

# the CRITERION

## Holy Name marks 75th anniversary

BEECH GROVE—A week-long celebration of the 75th anniversary of Holy Name Catholic Church here culminates Sunday, when Archbishop Edward T. O'Meara will be chief celebrant of Mass of Thanksgiving at noon.

Father James Wilmoth, pastor, and Father Henry Brown, associate pastor, invite the public to the Mass and a pitch-in buffet from 1 p.m. to 4 p.m. in Hartman Hall, following Sunday's liturgy.

An adult dance with live music will be held tomorrow night from 8 p.m. to midnight, as a homecoming event for present and former parishioners.

The anniversary celebration began last Sunday, which was designated as homecoming for present and former teachers of Holy Name School. Parties, youth and adult dances and other activities were during the week.

On Wednesday, J. Jerone Craney, pianist and music director in the parish, gave a free concert at Beech Grove High School. Accompanists were Holy Name graduates.

A historical pageant was presented on Thursday by parishioners, and those in attendance were asked to dress in the fashions of 1908.

In that year, the parish was founded as Blessed Sacrament, and Msgr. Peter Killian became the first of only four pastors to serve there. Masses were celebrated in a chapel on the second floor of the rectory. In 1918, the parish became Holy Name.

In 1922, Holy Name School was built to accommodate the increase in parish population. The temporary church was relocated to the second floor of the school. The Sisters of St. Francis of Oldenburg, who staffed the school, lived in what are now two classrooms on the second floor. Two rooms were used for the school's 53 pupils in eight grades.

Father John Patterson was appointed pastor of Holy Name in 1943, after the death of Msgr. Killian. School enrollment doubled, and school facilities were modernized and enlarged. Father Patterson began a bus service, constructed a garage and storage building, and raised funds for and built the present convent.

After Father Patterson's death, Father Robert Hartman became pastor in 1951. (See MARKS ANNIVERSARY on page 2)



PARISH FUN—Mary Lunsford, a member of St. Cecilia Parish in Oak Forest, Franklin County, spins the wheel of fortune in a game of chance at the parish picnic held last Sunday. For more photos of

the parish festival and chicken dinner, see page 3. (Photo by Jim Jachimiak)

## Knights renew their commitment to family values

COLUMBUS, Ohio (NC)—Meeting on the theme, "Family: The Soul of Society," the Knights of Columbus reiterated a commitment to the preservation of traditional family values at the 101st annual meeting of its Supreme Council Aug. 2-4.

Delegates expressed their commitment to natural family planning and heard several speakers emphasize the need for a strong family in today's society.

The head of the Vatican's highest body for the family reminded the Knights of Pope John Paul II's statement that the family is "the first and vital cell of society."

"Society cannot do without the family, not only because the family provides it with new generations of members, but because it is a 'school of deeper humanity' and the last bulwark against dictatorships, violence and any form of social pressure that deprives man of his freedom and individuality," said Archbishop Edouard Gagnon, pro-president of the Pontifical Council for the Family.

Supreme Knight Virgil Dechant told the Knights to have "the courage of our convictions when our principles are trampled

upon and our rights are cavalierly disregarded."

"When a human life in the womb is willfully destroyed, it is murder," he said. "When a so-called defective child is starved to death in the hospital after birth, it is a crime so callous, so heinous, that our language has no word to describe it."

"We need no Catholic Church to tell us these things. They pass the test of simple reason."

At the opening Mass of the convention, Bishop James A. Griffin of Columbus told the delegates to use the Holy Family as inspiration. Joseph and Mary had problems with Jesus, just as parents today have problems with their children.

"Few of us would begrudge Mary her anger when she and Joseph found the boy Jesus in the temple, listening to the teachers and asking them questions," Bishop Griffin said. "They didn't understand his explanation of why he remained behind."

"When confronted with danger, hardship and confusion about Jesus and his mission, the Holy Family's faith and trust in God the Father never wavered," he said.

"Our families will make it, too, if only

we trust and depend on God," the bishop said.

At a memorial Mass for deceased Knights, the president of the Canadian Conference of Catholic Bishops called upon convention delegates to oppose anti-family, anti-life trends in today's society.

"A harsh economic crisis dramatically affects our people, particularly families, the poor and the young," said Archbishop Henri Legare of Grouard-McLennan, Alberta. "Our society is pulled in conflicting directions, suffering from a loss of moral conscience caused by a growing individualism. We are beset by dehumanizing ideologies that oppose respect for the human person, the sense of personal and collective responsibility, and the search for justice and equality."

"These ideologies are gradually permeating society, thus endangering human life itself through abortion and euthanasia and family life through the increase in the number of divorces, laws and attitudes that are anti-family," the archbishop said.

During the final session of the convention, the Knights called for a "broad-based educational program" about

Catholic Church teachings on war, nuclear weapons and the arms race.

In conjunction with the education program, the Knights urged all members (See KNIGHTS RENEW on page 2)

the CRITERION

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# church in the world

## Groups want action to halt farm foreclosures

WASHINGTON (NC)—Six farm groups, including the National Catholic Rural Life Conference, have urged the Senate to reverse a recent wave of farm liquidations and foreclosures. In a letter to senators the groups charged that the credit policies of

the Farmers Home Administration have caused the dissolution of numerous farming operations across the country. To meet the crisis the groups urged approval of legislation pending in the Senate which would establish stricter criteria which the FmHA would have to follow before foreclosing on farms whose loans are financed by the agency.

## Commission hopes to meet at Vatican

SAN FRANCISCO (NC)—The three-bishop commission on religious orders in the United States, formed in June by Pope John Paul II and headed by Archbishop John R. Quinn of San Francisco, plans to meet with Vatican officials at the end of August and beginning of September. Archbishop Quinn, Archbishop Thomas Kelly of Louisville, Ky., and Bishop Raymond Lessard of Savannah, Ga., will meet in Rome with members of the Vatican's Congregation for Religious for "preliminary discussions" about the commission's work, said Father Robert McElroy, Archbishop Quinn's secretary.

## Selection of bishop is not to be referendum, official tells Pittsburgh group

PITTSBURGH (NC)—People should be interested in who their new bishop will be, but the selection of a new bishop does not include a "canvass or referendum," explained Dominican Father Thomas P. Doyle, secretary to Archbishop Pio Laghi, apostolic delegate in the United States.

Father Doyle's explanation of the bishop selection process was published July 29 by the Pittsburgh Catholic, diocesan newspaper, after a group of priests, nuns and laymen in the diocese had asked to be included in the process to name a successor for retiring Bishop Vincent M. Leonard.

## Catholics join protest

ST. PAUL, Minn. (NC)—Catholics are joining in solidarity with women of all faiths and professions to protest nuclear arms at New York's Seneca Army Depot, said a Minnesota nun who returned from a week-long stay at the Women's Encampment for a Future of Peace and Justice. St. Joseph of Carondelet Sister Carol Neuberger participated with 120 other Minnesota women in the summer-long protest against the deployment of U.S. missiles, such as the cruise and Pershing II, in Europe.

## Testimony withheld in deaths, sergeant says

NEW YORK (NC)—A former Salvadoran National Guard sergeant has testified that he withheld evidence in the 1980 murders of four U.S. women missionaries because he thought it would damage the Guard's reputation, according to an Associated Press report. The report identified the ex-sergeant as Dagoberto Martinez and cited U.S. officials as saying

that he was living illegally in Los Angeles. Martinez made his statement in sworn court testimony that AP said was made available to a group of reporters Aug. 4 by an anonymous source close to the case.

## Disagreement marks Senate hearing

WASHINGTON (NC)—Representatives of several religious groups disagreed at a Senate committee hearing Aug. 3 over whether to support legislation giving student prayer groups equal access to public school facilities. An official of the National Council of Churches, which long has opposed school prayer amendments to the Constitution, said his group nonetheless supported voluntary student prayer meetings before and after school as long as such meetings were limited to high school students.

## Bishop's 1976 death called murder

BUENOS AIRES, Argentina (NC)—Argentine Bishop Enrique Angelelli was murdered, probably by security forces, in 1976 and did not die in an automobile accident as was officially reported at the time, according to a statement issued Aug. 4 by Argentine Bishop Jaime De Nevares of Neuquen. The statement was released on the seventh anniversary of the death of Bishop Angelelli, who headed the rural Diocese of La Rioja from 1969 until his death. It marked the first time that an Argentine church official said publicly that the bishop had been murdered.

## Fetus disposal halted

WICHITA, Kan. (NC)—The City of Wichita has banned the disposal of human fetuses in a city-owned incinerator after seeing a pro-life group's photos of fetuses sent for incineration. Wichita's city manager and director of community health jointly issued the ban Aug. 1 in an administrative order. The order also urged hospitals using the incinerator to find other ways of disposing of non-fetal human tissue.

# Three Buddhist monks visit St. Meinrad

## Ninth stop of nationwide tour of seminaries

Three Tibetan Buddhist monks visited St. Meinrad Archabbey July 24 through Aug. 9 as part of a nationwide tour of monasteries.

Venerable Kelsang Dadul, Venerable Losang Sonam and Venerable Losang Tsephel are visiting 13 Benedictine and Cistercian monasteries in the United States this summer. St. Meinrad was their ninth stop.

Their visit is meant to encourage mutual esteem and prepare for dialogue with Christian monks through a series of informal meetings. This "East-West Hospitality Program, Phase II" is sponsored by the North American Board for East-West Dialogue, a monastic commission, at the request of the Vatican and in collaboration with the Office of Tibet in New York City.

Monks in the program were chosen by the Dalai Lama. They have lived in exile in northern India since fleeing Chinese communists in 1959.

Venerable Losang Tsephel, 50, was born

in eastern Tibet. At age 9 he became a Buddhist monk and studied in Tibet and, after 1959, India. He is a Geshe, a doctor of Buddhist philosophy, and teaches Buddhist scriptures at the Dalai Lama's monastery, Namgyal, in Dharmasala.

Venerable Kelsang, 29, was born in southern Tibet. He escaped India with his mother in 1959. Venerable Losang Sonam, 28, was born in northern India. Both monks have masters degrees in Buddhist philosophy and speak English.

During Phase I of the program, last year, Venerable Kunchok Sitar visited six American monasteries in the midwest.

He called his pilgrimage "a modest beginning, in which we can only hope to achieve some mutual awareness of the spiritual effort made by monks of the great Christian and Buddhist traditions in order to seek peace and salvation for all people. The unity of religion, promoted by the Holy Father Pope John Paul II and approved by His Holiness the Dalai Lama, is not a goal to be achieved immediately, but a day may come when the love and compassion which both Buddha and Christ preached so eloquently will unite the world in a common effort to save humanity from senseless destruction, by leading it toward the light in which we all believe."

The three visiting monks hope to arrange an audience with Pope John Paul II before returning to India on Sept. 18.



**BUDDHIST MONKS**—Three Tibetan monks who visited St. Meinrad Archabbey are, left to right, Venerable Kelsang Dadul, Venerable Geshe Losang Tsephel and Venerable Losang Sonam. (Photo courtesy St. Meinrad Seminary)

## Marks anniversary (from 1)

Early in his 26-year pastorate, the temporary church and sisters' living quarters were converted to classroom space and an 18-room wing was added to the school.

In September 1953, construction of the present church began, and the cornerstone was laid on Nov. 15, 1953, by Archbishop Paul C. Schulte. During the mid-1970s several changes were made in the interior of the church.

Father Hartman celebrated 40 years as a priest and 20 years as Holy Name's pastor in 1971, and remained in the parish until retiring in 1977.

He was succeeded by Father Wilmoth, and in 1980 Father Brown was appointed associate pastor of the parish.

Holy Name now includes nearly 1,000 families. Enrollment in the school reached its peak in the mid 1960s, with more than 900 students. Enrollment now stands at 360.

The school includes art, music and physical education, and is staffed by Judy L. Livingston, principal, and 15 lay and four Religious faculty members.

## Knights renew (from 1)

and their families "to pray often for world peace, especially to Our Lady of Fatima, particularly for the conversion of Russia."

Other Supreme Council resolutions reiterated the Knights' support for tuition tax credits for non-public school parents; asked Congress to take action "to restore to the people the basic liberties" eroded by the U.S. Supreme Court's abortion decisions; and asked the courts and Congress to reaffirm the original meaning of "freedom for religion rather than freedom from religion."

The Knights commended President Reagan for his efforts to have pornography laws strictly enforced and will ask him to declare December "Keep Christ in Christmas Month."

One proposed resolution would oppose an Equal Rights Amendment to the U.S. Constitution until provisions are added to exclude any right to abortion or funding of abortion. However, the Knights took no action on the resolution because there currently is little movement toward passage of the ERA.



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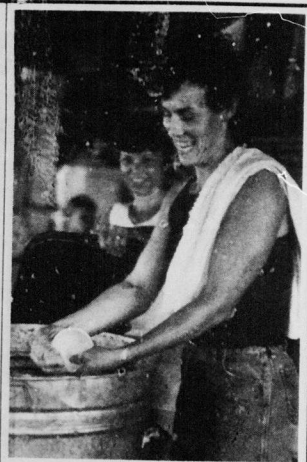
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## Oak Forest picnic held



**SERVICE WITH A SMILE**—The former school building at St. Cecilia Parish, Oak Forest, became a dining hall last Sunday during the parish's annual chicken dinner and picnic. Parishioners supervise the serving lines and assist a customer with a carry-out order, while

Carol Livers and Millie Stimmermeyer wash dishes in the kitchen. (Photos by Jim Jachimlak)

# SANE urges end to arms race, foreign intervention

by JIM JACHIMIAK

The Indianapolis chapter of SANE, a Citizens' Organization for a Sane World, has launched a campaign to reaffirm its commitment to reversing the nuclear arms race and promoting a non-interventionist foreign policy.

The campaign was announced last Friday, the eve of the 38th anniversary of the bombing of Hiroshima, during a press conference in the Indianapolis Peace Center at North United Methodist Church.

The Indianapolis project is "a local component of our national campaign," said local director Harold Karabell. It included participation in a Hiroshima Day peace sing at the Indiana War Memorial last Saturday morning and a candlelight procession to Monument Circle that evening.

It will also include door-to-door canvassing of 5,000 Indianapolis homes, radio and newspaper advertising, and expanded educational programs and lobbying efforts.

Indianapolis SANE will participate in a "Jobs, Peace and Justice" march in Washington on Aug. 27, and will begin demonstrations in October against deployment of Pershing II and cruise missiles in Europe.

The local SANE group may also organize nonviolent civil disobedience, Karabell said, "but we really haven't even talked about specific actions."

SANE is a 26-year-old national organization. Karabell said the organization "has grown geometrically since the accession to the presidency of Mr. Reagan."

The peace movement itself is growing,

he said, but "it is sociologically rather different than the peace movement of the 1960s. The nuclear freeze movement has cast a much wider net" and includes people with "divergent views."

"As a first step," Karabell noted, "SANE calls upon both our own government and that of the Soviet Union to declare an immediate, bilateral nuclear weapons freeze. Such a binding agreement must be followed by deep, mutual cuts in the existing nuclear arsenals of both superpowers."

Eric Roth, who will coordinate the door-to-door campaign, called it "both an educational and a fund-raising drive."

One goal is to increase awareness of the MX missile system, part of which is produced at the government-owned Naval Avionics plant in Indianapolis. "I was in Amsterdam and they knew that the cruise missile that was going to go there had a part made in Indianapolis," Roth said. "I live in Indianapolis and I didn't know about Naval Avionics."

He called the MX "one of the greatest threats to human life." While Reagan refers to it as "offensive retaliation," he said, "to the rest of the world that sounds like first-strike."

Karabell said that SANE would support a defense plan "geared to the defense of the United States." But "we argue that first strike weapons add nothing to the defense of this country. They do just the opposite."

Pershing II, cruise and MX missiles "have nothing to do with deterrence or with national security. They are part of a strategy designed to allow this nation to fight and to win a so-called limited and controllable nuclear war."

Therefore, he said, "we demand that our government immediately stop production of the new generation of nuclear weapons and unilaterally halt deployment of the Euromissiles. At the same time, we challenge the Soviet Union to take unilateral steps of its own to stop the arms race."

SANE also believes that "the arms race is contributing to the ruination of the American economy" Karabell said.

"While basic industries are starved for capital, while millions of Americans are desperately seeking worthwhile work, the defense industry prospers. The nation's private military contractors are beneficiaries of the most indulgent welfare system in American history. SANE calls for economic conversion of much military production into peaceful production with no loss of jobs."

Such problems as dependence on non-

renewable natural resources are related to the arms race, Karabell said. He suggested spending less for defense and more for research of solar energy or development of efficient passenger rail systems.

SANE also opposes the Reagan administration's Central American policies. "The situation in the third world is an extraordinarily complicated one," Karabell said. In Central America, there have been "some good attempts and some bad attempts" to change the social order.

"The United States should peacefully encourage broad reforms" and an end to violence there, Karabell said. "We should not attempt to change the governments by overt military operations or by so-called covert operations."

Roth called Soviet involvement in Central America "pretty small" in comparison with U.S. involvement.

## 'Branching Out' workshop set for November

The Office of Catholic Education and the Association of Parish Administrators of Religious Education (APARE) will co-sponsor a workshop entitled "Branching Out" on Wednesday, Nov. 9 for DREs, CREs, principals, pastoral associates, youth ministers and catechetical leaders concerning the U.S. Bishops' Pastoral on War and Peace.

Matt Hayes, director of religious education at the OCE, states that the workshop has three objectives: to help people better understand the pastoral and its implications; to help people get in touch with practical strategies; and to allow participants to experience a method of teaching the pastoral to elementary, secondary or adult levels.

"We are tapping into the resources of the Branching Out Center in Evansville, because it specializes in a whole list of topics related to peace and justice in educational settings," explained Hayes. "We felt we all needed more enrichment in this area and that's why we chose these people to lead the workshop. In order for the pastoral to impact, it must branch out to the lives of parishioners, and hence the name of the workshop."

The religious education director also stated that the implementation of the pastoral is a top priority of the Archdiocesan Board of Education. The upcoming workshop will enable educators to adequately infuse the issue of peace into the normal curriculum.

Bob Melevin, president of APARE and co-planner of the workshop, explained that this was the first time ever for the two organizations to collaborate on such a project. And that it would not be the last.

"In January of 1984 we will be co-sponsoring a workshop dealing with professional development skills for DREs, and then in October of that year we will have a statewide convention for administrators of religious education," declared Melevin.

The Branching Out workshop will run from 10 a.m. to 3 p.m., and will be held at North Christian Church, Tipton Lane, Columbus, 812-372-1531. Coffee and donuts will be served at 9:30 a.m. Those planning to attend should register with Marji Venneman at the OCE, P.O. Box 1410, Indianapolis, IN 46206 by Nov. 1.

## Fundamentalists condemn Catholics

GREENVILLE, S.C. (NC)—Catholics were condemned and Protestant TV evangelists criticized by the World Congress of Fundamentalists headed by the Rev. Bob Jones Jr. and the Rev. Ian Paisley, Northern Irish Protestant activist.

Nearly 2,000 people participated in the congress held at Bob Jones University in Greenville, July 29-Aug. 7.

The Catholic Church was called "mother of harlots and abominations of the earth" in a resolution.

Responding to a press inquiry, Msgr. Thomas R. Duffy, vicar general of the Charleston Diocese, said, "It kind of hurts to feel that there is a group of people these days who are so unaware of the teachings of the church and a witness to the gifts of Christ."

"We not only believe in the Bible, but our whole tradition has been the preservation of the Bible, which is the word of God," he said.

Mr. Paisley, who had once been denied a visa to the United States, said only the King James version of the Bible is true. In order to obtain his visa, he had to promise the

State Department that he would not make any political statements.

In the congress' closing address, Mr. Paisley said the fundamentalists would "continue to proclaim" the Bible. "We read it as our marching orders in the age of battle. Bless God, we wield it like our sword."

A resolution passed by the congress, a loose affiliation of independent churches and mission boards, said, "The worldwide visits of the pope surrounded by the false charisma attributed to him by the corrupted media are but a subtle window dressing behind which lies the unchanging hatred of that system for true biblical Protestant Christianity."

Another resolution said that the popular TV evangelists were "out of step" with a literal translation of the Bible. The evangelists "are involved in apostasy or compromise with it." Apostasy is abandonment of faith or principles.

Paisley called the TV evangelists "modernist preachers" and "the devil's brats."

## Music contest announced

To commemorate the 150th anniversary of the founding of the archdiocese, the Sesquicentennial Liturgical Music Committee is seeking music for the official hymn of the year-long event. Lyrics for the hymn have already been written.

Competition is open to all Indiana composers. The selected work will be introduced in parishes throughout the archdiocese next spring and used at the liturgy in the Convention Center on June 3, 1984.

To obtain a copy of the official rules and the hymn text, write to Hymn Tune Competition, Sesquicentennial Office, P.O. Box 1410, Indianapolis, Ind. 46206, or phone 317-236-1499. Deadlines for entries is Oct. 15.

# Pastoral letter's call for new world order may be overlooked

by JIM LACKEY  
An NC News analysis  
Eighth in a series

WASHINGTON (NC)—Of all the sections of the U.S. bishops' new pastoral letter on war and peace, the most overlooked may be the pastoral's analysis of global interdependence and its call for a new world order.

And yet that section may be the pastoral's "most significant long-term teaching," according to Cardinal Joseph L. Bernardin of Chicago, chairman of the five-bishop committee which wrote the pastoral, "The Challenge of Peace: God's Promise and Our Response."

The section, which comes on the heels of more publicized pronouncements by the bishops on deterrence and arms negotiations, includes a highly philosophical view of world order. It notes that the pursuit of such an order has long been an element of Catholic teaching, and it urges development and support for U.S. policies which recognize the interdependence of the world and the way international economic affairs affect world peace.

"We are living in a global age with problems and conflicts on a global scale," the pastoral remarks. "Either we shall learn to resolve these problems together or we shall destroy one another."

The section also includes the pastoral's

analysis of U.S.-Soviet relations. While the Soviet Union's drive for hegemony and its limits on freedom cannot be denied, the bishops say, there remains an "irreducible truth" that "objective mutual interests"—such as the avoidance of nuclear war—exist between the two countries.

Cardinal Bernardin called attention to the world order section in his speech opening the May meeting at which the bishops approved the pastoral. The content of the section "has been virtually ignored," the cardinal said, despite the importance of the political and moral challenge it poses.

THAT CHALLENGE, the pastoral notes, is to build peace by pursuing a more perfect order based on justice.

According to the bishops, the basis for the church's teachings on world order is found both in Scripture and in the writings of St. Augustine and St. Thomas Aquinas. "The popes of the nuclear age, from Pius XII through John Paul II, have affirmed pursuit of international order as the way to banish the scourge of war from human affairs," the pastoral adds.

The fundamental premise behind the teaching is the unity of the human family, the bishops say.

Partly because of that, the pastoral says the existence of sovereign states has a real but only relative moral value. Their value is real because of the role they play in order and authority, but relative because

national boundaries "do not dissolve the deeper relationships" in the human community, such as its oneness under the same creator.

"An important element missing from world order today is a properly constituted political authority with the capacity to shape our material interdependence in the direction of moral interdependence," the pastoral comments.

"Just as the nation-state was a step in the evolution of government at a time when expanding trade and new weapons technologies made the feudal system inadequate . . . so we are now entering an era of new, global interdependencies requiring global systems of governance," it adds.

THE FACT of interdependence leads to several policy considerations, according to the bishops. One is stronger U.S. support for the United Nations.

"As one of the founders of and major financial contributors to the United Nations, the United States can and should assume a more positive and creative role in its life today," the pastoral remarks. It also notes that papal teaching of the last four decades has supported not only international institutions in principle but the United Nations specifically.

Another policy issue centers on the impact of the arms race on worldwide economic development.

"We are aware that the precise relationship between disarmament and development is neither easily demonstrated nor easily reoriented," the bishops say. "But the fact of a massive distortion of resources in the face of crying human need creates a moral question . . .

"The threats to the security and stability of an interdependent world are not all contained in missiles and bombers."

But the bishops also acknowledge that shifting resources from arms to human needs will be a difficult challenge.

"MANY SAY the possibilities are great

if the political will is present. We say the political will to reorient resources to human needs . . . is part of the challenge of the nuclear age."

Still another policy issue centers on what the bishops call the "need to build upon the spirit of generosity present in the U.S. public, directing it toward a more systematic response to the major issues affecting the poor of the world."

"From our perspective and experience as bishops, we believe there is a much greater potential for response to these questions (of world poverty) in the mind and hearts of Americans than has been reflected in U.S. policy," the pastoral comments.

"We must discover how to translate this personal sense of generosity and compassion into support for policies which would respond to papal teaching in international economic issues."

One key part of that papal teaching, the pastoral notes, was Pope John Paul II's homily at Yankee Stadium during his U.S. pilgrimage in 1979. In it the pope said the poor of the United States and the world "are your brothers and sisters in Christ," and remarked that reforms of attitudes and structures may prove necessary to give the poor "a fresh chance in the hard struggle of life."

On U.S.-Soviet competition the bishops say the two superpowers' relationship "dramatically demonstrates the fragile nature of order in international affairs today."

The fact of a Soviet threat "cannot be denied," the bishops say. But the bishops also note that "sensible and successful diplomacy" demands avoiding "the trap of a form of anti-Sovietism which . . . fails to recognize the common interest both states have in never using nuclear weapons."

The pastoral adds, "To believe we are condemned in the future only to what has been the past of U.S.-Soviet relations is to underestimate both our human potential for creative diplomacy and God's action in our midst, which can open the way to changes we could barely imagine."

The pastoral's section on world order also cites the importance of human rights considerations in the execution of foreign policy.

The denial of human rights by totalitarian and tyrannical regimes "makes the promotion of human rights in our foreign policy, as well as our domestic policy, all the more important. It is the acid test of our commitment to our democratic values."

And, notes the pastoral, "if the protection of human rights and the promotion of human needs are left as orphans in the diplomatic arena," the world stability "will eventually be threatened by rights denied and needs unmet in vast sectors of the globe."

## WASHINGTON NEWSLETTER

### Groups concerned with family farm

by JIM LACKEY

WASHINGTON (NC)—The future of family-based farming continues to be a major concern of church groups, as evidenced by recent testimony delivered to a congressional committee by the National Catholic Rural Life Conference.

Though family farms sometimes have been likened to the Model T Ford—useful in their day but impractical and inefficient in these modern times—supporters of such farming say family operations should not be allowed to die because they preserve important values and the land itself.

And though Washington cannot be blamed for all of the family farm's problems, advocates of family farming say public policy set by Congress has played a major role in bringing about the demise of family farms and the onset of corporate-based farming and a growing concentration of land ownership in America.



The Catholic rural life group's testimony was delivered by Bishop Maurice Dingman of Des Moines, Iowa, at a hearing in Des Moines July 1 of the congressional Joint Economic Committee chaired by Sen. Roger Jepsen (R-Iowa).

"The reality is indeed grim," Bishop Dingman said, citing statistics showing that the dwindling number of family farms has turned into a flood.

Much of the glory and praise that politicians have heaped on the family farm has been "largely romantic and disconnected to the realities of farm life," he said.

AND HE remarked that urban-oriented values and the media message of personal consumption have undermined the necessity expressed in family farming of living in balance with nature and without excess.

But why is the church interested in the issue?

According to Bishop Dingman's testimony there is a moral perspective at the heart of the family farming question. Not only is such an agricultural system the best way to preserve important human values, such as thrift, sharing, and community responsibility, but it also is the best way of assuring that the land will be preserved for future generations.

Land is given as a stewardship from God, but the emphasis in America on private ownership can often ignore "the duty to conserve and restore the land and the obligation to see that the land's benefits are for everyone."

He also remarked that there is no dispute over the fact that the family farm has been in decline. But what is in dispute is whether the decline is inevitable and whether it can be reversed.

AMONG THE elements that have contributed to the disintegration of the family farm, according to Bishop Dingman, public policy has played a key role. Two examples he cited were tax laws that have encouraged speculation in farm land by investors, and federal credit policies that have extended loans to all

farmers, large and small, not just to struggling or beginning farmers as originally intended.

Thus, while public policy is only part of the answer, "it is an important part because public policy both delivers the incentives for action and also because it is the highest expression of the commonweal, the ethos of a society," he said.

Bishop Dingman listed an 11-point agenda for meeting the public policy needs of the family farm. Among the proposals were:

- Evaluations of the impact of proposed legislation on family farms, much like existing requirements for environmental impact statements or for statements on the fiscal impact of new laws;

- Limits on the ability of investors or investor-owned companies to acquire land for speculation;

- Elimination of the favorable tax treatment given capital gains since such treatment works to the disadvantage of small and low-income farm families;

- Progressive taxation of property so that modest holdings would be encouraged and large holdings would be taxed at a higher rate;

- Grants, low-income loans and other forms of assistance that would encourage new families to enter farming;

- Tax incentives that would encourage retiring or bereaved farm families to sell their land to small, beginning or tenant farmers;

- Reform of federal farm lending agencies to restore "their original purpose of providing assistance to small and struggling farmers."

Because farm policy finds itself at such an important juncture, family farm groups already are preparing for 1985, when current farm policy legislation expires and a new farm bill will have to be enacted. That bill could well determine whether any of Bishop Dingman's suggestions ever will be enacted, and according to family farm advocates, will for better or worse set farm policy for the rest of the decade and beyond.

## CPA renews call for postal subsidy

ROCKVILLE CENTRE, N.Y. (NC)—Members of the Catholic Press Association are being urged to mount a new campaign to preserve a federal subsidy that reduces postal costs for non-profit groups. James A. Doyle, CPA executive director, asked member publications Aug. 4 to contact members of the House Appropriations Committee to urge approval of an \$879 million postal subsidy for the 1984 fiscal year, which begins Oct. 1. Congress is expected to take up the issue when it returns to Washington Sept. 12 from its combined August-Labor Day recess. Approval of the full subsidy, he said, would mean a delay in future postal rate increases.

## New deadline is set in kidnapping

ROME (NC)—A group claiming to have kidnapped Emanuela Orlandi, said in a letter received Aug. 4 by an Italian news agency that the girl would be killed Oct. 30 if convicted papal assailant Mehmet Ali Agca was not released from prison by then. It was the third deadline set by people claiming to have the 15-year-old daughter of a Vatican employee, who disappeared in Rome June 22.

the criterion

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## LIVING THE QUESTIONS

## Signs are around us to be read—and misread

by Fr. THOMAS C. WIDNER

A childhood education—if it is any good—will always hammer into a pupil's mind the careful and accurate reading of signs and directions. It is not only experience which teaches us to put an abrupt halt on our forward movement when we see bright red eight-sided signs posted on street corners. It is the persistence of some teacher who has reinforced in us the requirement to pay attention to directions. Signs stimulate us to act but the action is often mechanical for after so much hammering we begin to take the message for granted. We don't always stop to think about what we are doing. We just do it because the sign says so.

Nevertheless the human being is a resilient beast. The sign "You must be 21 to enter" may deter some but it will encourage others if for no other reason than the prospect of a great adventure. Perhaps an unquenchable thirst is the carrot enticing the donkey forward or perhaps simply mischievousness. It depends on the human being.

Sometimes we become so accustomed to signs that we follow their instructions even when they are not in place. Only a stranger to a region would fail to stop at an intersection at which a stop sign had blown away in a



violent wind. Many of the locals might not even notice its absence but they'd probably continue to stop there.

While on vacation I encountered a sign, a variation on the "Beware of the Dog" theme which instructed the curious to "Forget the Dog—Beware of the Owner." Since I was only passing by, the sign aroused more humor in me than fear. But to a trespasser or a robber the sign might arouse greater curiosity (or greater fear) than if the owner had simply posted a "Beware of the Dog" sign. His intention should be obvious. Yet his originality and cleverness might challenge some to find out just how fearsome the owner might be.

Another sign I saw read "Stop Solar Energy." It bore no clue as to what person or group was interested in what seems to be a rather reactionary, if not ignorant, cause. To stop solar energy one would have to blot out the sun. Only perhaps in a Star Wars epic could such a thing be accomplished. Not even the most threatened utility company has called for such action. Still we spend millions erecting signs and manufacturing bumper stickers hoping to achieve not only the impossible but the obviously impossible.

Signs proliferate, it seems to me, because we want to communicate better. Indeed, we may use them because we can't communicate at all. Have you ever noticed cars which seem to be made of bumper stickers? Perhaps they are actually made of paper instead of steel. The proliferation of signs says among other things, I think, that we have tremendous difficulty in

communicating. What is it we can't make other people understand?

Some of it, I think, is just that we want others to pay attention to us. There are so many thoughts and ideas running around, most of us get lost or forgotten. It's almost as if some people are so concerned about getting a message across they forget who's supposed to get it. The Communications Workers of America indeed have something to fear in their strike against AT&T. Machines do most of AT&T's work. Few people are going to notice AT&T is on strike. The human employees may want more money but they're going to first have to get somebody to pay attention to them.

When we communicate with one another, we learn to read each other's signs. My former secretary once told me she could always tell what kind of a day it was going to be as soon as I walked in the door in the morning. We learn when to go near someone and when to stay clear. Usually.

Fortunately, we can misread signs too. Then an opportunity opens up. The opportunity for changing a relationship. It is in changing relationships that we gain the opportunity to grow. When we misread the signs of God calling us, we gain the opportunity to grow closer to him. What did people think of our Lord when he charged into the temple upsetting the moneychangers? What did they think of him when he gathered small children around himself?

What signs are you misreading these days?

## point of view

## Accidental nuclear war is frightening possibility

by Fr. CHUCK FISHER

On the brink of global thermonuclear war, the NORAD Computer "WOPR" decides for the United States and the Soviet Union that a nice game of chess is preferable to the no-win game (nuclear war) just terminated before the eyes of Drs. McKlitrack and Falken (inventors of WOPR) and the entire operations personnel of the NORAD facility deep inside Cheyenne Mountain, Colorado. The movie "WarGames" is fascinating. The action is so-so, but the story is good, conjuring up in the minds of movie goers just what could happen to the earth as we now know it, if a nuclear war began by accident. That's a frightening possibility.

I visited the training simulator of a Minuteman III missile. Thanks to a classmate who is a chaplain at Chanute Air Force Base at Rantoul, Illinois, a tour was conducted by one of the trainers, Captain Patrick Keating, our group of three was given more than the usual tour: from the computer room, wherein two service personnel sat at separate desks with their separate keys, both needed to commit the missile firing, and far enough away from each other that no one person could simultaneously vote, that is, turn both keys, to the silo on which a real, though unarmed, Minuteman missile is perched. The missile and its various accoutrements are real, identical to all those in silos throughout the United States.

Each Minuteman III missile has three warheads, each of which is capable of detonating at three different sites, at three different times, yet with equal effect. One warhead of a Minuteman III missile contains more destructive power than 100 of the kind that the United States dropped on Hiroshima and Nagasaki, Japan. The United States has well over 500 Minuteman III missiles. Of course, in addition to Minuteman III's, just one Poseidon submarine (recent count is 31) is capable of destroying about 150 cities with bombs having at least twice the explosive energy as the one on Hiroshima.

The Titans are even more lethal. Chanute AFB is where training begins for testing, repairing and, if necessary, launching missiles. Separate training facilities exist for the Titan missiles,

Polaris submarines and the Trident, Poseidon, Pershing missiles, and the nuclear bombs aboard the Strategic Air Command's fleet of B-52 airplanes—the United States triangle of defense. There's also the Cruise and M-X missiles to contend with and it appears they are to be realities.

Chills and gooseflesh and images of the what-if accompanied us as we finished the tour. The experience was sobering, moving one of our group to question his present stance regarding war and peace, and it moved me to be even more committed to working against any more of this nuclear nonsense. What caused the anxiety level to increase in us was one fact of great concern. A flock of geese flying over or into radar paths of the "dew line" sets off an alert and our country's defense is mobilized to retaliate with destructive force. No one really knows accurately the extent of obliteration possible. A flock of geese!

Within the last six months or so, several officers of the Air Force were court-martialed for failing to turn keys because they thought an alert was only a test, and not the real thing. If an alert is called and the missiles are readied to be fired, those men and women working in the silos are dead from the heat radiated by the rocket engines. If, somehow, a missile is launched, it is programmed to hit its target within yards of accuracy, and if it's an "accidental" launching, no human nor any machine can terminate its course. It's been tried. The missiles are too fast. They cannot self-destruct nor be programmed so. Let it be said, however, the checks and balances system seemed good. However, that thought surfaces more out of hope than any belief in the system.

A kind of eerie and yet terrifying experience is present still. From various corners is heard that the United States is safe, for it takes several people to launch missiles and the U.S. won't start the war to end everything. Other arguments take the case of defending the United States' arsenal by indicating that our system is sophisticated enough to guarantee an accurate reporting, and a system of checks and balances to make sure that when our warnings sound and alerts trigger nuclear readiness, only the president can issue the order to retaliate.

Yet, the fact remains that the only

country to commit actual nuclear devastation is the United States. What do other countries think when they hear our president pleading for more defense industry money for more of these incredibly destructive weapons, knowing of Hiroshima and Nagasaki? The desire for more weapons of ultimate and total annihilation by one country must stir up in other countries the desire for their own deterrents.

And the madness continues. The president has directed the military to the west and east coasts of Central America for war games or maneuvers or practice or whatever. Using a video game, one can blast away at the enemy. Computers can be programmed to test strategy. But to actually place within momentary striking distance some of the most dreadful military hardware near an area already infected with the rampant disease of war is encouraging disaster. That is appalling, as well as smacking the faces of those who stand for peace.

Cannot we talk? Must we be so blan-

tantly belligerent? Nicaragua is scarcely a country of such influence and military might to be a threat, no matter how many Commies the president sees in the bushes around the White House. Controlling the gruesome situation of Latin America with "might makes right" is impossible. Stop it! Sit down and talk it over, for God's sake and ours.

From the U.S. Catholic bishops' pastoral letter, "The Challenge of Peace: God's Promise and Our Response."

"There is a substitute for war. There is negotiation under the supervision of a global body realistically fashioned to do its job. It must be given the equipment to keep constant surveillance on the entire earth. Present technology makes this possible... The evil of the proliferation of nuclear arms becomes more evident every day to all people. No one is exempt from their danger. If riding the world of the weapons of war could be done easily, the whole human race would do it gladly tomorrow. Shall we shrink from the task because it is hard?"

## Canon law remains legalistic code

by PAUL MCGINN

The newly promulgated Code of Canon Law represents a dramatic plateau for the post-Council Church. But the code remains a lawyer's document, filled with legalistic jargon. The jargon is so legalistic in fact, that there will be two English translations of the official Latin original, one for Americans, and one for Great Britain, Australia, and New Zealand.

Why? Father James Provost, executive director of the Canon Law Society of America explains that two translations were drawn up because the U.S. and British legal traditions are so different from each other. The two justice systems have developed phrases and ideas which are so dissimilar that a single English translation would be ambiguous.

But it seems that canon lawyers, in trying to make the code more accessible to the average Catholic, have produced two documents where one may have sufficed.

While the work of British and American canonists is commendable, the new translations point to a feeling within the Church that canon law is somehow dependent upon where someone lives. And that seems quite contrary to the universal nature of the Church. After all, canon law is the "skeleton of the Church," according to Provost.

That does not mean, however, that the two English translations are anti-universal. In his 10-part series on the new code, Jerry Filteau wrote that the code, like the Church, is "semper reformanda, always in need of reform." And what better way to continually reform the legal code of the Church than through living legal systems. Dusty Latin, thereby, is transformed into the sweaty day-to-day language of the British and American court systems.

The Church can only hope that in losing its 1917-era religious legalism it does not gain a 1983-era civil legalism.

(McGinn is executive editor of the Notre Dame Observer.)

## Hiroshima anniversary should be lesson

VATICAN CITY (NC)—The anniversary of the atomic bombing of Hiroshima, Japan, contains a warning for scientists and for world leaders who make the choices between war and peace, Vatican Radio said. The Jesuit-run station broadcast a lengthy commentary Aug. 6 to mark the 38th anniversary of the atomic attack on Hiroshima, which killed 120,000

people immediately and left thousands of others affected by radiation. The commentary said the anniversary presented two "principal warnings" which "humanity can no longer pretend to ignore"—the responsibility of modern science and technology and the responsibility of those who make the choices between war and peace.

## FAMILY TALK

# Foster child is problem for parents

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: Six weeks ago we took a 14-year-old foster child home to live with us. He had been neglected and abused in several other homes, and he was beginning to be truant from school. I guess we thought that we were doing something noble and that our love would be enough to straighten him out.

Were we in for a rude awakening? Reality has struck. Actually, so much of what bothers me is petty that I am ashamed. He uses bad grammar. He does not bathe. He shoves our younger children around. He is still truant from school, and to make matters worse, he lies about it. He does not respond to reasoning and seems to

have no sense of guilt for his wrongdoing. Was foster parenting a bad idea for us? Should we return him to the Welfare Department? I don't know how to feel or what to do.

Answer: Foster parenting is a wonderful idea, a chance to reach out to others and grow larger yourself in the process. Caring for others is an expression of our Christian heritage. And love makes us richer, even when that love comes hard.

Should you take him back to the Welfare Department? No, not now. You have made your commitment, a good one. Now give it a fair try.

The first thing for you to do is to lower your expectations. To be nice to nice people is easy. To care for a troubled adolescent is not easy. You will need to accept your foster son, faults and all. What a wonderful opportunity for your entire family to learn patience and tolerance.

Nevertheless, there are traits in your new foster son that you will want to change. It may take longer than you had expected.

Appeals to rationality are not likely to work. Nor are you likely to arouse guilt in him. Where would he have learned to feel guilt in a succession of troubled homes? Responsibility for self and proper behavior will best be learned, not by mandate, but by good example from other family members over a long period of time.

Instead of long lectures and rational appeals, you might try doing things together. You can look for a common task.

## Protest march set

WASHINGTON (NC)—The U.S. Catholic Conference and a number of Catholic organizations have supported the 1983 version of the march on Washington which attracted 250,000 people 20 years ago. In 1963 marchers urged freedom and jobs for blacks. The anniversary march is being organized to protest unemployment, denial of basic rights and the arms race. It will take place Aug. 27 between the Washington Monument and the Lincoln Memorial. Benedictines for Peace and Pax Christi U.S.A. will take part in the march and parades in the Washington Archdiocese will have Masses or prayer services Aug. 27 focusing on the themes of the march.

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**CENTENNIAL CELEBRATION**—Archbishop Edward T. O'Meara is chief celebrant of last Sunday's liturgy marking the 100th anniversary of the construction of Holy Trinity Church, Edinburgh. Concelebrating with him are Fathers Stephen Jarrell; Michael Welch, former administrator of Holy Trinity; Michael Hilderbrand, who served the parish as a deacon; Richard Zore, former administrator; Frederick Easton; Paul Shikany, administrator; and David Coats. (Photo by Jim Jachimlak)

Being engaged in common work has a bonding value.

Plan some trips to new places. Do hard homework together. Try camping. Play some table games. Learn woodworking together. Teach him an athletic skill. Later you might teach him to drive. Good relationships have a way of sneaking up on those engaged in doing something of significance together.

Your new foster son has continued some of his bad habits. That should be no surprise. Time and patience on your part will be required before they are overcome.

In the meantime, do not mount an all-out

campaign to eliminate his faults immediately, and do not focus on establishing a deep personal relationship with him wherein you can evoke guilt when he fails to conform. Instead, begin by including him in more and more common and positive activities with your family.

Courage. Foster parenting is a noble mission. Now you know why it is so noble. It costs.

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

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# Society and encyclical are boost for NFP

by JAMES B. BURKE

Last in a series

Married couples had a hard time finding out about effective natural ways of controlling birth when "Humanae Vitae" was issued 15 years ago.

Today, however, natural family planning is readily available in most of the United States.

"In the U.S. when the encyclical came out, what is called natural family planning today wasn't existent," said Larry Kane, executive director of the recently-defunct Human Life Foundation.

"The few sound (natural) methods at the time were temperature-based (measuring change in woman's temperature to verify ovulation). They were effective but tougher for the couple to follow."

"To get a handbook on them was impossible," he said. "Most instruction was done in doctor's offices."

In 1983 there are about 36 natural family planning books on the market and roughly 1,500 natural family planning programs sponsored by church, private and governmental bodies around the country, Kane said.

**IN AREAS** of heavy Catholic population, "a couple may be no more than five miles from a natural family planning program," he continued. "The latest (1976) government figures show about 6 percent of U.S. couples are using natural family planning."

Increased availability of natural family planning is due in large part to "Humanae Vitae" and the U.S. bishops' efforts to take its teaching seriously, said Kane.

"What has happened with natural family planning in the U.S. probably wouldn't have taken place if there had been no 'Humanae Vitae,'" Kane said.

In the encyclical, published July 25, 1968, Pope Paul VI reaffirmed the church's moral opposition to artificial contraception, abortion and sterilization as means of controlling birth, but he left the door open to other methods.

"If, then, there are serious motives to space out births, which derive from the physical or psychological conditions of husband and wife, or from external conditions, the church teaches that it is then licit to take into account the natural rhythms immanent in the generative functions, for the use of marriage in the

infecund periods only, and in this way to regulate birth without offending . . . moral principles," the pope wrote in the encyclical.

The pope also exhorted scientists, especially Catholic ones, to provide "a sufficiently secure basis for a regulation of birth, founded on the observance of natural rhythms."

**POPE PAUL** was not referring to calendar rhythm, a largely ineffective method of birth control popular in the United States at the time, Kane said.

Rather, the pontiff was working from mid-1960s reports from U.S. Catholic physicians, the World Health Organization and the Population Crisis Committee, a population lobby, all agreeing that some temperature-based "rhythm" methods were effective and could be improved.

"The American bishops put both feet into natural family planning in 1969," Kane said.

Not long after "Humanae Vitae" was issued the American bishops gave \$800,000 seed money to set up the Human Life Foundation, which developed a network of scientific, governmental and religious groups researching natural family planning.

"The bishops maintained a loose link with the foundation, but their original support was absolutely crucial," Kane said. "This was the only bishops' conference in the world that did something serious on 'Humanae Vitae' immediately."

Individuals and private groups took up the natural family banner in the early 1970s, perfected the methods by "experiential learning" between couples and experts, and popularized the results, Kane added.

**IN 1982**, the National Conference of Catholic Bishops' Committee for Pro-Life Activities instituted a three-year Diocesan Development Program for Natural Family Planning. Of the 181 U.S. dioceses, about 150 have natural family planning coordinators.

"The present boom in natural family planning is attributable as much to changes in society as the encyclical," said Msgr. James McHugh, director of the Diocesan Development Program for Natural Family Planning. "The encyclical signaled to the church that the magisterium had not changed its position."



## CORNUCOPIA

# Family is bound together in love

by CYNTHIA DEWES

Seeing three of my sons together on the altar during a family wedding recently, my sister-in-law remarked, "Isn't that a wonderful sight! I get high on it." She articulated correctly the deep pleasure we were experiencing in the presence of family. A family together supporting, loving, enjoying themselves.

I once heard a TV commentator criticize President Jimmy Carter for spending so much time "down home" in Georgia. He wondered how a complicated man like Carter could possibly enjoy tiresome conversations about Aunt Millie's operation and a cousin's latest baby. Obviously that person had never refreshed himself at the waters of Family. Nostalgia for shared history was a mystery to him. Poor man.

On another occasion we heard a Benedictine monk give a sermon in which he described the family reunions of his youth. Although he was older than we, his memories evoked our own childhoods and his words remain, even now, savored in our hearts.

The feeling is not limited to Americans, as is indicated in many European films. One of the most amusing scenes in Italian director Federico Fellini's autobiographical film "8½" is the family picnic out on the plain with the loony uncle taken for the day's outing from a local insane asylum.

As summer deepens, family reunion time is rolling around again and anticipation grows. The kids are thinking of unsupervised fun with the cousins while mothers gossip and fathers pitch horseshoes and play cards. Babies dream of sleeping on blankets laid on soft grass under shady trees, with attendant dogs licking their faces and keeping chipmunks away.

Teenagers will feel very adult as they talk politics with indulgent uncles, and younger kids will empty abandoned beer bottles on the sly. Older relatives will doze in the sun, coming to now and then just in time to relate anecdotes well known to everyone present, but always kindly received.

Newly married couples will be shy, and the non-blood related partner will be observed closely. New babies will be admired and passed from lap to lap, and children will grin uncomfortably at the usual "My, how you've grown" routine.

Enough food to feed the population of a county will be laid out: watermelons, giant mounds of potato salad, cucumbers in sour

cream, molded jello with fruit inside and sweet whipped cream piled on the outside, fried chicken that crunches when eaten, baked beans, pickles, sliced tomatoes, green beans cooked with vinegar and bacon, and chocolate cake, green apple pies, homemade peach ice cream, iced tea and gallons of lemonade. Every family specialty or ethnic delicacy is present, and every good cook is queen for a day.

But the best, most unexplainable joy of the entire event will be the family itself. A group of people often unlike in intelligence, size, shape, moral conviction, age or situation in life are bound together in love, and they find refreshment in each other. They are a microcosm of the human family. There must be a message here.

## check it out...

✓ Donna Smoot is seeking additional volunteer receptionists for the Raines Pastoral Counseling Center in September. An orientation meeting will be held at the Center, 1717 W. 86th St. on Monday, Aug. 29 from 7:30 to 9 p.m., with a training session for volunteers on Tuesday, Sept. 6 or Wednesday, Sept. 7. Call 849-7992 before August 22 if you are interested.

✓ The Youth Exchange Service (YES) needs Catholic families to host Catholic students from Europe, the Far East, Central and South America, and Mexico for periods of three months, one second school semester, or one school year (nine months). For information, write: Youth Exchange Service (YES), World Trade Center Bldg., 350 S. Figueroa St., Los Angeles, CA 90071, or phone 213-617-0800.

✓ Jim Gharrity is looking for teachers to work with children ages five to 17 for one day every other week this fall and spring, 8:30 a.m. to 2:30 p.m. at the Family Support Center, 1575 Northwestern Ave. Call 634-5050 to volunteer.

✓ John Ober, a Methodist layman, was recently elected president of the Raines Pastoral Counseling Center which provides pastoral counseling for those with individual, marital or family problems, regardless of ability to pay.

✓ The First Annual Seccina Family Picnic will be held Sunday, Aug. 28 from 1 p.m. till sunset at the East Side K of C, 1313 S. Post Rd. Each family is asked to bring \$3 and their own food and refreshments. Write: Terry E. Dearing, 1205 N. Downey Ave., Indpls. IN 46219 or Julie Hurrie Kingsley, 6750 E. Pleasant Run Pkwy., N. Drive, Indpls. IN 46219 with your name, class and number of people attending.

✓ Michael P. Hensley, son of Earl and Kathleen Hensley of St. Michael Parish, Charlestown, was recently announced as the freshman winner of a \$2,000 scholarship to St. Meinrad College this fall. Scholarships have also been renewed for sophomore Anthony R. Gangloff, St. Lawrence Parish, Lawrenceburg, and sophomore David J. Stier, St. Maurice Parish, Batesville.

✓ Host Families in the Terre Haute area are needed to aid Honor Camp inmates during the weeks of September 25th or October 2nd. The families will provide inmates with a place to sleep, transportation to and from work, and inclusion in family evening meals and activities for one week. Call Sr. Dorothy at 812-232-7011 for information.

✓ The Riverview/St. Vincent Health Promotion Center will provide a series of free health promotion programs at Oxford Development apartments. "Stress Management" will be offered on Monday, Aug. 22 from 7 to 9:30 p.m. at Autumn Woods Apts., 9075 Autumn Woods Dr., Castleton. To register for programs call 842-7234.

✓ St. Francis Hospital Center will offer a three-session workshop on "Making Changes: Help for Reaching Personal Goals" on Tuesdays, Aug. 16, 23 and 30 from 7 to 8:30 p.m. at the Center, 1600 Albany St., Beech Grove. Call 783-8983 for more information.

✓ The Fifth Annual Indy Egg Show '83 will be held Saturday, Aug. 27 from 10 a.m. to 5 p.m. and Sunday, Aug. 28 from 12 noon to 5 p.m. at Howard Johnson East, 1-70 at Post Rd. Hoosier Egg Artisans present the show for \$1.50 admission, with proceeds to benefit the Ronald McDonald House.



CYO CONTRIBUTION—Bill Kuntz, CYO executive director (left) and Randy Noel, CYO board of directors president, present checks to Archbishop Edward T. O'Meara and Providence Sister Loretta Schafer, assistant chancellor. CYO received more than \$3,000 from The Athletic Congress (TAC) for providing 160 volunteers to work at the TAC national track and field meet. CYO officials decided to give most of it to the Archbishop's Annual Appeal and the International Youth Center, a place of meeting and prayer for youth visiting Rome. (Photo by Jim Jachimiak)

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### Archbishop O'Meara's Schedule Week of August 14

SUNDAY, August 14—Final Profession of Sister Beth Marie Murphy, O.C.D., Carmelite Monastery, Mass at 9 a.m.

—75th Anniversary celebration of Holy Name Parish, Beech Grove, Mass at 12 noon followed with a reception.

MONDAY, August 15—Orientation Workshop, Office of Catholic Education, Catholic Center, 10 a.m.

MONDAY-THURSDAY, August 15-18—Bishops of Region VII Seminar on the Revised Code of Canon Law, Cardinal Stritch Retreat House, Mundelein, Illinois.

FRIDAY, August 19—NCCB/USCC Committee on Research, Plans and Programs meeting, Washington, D.C.

## the QUESTION BOX

## Why does God allow sin?

by Msgr. RAYMOND BOSLER

Q One of your favorite teachings of the church seems to be: God wants all human beings to be saved. Why is it, then, that he permits us to be subjected to temptations and difficulties that can keep us from salvation? Don't blame it on the devil or original sin. If God was serious about saving us through the death of Jesus the Savior, he could have eliminated our inclinations to sin and our openness to assaults by any evil powers, and thus made salvation a sure thing.

A I'll never cease to marvel at how my readers manage to come up with problems that are never exactly the same as the ones discussed in the books of theology I read.

Where to begin?

If salvation were a sure thing, would it be any challenge to us? Wouldn't life be an awful bore? Would anybody play golf, if every time you hit the ball it went into the cup?

It seems to me you imagine this life to be a testing period in which God tries us out with trials and temptations, willing to give heaven as a reward if we successfully overcome them. And so you wonder why God demands all this when he wants to give us the reward anyway.

Thus you may think that the purpose of temptation and difficulties is to lure us away from God. But are they not rather an essential part of life and the means we must use to develop ourselves into complete human beings?

Children whose parents would pamper and shelter them from all the problems and hardships of life would never grow up to become mature adults but would remain selfish and helpless creatures.

Overcoming difficulties and temptations is the way we develop our character, conquer our selfishness and learn how to love. Learning how to love is the way to salvation, the way to become like God, whose image we are supposed to be.



What is salvation but learning that God loves us and gives us the ability to love in return?

God's greatest gift to us is the ability to love.

With this come risks and the possibility of failure. For love must be free or it is not love.

So, temptations represent the possibility of loving something or someone other than God. We need them so we can make a choice.

But my best response I have saved for the end: The most obvious teaching in the Bible is that salvation, the ability to believe in God, to love him and our fellowmen, is a total gift from God through Jesus Christ.

If it were easy for us to do what we should do, we might conclude that we could get along without God or that salvation was something we had a right to.

Our weakness and openness to temptation lead us to God and dependence upon Christ.

St. Paul expressed it so well in 2 Corinthians where he described how he prayed to be relieved of "a thorn in the flesh" and heard the Lord say: "My grace is enough for you, for in weakness power reaches its perfection."

To this Paul reacted: "And so I willingly boast of my weaknesses that the power of Christ may rest upon me."

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

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## The WORD

AUGUST 14, 1983  
Twentieth Sunday in Ordinary Time (C)  
Jeremiah 38:4-6, 8-10  
Hebrews 12:1-4  
Luke 12:49-53

by PAUL KARNOWSKI

There are two ways to look at an oak. We can admire the individuality of the lone oak in a pasture as we pass it, driving down a country road. It stands tall and erect, seemingly unaffected by the rest of nature. It is a perfect picture of a lone species, a proud statement of individuality to the rest of the world. Its roots sink deep and it knows where its branches are going.

But if we take the time to stop the car and we walk across the pasture to examine the oak more closely, we view it in a different manner. This solitary giant provides a home for the birds. Parasitic vines are choking one of its limbs. Ants and other insects bore into its solid trunk. Undergrowth is robbing the soil of the nutrients it needs. This individual is woven into a complex web of ecological relationships.

Just as with the oak, there are two ways to look at our lives. We can view ourselves as individuals who stand alone in the pasture of the world. Our roots are our principles and morals; our actions are the branches with which we reach toward the skies.

Or we can look at ourselves as elements in a complex web of relationships. We have "arrangements" with our spouses, our families, and our friends. Some of our relationships are more beneficial than others.

As with the oak and as with our lives, Jesus takes two approaches with his message of salvation. In today's Gospel he is leaning toward the individual approach. "I have come to light a fire on the earth," he says. "I have come for division . . . a household of five will be divided three against two . . . father will be split against son." The Lord asks us to stand alone, to put a torch to the entangling undergrowth of our lives which threatens our growth and development.

Jesus is a realist. He knows that disentangling ourselves from damaging relationships will cause pain and conflict. But he is not an extremist. He doesn't ask us to put fire to all of our relationships, only those that keep us down.

## the Saints

## ST. MAXIMILIAN KOLBE



MAXIMILIAN KOLBE WAS BORN AT ZDUNSKA-WOLA NEAR LODZ POLAND ON JAN. 7, 1894, AND BAPTIZED RAYMOND. IN HIS YOUTH, IT IS SAID THE BLESSED VIRGIN APPEARED TO HIM WITH TWO CROWNS, ONE OF CHASTITY AND THE OTHER OF MARTYRDOM. SHE ASKED: "WHICH DO YOU CHOOSE?" RAYMOND SAID: "I CHOOSE BOTH." MUCH LATER HE JOINED THE CONVENTUAL FRANCISCANS TAKING THE NAME MAXIMILIAN. IN 1917 HE FOUNDED THE MILITIA OF MARY IMMACULATE IN ROME TO ADVANCE DEVOTION TO MARY. HE WAS ORDAINED IN ROME IN 1918, RETURNED TO POLAND AND FOUNDED A MONTHLY PUBLICATION ABOUT MARY. IN 1927 HE FOUNDED "THE CITIES OF THE IMMACULATE CONCEPTION" NEAR WARSAW, HOUSING 300 RELIGIOUS AND ESTABLISHED SIMILAR FOUNDATIONS IN GERMANY AND INDIA. HE BECAME THE SUPERIOR IN 1934 IN POLAND AND IN 1941 WAS ARRESTED BY THE GESTAPO WHEN THE NAZIS INVADED. HE WAS IMPRISONED IN THE NOTORIOUS AUSCHWITZ. FATHER KOLBE VOLUNTARILY TOOK THE PLACE OF A MARRIED MAN WITH A FAMILY WHO WAS ONE OF 10 MEN ARBITRARILY SELECTED BY THE COMMANDANT TO BE PUT TO DEATH IN A STARVATION BUNKER IN RETALIATION FOR A PRISONER WHO HAD ESCAPED. AFTER NINE DAYS FATHER KOLBE WAS FOUND STILL ALIVE AND WAS KILLED ON AUG. 14, 1941, BY AN INJECTION OF CARBOLIC ACID. HE WAS BEATIFIED BY POPE PAUL VI IN 1971, AND CANONIZED BY POPE JOHN PAUL II IN 1982. HIS FEAST IS AUG. 14.

## World's Fair pavilion designed

NEW ORLEANS (NC)—The Archdiocese of New Orleans approved a new design for the Vatican Pavilion at the 1984 World's Fair, according to Archbishop Philip M. Hannan. The pavilion will house an exhibit of Vatican treasures, sponsored by the archdiocese. The new design was submitted by the firm of Blitch Architects, Inc. Because of budgetary limitations, the archdiocese's agreement with the initial architect, Nathaniel Curtis, was terminated in early July, Archbishop Hannan said. Initial approval of the new design has also been given by World's Fair officials.



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**BIBLICAL COMMISSION**—Franciscan Father Juniper Cummings gives Franciscan Father Charles McCarthy a Spanish Bible during a commissioning ceremony at Mt. St. Francis on July 31. It is the custom of the Conventual Franciscans that missionaries wear a gray habit in place of their usual black one. After a three-month training period, Father McCarthy will begin duties at the parish of Santa Ana in Campamenti, Olancha, Honduras. (Photo by Fr. Louis Manna, OFM Conv.)



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# Immaculate Conception Parish

Millhouses, Indiana

Msgr. Joseph Brokhage, administrator

by JIM JACHIMIAK

When Immaculate Conception Parish in Millhouses lost its resident pastor, says Dale Bruns, parishioners "adjusted to the situation at hand" and are now pleased with the result.

The 529-member parish in Decatur County has the only full-time lay pastoral associate in the archdiocese.

In 1981, Rita Kneueven was hired as pastoral associate for the Millhouses parish and St. Dennis, Jennings County. She lives in the Millhouses rectory. Msgr. Joseph Brokhage is administrator of both parishes, as well as St. Maurice, Napoleon, and is assisted by Msgr. Raymond Bosler.

The parish's last pastor, Father Earl Feltman, died in 1980. "It was kind of tough just thinking about not having a full-time pastor," Bruns recalls. "But now everyone is well pleased with the situation that we do have."

He explains, "Rita really takes the pastors' jobs until they come on weekends." She is responsible for secretarial work, sick calls, visits, attending meetings, preparing for baptisms and conducting Bible studies and Lenten communion services.

As parish council president, Bruns has seen lay leadership develop at Immaculate Conception. Council members "realized that we were in the position—and Msgr. Brokhage and Rita instilled in us—that we had to take over."

**WITH A PASTOR**, he says, "we took everything for granted—just like a good wife." For example, the late Father Carl Riebenhaller, pastor from 1928 to 1967, "used to fire the furnace and shovel the snow" in addition to pastoral duties.

Father Riebenhaller celebrated his golden jubilee in 1967 at Millhouses with classmates Msgr. Clement Bosler and Cardinal Joseph Ritter. Teresa Bruns recalls, "Cardinal Ritter didn't have any celebration in St. Louis. They all came here. Father Riebenhaller used to say, 'just a plain old priest, a monsignor and a cardinal.'"

Msgr. Brokhage notes that "Most of the people of this parish were baptized by Father Riebenhaller. Generations were here without knowing another pastor." Many families have been in the area for years, he adds. "Generation after generation they stayed here."

"You don't talk about anybody here," Bernadette Fry says, "because you're talking about your relatives."

According to Msgr. Brokhage, "they pass on the faith but they also pass on family values. There are very few divor-

ces. They have passed on the value that marriage is for life."

Toni Collins, board of education president, adds that children from "the few non-Catholic families that are here" often became Catholic. One reason is that, until the parish school closed in 1968, its seventh and eighth grades were part of the public school system.

"**THE IMPORTANT** thing is that the family shares the faith," Msgr. Brokhage declares, "but they have to have an updated religious education program to supplement their faith." So the refurbished school is now a religious education center, and the parish is "fortunate in having some very fine catechists." Benedictine Sister Mary Cecile Deken assists them, and the board of education handles adult programs.

In all activities, says Rita Kneueven, "we have tremendous participation from people of all ages for a parish this size."

A music program enhances parish liturgies, notes cantor Karen Platt. "We didn't have any program for a long time, but Sister Mary Cecile got us going." A team meets each month to plan music to fit liturgies.

Women in the St. Anne's Society are updating the kitchen in the school building. They also clean the school and church and are responsible for vestments. "It's work but we try to make our work fun," says Mrs. Fry, president of the organization.

A committee plans meals which are served after funerals in the parish. "We decided to take the whole parish in" on preparing the meals, Mrs. Fry says, "because sooner or later you're going to benefit from it."

Msgr. Brokhage notes that "everyone who goes to the funeral is invited for lunch. It becomes a celebration."

**JERRY FRY** works with parish youth. He explains, "It's a chance for them to get out of the house and get together with friends. They're the future and they deserve some of our time." Dances are the group's major source of income. The CYO has teams in basketball, volleyball and softball. Fry calls the CYO turkey supper "as good a meal as you'd get at any restaurant."

"And rural kids know how to work," Msgr. Brokhage adds. "That's a very important facet—what all of the people do in terms of work. It's only because of volunteer services that we are able to make the budget."

He says other activities include a picnic—"not a moneymaker, just a get-



together"—and a celebration next year of the parish's 150th anniversary.

Father Joseph Ferneding offered the first Mass in the German Catholic settlement in 1834 and the first church was dedicated to St. Boniface in 1840. A history compiled by Father Riebenhaller for the parish's centennial in 1934 reports a disagreement over the third and present church in the 1860s. Father Ferdinand Hundt wanted it consecrated to Mary, but parishioners opposed the change. So the church was dedicated as Immaculate Conception of the Blessed Virgin Mary, but placed under the patronage of St. Boniface.

Now, "the people are proud of the church," says Mrs. Fry.

Parishioners decided to save the building several years ago when repairs were needed. A scissors beam supporting the vaulted roof had fallen, Bruns says, and if repairs had not been made, the building "would have had to come down." Vertical steel beams were placed outside the building and covered with brick. A new roof was built on the beams, and the old walls no longer support any weight.

That altered the appearance of the church, but Bruns notes that "we saved everything we could."

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**PARISH LEADERS**—When Immaculate Conception Parish, Millhouses, no longer had a resident pastor, the laity assumed many responsibilities in the parish. Shown here, from left, are (back row) Dale and Teresa Bruns, Jerry Fry and Rita Kneueven, and (front row) Bernadette Fry, Karen Platt, Toni Collins and Msgr. Joseph Brokhage. (Photos by Jim Jachimiak)

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# YOUTH CORNER

## Wheelchair is gift from area CYO groups

by SUSAN M. MICINSKI

Summer signals more free time for students since school is not in session. But it still can be a time to do something for others. And that is what the Indianapolis Deaneries CYO did.

According to Carl Wagner, administrator of teen services for CYO, Denny Sutherland of Noble Adult Center called to see if the youths would be interested in doing a service project. Specifically, one of the clients there who is profoundly mentally handicapped and afflicted with cerebral palsy needed a front wheel drive wheel chair that could not be obtained from Medicaid or provided by the family.

"The kids were really excited about it, so we followed through," Wagner stated.

The money for the chair was raised by a donation from Our Lady of Greenwood, funds from a project of Our Lady of Lourdes youth group and from money other youth earned who worked as stock people at Hit or Miss clothing store.

According to one of the workers at Noble Adult Center, the new wheel chair will allow Henry Brown, the recipient, to help himself a little more.

To celebrate the event, a little party was held for Henry and some of the clients, on Tuesday, Aug. 2 when he was presented with the chair. Although unable to verbally express his delight at having received the chair, it was evident that Brown was happy.

All the youths who were in attendance when Brown was presented with the chair were

glad to have been able to help out. "It was a neat experience," stated Eileen Hammond of Our Lady of Lourdes youth group. "It was great to be a part of it."

\*\*\*

Although the National Catholic Youth Conference is still a few months away—Nov. 3-6—Ed Durkee, the Indianapolis candidate for Region Seven representative, said candidate to be elected while the conference is on, is busy planning campaign strategy. Region Seven which includes the states of Indiana, Illinois and Wisconsin should have a slate of four or five candidates by election time.

Durkee, a junior at Terre Haute North High School, is in his third year of CYO and is on the youth ministry board and liturgy committee at St. Patrick's Church in Terre Haute. His school activities include tennis, track and working on the yearbook.

"I don't know much about the competition at this point," explained Durkee. "But I'm sure they'll all be good people."

The candidate stated he "couldn't do it without all the help from family, friends and CYO staff. There are a lot of letters to write, brochures to send out, but most important of all is getting out and meeting the people."

"You really get a chance to meet a lot of people at events such as the Mid-America Youth Council, the Advanced Christian Leadership Institute, the archdiocesan trip to Kings Island—which I attended—and the upcoming regional meeting to be held in Fort Wayne in October."

Durkee states people should vote for him because he is qualified, can handle himself well, cares about CYO and thinks he can do the best job.

Persons wishing to attend the convention which will be held in Washington, D.C. should submit a \$60 non-refundable check to hold their reservation. The total cost will be \$140 which includes transportation (chartered buses) and registration. Youth have to pay for their own housing and food. Delegates will also be going

on a guided tour while there.

For further information contact Carl Wagner at the CYO Office, 560 Stevens St., Indianapolis, IN 46203, 317-632-9311.

\*\*\*

Sunday, Aug. 14, "Lifesigns," the radio show for youth, will feature the second part of the series on cults. The program is aired at 11:35 a.m. on WICR 88.7 FM.



**CAMPAIGN PLANS**—Ed Durkee, who hopes to be chosen to represent Indianapolis in Region 7 of the CYO, works on campaign plans with Carl Wagner, administrator of teen services for CYO. (Photo by Susan M. Micinski)

## DORIS ANSWERS YOUTH

### Teens ask about relationships

by DORIS R. PETERS

Dear Doris:

I am 13 years old. I am very interested in boys. I went to this party where in a game I had to kiss the boys on the lips. Now I'm crazy over the boy I mostly kissed. I like him a lot but he doesn't like me. What should I do and what's your advice? In school I am known as "WW2."

Signed, WW2

Dear WW2:

What does "WW2" stand for?

I don't know what it means so I don't know how it describes your letter. First I wondered how you knew that the boy does not like you, and secondly I wondered if you like him because you kissed him, or because you like the person he is?

Being interested in boys is one thing but there is more to liking a boy than just kissing him. There is talking, and having things in common, too. You are 13, so you are just starting to like boys. Boys, on the other hand, often are not as ready to like girls at your age.

If he really is not interested in you it is better that he doesn't pretend just because you like him, but don't jump to conclusions. If you do not know for sure that he doesn't like you, if you just think that he isn't interested, give him a chance to get to know you. Before you convince yourself that he doesn't care, find out more about him.

Don't be too upset if you get a negative reaction from him. Remember that you have to give people a chance to like you, and yourself a chance to like them. If things don't work out, it is not because you are not a likable person. It just means that you two are not right for each other. There are a lot more boys out there.

Dear Doris:

My mother gets awful mad because my friend always comes down to my house instead of having me go to hers. I've tried telling them but it doesn't seem to work. What should I do about this?

Otelia

Dear Otelia:

Friends should be able to

share. One should not always be giving while the other is taking. Why don't you suggest to your friend that you go to her house for a change? If she says no, then ask her why not and if the reason is a good one then share it with your mother.

Problems are a lot easier when you understand the whole story behind them.

Dear Doris:

I'm 13 and I like boys. I met this fine boy. I wake up on Sundays at 8:30 just to see him at 9:15. I am very shy to introduce myself to him. I really want to meet him. What is your advice?

Crazy

Dear Crazy:

Your letter was not too

clear, but I assume that you wake up on Sundays just to see his face. If he sees you every Sunday then maybe he too is curious about who you are. If it is just you who see him it is a shame you are wasting all that time just looking. Is there some way you can casually bump into him, or could you be introduced through one of your friends?

Since I do not know all the details I really can not give you a game plan, but I do think that if you are interested you should find a way to overcome your shyness—otherwise you will never know if he is worth waking up every Sunday to look at when you could be sleeping.

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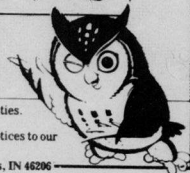
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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

## August 12

Franciscan Father Fintan Cantwell will be principal celebrant of the monthly Charismatic Mass at Mt. St. Francis Retreat Center at 8 p.m.

## August 12-13

Assumption Church will hold a Fish Fry which includes bingo, games and fun. Carry-out dinner service begins at 4 p.m.

## August 12-14

Franciscan Father Martin Wolter will hold a Tobit Weekend for engaged couples at Alverna Retreat Center. Cost is \$100 per couple.

A men's retreat on the theme "The Works of Mercy in Our Time" will be held at Mt. St. Francis Retreat Center. Call 812-923-0817 for reservations.

## August 13

Holy Angels Church presents a Rummage Sale/Flea Market/Fish Fry from 8 a.m. to 7 p.m. Rent a table for \$20. Admission is 25 cents. Door prizes every hour.

St. Martin of Tours Parish will hold an Antique Auction/Rummage Sale/Turtle Soup Feast at the parish hall in Siberia from 10 a.m. to 4 p.m.

The Sisters of St. Joseph invite women college age or older to reflect on their Christian call and the call of the religious life during an overnight stay at the St. Joseph Motherhouse, Tipton, Ind. beginning at 7 p.m. until Sunday at 4 p.m.

## August 14

St. Paul's Church, New Alsace, will serve country style

chicken and beef dinners from 12 noon to 4 p.m. E.D.T.

The Catholic Alumni Club will hold a picnic for single Catholic adults in Forest Park, Noblesville, at 1 p.m. Call John 896-3178 or Linda 357-2219 for information.

St. Mary's Church, Mitchell, will hold a Parish Feast Day Celebration with Mass at 4:30 p.m. followed by a pitch-in dinner to welcome Fr. Don Quinn.

## August 15

Greensburg Group of Separated, Divorced and Remarried Catholics (SDRC) meets at 7:30 p.m. at St. Mary's Church for a sharing and support meeting.

St. Mary's of the Rock Church, located in Franklin County on St. Mary's Rd. between Oldenburg

## August 16

Separated, Divorced and Remarried Catholics (SDRC) adult discussion group will meet at the Catholic Center, room 212, at 7:30 p.m. Tape and discussion on "Positive Self-Dimension" led by Dan Miller. Call Dan 632-8112 or Jan 875-9092 for information.

First of three successive Tuesday workshops on "Making Changes: Structured Help for Reaching Personal Goals" will be held from 7 to 8:30 p.m. at St. Francis Hospital Center, 1600 Albany St., Beech Grove. For information call 783-8983.

St. Vincent Wellness Center in Zionsville presents first of three successive programs on assertive parenting to be held on Tuesdays from 7 to 9 p.m. Fee is \$15 per person, \$25 per family. Call 873-2799 to register.

## August 17

Catholic Widowed Organization (CWO) will hold a Mass at 5 p.m. in Cathedral Chapel followed by their regular meeting at 7:30 p.m. in the Catholic Center. Dinner optional.

The Monthly Mass will be celebrated by Fr. Jeffrey Charlton at St. Pius Parish in Calvary Cemetery Mausoleum Chapel at 2 p.m.

A Breakfast Forum on Issues in Justice will be held by the National Conference of Christians and Jews at the Indianapolis Academy of the Arts, 429 E. Vermont St. from 8 to 9:30 a.m. Call 634-1972 for reservations.

## August 19

Separated, Divorced and Remarried Catholics (SDRC) will hold an Adult Social at Paramount Music Palace, 7560 Old Trails Rd. at East Washington St. Call Bob Lawless at 546-3453 for information.

## August 19-21

Franciscan Father Martin Wolter will conduct a Together-ness Weekend at Alverna Retreat Center. Cost is \$100 per couple.

# CALL A



# CALL A PRIEST



## August 20

Blue Army and Legion of Mary will sponsor a Day of Reflection at Beech Grove Benedictine Center from 9 a.m. to 3 p.m. Deadline for reservations is Aug. 13. Call Madeline Forst 297-1901 or Ed Ortmann 356-9594.

## August 21

Westside Group meeting of

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at St. Gabriel's. For information call Mary Jane Oakley 293-5176.

A Marian Day on the theme "Mary, Her Mission and Ours," will be held from 9 a.m. to 5 p.m. at Mt. St. Francis Retreat Center. Fee of \$15 includes lunch. Call 812-923-8817 for reservations.

## Terre Haute workshop set for catechists

A workshop for catechists will be held on Aug. 27 at the Terre Haute Deaneary Religious Education Center.

The workshop, "Faith in Formation: A Convention for Catechists," is designed to enable catechists to broaden their vision of catechesis and to refine their skills.

Registration begins at 9 a.m. and the convention closes with a reception at 3:15 p.m. Seminars will deal with how to teach various age groups and with catechetical aspects of the bishops' pastoral letter, "The Challenge of Peace: God's Promise and Our Response."

Registration fee is \$3 for those living in the Terre Haute Deaneary, with a maximum of \$30 per parish, and \$5 for those from outside the deaneary. For further information or registration, write to the Religious Education Center, 2931 Ohio Blvd., Terre Haute, Ind. 47803.

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# Tell City man honored for service

TELL CITY—The Tell City Historical Society presented its annual Distinguished Citizen Award to Clarence W. Schultz of St. Paul parish here. He received the award on Aug. 10 in ceremonies during the city's 125th anniversary.

As the 13th recipient of the award, Schultz was selected for his lifetime of exceptional interest and numerous contributions to both the civic and church communities during his active years when he gave of his time and energy to serve the Perry County community.

As a teen-age lad, he began working with his father, Ed J. Schultz, in the family grocery known as "Ed J. Schultz, the Grocer." After the death of his father in 1943, Schultz continued the business until 1950. Shortly after selling the grocery, he began work at the News Publishing Company as an advertising salesman, layout and design specialist. At the same time, his sign-painting talents were in weekly demand by local businesses and for celebrations such as the Schweizer Fest.

A postal employee once said, "Clarence never walks; he runs." Perhaps that accounts for fellow employees at the

News tagging him with the nickname of "Swish."

For 25 years he served as executive secretary of the Tell City Chamber of Commerce. He was also a member of the Tell City Merchants Association. During his tenure as a member and officer of the Tell City Kiwanis Club, he had a perfect attendance record in the 30 years of active membership.

For some 20 years, he was chairman of the Kiwanis Christmas Basket program for the needy, collecting funds, preparing food baskets and distributing them during holiday seasons.

Not only is he a past grand knight of Bishop Chartrand Council, Knights of Columbus, but he contributed in many ways working for the council; for example, week after week for 29 years he was faithfully at his post "calling" Wednesday night bingo.

Perhaps one of his greatest joys was the privilege he had in serving as a commentator and eucharistic minister at St. Paul Church. He was one of the first lay ministers in the parish.

Once a familiar figure on his bicycle, he rode miles each day from one end of town to the other doing errands. He opted to ride his bike rather than drive his car.

Impaired vision has now forced him to spend most of his time at home—a cheerful, sunny apartment that he shares with Minnie, his wife for 61 years. Minnie, too, finds mobility difficult because of severe arthritis and a disabled arm.

Recently Schultz commented to a daughter, "You know, honey, we don't want to complain, but mother and I DO have a lot of problems. If only . . ." and then he continued softly, "but we still have each other."

At the Aug. 10 presentation, Schultz's family was with him when he received the top citizen award. The group included his wife; a daughter, Mrs. James J. (Bernice) Hartz and Mr. Hartz; three grandsons, James W., Joseph and Jonathan Hartz with their wives; four great-grandchildren, Jaime, Jay, Sarah and Philip Hartz, all of Tell City; and another daughter, Benedictine Sister Mary Jonathan Schultz of Our Lady of Grace Convent, Beech Grove.

## Veterans accept pastoral

PHILADELPHIA (NC)—More than 300 delegates at the Catholic War Veterans' national convention in Philadelphia voted unanimously to accept the U.S. bishops' pastoral letter on war and peace. But they did so with strong reservations, and in separate actions they backed positions opposed by the pastoral. The Catholic veterans opposed an immediate nuclear freeze and backed development of the neutron bomb, issues on which the U.S. bishops took an opposite stance.

## African gets Vatican post

VATICAN CITY (NC)—Pope John Paul II accepted the resignation Aug. 6 of an African archbishop who claims to be a faith healer and named him to a newly created post at the Vatican. The Vatican announcement of the resignation of Archbishop Emmanuel Milingo as head of the Archdiocese of Lusaka, Zambia, and his appointment as "special delegate" to the Pontifical Commission for Migration and Tourism signaled the end of a more than 16-month Vatican investigation of the archbishop.

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**WHAT ONE SOWS, ANOTHER REAPS**—Father Albert Ajamie, pastor at St. Mary's, Lanesville, sows tomatoes from vines planted by the former pastor, Father Joseph Sheets. Father Ajamie doesn't promise to supply all the vegetables for the church's annual picnic on Sunday, Aug. 14, but he does hope the crowd will enjoy the sumptuous food, served country style. Fried chicken or ham with all the trimmings will be available from 10:30 a.m. to 4:30 p.m. There will be several booths featuring quilts, linens and home-baked cakes, as well as rides, novelties and a fish pond for the children.

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# TV preachers: handle with care

by JAMES BREIG

Should Catholics watch the Christian Broadcasting Network (CBN)?

I'm beginning to think they shouldn't. I know they shouldn't without being very careful, as careful as they are when they watch an offensive program on NBC, CBS or ABC.

Yet millions of Catholics do watch CBN and other fundamentalist and non-Catholic TV programs, such as "The Old Time Gospel Hour with Jerry Falwell," "The Jimmy Swaggart Show," "Hour of Power with Robert Schuller" and "The PTL Club with Jim Bakker." Not only do Catholics watch those shows, they also contribute to them by sending in money to make sure they keep going.

Why Catholics watch and support these programs is obvious. The shows are wholesome, center around the Gospel, feature shared prayer and are religious. Where else on TV can you get such features? For people tired of car chases, women in negligees, shootings, tough talk and sex-drenched dialog, Christian programming is a welcome alternative. And Catholics are only too happy to chip in to make sure the shows stay on the air.

That's why it's difficult to convince such viewers that these same programs can be dangerous and that, perhaps, they should not be watching them.

"Falwell dangerous?" they ask incredulously. How so? He talks about moral revitalization.

Pat Robertson of CBN dangerous? How can he be when his programs deal with the soul and salvation?

**SWAGGART** dangerous? Never! He spends his time reading from the Bible, preaching and inviting people



to change their lives for the better.

Yes, but each of these gentlemen is also engaged in something else. That something else is proselytizing. They are trying to win people for the Lord and they don't much care if they win them from among the ranks of those who are already affiliated with other denominations.

A priest writing in a Catholic newspaper made a wise observation: "Catholics who would not think of spending two or three hours a week at a Protestant church

service or in a revivalist's tent think nothing of giving the same amount of time—or more—to television preachers."

As good-intentioned as some (and I said some) of the televangelists are, they are not going to help you in your growth as a Catholic. They do not preach on such essentially Catholic teachings as the Eucharist and other sacraments, the saints, the Blessed Mother, distinctly Catholic devotions or the pope.

And while they are aligned with Catholics on such social issues as abortion, they diverge strongly on others—such as the direction given by the American bishops in their pastoral letter on peace.

Furthermore, those are the good-intentioned ones. What about the others? What

about the ones who ridicule Catholic teaching?

WHAT about, for instance, Jimmy Swaggart, who has called Catholicism a religion of "ignorance, superstition and sin?" The bishop of Baton Rouge, La., where Swaggart is headquartered, has met with the preacher to try to iron out some of the problems evident between the two. But he came away from the meeting with no assurances that Swaggart will not continue to slur Catholicism.

So I find it hard to believe that a Catholic would watch his show, much less contribute to its survival.

It is a premise of this column that Catholics need to be careful of the programming which comes into their homes and into their brains. What we consume, we become. So I have warned against violence, sexual innuendo, misleading news reports, pro-abortion bias and so on.

If it is dangerous to watch those shows without thinking of what they contain, it must be dangerous to watch CBN and its kind without realizing what is being received.

To sit back and take it all in without challenging what is



**OLYMPICS OF BALLET**—Janie Parker and William Pizzuto of the United States dance the pas de deux from "Esmeralda" on "To Dance for Gold," a two-hour TV documentary chronicling the II International Ballet Competition in Jackson, Miss., in 1982. The event is covered much like the Olympics using a variety of sports video techniques and commentary. It airs Aug. 17 on PBS. (NC photo)

being preached, without considering the viewpoints offered, without judging what is heard against Catholic beliefs, is to invite trouble.

A sermon against sin is fine, but what if it presumes that the Sacrament of Reconciliation is a farce? A testimony about "knowing Jesus" is good, but what if it ignores the daily union with

Christ available in the Eucharist? A stand against this or that social or political issue is okay, but what if it is at odds with papal teaching for the last century?

So if you are flipping the dial to avoid offensive programming, don't assume you have succeeded just because you landed on a TV preacher.

## OBITUARIES

† **BROWN, David J.**, 13, St. Maurice, St. Maurice, July 29. Son of Mr. and Mrs. Maurice Brown; brother of Robert, Ronald, Kenneth, Catherine, Regina, Melissa and Jennifer; grandson of Mr. and Mrs. L. Meade Brown.

† **DALL, Joseph H.**, 55, St. Lawrence, Indianapolis, July 21. Husband of Mary Lou; father of Mark, Steven, Phillip, Cynthia and Linda; brother of Alvina Dunn, Jane Firkus, and Alphonse, Lawrence, Gregory, Bernard and Paul.

† **DAVIS, Jean Lewis**, 75, Our Lady of Perpetual Help, New Albany, July 23. Sister of Ida Mae Cullen and Leona Recever.

† **EMMONS, Rosa**, 85, St. Mary's, New Albany, July 25. Mother of Mary M. Kochert and Paul E., Louis J., William J. and Carl F.

† **FENDER, Agnes (Warisse)**, 87, St. Mary's, New Albany, July 23. Mother of William K.; sister of Barbara Warisse and Sr. Barbara Marie Warisse.

† **FREY, Teresa A.**, 87, Holy Guardian Angels, Cedar Grove, July 23.

† **GRANGER, Raymond, Sr.**, 84, St. Mary's, New Albany, August 2. Father of Mrs. Edgar Anderson, Mrs. Harold Curtis, Mrs. Glenn Hatfield, Raymond, Jr., and Harry; brother of Amiel.

† **HILEMAN, Evelyn**, 69, St. Thomas Aquinas, Indianapolis, August 2. Mother of Tony, Sr. Barbara Hileman and Tippy Swinford.

† **HUCK, Alma**, 76, St. Paul, Tell City, July 30. Mother of Irene

Terry, Marjorie Patmore, Beulah Buchanan, Jayne Sallee, Judy Sanders, and Kenneth, Paul, Peter and Everett; sister of Amos Webb.

† **JACKSON, Lura**, 84, St. Anthony, Indianapolis, July 26. Mother of Louise Mabey, William Beal, Jeep and Robert.

† **KNAUBER, Mary A.**, 90, St. Andrew, Richmond, July 21.

† **LENTS, Russell**, 85, St. Anthony, Indianapolis, July 27. Father of Laverne Hicks, Lorrene Pointer, Dolores and Paul; brother of Julia Imier and John; grandfather of nine.

† **NALE, Catherine**, 73, St. Mary's, New Albany, July 25. Mother of Virginia Everdon; sister of Julius and Arthur Sprigler, Aileen Allen, Agnes Andres, Mary Brook, Helen Andres and Lorina Bedal.

† **NICCUM, Ernest**, 77, American Martyrs, Scottsburg, July 19. Husband of Betty; father of Gerald, Paul, Charles, David, Francis, Andrew and Brian; grandfather of 26.

† **NOBBE, Neal M.**, 14, St. Maurice, St. Maurice, July 29. Son of Mr. and Mrs. James Nobbe, brother of Debbie Schneider, Patty, Mary Kay, Janet, Mindy, Becky, Joyce, Bill, Sam and Fred; grandson of Mr. and Mrs. Matt Werner.

† **PENNINGTON, Carrie Mae**, 77, St. Bridget, Indianapolis, July 25. Mother of Robert.

† **REINHARDT, Douglas Martin**, 17, St. Mary's, Lanesville, July 13. Son of Jerry and Lenny; brother of Julie; grandson of Mr. and Mrs. John Reinhardt and Mr. and Mrs. Frank Knear.

† **RIES, George E.**, 55, Our Lady of Lourdes, Indianapolis, July 24. Husband of Mary; stepfather of Vicki Fasana and Terry, Jimmie and Marty Mohr.

† **ROBERTS, Mary Lela**, 86, Holy Rosary, Indianapolis, July 15. Mother of Mary Lucille Settecas, Marguerite Inez Denny, John and Joseph; grandmother of 12, great-grandmother of 23, and great-great-grandmother of one.

† **SACKSTEDER, Alfred J.**, 74, Holy Guardian Angels, Cedar Grove, July 2. Husband of Wilma; father of Sue Kissick and

Fred; stepfather of Susan Berg; grandfather of six.

† **STUHRENBURG, Anna**, 86, St. Mary, Greensburg, July 10. Mother of Robert H.

† **VOLPERT, Frank L.**, 75, St. Mary's, New Albany, July 26. Husband of Mary A.; father of Daniel J.; brother of Paul, Cletus, Helen, Mary Craig, Elizabeth Park and Cecilia Daugherty.

† **WALTERS, George, Sr.**, 97, Immaculate Conception, Millhouses, July 31. Father of Martha Fry, Charles and George, Jr.

## Rites held for Sister Augustine

**BEECH GROVE**—The funeral liturgy for Benedictine Sister Augustine Dusch, 96, was held on Aug. 5 at Our Lady of Grace Convent following her death on Aug. 3. Sr. Augustine was the oldest member of the Beech Grove Benedictine community and would have marked her 73rd anniversary of religious vows on Aug. 4.

The former Verna Dusch of Tell City entered the Convent of the Immaculate Conception at Ferdinand in 1908 and spent more than 50 years in teaching before retiring in 1963. In 1960 she was appointed a founding member of Our Lady of Grace Convent.

Sr. Augustine is survived by a brother, Gabriel Dusch, Ch., of Tell City.

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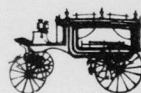
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# Film ratings

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

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

A-I—general patronage;  
A-II—adults and adolescents;  
A-III—adults;  
A-IV—adults, with reservations;  
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the ★ before the title.

Amin—the Rise and Fall ..... O  
Baby, It's You ..... O  
Bad Boys ..... O  
Best Friends ..... A-III  
The Best Little ..... O  
Whorehouse in Texas ..... O  
Betrayal ..... A-II  
Blue Thunder ..... O  
The Border ..... A-III  
Breathless ..... O  
Britannia Hospital ..... O  
Class ..... O

Concrete Jungle ..... O  
The Dark Crystal ..... A-I  
Diva ..... A-III  
Doctor Detroit ..... O  
The Draughtsman's Contract ..... O  
Endangered Species ..... A-III  
Enigma ..... A-III  
E.T., the Extra-Terrestrial ..... A-I  
Exposed ..... O

Fast Times ..... O  
at Ridgemont High ..... O  
Fighting Back ..... O  
Firefox ..... A-III  
First Blood ..... A-III  
Five Days One Summer ..... A-II  
Flashdance ..... O  
The Flight of the Eagle ..... A-II  
48 Hours ..... O  
Frances ..... A-IV  
★ Gandhi ..... A-II  
Goin' All the Way ..... O

Gregory's Girl ..... A-II  
The Grey Fox ..... A-III  
Hammett ..... A-II  
Heidi's Song ..... A-I  
Hey, Good Looking ..... O  
High Road to China ..... A-II  
The Hunger ..... O  
I Love You ..... O  
If You Could See ..... O  
What I Hear ..... A-III  
Independence Day ..... A-III  
Jaws 3-D ..... A-III

Joni ..... A-I  
The King of Comedy ..... A-II  
Kiss Me Goodbye ..... A-III  
Krull ..... O  
Le Beau Mariage ..... A-III  
Lianna ..... O  
Local Hero ..... A-III  
Lone Wolf McQuade ..... A-III  
The Long Good Friday ..... A-IV  
Lookin' To Get Out ..... A-III  
The Lords of Discipline ..... A-III  
Lovesick ..... A-III  
The Man From ..... O  
Snowy River ..... A-II  
The Man With Two Brains ..... O  
Man, Woman and Child ..... A-III  
Max Dugan Returns ..... A-II  
Monty Python's ..... O  
The Meaning of Life ..... O

Monsignor ..... O  
National Lampoon's ..... O  
Vacation ..... A-III  
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# 'Staying Alive' saved by charm

by JAMES W. ARNOLD

I thought I was very, sort of, charming.  
—Tony Manero to girl, in "Staying Alive"

Tony Manero (alias John Travolta), the rough-hewn, upward-bound, gotta-dance kid who escaped from Bay Ridge in "Saturday Night Fever," returns in "Staying Alive" and finds himself trapped in a backstage movie musical about making it in the tough competitive Broadway jungle.

The truth is that John-as-Tony is sort of charming, but unable to overcome a totally sappy story that has clearly been contrived more or less to glue together what resembles a 96-minute video music promo for the soundtrack album. Let's face it. Everybody knows the "Saturday Night Fever" album, with the Bee Gees songs that became anthems for the now-dead disco craze, made more money than the movie itself and became the best-selling record of all time.

Producer Robert to do it again. In "Staying Stigwood, the J. Paul Getty of Alive," all the dialog put the music-movie tie-in, hopes together could be squeezed



onto the back of a McDonald's menu, and the best line is probably the one quoted above. (Another good one is from the director-choreographer: "The show is the thing, Manero, not you!")

Otherwise there is a lot of sweaty flashdancing (meaning dances that are not so much performed as edited together), set to the electronic whiplash beat of the New Music, in which we see sinewy torsos twisting and leaping in slow motion, in a manner that recalls the dolphins jumping for fish at Sea World. Most of all, there are exchanges of Meaningful Glances. "Staying Alive" is the "Citizen Kane" of eye contact-as-drama.

MUCH of the blame must fall on Sylvester Stallone, who as director, co-writer and co-producer appears to be a responsible party. He's also gotten his brother (Frank) to write and perform most of the new songs to add to the five provided by the Bee Gees. He seems obsessed with showing dance as a manly occupation, and it winds up being about as romantic as a gang-rape or a fight sequence from "Rocky."

At least this time the rating (PG instead of R) is right. Research has shown that "Fever" would've done much better business with a softer rating. The R was due to all that Brooklyn-based language, violence and sex,



**DANCE DRAMA**—On opening night of a new musical, leading dancer John Travolta as Tony Manero interprets a man tempted by the forces of evil in one of the fantasy production numbers in Paramount Pictures' "Staying Alive." Travolta re-creates his role from "Saturday Night Fever" as the young disco king who now moves his talents onto the professional stage. The film, written produced and directed by Sylvester Stallone, is classified A-III by the U.S. Catholic Conference. (NC photo)

nearly all of which is gone in the new film. There is, however, no doubt that Manero is sexually involved with two beautiful girlfriends, and the musical numbers, which are slightly pretentious, appear to have been choreographed by Masters and Johnson based on an idea by Attila the Hun.

Also, gratefully, there is less about Tony's Italian Catholic roots, including the fallen-away priest brother, so clumsily cartoonized in the original. The only survivor is Mom (Julie Bovasso), who gives Tony comfort when he needs it but remains essentially comic relief. She keeps pushing pie at him and worrying if he'll have to perform in the nude (the major issue for Catholic lovers of the arts), and blesses herself as she watches the sexier portions of the show-within-a-show, called (appropriately) "Satan's Alley."

THIS movie, incidentally, owes more than a little to Bob Fosse's "All That Jazz," in terms of specific characters as well as dance chorus audition and rehearsal

sequences. Unfortunately, it lacks Fosse's dance genius, as well as the depth of intelligence. Show Biz background and moral insight that could redeem the generally sleazy context of selfish characters and sensual material.

Travolta's Tony is the movie's sex object. He has the role usually allotted to females in such tales—that of the talented and sexy chorus dancer who takes over the lead part and saves the show, while also having his head turned by the worldly-wise, promiscuous star (dancing Finola Hughes) and forgetting the steady girl (singing and dancing Cynthia Rhodes) who really loves him. Stallone, indeed, has worked the musical finale into a kind of war between Travolta and Hughes, which ends with his triumph and her humiliation.

What can you say about a movie in which the best sequences are simply of Travolta walking along the

streets or the revered Brooklyn Bridge to music? One note of social relevance: while in Brooklyn, he briefly visits the old 2001 Odyssey disco joint, which now features alternating all-girl and all-male reviews.

This may be the time to bring up the musicals of the Golden Age. Not only was there more fun and humor, but the dances depended more on talent than special effects and submerging the set in smoke and lightning, and kids were more likely to dance home and less likely to have nightmares. You can joke all you want about the old aesthetic being too Pretty, but the new one is too Ugly.

Alas, Astaire no longer dances, and Tony's charm will have to suffice.

(Generally vapid musical, in which the attractive stars salvage a few precious moments of beauty; not recommended.)

USCC rating: A-III, adults.

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