

THE CRITERION

Archdiocese of Indianapolis



The Death of a Parish

Nora Sills (left) and Nola Goda pose in the entrance way of St. Augustine Church at Fontanet. The tiny mission in Vigo county has been closed and the building will be torn down before the end of the year. Mrs. Sills

and Mrs. Goda talked to Father Tom Widner about their parish this past week. His story appears on page 6. (Photo by Father Thomas Widner)

Looking Inside

St. Francis Hospital in Beech Grove celebrated the opening of its new Mental Health Services Center. See page 2.

Jim Lackey analyzes what the various denominations think about draft registration. See page 4.

Some sugar 'n spice came into the life of *Criterion* reporter Peter Feuerherd. Read Dennis Jones' description of this blessed event on page 7.

A Hoosier Jesuit was home for a visit from his studies in West Germany. Valerie Dillon interviews him on page 9.

KNOW YOUR FAITH articles this week discuss the religious values in communication. See pages 11-14.

Father Andrew Greeley's new book is panned on page 15.

A wrap-up on events this past week in Bolivia as well as a sketch of Latin American problems appears on page 17.

Alice Dailey takes up gardening—or does gardening take up Alice Dailey? Read "Cornucopia" on page 22

THE
CRITERION

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Shown above is St. Francis Hospital Center executive director Franciscan Sister Mary Henrita performing the ceremonial ribbon cutting for the opening of the new Mental Health Services Department with Beech Grove Mayor Elton Geshwiler (left) and St. Francis administrator Don Hamachek.



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St. Francis opens new department

Nearly one out of every 6 or 7 Americans need mental health care at any given moment.

As many as half of those needing help remain inadequately served.

Of the total expenditures for health care in America, only 12 cents out of every dollar goes for mental health.

These findings come from a two-year-old report by the President's Commission on Mental Health. This week, St. Francis Hospital on Indianapolis' southside, responded concretely to this report and to its own long awareness of local needs for better mental health facilities.

On Monday a new Mental Health Services Department—with 18 psychiatric beds for short-term use—opened its doors. It has been months in the planning, developed by a 16-person planning committee made up of hospital staff members and mental health professionals, guided by mental health services coordinator Frances G. Lehmann.

The new department's in-patient unit is located on the fourth floor in the hospital's south building, and also includes a lounge, a dining area and consultation and interview rooms.

Renovation of the south building's ground floor has created a facility for both in-patient and outpatient use. This area has offices, consultation rooms, a group therapy room and conference rooms. One of the innovations is a living skills center, where patients will practice routine tasks such as cooking and self care. A large enclosed patio to provide patients with an open air recreation area is adjacent to the unit.

Phase two of the effort, targeted for spring, 1981, will see the opening of outpatient services, according to coordinator Mrs. Lehmann.

Phase three, expansion of the hospital's center building fourth floor, will provide an additional 22 beds for psychiatric use. Mrs. Lehmann indicated this final expansion will take another 18 to 24 months.

"The opening of our mental health department provides a vital new service to the Indianapolis southside," Mrs. Lehmann stated. "It extends the hospital's holistic health care commitment by providing a response to the mental and emotional needs of people, along with their spiritual and physical needs."

Mrs. Julie Szympruci, former program director for the Midtown Mental Health Center, has been named director of the new department.

In the photo at the left, Archbishop Edward T. O'Meara blesses the still-under-construction outpatient area of the new Mental Health Services department of St. Francis Hospital Center, Beech Grove. Accompanying the archbishop are Father Robert Kolentus, director of pastoral care, and (behind the archbishop) Franciscan Sister Mary Henrita, hospital executive director.

Hoosier bishops take to the airwaves urging more participation in politics

by Valerie Dillon

The Catholic bishops of Indiana's five dioceses have taken to the airwaves to promote citizen involvement in politics.

Archbishop Edward T. O'Meara, who is general chairman of the Indiana Catholic Conference (ICC), announced statewide distribution of two 30-second television and radio spots. One urges citizens to register; the second asks them to vote conscientiously in November.

Sponsored by the ICC, public policy arm of the bishops, the spot announcements have been sent to all 20 commercial TV stations in Indiana—seven in the archdiocese—and to 50 radio stations throughout the state.

ICC Executive Director Raymond R. Rufo anticipated they would be aired as "public service announcements" some 1,500 to 2,000 times before election day, Nov. 4.

At a press conference last week (July 24), Archbishop O'Meara expressed hope the spots would be "well-received" and would "start people thinking about their moral responsibility to be politically active."

"Voting is only a minimal involvement and by no means the last thing," he stated. But the archbishop described voting as "one way to make the government accountable." He voiced concern over the low voter turnout—only about 33% in the last Congressional election, as well as great apathy among youth.

"It's a very dangerous thing to entrust the political order to a small group of people," he stated.

STRESSING THE non-partisan nature of the church's political responsibility efforts, the archbishop stated that the ICC would make "no endorsements of any political party or candidate." Instead

he urged individual citizens to vote for candidates based on three criteria—personal integrity, political experience and skill, and the candidate's "track record" on issues.

"These combined will allow voters to make choices in an enlightened and conscientious fashion," Archbishop O'Meara said.

Asked the most important issue of the campaign, he spoke of "a great many issues—not just a single one." Among those he cited were the state of the economy; involvement with other nations of the world "on a path toward peace or conflict;" and the question of assuring that the world's population gets a sufficient supply of food and ("surprising to some of us") drinking water. Another key issue involves the armaments race—"how to insure that we don't continue the folly of tremendous expenditure of the world's gross economy in buying armaments."

The archbishop also mentioned the life issues, especially abortion, education, health care and capital punishment—"all matters which affect human lives."

Questioned about Pope John Paul II's ban on priests in politics, Archbishop O'Meara clarified that the pope "didn't say 'no involvement' but 'no partisan involvement.'" Because of what he called "their rather unusual category as representatives of the church" priests are not free to run for elective office, the archbishop said.

The pope in Brazil, he stated, "walked a thin line but walked it beautifully," in urging churchmen to avoid either extreme—excessive political involvement or ignoring the political sector entirely.

HE ADDED THAT "all of us—bishops, the ICC, and the media too—have the opportunity as well as a tremendous



PRESS CONFERENCE—Archbishop Edward T. O'Meara and Raymond R. Rufo, executive director of the Indiana Catholic Conference fielded questions from the media when announcement was made of the distribution of two radio and TV spots urging citizens to vote. The spots are part of a statewide ICC educational program in political responsibility. (Photo by Valerie Dillon)

obligation to overcome apathy, and at times, even cynicism."

"It's an educational task and we've got to keep at it," he said.

The media spots are an adjunct to the Indiana bishops' joint statement, "Political Responsibility in the 80's," issued in March, and to a broad educational program, "Elections 80—You Count," put together by a special ICC committee headed by Benedictine Sister Mary Margaret Funk, archdiocesan director of religious education.

Some election year 50 kits, designed for parish-level use, have been distributed in the archdiocese. According to Sister Mary

Margaret, kits are available from Matt Hayes at the Office of Catholic Education, at a cost of \$10. She said the committee will assist parishes or organizations to find speakers on political responsibility for fall programs.

The radio and TV spots were developed by John Nagy, a member of St. Barnabas parish, and director of creative services at Caldwell-Van Riper advertising agency. His brother, Marty Nagy, also of the agency, assisted him.

The total program and media effort grew out of the Catholic Conference's information-action network, which enables local Catholics to receive information during the state legislative session and to act as local lobbyists. More than 100 parish-level networks now link to the ICC office in Indianapolis.

Bishops plan border help for migrants

WASHINGTON—After two joint meetings the migration commissions of the U.S. and Mexican bishops' conferences announced plans to establish border orientation offices to help migrants from Mexico and other Latin American countries.

They also said a plan to share priests, deacons, seminarians and nuns is in the making. A report to the commissions estimated that there are some 6 million Mexican immigrants in the United States.

Central Americans coming to the United States usually come through Mexico.

The bishops' commissions agreed on a project to discourage Mexicans who contemplate entering the United States illegally by showing the risks involved through movies and literature at key centers and through a media campaign. Only if the migrants persist, will orientation and pastoral care be provided for them.

The two meetings of the commissions took place in San Antonio, Texas, in March and in Acapulco, Mexico, in July.

The Acapulco meeting began as the

ordeal in the Arizona desert of 25 Salvadorans and two Mexicans was reported. Of the group 13 died from thirst and exposure when they got lost trying to enter illegally. Humanitarian agencies report that deaths by drowning or exposure in attempts to cross the U.S.-Mexican border are common occurrences.

Bishop Rene H. Gracia of Pensacola-Tallahassee, Fla., head of the U.S. committee, said the small border offices have top priority in the plans to aid migrants.

Their services, he said, "could take any form, and even the mere presence of a person who can counsel and make referrals was deemed to have great value to the migrant," he added.

The bishop said the plan would provide for adequate preparation of migrants for legal immigration both in the home country and the destination point.

A third meeting is scheduled in six months after a report on the two earlier meetings is presented to the full meeting of the U.S. bishops in November. The Mexican bishops meet in November and will also hear the report.

The plan to share church personnel for the care of migrants was explored at the San Antonio meeting. The need to increase vocations among the Hispanics in the United States was discussed as a first priority; then the meeting developed a plan to bring priests and Religious from Mexico on a temporary or a permanent basis.

It was pointed out that strong proselytizing by Protestant churches among the migrants, a majority of whom are Catholics, was an added incentive to provide pastoral care.

The U.S. commission reported that many U.S. dioceses have helped migrants in regard to labor conditions and schooling for their children, particularly in Texas, where laws restricted their attendance to public schools. The law was declared unconstitutional in July by a federal judge in Houston.

It also reported that the practice of U.S. immigration agents of arresting illegal immigrants as they left Sunday services has been stopped.

Archbishop O'Meara's Schedule Week of August 3

SUNDAY, August 3—Installation of Father Francis Eckstein as pastor of St. Vincent de Paul Parish, Bedford, 10:00 a.m.

MONDAY, August 4—Priests' Senate meeting at the Chancery, 10:30 a.m.

Visitation of St. Michael Parish, Brookville, Mass at 7:30 p.m. with reception following.

TUESDAY, August 5—Archbishop O'Meara will attend the installation of Archbishop-elect James Hickey as Archbishop of Washington, D.C. at St. Matthew's Cathedral there.

THURSDAY, August 7—Visitation at St. Joseph Parish, Shelbyville, Mass at 7:30 p.m. with reception following.

Editorials

Registration: who'll form consciences?

As Jim Lackey reiterates in his "Washington Newsletter" on this same page, the American bishops several months ago restated their opposition to a peacetime draft while supporting President Carter's decision to register young men.

"We acknowledge the right of the state to register citizens for the purpose of military conscription, both in peacetime and in times of national emergency," the bishops said. "Therefore, we find no objection in principle to this action by the government. However, we believe it is necessary to present convincing reasons for this at any particular time."

Those current reasons have largely to do with the Soviet invasion of Afghanistan. There are those who believe such a reason is not 'convincing' and who would suggest that it has more to do with the reality of an election year.

Somewhat unnoticed in the statement the bishops released several months ago is the final sentence in which they "call upon schools and religious educators to include systematic formation of conscience on questions of war and peace in their curricula and we pledge the assistance of appropriate diocesan agencies in counseling for any of those who face questions of military service."

Somewhat unnoticed in the Archdiocese of Indianapolis anyway.

No announcement of any archdiocesan agency to assist in such counseling has been forthcoming from our own chancery and no such counseling is apparently planned. Schools and religious education programs are called upon to assist in the formation of conscience here but if the bishops had to make a special point of that one may wonder what schools and religious education programs are doing anyway. Is not formation of conscience already an integral part of in-school and non-school religious education programs? And do not formation of conscience programs already deal with questions of war and peace?

We agree with Msgr. Raymond Bosler who was quoted in this paper last week as supporting a mandated system of national service to one's country. Msgr. Bosler pointed out the fairness of such a system over a volunteer one. It would offer the option of non-military kinds of service. The inequity of a volunteer system does place the burden on the poor who have few choices. Resultingly it places the middle and upper classes in an elitist, disinterested position in terms of civil service.

But more important than that even is the formation of one's conscience to recognize

the obligations of service to one's country in some form. Such an obligation, being a social good, takes precedence over the right of an individual not to serve. In other words, there is a higher good involved here.

Where in the Catholic archdiocese are the programs and individuals to help young men (and women) form their consciences? Where are those who are able to impart to others the Church's teaching? Where are those ready to live by an informed conscience?—TCW

More creative measures needed

The Vatican last week called for a worldwide redistribution of clergy. Based on statistics which once again reveal the richness of North America and Europe against the poverty of most of the rest of the world, the Congregation for the Clergy called upon bishops' conferences to set up commissions for this purpose.

More than 77% of the world's priests serve only 45% of the world's Catholics. Geographically these are found in North America and Europe. Another 45% of the world's Catholics are served by less than 13% of the world's priests. Geographically these are located in Latin America and the Philippines.

Statistics like these are not at all unfamiliar in terms of food distribution throughout the world, in terms of economy and wages, etc. Even the Church is rich in some areas and poor in others.

Such a call was issued once before by Pope John XXIII in 1962. The result was that a few more American dioceses sent a few more American priests to the Latin American missions. It was nothing like what Pope John hoped for.

A redistribution sounds like a matter of justice. But would redistributing priests actually solve the problem? Statistics show there are but two priests per 100,000 people in Asia but 37 priests per 100,000 people in Europe. Yet Europe decries the lack of priests as much as Asia. There are 29 priests per 100,000 people in North America. But North America too prays for more vocations to the priesthood.

Is redistribution enough or the only alternative? An increase in vocations would help. Will it come? Or are there other ways to approach the problem? One would hope the Vatican could be more creative than this. Since redistribution is going to require the approval of the priest, his own bishop and the bishop of another diocese, it is not likely to generate the kind of response that is necessary.—TCW

Washington Newsletter

Churches take varied stands on draft registration

by Jim Lackey

WASHINGTON—While America's 19- and 20-year-old men were registering for a possible future draft, American churches had a variety of things to say about the government's registration decision.

The Religious Society of Friends (Quakers) was advising men not to register, even though giving such advice—or following it—is punishable by a \$10,000 fine and/or five years imprisonment.

The United Presbyterian Church was warning its members that signing the draft registration form constituted a waiver of one's privacy rights.

The United Methodist Church said it had been assured that young conscientious objectors could record their objection to war on their registration cards even though the government made no provision for that on the forms.

And the Catholic Church was urging cooperation in registration but was drawing distinctions between the decision to register and the decision to enter military service.

In a statement issued less than a month before registration began, the Friends General Conference took the Quaker

church's traditional pacifist position and extended it to registration.

"We advocate conscientious refusal to register for the draft," said the Quakers, "and wish the young men of draft age throughout the United States to know that if . . . they refuse to register, we will give them practical and moral support in every way we can, even though our willingness to do so may result in our prosecution."

THE STATEMENT said the Quakers felt bound to take such a position because "there never has been a draft registration without a draft, and there has seldom been a draft without a war."

The Quaker position raises an interesting legal question that probably won't be answered unless the government begins prosecuting those who refused to register: if the law recognizes the right of a conscientious objector to refuse to participate in war, would it also recognize the right to object conscientiously to registering for a possible draft, especially if the objection to register was based on religious belief?

Quakers also said they felt morally obligated to demonstrate their opposition to war at post offices during the two registration weeks.

Other churches took positions on draft registration that, while not as radical as the Quaker view, still expressed misgivings over the process.

The United Presbyterian Church, in a letter to its pastors, gave no advice on whether young men should be advised to register. But it did provide information on

registration and conscientious objection and raised the issue of privacy act violations in the registration process.

The privacy argument—that registration would be a violation of the privacy act because Congress did not mandate the disclosure of Social Security numbers on the registration form—also was used in one of the many legal efforts to block registration before it began. But a federal judge in Washington rejected that argument July 16.

THE UNITED Methodist Church, which like the Catholic Church has been on record as opposed to a peacetime draft, worked in the final weeks before the registration program to insure that the rights of conscientious objectors would be respected.

The church's world peace executive, Herman Will, said he was assured in mid-June by the Selective Service director, Bernard Rostker, that conscientious objectors could record their position on their registration cards even though Congress voted against such a provision when it was considering draft registration.

But will also pointed out that the notation would not be entered into the Selective Service computer, and thus encouraged conscientious objectors to file separate statements of position with church offices.

The Catholic position on registration was exemplified by a July 15 statement by the bishops of Minnesota. The statement urged cooperation in registration but also

pledged "adequate education, guidance and help" for young men who might one day have to decide whether to comply with an order to enter the military.

Earlier this year the U.S. bishops' Administrative Board said it had "no objection in principle" to registration of men for the draft even though the bishops continued their opposition to a peacetime draft.

The Episcopal Church took almost an identical position. Its executive council voted in February that registration without a draft would not contradict church policy, but that a draft without a congressionally declared national emergency would.



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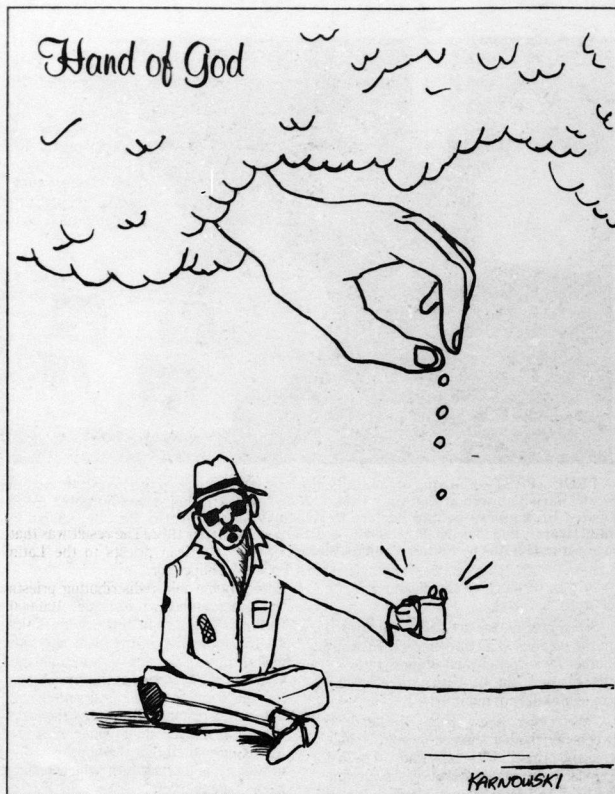
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Catholic-Baptist dialogue weighed

by John Bird

TORONTO—The Catholic and Baptist churches are open to starting an international dialogue, but officials are proceeding with caution, according to information presented at the general meeting of the Baptist World Alliance (BWA).

The alliance's general council decided to seek further information before approving preliminary negotiations to begin formal dialogue with the Catholic Church.

The BWA, which meets every five years, held its meeting in July in Toronto.

A decision on the dialogue issue could be made as early as November, Charles Wills, BWA associate secretary said.

"There are a lot of us who would like to proceed with dialogue at the world level. I'm in favor of it. I would like to get moving on it," he said.

"A lot of dialogues" already have been set up on local levels, he added.

Wills said he had been in touch with the Vatican's Secretariat for Promoting Christian Unity, which is also approaching the possibility of dialogue with caution.

"They haven't given us a firm answer yet," Wills said.

The BWA meeting marked the 75th anniversary of the alliance and gathered 20,000 delegates from the 115 autonomous but affiliated Baptist conventions around the world.

AMONG THE delegates were several members of the All-Union Council of Evangelical Baptists in the Soviet Union.

Their presence sparked major controversy.

The Rev. Georgi Vins, dissident Baptist minister who spent eight years in Soviet jails before being exiled, said the official Soviet delegation was covering up religious persecution.

Mr. Vins said the Soviet delegates, representing approximately 400,000 Baptists in the Soviet Union, have no choice but to comply with the Soviet government.

Mr. Vins said unregistered Baptists in the Soviet Union, whom he represents, are constantly harassed, fined and jailed because they refuse to cooperate with the government.

The Rev. Duke McCall, newly elected BWA president, said the alliance would not condemn the Soviet Union for religious persecution and violation of human rights because it had received conflicting information about religious freedom in the country.

"We have taken a stand in favor of human rights, but we have not condemned any country. There is hardly a country in the world that has not been accused of persecution by someone," said Mr. McCall.

He added that no Christian living in the comfort and freedom of North America has the right to tell fellow Christians living under a totalitarian regime how to act.

GREETING the alliance meeting on behalf of the Catholic Archdiocese of Toronto and the unity secretariat was Father Eugene D'Avella.

To the Editor . . .

Catholics have role in school integration

Peter Feuerherd's fine article in the July 18, 1980 *Criterion* concerning school desegregation has prompted me to respond. Many Catholics seem to feel that the desegregation issue does not concern them, particularly if their children attend parochial schools or schools not involved in the court's remedy. Additionally, 11 years of court stays has led many suburban residents to believe that desegregation will never come to pass. The article about the young people who attended the conference in Louisville sponsored by the National Conference of Christians and Jews should help begin our education of this highly emotional subject.

The conference in Louisville was just one of the many things NCCJ is sponsoring to ease the transition from segregation to desegregation. Other community agencies are also actively working toward the peaceful implementation of the transfer of students to reduce racial isolation. A few of them are the Indiana Interreligious Commission on Human Equality, the Human Relations Consortium and the Ad Hoc Coalition for Integrated Education, which has broad based community representation.

This past year several of the school systems involved in the desegregation order have provided human relations training for their professional and non-professional staff. Desegregation training is also avail-

able through the Indiana Department of Public Instruction, the Center for Urban & Multi-Cultural Education and Indiana State Teachers Association.

Many communities across the nation have desegregated peacefully and effectively. We, here in the greater Indianapolis area can do as well, but we must be informed, ready and committed to justice. Catholics, who so sincerely believe in the equality of all God's children, must assume a leadership roll in working toward equal opportunity for all citizens, not only in education, but in housing, jobs and all phases of life where discrimination has been the institutional tradition.

Thank you for what I hope will be only a beginning of the *Criterion's* commitment to enlighten us on this extremely critical subject.

Beth Jackson Judge
Desegregation Coordinator,
Metropolitan School District
of Lawrence Township

Indianapolis

A metaphor on theological rifts

The rift between some theologians and the Vatican reminds one of the little boy who punctured a hornet's nest to see what has inside; he found out.

When Christ spoke to the apostles, they reclined on hard wooden benches and He spoke to them in parables or simple stories so they could understand Him. His miracles we accept on faith.

When an intelligent man denies the divinity of Christ, he is a "fuzzy" thinker or perhaps he is ill. When bold, ambitious scientists try to probe into the sub-conscious mind to get secrets of life or to get a "sneak" preview of life beyond the grave, he will only confound himself and others.

The Catholic church, an organization that has been going for 2000 years, backed by the Holy Spirit, needs no questioning; truth is eternal.

Carolyna Day

Evansville

'Saints' blunder

Mary, the sister of Martha and Lazarus, was not the same person as Mary Magdalen (as stated in the feature "The Saints" of July 18). Mary Magdalen was from Magdala and nothing is said in Scripture about her family at all.

On the other hand, Lazarus and his sisters Mary and Martha were from Bethany. Both were very good women. This story is told in John 11:1-12.

A thorough reading of God's word will prevent errors of this kind.

Juanita Jamison

New Albany

Ed. Note—Mrs. Jamison is correct. The NC feature "The Saints," while devotionally beneficial, is often poor in scholarship and conveys a legendary and false sense of piety. We try to edit its contents for this but are not always quick enough before printing.

Write it down

The *Criterion* welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The *Criterion*, P.O. Box 174, Indianapolis, IN 46206.



St. Augustine closes and townsfolk recall full pews... thriving town...rumbling trains... coal mines...carved altar... and priest who ate 5 eggs

by Father Thomas C. Widner

Nora Sills is a spry, alert and very young 88 years old. She was born the same year her parish church was built. Very shortly she will see the parish close and the church be torn down.

St. Augustine Parish at Fontanet was founded in 1891. Through the years it has witnessed dozens of priests appear on weekends to provide the sacraments for the citizens of a once-booming coal mining

town in northern Vigo county. Fontanet once populated nearly 1,500 people. It now is home to less than 100.

"We never had a resident pastor," Mrs. Sills recalled. "But we saw an awful lot of good priests on the weekends."

"There were 25 pews in the church and it would be full on Sunday—about a hundred people," remembers Nola Goda, who has been a member of the parish 35 years. "I used to clean the pews regularly and



A PROUD PAST—Showing off a family album with pictures of the last wedding held in the parish church at Fontanet is Mrs. Nola Goda with her granddaughter Annie. Seated in the pews behind her are Providence Sister Dorothy Rasche, parish administrator, and Mrs. Nora Sills who was born at Fontanet the same year the church was built. (Photos by Father Thomas Widner)

take care of much of the cleaning of the church," she says.

St. Augustine has not had Mass offered in the wooden structure since 1978 when Father Jack Porter, then administrator for the mission out of Greencastle, would come biweekly or monthly.

"We never knew from weekend to weekend whether someone would be able to come or not," Mrs. Sills said. "The last regularly scheduled Mass was sometime in 1977 and from then on Father Porter would come out when he could."

SINCE 1978 the parish has been attached to Holy Rosary Church at Seelyville. Providence Sister Dorothy Rasche has been pastoral associate there since September of 1979. Father Narciso Ponferrada provides the sacraments for parishioners there but he is assigned full-time to the Indiana State Penitentiary at Terre Haute. Sister Dorothy takes full-time responsibility for the pastoral care of the Seelyville and Fontanet parishioners.

"Some of the people now attend Annunciation Parish in Brazil and some go to parishes in Terre Haute," Sister Dorothy informed us. "There are only a handful of parishioners left."

Mrs. Goda recalled the last wedding to take place at St. Augustine, when her son David was married to his bride Janet there on Aug. 24, 1976.

"There were so many good priests," Mrs. Goda repeated, "but I remember one especially—a heavyset priest we used to take home with us for breakfast each Sunday. He would eat four or five eggs and generous helpings of other food as well. One Sunday my young son looked up at Father Charles as he was putting a number of eggs on his plate from the platter and he said to him, 'Don't take all the eggs, please, Father. I'm very hungry this morning.'"

As we talked about the parish in its older days, a train rumbled by on the Big Four tracks just behind the church.

"That's one of the traditions here," Mrs. Goda remarked. "We remember the interrupted sermons while the trains would roll by."

THE CHURCH sat so close to the tracks, in fact, that beams had to be installed to control the shaking of the building.

Fontanet grew up with the boom in coal

mining in the area. Mrs. Sills told us about the great explosion of 1907 when the DuPont Power Company blew up. Thirty-seven people died in the plant and buildings throughout the town were damaged. Children were trapped in the schoolhouse, for the roof had collapsed and even a house on a distant hill suffered the loss of a front and back door which blew out. Mrs. Goda noted that the house she lives in today has a crack in it which resulted from that explosion.

Coal mining ceased in the area in 1960. But the town itself began to decline after a fire in 1912 which destroyed a number of buildings including four of the eleven saloons in town.

"There were mines everywhere," Mrs. Sills elaborated, "even in town. Why, you still can't get good water here because of what the mining has done."

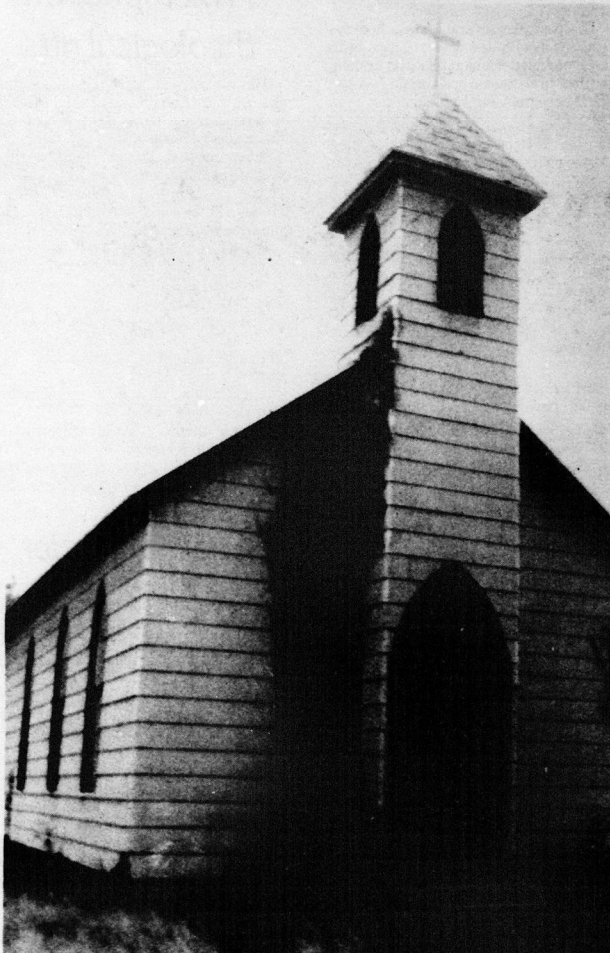
St. Augustine Church itself once suffered fire damage from a defective stove used to heat the church building. The stove used to be fired up early Sunday morning. One Sunday, the doors were opened and black smoke billowed forth.

"WE HAD MASS for a while down at Foley's Funeral Home," Mrs. Sills said.

Sisters of Providence once arrived every two weeks by train to beg money from the miners on payday. The Sisters worked at St. Anthony Hospital in Terre Haute and appeared regularly, according to both Mrs. Sills and Mrs. Goda.

"The saddest moment in the parish for me," Mrs. Goda remembered, "was the destruction of a hand-carved wooden altar. When the priest began to face the people for Mass, the old altar had to be removed because the sanctuary was too small for two altars. Father Dominic brought the altar out to our farm where it was burned. No one knew what else to do with it. He told us that when such things couldn't be saved any other way, they were to be burned. It was really sad to see."

Other parishes have closed and church buildings have been torn down, but when it happens to your own, it seems like the first time. Virtually all the people who made St. Augustine a thriving parish are either dead or have moved away. Soon there will be no trace of the parish at all. The once thriving town of Fontanet has seen many buildings disappear. Soon, its Catholic church will go also.



EMPTY CHURCH—St. Augustine Church stands empty as it awaits destruction. The last regularly scheduled Mass was celebrated here in 1978.

Generally Speaking

'Sugar 'n spice and everything nice'

by Dennis R. Jones
Criterion General Manager

On Thursday, July 24, 1980, Peter Feuerherd, *Criterion* reporter, got an exclusive story that will assuredly change his life... or at least his lifestyle.

Peter was awakened from a sound sleep by his wife, Jennifer, at approximately 1:30 a.m. Suddenly all of the preparatory classes on "What to do when the time comes" are forgotten. Instinctively, the doctor is called... there's no time to pack... a mad dash to the hospital seems to be something out of a dream, but sometimes dreams really DO come true.

After filling out admittance forms complete with the all-important "insurance information" section, the expectant father's job was completed. He could then retire to the fathers' waiting room and sit... with any luck, an old John Wayne movie would fill the rest of his evening. Or would it?

Remember when the "stork brought your little brother?"... Did you hear about the "lady that swallowed a watermelon seed" and had triplets?... How about the one that says that "the doctor brought the baby in his medical bag?"... Or the explanation that "mommy went to the hospital to pick up your little sister?"

These examples are among the countless stories used over the years when explaining the "miracle of birth" to little children... and fathers.

But over the past decade many hospitals have relaxed their rules in the labor and delivery rooms, and expectant fathers are now able to actively "participate" in the birth process. The term "participate" in this usage is loosely defined and can be compared to a cheerleader at a basketball or football game... you know... "GO, TEAM! GO!"

But, as useless and in the way as the father might feel in the labor room, many people are convinced that this experience is necessary to bond the family together. Everyone, that is, except the labor room nurses.

The reactions from the nurses are as varied as their personalities. When my first son was born, for example, I doubt

the nurse even knew that my wife and I were in the room... she was deep into a drugstore paperback.

Thankfully, when professional assistance was really needed, this nurse went off duty and was relieved by another who was extremely helpful and sensitive to the situation.

The labor room experience can last anywhere from a few minutes to several hours... and for the father, it quickly separates the men from the boys. (That's when I discovered I was "one of the boys.")

When the baby has travelled far enough down the birth canal and is positioned correctly, a determination by the doctor that the baby has "capped" signals to the nurses that it's time to move into the delivery room. If advance arrangements are made, the father is permitted to accompany his wife into this sacred room for the actual birth.

The most gratifying and stimulating, and yet, heart-stopping experience is the birth itself. That first cry is heard... immediately after, it is announced that the baby is normal and the mother is OK.

Shortly after the birth... the baby is tagged, weighed, measured, examined, quickly washed down and wrapped in hospital linens.

Now the mother and father are permitted a seemingly short time with their baby. There is no more awesome sensation than the one you experience when you hold your own child for the first time. As red and ugly and sometimes hairless as this little object is, there is nothing more beautiful or absolutely perfect... at least in the eyes of the parents.

Suddenly, you feel like a million bucks... later you realize that a million bucks will just about be enough to carry you and your family through the next 18 years or so.

As for Peter Feuerherd, he's still riding high on cloud nine. When he returned to the office on Monday morning, you could see the pride in his face and the excitement still in his voice.

With the birth of his first offspring, a 6 lb. 10 oz. bundle of "Sugar and spice and everything nice," he had entered into a new and demanding phase of his adult life. This elite fraternity, referred to as "fatherhood," will accept him as his inner qualities of patience and experience mature.

As he was boasting about his little girl, Audrey Skerritt Feuerherd, he commented that "It was the most exciting experience of my life... I'm ready to do it all over again."

God willing... I think I'll call that column: "Snaps and snails and puppy dogs' tails." Isn't that what little boys are made of?

Normally, when you order a book out of a newspaper or a magazine, you clip the coupon and 4-6 weeks later you receive your order.

If this long and seemingly fruitless wait drives you up a wall, I've got a bit of good news for you... especially if you haven't ordered either one of two books recently published by NC (National Catholic) News Service, "Nights of Sorrow, Days of Joy: 78 Days of Papal Transition" or "John Paul II's Pilgrimage of Faith."

"Nights of Sorrow" is the stirring

account of the 78 days that included the death of Pope Paul VI, brief reign of Pope John Paul I and the stunning election of Pope John Paul II. It has a hard cover, 8 1/2" x 11" format, with 148 pages and 70 photos. The price of \$14.95 includes postage and handling.

"Pilgrimage of Faith" is an account of John Paul II's first year including his trips to Mexico, Poland, Ireland, the UN, United States, and much more. It contains in its more than 250 pages, a special foreword by the late Archbishop Fulton J. Sheen and includes 100 photos. It can be ordered in either hard cover at \$19.50, or soft cover for only \$10.95. These prices also include postage and handling.

If you are interested in either of these informative books, just drop us a note and a check as described above and we'll send your selection by return mail. We have them in our office and we'll mail them out the same day we receive your order.

Send orders to: BOOKS, The Criterion, P.O. Box 174, Indianapolis, IN 46206.

Incidentally, if we get more than 10 orders requesting either of these books, you'll have to wait 4-6 weeks... Just think of it as "First Come, FAST Serve."

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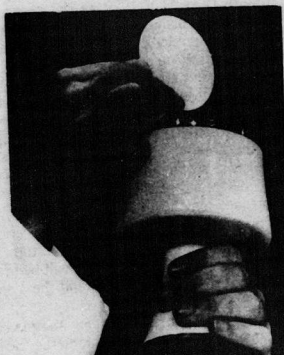
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will start at 11 a.m. in the grove at Our Lady of Grace Convent. Gail Jones heads the committee on arrangements. Call her at 881-9969 for information. She is interested in learning the whereabouts of their only "missing" classmate: Debbie Sparks.

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Date	Celebrant
Aug. 3	Fr. Glenn O'Connor
Aug. 10	Fr. William Hegarty, S.V.D.
Aug. 17	Fr. John Betz
Aug. 24	Fr. Robert Mazzola
Aug. 31	Fr. Ron Ashmore
Sept. 7	Fr. John Sciarra
Sept. 14	(To Be Announced)
Sept. 21	Fr. John Hartzler
Sept. 28	Fr. David Douglas

Congregation
St. Gabriel Parish, Connersville
St. Rita Parish, Indianapolis
St. James the Greater Parish, Indianapolis
St. Rose of Lima Parish, Franklin
St. Maurice Parish, St. Maurice, Ind.
St. Barnabas Parish, Indianapolis
Sisters of Our Lady of Grace Convent, Beech Grove
St. Mark Parish, Indianapolis
St. Alphonsus, Zionsville



Miss Audrey Skerritt Feuerherd

Question Box

Why lay people distributing communion?

by Msgr. R. T. Bosler

Q If the church is losing members—priests, money and respect—the leaders must be doing something wrong. Now comes another step downward to add to other problems, and that is allowing lay people to distribute communion. Did they ask the people what they think about this? I will tell them what I think, and then maybe others who are meekly submitting to dictation will decide to voice their feelings. I think it is disrespectful and undignified—a far cry from what we were taught for centuries. It runs contrary to the deeply respectful and super-human way in which we were taught to deal with divinity.



A Yours is the kind of letter I have not received for over five or six years. Laymen and women acting as extraordinary ministers of the Eucharist have become a familiar and accepted scene in almost every part of the Catholic world. The practice is something new for us, it is true, but in the early days of the church it was the custom for the heads of households to bring portions of the conse-

crated bread from the celebration of Mass to the aged or infirm at home.

Studies in church history led the leaders of our church to realize that in the course of time manners of worship and attitudes toward the Eucharist had become distorted. Struggling against Arianism, which denied the divinity of Christ, led to an overemphasis on the divinity of Jesus in the Eucharist.

It was in the ninth century that the practice of receiving communion in the hand was replaced by receiving on the tongue. The host came to be considered too sacred to be touched by an ordinary Christian. With this change, little by little developed the notion that the ordinary Christian was not worthy to receive communion except on rare occasions. The host now was considered something to adore, not to receive.

The reception of communion became so rare that in the 13th century the Fourth Lateran Council made an annual communion compulsory. In the 16th century the Council of Trent was faced with the same problem. The Mass was now no longer a sacrificial meal in which the people took part but a spectacle depicting the passion of Jesus, in which the important thing to do was to see and adore the host.

Trent called for reform, but it was really not until this century that Catholics

returned to the practice of frequent communion. St. Pius X, in 1905, officially started the changes in our attitude toward the Eucharist when he called for frequent communion. It took a long time for his decree to take effect. As chaplain for the aged of the Little Sisters of the Poor in 1939, I struggled with some who had been in their 30s or 40s in 1905 to get them

to receive communion once a week or even once a month.

The changes in our eucharistic worship and attitudes do not represent a playing down of the divinity of Jesus but an effort to help us be aware of the fact that Jesus is also the resurrected man, whose presence with us makes God approachable. In a sense I think it can be said that the one place on earth where we at least need to be in awe of the divinity is in the eucharistic worship.

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

Three-year study may result in minor liturgical changes

WASHINGTON—A three-year study which may result in some minor changes in the way the Mass is celebrated in the United States has reached the end of its first phase.

According to an announcement July 22, the first phase ended with the approval of a 175-page document covering every element of the current celebration of the Mass. It was approved at a meeting of the Federation of Diocesan Liturgical Commissions (FDLC) and the secretariat of the Bishops' Committee on the Liturgy (BCL).

According to Father Paul Demuth of Green Bay, Wis., FDLC chairman, the newly-approved document will be the basis for a "workbook" to help Catholics systematically study and evaluate the structural elements of the Mass.

"Not only will the workbook serve as a tool for evaluation, but it will provide the entire U.S. church with a methodology for studying the Mass as presently cele-

brated," remarked Father Demuth.

The workbook, scheduled to be published next spring by the FDLC in cooperation with the BCL, will be distributed nationally with the cooperation of diocesan liturgy directors.

The three-year study was launched by the BCL in May 1979 as the result of requests by bishops, priests and others to take another look at the structural elements within the present Mass.

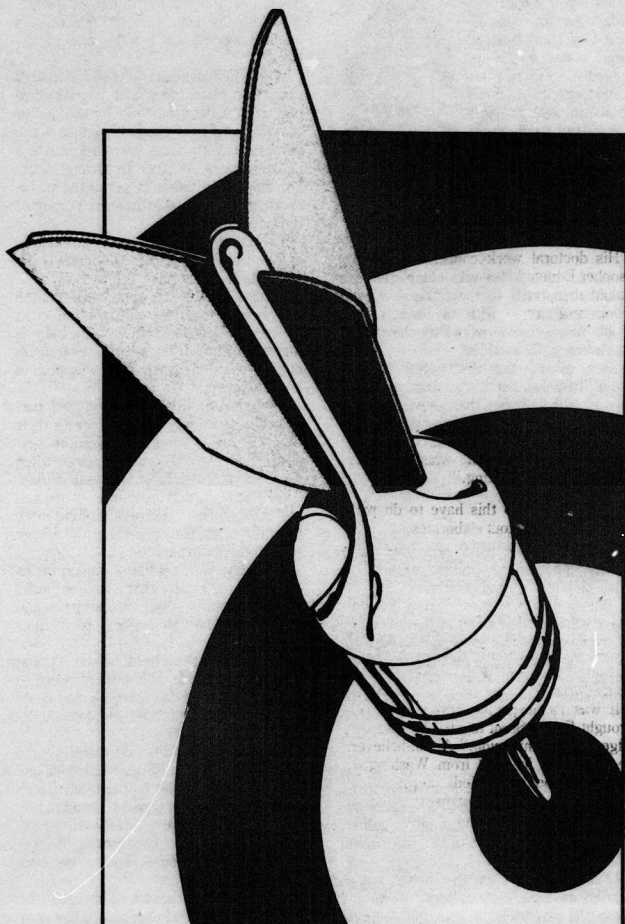
Examples of possible structural changes that have been suggested include moving the sign of peace to the beginning of Mass, to after the readings, or to the time of the homily; adding a third reading to the current two, and moving the Gloria to the beginning of the Mass, making it an entrance song.

Such changes would not take place for at least two more years. Once the study is completed in 1982, its results will be presented to the U.S. bishops and the Vatican.

Rather than consider suggested changes in piecemeal fashion, the BCL decided to undertake the three-year study in light of the 10 years experience since Pope Paul VI approved the present Order of the Mass in 1969.

Divine Word Father Thomas Krosnicki, director of the BCL secretariat, noting that the study would have no immediate effect, said it should not create "unfounded fears or expectations."

He added, "Above all, the study—carefully done—should assist all in their understanding and appreciation of the Mass."



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Jesuit priest shares long journey to faith conversion

by Valerie Dillon

A man or woman's search for faith may be prosaic or extraordinary, but it is always unique.

For Jesuit Father Furman Stout, it had its beginnings in the home of his Methodist parents on Indianapolis' West Washington street. Over the years, it led him through agnosticism, Buddhism, European medieval spirituality, and finally to Catholicism and the Society of Jesus.

Today, Father Stout, now in his middle 40's, is deep into the academic life, working on a doctorate in philosophy. He studies in Germany, where his mentor is a professor at the University of Wuppertal, some 30 miles from the University of Cologne where he also takes classes.

Father Stout was "home" recently; that is, he was in Indianapolis for a brief visit, staying at Little Flower Parish on Indianapolis' east side, and visiting with old friends and with his parents, who live nearby.

His doctoral work concerns the philosopher Edmund Husserl and the study of "phenomenology." Struggling to put this into simple terms, Father Stout explained that phenomenology concerns the "structure of consciousness ... the question of what do we really know?"

"We just don't know a physical object," he said. "Everything we experience and know is made up of sense data and our own projected expectations. We only perceive in terms of what we are projecting and expecting."

WHAT DOES this have to do with religion? Father Stout elaborates:

"The inner structure of our consciousness plays such an important role in what we experience. The result of research into the structures of consciousness and their dynamics will enlighten us about the nature of religious experience, especially of God and particularly the experience of absolute fulfillment—the experience of Jesus Christ."

It was "a deep love of Jesus" which brought Father Stout to what he acknowledges was "conversion." A non-believer, he graduated in 1952 from Washington High School, studied aeronautical engineering at the University of Cincinnati, and worked for a while as a missiles engineer at Wright Air Development Center in Dayton, Ohio.

During this time, he became interested in Husserl, whom he places in the tradition of Emmanuel Kant. Soon, Father Stout left his job to study at New School for Social Research in New York. Dissatisfied, he left the country in 1961 and went to Europe. Bicycling for some months through the countryside, it was at this time that Father Stout gained "a very strong belief in God, a sincere interest in Christianity."

Especially, he was drawn to "the religious figures such as Francis of Assisi which you encounter" in European medieval Christianity.

"I came to London in Spring, 1962, and settled there," Father Stout recalls. "I began studying Buddhist meditation, and also the Christian mystics."

His "moment of conversion came," he recalls, when he had just finished a "very deep Buddhist retreat."

"I was attending an old high Gregorian chant Mass at the Brompton Oratorio in London. During the consecration, I made

my decision." He credits "the richness and personality of Christian spirituality and the political and social engagements of the church" as well as deep devotion to Christ as factors in his decision.

HE ENTERED the church in London and was baptized on Easter, 1964. Following a year at a monastery in St. Maurice, Switzerland, Father Stout entered the Jesuit order in Pittsburgh. He obtained a master's degree in philosophy from Fordham, taught at Loyola University, Baltimore, and finally was ordained two years ago.

Describing himself as "very much a traditional Catholic" at the moment of conversion, Father Stout said "I was pre-Vatican, even though Vatican II was going on at the time." The post-Vatican church was very difficult for the new convert. But, "it has been very happily resolved," he said. "I would not consider myself a traditional Catholic at all any more."

As for social activism in the church, Father Stout noted that the church has always been socially engaged. "The question," he says, "is where and how we experience God ... whether in a purely sacred realm or in our human social and political involvements, in open and free communication with others."

"There has always been a tension between the humanity of Jesus and a rather transcendent, otherworldly spirituality of Jesus. Gradually, the church has become more deeply imbedded in the humanity of Christ and his historical reality."

Because of the nature of his studies, it has been a "tremendous help, perhaps an absolute necessity," living in Germany. The people, he has discovered, are more reserved and formal than Americans, and "don't get on a first-name basis" too quickly. Father Stout has noticed differences, however, between West and East Germans.

"The culture in the East is much poorer. People are frustrated by their inability to travel freely, and discouraged by the police state apparatus. On the other hand, East Germans somehow are friendlier and more open, easier to make contact with, friendships seem more highly valued."

What accounts for this difference? Father Stout said "it may be related to the fact that they're poorer, and society isn't so cut-throat and competitive."

INCREASINGLY, according to Father Stout, East Germans are able to freely practice their religion, "due to the courageous stand of the people." But he affirmed that "Christians still must suffer disadvantages professionally. There still is a great struggle in ideology between communism and Christianity."

As for reports of rising militarism and Nazism in Germany, the Jesuit priest discounted this. The party which was most militaristic, the Christian Socialists, has lost so much support, "it seems clear that the German people are predominately peace loving, and favor detente."

"If Germany manufactures weapons," he stated, "this is not done in terms of militancy, but pure economics."

Father Stout returned to Germany this past Tuesday. Acknowledging that his doctoral subject matter "isn't a quickie," he anticipates another two or three years study. After this, he will probably teach.



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Guarino to be coordinator of curriculum

John Philip Guarino has been named coordinator of curriculum for schools in the archdiocese, a newly-created position.

The appointment was announced this week by Stephen J. Noone, director of the department of schools, Office of Catholic Education.

Guarino, a 33-year-old native of Madison, will assume his post Monday (Aug. 4). His duties will involve coordinating efforts to implement curriculum guides in religion and other subject areas in the archdiocese's elementary schools. He also will direct textbook adoption committees and the archdiocesan standardized testing program, and will serve as liaison to publishers and university and state department consultants.

Guarino, a graduate of Shawe Memorial High School in Madison, attended Marian College and holds a bachelor's degree from Ball State University. He received a master's degree from Indiana University in 1970 and has begun post-graduate studies at I.U.

In addition to a year as principal at St. Vincent de Paul Catholic school, Elkhart, Guarino has taught elementary school at Southwestern Jefferson County schools, and at schools in Mishawaka, Warsaw, and Niles, Mich.

Last year, he was president of the Jefferson County Board of Catholic education, and formerly taught junior high religious education classes at St. Michael parish, Madison. In 1979 he earned the "Statuette Award" for his contributions to scouting.

Guarino and his wife, Theresa, have three sons. Mrs. Guarino also is an educator, with a reading specialty.

Carter may be asked to veto legislation favoring prayer in public schools

By Jim Lackey

WASHINGTON—If legislation to remove the jurisdiction of the federal courts in school prayer cases is approved by Congress, President Carter probably would be urged to veto it, a Justice Department official told a House subcommittee.

The veto would be urged because the legislation appears to be unconstitutional, according to John M. Harmon, an assistant U.S. attorney general.

Harmon was one of several witnesses who attacked the school prayer legislation on the first of two days of hearings July 27 conducted by the House subcommittee on courts.

Also testifying against the legislation were several religious leaders who said they opposed governmental imposition of prayer in public schools.

Proponents of the legislation were scheduled to testify on the second day.

The legislation, known as the "Helms Amendment," would prohibit all federal courts, including the Supreme Court, from ruling on any cases involving public school prayer. Its proponents say the effect would be to overturn two Supreme Court decisions in the early 1960s which struck down mandatory prayers in public schools.

THE MEASURE, attached by Sen. Jesse Helms (R-N.C.) to a separate courts' jurisdiction bill, was passed by the Senate more than a year ago but has been bottled up in the House subcommittee.

Harmon contended the measure was unconstitutional because it would be an unprecedented violation of the Constitution's "supremacy clause," which holds that the Constitution must be the supreme law of the land.

Congress can limit the jurisdiction of the courts in many areas, he noted, but it cannot limit the courts on constitutional issues such as freedom of religion.

Asked whether Attorney General Benjamin Civiletti would urge Carter to veto the measure, Harmon said that while he had not spoken to the attorney general about that possibility, "I feel confident he would recommend a veto."

Raising a related issue was the Rev. Robert C. Campbell, general secretary of the American Baptist Churches, who said passage of the Helms Amendment would create a precedent for the attempted removal by Congress of other constitu-

tional rights, such as due process or civil rights.

But he also said the legislation was unneeded because the Supreme Court never struck down voluntary school prayer, only mandatory prayer.

He also criticized the definition of "voluntary" being used by school prayer proponents, noting that even if students were allowed to leave the classroom during a period of "voluntary" prayer, many would remain because of peer pressure.

"THIS IS MORALLY wrong and is unconstitutional," Mr. Campbell said.

Also testifying was the Rev. M. William Howard, president of the National Council of Churches, who said he was concerned that a return to a "local option" in school prayer might lead to one denomination's prayers being imposed over another.

"The vast majority of the counties in

the U.S. have more than 51 percent of their population affiliated with one particular denomination: Lutherans in the North Central states, Baptists in the Southeast, Roman Catholics in the Northeast and Southwest.

"In those counties it would be surprising if the majority religion did not dominate the prayer practices in the public schools," said Mr. Howard.

The hearings were called in the midst of efforts by some House members to extract the measure from committee and bring it to the floor for a vote.

According to an aide to Rep. Philip M. Crane (R-Ill.), who has led the discharge effort, the discharge petition has been signed by approximately 180 members of the House.

The signatures of half the members of the House (218) are needed to bring the measure to the floor.

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KNOW YOUR FAITH

Changing needs of parishioners are forcing alterations in the traditional parish. A nun visits a senior citizen in her home to discuss her faith or perhaps a family problem.

(NC photo by Dwight Cendrowski)



Religious values often invitation to friendship

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

A few years ago I lived in an apartment complex. Next to me on one side lived a person who carefully avoided speaking with any of the neighbors. All efforts to approach him failed. On the other side was a person who in the second week of my stay slipped a note underneath my door with the request to stop by because, "I need to talk with someone." The courage to make this request was due in part to the fact that the person knew I was a priest.

This experience brought home to me the important role religious values often play in communication among people. Religious values often provide the common ground where people do in fact discover the interests and concerns they share.

The followers of Jesus gravitated toward each other. This can be seen clearly in that book of the New Testament known as the Acts of the Apostles. Unity and love distinguished the followers of Jesus; their concern for each other went beyond external needs and personal feelings.

In the fourth century, St. Augustine wrote that the Eucharist will not achieve its full effect until those who gather around the altar make the celebration's meaning a part of their lives. This is a powerful concept that has lost none of its meaning over the many centuries.

ONE RATHER simple description of the church might be: a community of people who care for one another according to the teachings of Jesus Christ. As such, the church fosters personal relationships. Jesus pointed to mutual love as the ulti-

mate characteristic identifying his true followers.

In the Eucharist Christ reaches out beyond his own divine existence and allows others to touch the core of his being by sharing in his divine life. When Christians come to Mass and receive communion, they believe they share in the life of Jesus.

Yet, how often do Christians actually reach out to others at Mass? This can be the occasion for a friendly and personal conversation between people. Sometimes it seems that as soon as possible, people turn away from those with whom they shared this celebration.

It seems to me that this is an inconsistency in the lives of many Christians in which precious opportunities to share are lost. Most people need close, supportive relationships beyond their immediate families.

Ideally, the Eucharist becomes an opportunity to know others. There are

people who will not become intimate friends, but there are very few people who cannot afford to expand their circle of friends, who will not benefit from new personal exchanges. Most people need understanding and acceptance.

WHEN PEOPLE make an effort to communicate, they may find very simply that they share a need or a desire for friendship. Or one person may find out that his help would be welcomed by leaders of the parish program for teen-agers or by planners of a dinner for the elderly. Again, people find that they share a serious, overall interest in the life of the parish.

When we reach out to others, a deep respect for them as well as a readiness to listen to what they are really asking needs to be maintained.

In a parish the community which is formed is centered around the love of God celebrated in the Eucharist. People are invited to share in creative and supportive relationships with others. All are invited to grow in personal depth through a deeper participation in God's creative and redemptive action.

This is accomplished by living the mystery celebrated in the Eucharist, as St. Augustine suggested centuries ago.



CENTRAL ROLE—As the people of God, the family plays a central role in the unfolding of God's plan of salvation.

(NC photo by Mimi Forsyth)

St. Paul and the Philippians

by Father John J. Castelot

St. Paul's relations with his church at Philippi were always most cordial. In fact, this was the only community from which he ever accepted personal help.

In order to avoid the slightest suspicion of self-seeking, St. Paul insisted on supporting himself by working at his own trade. But with the Philippians it was different—perhaps because they gave him no choice.

Lydia, a forthright businesswoman, was a leader of the community. Apparently, when she made up her mind that Paul needed help, Paul got help.

During his three years at Ephesus, Paul was thrown into jail again. When news of his plight reached the Philippians, they reacted with loving concern and practical generosity. What form this took is not certain today, but whatever it was, the Philippians sent a member to deliver it to Paul.

His letter to the Philippians, at least chapter 4:10-23, was written in response. Except for a few passages, the whole letter is joyful and filled with terms of affection. Still, no matter how devout any of his churches might have been, Paul always took occasion to spur it on to even greater heights. He was well aware that no one, himself included, could afford to be complacent (see 3:10-16).

IT IS NOT surprising, then, to find exhortations such as the following: "So then, my dearly beloved, obedient as always to my urging, work with anxious concern to achieve your salvation, not only when I happen to be with you but all the more now that I am absent . . . In everything you do, act without grumbling or arguing; prove yourselves innocent and straightforward, children of God beyond

Parish adopts another town

by Grace Cottrell

For a long time Lina Davis was the only Catholic living in Clayton, Georgia. The closest Catholic church was St. Michael's in Gainesville, 65 miles away. Every Sunday her husband John, a Baptist, drove her to Mass.

In 1947 another Catholic moved into the area and the two women began attending services in Franklin, N.C., 20 miles away. There was no church in Franklin, so Mass was celebrated in the home of an elderly couple.

In 1956 Walt Disney arrived to make a movie, "The Great Locomotive Chase," with a crew that was largely Catholic. The crew worked hard seven days a week and had little time to travel to North Carolina for Mass, so the bishop of Atlanta gave special permission for the Franklin priest to offer Mass in Clayton.

By this time, a few more Catholics had settled in the area and, after the Disney people left, the Franklin priest continued to offer Masses in Clayton. For a place of worship, parishioners had a choice between the Community House or the Ameri-

can Legion hall. During the summer, tourists sometimes increased attendance at Mass to between 130 and 150.

Then a miracle! The people of St. Helena Church in Center Square, Pa., decided they wanted to do something in the mission field.

THEY CHOSE to take the community in Clayton as their godchild. They built a beautiful little mission church in Clayton, paying practically all the costs by taking a second collection every Sunday. The exact amount is lost in the mists of history and misplaced records, but Eleanor McDevitt recalls that the Pennsylvania Catholics sent \$17,000. Others insist it was \$20,000.

On Nov. 1, 1961, the proud congregation in Clayton attended the first Mass in their own church. People who were present that autumn day, declare that the ring of mountains circling the church was polished with special gold!

Deciding on a name for the new church was easy. A bronze plaque at the entrance reads: "This chapel bears the title of St. Helena as an expression of profound gratitude" to the people of St. Helena's

Church, Center Square, Pa., "whose love for our holy faith, generosity and sacrifice made this chapel a blessed reality."

No pastor was assigned to St. Helena's until 1964. By June 1979, when the present pastor arrived, the parish had grown from 21 to 42 families, due to the arrival of 20 Catholic families who had moved from Illinois when the company they worked for relocated.

Ties between the two churches named St. Helena have continued even though almost 20 years have passed.

TWO YEARS ago Mr. and Mrs. Richard Hoffmeister introduced themselves to the usher at the Georgia church: "We're from Center Square, Pa. Does that mean anything to you?"

"It certainly does," the usher replied. "You built this church."

In commenting on the changes she has seen in Clayton, Lina Davis says: "It is amazing how much the presence of a church can change mentalities in a community. I remember how friendly and kind the people were when I arrived in 1947." Nonetheless, she testified there was a "lot of bigotry and hostility" toward

her religion which began to change only after Catholic worship began in the town. Then, Lina explained, the people of the town began to show "tolerance at first, then respect and full acceptance" toward Catholicism.

Discussion of Know Your

1. What did St. Augustine say about the Eucharist in the fourth century which is still pertinent today, according to Father Cornelius van der Poel?
2. Father van der Poel says he sees an inconsistency in the way some Christians attend Mass on Sunday and the way Jesus intended them to act toward one another. Discuss what this is.
3. What was unique in St. Paul's relationship with the church at Philippi, ac-

nd Philippians

reproach in the midst of a twisted and depraved generation" (2:12, 14-15).

Paul had an overriding concern for the mutual love of his "parishioners," as they would be called today. He saw grumbling and arguing as destructive of this love, a denial of their Christian identity.

This is to be the focus of their imitation of Christ. But Paul knew it was hard to imitate an unseen person, so he set himself up as a model for their striving: "Be imitators of me, my brothers" (3:17). Again, it is not that Paul thinks he is perfectly Christ-like, but rather that he is striving for this ideal with might and main. This in itself is something worth imitating.

He knows, too, that his absence deprives the people of this visible model, so he recommends others: "Take as your guide those who follow the example that we set" (3:17).

SIMILARLY today, Christians are to support and affirm each other within the community, the parish. We need moral support; the influence of a "twisted and depraved generation" is all too real, all too constant, all too powerful. The only effective counterforce is a community which tries courageously to live by other standards, by another value system.

Alone, as individuals, we can so easily be taken in and victimized; together we can stand firm, resist pressures and grow stronger in the process.

However, Paul's aim for his parishes was not just self-preservation. It was the transformation of society. He knew that the most powerful force was a living demonstration of the peace, love, security and joy of Christian existence. This was the example that gradually and eventually transformed pagan Western civilization into Christian civilization.

That is why Paul commends the Philippians for fulfilling their role among their contemporaries, "among whom you shine like the stars in the sky while holding forth the word of life" (2:15). The word of life they held forth was the eloquent word spoken by their own Christian lives.

This is precisely the role of the parish today: to change the world, not so much by doing as by being. Being has to come first; without it, all else is so much fluff and sham.

Questions for Your Faith'

- cording to Father John Castelot?
- What person did St. Paul hold up as a model for the Philippians? Why?
 - What does Father Castelot say St. Paul recommends as a counterbalance to the evil in the world? Does this remain true today?
 - Why would Paul say that grumbling and arguing are a betrayal of Jesus' great command?

The Story Hour

An invitation to love one another

by Janaan Manternach

Jesus and his friends were enjoying a meal together. It was a special evening. It was to be their last supper before the death of Jesus.

They all knew that Jesus' life was in danger. His enemies had been plotting against him. Jerusalem was crowded with pilgrims coming to worship at the Temple during the week of Passover, an important Jewish feast. Jesus and his friends suspected that his enemies might take advantage of the situation to attack Jesus.

During the meal Jesus and his disciples talked longer than usual. There was much to talk about. The disciples were afraid of what might happen. Jesus knew they needed encouragement. He also wanted to share with them some of his deepest feelings.

A few moments earlier he had broken bread with them. He had blessed the bread in the usual manner and then added surprising words: "This is my body." Blessing the cup of wine he passed it to them, saying: "This is my blood, the blood of the covenant."

AS THEY ATE and drank, Jesus' friends felt unusually close to Jesus and to one another. It was a great occasion.

Jesus had something important to tell them. He wanted them to remember always what he had to tell them, especially whenever they broke bread together in his memory.

"You know how much God, my Father, loves me," Jesus began. "That is how much I love you."

Jesus' friends knew how much he loved them. They felt he would do anything for them.

Jesus continued: "I am telling you this because I want you to share my joy."

Jesus paused a moment. Then he went on to tell them how to be happy and full of joy.

"This is my commandment," he said. "Love one another as I have loved you. There is no greater love than this: to lay down one's life for one's friends."

The friends of Jesus sensed the challenge he was giving them. He wanted them to love each other with the kind of total love he had for each of them. His words also made them a little afraid and sad. Was Jesus hinting that he was soon to die?

JESUS HAD still more to tell them.



"You are my friends," Jesus said. "I call you friends because I have shared with you the secrets of my heart. Whatever I have heard from God, my Father, I have made known to you."

They knew that was true. Jesus had told them so much about God, his Father and theirs. He had helped them understand so much about life.

"Remember, Jesus said, 'you did not choose me, but I chose you. I chose you as my friends to share my work of love. Anything you ask the Father in my name he will give you.'"

Then Jesus repeated his one command to his friends. "The one thing I ask of you is this, that you love one another."

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

PROJECTS

- Memorize, and make your own, the words: "The one thing I ask of you is this, that you love one another." Make a banner for your room with those words on it.
- Look for a painting of the Last Supper in your home, in a local art museum, in a book on art masterpieces, in your family Bible or in a religion textbook. Study the painting. Look closely at the faces of Jesus and his friends. What is each person saying through the position of his body, in the gestures of his hands? Place yourself in the picture, mentally, and listen to what Jesus is saying. How do his words make you feel?
- The following stories are about loving others unselfishly. Look for these books in your local library and take the time to read them. "The Giving Tree," by Shel Silverstein, Harper and Row. "Harlequin and the Gift of Many Colors," by Remy Charlip and Burton Supree, Parents' Magazine Press. "Tico and the Golden Wings," by Leo Lionni, Pantheon Publishers. "Stone Fox," by John Reynolds Gardiner, Thomas Y. Crowell Publishers. "A Special Trade," by Sally Wittman, Harper and Row.

After reading the story, "An Invitation to Love," talk together about it. Questions like the following may guide your conversation.

QUESTIONS

- Why was this an important meal for Jesus and his disciples?
- Why was this an especially dangerous time for Jesus?
- What made Jesus and his disciples linger at the table longer than usual?
- Was there something different about the blessing at this meal? What was it?
- Why did Jesus' message frighten and sadden his friends?
- What promise did Jesus make to his friends?
- What was Jesus' one command to his friends? Does this apply to you as well?
- How did Jesus' friends know that he loved them?

Our Church Family

Liturgist makes ideas come alive at Mass

by Fr. Joseph M. Champlin

Every or almost every American Catholic has sung or at least heard one composition by the French musician, Father Lucien Deiss. "Keep in mind," "Like olive branches," "Without seeing you" are familiar introductory phrases to some of his more popular songs. In addition, many melodies for texts of the Mass have been repeatedly employed in parishes throughout the United States.

Father Deiss spoke and celebrated liturgy in Miami this spring at the regional convention for the National Association of Pastoral Musicians, a meeting with the warm, bright title, "Faith and Fiesta." His address to the clergy concentrated on the Liturgy of the Word. Later that day the scripture scholar, liturgist, author and composer exemplified in practice as a celebrant the principles he had proclaimed hours before.

A procession with companion music and liturgical dance dramatized the dignity of



God's word contained in a uniquely decorated gospel book.

The volume, enclosed in a cover with an ikon of Jesus on the front, was held high while the congregation repeated in song the Alleluia. Before the altar three people on either side formed an arrow-like honor guard directed toward the gospel book.

The first persons held thick lighted candles. The middle individuals, white robed ballet dancers, interpreted the music in simple arm and body gestures often pointing toward the upraised text. The final ones clasped red carnations in their hands.

WITH THE Alleluia completed, the celebrant slowly walked from altar to pulpit carrying above his head the sacred text and the six procession people gracefully returned to their seats, both movements accompanied by background piano music.

After the proclamation of the Word, they repeated this Alleluia procession with song.

Ten years ago, Father Deiss wrote "Spirit and Song of the New Liturgy," a fine treatise which became the basic resource manual for many American music directors. Revised now, the paper-

back merits continued study by those engaged in any musical ministry-choir and folk group members, leaders of song, instrumentalists, liturgy planners. It can be obtained at Catholic bookstores or from the publisher (World Library Publications, Inc., 2145 Central Parkway, Cincinnati, Ohio 45214).

A section of that book on "The Alleluia or Gospel Processional" describes in detail the theological and liturgical bases for the type of movement I sketched above.

First and most importantly, "these rites powerfully demonstrate that the Liturgy of the Word is not merely a pious reading of the Bible, attended by the community, but rather a living celebration of Jesus Christ present in the Scriptures."

WITH THAT essential theological foundation, the liturgical directives then seek to accentuate this truth through various actions during worship.

"The gospel book may be placed on the

altar, unless it is carried in the entrance procession."

"The liturgy teaches that the reading of the Gospel should be done with great reverence; it is distinguished from the other readings by special marks of honor."

"A special minister is appointed to proclaim it, preparing himself by a blessing or prayer."

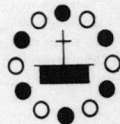
"By standing to hear the readings and by their acclamations, the people recognize and acknowledge that Christ is present and speaking to them."

"Marks of reverence are also given to the book of gospels itself."

When such procedures are observed, the sung (not read) Alleluia, a transcription of two Hebrew words meaning "Praise Yahweh," then truly becomes a shout of joy to the Lord present in this Word.

Two Tables

"Although the Mass is made up of the Liturgy of the Word and the Liturgy of the Eucharist, the two parts are so closely connected as to form one act of worship. The table of God's word and of Christ's body is prepared and from it the faithful are instructed and nourished."



LITURGY

Ecclesiastes 1:2; 2:21-23
Colossians 3:1-5, 9-11
Luke 12:13-21

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

AUGUST 3, 1980
EIGHTEENTH SUNDAY
OF THE YEAR (C)

by Fr. Richard J. Butler

The Gospel speaks very clearly and directly today. It seems so obvious as the message unfolds. What profit is there in building up vast wealth given the transiency of life? Beneath the question is the rather common urge among men and women to want to hoard things to themselves for security, to want to hold on to the handles of all the decisions and crises of life, to want to do all of life by one's self.

Yet obvious as the message may be, the violations are even more obvious. We see it in the little children who hoard their pennies and may dream of a world of their own. The bubble bursts quickly at that age but the bubble keeps reappearing in life.

We see it in the life of the nation. Budgets reveal priorities quickly and it doesn't take long to see that concern is centered more on stockpiling weaponry and wealth than on the humanizing activities of education and welfare that can bring the foundation of the spiritual growth of the nation.

AND THE problem is not absent from the realm of religion. More than occasionally the temptation can rise to measure church life by the grandness of the building than by the integrity of the community. It is a temptation that may often be imposed from external media rather than by inner values of the congregation.

But the symptoms surface in many ways. It may be the bingo sign that looms larger than the sign announcing Mass schedules. Or it may be the parish council's lack of balance in attending to administrative concerns more than caring for catechetical concerns.

The Gospel admonition must be taken personally by the Church of each age as also by individual Christians. Even in the celebration of liturgy there is a strong message from this Gospel. Liturgy committees might look to their agendas.

THE CALL OF liturgy is a call to prayer. Ritual forms support the prayer but should never overwhelm the prayer. The ritual forms concretize the prayer in measurable symbols and it is only natural that we speak of the measure of liturgy in these categories.

Thus a liturgy is described in the songs sung, the banners hung, the candles burned, the vestments worn, the words proclaimed, the instruments played, the dance, the incense, and the other symbols used. And every liturgy committee must look to each of these and many other details.

But the liturgy committee must first look to prayer. And the liturgy committee must pray themselves.

All things are vanity unless rooted in prayer and oriented toward the God who survives when all else perishes. This is the call of the Church and this is the call of liturgy out of which the Church rises in each generation.

the Saints *by Luke*

ST. JOHN-MARIE VIANNEY

The Curé of Ars

ST JOHN MARIE VIANNEY WAS BORN AT DARDILLY, FRANCE, IN 1786. AS A CHILD, HE USED TO HIDE IN ATTICS WITH HIS FAMILY IN ORDER TO ATTEND MASS, BECAUSE OF THE PERSECUTIONS OF THE REFORMATION.

JOHN MARIE WAS A FARM-HAND AND WANTED TO BECOME A PRIEST, BUT COULD NOT MASTER LATIN. HE ATTENDED CLASSES WITH STUDENTS WHO WERE YEARS YOUNGER.

HE WAS FINALLY ORDAINED IN 1815. HE BECAME PASTOR OF A LITTLE PARISH IN ARS IN 1816, THIS WAS THE SCENE OF HIS EXTRAORDINARY LIFE UNTIL HIS DEATH, AUG. 4, 1859. HIS SERMONS ATTRACTED PEOPLE FROM FAR AND WIDE. SO MANY PEOPLE CAME THAT HE SPENT UP TO 18 HOURS A DAY IN THE CONFESSORIAL.

ST JOHN MARIE INTRODUCED FREQUENT HOLY COMMUNION AND PIOUS SODALITIES. HE INSTILLED TENDER DEVOTION TO MARY.

ST. JOHN MARIE VIANNEY IS PATRON SAINT OF PARISH PRIESTS AND HIS FEAST DAY IS AUG. 4.



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Book Review

Greeley's new book offers suspect data

The Young Catholic Family by Father Andrew M. Greeley. The Thomas More Press (Chicago, 1980) 249 pp. \$12.95. Reviewed by Sister Anne Marie Gardiner, SSND

Father Andrew Greeley's new book, "The Young Catholic Family," attempts an analysis of the relationships between religious images and marriage fulfillment. His goals and the issues examined are laudable; his research techniques and consequent conclusions leave much to be desired.

Father Greeley raises significant questions. How do religious images affect the political commitment and sexual satisfaction of young married Catholics? What is the relationship between prayer, images of God and the ability of married couples to achieve satisfaction in their relationships? Does the ability to express anger and disagreement help marital satisfaction?

He analyzes these areas and challenges church leaders to take them into account when developing parish programs, delivering sermons and planning religious events.

Because these are areas where the Catholic Church could learn much, the reader is all the more annoyed by the poor research techniques and the limited sample of families surveyed.

The study is based on information gathered

by the National Opinion Research Center (NORC) and is part of a survey commissioned by the Knights of Columbus to examine the attitudes, habits and practices of young Catholics.

HEREIN LIES one major shortcoming. The entire monograph is "secondary analysis," that is, the data were gathered for another purpose.

Father Greeley re-examines the information and applies it to different goals. This only adds to the readers' annoyance when one realizes all of his 45 conclusions are drawn from the results of the questionnaires of 337 Catholic families. There is no evidence that the sample is in any way normative or representative of young Catholics in the United States.

Father Greeley consistently warns the reader of the limitations of his study with such phrases as "in the absence of much more intricate research," "models much too simple," "finding very tentative and impossible to explain," "influence ... beyond the capabilities ... of present data."

His major thesis is that all young married couples experience a gradual decline in marital satisfaction during the third to eighth years of their marriage and after this "crisis" show a significant "rebound" and increase in marital satisfaction.

THE MANNER in which he arrives at this conclusion is greatly suspect, and because the author continues to make affirmations based on this thesis, the majority of conclusions have little support or credibility.

Chapter four does offer a rewarding description of how daily experiences express the religious dimensions of life and how sociology uses these to understand religion and religious symbols. It is encouraging to see even "cautious optimism" evoked in the findings of the admittedly small sample of surveys.

More than half of the book consists of graphs and charts. The statistical technicalities make the report inaccessible and confusing for the average reader.

This reviewer's main impressions from reading "The Young Catholic Family" are two: How low in priority has been the church's attempt to understanding marriage and family life and how necessary it is that the American bishops allot adequate financing for substantial research in this area.

(Sister Gardiner has been a pastoral associate working in family education in Catholic parishes and an editor and author.)



APPOINTED HEAD OF HOME MISSION SOCIETY—Pope John Paul II has appointed Father Edward J. Slattery, a priest of the Chicago archdiocese, as new president of the Catholic Church Extension Society. The Society, founded in 1905, has granted over \$75 million to America's home missions, located mainly in rural areas. The new president, a 40 year old Chicago native, holds a master of education degree from Loyola University.

Pope appeals to kidnappers

CASTELGANDOLFO, Italy—Pope John Paul II appealed July 27 for the release of three West German teen-agers kidnapped in Italy's Tuscany region two days earlier.

The pope also asked prayers for world trouble spots, including the Middle East and some parts of Latin America, where he said justice and world peace are threatened.

The papal pleas came during his Sunday noon Angelus appearance on the balcony of his summer villa in Castelgandolfo in the Alban Hills south of Rome.

In the main portion of his Sunday Angelus talk, the pope spoke of the value of prayer in Christian life.

"Prayer is the first apostolate, the one that is fundamental and the most universal for each and every person," he said.

Later at a Mass, which he concelebrated with about 30 priests from various pilgrim groups visiting Castelgandolfo, Pope John Paul also spoke about prayer.

"What does praying mean?" he asked. "Praying means knowing one's own insufficiency regarding the diverse necessities that are presented to man, the necessities that constantly make up part of his life."

Prayer, he added, means knowing the truth about oneself and about man, "and in the name of this truth turning to God as father ... to learn to pray means to learn to know the father."



SONGS OF PRAISE—A group of Daughters of Charity nuns gather to sing during a liturgy in Evansville to celebrate the 150th anniversary of the apparitions of the Blessed Virgin to St. Catherine Laboure, a French Daughter of Charity. Over 500 Daughters of Charity, from the United States, Africa and Europe gathered in the Hoosier city July 18-20 to celebrate the occasion. The Daughters of Charity, founded by Sts. Vincent de Paul and Louise de Marillac, are the largest community of Religious women in the world, numbering approximately 36,000.

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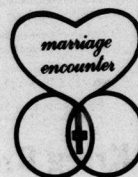
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Vatican delegate urges help for women

by Nancy Frazier

The chief Vatican delegate to the United Nations World Conference on Women, Bishop Paul J. Cordes, called for new efforts to combine employment and family duties for women and to improve their health care and educational opportunities.

Bishop Cordes, vice president of the Pontifical Council for the Laity, spoke July 22 at the conference site in Copenhagen, Denmark.

The conference (July 14-30) was attended by the bishop and five other Vatican delegates including Msgr. James T. McHugh, a priest of the Archdiocese of Newark, N.J., who is a member of the laity council and former director of the U.S. Bishops' Office for Pro-Life Affairs.

The conference gathered about 1,500 delegates from 140 nations to consider ways of improving the status of women. The U.N. Decade for Women is from 1975 to 1985.

Two major topics of the Copenhagen conference are the effects of apartheid on women in South Africa and the effects of

Israeli occupation on Palestinian women inside and outside the occupied territories.

In his speech, Bishop Cordes made no mention of those issues. He discussed the Vatican's views on women's issues involving equality, development and peace.

"When the Catholic Church and its members stress the value and dignity of women, it is not simply because we have become aware of the importance of their social role," he said.

"It is above all out of our fidelity to revelation, which lies at the root of our Christian faith," the German bishop added.

BISHOP Cordes said the Vatican sees work "not only as a means of earning one's living, but also as a means whereby persons may develop their own creative capacities and skills, a participation in the process of building a more just society . . . an occasion for mutual searching and fulfillment, and a means of linking the 'social' and the 'private' sides of people's lives."

But "the activities performed by women who remain in the home must also be considered dignified work," he added.

Regarding health care, the Vatican delegate urged the conference to "speak out in favor of programs of maternal and child health—programs that protect and sustain both mother and child before as well as after birth—and denounce those practices, such as abortion, that violate physical, moral or social health."

To provide full educational opportunities for women "it is necessary to overcome the prejudices, the ingrained habits and the economic conditions which even today deprive or limit women," he said.

Bishop Cordes said women's issues must be viewed "within the much broader context of the construction of a 'civilization of love,' toppling the myths and overcoming idolatrous forms of power, wealth and sex that are in currency in our contemporary societies, and working towards the liberation of all human energies."

ON JULY 22, Elizabeth Lovett-Dolan of the World Union of Catholic Women's Organizations (WUCWO) addressed a conference committee.

"We believe that a strengthened family unit, in which women and men are equal partners, offers a sound base and valuable support for women's participation in new role and in the broader society," she said.

"Without that support and the necessary understanding which informs it, difficulties may and do arise which hamper or restrict women's advancement, or even lead to the break-up of the family," Mrs. Lovett-Dolan added.

Members of WUCWO participated in the conference and in a parallel session for non-governmental organizations called the Forum.

On July 17, the United States and 50 other nations signed a "convention on the elimination of all forms of discrimination against women." It contains 30 articles listing principles and measures designed to achieve equal rights for women.

The Holy See, which has observer status at the United Nations, was not eligible to sign the convention.



JUMPING PRIEST—Father John Beitans, associate pastor of St. Michael Parish, Indianapolis, suits up before his novice jump from an airplane this past weekend. Father Beitans, who described it as one of the greatest experiences he has ever had, used the event to teach his high school religious education students about courage. (Photo by Father Thomas C. Widner)

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Mobile becomes new province

WASHINGTON—The new ecclesiastical province of Mobile, comprised of dioceses in the states of Alabama and Mississippi, has been established by Pope John Paul II.

Msgr. Oscar H. Lipscomb, 48, administrator of the Mobile Diocese, has been appointed the first archbishop of Mobile and metropolitan of the new province. The announcement was made by Archbishop Jean Jadot, apostolic delegate in the United States.

An ecclesiastical province is the largest territorial division of the Latin Church and is an administrative district comprising several dioceses. Alabama and Mississippi previously had been in the Province of New Orleans.

Besides Mobile, dioceses in the new province are Birmingham, in Alabama, and Biloxi and Jackson, in Mississippi.

In another appointment, Cleveland Auxiliary Bishop Anthony M. Pilla, 47, was named apostolic administrator of Cleveland, with all the faculties of a residential bishop, pending the appointment of a successor to Bishop James A. Hickey, who was named Archbishop of Washington.

At the same time, Pope John Paul II accepted the resignation of 68-year-old Bishop John A. Donovan of Toledo and appointed him apostolic administrator of Toledo until his successor is named.

Bishop Donovan said that his resignation was due to ill health.

The pope appointed Msgr. Benedict C. Franzetta, vicar general of the Youngstown Diocese, auxiliary to Bishop James W. Malone of Youngstown.

Violence flares in Latin America

Church tries to end strife in Bolivia

An NC News weekly round-up

LA PAZ, Bolivia—Since the military coup of July 17 the Catholic hierarchy has been actively trying to end further bloodshed and to pressure the new government to provide information about people who have been arrested.

On the weekend after the coup Cardinal Clemente Maurer of Sucre began mediating the armed confrontation between the military and tin miners opposed to the coup.

Meanwhile, other bishops condemned violence by pro-government paramilitary forces which, they said, arrested priests and nuns and raided church property. The bishops asked for a lifting of the state of siege and a return to constitutional law.

Church authorities seeking the whereabouts of the priests and nuns and their release have been told by the new government that they cannot expect any action on their plea until the overthrown president, Lydia Gueller, leaves the apostolic nunciature, the Vatican's diplomatic mission in Bolivia. Mrs. Gueller sought refuge in the nunciature and was still there as of July 28.

Radio Pio XII, run by Oblate Fathers in the mining area, went off the air for few days after two bombings in which two employees were wounded. The radio station had joined a miners' network to broadcast reports on the progress of the fighting and on the demands of the mine workers.

CARDINAL Maurer, 80, met with striking miners and military representatives. In 1979s moved into strongholds of those resisting the coup at the mining sites of Siglo XX, Huanuni and Catavi.

After long negotiations the military and the miners signed an agreement according to which the miners returned to work in exchange for government guarantees for their human rights, the release of leaders arrested during the confrontation and a pledge that no reprisals would be taken against the miners.

Church sources said the only priest identified among those arrested is Father Julio Tumiri, head of a human rights group. He was released in La Paz July 19. The sources added that arrests of other priests and nuns have taken place in La Paz and in other cities, but that there is no definite information about the names or the number. Auxiliary Bishop Genaro Prata of La Paz said that his discussions with the government to learn their whereabouts were initially in vain.

A church statement condemning violence followed an emergency meeting of the steering committee of the Bolivian Bishops' Conference July 27. It was attended by Cardinal Maurer, Archbishop Jorge Manrique of La Paz, Bishop Luis Rodriguez of Santa Cruz, the conference (See CHURCH IN BOLIVIA on page 20)



BLOCKS TO THE JUNTA—Opponents of the military junta which overthrew the government of Bolivia block the streets

in efforts to thwart military convoys rolling through the capital of La Paz. (NC photo)

Priests murdered in Central America

by Father James Murphy and Father Keith Kenny
(An NC News Analysis)

Travelling through Central America, one becomes easily shocked by the persecution of the Catholic Church.

The world at large became aware of this March 24 when Archbishop Oscar Romero of San Salvador, El Salvador, was assassinated while celebrating Mass. But prior to that six priests had been killed in El Salvador and others tortured because of their work among the poor.

The persecution is not confined to El Salvador. At a congress of Religious held recently in Guatemala City, the unwritten theme was persecution at the hands of Guatemala's military government.

Purpose of the congress was to develop a new plan of evangelization to cope with the constant killing of catechists, according to the organizers.

Training catechists has come to mean training people to become victims of torture and death, said one priest who is on a death list.

The rightist military government and its supporters see any training of the Indians and other poor people as a threat, he added.

Anyone exercising leadership, even in the teaching of religion, is perceived as a guerrilla, said the priest.

Dozens of the 600 priests and nuns participating in the congress told of death threats they had received, usually communicated by phone calls from acquaintances.

"We have had our own martyrs here in Guatemala," said a Belgian nun. "We have had five priests killed by the military. Some of them were tortured first."

ATOP THE auditorium where the congress was being held were posters with the faces of the murdered priests looking down on the participants. Outside, military planes roared across the sky. It was Army Day, a national holiday in Guatemala.

When a priest gets a death threat, he is given the option by his superiors of going to another country. Many decide to take this course. Others stay.

All 15 priests in the Quiché region of Guatemala were faced with these options in May. Eight left, either by choice or on the urging of their superiors. The other seven decided to stay. On July 10, one of the seven, Father Faustino Villanueva, 50, was killed in his rectory office by two men.

"I have been here for 18 years," said a Maryknoll priest in Guatemala City who decided to stay despite death threats. "I have been preaching to the people to

stand up and be counted. How can I now run away?"

Deciding to stay, however, means a life of constant vigilance, he said.

When driving in the city he tries to follow a zig-zag pattern and he avoids stopping at traffic lights, he added.

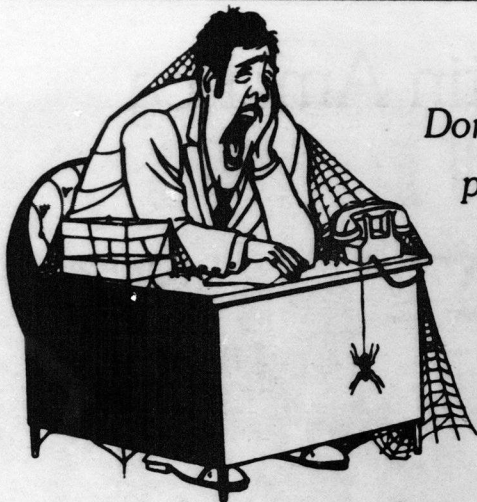
GUATEMALAN assassins often do their work by approaching on a motorcycle between the stopped rows of cars at a red light and shot their victims threw the window.

"My only hope is that when they get me, it is fast—with a bullet. I just hope they don't torture me," said the priest.

Stories of torture and mutilation abound: men with their testicles crushed, women with their breasts mutilated, bodies found with hundreds of small stab wounds.

"At times we are afraid, we just don't let the fear paralyze us," the Belgian nun said. "Christ had to suffer and die. And he said at the beginning he was not ready. He went away for awhile and came back later for death. We also hide and do what we can to avoid it."

(Father James Murphy, editor-in-chief of the Catholic Herald of Sacramento, Calif., and Father Keith Kenny of Our Lady of Guadalupe Parish in Sacramento, recently returned from a fact-finding trip to Guatemala, El Salvador and Nicaragua.)



Don't let another summer
pass you by...
there are things to do
in the...

Active List

August 1

Registrations are now being taken for art classes to begin in September at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. For details contact Sister Mary Lambert Buss, 317-787-3287.

The regular First Friday nocturnal adoration service will be held at Holy Spirit Church, Indianapolis, from 9 p.m. Friday to 6 a.m. Saturday.

August 1, 2

St. Anthony's old-fashioned parish picnic at Clarksville will be held from 8 p.m. to midnight on Friday and will commence at noon on Saturday.

August 1-3

St. Ann's summer festival will meet at 2850 S. Holt Road, Indianapolis where there will be fun, games and rides for all. The festival ad is elsewhere in this week's *Criterion*.

August 1-11

Marian College will offer several business education courses and a motivational psychology course at Fort Benjamin Harrison for the fall semester. Registrations are now being taken. For further information call Don Reed at Fort Harrison, 317-542-3657.

August 2

The Fifth Wheel Club will meet at 7:45 p.m. at 1520 E. Riverside Drive, Indianapolis.

August 3

The parishioners at St. Bernard parish, Frenchtown, will serve country fried chicken dinners, rain or shine, at their annual picnic. An ad for the event appears in this week's paper

The annual picnic and family style chicken dinner will be held at St. Cecilia parish, Oak Forest, with serving from 11 a.m. to 4 p.m.

The Indianapolis Cursillo movement will have an Ultreya at Holy Cross parish house, 126 N. Oriental, at 7:30 p.m.

Father Patrick H. Hoffman of Chicago will celebrate a Byzantine liturgy for St. Athanasius Church in the chapel of St. Vincent Hospital, Indianapolis, at 7:30 p.m. Until further notice this liturgy will be celebrated every Sunday. For more information call Al Macek, 839-9704.

August 5, 7

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

►Aug. 5: The first five months: a program in early pregnancy. Three Tuesdays, 7 to 9 p.m.

►Aug. 7: Stretch your way to success: a workshop on Yoga warm-up and cool-down techniques, 7 to 9:30 p.m.

August 6

A workshop on healing and growth beyond divorce will be held for seven consecutive Wednesdays at Alverna Center, 8140 Spring Mill Road, Indianapolis. Full details are available by calling 317-257-7338.

August 8

An Ultreya, sponsored by the Indianapolis Cursillo Community, will be held in the parish community room of St. Thomas Aquinas at 7:30 p.m.

August 8, 9

The annual festival and fish fry at Assumption parish, Indianapolis, will begin at 4 p.m. on Friday and noon on Saturday. Variety of food and entertainment. See the parish ad in today's *Criterion*.

August 8-10

A retreat for young adults will be held at Mount St. Francis Retreat Center located west of New Albany. For further information call or write the Center at Mount St. Francis, IN 47146.

August 8, 14

Acts II, sponsored by the Archdiocesan Vocations Center, will have the annual Serra picnic at Morse Lake, Noblesville, on Aug. 8. On Aug. 14 an information day will be held for eighth grade boys and recent graduates. For complete information call the Center, 636-4478.

August 9

The Women's Club of St. Michael parish, 3354 W. 30th St., Indianapolis, will have a garage sale in the church parking lot from 9 a.m. to 4 p.m.

The annual Roncalli High School Booster Bash will be held in the school hall beginning at 7 p.m. Dinner, dancing and Monte Carlo. For further information contact Francis "Lefty" Cunningham, 881-4629. An ad about the event appears in today's *Criterion*.

St. Philip Neri parish, 550 N. Rural, Indianapolis, will have a beer garden and ice cream social beginning at 6:30 p.m.

August 13

A luncheon/card party is scheduled at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis, beginning at 11:30 a.m.

August 15-17

A pastoral training weekend for people involved in the charismatic renewal will be held at

St. Andrew School, 4050 E. 38th St., Indianapolis. Write or call Charismatic Renewal Services, 237 N. Michigan St., South Bend, IN 46601, phone 219-234-6021 for reservations.

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, 220 N. Country Club Road.
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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Fun For Everyone



WORKSHOP INSTRUCTORS GET TOGETHER—Three instructors for the "Catechetical Crash Course" share a laugh while preparing for the sessions to be held in St. Michael's parish school in Indianapolis. The instructors (from left to right) Grace Lang, Donna Watson and Margaret Anderson are DRE's at Indianapolis area parishes.

Catechetical course set for St. Michael's

All parishes in the Indianapolis metropolitan area are invited to participate in the catechetical crash course Aug. 19, 20 and 21. Elementary level cate-

chists and teachers of religion may participate in the course, to be held from 7:30 to 10 p.m. at St. Michael's school, 3352 West 30th street, Indianapolis.

Each evening will focus on a different aspect of religious education: Theory and Theology of Catechetics (Tuesday); Basic Classroom Methods (Wednesday) and Tools for Continued Education (Thursday).

According to Office of Catholic Education sponsors, a wide variety of learning media and techniques will be modeled at the course. Methods will allow for individual involvement and lecture/AV presentations will provide needed information.

Materials and notebooks will be provided, and fee is \$10 per person, payable at the door.

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† **BLOEMKE, Joseph H.**, 72. St. Andrew, Richmond, July 19. Husband of Mary E.; father of Helen Bowles, Virginia Walker and Paul; brother of Mary Blomke and Grace White.

† **BRODHECKER, Allyson Ann**, 22. St. Christopher, Indianapolis, July 29. Wife of John; daughter of Mary Louise Heinrich; sister of Michael, Jon, Andrea and Barbara L. Heinrich; granddaughter of Robert L. Streibinger.

† **BROOKS, Wilma**, 49. Holy Angels, Indianapolis, July 24. Daughter of Evelyn Williams; sister of Dorothy Harris.

† **CONING, Gary R.**, 33. St. Andrew, Richmond, July 20. Husband of Denise; father of Lori Lynn; son of Russell Coning and Mrs. Jack Lee; stepson of Jack Lee; brother of Karen Carpenter and Russell L.

† **COSTELLO, Mary (Maloney)**, 83. St. John, Indianapolis, July 28. Mother of Anna Long.

† **DENTON, Nancy Fager**, 26. Little Flower, Indianapolis, July 23. Wife of Joe; daughter of Herb and Sylvia Fager; sister of Annett, Maryann, Tim, Tom, Kenny and Jerry Fager; granddaughter of Freda Boyle.

† **DUELL, Joseph W.**, 80. St. Peter, rural route, Brookville, July 22. Husband of Stella; mother of Thelma Sterwerf, Mary Rosefeld; brother of Leo and Marie Duell and Elizabeth Eby.

† **EGER, Charles**, 84. St. Paul,

Tell City, July 17. Father of Dolores Little, Rita Parker, Lois Doogs, Lorna Garrett, David, Bernard and Earl.

† **GALLAGHER, Catherine V.**, 31. Simon, Indianapolis, July 23. Mother of Joan Whitaker, Theresa Cronin, Susan, James and Richard Gallagher.

† **GAUGHAN, Ruth**, 87. Immaculate Heart, Indianapolis, July 26. Sister of Kathryn and Edward J.

† **GICK, Dr. Herman H.**, 57. Philip Neri, Indianapolis, July 28. Husband of Alvina; brother of Margaret Monion and George Gick.

† **GODA, Charles**, 76. Thomas Funeral Home, Terre Haute, July 23.

† **GURTZ, Russell E.**, 64. St. Bernard, Frenchtown, July 26. No immediate survivors.

† **HARLESS, Catherine E.**, 67. St. Anthony, Clarksville, July 26. Wife of Clarence; mother of Mary Steinkilner; sister of Joseph Merritt, Christine Wittermore, Benita Willett and Frances Breen.

† **HEIQUIT, Johanna (Herbs)**, 81. Our Lady of Perpetual Help, New Albany, July 22. Wife of John; stepmother of Rev. Eric Heiquit; sister of Audrey Kerwin.

† **HIRT, Gertrude C.**, 88. St. Benedict, Terre Haute, July 25.

† **IRWIN, Emerence (Van Vooren)**, 92. St. Joseph, Corydon, July 24. Mother of Martha Moulter.

Sister M. Presentia

OLDENBURG, Ind.—Sister M. Presentia Stenger, 85, died at the motherhouse of the Sisters of St. Francis here on July 22. The Mass of Christian Burial was celebrated on Thursday, July 24.

Entering the Franciscan congregation on May 23, 1919, Sister Presentia had spent almost 50 years of her 61 years in religious life teaching music in Indiana and Ohio.

Archdiocesan assignments included Sacred Heart, Clinton; St. Lawrence, Lawrenceburg; Immaculate Conception Academy, Oldenburg; St. Mary Academy and Holy Trinity, Indianapolis; Brookville, Greensburg, Bedford and Rushville.

Sister Presentia has no immediate survivors.

† **KASNER, Mary E. (Tilson)**, 74. St. Catherine, Indianapolis, July 26. Wife of Jack; mother of Robert Worthington and William Sands.

† **KING, Mary M.**, 72. St. Malachy, Brownsburg, July 30. Sister of Sheila Walters and Kevin Hayes.

† **KLEIFGEN, Fred H.**, 63. St. John, Indianapolis, July 26. Father of Fred H. Jr.

† **KUNZ, Emily**, 85. Sacred Heart, Indianapolis, July 23. Sister of Sister Mary Regis, O.S.F., and Leo Kunz.

† **LAWRENCE, Walter S.**, 60. St. Gabriel, Connerville, July 18. Husband of Della; father of Carolyn Baker; brother of Russell.

† **MAZURA, Richard E.**, 45. St. Christopher, Indianapolis, July 28. Husband of Dorothy; father of Stuart, Brian and Marcell Ann; son of Mayme Mazura.

† **METZ, Carl W.**, 75. St. Mary, Richmond, July 22. Husband of Florence; father of Mary Ann Stengel; brother of Arthur A.

† **MEYER, Carrie**, 80. St. Mary, New Albany, July 25. No immediate survivors.

† **NOLAN, Francis Lavalis (Dick)**, St. Catherine, Indianapolis,

July 25. Husband of Dorothy; father of Shirley Fork, Donna Terhune, Farrell and Robert.

† **POYNTER, Patricia J.**, St. Roch, Indianapolis, July 23. Wife of Fred; mother of Jennifer; daughter of Mary Patton; sister of Ed, William and Mark Patton; granddaughter of Mrs. John Gulas.

† **RAUCH, Wilma Joan**, 58. St. Peter, rural route, Brookville, July 23. Wife of Joseph; mother of Dwight, Dwane, Douglas and Dallas; daughter of Anthony Walpole; sister of Wanda Geis.

† **REYNOLDS, Harley (Pete)**, 55. Fort Benjamin Harrison Chapel, Indianapolis, July 25. Husband of Patricia; father of Sharon Verry, Kathleen Minniman, Karen, Rose, Patrick, Bob, Kevin and Michael; stepson of Mrs. Jesse Reynolds; brother of Retha McLain, Nadine Baker, Edith Franklin, Iva Robertson, Dollie Sissel, Elmer and Max.

† **SCHNATTER, Marie Patrick**, 85. St. Augustine, Jeffersonville, July 23. Mother of John, William, Robert and Richard.

† **WADE, John W.**, 72. Christ the King, Indianapolis, July 25. Husband of Marian F.; father of John and Timothy.

Father Roger Huser

CINCINNATI, Ohio—The funeral liturgy for Franciscan Father Roger Huser, 70, was held at St. Francis Church here on Tuesday, July 29. He died on Thursday, July 24.

He attended the parish grade school at Oldenburg and did his high school studies in Batesville, Jasper and Cincinnati. In 1930 he entered the Franciscan order and was ordained to the priesthood in 1938.

In addition to teaching duties, Father Roger also held a number of administrative positions and served for nine years as provincial superior with responsibility

for 600 Franciscan friars in 11 states and overseas missions.

He is survived by a sister, Mrs. Edith Ann Weigel of Oldenburg and a half-brother, Edgar D. Suhre of Batesville.



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For further information call:

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Phone: 255-6561

"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)

Jadot to speak at K of C

ATLANTA—Archbishop Jean Jadot, newly appointed pro-president of the Vatican Secretariat for Non-Christians, is to be the main speaker at the States Dinner of the annual meeting Aug. 19-21 of the Supreme Council of the Knights of Columbus.

Archbishop Jadot has been apostolic delegate in the United States since 1973.

The 98th annual convention of the Supreme Council of the Knights of Columbus, to be held at the Hyatt Regency, will elect seven supreme directors and consider 200 resolutions dealing with the position of the 1.3 million-member-society of Catholic men on current social and moral issues.

A concelebrated Mass at

which Archbishop Thomas A. Donnellan of Atlanta will be the chief celebrant and preacher will begin convention activities.

International headquarters of the Knights, the world's largest Catholic fraternal organization, are in New Haven, Conn., where the Knights were founded in 1882 by Father Michael J. McGivney, a parish priest.

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Church in Bolivia (from 17)

head, and Bishop Rene Fernandez of Oruro in the mining area. Their document replied to attacks by pro-government groups which had called Archbishop Manrique a communist for denouncing the coup.

AMONG THOSE attacking the archbishop was the Christian University Front, which said that he was an agent of international communism, that the priests under arrest were "paying for their sins" and that Catholic publications and radio stations were centers of Marxist propaganda.

"We proclaim to the government and to all Bolivians that we support Archbishop Manrique against accusations and calumny from irresponsible people. We also denounce that his homily was falsified by interested parties," the bishops said.

This was a reference to a report circulated by government-controlled media purporting to show that the archbishop

espoused Marxist tenets and supported leftist militants. In his homily July 20, Archbishop Manrique denounced the indiscriminate arrest of persons suspected of opposing the coup, including priests and Religious. He also said troops had raided several churches and convents and destroyed two Catholic radio stations, Fides and Radio San Gabriel.

The bishops' statement said the conference "laments the suspension of constitutional order that had made some progress at the price of so much sacrifice by the Bolivian people; we ask therefore that the new government establish a climate conducive to the restoration of that constitutional process as soon as possible."

"WE VIGOROUSLY condemn the violent actions of these days, resulting in the dead, the wounded, the raids which include church property such as rectories and convents, the destruction of communications media, unknown numbers of

arrests and the intimidation of citizens," the bishops added.

"We are particularly concerned about the armed bands of irregulars working outside the law, which are difficult to identify because of the manner of their operation but which certainly can be held responsible for serious violations of human rights. We ask military authorities that these groups be controlled and banned," they said.

In their plea for a quick return to the constitution, the bishops lamented the state of siege imposed by the military.

"Under the full force of the constitution, which abides by the principle that a person is innocent until proven guilty, no citizen can be detained, arrested or imprisoned without a warrant," they said.

The bishops told the clergy to abstain from partisan politics, "in order to avoid stands that could contribute to further fratricidal struggle."

THE CATHOLIC daily, *Presencia*,

which along with other publications was closed by the military in the early stage of the coup, has been allowed to resume publication but must apply "a high sense of patriotic responsibility," meaning self-censorship, said a church source.

The three-man ruling junta is headed by army Gen. Luis Garcia Meza, 54, who said the military was taking over to avoid "leftist terrorism and economic chaos."

The United States recalled its ambassador in La Paz, Marvin Weissman, July 20 and cut off military and economic aid to the new junta. A spokesman for the Department of State said it had received evidence of atrocities committed during the coup.

A coalition of religious and human rights organizations in Washington criticized the coup and wants the Organization of American States to investigate violations of human rights.

The president of the National Conference of Catholic Bishops, Archbishop John R. Quinn of San Francisco, criticized the coup, calling it a "tragic rejection of the democratic process . . . profoundly disturbing to Bolivia's many friends in the United States."



MILITARY MIGHT—A truckload of Bolivian soldiers patrols a light-traveled street in the Bolivian capital of La Paz following the military takeover of the government. The coup has been decried by the president of the

National Conference of Catholic Bishops in the United States. Eleven priests were arrested after the takeover. (NC photo)

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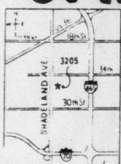


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Cornucopia

Her gardening does not exactly rate a '10'

by Alice Dailey

At gardening's end last year I rated myself zero on a 1 to 10 scale. Not only did my zinnia leaves turn a splotchy, battle-ship gray, crab grass ignore the "keep out" signs, and daisies horn in where they weren't wanted, but some poison ivy, nestling sneakily under harmless looking weeds, left me with the itch to shape up better this year.

What is it with this gardening? In a world full of green thumbs, why do mine have to be purple? I religiously follow directions on the seed packets to "sow outdoors when all danger of frost is past." Well, this year



it seemed that frost might hang around until July, so I went ahead and planted anyway. When winter finally let go, some anemic looking sprouts appeared. Appearing also were demolition experts from the insect world. With a no-nonsense approach they swept in en masse, nibbling holes here, defoliating there.

While they chomped away I turned in a frenzy to my husband's shelf full of bug-aides. Which to use? One promised to zap out thrips, aphids, chinch bugs, Japanese beetles and the like. How would I recognize Japanese beetles? Would they wear little insect kimonos? It was a cinch, too, that I wouldn't know a chinch bug from a gypsy moth.

MIXING directions on one bottle were so tiny they must have squeezed 89 lines on the one label. And whoever worked out the mix must have been planning to spray

whole city blocks. Breaking down measurements to rescue my little plot involved some tricky math.

My husband took pity on me. "Read the directions off and I'll mix."

"Sixteen gills to 25 gals. water."

"That's gallons!"

"It's funny, but I always thought gills were something fish used to breathe with."

"This is no time to quibble. Got a gallon jar? Or jug?"

"No and no."

He looked reflective. "My mother always had quart jars. But, of course," he paused for effect, "she canned." The implication was perfectly clear; his mother could and did work circles around his wife.

"Your grandmother," I retorted, "got around by horse and buggy, but I don't see you tearing about in anything like that."

While he multiplied and divided, I read further. "Do not spray when temperatures are near the 90 mark." That knocked out half a month. "Best to spray early in morning or in evening." Hah!

I TRIED mornings but yellow jackets had got there ahead of me. I tried evenings, but they were there again. Didn't they ever sleep? One evening, with malice toward all, I grabbed the garden hose and let 'em have it. They strayed and I sprayed. And sprayed. Then I sat back and lost myself in dreams of lush flowers tumbling about profusely. So much for dreams. That night we had our first rain in weeks. What we had, actually, was a deluge.

Oh, well, all is not lost. Some disenchanted evening I'll have another go at it, and by first frost my two marigolds and three snapdragons should be looking good.

Abortions continue to be funded despite Court ruling

By Liz Schevtchuk

WASHINGTON—A federal Department of Health and Human Services (HHS) policy to continue funding Medicaid abortions of poor women until the Supreme Court acts on a petition for a rehearing on the Hyde Amendment case has been described as a "conspiracy" by one pro-life group and as an expected event by another.

The court ruled June 30 that the Hyde Amendment is constitutional. Tacked onto an appropriations bill for HHS, it restricts Medicaid funds for abortions to those involving pregnancies endangering the mother's life or cases of promptly reported rape or incest.

The petition for a rehearing on the Hyde Amendment case was filed by a coalition of nearly 300 groups, led by the New York-based Center for Constitutional Rights, July 25. HHS' policy was officially announced the same day.

State Medicaid agencies were notified of the HHS policy July 16. The agency

cited the forthcoming petition for rehearing as the reason for continuing to fund Medicaid abortions.

Because the court is in recess, a petition for a rehearing might not be acted upon until Aug. 15 or later, HHS and anti-abortion sources said.

The HHS action has been scored by Paul Brown, executive director of the Life Amendment Political Action Committee Inc., a pro-life group which has endorsed Republican Ronald Reagan for president.

"The failure of the Carter administration to implement the court decision is nothing less than a conspiracy by key government officials to ignore the court's ruling and continue their anti-life policies," the LAPAC official said.

According to Brown, "The Carter administration is 'playing fast and loose' with the Supreme Court's own rules to avoid implementing the court's decision." Had it wanted to do so, the government could have chosen to cut off funds for abortions after a 10-day notification period, Brown claimed.

Health and Human Services stated Supreme Court rules postpone the implementation of the ruling on Hyde until a petition for rehearing is considered by the court. A LAPAC attorney denied this. Barring a delay on such a petition for rehearing is "absolute malarkey," the unidentified attorney stated through a LAPAC news release.

But Patrick Trueman, executive director of Americans United for Life, a pro-life group based in Chicago, concurred with the HHS assessment. He said the mandate in the Hyde case is automatically stayed until the petition for rehearing is handled.

Trueman said the attempt to delay implementing Hyde had been anticipated

and that "there's nothing that can be done." He added he had "no doubt it (the petition for rehearing) will be dispensed with according to our view."

A representative of Rep. Henry Hyde (R-Ill.), sponsor of the amendment, said the congressman had no immediate comment on the matter.

The issue of the Health and Human Services decision may crop up at the Democratic Convention, which begins Aug. 11 in New York City. Brown called on anti-abortion delegates to the convention to walk out before ballots are cast nominating a presidential candidate "so as not to give any pretense of support to Mr. Carter's deadly administration."

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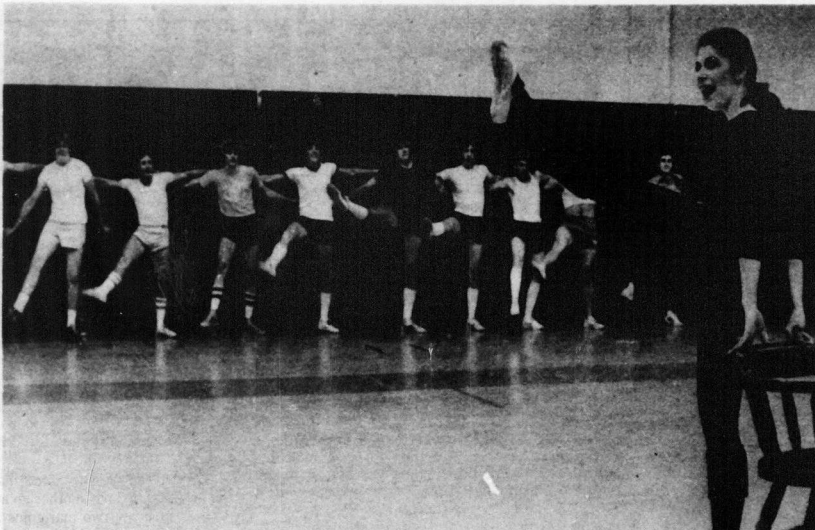
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know they had," the instructor said. Coach Roger Kallinger hopes the lessons increase his players' agility and flexibility on the football field. (NC photo by Robert S. Halvey)

Response strong to holy days' plan

By NC News Service

An emotional outpouring of reaction has been triggered by a proposal that obligation to attend Mass be dropped on four of the six U.S. holy days.

While some Catholics are highly critical of reducing the holy days, others agree that some should be withdrawn from the church calendar.

The proposal, released in mid-May by the bishops' Committee on the Liturgy, has been drawing reaction in surveys conducted by Catholic newspapers, in letters to the editor, and in Catholic press editorials and columns.

The *Evangelist*, newspaper of the Diocese of Albany, N.Y., for instance, reported that one-third of the readers responding to a survey published in the paper's July 3 edition wanted the present holy days retained. Another third wanted even more holy days added.

One-fourth said they believed some holy days of obligation should be eliminated.

"I don't agree with dropping holy days," responded one reader, Kathleen Lawson of Schenectady, N.Y. "I think we already have too much of a society of convenience right now and convenience seems to be the only reason for this change."

But said another reader, John Trumble of Troy,

N.Y., "In one sense I think it's a pretty good idea to drop some, but in another I don't want to take away something which may be important to many people. I could live without them."

Leading suggestions for new holy days were Good Friday, Holy Thursday, and Thanksgiving Day.

A similar survey in the Diocese of Sioux City, Iowa, also found two-thirds of the respondents in favor of keeping current holy days. The survey questionnaire was sent to every 25th name on a computerized list of 27,000 families in the diocese.

The holy days proposal also has been a major topic of discussion in letters to the editor in the Catholic press.

"In these times of political and social turmoil, it would seem that the important messages of these feasts need to be emphasized rather than minimized," wrote Mary Ann Dusza of Chicago in a letter to *The Chicago Catholic*.

"Before any of these holy days are eliminated, I think it would be interesting to know why they were originally selected," she added.

Patricia Vasil of Cleveland wrote to her archdiocesan newspaper, the *Catholic Universe Bulletin*, saying the proposal prompted her to question for the first time "the changes that have occurred in the church."

AND JANET Kilcoyne of Middlesboro, Ky., wrote

to *The Messenger*, newspaper of the Covington, Ky., Diocese, to argue that if the bishops used the criterion of participation, they then might argue that the Sacrament of Reconciliation should be dropped along with church teaching on artificial birth control.

Syndicated columnist Dale Francis, in a column appearing in mid-June, strongly objected to the proposal, noting especially that it was made without consulting American Catholics.

But a month later Francis wrote that while a majority still opposed the idea, an unexpected number of letters was received from "good and sincere Catholics" agreeing with the proposal.

He said those agreeing with the proposal gave two reasons:

►It sometimes is impossible to get to Mass on a week day. Those who can't sometimes feel they are in serious sin. "The argument was that we should not burden people with scrupulosity derived by a rule," said Francis.

►Going to Mass on holy days is so hurried that it lacks the sense of celebration that could be achieved if the holy day were moved to Sunday.

According to Divine Word Father Thomas Krosnicki, director of the bishops' liturgy secretariat, some 200 American bishops submitted their reaction to the original proposal by the June 15 deadline.

HE SAID members of the committee, headed by Archbishop Rembert Weakland of Milwaukee, are considering those reactions and then plan to have a final recommendation for the Administrative Committee of the National Conference of Catholic Bishops by Aug. 15.

The Administrative Committee then will decide whether to pass the matter on to the full body of bishops for a vote, possibly at this November's regular NCCB meeting. If approved, the issue still would need the final approval of the Vatican.

The original proposal called for dropping the obligation to attend Mass on the feast of the solemnity of Mary the Mother of God on Jan. 1, on Ascension Thursday, on the feast of the Assumption Aug. 15, and on All Saints' Day Nov. 1.

The only two holy days of obligation to be retained would be Christmas and the feast of the Immaculate Conception now celebrated on Dec. 8.

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Jim Giblin, Owner

Catholic Youth Corner CYO announces banner contest on 'leadership'

by Peter Feuerherd

Do you have creative genius? Would you like to make some money from that genius?

If the answer to those two questions is "yes," than the CYO wants you to get to work on a banner contest illustrating the theme of leadership for youth. The banners will be used for the CYO Youth Organization Leadership and Service Institute to be held in October.

The creator of the winning banner will receive a \$25 prize. Contest rules require that all entries be on 8½ X 11 white paper, that a written explanation of the poster theme accompany the drawing and the poster include a logo for the Leadership and Service Institute.

All entries become the property of CYO. For more information, contact the CYO office at 317-632-9311.

"The 80's: A Time For Us, A Place For Us" is the theme of a Youth Congress planned for October 4 and 5 in Louisville's Commonwealth Convention Center. The Youth Ministry Commission of the Louisville archdiocese is sponsoring the event. Conference organizers expect 3,000

people to attend the assembly.

Jerry Finn, president of the board of directors of the New Albany CYO deanery, is on the planning commission for the Louisville conference. He is hoping for a large turnout of archdiocesan youth to attend.

Conference participants will discuss the role of Christian youth in four areas of their life: family, parish, school and world.

"The conference will be centered on where the young people of today fit in... We've received a lot of good response so far. Youth realize it's going to be a worthwhile event," said Finn.

For more information on the conference, contact Finn at 812-948-8785 or 812-945-1505.

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Viewing with Arnold

"The Final Countdown"

by James W. Arnold

"The Final Countdown" is an imaginative "what if" yarn on a grand scale. What if a modern nuclear aircraft carrier (specifically, the U.S.S. Nimitz) were suddenly and miraculously transported back through time to waters off Hawaii just before the 1941 Japanese attack on Pearl Harbor?

The movie goes to enormous difficulty to make this premise acceptable, at least for the fun of it, chiefly by realistically employing the actual Nimitz, its crew and Corsair jet fighter bombers, to the extent of making them the real stars of the production. But in the final crunch, "Countdown" reneges on its promise, which is to give us all a spectacular fantasy of America Present coming to the rescue of America Past.

It's hard to tell if the "Countdown" backdown is due to problems of budget—the movie has the suspicious look of one that started out to be an expensive special effects epic but was aborted into a modest teaser by some studio finance committee, perhaps wisely. But the problem may really have been metaphysical. If it is the Japanese fleet that is



destroyed at Pearl Harbor, what happens to the rest of World War II, and to much of recent history?

It sounds patronizing to say that at least the film has a couple of good ideas, but that makes it better than most of the competition these days. One good idea is the opportunity to dramatize the impact of modern technology on people of only 40 years ago.

Director Don Taylor (who as an actor used to play in old war movies himself) brings this off splendidly in a sequence when the Corsairs buzz a yacht carrying a fictional pre-war senator (Charles Durning) and his political aide (Katharine Ross) and then destroy some attacking Japanese Zeroes and rescue the survivors by helicopter. The enemy pilot is awed when he's finally set down on the Nimitz flight deck.

On the lighter side, there is also exposure of 1980's people to 1940's popular culture: a Jack Benny radio show, the Louis-Conn fight complete with Gillette razor commercial, etc.

THERE is also a somewhat forced reference to our raised consciousness about women's liberation. These touches recall some of the bright time-trip stuff done in last year's "Time After Time."



DRAMA AT SEA—Captain Matthew Yelland, played by Kirk Douglas, left, and Commander Dan Thurman, played by Ron O'Neal, writhe in pain as a violent tropical storm tosses them around on the bridge of the nuclear aircraft carrier U.S.S. Nimitz, in "Final Countdown," a United Artists release. (NC photo)

They're not just amusing, they shock us into a realization of the time dimension we inhabit but seldom grasp—a sense of ourselves in the context of the past.

Unfortunately, the quartet of script writers doesn't provide enough of this enlightening fun. Energy is mostly wasted on conventional melodramatics. The Jap pilot grabs hostages and, acting very much like his counterpart in a World War II vintage movie, drags everyone into a tense and bloody shootout. The senator thinks the whole thing is an FDR plot and also causes a small but fatal skirmish on a helicopter.

Meanwhile, the carrier officers (Kirk Douglas, Ron O'Neal, and James Farentino, who just happens to be a naval historian) and a civilian VIP (Martin Sheen) have to decide whether to re-fight the Pearl Harbor battle.

THEY'RE all mildly interesting, but their dialog is well short of profound, and they're rescued from their quandary by the most obvious "deus ex machina" to show up since those old movies where the hero wakes up to find his whole problem has only been a dream.

The time warp sequences are rather tacky (a whirling

storm looks something like Disney's "black hole"), but the carrier and flight scenes are impressively stirring.

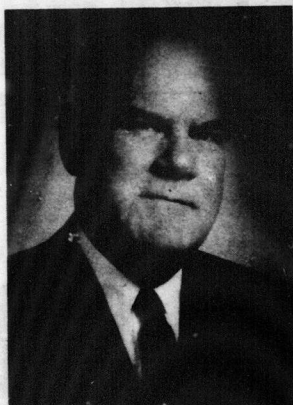
The film really emerges as a kind of expensive commercial for today's Navy, which we are convinced could at least win World War II. There is also a gentle tribute to the dead of the Arizona

and other battlewagons destroyed at Pearl.

(Some violence and Navy language but otherwise remarkably inoffensive. Gimmicky and unfulfilled, but acceptable entertainment for most of the family.) NCMP rating: A-2—morally unobjectionable for adults and adolescents.

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TV Program of Note

Wednesday, Aug. 6, 9 p.m. (EST) (CBS)—"The Corn is Green"—Katharine Hepburn stars in this rebroadcast of the television adaptation of Emlin Williams novel about a determined teacher who helps a gifted Welsh boy to get into Oxford.

THEY'RE all mildly interesting, but their dialog is well short of profound, and they're rescued from their quandary by the most obvious "deus ex machina" to show up since those old movies where the hero wakes up to find his whole problem has only been a dream.

The time warp sequences are rather tacky (a whirling

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