave of self-consciousness had subsided, I found shared prayer to be a rewarding and stimulating experience," one gentleman said after experiencing the five-day parish retreat.

An 80-year-old woman said, "It was like heaven opened up and I was there to enjoy it."

A high school student said, "I thought the retreat was geared to older people, but I could not have learned more had it been done especially for me."

"It reminded me that being a Christian means dealing with day-to-day life but with the added dimension of His presence."

"I have never before been so proud of being a member of the Catholic Church."

"Our parishes will never be the same. The growth and vitality engendered by this experience will endure for years to come."

These were only a few of the comments repeated again and again by those participating in the parish retreat.

It all began when a small leaflet from the Notre Dame Retreat Center announced a Parish Community Retreat. The seed was planted, but only when I personally experienced a directed retreat last summer at Our Lady of Grace Convent given by the Notre Dame team did the seed grow by leaps and bounds.

Upon returning to Columbus in August, things began to happen. Since the two Columbus parishes had been working together in all adult programs, we felt it was important that we share this experience, too. Both pastors and their parish councils saw this venture as a risk worth taking since the request for spiritual growth and development had surfaced so often in the parish planning process.

For the retreat to run smoothly, good preparation is of the utmost importance. It takes four to six weeks to make necessary preparations. Maria Thornton, the



PARISH COMMUNITY RETREAT—Father Bob Nagosek and Miss Beth Ann Hughes from the Notre Dame Retreat Center conduct a recent parish community retreat for St. Bartholomew and St. Columba parishes in Columbus.

DRE from St. Bartholomew, and I set up six committees consisting of three members from each parish to handle the liturgy, publicity, registration, food, babysitting and physical arrangements.

PRIOR TO THE work of the committees the retreat team, Father Bob Nagosek and Miss Beth Ann Hughes, came to Columbus to meet with the 36 initial committee members. They provided both advice and materials helpful for organizing the retreat. It was the purpose of the committees not only to prepare the parishes for the retreat, but also to do so specifically by involving as many people as possible in the preparations.

The efforts put forth by these various committees, coupled with the prayers of the parishes for the retreat created an atmosphere of expectation and invitation for God and all the parishioners to become a part of the endeavor. Every family in the two parishes received a personal invitation signed by the pastors and parish council presidents.

A weekend homily was given in each parish asking that serious consideration
(See RETREAT on page 13)

An occasional column featuring articles by DRE's of the Archdiocese. It is coordinated by Don Kurze, Director of Religious Education at St. Lawrence parish, Indianapolis. Comments are invited.

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

Holy Cross

Cayton, Wayne
Hauke, Louis C.
Wilson, Samuel Patrick
Cash, Regina H.
Fitzgerald, Inf. Justin
Romas, Roy E.
Doyle, Francis E.
Jones, Mary Hotseller
Williams, Lewis C.
Yow, Lucille

St. Joseph

Biehl, Catherine
Oates, James M.

Calzia, Joseph
Holsclaw, Inf. Alexandria
Simon, Mabel M.
Matthewson, Mary Joan
Frommeyer, Genevieve E.
Speth, Josephine
Vespo, Eddie
Beyersdorfer, Frances
Holden, Hester D.
Werne, Agnes
Smith, Mary Louise
Beyersdorfer, Roberta M.

Calvary

Houghtalen, Helen B.
Mulcahy, Johanna D.

Udrasols, Joseph
McElroy, Angela
Bugher, Charles J.
Hughes, Stephen C.
Tacke, Rudolph E.
Roth, Alvin L.
Courtney, Anna Florence
Johnson, Amos F.
Manley, Charles W.
Buckley, Cornelius

Calvary Mausoleum

Haeblerle, William
Aich, Mildred E.
McFearin, Maureen P.

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Generally Speaking

Can one banana affect the whole bunch?

by Dennis R. Jones
Associate General Manager

The circulation department of the *Criterion* is "going bananas!"

I received a note this past week from Agnes Johnson, *Criterion* circulation director, notifying me of a decision to offer the *Criterion* at the soon-to-expire rate of only \$7.50 . . . she said that we owed it to our current subscribers to give them one more shot at last year's rate before it went to \$8.50 on July 1.

I tried to reason with her by explaining that we were FORCED to raise the subscription rate because of increased postage (up 20%), printing costs (up 12%), phototype-setting paper (up 110%), etc., etc., etc., . . . but she just wouldn't listen. She stated that she was aware of rising costs, but still insisted that we run a coupon for those subscribers who'd like to give the paper to their friends who don't receive it.

Agnes repeated that we should extend to our readers every opportunity to take advantage of the \$7.50 rate as long as we possibly could.

She wanted to run a full page ad in the

paper and buy radio spots all over the archdiocese pushing this "banana" concept . . . I talked her down to a smaller ad and eliminated the radio spot idea because of the staggering expense involved but there was little else I could do except to limit the cut-off date of the offer to July 1, 1980 . . . finally she agreed.

So, that's the way it is . . . from now until the end of this month, you can order a subscription to the *Criterion* for \$7.50. Give it to your friends, send it to your kids, an early Christmas gift for your parents . . . for that little money you can't go wrong.

She further insisted that we extend the offer to those who want to subscribe for 2 years and 3 years . . . I couldn't believe my ears . . . but again, what choice did I have?

This has got to be the craziest scheme that Agnes has ever come up with . . . I sure hope this type of reckless thinking doesn't spread to the rest of the staff.

Nevertheless, if your subscription to the *Criterion* is about to expire or if you'd just like to extend your subscription for up to 3 more years on top of what you already have . . . all you have to do is fill out the coupon printed below and mail it to the *Criterion* Circulation Department.

If you agree with my conclusions on this issue, you might address the envelope to: Gone Bananas!, The Criterion, P.O. Box 174, Indianapolis, IN 46206.

Check it out . . .

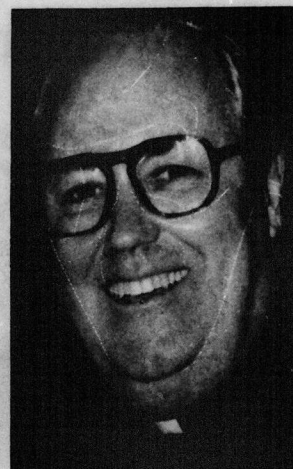
✓ Members of the 1955 class of St. Mary Academy, Indianapolis, are reminded of the 25-year reunion at the Hansel and Gretel Restaurant at 7 p.m. on Saturday, June 28. To get more information or to make reservations call Joan Adam Doyle, 359-6362, Jody Roessle Pruitt, 842-0453, or Jeanne Mayer O'Gara, 359-6806.

✓ It's a sizable sum—\$26 million—and the supreme office of the **Knights of Columbus** at New Haven, Conn., has announced that a compilation of figures from a recent survey shows that this is the contribution of the Knights for charitable and benevolent causes during 1979. In addition the members have given 8.4 million hours to community service devoted to youth, hospitals, orphanages, church activities, the sick, the aged and disabled members of their families.

Supreme Knight Virgil C. Dechant noted that "the statistics give ample evidence that fraternalism is alive and well today. They also underscore the fact that . . . voluntary organizations can provide help without the necessity of looking to government for every need."

✓ Installation of provincial officers of

"Jigsaw"



WINNER—Janet Merkel, Batesville, was drawn from the winners who correctly identified the "Jigsaw" as Archbishop Edward T. O'Meara. The \$25 "pot" was sent to Janet for her insight.

Sacred Heart Province of the Sisters of Providence will be held today (Friday) in the Church of the Immaculate Conception at St. Mary-of-the-Woods. **Sister Ann Casper** will be installed for her second term as provincial; **Sister Ann Jeanette Gootee** is councilor for ministry; and **Sister Luke Crawford** will begin her second term as councilor for Christian development and director of communications and public relations.

Archbishop Edward T. O'Meara will be principal celebrant for the concelebrated liturgy and Msgr. James P. Galvin, chaplain at St. Mary's, will be homilist.

✓ The parents of **Greg Patterson** of Seymour will have a golden wedding celebration in Loogootee on Sunday, June 22. The couple, **Ruth (nee Walker)** and **Carl Patterson** were married at St. John Church in Loogootee on June 23, 1930, where their anniversary Mass will be held. The Pattersons also have a daughter, **Judy Ervin** of Loogootee.



✓ Friends and relatives are invited to a Mass of Thanksgiving at **Our Lady of Perpetual Help Church**, New Albany, on Sunday, June 15, at noon. The Mass honors **Mr. and Mrs. Edgar W. Day** for their 45th wedding anniversary. Mrs. Day is the former **Eustacia Roth** of Jeffersonville. The Days were married on June 18, 1935, at St. Augustine Church, Jeffersonville. Their three children include **Edgar Jr.** of Indianapolis, **Joanne Gastineau** and **Raymond**, both of New Albany.

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Question Box

Why are prayers not answered?

by Msgr. R. T. Bosler

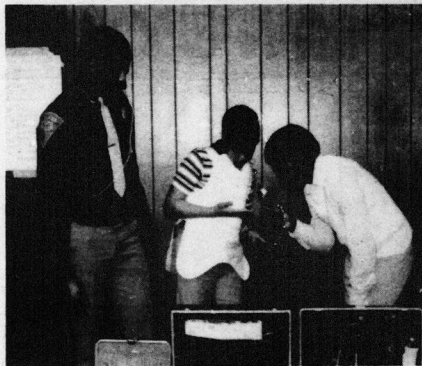
Q. Jesus said: "Anything you ask of the Father in my name I will grant you." I know he meant only if it is God's will. But I have stormed heaven for many years for the cure of a sinful habit in one I love, and my prayers have not been answered. Surely it is God's will. I have also prayed for wisdom and guidance. How can I accept this? I have known persons who have lost their religion because their prayers were not answered. I do not want to lose my faith. Please help me.



A. If God were like us, he would have answered your prayers the way you want them answered long ago. We are all tempted to want God to agree with us and think as we do. It is difficult to accept the words of God in Isaiah 55:9: "As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts."

In Matthew the promise to hear prayers is qualified: "You will receive all that you pray for, provided you have faith" (Matthew 21:22). Prayer offered with faith leads us to an understanding of "Thy will be done on earth as it is in heaven." We persevere in our prayer even though we do not understand why God delays his answer, for we believe that he will answer us in a way we can not anticipate and in a measure beyond our imagining.

The experience of Jesus in the Garden of Olives is the basis of our hope. He prayed to be delivered from suffering and gained the strength to submit to the Father's will;



'VOCATIONS DAY'—Over 125 seventh and eighth graders recently attended the seventh annual vocations retreat sponsored by Archdiocesan Black Catholics Concerned held at Fatima Retreat House, Indianapolis. Pictured above (from left) are state trooper Charlton Beard who watches David Sengroves of St. Joan of Arc parish and David Warfield of Holy Angels try out some needed skills in law enforcement, one of the day's workshop panels. (Photo by Father Don Schneider)

the answer was the resurrection. The answer to your question may be found in meditating on the words of the Epistle to the Hebrews: "In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God, who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered" (Hebrews 5:7-8).

Having said this much, I want to share with you an interpretation I read recently of the text you quoted, "Anything you ask of the Father in my name I will grant you." This may be rooted in the Old Testament idea that using a name implies the actual person named. Thus to pray in the name of Christ is to pray as Christ himself whose life we share. ("I am the life." "Being baptized in Christ, we have put on Christ.")

Hence our prayers are answered to the extent we are alive in Christ and let him live in us. So, when we say, "We ask this in the name of Jesus," we are not pronouncing some magic formula but professing our belief that the power of our prayer depends upon how much we are one with Christ.

Q. After reading the letter from the woman who still worries about the abortions she had in her youth, I am forced to write. Like her, I had an abortion many years ago. Jobs back then were hard to find and my financial assistance was necessary for the family. My conscience has bothered me ever since. I confessed the sin and received absolution, but I can't forget. Do you think the good Lord will ever forgive me?

A. My answer is the same: God has already forgiven you. Now use your experience to keep others from making the same horrible mistake. Your letter and others I have received, plus the experience of 42 years in the priesthood, convince me that women never stop regretting an abortion.

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



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KNOW YOUR FAITH



Permanent deacon Michael Newman distributes Holy Communion in San Diego.

A deacon balances his priorities

By Sam Taub

The deacon is fully aware of just how unique he is in today's Church.

He knows the restored, permanent diaconate is in its infancy. He is a trailblazer, developing new relationships with others who serve in the Church.

The average deacon can be described as a man motivated by the Spirit to give of himself in service to the people of God.

His title, deacon, means servant. He has no aspirations to power or privilege.

THE PERMANENT DEACON is generally a husband as well as a minister. He attempts to balance three priorities, seeing them within the vision of the U.S. bishops.

The priorities are: 1. his responsibilities to wife and family; 2. The job or profession whereby he earns a living; 3. His duties as a deacon. The springboard of his service and spirituality is a lifelong, joint ministry with his wife in the sacrament of marriage.

A study of the permanent diaconate in the U.S. Church has been in progress for two years. Sponsored by the Bishops' Committee on the Permanent Diaconate, over 1,400 deacons and approximately 700 deacons' wives have contributed to the study. Their information, opinions and conclusions provide valuable data on the formation and development of deacons.

THIS STUDY INDICATES that the average deacon is 50 years old and has

been married approximately 25 years. He has four children, the two youngest still living at home.

He was born a Catholic and is either a college graduate or has attended college. As an adult, he has taken an active part in Catholic organizations and parish

being a minister of the Word. A deacon is authorized to read the Gospel and to give sermons.

THE GREATEST frustration of the permanent deacon is the feeling that he is not accepted by priests. Priests often question whether the deacon is

participates in before ordination, lasting from two to four years. In addition, deacons find they are better accepted in parishes which hold education programs on the permanent diaconate for priests and laity.

NINETY-SEVEN PERCENT of permanent deacons do not receive a salary from the Church. However, in some Midwestern areas where priests are in short supply, bishops assign deacons to pastorates in small rural parishes. Other deacons serve as ministers of religious education under contract to the Church.

The deacon's spiritual life is centered around the Eucharist, Scripture and spiritual reading. An annual retreat has become part of his life, a part shared with his wife. He makes an effort to continue his education and formation in his post-ordination years.

Asked to reflect on his formation as a deacon, he often rates his spiritual and theological formation as average or above, especially in the areas of counseling, field experience, homiletics and canon law.

The deacon is convinced that restoration of the diaconate is providential, the work of the Spirit alive in the Church. He envisions this second decade of the first generation of permanent deacons as a time of further testing, of slow but steady growth and as a time of consolidation of ministry within the Church.

'The average deacon is 50 years old and has been married approximately 25 years. He has four children, the two youngest still living at home.'

structures, most prominently in the Holy Name Society, the Knights of Columbus and a parish council.

The deacon lives in an urban setting, in a middle-class or upper middle-class neighborhood. He earns a living for his family in a managerial or professional position.

The average deacon is a man in tune with post-Vatican II changes in the Church. He is moderately or even very satisfied in his experience as a deacon-servant.

The deacon's greatest support in ministry comes first from his wife and next from his fellow deacons. His greatest satisfaction comes from being engaged in a ministry of service, especially to the sick and aged, and in

adequately educated for his ministry. Bishops, on the other hand, are uniformly supportive of deacons.

The deacon sometimes finds that the people with whom he works in ministry and those he serves are not over-demanding of him. They apparently value his commitment more than his work.

As a result, the deacon can feel uncomfortable and unsure of himself while working for the Church. On the other hand, the average deacon usually has good rapport with his supervisor in ministry.

The deacon feels he has sufficient authority and is qualified for his ministry because of the educational program he

Deacons

Use of these ministers is back in a big way in the Church

By Father John Castellet

Deacons played an important administrative role in the early centuries of the Church, especially in the care of the poor, the hungry and the sick.

As the centuries passed, deacons became less and less distinctive. While the order of deacon was retained, it became a temporary, transitional step to the priesthood.

Recently, in the years since Vatican Council II, the office has been reactivated along earlier lines, with married men being ordained in surprising numbers to the permanent diaconate, especially in the United States.

Dedicated to service, they bring all sorts of expertise to their work.

SOME INFORMATION concerning the possible origins of the diaconate can be found in the Acts of the Apostles. The author of Acts is acknowledged as a substantially reliable historian who has preserved a good bit of information about the infant churches. At the same time, serious students of his works are becoming increasingly aware that he was primarily a theologian, rather than a historian.

Furthermore, the author of Acts was looking back at these communities from a later generation, some time between the years 80 and 90.

He apparently had a tendency to idealize, to transform that time into the "good old days." In the process he softened many of the bitter tensions which come through so strongly in the letters of Paul.

STILL, WHILE THE author of Acts may have soft-pedaled the conflicts — if he was actually aware of them — he did not ignore them completely.

One basic tension, a very human one,

the support of the needy. In the course of time people noticed that the widows of the Palestinians were being well cared for while those of the Greek-speaking group were being neglected.

'In the process the author of Acts softened many of the bitter tensions which come through so strongly in the letters of Paul.'

involved native Palestinian Jewish Christians and Greek-speaking Jewish Christians from outside the homeland. According to Acts, the Jerusalem community had established a common fund for its maintenance, especially for

When this complaint was brought to the attention of the Twelve, they pointed out that their first duty was the ministry of the Word, preaching, and that they would not neglect this sacred charge in favor of administrative work. They suggested that

Who are these men?

And what is it they've taken upon themselves?

By Father John F. Moore

A new family has moved onto the block. In common with all new families, they are trying to get to know their neighbors.

Yet there is something different about them which puzzles some people and confuses others.

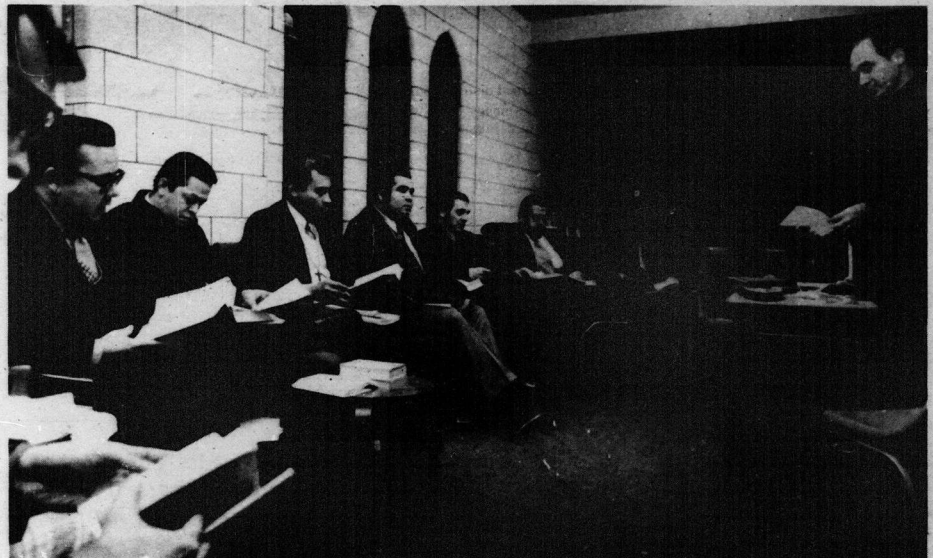
At times they seem like any other family. But then the neighbors see the father wearing vestments and assisting the parish priest at the weekly liturgy or performing other tasks which usually belong to the priest.

What is going on? Who are these people? Why do they spend so much time at the local nursing home? How can a married man preach in Church? These are a few of the many questions surfacing in parishes across the country.

THE NEW FAMILY in the parish includes the deacon, his wife and children. Almost every day more Christians become aware of permanent deacons as they assist parish priests in a ministry of liturgy, word and service. Some people receive the new families well. Doubts, however, still linger in the minds of others.

These men are permanent deacons in contrast to transitional deacons, who eventually will be ordained to the priesthood. My personal opinion is that the adjectives "permanent" and "transitional" should be dropped and both groups should simply be called "deacons." The misnomer, lay deacon, should be eliminated altogether since all deacons, permanent or transitional, are ordained clerics of the Church.

The difference between the two groups is that most men who feel called to serve as permanent deacons are married. Thus one's neighbor or fellow worker might also be a deacon who brings the Eucharist to



Class in Spanish prepares Hispanic candidates for the permanent diaconate.

the sick of the parish, assists at marriages and offers Benediction of the Blessed Sacrament.

THIS KIND OF ministry is not something new in the Church. The order of deacon has roots in the New Testament and has a long history down through the centuries. Gradually, however, the role of deacons became less noticeable in the Church.

During the second session of Vatican

Council II, the assembled fathers of the council voted to restore the order of permanent deacon and to allow the ordination of married men, with the necessary qualifications, as deacons.

In 1967 the American Church was given the necessary permission to restore the diaconate for married men on a permanent basis. Thus the Church acquired its new family.

IN MOST DIOCESAN training programs, the place of family in the prospective deacon's life is well recognized. A man with a wife and family cannot go through the years of preparation for ordination alone. Nor can he effectively minister as a deacon without his wife's consent, support and interest.

Wives, therefore, are often encouraged to attend their husband's classes, days of recollection and retreats.

The children of the deacon candidate can have programs tailored to their ages so they can learn what their father is doing and think about its effect on the entire family. This also shows them that he is not some religious fanatic.

THE PERMANENT deacon can be accepted into the fraternity of those already in sacred orders — bishops and priests. They should be ready to accept his wife and children as well.

Finally, the diocesan family need not be surprised by the advent of the permanent diaconate in its midst. Catholics can be regularly informed of deacon programs by the diocesan press and parish bulletins, as well as by well-prepared instructions from parish priests.

Prepared for in this way, the permanent deacon will not be a stranger in his Church, his neighborhood or his parish.

'The children of the deacon candidate can have programs tailored to their ages so they can learn what their father is doing... This also shows them that he is not some religious fanatic.'

rch

a number of men be selected from the neglected group to ensure a more equitable distribution of community property.

Accordingly, the community chose seven men and the apostles officially commissioned them by the conventional gesture of placing their hands on each man's head.

WHILE THESE MEN are never called deacons in Acts, and their commissioning was not an ordination in the later sacramental sense of the term, they do seem to be the forerunners of what would gradually emerge as the ordained diaconate.

Deacons do not seem to have played much of a part in most of Paul's Gentile churches. There is just one rather offhand reference to "the overseers and deacons" in the first verse of Philippians.

In the later Pauline letters to Timothy, deacons come in for considerable attention, with specific criteria being laid down for their selection.

But, as the letters of Ignatius of Antioch testify, the situation only crystallized in the early second century to the extent that then a single overseer (bishop) was in charge of each community, assisted by a presbyterate (priests) and a diaconate.

TODAY, PARISHES which are fortunate enough to enjoy the services of deacons should be aware of their need for understanding and support.

Most have a prior commitment to wives and families. Doing justice to both commitments can cause no little pain. Demands are made on their time which take them away from their families. The result: the deacons and their families suffer.

Discussion questions for 'Know Your Faith'

1. Having read this week's articles, what are some reasons why men would seek ordination as permanent deacons?
2. What kinds of service do deacons provide, according to Sam Taub?
3. What are the greatest frustrations of the permanent deacon? What could help alleviate these?
4. Why does Father Moore consider the deacon family to be different from other families? Do you agree?
5. Why is the term, "lay deacon" incorrect?
6. Father Castellet discusses the history of the deacon. When does the deacon first appear in the Church?
7. Where in the New Testament are deacons mentioned?
8. Why do you think married deacons counter special problems?
9. Are permanent deacons used in your parish? Are they well accepted by priests and laity?

Stoned to death

Stephen, deacon and martyr

By Janaan Manternach

Stephen was a popular young man among the first Christians. He was a well-known member of the Christian community in Jerusalem.

At that time in Jerusalem the Christians who spoke Hebrew and those who spoke Greek frequently quarreled. Stephen was a Greek-speaking Christian. One quarrel concerned the distribution of food to needy Christians, particularly to the widows. The Greek-speaking group felt that their widows were not receiving as much food as the widows who spoke Hebrew.

The 12 apostles finally decided on a solution. "We are completely taken up with preaching God's word," the apostles told the whole community. "We cannot supervise the daily food distribution. Select seven men from among you. We will appoint them to that important task. In that way we can concentrate on prayer and preaching God's word."

EVERYONE LIKED THIS solution. The first person they thought of selecting for this new ministry was Stephen. Both the Greek-speaking and Hebrew-speaking groups respected and loved Stephen. He was wise and prudent. He was filled with the Spirit of Jesus.

The whole community elected Stephen and six others. The 12 apostles prayed over the seven candidates. They then placed their hands on the head of each. In this way the seven received their official ministry. Some people called them deacons. The word "deacon" is Greek. It refers to "someone who serves."

Stephen went about his new task with kindness and courage. His reputation as a man of God spread. He seemed to be filled with God's love and power. People said he did remarkable deeds very much as Jesus did. Stephen became known all over the city of Jerusalem.

A GROUP OF PEOPLE who were not Christians were very upset with Stephen. They were angry because he had become a Christian.

This group even hired several men to make false charges against Stephen. These men told people they had heard Stephen speak out against God and God's laws. So many people believed the accusations that Stephen was arrested and placed on trial.

During the trial the false witnesses spoke against Stephen. "This man speaks out against God and the house of God," they lied to the court. The charges made against Stephen were the very same charges against Jesus.

In his defense Stephen challenged those who were accusing and judging him. "You stubborn people," he said bravely, "you are opposing God's spirit. God sent Jesus to heal and to free people. You put to death the Just One sent by God. It is you who are against God's law."



THE PEOPLE AT the trial were furious. They rushed at Stephen and dragged him outside the city walls. There they began to throw large stones at him.

As the stones hit Stephen, he prayed aloud. "Lord Jesus, receive my spirit." A volley of stones struck Stephen. He fell to

The Story Hour (Read me to a child)

his knees. He prayed, "Lord, do not hold this sin against them."

With those last words — so like Jesus' words on the cross — Stephen died.

He was the first Christian to die for his faith in Jesus Christ.

SUGGESTIONS FOR PARENTS, TEACHERS AND YOUTH USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL MOMENT:

PROJECTS:

1. If Stephen had been asked, the week he died, to write down five things he had done that he felt good about, what do you think he would have listed? Now make a list of your own. Write five things on it that you did this past week which you feel good about.
2. Read the story of Stephen until you feel you know it. Then prepare a one-minute talk on Stephen and invite others to listen to your talk.
3. Stephen had a strong sense of God's love and power in his life. Through prayer deepen your own sense of God's love and power in your

life. Memorize the first verse of Psalm 27 and pray it often or memorize a prayer which can be found in the Paulist Press book, "Living Water: Prayers of Our Heritage."

My God and Father,
without You I can do nothing
with You I can do all
that You call me to do
Help me.

Give me everything You know I need
to live and grow and serve you.
With confidence I ask Your help
in Jesus' name. Amen.

QUESTIONS:

- After reading the story, "Stephen, Deacon and Martyr," talk together about it. Questions like the following may guide your conversation.
- Who was Stephen? How did Christians feel about him?
- Why were the Greek-speaking Christians quarreling with those who spoke Hebrew?
- Why did the 12 apostles feel they needed to free themselves from supervising the daily food distribution?
- What solution did the apostles reach?
- How were the deacons chosen? How did their ministry become official?
- Why were some people angry with Stephen? What did they do?
- How did Stephen show he forgave the people who were stoning him?

Our Church Family

The 'miracle' of the Scranton diocese

by Fr. Joseph M. Champlin

When Pope John Paul II preached at Boston Common on Oct. 1, he issued a simple challenge to Americans, especially Catholics in the United States: "Follow Christ."

Several months later a group of diocesan administrators in Scranton gathered one evening to discuss how they could in a practical way carry through with our Holy Father's message. I would like to outline the process which they developed and is now being realized in that Pennsylvania diocese as a 1980 "Follow Christ" program.



They first agreed upon three basic areas for the main thrust of this campaign: religious education, youth ministry and family life. Next, staff members from each pertinent department prepared presentations to be given simultaneously at five locations on a given Tuesday night, then repeated at five different spots the succeeding week and, finally, in five more the final Tuesday.

Once these preliminary steps had been directed, Bishop J. Carroll McCormick directed every pastor to attend the three sessions at a center nearest and most convenient. He was to bring a different cluster of people with him each time.

For the religious education presentation, the pastor invited his director and a catechist; for the session on youth ministry, his youth minister and two teenagers; for the family life evening, a couple and another person or two.

The same format was observed each night:

a presentation outlining some practical steps being done or proposed to further the goals of that apostolate; a subsequent discussion among the parish priest and his delegates; a public report back on the results of this exchange.

Having listened to a presentation on family life, youth ministry or religious education, members of the parish group responded to these five questions:

- What did I find most interesting in the presentation?
- What are the needs of our parishioners in this field?
- What are we already doing to meet these needs?
- What one practical measure from this presentation do we wish to introduce in our parish?
- What is the first step we are going to take?

AT THE END of the discussion every parish reported to the assembly the fruit of their dialogue and the practical measure they had decided upon as a group.

A week later, on the feast of the Annunciation (Mary leads the way for us to follow Christ), each church celebrated a special Mass with social hour/discussion in the parish hall.

At that time, the various participants described their Tuesday night meetings and the conclusions reached, then invited suggestions or comments from those present. From this evening, a pragmatic action plan emerged for the parish to be carried out during "Follow Christ 1980 Diocese of Scranton."

To help the program along, diocesan of-

fices printed suitable prayer cards (220,000), posters, liturgy aids and also employed the media for promotion purposes.

IT IS PREMATURE to judge how effective this campaign will be, but preliminary soundings are extremely positive.

For example, in the village of White Haven, population 1,500, over 50 parishioners came to their new, modern, but small church for the Annunciation Mass. Almost all likewise moved over to the hall for a lively discussion (one of the finest, in the judgment of a parishioner, ever experienced).

At the conclusion of the orientation meet-

Follow Christ

"Follow Christ! You who are married: share your love and your burdens with each other; respect the human dignity of your spouse; accept joyfully the life that God gives through you; make your marriage stable and secure for your children's sake. Follow Christ! You who are single or who are preparing for marriage. Follow Christ! You who are sick or aging; who are suffering or in pain. You who feel the need for healing, the need for love, the need for a friend—follow Christ!"

the Saints *by Luke*

ST. GERMAINE WAS BORN IN 1579. AN UNWANTED CHILD, SHE WAS PLACED AT THE COUSIN HOME IN PIBRAC, IN SOUTHERN FRANCE. SHE WAS A FRAIL, SICKLY CHILD, AFFLICTED WITH A DISEASE OF THE NECK GLANDS. HER RIGHT ARM AND HAND WERE DEFORMED AND PARALYZED.

THE MISTRESS OF THE COUSIN HOME WAS A HARD, CRUEL WOMAN WHO MADE GERMAINE LIVE OUTSIDE IN THE STABLE WHERE SHE WAS FED MOLLY BLACK BREAD AND DRESSED IN RAGS. SHE HAD TO SPIN WOOL OUTSIDE WHILE TENDING THE SHEEP AND WAS PUNISHED BY BEATINGS IF SHE DID NOT SPIN ENOUGH.

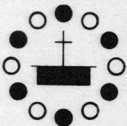
GERMAINE'S ONLY EDUCATION WAS RELIGIOUS INSTRUCTION AFTER MASS ON SUNDAYS; WITH EAGERNESS SHE ABSORBED EACH WORD. SHE USED A KNOTTED STRING FOR A ROSARY AND TWO STICKS FOR A CROSS.

GERMAINE NEVER COMPLAINED. SHE LEFT THE STABLE VERY EARLY TO ATTEND DAILY MASS. ONE NIGHT IN 1601, SHE DIED IN THE STABLE, AT AGE 22.

HER BODY LIES INCORRUPT IN THE CHURCH OF PIBRAC. SHE WAS CANONIZED IN 1867 BY POPE PIUS IX.

THE FEAST OF ST. GERMAINE OF PIBRAC IS JUNE 15.

ST. GERMAINE COUSIN of Pibrac



LITURGY

2 Samuel 12:7-10, 13
Galatians 2:16, 19-21
Luke 7:36-8:3

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

JUNE 15, 1980
ELEVENTH SUNDAY
OF THE YEAR (C)

by Fr. Richard J. Butler

What's it like to have your sins forgiven?

The question isn't answered easily today. The problem is not so much that people don't know what it is like to be washed clean. It's rather the other side of the coin for many. They don't really know what it was to have been dirty.

Guilt is a strange thing. And the guilt of the sinner isn't easy to describe. David knew what it was. In the scene of the first reading today the context is important.

David had seen a beautiful woman bathing. He lusted and he took the woman to himself. Then Bethsheba became pregnant and David tried to trick her husband, Uriah, into returning from the army post to have relations with his wife and assume parentage of the child. Uriah didn't follow through and David arranged for his death. Then David took the woman for a wife. He knew the guilt of the sinner. He sensed the embarrassment of hearing the word of forgiveness for he knew he deserved the punishment.

The woman in the Gospel knew what it was to be a sinner. Not, perhaps, in the way in which the town knew her to be a sinner, but rather in the loneliness of her posture as she wept and kissed the feet of one whom she loved and respected.

WITH DAVID, Nathan offered little explanation of the forgiveness. It was simply: "The Lord has forgiven your sin; you shall not die." With Jesus, the answer is not without explanation: "Your sins are forgiven. Your faith has been your salvation." It was an explanation that quite probably mystified

the host. But the explanation needed no further elaboration for the woman.

What's it like to have your sins forgiven? It is to realize faith at work. The guilt of sin is in the awareness of the emptiness of human activity. It is to realize that we cannot do everything by ourselves and it is to realize this at that moment when we most tried to do it all ourselves. It is making gods of ourselves.

David did it in taking the wife of Uriah to himself and dispensing with the life of Uriah. The woman of the Gospel story had done it in whatever way was the manner of her sin. And she undid it in the posture of faith, giving of herself for another, embracing Jesus and acknowledging his place in her life.

PAUL SUMMARIZES this in more technical language in his letter to the Galatians today. We are justified by faith, not by the works of the law.

Each time we celebrate forgiveness of the Lord Jesus in our lives, we should acknowledge this simple point. In the sacrament of reconciliation, the primary factor is not the technique with which we confess the litany of sins nor the formality of prayers or works in our penance.

The primary factor is the posture of faith. Thus the rite begins with the greeting of faith and the word of God. Thus the rite ends in the sign of peace and mission to witness the faith in which we are reconciled.

The fact of sin is as old and even older than the lust of David. But the power of forgiveness—today as in the hour of Nathan—is freely given and presented for our acceptance.

Celibacy and fatherhood

by Fr. John Catoir

I have a question for Father's Day.

What do fatherhood and celibacy have in common? A strange comparison? Well, think about it.

The father of a family and the celibate both have to practice self-control. Fidelity to one's vows in a world filled with temptations is not automatic, and certainly it's not easy. Maintaining your personal integrity requires a firm decision.

Thomas Merton, in "New Seeds of Contemplation," says: "... self-control is not only desirable, but also altogether possible ... It demands considerable effort, watchfulness, patience, humility and trust in divine grace. But the very struggle for chastity teaches us to rely on a spiritual power higher than our own nature, and this is an indispensable preparation for a state of spiritual peace, tranquility, clarity, gentleness and joy."

The father is faithful to his vows because he promised God and his wife that he would commit himself to marital fidelity. His personal honor is at stake, and he must strive to be true to himself to maintain that honor.

The same principle of honor based on



promises made to God is true of the celibate. Those who don't understand the meaning or purpose of celibacy are quick to ridicule it as pointless, foolish and even unnatural. They feel that genuine love must have physical expression. Ideally, both the father and the celibate are signs of selfless, personal love.

VICTOR FRANKL, the eminent psychologist, had some interesting comments on this: "All this is not to say that love has no desire to 'embody' itself. But it is independent of the body to the extent that it does not need the body."

"Even in the love between the sexes, the body, the sexual element, is not primary; it is not an end in itself, but a means of expression. Love as such can exist without it."

"Where sexuality is possible, love will desire and seek it; but where renunciation is called for, love will not necessarily cool and die ... True love in and for itself needs the body neither for arousal nor for fulfillment ..."

The celibate believes and proclaims that God's love and beauty are enough to fill all human emptiness, but only if we allow him.

The father of a family, if he is wise, will see the same truth and learn to rely on it especially in times of need.

"The foolishness of God is wiser than the wisdom of men ..." (1 Cor. 1:21-25)

Why cults? (from 2)

laid by cults while experiencing the "pains of separation from family, depression resulting from separation," and "a feverish view of the complexities of reality" that comes with college life.

A similar view is expressed in an article by University of California psychiatry professor Margaret Thaler Singer in the January, 1979 issue of *Psychology Today*. She sees cults as providing "a solution to the distress of the developmental crises that are frequent at this age. Cults supply ready-made friendships and ready-made decisions about careers, dating, sex, and marriage and they outline a clear 'meaning of life.'"

The experience of handing over difficult personal decisions to cult leaders can result in a feeling of euphoria by those who firmly believe in the doctrines of the cult, Dr. Singer explained.

Those who become disillusioned with cults and drop out sometimes look nostalgically back at the time when decisions were made for them. As one ex-cult member in Dr. Singer's article put it,

"Freedom is great, but it takes a lot of hard work."

Dr. Ben Barker, a California physician, disagrees with Dr. Singer's view. Writing in the April, 1980 issue of *The Freeman*, he claimed that the success of cults is due not to an overabundance of options but to the nurturing of dependency on the part of young people.

"THE PSYCHOLOGY of cultism is simply the persistence of the parent/child relationship beyond the appropriate time." Dependence on drugs, technology, science, education and government social welfare programs, he added, is easily translated by modern youth into dependency upon cults.

As for the cult leaders, they are quick to blame parents for failing to give a proper example to their children.

Dr. Victor Paul Wierwille, leader and founder of the controversial cult "The Way" (a group extensively probed in this series of articles) wrote in the April, 1977 issue of the cult's magazine that youth are

attracted to groups like his because they perceive a moral bankruptcy on the part of parents.

"It is the faulty 'programming' or conditioning of some of our parents which has driven their children from their homes. It is the fear, the ignorance, the wrong believing, the defeatist living received from a crooked and perverse society, including a powerless, hypocritical church, which is responsible for broken homes and estranged families."

How do parents of cult members explain their children's involvement?

The mother of one daughter who joined a cult-like church in suburban Indianapolis believes that youth get involved because they believe the world is falling apart, and this is how they're going to save it.

"Their idealism and desire to improve society is engaged when cults present social service projects as a front for church membership."

Said another mother, whose 30-year-old

daughter has been a Moonie for eight years: "All the young people my daughter's age are vulnerable. They went through a bad time in college. They were searching. They felt things weren't going right in the world."

This mother believes certain youth are more vulnerable. Her daughter was a drama student, and she believes this type of person is "a little more easily swayed emotionally."

"THEY GET DEEPER into things, more carried away."

The parents of another Moonie say their daughter was overwhelmed by the "enthusiasm and friendliness" of the group. She was impressed, they say, by all the "love thy neighbor" talk, and "at her age, she wouldn't accept it from her parents, but would listen to peers."

One opinion widely shared by most who are knowledgeable about cults is that parents should try to maintain bonds with their children in cults. This view was succinctly summed up by an Indianapolis woman whose child is deeply involved:

"Don't give up on your kids. Try to keep love in the relationship. When everything finally falls apart, they'll have something to come back to."

Retreat (from 6)

be given to attendance at this in-depth spiritual enrichment experience.

Everyone from young people of high school age to the senior citizens was expected to attend. Spouses and friends of other Christian denominations were especially included.

Each person was important and necessary for the success of the retreat. Even the elementary school children became involved in making colorful posters to decorate the hall. All other meetings in the parishes were postponed or canceled during the retreat except for the parish weekend Masses.

THE RETREAT itself was a five-day venture for parish renewal with its chief purpose to build a faith community in the two parishes. Talks were given by the Renewal Team concerning growth in our relationship with ourselves, with others and with God. They gave new insights into the purpose and direction of Vatican II.

There was time for reflection and opportunity to share with others, to relax and to enjoy being together. Meals moved smoothly in spite of the large number—over 500 who participated, when possible, in the program.

Individual segments of recreation, coffee breaks, meals, large and small group sharing built the retreat into the total concept of unity and love that was intended.

After the retreat many wanted to continue some form of spiritual growth. The Renewal Team provided for that with follow-up materials for Reflection groups. Thirteen Reflection Groups ranging from eight to twelve people formed within two weeks following the retreat. Most of the groups are meeting every week for 13 sessions.

An observation that gave us joy was the request by so many of the adults that a teenager be a part of their Reflection Group. That added dimension by the youth at the retreat was especially appreciated.

Subsequent experience in the parish community should certainly be richer because of this retreat. It filled a great need for the two parishes which had already shared one parochial school, a combined high school and adult education program. The retreat shared by the two Columbus parishes brought about a great unifying spirit and provided a basis for more spiritual renewal.

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June 13

Rev. Justus Du Plessis of the Apostolic Faith Mission of South Africa will speak at the Channel of Peace Community prayer meeting at St. Monica parish, Indianapolis, at 7:30 p.m. The meeting is open to the public.

St. Anthony parish summer festival will be held at 379 N. Warman Ave., Indianapolis. Food service will begin at 5 p.m.

The annual festival at Little Flower parish, 13th and Bosart, Indianapolis, will be held from 5 to 11 p.m. on Friday and from 1 to 11 p.m. on Saturday. More information is available in the festival ad in this week's *Criterion*.

June 13, 14

The Women's Club at St. Thomas parish, Fortville, will sponsor a rummage sale from 9 a.m. to 6 p.m. on Friday and from 9 a.m. to 4 p.m. on Saturday.

June 14

Boy Scout Troop 125 of St. Philip Neri parish, 535 Eastern Ave., Indianapolis, will hold a

rummage sale from 9 a.m. to 4 p.m.

Mother Theodore Circle #56, Daughters of Isabella, will have its business meeting and annual picnic at the home of Mrs. George Crossland, 4044 N. Pennsylvania, Indianapolis. Members are asked to bring a salad, vegetable or dessert.

June 15

The Women's Club of St. Patrick parish will have its regular monthly card party at 2 p.m. Admission, \$1.

June 18

The monthly cemetery Mass will be celebrated at 2 p.m. in the chapel of Calvary Cemetery. Father James Farrell, St. Barnabas parish, will be the celebrant.

June 20, 21

The Christ the King parish festival, Indianapolis, will begin both days at 5 p.m. Food, games, entertainment.

June 20-22

A weekend Marriage Encounter will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call the Retreat House, 317-545-7681, for information and/or registration.



June 21

The Knights of St. Peter Claver Council #216 will hold a flea market from 8 a.m. to 5 p.m. at St. Joan of Arc parish, 4217 Central Ave., Indianapolis.

June 22, 25

Two activities are on the calendar for Separated, Divorced and Remarried Catholics:

► June 22: Family picnic, Eagle Creek Park, 9 a.m. to 8 p.m.

► June 25: Citywide meeting, St. Luke School, 7650 N. Illinois, 7:30 p.m.

June 29

Single Christian Adults will have their annual picnic at Garfield Park beginning at 1 p.m. Call Karen Seal, 535-9764, or Dennis Hutchinson, 542-7826, for details.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.
TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m.
WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m.
THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 6:20 p.m.
FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m.
SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m.
SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Catholic Youth Corner

Carroll new board president

by Peter Feuerherd

The board of directors of the CYO elected **Michael A. Carroll** as its president on June 2. He replaces Philip J. Wilhelm, who will remain on the board as an ex-officio member.

Carroll is a special assistant for Senator Richard G. Lugar and former deputy mayor of Indianapolis. He is a graduate of Indiana University and holds a master's degree in urban planning from the University of Illinois.

The new CYO board president also serves as chairman of the American Institute of Certified Planners Commission and is president-elect of the Kiwanis Club of northwest Indianapolis. He is married and is the father of three children.

New officers of the board include Gerry DeFabis, Richard K. Engel and Gerald L. McKeand. Jeremiah D. Sheehan was elected vice-president and Nancy McNulty is the board's new secretary.



Michael Carroll

points over runnersup Ft. Wayne Leurs and South Bend Adams, each with 10 points.

Two spring CYO champion athletic teams include **St. Barnabas Cadet "A"** girls' kickball league champions and **St. Simon** girls' and boys' track teams, winner of the 1980 Indianapolis city-wide CYO track meet.

The St. Barnabas kickballers were coached by Dick and Diane Music; the St. Simon track champions were coached to victory by Carl Wagner.



READY FOR THE CHALLENGE OF LEADERSHIP—The 1980-81 Indianapolis Deaneeries Youth Council Officers are shown here before a recent meeting. They are, left to right, Maureen McHugh, secretary; Bob Schultz, deanery coordinator; Mike Neff, president; and Darrel Butrum, vice-president.

Brebeuf has captured its second straight state team championship in girls' tennis. **Courtney Lord**, a senior, won her third state singles title.

In the tourney at Indianapolis, Lord defeated Cather-

ine Lowe of Park Tudor, 6-1, 6-2, in the final match and also won the Indiana High School Athletic Association's award for mental attitude.

Brebeuf's doubles' team, **Melissa Barney** and **Heather Clark**, achieved third place in state. Combined with Lord's victory, this gave Brebeuf 16 team

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White House Conference (from 1)

Catholics Charities, favored the social welfare resolutions.

Two minority reports were filed by members of the Catholic Committee, a coordinating group made up of Catholic delegates and representatives of Catholic organizations.

One report affirmed that "the child in the womb is a human person having the inalienable right to life."

The second minority resolution said recommendations ignored the existence of private education and urged "legislation that would give economic assistance to parents and families who choose private education by a system of tax credits or tuition vouchers."

DELEGATES HAD recommended that "public education must be main-

tained" and called for an increase in federal funding of education.

Bishop Howard Hubbard of Albany, N.Y., and Auxiliary Bishop J. Francis Stafford of Baltimore were among the more than 100 minority report signers.

The Catholic Committee also sponsored several liturgies during the conference.

Recommendation 49, which squeaked through the conference, stated:

"We support policies which preserve and protect basic legal and human rights of all family members. To guarantee these rights we support:

1. Ratification of the ERA.
2. Elimination of discrimination and encouragement of respect for differences based on sex, race, ethnic origin, creed,

socio-economic status, age, disability, diversity of family type and size, sexual preference or biological ties.

3. Protection against violence and abusive action.
4. Right to open, accessible, accountable and responsive government at all levels.
5. Right to decide whether or not to bear a child including access to the full range of family planning services, abortion and maternal and infant care."

THE MEASURE specifically endorsing an abortion passed 383 to 202 while the one condemning discrimination and urging ratification of ERA passed 471 to 119.

The recommendation with the most overwhelming support, 578 to 15, called

for preventive programs to curb alcohol and drug abuse.

Another resolution which received strong support called for employment opportunities and "personnel policies that enable persons to hold jobs while maintaining a strong family life." That passed 569 to 21.

Delegates voted 523 to 43 to encourage states to revise their justice systems to minimize disruptions on families and urged alternative child care programs by a 547 to 44 vote.

The first of the three national-level conferences was opened by President Carter, who told delegates, "I hope we will come out of this conference with a reaffirmation of families as the fundamental building blocks of our society."

Carter noted in the opening speech that he had called for the conference four years ago "because I was deeply concerned that official America had lost touch with family America."

Remember them

† **ADAMS, Eleanor Anna**, 82, St. Paul, Sellersburg, June 4. Wife of Carl M. Adams; mother of Mary Jean Graf and Robert W. Adams; sister of Margaret Hartling and Lorene Popp.

† **ALLGAIER, Albert L.**, 61, Our Lady of Perpetual Help, New Albany, June 3. Husband of Florence; stepfather of Caroline Sue Hublar and Jerry and Thomas Shelton.

† **BINFORD, Joseph A.**, 68,

Holy Family, New Albany, June 5. Husband of Julie; father of Barbara Very and David A. Binford; brother of Eleanor Tucker and Margaret Ann Loring.

† **BRENTLINGER, Harry P.** (Keeter), Jr., 70, St. Margaret Mary, Terre Haute, May 30.

† **DONLAN, John C.**, 92, St. Philip Neri, Indianapolis, June 6. Uncle of Helen Johnson, Catherine Jackson, Dorothy Oliver, Edward and Thomas Donlan.

† **HENDRICKS, Roy A.** (Al), St. Monica, Indianapolis, June 5. Husband of Loretta; father of Nancy Daupert, Carol Hofmann, Bonnie Burger and Albert Hendricks.

† **KREBS, Laurence (Larry)**, 56, Our Lady of Perpetual Help, New Albany, June 4. Husband of Margie; son of Harry J.; brother of Antoinette, Leonard and Anthony Krebs, Mrs. William Egner, Mrs. Arthur Andreasen, Mrs. Bernard Brokaw and Mrs. William Lund.

† **OESTERLING, William F.**, 80, Holy Family, Oldenburg, May 30. Husband of Leona; father of Helen Enneking, Kathleen Pohlman, Claire Moorman, Herbert and John; brother of Anna Haverkos, Mary Oesterling and Clara Hermann.

† **RUDY, Mary M.**, 88, St. Mary-of-the-Knobs, Floyd's Knobs, June 7. Mother of Martha Flanagan, Bernice Jones, Cleo Wilt and Jacob G. Rudy.

† **SCHLOTTER, Edythe F.**, 79, Holy Name, Beech Grove, June 4. Mother of Mary Frances Wilson; sister of Evelyn Cly.

† **WANSTRATH, ANNA**, 80, St. John, Enochsburg, May 29. Sister of Rose Kessing and Hilda Gosnell.

Sister Mary Feldkamp

OLDENBURG, Ind.—The Mass of Christian burial for Franciscan Sister Mary Alfred Feldkamp, 88, was held at the motherhouse of the Sisters of St. Francis here on June 5.

Sister Mary Alfred, a native of Cincinnati, entered the Oldenburg community in 1916. She was a teacher and principal in elementary schools in Indiana and Ohio. In the Indianapolis Archdiocese she served at St. Andrew, Richmond, St. Mark and Our Lady of Lourdes, Indianapolis.

From 1962 to 1968, she served as councilor for the Oldenburg Franciscans.

One brother, Frank Feldkamp of St. Bernard, Ohio, survives.

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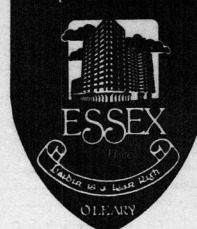
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Family size (from 6)

plained that having children is a "big responsibility." That kind of responsibility is becoming increasingly unpopular among his peers, the young lawyer said. He contrasted that attitude with that of his parents.

"They have considered children a blessing. That's the right attitude, although it tends to be sugar coating."

How many children are the future Mr. and Mrs. Hubert planning? They haven't planned any number, and they don't expect to, either.

"It's not realistic to have a number in mind," Tim said.

Kathryn agrees. "God's got plans the way I look at it. You're not any more powerful than God is. . . It's not for us to decide. . . When a couple brings a child into the world that isn't perfect, whoever

plans for that? Whatever comes, you take it and do what you can with it."

"IF YOU TRY to run everything, you are going to be disappointed."

Richard Soltas and Jane Dvorak are a Chicago couple, engaged to be married, who say they both "really love children." They are planning, they said, on having "nine or ten" of them.

Richard, a restaurant manager in his mid-twenties, explained that "I don't want to have so many kids that they are deprived." He added, however, that he could handle the responsibility of a large family because "I see myself as good in treating other people."

Jane, who is 20, comes from a family with nine children. She believes that children who grow up in large families have an advantage over those that don't.

"Kids are closer together (in a large family)—you grow up and see what people are really like."

David O'Neal of Bedford is 22, works at the GM plant in his southern Indiana community and comes from a Catholic family of nine children. He and his fiancée Polly Smith currently disagree over how many children the couple should have.

"It's not an immediate concern at this point—we haven't discussed it as much as other areas. . . We disagree a lot on the number. . . I would like to have a large family—she would want a smaller family."

Why does David want a large family? "I look at my parents and see the joy that it brings them at the time of the year when my brothers and sisters come together," he answered.

Claudia Claeys from Chicago is also engaged to be married. She is planning to have three children, although she acknowledges "sometimes I feel that I would want more."

Claudia is 28 years old; her fiancée Greg is 26 and plans to attend medical school after they are married. She is aware that time and Greg's plans to attend medical school are factors working against her having children.

"I feel some pressure to have children by my early thirties," she stated.

Claudia is a school teacher, but she added that she is still unsure whether she would give up her job if she had children.

"I'm not sure. I see a need for children to be around their parents a lot."

She is enthusiastic about the prospect of having children. "It would be a very good thing for us in our lives together."

Yet she believes that raising a family is not for everyone. "People who have children should be ready to have children and want them."

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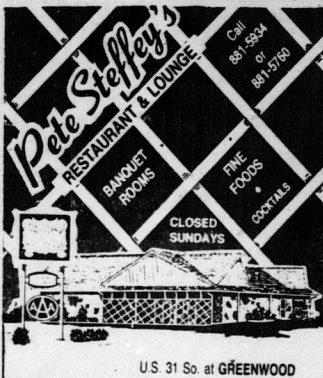
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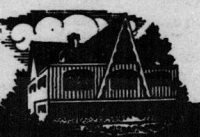
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Media Notebook

Value 'schizophrenia' serious threat to families

NEW YORK—According to the recent Gallup Poll done for the White House Conference on Families, a majority of parents believe that television programming harms family life by overemphasizing sex and violence.

This is the sort of yawn-provoking revelation that puts off even journalists who have a strong commitment to topics concerning the family in this Year of the Family. Who isn't aware by now that most people feel, rightly or wrongly, that television is responsible for many of the ills that afflict our society?

But then I happened to think of Charlie. Charlie isn't exactly a neighbor, but I meet him often on the train while commuting to work. He is in his mid-40s, the father of four teen-age children, a genial and outgoing man who is quite successful. He started as a salesman, and he is now a vice president of a medium-sized company that deals in electronic equipment.

Charlie is what would have been described not too long ago as a "devout Catholic." He is, in fact, quite active in his parish, a member of the council and the financial committee.

Charlie came up to me on the train the other day quite excited about the benefits of the cable television home entertainment system to which he had recently subscribed. "It's great," he said, "you can sit in your own living room and see movies that wouldn't be on television for years. And with no commercials and no cuts."

WHEN I expressed mild surprise about his enthusiasm concerning the "no cuts" aspect and wondered if problems might not arise sometimes with regard to his children, he shrugged and said he could get a pretty good fix on the movies that his children couldn't see and what ones they could see only with their parents.

I was edified, but only for a moment. For Charlie then went on to express his delight with a movie that he and his wife, children included, had seen the night before. It turned out to be "The Eyes of Laura Mars," a movie given a richly deserved condemned classification by the Office for Film and Broadcasting of the U.S. Catholic Conference for which I work. "Laura Mars" is heavy on sex and violence, and in fact combines the two with sadomasochistic flourish.

"Don't you think there

were some rough things in it?" I asked tentatively.

"Oh yeah, sure," said Charlie. "But nothing that strong. After all, it's not real. It's a just entertainment."

I am inclined to think that Charlie would have been one of those who would have answered affirmatively to the Gallup query on the harmful effects of television on the family. But by the family Charlie would be thinking of his children. That a movie like "The Eyes of Laura Mars," even aside from its sex and violence, presents a view of human nature utterly at variance with the Catholic faith is not something that seemed to bother Charlie at all.

YEARS and years ago, no doubt, Charlie might have sneaked in to see a condemned movie (and since it was years and years ago, it was probably much milder than "Laura Mars"), but his conscience would have bothered him to some extent. Why? Simply because the church itself made a big thing about condemned movies. His guilt, in other words, would not have been something that came from within but from without. For him it would have been wrong to see a particular condemned movie simply because the church, through the Legion of Decency, said so, not because Charlie felt that way, not because Charlie, personally, would be opposed to the visual elements

and ideas of such a movie. No, he was used to having his work done for him.

The Legion of Decency is no more, and though movie classifications and reviews persist, the single publication put out by the U.S. Catholic Conference dealing with films is about to go out of existence. So today, Charlie, the head of a family, a man who never learned to think as a Catholic in the area of entertainment, is free to do as he likes.

This kind of schizophrenia, this easy ability to put religious commitment aside when it comes to entertainment, is perhaps a more serious threat to Catholic families than all the ever-deplored, ever-popular sex and violence of television. Is it bad for the kids but okay for me? I don't think so.

Television Reviews

'Omnibus,' an entertainment potpourri, slated for ABC

Back in the 1950s Alistair Cooke was the host of "Omnibus," a now legendary series that intelligently blended the popular with the finer arts. Hosted by Hal Holbrook, a 1980s version of that grand old original may be seen when "Omnibus" airs Sunday, June 15, at 7-8 p.m. (EST) on ABC.

The new edition offers a full, if uneven, bill of fare that would seem intended to provide something for everybody. Few will be able to resist the charm of Sandy Duncan in a musical number from the current Broadway production of "Peter Pan."

The often-imitated but seldom-captured humor of Groucho Marx is creditably evoked by Lewis J. Stadlin in a Marxian interpretation that brought him several awards when he first created it on Broadway.

Gene Kelly is joined by choreographer Twyla Tharp and Lynn Swann of the Pittsburgh Steelers in demonstrating the similarity of athletics and dance. This may not be a very original idea, but it is done with flair and a sense of fun that most will enjoy.

The same cannot be said of pairing country singer Loretta Lynn and lyric tenor Luciano Pavarotti. The equation of grand opera and Grand Ole Opry is awkward and embarrassing the kind of silly "democratization" of the arts that one assumed went out with old-time radio.

A segment supposedly showing the craft of Hollywood dress designing becomes instead a fashion show plugging television

actresses. And how explain the rationale in having such a talented actress as Meryl Streep narrate "America, the Beautiful" as performed in sign language by the National Theater of the Deaf.

Hal Holbrook struggles to hold this potpourri together in some meaningful way, but to no avail. There are several editions of "Omnibus" planned but one hopes that they find a more enlightened balance between the arts and popular culture.



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Television Films

The Bridge at Remagen (1969) (NBC, Sunday, June 15): A solid action film about a famous WW II battle, with a few crumbs even for the thinking person. George Segal tries to lead the Americans across the Rhine, and Robert Vaughn is the sensitive German officer trying to hold his confused troops together and stop him. Above average war film, but there is plenty of violence.

That's Entertainment,

Part II (1976) (CBS, Wednesday, June 18): The second barrage of clips from the golden age of MGM musicals is just as classy and delightful as the original. This time there are also intriguing moments from a few non-musical films, highlighting the Marx Brothers, Garbo and Tracy-Hepburn, and other Recommended light entertainment for all, especially nostalgia buffs.

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Programs of Note

Sunday, June 15, 8-10 p.m. (EST) (ABC) "King Crab." Two brothers who have battled since childhood turn the family seafood business into a competition for their father's love in an original play by Preston Ransone, winner of the third annual ABC Theater Award.

Wednesday, June 18, 7-8 p.m. (EST) (PBS) "Great Performances." Sir Georg Solti conducts the world-renowned Chicago Symphony Orchestra in a performance of Franz Schubert's Symphony No. 6 and the Symphony No. 8, popularly known as the "Unfinished Symphony."

Thursday, June 19, 8-10 p.m. (EST) (NBC) "Cry of the Innocent." An American living in Dublin tries to find the reason for a plane crash that killed his wife and two children

in an original suspense story written for television by Frederick Forsyth and filmed entirely in Ireland.

Thursday, June 19, 8:30-9 p.m. (EST) (PBS) "Shodo: The Path of Writing." This new "Camera Three" program examines the history, form, meaning and beauty of Japanese ideograms, a written language whose calligraphy is much more expressive than linear, alphabetized writing.

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Viewing with Arnold

'Tom Horn' a listless movie

by James W. Arnold

Steve McQueen's return to the screen in a first-class western movie would've been an event to celebrate. That makes "Tom Horn" doubly disappointing. It's a listless, empty movie that sets back both star and genre and makes one long not only for the glory days of "High Noon" but also of McQueen's own TV series, "Wanted: Dead or Alive."

To brief folks who may have been dozing for a few years: McQueen, one of the charismatic new male stars of the 1960s ("The Great Escape," "Bullitt"), has been in self-imposed limbo since "Towering Inferno" (1974). Cowboy movies have also suffered through a drought. The chemistry, as they say, seemed right for McQueen to return and simultaneously rejuvenate the western. He's been in some good ones, like "The Magnificent Seven" and "Junior Bonner."

But "Horn" is a minor disaster. At least McQueen, who turned 50 a few months ago, has only himself to blame. "Horn" is the product of his own company and he served as his own executive producer. Probably he also strongly influenced the directing since that credit goes to William Wiard, a TV veteran involved in his rookie big screen project. Until now, Wiard's most notable Show Biz achievements were several neatly droll episodes of "The Rockford Files."

The movie describes the final two years in the life of an authentic frontier hero—a tracker, scout, Indian fighter, sometime hired enforcer, a legendary figure who at one time or other did everything western heroes



efficient and enthusiastic killer of rustlers for a Wyoming cattlemen's association. His chief second characteristic is a real fondness for his horse.

This relatively dull, uninspiring period was presumably chosen for its poignance. It allows still another film portrayal of the twilight of the Old West (roughly 1901-03) when the violent skills of the old frontiersmen who had helped conquer the wilderness were no longer socially acceptable. The leadership passed from these rough colorful figures, who loved the country and lived in harmony with nature as independent spirits, to meaner and crasser agents of capitalism and civilization.

That story is worth telling, even for the hundredth time. But by now it needs considerable ingenuity and poetry. It also requires a hero of some tragic nobility. Perhaps the real Horn had it. But neither McQueen nor writers Thomas McGuane and Bud Shrake are able to suggest why we should care that one more dusty old gun-fighter-assassin should be ground down by the machines of progress. McGuane, in fact, should retire to something like war movies. Nearly single handed he's killed off the cowboy genre with much misbegotten duds as "Rancho DeLuxe" and "Missouri Breaks." This makes strike three.

McQUEEN the actor looks tired and underplays so deeply he seems to be engrossed in transcendental meditation. The moral points are punched home in broad strokes. It's obviously ironic that the affluent citizen-ranchers who hired Horn to do their dirty work are eventually embarrassed by his presence.

They set him up on a phony murder charge, and when he makes an uncharacteristically futile escape attempt, that clinches his fate. The simple man goes bravely to the gallows before the eyes of lesser men who will never see his like again.

But the film audience has little to identify with in the stoic, inarticulate Horn. All the draggy, grim realism of his trial and execution is wasted because we don't know him enough to love him.

Although the gloomy low-light cinematography by John Alonzo ("Norma Rae") has a certain picturesque chill, most of the big action scenes are avoided or weakly staged, and the dialog (when it can be heard) is excruciating.

HORN'S LADY friend is a schoolmarm (honestly!), played by Linda Evans. Probing for his feeling for the wilderness, she says, "You love it out here, don't you?" He replies, "Yes, I do." The script hits similar high points often and is also

burdened with fuzzy flashbacks and loose plot ends.

The rating comes presumably from a couple of point-less vulgar words. The violence is relatively inoffensive, and the romance is so chaste it is all but invisible.

That isn't the trouble. The awful truth is that producer McQueen has managed to make a boring, unimaginative movie about one of the Old West's most memorable free spirits. **NCMP Rating: A-3**—morally unobjectionable for adults.

Film Ratings

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

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

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

B, morally objectionable in part for all;

C, condemned;

NA, Rating Not Available.)

Alien A-3

All That Jazz C

(The exuberant celebration of the hero's moral failings, the nihilistic mood, and some grossly lewd dance sequences are extremely offensive.)

Animal House C

Apocalypse Now A-4

Arabian Adventure A-1

The Baltimore Bullet B

The Black Stallion A-1

The Buddy Holly Story A-3

The Changeling A-3

Chapter Two A-3

Cherry Hill High NA

Coal Miner's Daughter A-2

Defiance A-3

Die Laughing A-3

The Empire Strikes Back A-2

Enter the Dragon B

Evictors NA

"Folkes" A-3

Five Fingers of Death A-3

Friday the 13th C

(Contains excessive use of sex and violence)

Gilda Live A-3

The Gong Show Movie B

The Happy Hooker NA

Goes Hollywood NA

Heart Beat B

The Hollywood NA

Hillside Strangler NA

The Hollywood Knights C

(Contains seriously offensive crudity and graphic sexuality)

Horror Hospital NA

Hot T-Shirts NA

Jaws II A-3

The Jerk B

Kramer vs. Kramer A-4

Lady and the Tramp A-1

1941 B

The Last Flight of A-4

Noah's Ark C

Little Darlings A-4

The Long Riders B

Love at First Bite NA

Mad Max A-1

The Muppet Movie A-1

Niok, the Orphan A-1

Elephant A-3

The Nude Bomb B

Old Dracula A-3

The Outsider NA

School Days C

Secrets NA

Seven B

Small Circle of Friends NA

Squeeze Play NA

Stone Cold Dead NA

Tom Horn A-3

Up the Academy NA

Winds of Change NA

Where the Buffalo Roam A-3

Young Blood B

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