

THE CRITERION

Archdiocese of Indianapolis

Pope grows stronger, more active

ROME (NC)—Pope John Paul II, declared out of danger by his doctors, taped a Sunday noon message for St. Peter's Square May 24 and met briefly with Mrs. Rose Hall, one of the two Americans wounded with him May 13.

The medical bulletin of May 23 by the pope's doctors at Rome's Gemelli Polyclinic announced that the guarded prognosis was lifted. They said that the pope was in "very satisfactory condition," and that he was expected to be completely cured within 60 days, barring any unexpected complications.

Doctors said all biological functions were working well and the pope's temperature and heartbeat and breathing rates were normal. Therapeutic provisions were being appropriately reduced, they added.

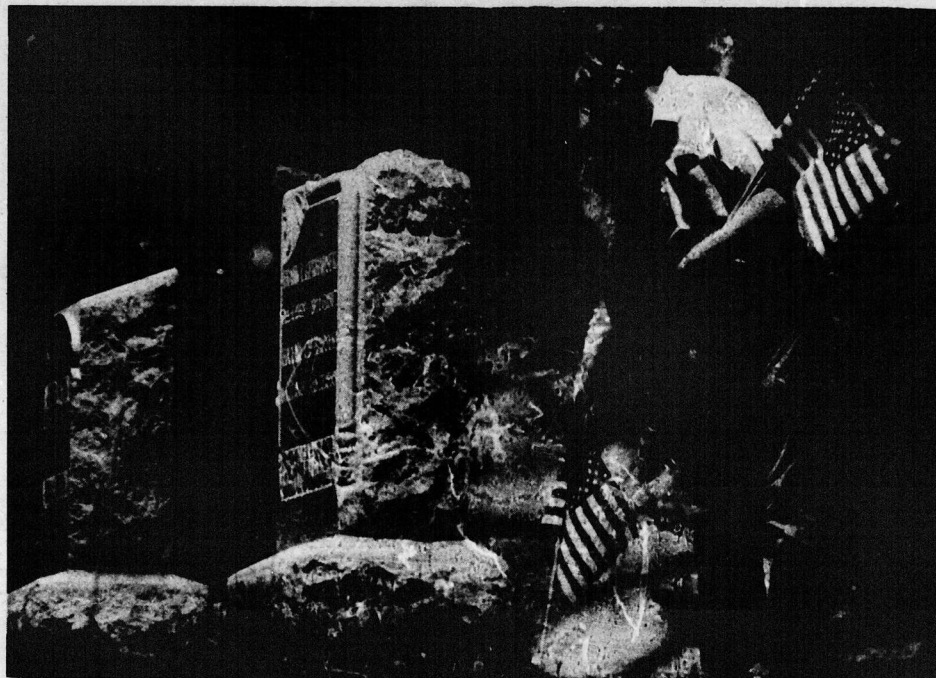
Signalling their confidence in the pontiff's steady convalescence, the doctors said they saw no further need for daily medical bulletins, and the next one would be issued May 28.

Doctors put the pope on solid foods, ending his nine days of intravenous feeding.

"That's a real relief," the pope reportedly said when the doctors told him the intravenous feeding tubes in his right forearm would be removed.

Meanwhile, Vatican Press Office Vice Director Father Pierfranco Pastore, told reporters that he wanted to "set the record straight" on the pope's words when he was first shot.

He denied that the pope made the



MEMORIAL DAY—Whether celebrated on May 25, its official date, or the traditional May 31, Memorial Day is a time to decorate the graves as well as a time for reflection and

celebration. Above, loaded with American flags, a Racine, Wis. man performs this patriotic ritual. (NC photo)

widely quoted comment: "Why did they do it?"

The pope told his secretary, Msgr. Stanislaw Dziwisz, "I feel a lot of pain," and said that he was hit "in the stomach," Father Pastore said.

He said that during the ambulance ride to the hospital the pope repeated several times in Polish: "Jesus, Jesus. Mary my mother."

AS THE POPE woke up in the

hospital room the morning after the operation, Father Pastore added, he told Msgr. Dziwisz at his bedside, "Last night we did not recite compline."

At the pope's request Msgr. Dziwisz prayed the previous evening's compline with him, Father Pastore said.

For the Sunday noon Regina Coeli May 24, the pope tape-recorded a three-minute message, led the Regina Coeli, and gave

his blessing.

The pope's Regina Coeli message, played over loudspeakers to about 30,000 pilgrims gathered at noon in St. Peter's Square, focused on the value of sickness and suffering when it is offered to God. His voice showed some signs of weakness and strain.

The pope said:

"Today I want to address myself in a (See POPE on page 3)

USCC issues sex ed curriculum guide

WASHINGTON (NC)—A new curriculum guide for sex education has been issued by the U.S. Catholic Conference (USCC) Department of Education.

"Education in Human Sexuality for Christians: Guidelines for Discussion and Planning," two years in the making, is intended for educators responsible for programs or courses in sexuality. The guidelines are meant to support the church's teaching on sexuality and sexual morality and cover primary through high school education.

Throughout the document the importance of parent participation in the development and implementation of sex education programs is emphasized.

The book also calls for coordination at various levels of "church, home and formal instruction."

"It will always be desirable, where all

three settings are operative, to coordinate as much as possible," the publication states.

Such prior church statements as the Second Vatican Council's "Declaration on Christian Education," the U.S. bishops' 1968 pastoral "Human Life in Our Day" and the 1972 pastoral "To Teach As Jesus Did" are reflected in the new guidelines.

"All of these things indicate that the church recognizes its obligation to advance that education in sexuality which ideally begins in the home," said Bishop Thomas C. Kelly, U.S. Catholic Conference general secretary. "Insofar as these guidelines help the church fulfill one of its most important pastoral and educational ministries, they will have served a useful purpose."

While the document is meant to undergird the church's teachings on sex-

uality, the publication states, "Nevertheless, the work is not an exercise in ethics or moral theology; it is a specialized educational text, intended primarily for a specialized audience of professional educators."

Along with stressing the need for parental involvement, the guidelines also acknowledge the right of parents to refuse sex education programs for their children.

However, "if parents do not want their children to attend a prudently planned program based on these guidelines, they should remember that they have the responsibility to seek alternative forms of formal instruction for their children," the material states.

The guidelines were developed by a special USCC Department of Education panel.

(See related story on page 2.)

THE CRITERION

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Indianapolis, Indiana

'Keeping up' with sex ed difficult for parents, teachers

by Ruth Ann Hanley
(Fourth of a series)

Jet lag has been described as a "can't-quite-catch-up feeling."

And that feeling is akin to one that many parents and educators get as they try to play catch-up in the sexual education of children entrusted to their care.

Twenty years ago the terms used to describe sexual morality were universally understood. Responsibility meant "no intercourse before marriage;" today it means "not getting pregnant before marriage." Leading sexologists do not frown on sex before marriage but on unprotected sex. Should protection fail, the recommended follow-up is abortion.

Many parents are slow to realize the drastic shift in attitudes. Some still believe this new "morality" stems from a lunatic fringe. Yet, a recent survey by Connecticut Mutual Life Insurance Company showed that though 65 percent of the general population saw abortion as "morally wrong," only 25 percent of educational leaders did.

And in the medical field, Dr. John Nurnberger, asked how many of his psychiatric peers would agree with the new morality, responded "they all would." The former chairman of the I.U. school of medicine, Nurnberger made an exception for a "certain number of my Catholic comrades, maybe 60 percent who would not agree because they are still practicing Catholics."

Yet the traditional moral teaching is what most Catholic parents expect their children to be taught in Catholic schools.

The question is "how?"

It's the old principle of trying to maintain a balance, not bending too much to one side or the other, says Nurnberger.

IT'S NOT always easy for schools to map a middle road. Elementary schools were aided by guidelines from the Office of Catholic Education which lapsed but will resume again next year. But the Catholic high schools have had no blueprint.

The reason, explains Steve Noone, director of OCE's Department of Schools, is that traditionally high schools have gone their own way with programming. Sex education is no exception, resulting in programs with varying amounts of in-

formation and a variety of materials and teachers.

In eight of nine high schools contacted, typical sex education begins gently in freshman health, is extended through sophomore biology, and is gone into in depth in junior and senior years.

In senior year marriage is a required course at all but Brebeuf Preparatory School which has elective courses in religious formation, including marriage and human sexuality offerings. Ritter has an eight-topic course for seniors, each topic a month long. In Chataud's marriage course, students explore materials from the archdiocesan pre-marital testing package.

Many teachers use articles from both Catholic and secular sources, as well as films, books and off-the-shelf publications. At Providence High School in Clarksville, Dottie Zipt, health chairman, says a film on birth really showed the students "what pregnancy means" and "was the best thing they saw." At Chataud, students heard a presentation on natural family planning.

This past semester at Roncalli High School, materials once off limits to freshman health students but used by teachers, were put in the hands of a freshman class. These contained explicit and detailed descriptions of intercourse and abortion. When a mother, later joined by others, protested, the materials were withdrawn.

It was "an unfortunate mistake" by "a sincere and hardworking teacher," according to Bernard Dever, Roncalli principal. He agreed the materials were too detailed and secular, but explained the freshman health text has been a problem because it does not treat reproduction.

DEVER NOW HAS a committee, including the protesting parents, to select a substitute freshman health text which includes material on reproduction making supplementary materials unnecessary.

Dever says the problem is "there are no Catholic books anymore. We have to use secular materials."

Principal Don Stock at Cathedral agrees: "I have not seen any books which provide scientific information in a Catholic context. Those that try to present a Catholic context talk more about God and his intentions for sex rather than presenting it in a scientific manner." He believes someone ought to be able "to come at it from both angles and combine the two."

At Brebeuf a presentation on human sexuality by a guest speaker recently stirred parents to seek an opposite viewpoint.

Psychologist Dr. Diane Brashear, whose daughter attends Brebeuf, spoke to groups of seniors, juniors and sophomores. At the time the Brebeuf administration was unaware that Mrs. Brashear was active in Planned Parenthood. She has since become vice-president.

Kimberly Franke, head of Brebeuf's religious formation department, said Dr. Brashear's presentation was "her own personal opinion," and feels that since Brebeuf is just 52 percent Catholic "it means we should give the students all the options."

Principal Thomas E. Brown acknowledged that Dr. Brashear's comments probably were more easily put into perspective by juniors and seniors than sophomores, adding that teachers followed up "to assist people in dealing with some of the ideas she presented."

He described some student reactions as "that was a bit much; I don't buy some of that;" "wow, I was a bit shocked by it, but we discussed it over dinner," and "we didn't discuss it because my parents would be upset—they never say anything to me on this subject."

THREE STUDENTS contacted by the Criterion, all Catholics, thought there was a favorable consensus toward the presentation among students.

One girl said that though she respects her church's views she felt closer to Dr. Brashear's outlook on contraception and abortion. Her understanding of the doctor's view is that "people our age have no business having sex, but if it is absolutely necessary . . . you should use contraceptives because there's no sense taking a chance that could ruin your future."

Father Paul O'Brien, dean of students, who teaches a companion mini-course on marriage says he hadn't the slightest idea what Dr. Brashear said until after the presentation. He said one safeguard was the presence of religious formation teachers in the room, and that students already have thorough grounding in the church's teachings on sexuality. Later, Dr. Nurnberger presented an opposite view to students.

BROWN AND Father O'Brien agree that had they been aware of Dr. Brashear's link to Planned Parenthood, students would have been told, and that future presentations would be reviewed and if accepted, would probably not be given to sophomores.

A few other high school principals were not fully aware of what is being brought into their schools. Asked whether outside speakers and materials are used, they replied "Not to my knowledge," and "not that I know of."

In Dr. Nurnberger's opinion, "you can teach a kid all you want about civics and cleaning up river beds and you won't have to worry he'll go off half-cocked, but you can't teach them all that you know about sex and sex deviations and perversion and the 175 positions without expecting something to happen."

"You know very few people talk about love these days, except thank God, still in the parochial schools and in a Christian frame of reference."

And even there, it appears to be a difficult task.



ORDINATION JUBILEES—Celebrating Priesthood Day was special for these men with 25, 50 and 60 years of priestly service. Pictured with Archbishop Edward T. O'Meara (center) are: (from left to right) Father Carl Busald and Mgr.

John Doyle, 60 years; Fathers John Ryan, John Luerman, Donald Evrard, Joseph Riedman and seated George Stahl, 25 years, Unable to be present was Father Francis Kull marking 50 years of priesthood. (Photo by Chuck Schisla)



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BELFAST VIOLENCE—A youth gets set to throw a molotov cocktail at an armored vehicle outside a police station in Belfast, Northern Ireland. Violence has accelerated since the death of four IRA hunger strikers in the Maze prison. (NC photo from UPI)

Starvation deaths polarize Irish, cause IRA influx

by John Maher

The deaths since May 5 of four Northern Irish prisoners on hunger strikes has had a polarizing effect in Northern Ireland and aroused rage among the Catholic minority in that British province.

The British government's policy of refusing to grant political prisoner status to imprisoned members of the Provisional Irish Republican Army (IRA) or to compromise in order to end the hunger strikes "has provided the IRA with its greatest influx of recruits since Bloody Sunday," said Cardinal Tomas O'Fiaich of Armagh, primate of all Ireland and president of the Irish Bishops' Conference. Bloody Sunday was the day in January 1972 when British troops killed 13 unarmed demonstrators.

In a statement after the death of the third hunger striker, Raymond McCreech, the cardinal said that the government's policy "has left some sections of our youth

so alienated that they no longer pay much attention to the denunciations of violence."

The other three dead hunger strikers were Bobby Sands, who had been elected to the British Parliament while on hunger strike, Francis Hughes and Patrick O'Hara.

Redemptorist Father Sean McManus, national director of the Irish National Caucus, a Washington, D.C.-based organization which favors the unification of Ireland, said he talked on the phone to a priest in Northern Ireland after McCreech's death.

THE PRIEST told him, Father McManus, that the atmosphere in Northern Ireland was becoming similar to what it must have been in 1916 when rebels seeking Irish independence seized positions in Dublin and held out against British troops during Easter week. The priest said "young people are flocking in droves to the IRA," Father McManus reported.

Father McManus, a native of Fermanagh in Northern Ireland, said the hunger strikes have made people in Northern Ireland ignore the complexities of the situation. "People are saying," he explained, "That evil so-and-so Maggie Thatcher (British Prime Minister Margaret Thatcher) should not be here and she's deciding that some neighbors of ours should die." Rage follows. "We will make Maggie Thatcher pay," they say. "We'll make her pay politically or otherwise."

Irish Prime Minister Charles Haughey, in a statement issued after Hughes died on May 12, stressed the urgent need to find a way to end the hunger strikes. "No Irish government can be indifferent to the prospect of these deaths continuing," Haughey said.

The Irish prime minister said the deaths of the hunger strikers and ensuing violence "have confirmed once more that Northern Ireland as at present constituted is no longer a viable political entity. A new political arrangement is the only possible way forward to peace. A political solution acceptable to all is the only means of bringing this grim cycle of violence, destruction and death to an end."

BUT FINDING a political solution demands the efforts of individuals who have taken extreme positions and the results of local elections held in Northern Ireland on May 20 indicate that moderate politicians are losing ground to extremists.

With most contests for the 526 seats on 26 district councils decided, the Official Unionist Party had lost ground to the Democratic Unionist Party headed by the Rev. Ian Paisley. Mr. Paisley, who also heads the anti-ecumenical Free Presbyterian Church, is a hard-line leader of the loyalist majority in Northern Ireland. A man given to anti-Catholic rhetoric, he has accused the British government of selling out the loyalist majority because of talks last year between Mrs. Thatcher and Haughey.

The Democratic Unionists won 142 seats to 149 for the Official Unionists. In the last district council elections in 1977, the Official Unionists won 178 to 74 for Mr. Paisley's party.

Pope grows stronger (from 1)

special way to all those who are sick. I, sick like them, want to express to them a word of comfort and hope.

"When, on the morning after my election to the Chair of Peter, I came to the Gemelli Polyclinic for a visit. I said I wanted to 'rest my papal ministry especially upon those who suffer.'

"Providence has disposed that I should return to the Gemelli Polyclinic as one who is sick. I now reaffirm the same conviction as then: suffering, accepted in union with the suffering Christ, has its own incomparable efficacy for the realization of the divine plan of salvation. I will repeat then with St. Paul: 'Even now I find my joy in the suffering I endure for you. In my own flesh I fill up what is lacking in the sufferings of Christ for the sake of his body, the church' (Colossians 1:24).

"**I INVITE ALL** those who are sick to join with me in offering their sufferings to Christ for the good of the church and humanity. May Mary most holy be our support and comfort.

That evening Mrs. Rose Hall, 21, her mother, Therese Choirmire, and her husband, the Rev. Ken Hall, visited the pope.

Mrs. Hall, originally from Shirley, Mass., but now living in West Germany, had been released earlier that day from Santo Spirito Hospital. She had a cast covering her left arm, where her elbow had been shattered by the bullet that had gone through the pope's abdomen.

"He is truly a man of God," Mrs. Hall told reporters after the 10-minute meeting, which the pope had requested.

Just about noon a cheer and loud applause arose from the crowd as a white-clad figure pulled aside a drape and appeared in the window. Just as quickly the cheers turned to amused laughter and smiles. The "pope" was one of the hospital's nuns who was sneaking a curious peek at the crowd below.

FOR HIS FIRST solid meal the pope ate some soup, cooked fruit, and some of the ton and a half of fresh fish that a group of Sicilian fishermen had sent to the hospital in homage to the pope.

Funeral services for Father Robert M. Minton, pastor of Holy Family Church, Richmond, will be held today (Friday, May 29). Father Minton died May 26.

Archbishop Edward T. O'Meara will be principal celebrant of Mass at 11 a.m. (EST) at Holy Family, followed by burial in Priests Circle, Calvary Cemetery, Indianapolis, at 3:30 p.m.

Father Minton, 68, was founding pastor of Holy Family, which he has served since 1953. He also was an associate pastor at St. Gabriel Parish, Connerville; St. Francis de Sales Parish, Indianapolis, and

Doctors did not say when Pope John Paul would be allowed to leave the hospital, but there was some speculation that he might return to the Vatican in June.

On May 25 the pope also telephoned Cardinal Stefan Wyszyński of Warsaw, Poland. He spoke about five minutes with the Polish primate who, according to the latest medical report from Warsaw, was in "very grave" condition from a stomach ailment.

By May 25 the pope was working about five hours a day, meeting Vatican officials and other visitors and handling Vatican business from his bed and easy chair.

Father Robert M. Minton dies

St. Lawrence Parish, Indianapolis. Father Minton served as a Navy chaplain for eight years.

An Indianapolis native, he was ordained June 7, 1938, in St. Meinrad Archabbey.



Fr. Robert M. Minton

Unemployment comp ruled 'out'

WASHINGTON (NC)—Church-sponsored schools cannot be required to pay unemployment compensation taxes for teachers and other employees, a unanimous Supreme Court ruled May 25.

The court, ruling in a case from South Dakota, settled an issue that has been brewing since 1976, when Congress amended the unemployment tax law to eliminate the exemption from the tax for elementary and secondary schools.

At the same time, Congress left in place

the exemption from the tax for churches and other organizations operated primarily for religious purposes, raising the question of whether parochial schools should be considered "schools" subject to the tax or "churches" exempt from the tax.

The court avoided the constitutionality issue, ruling strictly on whether Congress intended the church-run schools to participate in the unemployment compensation program, including paying taxes into the program.

Editorials

The Irish must learn

(This editorial was written by Magr. Noel C. Burtenshaw, a native of Dublin, Ireland, and editor of the The Georgia Bulletin, the Atlanta archdiocesan newspaper. It appeared May 17 in the Atlanta Constitution.)

The newly conceived Six Flags Park was just coming into being along the freshly opened Interstate 20 in the mid-60s. I often found myself watching the construction of the high rides as I drove past on my way to Austell (Ga.). I had been assigned to offer Mass on weekends in the little, expanding Catholic church, not too distant from the great new park.

To my amazement, one of the most faithful groups attending church each Sunday was a cluster of families newly arrived from Belfast, Northern Ireland. Not only was there to be high-flying at Six Flags, but the more serious type of flying at Lockheed demanded increased numbers of skilled minds and hands.

It was a delight to be with them for an evening. "Come over for a cup of tea" was the simple invitation to a memorable Irish night. And always there was that, unbelievably, casually accomplished, surprise. Other families from nearby apartments, also from the old neighborhoods of Belfast, would join the rollicking circle of Irish humanity. Obviously they were of the same clan, but not of the same faith.

Therein lies the trauma and the tragic failure of the Ulster Province. While unity and ordinary warm neighborliness was welcomed and possible on the foreign turf of Austell, Georgia, that same association for 60 years has been impossible in a beloved territory they both call home.

Over those 60 years both communities have been allowed, at complete leisure, to blackmail a British government that first gave birth to the province. The Catholic community deny that England ever had the right to instigate this new nation and consistently demand that she leave "our" country, as she did the rest of the island.

The Protestant majority cheered on the decision of nationhood and repeatedly reminded Great Britain that "we" are British. Unfortunately the answer of the motherland to both was appeasement. England allowed Stormont, a seat of government, to come into existence. However, when the minority complained about discrimination, and some kind of proportionate representation could not be implemented, it was closed down. Now, the Protestants complained of majority discrimination.

Other divisions grew hard and fast. The Catholics claiming nationalistic ties with Northern Ireland lived in strictly Catholic neighborhoods. Protestants claiming British status were happy to follow suit. And the separations deepened and subsequently hardened.

For the 60 years of the existence of Northern Ireland, England has held the purse strings. Without a steady flow of constant subsidy, the province would have long since passed into history. Belfast, once the home of great shipbuilding yards, can no longer brag of industrial output. The economy of Ulster is in shambles. Unemployment abounds and the social services programs of the United Kingdom are heavily used by both communities of the province.

Never has the British government seriously demanded that the communities come together. Never has England demanded that leadership bind wounds, sit in arenas of compromise and talk. Never have they issued an ultimatum stating unequivocally that differences be settled with some immediacy or subsidies be lost.

The recent jaded statement of the London government declaring Northern Ireland to be part of the United Kingdom is of no help whatsoever, as history clearly demonstrates. Without interference from any outside partisan force, the communities of Northern Ireland must demonstrate that, whatever their future in the world community, they can begin by actually living in peace.

Some new solution must be proposed. A recent commentator stated, with obvious truth, "The province is presently in a state of incipient civil war." The roster of proposed martyrs lining up for death and both communities readying for armed conflict once more is hardly an answer Northern Ireland can bear. The funeral marches to sectarian graveyards, occurring almost every day, are the dreaded fuses that will one day end it all.

Some years ago, many non-partisan voices suggested that a new peace keeping force be interjected into the province. It is worth considering. Some new inventive move is needed. Why not ask the brilliantly successful organization of the European Common Market countries to send such a force. Or gather an army from recently independent nations—non-Christian nations—to police the negotiations. Some positive daring move is needed, backed by determination of the British taxpayer to end all subsidies unless the communities open communications. The purse strings may be the most powerful answer to date.

The British government was most successful in dealing with Rhodesia. Ultimately the proposition was this, "Live in peace or go it alone." That new nation is beginning to work.

The Catholics and Protestants of Northern Ireland must learn that other nations survive religious differences, and the victories and defeats of history. They must learn that their primitive attitudes of isolationism are no longer acceptable.

They must learn to choose new moderate leaders. They must learn to cross the peace lines and walk freely in any neighborhood, at any time like any other normal citizen of the world.

It is almost too late, but they must learn.

Washington Newsletter

U.S. lone dissenter in infant formula debate

by Jim Lackey

WASHINGTON (NC)—Final adoption by the World Health Organization May 21 of a new code on the marketing of infant formula comes as the latest action in a several-year-old debate over the use of breast milk substitutes, especially in the Third World.

It is a debate in which the religious community has become a leading actor, promoting a boycott of Nestle Co. products and urging tight restrictions on formula promotion.



The infant formula industry, on the other hand, has participated in several counterattacks, often launching aggressive public relations campaigns to blunt criticism that it is more concerned about profit than the health of babies.

Both sides to the intense debate agree on a single premise: that breast-feeding is the best form of infant feeding for most people. But from there, the two sides part company.

Critics of the infant formula industry contend that the four major formula producers promote their products in such a way as to subtly encourage families to replace breast-feeding with formula use. The industry responds that it is only making families aware of infant formula products so that women who do not want to breast-feed can turn to formula as a healthful alternative to other less than desirable substitutes, such as animal milks, sugar water or teas.

INTO THIS sea of controversy have waded a number of Catholic groups, including several religious orders and a handful of dioceses backing the boycott of Nestle, the Swiss-based company accused of being the most aggressive marketer of infant formula while remaining free of U.S. stockholder pressure.

Nestle's critics charge that prepared infant formula sold by Nestle and other companies causes malnutrition and sometimes death to children because poor women frequently overdilute it or fail to keep it sanitary because they cannot afford the formula or understand its instructions.

In 1979 representatives of health organizations, governments and the baby food industry adopted a set of recommendations on breast feeding and infant nutrition at a meeting sponsored by the World Health Organization and the United Nations Children's Fund (UNICEF). Opponents of Third World marketing of infant formula considered the action a major victory but also charged that the companies would not keep promises kept at the meeting.

That led to the latest World Health Organization action, in which the United States was the lone dissenter in a 118-1 vote adopting the new code.

In the weeks leading up to adoption of the code, one of the issues was whether the critics' charges of Third World formula use could be substantiated. The industry and other opponents of the code pointed to studies showing no "causative relationship" between marketing of infant formula and the decision not to breast-feed.

THEY ALSO said the problems of infant malnutrition are much more profound than simply a question of breast-feeding or infant formula and remarked that contaminated water which critics charge is mixed with formula also gets mixed with other baby foods as well.

But the industry critics also roll out their own studies, one of which cites a relationship between promotion of substitutes, lower levels of breast-feeding and malnutrition in Brazil, Canada and Papua New Guinea.

The critics also cite their own list of horror stories, such as the recent report of a Bangladeshi family of 13 with a monthly income of \$34 that had been convinced to bottle-feed its youngest at a monthly cost of \$28.

The debate also has centered on the right to free market enterprise by infant formula producers. Nestle as well as the three U.S. manufacturers of infant formulas—Bristol-Myers Co., Abbot Laboratories and American Home Products Corp.—argued that the code's prohibitions on advertising, promotional giveaways, sales incentives and other restrictions would be a violation at least in the United States of antitrust laws and freedom of speech.

Now that the code has been enacted, there are mixed reports on its ultimate effect. The code merely sets non-binding advisory guidelines which will not by themselves force the baby formula marketers to change their methods. But nations which voted for the code also are urged to adopt it in legislation or regulations of their own, which in the long run could mean country-by-country restrictions on the infant formula industry.

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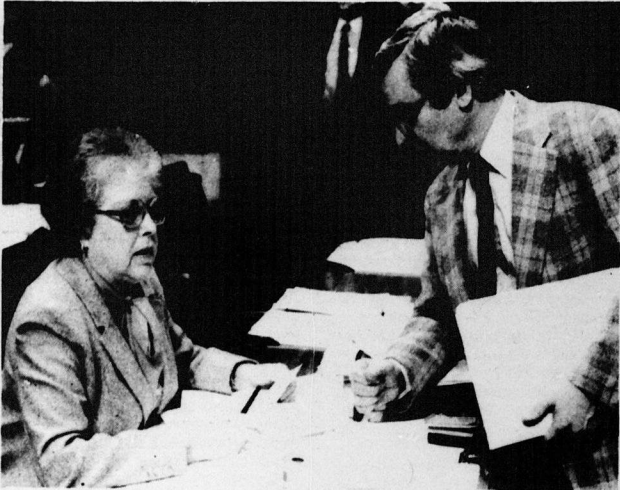
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JUVENILE STUDY—Ray Rufo, Indiana Catholic Conference lobbyist, makes an emphatic point to Rep. Doris Dorbecker (R) about an ICC bill in the waning days of the legislature. (Photo by Ruth Ann Hanley)

Surrendering moments to memories is painful

by Dolores Curran

I just had lunch in a secluded place with one of the interesting men in my life. It was wonderful but when we parted, I felt some pangs of pain because I know we can't go on meeting like this much longer.

The man? My 12-year-old son, Steve. The place? A lovely spot of wilderness called the Highline Canal planted in the middle of our concrete environment. We're fortunate in having it less than a block away and it's always a nice escape to take an after dinner walk or a weekend bike ride along the canal which winds in and around the city like a 10-mile lariat.

My pain? Steve, our youngest, is leaving elementary school this month. Now, that doesn't exactly call for mourning but there are things that are coming to a close in my life, like picnics along the canal during school lunch time. These delightful one-on-one breaks in the spring and autumn began when our oldest, who is now in college, was in grade school. We wanted to pick some wild asparagus but she had something scheduled after school, so she suggested instead, "Why don't you bring a lunch and meet me and we can eat it on the canal?"

And so we did. It was a wonderful lunch hour. There were all kinds of little spring things around—young squirrels, butterflies, wild flowers, and baby magpies. It was a nice break for Beth away from the noise and numbers in the school lunch room and it was a wonderful break for me, away from the tyranny of the typewriter.

So, as so often happens, a tradition is born. We never went every day or it

would have been boring but we usually managed lunch once a week on the canal during nice spring and fall weather. A real bonus was that it gave us a chance to be alone without other family members around, particularly younger siblings.

When Beth left for junior high, Mike was ready to meet me for lunch on the canal, and, three and a half years later when he departed, Steve took his place. Now, with Steve's last year of elementary school, it marks the end of our intimate lunches.

Today we didn't find any asparagus, but that's not important. (He loves to hunt it but can't stand the thought of eating it.) As we sat on the old terry towel reserved for canal lunches, he told me about Orion and how it is both a star and a mythical hunter and why. Without pausing for a change of subject, he pointed to a crevice in the aged cottonwood tree under which we were sitting and said that he and his friend had stored some corn nuts there for the squirrels and he would have to check if they found them. Without a break, he went on to tell who was winning in Four-square, and then on to how astronauts are chosen.

I would have heard none of the above without our canal lunch. He wouldn't have stopped to tell me all that after school. So, it's with regret I see elementary school end in our family. Steve will go on to junior high where they have a 13 or so minute lunch and where a boy wouldn't be caught lunching with his mother on pain of humiliation.

There are lots of things I won't mind leaving behind in elementary school: field days, carnivals, safety patrol, and lost boots. Nor will I miss car pools, pack meetings, or searches for overdue library books. But I will miss our picnics and conversations along the canal. And that's cause for pain.

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Rufo reflects on 12 years as lobbyist, new ministry

by Valerie R. Dillon

Why is the Catholic Church involved in the "dirty business" of politics? It's a question sincere people, including Catholics, sometimes ask, followed by a second question: Why doesn't the church stick to matters that are spiritual?

For Raymond R. Rufo, the answer is clear: Faith and politics are integrally linked; the political ministry is a vital, legitimate form of giving service to the world.

"Why are we 'messaging around' in politics? If we're created in God's image and if we affirm the dignity of people—that puts us into politics. We have a responsibility to bring about just laws which respect that dignity."

Rufo, who on June 30 leaves his post as executive director of the Indiana Catholic Conference, is so convinced of this, he is "changing careers" to carry his beliefs to as many people as will listen.

For 12 years, the 46-year-old Rufo has lobbied for the Catholic Conference at the Indiana General Assembly. He has presented the views of Indiana's Catholic bishops and "concerned Catholics" to legislators on an enormous range of issues: prison conditions, community corrections and capital punishment, migrant workers, land use and welfare, reform, pregnancy care, abortion restrictions and child abuse, nursing home standards, euthanasia, care of the handicapped.

"IN OUR multi-issue approach, we've gone beyond self-interest concerns," declares Rufo. "We've reflected a broad Catholic/Christian conscience on issues of human dignity and the sanctity and quality of life." Because of this, Rufo experienced a distinct change of attitude over the years among legislators toward the Catholic Church.

In his view, "by rejecting parochialism and self-interest and by not using 'power politics' or money, we've overcome certain anti-Catholic biases."

Rufo believes the church would be "derelict" if it didn't speak on social issues. But the problem is—"people don't see the link between faith and politics."

So, after years of practical "politicking," Rufo is going back to school—to a hand-tooled graduate program at the University of Notre Dame—and onto the lecture/workshop/leadership training circuit in the archdiocese.

AT NOTRE DAME he will explore the church's political ministry from a theological base.

His educational goal will be "a very practical one, to probe how the church can become more effective in politics and how to better link politics to ministry in the minds of individual Catholics."

At the same time, Rufo announced he will seek Catholic and other Christian communities to help motivate them on the need for public policy involvement and its relationship to Christian social principles. Adult educators and catechetical teachers are among those he hopes to reach.

At a second level, Rufo hopes to offer already-motivated citizens practical strategies for effective political action. Finally, the Ohio native will work with volunteer and non-profit organizations who have low budgets yet who need to play a role in influencing the state legislature.

A 25 year veteran of church work, both as volunteer and professional, Rufo declared he is "very excited" as he moves into this new aspect of political ministry. "Tradition affirms there is a link between faith and political action," he says. "It compels me as a believer to help others become aware of their own responsibilities as Christian citizens."

Celebration of 45 years service planned for Monsignor Schafer

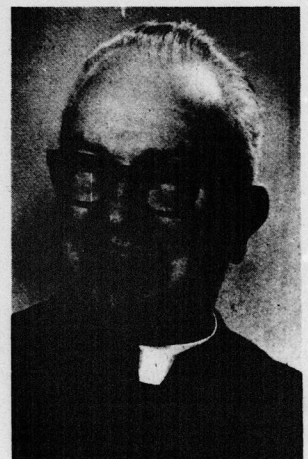
Msgr. Leo J. Schafer, founding pastor of St. Mark Church on Indianapolis' South side, will retire after 45 years in the priesthood.

A Mass in his honor will be celebrated on Sunday, June 7 at 1 p.m. with a dinner following at the Southside K of C. At 5:30 p.m. a public reception will be held at the same location.

Ordained June 2, 1936, Msgr. Schafer served as an assistant pastor at St. Wendel's, Posey County; St. Mary Church, Indianapolis, and St. Joseph Church, Jasper. He served three years as an Air Force Chaplain with the rank of Major.

In 1948, Father Schafer founded St. Mark's, building church and school on U.S. 31 South and Edgewood Avenue. It became one of the largest Catholic parishes in the city with 700 children in its elementary school.

Msgr. Schafer also has served as Dean of the South Indianapolis Deanery and as archdiocesan consultant. He was named a monsignor in 1967.



Msgr. Leo J. Schafer

What is renewal? Ask St. Christopher's

by Valerie R. Dillon

Joe Hudson is a 41-year-old dentist with offices in Speedway. Until a couple of months ago, he also was a non-practicing Catholic.

Born into the faith, Hudson was raised in a "strict religious atmosphere" and educated in Catholic schools. But five years ago during a personal crisis, he stopped going to Mass and the Sacraments. And, he reports, "I dumped the responsibility of religious education and spiritual guidance of our four children on my wife, who's a convert."

Despite feelings of guilt, Hudson never went back. That is, until this spring when his parish, St. Christopher's, held a Parish Renewal, and his wife, Jackie, persuaded him to attend. It wasn't easy.

He flatly refused to go to the first weekend. "I could not imagine spending four hours on Friday, 14 hours on Saturday and eight hours on Sunday in a 'religious discussion,'" states Hudson.

But his wife's "exuberance and inner peace" on her return home made Hudson wonder if he should reconsider. He went mostly to please her, but the decision, says Hudson, "has really been the turning point in my life."

Following an "enjoyable" first session, Hudson sought spiritual help from Father John Kirby, associate pastor at St. Christopher. The result: an hour-and-a-half session in a restaurant, later sacramental absolution—"one of the most significant events of my life." The next day, Joe Hudson "shocked" himself as he openly shared feelings with the entire renewal group.

"I AM NORMALLY a very private person and do not share my feelings openly or easily," he explains. "Some were very painful . . . some I had never shared with anyone before." What affected him most was "the feeling of love and warmth from the entire group . . . I have never felt the love and support from people as I did then . . . I knew that I had become involved with 56 other people that I could depend on for any help I may need and also that I would do anything for any one of them."

When the parish's final renewal weekend came, Jackie and Joe Hudson were part of the team sharing their experiences with a new group of parishioners.

Since then, life has changed. Joe Hudson attends daily Mass and Communion; he and his wife have hosted "reunion" weekends in their home, and Hudson finds he is "more understanding to the needs of my patients." In April and May he taught cooking classes for the men of St. Christopher's—offering "cooking basics and an evening of fellowship."

What is Parish Renewal that it can work such wonders? And is the case of Joe Hudson an exception?

According to Father Kirby, "it's been a tremendous experience for the parish and has brought significant and enduring change." He adds that he and Msgr. Francis Reine, St. Christopher's pastor, "weren't really ready" for the explosive effect of the renewal's first weekend. "I guess we underestimated the power of God," he adds with a smile.

Father Kirby says the purpose of the program is to "awaken the Spirit of God in people." He believes the key element is not only faith—"but the faithful. The body

of Christ is a living entity, and parish renewal tries to concretize that."

ITS FORMAT is simple: a series of talks by the priests of the parish, Scripture, prayer, and perhaps the focus—small group discussion and sharing. Parish Renewal, developed by a New Jersey priest, Father Chuck Gallagher, has been experienced by several parishes in the archdiocese, but perhaps no where with more effect than at St. Christopher's.

There's David Burkhard, a 24-year-old math teacher at Plainfield High School, who went hoping to meet some new people. Calling the renewal "the most fulfilling experience" of his life, Burkhard declares that "through finding the love of Jesus in other Catholics, I feel stronger, freer and more willing to serve God."

There's Donna Penningroth, who also wanted to meet people, but who "learned things about myself that I never dreamed were a part of me." She had become a "hum-drum mechanical Sunday churchgoer" but now finds Mass a "celebration." She received the Sacrament of Reconciliation for the first time in five years.

There are the Tavis—Marilyn and Ronald—who started out "feeling like our own little island," but finished "all bound together by a great love of God." Declares Ronald: "At the beginning of our weekend, I wondered if it would ever end. At the finish, I wished it would never end."

There is the parishioner who was "out of the church" for 40 years, who had lost her whole family in death within 10

months, who was "bitter, hateful, envious of everyone because I thought they had it all and I had nothing."

SHE NOW declares, "I have released the past and accept the future with all the possibilities it holds. . . Parish Renewal has made me remember that in God there is no lack of any kind. Whatever I need is already available in a rich and bountiful supply."

Another participant speaks of the "genuine need of mine and many people attending to rid ourselves of Catholic angers, hurts and guilts." Calling these "a debilitating block to our spiritual growth," this individual feels renewal offers a chance "for a new spiritual beginning without hangups from the past."

Said Dorothy Gatlin, "I now have the same spiritual feeling and closeness to God that I had when I received my first communion 25 years ago."

For her husband, Noel, the most significant thing was "the idea that my family is 'my' little church, and I want it to be holy and blessed."

Bev Holland, mother of seven children, asks: "Have you ever really shared some of your deepest feelings with someone and they still loved you?" adding, "I have, and all because I signed up for a weekend renewal."

Over and over, those who made the renewal at St. Christopher's spoke of a first-time awareness of the deep meaning of "the Body of Christ."

One "cradle Catholic,"—Mary Ann Wagner—mother of six grown children

and in a "happy and wholesome" mixed marriage said she now feels a much bigger responsibility toward fellow Catholics.

EVELYN CURTO found that "slowly and persistently . . . these people became family—a part of my life, the Body of Christ."

Said Virginia Brazis: "Parish Renewal strengthened by belief that being a Catholic is much more than attending church and ritualistic prayers. Being a Catholic is treating everyone as the Body of Christ."

Declares long-time parishioner Julia Cesnik, "sharing, loving and forgiving one another makes us more pleasing to God."

What is the secret of its success? Al and Liz Smith explain that "parish renewal is not a textbook approach, but relies on the wealth of experiences of those present. And there was quite a pool to draw from—young and old, lifetime Catholics as well as converts."

For Mary K. Williams, the renewal brought special joy. She was one of three persons who initiated the program.

"To have a hope and a dream for your parish and to stand back and see that vision blossom in front of you is so fulfilling." She and Mike and Kathy Dryer headed arrangements for the renewal.

Can anything be as successful as Parish Renewal at St. Christopher's appears to be?

If the testimony of its participants can be believed, the answer is yes. But will it last? Joe Hudson reports that "every day, more good things happen. The enthusiasm is still very strong."

Perhaps Father Kirby explains it best and simply: "The Spirit stays."

Generally Speaking

Agnes retire? She's only just begun!

by Dennis R. Jones

After nearly 25 years of changing addresses for other people, Agnes Johnson, Criterion circulation director, will clean out her desk this week and move to a less hectic location. There's even a title change that goes along with the move . . . "Circulation Director Emeritus."

Agnes began working at The Indiana Catholic on September 5, 1956, (The Criterion's predecessor), and although she retired "officially" in 1976, she was persuaded to continue her duties on a part-time basis. Now, unfortunately, she's retiring permanently.



During her career as circulation director, she has witnessed dramatic changes in the department, including the most recent changeover to our present computerized mailing system.

Realizing that changes were inevitable, Agnes not only accepted new techniques but in most cases formulated new methods of improving and implementing this new technology and using it to best advantage.

But even computers haven't diminished that "special" personal touch that is often lost when automated techniques "take over." Agnes continued to add that human dimension with her unique way of relating to people and solving their problems.

Her leadership and professionalism in the department have led to its continued success in maintaining a system that permits prompt, accurate service (with a personalized touch) to the nearly 45,000 present subscribers of the Criterion.

We'll miss her knowledge, her experience, her reassuring presence . . . but most of all, we'll miss Agnes.

The future? Count on it! She's ready for new and demanding challenges . . . possibly revitalizing a office services business she closed nearly a decade ago.

Spunk? You betcha . . . she's only just begun.

Check it out . . .



✓ **Mr. and Mrs. V. Jackson Canatsey** will celebrate their silver wedding anniversary with a Mass of Thanksgiving at 6 p.m. on Saturday, June 6, at **St. Thomas More Church, Mooresville**. They were married at **St. Lawrence Church, Indianapolis**, on June 9, 1956. An informal reception will follow the Mass in the church hall. Mrs. Canatsey, director of music at St. Thomas More, is the former Jean Lentz. The Canatseys' children include Lynda Combs, Larry, Jeffrey, Laura, Scott, Lisa, Melanie and Amanda.

Archbishop O'Meara's Schedule

Week of May 31

SUNDAY, May 31—Parish Visitation, St. Michael Parish, Greenfield. Masses at 8 a.m. and 10:30 a.m.
MONDAY, June 1—CYO Social Meeting, Board of Directors, Indianapolis, 5:30 p.m.

KNOW YOUR FAITH

Involvement of lay people, both men and women, challenges modern church

by Fr. Philip Murnion

The U.S. bishops voted recently to make some changes in Mass prayers—a vote that reflected a concern for the church's women.

The bishops' voting took place in the fall of 1980. For most people, no doubt, a change in the words said during the consecration of the Mass is the most noticeable result of the bishops' deliberations. At the time of the consecration, where the priest once referred to the blood of Christ shed "for you and for all men," he now says, "for you and for all."



The bishops' vote concerned what is often called sexist language or, as they referred to it, exclusive language. Today some people find it objectionable to use male pronouns—"men" or "his"—to refer to all people, women included.

The vote of the bishops reflected increased awareness in the church of how certain practices can suggest that women are inferior to men. Obviously, the revisions approved by the bishops also reflect the general push in our society toward recognition of the equality of the sexes.

Few issues are likely to yield more conflict for the church in the years ahead than the issue of women's roles.

In many ways, of course, women are fulfilling highly responsible roles in parishes. It has been my observation, for example, that in a great many parishes, women—lay women and sisters—have played roles that have proven instrumental when it came to increasing the participation of parishioners in the life of the Christian community.

EVEN APART from such developments, however, women have played key roles in education and social services, in work with youth and the elderly, on parish councils and in the creation of parish celebrations that often do more than anything else to foster parish spirit.

A recent study of women who are active in parishes revealed that the major areas of involvement for the women are education, liturgy, administration and support services. The vast majority of the women find their involvement a source of great satisfaction. Most of the women intend to remain involved for some time. If they have difficulties, they are often the constraints of finances and resources that are encountered by all those who serve in the church. If the women report they are supported in what they are doing, the support is about as likely to come from pastors and other members of the parish staff as from the laity.

The kinds of positions women occupy in parishes have been changing. A great number of women serve as parish directors of religious education—meeting with teachers and parents, conducting weekend workshops, planning programs for groups of all ages.

Increasing numbers of women serve on parish staffs as pastoral associates, whereby

they are led to involvement in a broad range of parish activities.

SOME WOMEN—especially in parishes that lack a full-time priest—have been appointed by bishops to serve as "pastors" in all but name. A woman appointed to such a position might conduct the day-to-day work of the parish, with a priest coming in on weekends to celebrate the Eucharist and at certain other times for sacramental celebrations—weddings, for example.

It is interesting to note that in a survey conducted among Catholic men and women by the Gallup organization, almost twice as many men complained of a lack of representation in church decision-making as did women.

It seems that while one important set of current questions concerns the roles of women in the church, another set of questions concerns the roles of men and the relationships between men and women in the church. In addition to the challenge of making room for women to fulfill responsible roles, there is the challenge of encouraging many more laymen to take an active part in the full life of the parish.

What are the specific reasons why it sometimes has been difficult to engage laymen in the parish? Why, in many cases, have laymen restricted their involvement to material concerns about finances, building programs, fund raising, etc.? What can parishes and their people do about this?

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COUNTLESS OPPORTUNITIES—Women students preparing for a life of service in the church have more options open to them than ever before. In addition to traditional opportunities such as teaching, health and social work, a woman can consider many new ministries in the parish, either as a volunteer or as a paid staff person. (NC photo by Ellis Herwig)

Prayer is a challenge to face limitations

by Don Kurre

I just returned from a retreat sponsored by the Association of Parish Administrators of Religious Education (APAARE) designed for persons working in educational ministry. During this retreat, I was challenged to evaluate my prayer life, with the help of such experts on prayer as Father Vince Dwyer, Henri Nouwen, Grace Lang, Charlie Martin, Kathy Batz, and Ann Carver, just to name a few.



Prayer comes hard for me because I am too easily seduced by the lure of fame, glory, and success of this life. Alan Alda captured that experience for me when he wrote the movie "The Seduction of Joe Tynan." While the movie was set in the sometimes wacky, sometimes overwhelming, and sometimes starlit world of politics, I saw a little bit of myself in Joe as he floated across the TV screen obnoxiously interrupted by commercials. Joe was seduced by power, as I am seduced.

In a similar way, Henri Nouwen spoke to me of this issue when he wrote in "The Monk and the Cripple: Toward a Spirituality of Ministry":

"The rampant individualism and the over-

whelming rivalry and competition between all those who want to be of service seem to be among the demon's most successful strategies for paralyzing the people of God."

EVERY ACT of competition, rivalry and individualism leads to a deeper feeling of emptiness, meaninglessness or brokenness—a feeling of wrongness. To compete with my wife is to be in a broken marriage. To scramble for more status within my profession always leads to an empty sharing of the Good News. To stand alone in the community of God's children always leads to a meaningless worship experience.

In spite of the "wrongness," I persist. William James in his work "The Varieties of Religious Experience" called the feeling of wrongness the very fundamental and universal feeling that forms the basis of religion. Pointedly, James asked, "is there under all the discrepancies of the creeds, a common nucleus to which they bear their testimony unanimously?"

His answer was a twofold yes. First, he points to an uneasiness, which "reduced to its simplest terms, is a sense that there is something wrong about us as we naturally stand."

This is a feeling that the authors of Genesis must have had: a feeling that I experience as the often empty, meaningless, and lonely activities of life.

Second, James saw in the creeds a unanimous testimony to a solution for the

uneasiness. The solution, as James viewed it, is a sense that we are saved from the wrongness by making proper connections with the higher power—God.

THE FEELING of wrongness, uneasiness, incompleteness—regardless of how well our lives are going—seems ever so unexpectedly to break in upon our awareness.

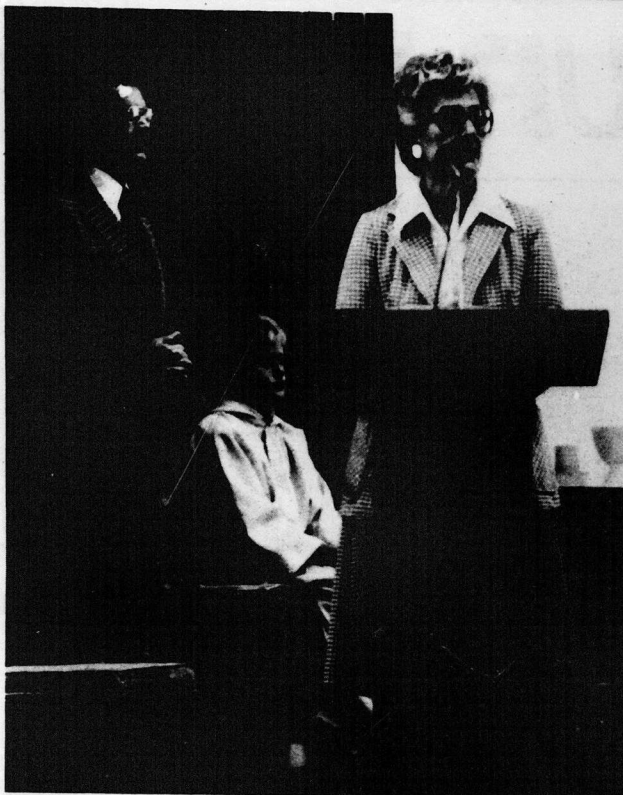
If the solution, our connection with the higher power (our strength as the Psalmists call Himer) is strong enough we are able to overcome and deal with this feeling. If, however, our solution is not real or strong enough to face the particular wrongness of the time, then we find ourselves more like the "helicopter" seeds that my daughter is so fond of playing with—blown by the wind.

It is through prayer, through the act of centering ourselves in the higher power, source and strength of our life, that we live. Prayer, as Kathy reflected during the retreat, is a call to come to terms with our own limitations.

Coming to terms with my own limitations is not always the easiest thing to do. It calls me to acknowledge the interdependence that I have with others and perhaps even with God.

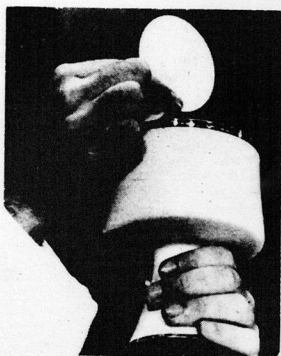
If I might be so bold as to paraphrase Henri Nouwen: without prayer life quickly degenerates into business in which our own needs for acceptance and affection dominate our actions, and being busy becomes a way of convincing ourselves of our importance.

Remembering this, my prayer life lives.



A WOMAN'S ROLE—Marion Graig proclaims the first reading at St. Mark's Parish in Vienna, Va. In many parishes women are fulfilling the same roles as men. It is common to see women serving as lectors and eucharistic minister but in some areas women are serving also as counselors, school principals and superintendents, assistant pastors and canon lawyers. (NC photo by Miriam A. Kilmer)

Catholic Communications Center presents Televised Mass



WTHR-TV, Channel 13
Indianapolis
Sundays
7 a.m.

The Catholic Communications Center is offering TV Mass viewers a copy of the prayer booklet "Daily Prayer." For your free copy, send your name and address to: Catholic Communications Center, 136 West Georgia Street, Indianapolis, IN 46225. 317-635-3877.

Date	Celebrant
June 7	Fr. Donald Buchanan
June 14	Fr. Raymond H. Wieber
June 21	Fr. Joseph Beechem
June 28	Fr. John O'Brien
July 5	Fr. James Byrne
July 12	Fr. Richard Mueller
July 19	Fr. Thomas F. Timmerman
July 26	Fr. Francis Buck

Congregation
Catholic Students of Indiana Boys' School, Plainfield, Indiana
St. Lawrence Parish, Muncie
St. Lawrence Parish, Indianapolis
St. Bernadette Parish, Indianapolis
Holy Cross Parish, Indianapolis
Our Lady of Lourdes Parish, Indianapolis
St. Joseph Parish, Lebanon
St. John the Apostle Parish, Bloomington

'Mastery' signifies respect and cooperation

by William and Nancy Luellen

We were talking to a professional violinist one day about, of all things, the Book of Genesis. The topic was the early part of the book where God tells Adam to be master of the earth and the animals on it and the fishes in its seas. We told our friend that many people don't like this passage because they believe too many have used it to justify the exploiting and destroying of so much that is good.

Our friend disagreed: "I don't see the word 'master' in a negative sense at all. Before a person can master the violin or any other instrument he or she first has to learn to love

it, and that means to take proper care of it."

We recall how this man cared for his violin. He wasn't rich, so it wasn't the most expensive instrument available, but it was probably the most expensive one he could afford. He really cherished that instrument, taking it to the repair shop when even a minor flaw appeared in the varnish. While we were talking to him, in fact, his violin was in the shop for repairs that cost him more than \$5,000.

Our friend's views on mastery got us to thinking about other situations. The best racing car drivers baby their cars and drive them as cautiously as they can in their circumstances—never asking a car to do more than



st. paul writes
to the church
in corinth

by Fr. John Castelot

"To each person is given the manifestation of the Spirit for the common good . . . But it is one and the same Spirit who produces all these gifts, distributing them to each as he wills."

In these statements in Chapter 12 of the First Letter to the Corinthians, Paul acknowledges the presence of a variety of charisms or special gifts, in the members of the community and insists that the gifts are to be exercised for the common good. No one has any right to boast of his particular endowment or to use it selfishly for his own purposes. Whatever the gift may be, it comes from one and the same Spirit.



In order to illustrate both the diversity and the unity of the gifts, and their mutuality, Paul then introduces an analogy for which he has become famous, that of the human body. "The body is one and has many members, but all the members, many though they are, are the one body, and so it is with Christ." The first part of this statement is obvious enough; the second part, however, calls for serious reflection.

It often is remarked that, for Paul, the community is Christ, his concrete continuation in time and space. For instance, in introducing his account of the institution of the Eucharist in Chapter 11 as something he received "from the Lord," the context makes it quite clear that, for Paul, this means the Christian community.

AGAIN, TO BE baptized "into Christ" means both to be joined in an intimate union with the risen Lord and also to be incorporated into the community. This community is not just a social club, a society made up of people who get together to accomplish some purpose. It is a "body," a living organism, in which the members are joined in an organic, living unity, with one vital principle: the Spirit.

However, if the human body is marked by a marvelous unity of being and operation, it is also characterized by an amazing and essential

diversity. So many members, so many organs working together in perfect harmony, and all of them important! Still, they are important precisely as members of the body, apart from which they lose their very reason for being.

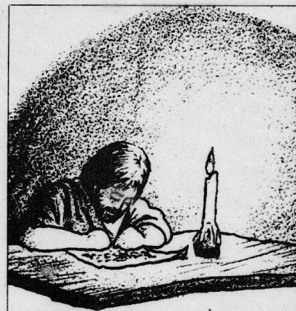
An amputated finger still looks like a finger but, cut off from the body, it disintegrates. So it is with individual Christians: they need the body, and the body needs them.

Within the body all the members are important to each other. "If the foot should say, 'Because I am not a hand I do not belong to the body,' would it then no longer belong to the body? . . . If all the members were alike, where would the body be? . . . Even those members of the body which seem less important are in fact indispensable."

IN OTHER WORDS, no matter how humble one's gifts may seem, they nonetheless are important, and no one can look down on people whom they consider less richly endowed. And, just as in the human body, "if one member suffers, all the members suffer with it."

Paul makes his point inescapably clear when he states: "You, then, are the body of Christ. Every one of you is a member of it." And of necessity, there has to be a variety of functions: "If the body were all eye, what would happen to our hearing?" And while some of the gifts may seem more valuable than others, one should not strive selfishly for the apparently more attractive ones, as some Corinthians apparently were doing, to the detriment of the body.

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they know it can. Some top-notch skiers ferociously attack a slope and come in with good times. The very best skiers, though, look as though they glide down the hill without effort. They are the masters of the hill, their equipment and themselves.

SOME WOMEN (and men too) use shrill voices to complain that men should not be masters of women. Without question some persons have misused the word "master" and deserve all the criticism they can get. But in a marriage, each partner has to exercise some mastery over the other from time to time or things will not work. In our own marriage, Bill sometimes says to Nancy, "You know more about this subject than I: what do you recommend?" Other times Nancy will ask Bill to make a judgment. At still other times the decision is mutual.

The keys to mastery are love and respect. A person who says, "I am the master and you will obey me!" is not a master, he or she is a dictator. Rather, the sentence would be spoken, "You are the master (at least in this one area); we will do things your way."

There has to be deep admiration and trust before one person can say that to another. How can these develop? Only when each person in a family gets to know each of the other persons as well as they possibly can; enough so they know both strengths and weaknesses of each.

IDEALLY, authority does not rest entirely with husband, with wife, or even with parents. As children learn to handle it, they can be given authority particularly over their own lives. Our older daughter said to us one day, "I have a problem. I've accidentally scheduled both a dance class and a horseback riding class at the same time."

We replied, "We hope you enjoy whichever one you choose to attend."

She was a little shocked, "Do you mean you won't decide for me?"

"Exactly. You are big enough now to make some decisions (to have some mastery over your life). You decide, let us know your decision, and then we will back you in talking to whichever teacher you need to turn down."

She made her decision (and it wasn't the one we hoped she would make) and we stood by our word; we backed her up. That day she grew in maturity and we grew in being proper masters of the family.

Story Hour

St. Paul is compelled to visit Jerusalem

by Janaan Manternach

Paul was on his way to Jerusalem. He was convinced the Holy Spirit wanted him to go there.

Wherever Paul stopped along the way, the Christians warned him not to go to Jerusalem. "You will have much to suffer in Jerusalem," they told him. "All who follow Jesus are being persecuted there. Our enemies will be especially hard on you."

But Paul was not put off. He was determined to go to Jerusalem as the Holy Spirit was urging him to do.

At Tyre the whole community of Christians came out to the shore to pray with Paul. They all knelt down on the beach with him and prayed. They were convinced they would never see him again alive.

Paul also stopped at Caesarea. He had many friends there. An influential Christian named Philip invited Paul and his companions to stay at his house. Philip was one of the original seven who were chosen by the apostles to assist them in serving the community at Jerusalem. But like many of the Christians there, Philip and his family left Jerusalem because of the persecutions. Now he was an important person in the church at Caesarea.

While Paul and his companions were at Philip's house, a prophet arrived from Judea. His name was Agabus. He had recently been in Jerusalem. Paul was eager to receive word about Jerusalem.

The prophet from Judea refused to speak to anyone. When Philip introduced Paul to Agabus, the prophet reached out and grabbed Paul's belt. He pulled it loose without a word. He then bent over, touching his feet with his hands. He tied his hands and feet together with Paul's belt.

Paul and the rest of those in Philip's house looked at Agabus, amazed. Agabus could not walk. He could hardly move he had so securely tied his hands and feet together.

Finally the prophet looked up and began to speak. "Thus says the Holy Spirit," Agabus said. "This is how our enemies in Jerusalem will tie up the owner of this belt. Then they will hand him over to the authorities."

At that, Paul's companions and friends urged him again not to go on to Jerusalem.

"Stay here with us," they pleaded—much as Jesus' own friends had urged him not to go up to Jerusalem.

Paul looked at his friends. "Why are you crying and breaking my heart like this?" he asked them. Then with great conviction he told them of his intention. "For the name of the Lord Jesus I am prepared, not only for imprisonment, but for death in Jerusalem. I must go there."

His friends were touched by Paul's courage. But they were worried that he might be killed in Jerusalem, as Jesus had been. Knowing Paul was as determined to go up to Jerusalem as Jesus had been, they said to one another, "The Lord's will be done."

Suggestions for parents, teachers and young people using the Children's Story Hour:

PROJECTS:

1. Write this story into a playlet and act it out with family members, with friends or with classmates.
2. For several days search through the magazines and newspapers that come into your home for a story of courage. Compare it with the story of Paul's courage.

3. Ask your parents or grandparents to tell you a family story about a contemporary or an ancestor who traveled from his or her home to the United States or to another country in spite of unknowns and possible hardships. Ponder the question: Does the Holy Spirit direct people today just as he directed Paul in his time?

After reading the story talk together about it. Questions like the following may guide your conversation.

QUESTIONS:

- Why did Paul's friends try to discourage him from going to Jerusalem?
- How did Paul know he had to go to Jerusalem in spite of what might await him there?
- What did the Christians in Tyre do when Paul arrived at their shore?
- How did the prophet Agabus greet Paul? Why was Agabus' behavior so amazing?
- When Agabus spoke, what did he say?
- What did Paul's friends finally realize about his going to Jerusalem?

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Discussion points and questions

1. How have the United States bishops demonstrated their concern for women, according to Father Philip Murnion?
2. What are some of the roles that women today are holding in the Church? Do some of these positions differ from those women have held in the past? How?
3. How would you describe your prayer life? What could you do to make prayer more effective for you?
4. Take a few minutes to think about your own life over the past few years. Have you made changes in any area? What role, if any, did prayer play in those changes?
5. In Father John Castolot's article, how does he describe St. Paul's use of the analogy of the human body?



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THE WORD THIS WEEKEND

MAY 31, 1981
7th SUNDAY OF EASTER (A)

by Paul Karnowski

In the same manner that bystanders gawk at the bloody aftermath of an automobile accident, so some people concentrate on the death and torture of the martyrs. St. Sebastian, they tell us, was shot by archers and clubbed to death. St. Lawrence (the martyr with a sense of humor) told his executors that he was "done on one side" while being roasted to death. St. Bartholomew, whose symbol is the butcher knife, was flayed alive. Not to be outdone is St. Agatha: she is often depicted carrying a platter that bears her severed breasts. Although many scholars rightfully question the historical accuracy of these stories, their persistence indicates a misdirected fascination with the gory side of suffering.

In the selection from the first letter of Peter in today's liturgy, the author addresses the question of suffering and persecution. He says that we should rejoice insofar as we share in Christ's suffering. "Happy are you," he says, "when you are insulted for the sake of Christ... If anyone suffers for being a Christian he

ought not be ashamed. He should rather glorify God in virtue of that name."

Traditionally the early martyrs have been held in high esteem—as they should be. After all, they did endure tremendous suffering in the face of persecution, deeming their faith more important than their lives. But we miss the point of today's second reading if we confuse the cult of "glorification" with the glorification of God.

When we concentrate on the violent deaths of the martyrs we overlook the countless unnamed saints who quietly suffer the indignities of social ostracization and family rejection for an entire lifetime; we forget the men and women who scoff at success, fame, or security in their search for something of lasting value. They suffer in a thousand subtle ways and die a hundred little deaths. They, too, glorify God, not with the ragged scars of knives and instruments of torture, but with the wrinkles and hard lines that come from a lifetime of determination and dedication.

Like the martyrs, these unsung saints suffer and are not ashamed.

Acts 1:12-14
1 Peter 4:13-16
John 17:1-11

Holy Cross Parish

Indianapolis, Indiana

Fr. James R. Byrne, pastor

by Ruth Ann Hanley

When Father James F. Byrne came to Holy Cross parish 11 years ago, the people were considering closing the school.

In 1975, parish numbers were down so far that Father Byrne considered "borrowing 30 families" from another parish for a five-year commitment. What happened was that early Catholic families surrounding the church had moved, dropping parish population from 5,000 to 500.

But today, the parish's strengths are re-emerging to push such drastic considerations into the past.

Today, parishioners have made neighborhood upkeep and improvement a priority to stabilize the total community. The school, 61 percent non-Catholic, also is a symbol of constancy.

About one-third of the parish family comes from outside parish boundaries—former parishioners or converts—to swell the numbers. Because of the small size of the parish, Father Byrne believes Holy Cross "has a little more right to accept them."

According to Mary Kramer, chairman of the liturgy commission, "it's a very special welcome that draws them. It's intimate and friendly and we're allowed to be who we are. That's something most of us have never experienced before," she says.

ADDRESSING the pastor she comments, "Sometimes I wonder on Sunday when you look out, how different we must all look to you—young, old, poor, rich. How in the world can this liturgy please all of us?"

"Well, it probably doesn't," she laughingly answers herself. But she claims the parish

views the high point of the week as the two creative liturgies on Saturday evening and Sunday morning. In her view, "Father takes our little Mickey Mouse ideas and gives them reverence," adding "he never attends the liturgy meetings because he's over at the women's prison saying Mass when we meet. But maybe that's good. It allows us freedom."

Another unifying feature of the liturgy, according to Franciscan Brother Dennis Hilke, is that "with just one Sunday Mass we can put everything into it, all our energies. Almost everyone is at one Mass and all are welcome to coffee and doughnuts afterward."

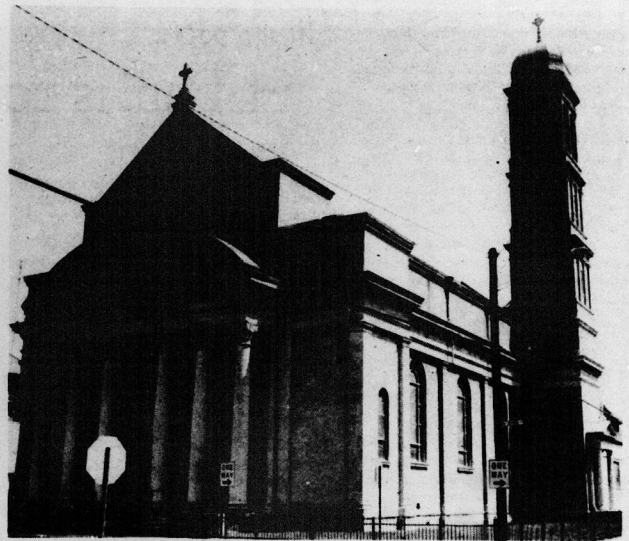
Another vital parish activity is St. Vincent de Paul, where members made 30 calls, serving 51 adults and 66 children in the first two weeks of May.

FATHER BYRNE sees other good signs around Holy Cross. The parish has put tremendous energies into the neighborhood association. Father Byrne is a past president of NESCO and he cites the work of this group as the spearhead for a fix-it, paint-it campaign which reversed neighborhood deterioration.

At parish level this reversal has meant families buying homes again. On one block of Arsenal, six parish families now live where formerly there was only one.

In a neighborhood way, parishioners have shown concern for Public School 14, successfully supporting efforts to keep it within the neighborhood as another stabilizing force. Holy Cross rents its hall and gym to community groups as a place to meet and this also helps defray the cost of such large buildings for a small parish.

"Creative use of buildings" is what Father Byrne calls it, and this also has led to opening



the parish house to six residents and the janitor's family, as well as the pastor's apartment. Seven Providence Sisters share the former rectory which Father Byrne relinquished as a more appropriate sisters' residence.

Five of the sisters staff the K-8 school. "A priority mission," is how principal Sister Donna Fyffe describes it. Because it is in a poor neighborhood, serious efforts are being made to keep it open.

"Government programs, including Title I, help and we benefit from parish sharing, but the parents do their part," she stresses. "I think it's important to let people know that the parents, Catholic and non-Catholic, are behind us. They have a strong parent group, People Interested in Children."

THE SCHOOL has two major fund raisers a year which require door-to-door selling—a chili supper and a spring festival. Sister Fyffe reports that "many of our parents are single, working or grandparents taking care of children. We haven't many nuclear families."

Of the 189 children served by the school, a few come from St. Mary's and Cathedral parishes, but most are non-Catholic. Emphasis is on the instructional level of each child and advancement according to ability. Three full-

time tutors, a speech therapist, a social worker, a science instructional system, a program for early prevention of school failure and junior high mini-courses enrich grade school students.

Much of the paper work is done in the new school center, made possible through donations and help from other parishes, high school students, and former alumni.

Holy Cross also benefits from the work of the Franciscan community of Chicago. Brother Hilke, who came to Indianapolis with two other brothers for an Apostolic year, directs the Rite of Christian Initiation for adults and has no problem finding service projects among the sick, shut-ins, and women prisoners.

Holy Cross Parish, at one time the pastorate of the then-Auxiliary Bishop George J. Biskup, is now 85 years old. With all of its programs and enthusiasms it seems to have found new life. It was founded by Father William Quigley who fell ill and died within a year. The present or second church, was built in 1921 of Renaissance architecture, with a Bedford stone frontage and bell tower 136 feet high. The structure was built to accommodate 1000 persons, yet today a small but dynamic group who collect themselves from inside and outside the parish calls it home.



A SPECIAL CLOSENESS—At Holy Cross Parish, one-third of parishioners come from outside the parish. At left, Mary Kramer (left) receives reactions to her baptismal from Sisters Donna Fyffe and Barbara McClelland. Below, from the top of stairs, Brother Dennis Hilke, left, Father James Byrne and David Elmore, parish council president, chat with janitor Tom Hall and his brother Walt (below). (Photos by Ruth Ann Hanley)



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DATE: June 5, 1981
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Prayer and Praise — 7:30 p.m.
Mass — 8:00 p.m.
Celebrant — Fr. Paul Landwerlen

For further information call:

Catholic Charismatic Community Center
Phone: 255-6561

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

Question Box

Act of suicide vs. heroic sacrifice

by Msgr. R. T. Bosler

Q Please explain to me and perhaps other perplexed Catholics how Bobby Sands, considering his manner of death, was allowed a Catholic service and burial.

A You pose a hard question troubling many Catholics, no doubt. I don't know whether or not I can answer it adequately, but I shall try.

The morality of hunger strikes has been discussed in Ireland and among English-speaking moralists since the Catholic conscience was challenged by the case of Terence MacSweeney, Lord Mayor of Cork, who fasted until his death, Oct. 20, 1920, in protest against his imprisonment by the English government.

MacSweeney became a martyr in the eyes of many Irish, and a number of popular and respected writers justified the hunger strike as a political weapon against tyranny. According to these writers, the person who made the sacrifice did not directly intend death but rather the elimination of oppression. Though the death that might result from it would be a great physical evil, abstaining from food was not

wrong in itself and could be permitted if there were a real possibility of great good coming from it. The action was likened to the heroic deed of a certain Captain Oates, who, to leave necessary food for others, walked from a tent into the Antarctic cold to certain death.

Most Catholic moralists of the past disagreed with this argument. The opinion expressed in the article on hunger strikes in the New Catholic Encyclopedia is that the "complete hunger strike undertaken with the idea it will terminate in death from starvation is a direct act of suicide."

I suspect that the vast majority of Catholics in Northern Ireland are more familiar with and sympathetic to the opinions of the popular writers than those of the theologians; they simply do not consider what Bobby Sands did an act of suicide but rather a heroic sacrifice.

Catholic church law denies Christian burial to persons who knowingly and deliberately commit suicide, but it is rare today that suicides are denied a Mass and burial in a Catholic cemetery. The reason for this is that those who take their own lives are usually considered, so mentally depressed that they are judged not guilty of suicide. Objectively their action is evil, we say, but subjectively it was not because they were not free to judge properly.

Now it is inconceivable that Bobby Sands did what he did because he wanted

to do something evil for his own satisfaction. However much we disagree with his judgment, we are forced to concede that he went through the intense and prolonged suffering of starvation because he felt he was promoting a cause worthy of it all. In his own eyes he was making a heroic sacrifice, and that is how most of his fellow Irish Catholics felt—even those who totally disagreed with the IRA policy

and terrorist tactics he espoused.

How could the church authorities deny such a person Christian burial? He was not guilty of the deliberate suicide church law declares an obstacle to proper burial. The authorities would have antagonized most of their people, who would have accused them of heartless, un-Christian action. Rightly, it seems to me, the church used the burial as an occasion to plead that Bobby Sands's death not be rendered useless by a renewal of violence.

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

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HER COFFIN: THE GARBAGE CAN

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The Sister was moving among the slums of a city in India. Unbelievably, she heard sobbing coming from a trash barrel. Brushing aside the flies and the vermin, she looked. Beneath the filth and debris was an old lady crying from tearless eyes as her life slowly ebbed away. Tenderly the Sister lifted her, placed her on her shoulders and took her to the Hospice for the Dying. Before she died, the old lady told the Sister, "I'm not crying because I was in the garbage. I'm crying because my son put me there. He had to. There was not enough food for the family." ... Tragically, this scene will be replayed many more times. But you can help to lessen it. Will you? Here is how...

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□ In the hands of our native Sisters your gift in any amount (\$100, \$75, \$50, \$25, \$10, \$5, \$2, \$1) will fill empty stomachs with rice, fish, milk, vegetables.

□ Our priests can start a model farm for their parishioners and teach them how to increase their crop production for only \$975. We will tell you where it is located.

□ \$15 a week will enable an aged person to spend his or her declining years with simple dignity cared for by our Sisters.

AT LAST,
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Archbishop's 500 prayer

For the second time in as many years, Archbishop Edward T. O'Meara delivered the invocation at the Indianapolis 500 Race last Sunday prior to the start of the race. Responding to a number of requests, we are reprinting his prayer below:

For one brief moment this Sunday morning we pause to address the Supreme Being of the Universe, each according to the light of personal conscience.

Creator, God, Father, make us all aware of the blessedness of being human, and help us to treat each other today with personal respect in this, the largest assembly of humanity to gather on this planet earth.

Replace with peace and harmony the struggle and strife of our fellow humans in El Salvador, Atlanta, Northern Ireland, Lebanon, and all the Middle East.

In a year when a President and a Pope have felt the violence of assassin bullets, give us all the high resolve to end such violence within the human family.

Remembering our hostages, make us mindful of the beauty of freedom.

This Memorial week, make us grateful for those who have died serving our country and for those who have served but live now wounded in body and hurt in spirit.

Protect our courageous drivers, who bring together mindless force and mindful intelligence in the keenest of competition.

Return us all safely to our homes and daily work, more truly human because we have been with each other this day.

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the Active List

May 30

St. Ann School, 2839 S. McClure, Indianapolis, will sponsor a garage sale from 8 a.m. to 7 p.m.

May 31

The monthly card party at St. Bernadette parish, 4838 Fletcher Ave., Indianapolis, will begin at 2 p.m. The public is invited.

June 2

The Catholic Widowed Organization will hold a meet-

ing at 7:30 p.m. in the Catholic Social Services hall at 623 E. North St., Indianapolis. All widows and widowers are invited to attend.

June 4-6

The annual festival at St. Patrick parish, 936 Prospect St., Indianapolis, will begin at 5 p.m. on Thursday and Friday and 1 p.m. on Saturday.

June 5, 6

Registration for summer classes at Marian College will be held for classes that begin on

June 15. Call the registrar's office, 317-924-3291, for further information.

June 5-7

The annual summer festival of Nativity parish will be held on the parish grounds, 7300 Southeastern Ave., Indianapolis. Country kitchen family dinners from 4 to 8 p.m. on Friday and Saturday and noon to 8 p.m. on Sunday.

A Life in the Spirit Workshop/Retreat for beginners interested in the Charismatic renewal will be held at Alverna Retreat Center, 8140 Spring Mill Road, Indianapolis. The weekend begins with registration from 6 to 7 p.m. on Friday and closes at 3 p.m. on Sunday. For more information call Sister Sue Jenkins, 317-283-2819.

June 7

The St. Agnes Alumnae Association will hold its annual brunch at the Atkinson Hotel following the 11 a.m. Mass in St. John Church, Indianapolis. Reservations must be made by June 3 with Ellen Cooper Riddle, 846-7745, Cecilia Gasper Klinkose, 356-2254, or Carole Barron Shanley, 786-4178. No tickets will be sold at the door.



HOW ABOUT A RIDE?—The bus is ready for those needing a ride to the joint picnic of St. Ann and Sacred Heart parishes. Getting things ready are Father Chuck Fisher (left), Virginia Benefiel (right), Anna Hurst (waving) and Marie Secrest and her children David (left) and John. (Photo by Jim Avelia)

Churches plan co-op picnic

Church picnics aren't rare, but one planned for June 7, Pentecost Sunday, is a first for two Terre Haute parishes.

Sacred Heart and St. Ann's parishes, both served by Father Chuck Fisher, will gather at 11:30 a.m. for an outdoor Mass, then picnic on the grounds of Inter-

national Minerals Corporation.

"We see this as an opportunity for members of both parishes to come together to pray and to play," said Father Fisher. "No date could be more appropriate than the birthday of the Church of the Apostles, the day they gathered and

understood the message of the Holy Spirit."

A combined choir, led by Sacred Heart music director Justin Clements, a combined liturgy committee, the women's groups of each parish, and a joint planning committee are in charge of plans.

Busald awards given

Twenty-five archdiocesan CYO volunteers received the Monsignor Albert Busald Award at a special Mass celebrated by Archbishop Edward T. O'Meara at St. Philip Neri Church.

This award recognizes the years of service freely given by CYO athletic coaches, one-act play directors, high school moderators and judges. It was instituted in 1970, the year before Msgr. Busald retired from active service.

Recipients are: Ann Arbuckle, Ted Brindle, Dave Cates, John Collins, Tom Cunningham, Gerry DeFabis, Barb Doerr, Kevin Dooley, Bob Elkin, John Fagan, Milt and Pat Hale, Jerry Harkness, Phil Jones, Bill Levandoski, Sheila Monfreda, Mary Moran, James Padgett, Joe Ransel, Dave Schnieders, Jerry Sheehan, Skip Smith, Bill Stewart, and Jeanne Williams.

Remember them

† AMANCHER, Clara V. (Hubler), 87, Seabrook Funeral Home, New Albany, May 9. Mother of Mary Blunk and Frances Hardin.

† ASHBY, Dorothy B., 81, St. Benedict, Terre Haute, May 20. Mother of Verna Pack.

† CORNACCHIONE, Dr. Matthew, Immaculate Heart of Mary, Indianapolis, May 22. Husband of Anna Marie; father of Suzanne Headley, Anthony, Kenneth and Matthew Cornacchione II, Corradio, Paul and Douglass Cortellini.

† EMBERTON, Willie G., 67, Little Flower, Indianapolis, May 29. Husband of Regina; father of Mrs. Doe Keyes Jr. and Larry Emberton; brother of Mary Lorraine Carpenter.

† FINN, Dorothy, 85, Little Flower, Indianapolis, May 21.

† KNABEL, Kathleen G., 58, St. Paul, Tell City, May 18. Wife of Howard; mother of Howard Jr. and Barbara Richards.

† POPP, Lucille (Sis), 66, St. Joseph, St. Joseph Hill, May 13. Wife of Raymond Jr. Sr.; mother of Nancy Barnett, Emma Haas, John,

Donald and Raymond Popp Jr.; sister of Catherine Stone.

† REMLER, Pearl L., 77, St. Joseph, Terre Haute, May 21. Mother of Sharon Gross; sister of June Haverstock and Winifred Gillson.

† ROMINE, Estelle M., 58, St. Thomas Aquinas, Indianapolis, May 21. Mother of Gregory and Thomas Romine; daughter of Estelle Hoffmann; sister of Louise Hoffmann, Mary Terese Smith, Helen Almond, Joseph, George and Robert Hoffmann.

† ROWEKAMP, Betty Ruth, 51, St. Gabriel, Connersville, May 19. Wife of Harold; step-mother of James and Jennifer Moster, Gale, Gina and Diana Rowekamp.

† SERCER, Scott Kevin, 22, St. Christopher, Indianapolis, May 23. Son of Mr. and Mrs. Paul Sercer; brother of Valerie Jones, Michael, Christopher, Brian and Kimberly Sercer; grandson of Pauline Sercer.

† SZUMLINSKI, Walter C., St. Christopher, Indianapolis, May 23. Father of Judith Skaggs and Walter Szumlinski; son of Walter J.

Szumliński; brother of Daniel Szumlinski.

† SPATUZI, Anthony J., 72, St. Mary, Richmond, May 17. Half-brother of Anna Miller and Bright Culbertson.

† WARD, Dorothy M., 76, St. Gabriel, Connersville, May 20. Grandmother of Connie J. Lennex.

† WEISENBACH, Algie M., 62, St. Joseph, St. Joseph Hill, May 14. Wife of Edwin; mother of Ray and Ronald Weisenbach; daughter of Frances Buechler; sister of Edmund and Albert Buechler Jr.

† WELLS, Carrie L. (Moeller), 84, St. Mary, New Albany, May 13. Mother of Dorothy Wathen and William Wells.

† WILLIAMS, Cecilia M., 74, St. Benedict, Terre Haute, May 18. Mother of Joanne McPheeters, William and John Williams; sister of Josephine Ryan, Margaret Clerk and Betty Garry.

† WILSON, Wayne Robert, 44, St. Gabriel, Connersville, May 21. Husband of Barbara (Frisch); father of Belinda Suggs, Tina, Paul, Sheila, Monica and Randy Wilson; brother of Donald Wilson and Mary McDaniel.

† WYKES, Anna C., Immaculate Heart of Mary, Indianapolis, May 20. Mother of Thomas and Walter Wykes.

NATIVITY Summer Festival
June 5-6-7

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Sat.	Spaghetti 4:00-8:30 p.m.
Sun.	Smorgasbord Noon - 8:00 p.m.

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- * Games
- * Craft Corner
- * Bingo
- * White Elephant
- * Monte Carlo

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| 1st Prize | \$1,500.00 |
| 2nd Prize | \$500.00 |
| 3rd Prize | \$300.00 |

\$25.00 Bonus Drawing
10 Drawings will be held during the festival.
The winner must be present.
All stubs for bonus will be returned for grand prize.
Time: Fri. 8-9-10 pm Sat. 8-9-10 pm Sun. 3-4-9-10 pm

Games and Booths open until 11:00 p.m.
Special Dinner prices for children under 10

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Food — Games — Spaghetti Dinner



Retirement 'only regret' of Father Busald's 60 years

by Ruth Ann Hanley

He is "one of those who know why they are living and for whom they are living—know Who it is that I have put my trust in."

These words of Pope Paul IV describing the faithful priest aptly describe the life of a retired priest of the archdiocese who this Sunday, May 31, will celebrate 60 years of priesthood.

Father Carl Busald is described by fellow priests and former parishioners as a faithful, humble and prayerful person who "reaches out to others."

One of his former assistants, Father Harold Knuevan, says Father Busald attributes his faithfulness as a priest to the fact that he always said his breviary, his rosary and Mass every day. "Even on a fishing trip," declares Father Knuevan, he had to say Mass every day." And Father Knuevan knows about those trips—they take them together every year.

They also shared in the joys of gardening in the nine years Father Knuevan was an assistant. The pastor of St. Gabriel's in Connersville has come up to plow the back yard garden which Father Busald tends in Beech Grove. From strawberries to lima beans, in neat rows they line the fenced plot, and promise good summer eating for the avid gardener and his housekeeper of 40 years, Rosena Megel.

Today Father Busald has an altar in his basement for daily Mass. His pastorate includes his housekeeper and former parishioners and friends like Billie Brown from St. Catherine's, who come for a special Mass—to keep in touch in their special moments with a priest who was "so much a part of our lives."

ST. CATHERINE'S was a large part of Father Busald's life. He was its pastor from 1949 to 1972. Church, convent and school benefitted not only spiritually but physically by the energies he expended. He is credited with improvements in wiring, lighting, landscaping, plumbing and a sound system. In his 50th Jubilee program, the parish estimates that his efforts saved "several thousands of dollars annually simply by eliminating almost all service calls on broken-down equipment."

Just two years after his Ordination on May 17, 1921, Father Busald was appointed pastor of St. Bernard's parish in Frenchtown. His memories of those early days include walking or taking the streetcar for communion

calls and being responsible for keeping seven fires going to heat a parish plant.

Throughout the years in different parishes—St. Mary's, New Albany; St. Bernard's, Frenchtown; St. John's, Osgood; St. Mary of the Knobs, Floyd Knobs and at St. Catherine's—he used his practical handyman abilities to refurbish and repair. Billie Brown says "He still takes great pride in maintenance. He was a fixer up-er and he keeps his home now just like he did his parish."

Father Busald has only one living sister of the four siblings who shared his early life in Sacred Heart parish, Indianapolis. He visits that sister daily in a nursing home.

LOOKING backward at his life as it entwined with official church activity, Father Busald says his favorite memories are of instructing and baptizing converts. His saddest hour was when he was asked to retire at the mandatory retirement age of 75.

Because of his own priestly fidelity, he sees priests

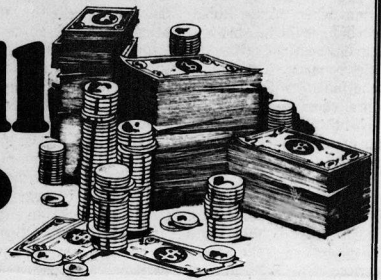
leaving their ministry as the saddest fact of recent church history. But in his words, "hopefully it is ancient history now." He believes that "most are sorry. They thought if they got married they could get back in and now they've been sorely disappointed." Friends praise Father Busald's gentleness and warmth with former priests.

The 84-year-old priest says his own life "carries no regrets." He believes the new pope has "put new life into the church," adding "He's such a pleasant person he even demands respect of those outside the Church."

Father Busald sees another benefit of recent changes in that "young people are beginning to take interest in the affairs of the Church."

He describes his upcoming celebration commemorating his 60th anniversary of Ordination as a small affair. He will say a Mass of Thanksgiving at 2 p.m. Sunday at Holy Name Church, Beech Grove, and all of his brother priests are invited to concelebrate. A reception will follow in the school hall.

Windfall Profits?



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STRAWBERRIES EVERY DAY—That's part of retirement for Father Carl Busald, who gardens at his home in Beech Grove. This weekend he celebrates his 60th anniversary as a priest. (Photo by Ruth Ann Hanley)

TV Programming

'Don't Look Back' traces legend

by Henry Herx

NEW YORK (NC)—For those born after World War II it may be difficult to imagine a time when black athletes were barred from participating in national sports. Recalling the way it was in the segregated era of baseball is "Don't Look Back," the story of the legendary Leroy "Satchel" Paige, airing Sunday, May 31, 9-11 p.m. (EDT) on ABC.

Paige learned to pitch in reform school and rounded out his education as a teen-ager by barnstorming with various black teams until he was hired by the newly organized Negro Leagues. His skill on the mound made him one of their greatest attractions and, if Dizzy Dean may be taken as any authority, one of the game's greatest pitchers.

Dean's judgment came from an exhibition game between teams of Negro and Major League All-Stars in which Paige struck out 21 batters to beat Dean in a 2-1 pitcher's duel. Still refused by the Majors, Paige jumped the Negro Leagues to play in Central America and returned with a sore arm.

Paige was already past his prime when Jackie Robinson became the first black to play in the Majors. Needing pitching strength, the Cleveland Indians added Paige to their roster to win the 1949 World Series, thereby qualifying him for a place in baseball's Hall of Fame, to which he was named in 1971. Integration came too late, however, for most other stars of the Negro Leagues, such as Josh Gibson, "the Babe Ruth of Dixie," whose records will not be found in any official history of the game.

You don't have to be a baseball fan to feel the terrible frustration of these play-

ers—as well as the loss to the sport itself—by their being excluded from big league competition for reasons that had nothing to do with talent. As the title indicates, however, the drama does not dwell on the injustices of segregation as much as on the players' love of the game and their enjoyment of the fame it brought them within the black community.

As Paige, Louis Gossett Jr. conveys convincingly the carefree aura of a star athlete who also knew how to handle defeat. Among the others in a large and capable cast, Ossie Davis stands out in a small but vital role as a has-been ballplayer whose

pride of past accomplishments inspires Paige with the dream of breaking into the Majors.

Baseball fans may feel that the dramatization should have had more play-by-play restaging of games, but there are two and both are dandies. Director Richard Colla has vividly recreated the period and its people without bogging down in career statistics and dates. Joking about his age, Paige himself is on hand to open and close the program. In between, a forgotten era is brought to life that has meaning for a far larger audience than sports fans.

Surviving the trauma of divorce is hard enough for adults but, when children are involved, it is even more painfully difficult. Showing the kind of problems facing an 11-year-old, when her mother divorces and remarries is the subject of "Me and Mr. Stenner," airing Tuesday, June 2, 4-5 p.m. (EDT) on CBS.

This offering of the monthly "Afternoon Playhouse" series for youngsters is told mainly through the eyes of Abby (winnily played by April Gilpin), who cannot accept, let alone like, the stranger who suddenly moves into her life in the place of her father. However much he tries, the step-father (David Ogden Stiers of "MASH" in a low-key performance) cannot make up for her sense of loss or overcome her resentment.

The relationships of the adults have little to do with the story, which is just as well because poor Abby has enough problems of her own

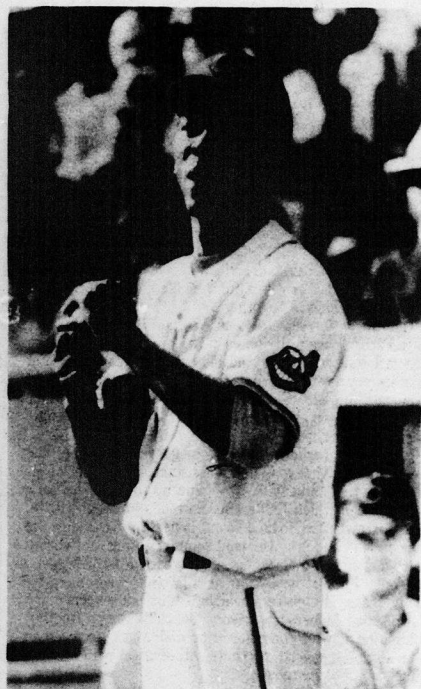
without trying to cope with those troubling people old enough to know better. The program limits itself to the consequences rather than the causes of divorce and puts Abby through an emotional wringer of pain and guilt until she realizes that she can give her love to the step-father without lessening what she feels for her father.

To its credit, the production treats a troubling subject with sensitivity and in a basic enough way for it to be readily understood by young viewers. Kids don't have to watch the program to know that families are an endangered species of American life, but it may reassure them that they can survive a broken home as well as to appreciate better the blessings of good family life.

Saturday, May 30, 10-11 p.m. (EDT) (PBS) "Mister Rogers Talks with Parents about Competition." Helping youngsters learn to enjoy their successes and not be crushed by their defeats is the subject of this special and next week's all-new programming on "Mister Rogers' Neighborhood" (June 1-5, 5-5:30 p.m. EDT).

Sunday, May 31, (ABC) "Directions," reports on the morality of nuclear energy and a statement of the American bishops on nuclear safety. (Please check local listings for exact time in your area.)

Sunday, May 31, (CBS) "For Our Times." The 75th anniversary of the American Jewish Committee, an agency combating bigotry and promoting religious and civil rights, is highlighted in a pictorial essay of the group's history and a recent ecumenical celebration



"DON'T LOOK BACK"—Louis Gossett Jr. stars as the legendary Leroy "Satchel" Paige who pitches his way from the Negro Leagues to baseball's Hall of Fame in "Don't Look Back," May 31 on ABC. (NC photo)

with Archbishop James Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops. (Please check local listings for exact time in your area.)

Sunday, May 31, 7:30-9 p.m. (EDT) (PBS) "The Sixth Van Cliburn International Piano Competition." America's most prestigious piano competition will be

shown in a mix of taped and live coverage culminating in the announcement of the jury's selection of the winning pianist.

Thursday, June 4, 10-10:30 p.m. (EDT) (PBS) "Sister Nicole." This profile of a nun who was herself a Vietnamese refugee shows her work today in assisting Southeast Asian refugees resettle in southern California.

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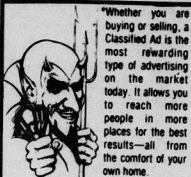
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Viewing with Arnold

'Heaven's Gate' is fiasco

by James W. Arnold

Some attention deserves to be paid to "Heaven's Gate," the epic western destined to be known forever as Michael Cimino's \$36 million fiasco, somehow symbolic of all that's wrong in the film industry and perhaps Western Civilization and the Universe.

Well, it isn't that bad or significant, but it's hard to ignore. It sits there, like the carcass of a dead whale on the front lawn. Something is needed in the way of decent eulogy.

Most of us will never see the original "Gate," which ran for more than 3½ hours in its brief premiere showings last November. (The title, incidentally, may be misleading: it's not a film about the Hereafter. "Heaven's Gate" is just the name of a saloon and meeting hall, and its significance, like many other things in this movie, is fuzzy.) The version now playing around the continent, an incredible 70 minutes leaner, represents a desperate attempt by United Artists to cut its losses.

The dimensions of the surgery are unusual, but the process is not that strange. Many films are previewed and trimmed. In this case, it just happened to be in public, and the "trimming" more like turning a battleship into a tank.

As it now exists, "Gate" is mostly a muddy, obscure sociological document about the efforts of the ruling class, at one moment in America's complex history, to wipe out poor people who were threatening wealth and profits.

The setting happened to be Wyoming in 1892; the



bullies were rich stockmen and their hired guns, supported by the political establishment; the victims were impoverished emigrants, mostly Catholic, mostly from central and eastern Europe. They were not only settling on the open ranges, they were also butchering steers to stay alive.

This situation, the Johnson County war, has been the subject of dozens of movies, some on one side, some on the other, varying in historical accuracy, sometimes purely fiction. One of the famous fictional versions was "Shane," which also had the merit of emphasizing the emigrant status of the farmers. Not, however, as much as writer-director Cimino does here. His people are classic European refugee hordes, nearly always seen in lines, masses and crowds, rather than as individuals.

"GATE" is essentially a moral history lesson, trying to remind us that it has often

been "dangerous to be poor" and different in America. Its tone is hardly subtle. Once the emigrants, with their strange dress and huge ragged families, are defined as "thieves and anarchists," the powerful have no qualms about liquidating them. Only the debate among the victims has some complexity. The law is on the side of the cattlemen. Do they obey, and surrender their leaders, or do they fight and die in a hopeless cause?

Interweaved are two personal stories. The first involves two aristocrats (Kris Kristofferson, John Hurt) who are friends at Harvard, then find themselves on opposite sides of the war. There is some stuff about class loyalty, but little is done with this angle. (Kris does devise a Roman phalanx to help the emigrants in a crucial battle, which is bloody, chaotic and, it turns out, pointless). In effect, the film simply shows that there was moral diversity within

the elite class.

The second is a sketchy romantic triangle involving Kristofferson, who is federal marshal for the county; an ex-emigrant (Christopher Walken) who is now a hit man for the stockmen; and a French beauty (Isabelle Huppert) who runs the local brothel. Huppert, who is as delicate as chantilly, is absurdly miscast, and used mainly as a victim—in a brutally graphic rape scene and in an ambush murder on her wedding day. Perhaps Cimino hopes to suggest a deep, moving, unspoken love—something that would make their deaths and missed opportunities tragic—but nothing on the screen justifies it.

"GATE" is strangely at its best when it ignores the personal stories, which are trite and shallow, and simply observes, usually in large crowded scenes, social

and cultural events of the period. The Harvard graduation ritual that opens the film is magnificent, stirring cinema. (It doesn't have much to do with the story, except to indicate, as Cimino does in "The Deer Hunter," that the ideals of these young men are to be severely tested). Among others, there is also a brilliant barndance sequence (on roller skates!) in the emigrants' hall, virtually bathed in light pouring through a translucent beamed ceiling.

Vilmos Zsigmond's cinematography, as everybody says, is often gorgeous, but he has an extreme taste for fog, smoke and dust that borders on madness. His Wyoming is so smoggy it makes Los Angeles look like Shang-ri-la. If it was really that bad our pioneer ancestors would have died coughing instead of killing each other.

(An interesting but mis-carried movie monster, whose moments range from the awesome to the unintentionally hilarious; some nudity, much violence; not recommended).

(NCOMP rating: B—objectional in part for all).

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Pope chastises media

VATICAN CITY (NC)—Pornography and depictions of violence in the mass media threaten human freedom by presenting certain "destructive and perverting" viewpoints as the norm, Pope John Paul II said in his message for the 15th World Communications Day, May 31.

The message, signed three days before he was shot on May 13, was issued at the Vatican May 21.

Communicators should realize that "their employment demands from them love, justice, truth, as well as freedom," Pope John Paul added. "To forget or lose sight of these is to produce bias, scandal, submission to the powerful, compliance with 'reasons of state.'"

He was especially critical

of today's "outbreak of pornography—in the spoken or written word, in pictures and even in so-called 'artistic posters'" and of media presentations which extol violence.

"The denunciation (of pornography) does not mean displaying what is so often described as 'reactionary mentality' or censorship of free will," Pope John Paul said.

"The denunciation is done in the very name of freedom, which demands and necessitates that one does not suffer the imposition of those who seek to transform sexuality into an end in itself," he added. "This action would be not only anti-Christian but anti-human, with the consequent transition to drugs, perversion and degeneration."

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