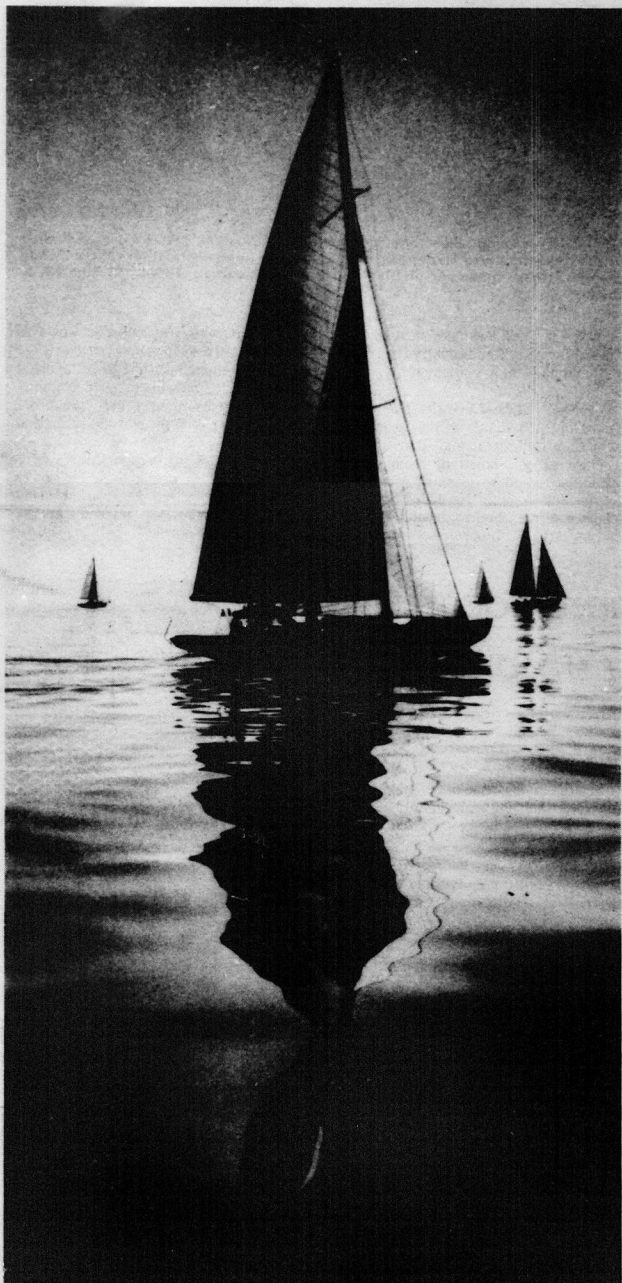


# THE CRITERION

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Indianapolis, Indiana

June 20, 1980



**READY TO SAIL**—With a hope for more wind, several sail boats in the annual race to Kenosha, Wis., and back set out from the Milwaukee Yacht Club. (NC photo by George Koshollek, Jr.)

## Archdiocesan Commission challenged to find help for 'hurting' families

by Valerie Dillon

Not more programs but a more aware, spiritualized ministry to all families of all types. This emerged as the dominant theme of last Saturday's family life hearings at Indianapolis.

Twenty-four persons offered their organizations' views, and sometimes strictly their own, on how the church can better support family life. The hearings were held by the Archdiocesan Commission for Family Ministry and presided over by Archbishop Edward T. O'Meara.

Many individuals who testified urged the commission to discover new ways to minister in a sensitive, appropriate way to "hurting" families, often bypassed by mainstream church programs. They challenged the commission to broaden its notion of "family" to include multiple family types "who are real," even though they don't fit the traditional stereotype of father, mother, children.

Further, the commission was called on to grapple with a broad range of problems: cultural pressures, diminished family values, divorce and remarriage, single parenthood, alcoholism, homosexuality, unemployment, economic pressures and the many-sided plight of poor and minority families.

**THE DAY-LONG** hearings climaxed a three-part listening process which has included interviews and questionnaire distribution to 40,000 households. The commission will use results to develop a plan of action for family ministry in the archdiocese.

The impact of inflation and high unemployment on family life was highlighted by several speakers who challenged the church to assert leadership.

Charles Ellinger of Holy Name parish, Beech Grove, an IUPUI labor relations expert, charged that the church has been lax in admitting the family's economic condition, especially in lower incomes and among young workers. Citing a 16% unemployment rate in the archdiocese, Ellinger called this "psychologically devastating," with "immense detrimental effects on family life," including increased drinking and drug use, loss of self esteem and home stress leading to children's school problems.

"We can't go on accepting unemployment as a way of life," Ellinger stated.

"We talk of developing family life programs, but we allow so many people to be unemployed."

According to Ellinger, the church should address the structures of our economy, including arbitrary pricing practice and concentration of power where relatively few individuals make economic decisions for everyone.

**HIS VIEWS** were reiterated by Ed Fillenwarth of St. Lawrence parish, Indianapolis, an attorney who predicted that within 10 years, people who grew up in "relative poverty" will experience the crunch, and the gap between poor and rich will greatly widen.

"We're at that point in the church where we must put up or shut up," Fillenwarth stated. "Encyclicals on social justice have been written, but we ignore them. People in the church want to form labor unions and often are discouraged by representatives of the church."

He also voiced a concern mentioned by other witnesses: the proliferation of programs and meetings which becomes "destructive in itself."

"I go to a meeting tonight . . . my wife goes tomorrow night . . . then I go the next night. Meanwhile, we ignore our own family."

The church's duty to look out for economically-deprived families was repeated by Father Clarence Waldon, representing the urban educational ministry of the Archdiocesan Board of Education.

One way he proposed is through politics and government.

"We must back bills that will lower unemployment, reform and improve welfare, food stamps and social security, and

(See COMMISSION on page 2)

### Looking Inside

Dennis Jones discovered the power of prayer. See "Generally Speaking" on page 7.

Father Arthur Kelly sponsors an interesting "Teen Club". See page 16.

John Michael Talbot has a new recording. See page 17.

# Commission (from 1)

that will provide health insurance and day care," he said. He also scored a "one-issue mentality" which encourages voters to support or oppose candidates based only on their abortion stance.

**FINALLY, FATHER** Waldon challenged the commission to provide ministry to "those real families" outside a "middle class vision."

"There are many, many families out there that don't fit that description, many with simply one parent due to death, divorce or illegitimacy," according to Father Waldon. "There are many families with not even one mother or father, but children with a grandmother, aunt or temporary foster home. It may not be the way we would like for it to be, but that's the way it is and we are called to minister to them."

Mrs. Amanda Strong, president of Archdiocesan Black Catholics Concerned, also asked commission members to think beyond stereotyped family images when designing programs of marriage preparation and enrichment. She charged that most present programs don't respond to needs "at the hurting level."

The president of the Archdiocesan Council of Catholic Women, Mrs. Ann Thompson, outlined ACCW's priority concerns next year: establishment of more Simeon House facilities for the elderly, educational programs for young families, emphasis on family prayer in homes and deeper involvement in ministry to women in prison. She pledged the services of ACCW to the commission "any place you need us to come."

Franciscan Sister Susan Bradshaw echoed the need for broader definitions of family and asked the commission to develop ministry for single parents, divorced stepchild/parent, religious or racially mixed, extended families, elderly, those with handicapped members and singles.

Sister Bradshaw, president of the Association of Religious of the Indianapolis Archdiocese (ARIA), also recommended peer ministry by non-professionals, church recognition of woman's equality, payment of just wages in the church and professional personnel at the parish level for specific problems.

The need for revitalized Christian values and family spirituality was commonly voiced.

Charging that the church sometimes contributes to problems by its own programs, Tom Beczkiewicz of the Polish Cultural Society, stated that no greater number of new programs will resolve difficulties. Instead, he said, family ministry will come about by "a radical shift in values."

At the day's end, Archbishop O'Meara reiterated what he had told an earlier press conference: that the United States bishops, out of growing concern for the well being of families, had established the Pastoral Plan for Family Ministry and put a 10-year timetable on it.

The archbishop affirmed that "there are no easy answers" to strengthening family life and cited a statistic of seven million women with under-school age children who are working outside the home. He



**TESTIMONY**—Among those offering opinions at last week's Archdiocesan Family Life hearings were Ann Thompson, president of the Council of Catholic Women, and Amanda Strong, president of Black Catholics Concerned. (Photo by Charles J. Schisla)

said there is "nothing more vital to the future of the church and country than how we react to the family's situation."

**ACKNOWLEDGING** the many requests for help made at the hearings, Archbishop O'Meara told participants "we also expect something from you—your initiative and involvement with your brothers and sisters." He added that the archdiocese has "limited resources" for new projects, but he promised that "we

will sift out what is not 'doable' and find the resources to respond to those."

"It's a tremendous time to be involved in the church," he said. "The many family life movements already here are proof that you can't keep the Holy Spirit bottled up."

"Our only job is to recognize that power and channel it. If we can loose the power of God and bring it to bear on the many problems in family life, we can turn the situation upside down."



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## Pope prays for more vocations while ordaining 45 priests

VATICAN CITY—Pope John Paul II prayed for more vocations June 15 as he ordained 45 deacons, including two from the United States, to the priesthood in St. Peter's Basilica.

"Your ordination is accompanied by my prayer, together with that of the whole church, for priestly vocations," the pope told the group of new priests.

Pope John Paul centered his homily on words from Christ's prayer for the disciples (John 18, 18-19), "As you have sent me into the world, so I have sent them into the world; I consecrate myself for their sakes now, that they may be consecrated in truth."

"Hear these words well and engrave them deeply in your hearts, because they must constitute the basis of your priestly identity for all your life," the pope advised the new priests.

Several hours earlier, in his noon Angelus talk, Pope John Paul had told a crowd of about 10,000 in St. Peter's Square of his hopes for an increase in vocations to the priesthood.

"The priestly vocation is nothing but the discovery of that eternal love which draws and calls, which can fill the heart of the chosen one with inexhaustible joy, simultaneously opening it to all those brothers and sisters whom providence will place on the road of his pastoral ministry," he said.

"May they ever increase in number those to whom the eternal love is revealed

in their hearts as the greatest love, those who feel the call to priestly service and follow it without turning back," the pope added.

The ordinations came in the middle of a busy three days for Pope John Paul, who had 17 private audiences and two group meetings June 14-16.

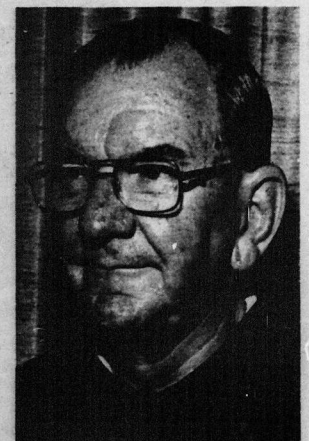
On June 14, he addressed Italian Catholic intellectuals about the importance of a Christian orientation in work involving culture and people.

Culture must help people realize their transcendence over things and prevent destruction "by a science and technology serving the greed and violence of tyrannical powers, enemies of man," the pope said.

He was addressing about 300 participants in the Italian National Assembly of the Ecclesial Movement of Cultural Commitment.

Among the pope's many private visitors during the three-day period were Archbishop Philip M. Hannan, of New Orleans, Cardinal Maurice Roy of Quebec, Cardinal Joseph-Marie Trinh Van Can of Hanoi, Vietnam, and five other Vietnamese bishops.

On June 16, in an address to 1,200 members of the Italian Union of Hairdressers for the Worship of St. Martin de Porres, Pope John Paul emphasized that every profession is a service to a neighbor and a witness to the love of Christ.



**CARMELITE NOVENA**—Franciscan Father Hubert Kobunski, pastor of St. Benedict Parish, Terre Haute, will be the Novena preacher at the series of evening liturgies in honor of Mary, Queen and Beauty of Carmel, at the Carmelite Monastery there July 8 through 16. Following the theme "Jesus, Mary and You—Yesterday, Today and Forever," the talks will reflect Scripture readings of the week's Masses. Confessions will be heard before the liturgies. Priests of the Terre Haute deanery are invited to concelebrate. The services will begin at 7:30 p.m. each evening with the recitation of the Rosary, Novena prayer and hymn. William Balduzzi of St. Benedict Parish will serve as song-leader.



# Newswatch

## Pope to visit Brazil

VATICAN CITY—Pope John Paul II's trip to Brazil this summer will be the longest and perhaps most arduous yet in his globe-trotting pontificate.

An outline of the trip released by the Vatican Press Office June 14 confirmed that the trip will be the longest, 13 days from his departure from Rome June 30 until his return July 12.

The Vatican itinerary has the pope traveling through the southern part of Brazil on the first half of the trip and then to the major cities in the north.

The pope will visit 13 cities in the 12 days he remains in Brazil.

Brazil is the country having the world's largest Catholic population. About 90% of the 120 million inhabitants profess Catholicism.

The pope is expected to address the 25th anniversary celebrations of the Latin American Bishops' Council in Rio de Janeiro and the National Eucharistic Congress in Fortaleza.

## Abortion condemned

ST. LOUIS—A strong condemnation of abortion, including a call for a constitutional amendment banning abortion "except to save the life of the mother," was approved June 12 by the 13,800 delegates to the annual meeting of the Southern Baptist Convention in St. Louis.

All medical evidence indicates that abortion ends the life of a developing human being," said the convention, which also went on record as opposing the use of public funds for "selfish, non-therapeutic abortion."

The resolution on abortion was seen as a stronger stance on the issue than

previous, more-qualified Southern Baptist positions. Southern Baptists constitute the nation's largest Protestant body with 13.4 million members.

"It is intolerable that the lives of 1.5 million babies are being taken every year through abortion," said the Rev. Larry Lewis of St. Louis, member of a committee that pushed the abortion resolution through.

Opponents of the resolution protested that it did not allow abortion in cases of incest or rape.

The Southern Baptists also demanded that their teachers believe in the infallibility of the Bible, urged voluntary prayers in public schools, denounced homosexual practice, disapproved the proposed Equal Rights Amendment, and reaffirmed their belief in "a literal biblical creation and a literal heaven and hell."

## Cardinal Pignedoli dies

ROME—Cardinal Sergio Pignedoli, a well-liked veteran papal diplomat who was considered a front-runner for the papacy during the two 1978 conclaves, died June 15. He was 70.

The cardinal, who for the past seven years had headed the Vatican's Secretariat for Non-Christian Religions, died of a heart attack while sleeping at his brother's home in Reggio Emilia, Italy, his native diocese. He had flown there the day before from Rome.

Cardinal Pignedoli's death reduces the membership in the College of Cardinals to 127, of whom 11 are beyond the 80-year age limit for entering a conclave and voting for a new pope. He was the first cardinal to die this year.

Cardinal Pignedoli was born June 4, 1910, in Felina di Reggio Emilia in north-central Italy.

## Draft counseling offered

WASHINGTON—Senate passage of President Carter's draft registration proposal has spurred renewed activity by some religious groups to provide counseling on registration and conscientious objection.

"We stand ready to counsel a new generation of persons who cannot conscientiously register for the draft," said the Rev. Charles Boyer, head of the National Interreligious Service Board for Conscientious Objectors (NISBCO), in a statement issued after Senate passage of the measure.

The Senate, after an attempted filibuster by Sen. Mark Hatfield (R-Ore.), on June 12 approved spending \$13.3 million to begin registering 19- and 20-year-old men for a possible future draft. The vote was 58-34.

The House approved a similar measure in April. Carter proposed draft registration in his State of the Union address in January.

Women are not included in the registration plans.

## Chaplains challenged

WASHINGTON—Famed atheist Madalyn Murray O'Hair has challenged the employment by Congress of chaplains in a suit filed in federal court in Washington June 13.

Citing the First Amendment, which says "Congress shall make no law respecting an establishment of religion," the suit asks the court to halt congressional payment of the chaplains and their staffs and to declare the practice unconstitutional.

Congress currently employs two

chaplains: the Rev. Edward Elson, a Presbyterian who has been chaplain of the Senate since 1969, and the Rev. James D. Ford, a Lutheran who has been chaplain of the House of Representatives since the current Congress convened last year.

Mrs. O'Hair's suit said salaries and expenses for the two chaplains total nearly \$90,000 annually. Mr. Elson receives a salary of \$34,398 and Mr. Ford receives a salary of \$26,691, according to the suit.

The question of government payment of legislative chaplains has come up occasionally at the state level. In the most recent ruling the Massachusetts Supreme Court said last August that the employment of chaplains by the state legislature was not a violation either of the state or the U.S. constitutions because the practice did not involve "a great degree of government entanglement with religion."

The Massachusetts court also noted that the prayers are short and are not state supervised and that attendance is voluntary.

## Bishop gets DC post

WASHINGTON—Appointed by Pope John Paul II to be the new archbishop of Washington, 59-year-old Bishop James A. Hickey of Cleveland has for the past six years headed a diocese similar in population size and in urban problems to his new jurisdiction.

Both Sees have populations of between two and three million; both have large ethnic minorities among whom there is sizeable unemployment.

Bishop Hickey succeeds Cardinal William Baum, who was named last January to head the Vatican's Congregation for Catholic Education.

## Slain priest victim of El Salvador violence

SAN VICENTE, El Salvador—Murdered Franciscan Father Cosme Spessoto, pastor in the Salvadoran town of San Juan Nonualco, was helping area peasants by introducing the cultivation of wine grapes from his native Italy when he was killed.

After the success of the first vineyards he decided to celebrate a Mass of thanksgiving. It was at that Mass, June 14, that the 56-year-old priest was killed by unknown assassins.

His death followed warnings and denunciations by other churchmen of escalating violence in this small, overpopulated Central American country.

Father Spessoto, who had worked in the area for 27 years, was buried in the church. Bishop Pedro Arnoldo Aparicio of San Vicente lamented his death and called him "a good priest, a good man who helped his neighbors."

He is the ninth priest killed in El Salvador since 1977. In March unknown assassins killed Archbishop Oscar Arnulfo Romero of San Salvador. The civilian-military government has not issued any results of investigations into the archbishop's murder it promised to undertake.

Six days before the killing of Father

Spessoto, Bishop Arturo Rivera Damas of Santiago de Maria, who has been appointed apostolic administrator of San Salvador, said in his Sunday homily that at least 2,056 persons have lost their lives because of political violence since January.

Bishop Rivera warned that the escalation of violence is leading to civil war. He warned families to gather food and other provisions for that eventuality, an indication of the widespread feeling that political polarization cannot be halted by the government.

The bishop said that most of the dead are students, workers, peasants and teachers. Using information provided by the archdiocesan legal aid secretariat, he noted that in the first week of June 212 persons were killed, 48 more than the previous week, "and that excludes combat casualties among soldiers or guerrillas."

Other sources said combat deaths amounted in mid-June to more than 500.

"Week after week violence grows worse. There is no justification for military operations in the countryside which show an excess of force and cruelty and include indiscriminate attacks against the people," the bishop said.

There could be some hope for dialogue between the extremist political groups, "but the state of siege imposed by the junta has failed to stop the ultra-right, and the military operations and continued assassinations cannot favor any climate for dialogue," he added.

A nationwide strike was called by 21,000 teachers to protest the killing of 52 teachers since January. More than 900 doctors—joined by several hundred

nurses—went on strike to demand an end to raids by armed men on hospitals, often resulting in deaths and kidnappings of medical personnel. About 800 technicians and employees of the Agriculture Ministry went on strike to press for an end to violence. There have other been strikes by electrical workers and by employees of the judiciary system.

The assassination at San Juan of Father Spessoto has church and local authorities searching for clues. There were only a handful of people and another priest in the church when the shooting occurred.

## Parish to celebrate 125th anniversary

Two log churches, a fire, a \$650 "expansion church," and one tornado later, St. Joseph parish in Crawford County is preparing to celebrate its 125th anniversary on Sunday, June 22.

The celebration will include 13 hours' devotion with the closing at 7 p.m. followed by a pitch-in dinner in the parish hall.

The parish was founded in 1855 when Bishop Maurice de St. Palais' headed the diocese. Its first home was a log church built about five miles south of Milltown with Father J.P. Dion as the first pastor.

Three years later, fire destroyed the

church and a second building, also of logs, was erected at the site of St. Joseph cemetery. This church served the people for 27 years. It was replaced in 1885 by a larger church built by Father Martin Andres at a cost of \$650. This structure served the parish until April 3, 1974, when a tornado demolished it.

The present brick church was dedicated on Aug. 27, 1978, by Msgr. Francis Tuohy, vicar general of the archdiocese. Father Andrew D'ezeman, pastor at Holy Cross, St. Croix, serves St. Joseph's, which is the only parish in Crawford County.

# Editorials

## Families living in complex times

Families were the subject of hearings conducted in the Archdiocese this past week. And the first of several conferences on families sponsored by the White House ended recently. Both were covered in last week's *Criterion* and this week a round-up of the Archdiocesan event is found in our pages.

Catholic press surveys indicate that its readers want to find more material within those pages to help families be stronger, do better jobs of raising them, and endure the conflicts challenging them.

What challenges families is the simple act of living itself. And living is complex, not simple. We seem to have fewer resources for dealing with human life situations than ever before. The truth, however, is that we have more resources. Oftentimes the problem is determining the difference between what seems to be and what really is.

That is why the Church cannot stop letting people know what resources it has for encouraging families to be themselves. It is also why the Church cannot stop educating its own leaders to find out what families are, what they deal with, and what help they need.

Family life does not define itself by its exceptions. The Church cannot ignore the exceptions but neither can it be expected to define a norm by them. Families are not all made up of psychologically and physically healthy mothers and fathers and children. Not all have enough to eat; not all have the resources to adequately clothe and shelter one another; not all are educated similarly. At the same time, some families have members who are divorced, who are handicapped, who are homosexual. An ultimate definition of family is illusory for it is a search for Utopia.

Nevertheless, we can say that families are made up of unselfish, loving people. Such people commit themselves to one another on a permanent basis out of love. Moreover, it is love which encourages the permanence of their commitment. Beyond that description families vary in type and number and color and many other ways.

A family begins with relationships of committed, unselfish love. And those relationships begin with self-knowledge that one is lovable and capable of being loved. Our problems with "family" definitions seem to begin with our problems of our own self-worth.

If the Church is worth anything to people, it is worth getting this point across—men and women are important and valuable because they are worthwhile. And they are worthwhile because they exist. If the Church is failing, it is so because somehow in its protestations against the forces of anti-life it has come across as the inhibitor of living.

To call oneself a Christian is to make a choice and take a stand; to call oneself a

Catholic is to further define that stand; to be a Catholic Christian family is to be entirely different from anything else the State or any other group may want to call a family.

Self-knowledge as man and woman is vitally important. Self-knowledge as a Catholic Christian family member is even more vital. There is a difference and it must be acknowledged. We cannot assume a sameness. We must affirm a difference. The Church can only provide the incentives for making the discovery.

## A challenge to human life

Another challenge to the value of human life manifested itself in California, the land which breeds all sorts of challenges to human living.

An appeals court has upheld the right of the father of a two-year-old girl to sue for damages two laboratories for negligence in allegedly testing the girl's parents improperly for Tay-Sachs disease and erroneously informing them they were not carriers.

The girl has the disease. In most infants this means normal development for about six to nine months of life followed by a regression resulting in blindness, weight loss and death at age three or four.

The suit is being tagged the "wrongful life" suit because the parents insist their daughter had the right not to be born.

It would be helpful in the constant struggle between pro-life and anti-life forces if some brilliant linguist would assist us in understanding the issue by overcoming the semantic peculiarities of the war. When someone exists, how is it possible to champion their right not to have existed? Such questions appear more to strengthen the creative ability of some to make a dollar out of another's difficulty than they do to uphold the principle of human life values—whatever those principles may be.

Which suggests that to many human life is not nearly so valuable as making money is. And it would seem that the parents of the two-year-old girl have decided that since their daughter is a burden to them, they might as well be financially compensated for such a burden.

Is there not a loneliness at the heart of all human life problems which is being suppressed in the vain attempt to find happiness in money? The daughter of the California couple is a living reality. What will a declaration that hers is a "wrongful life" mean to her short life, the future of her parents, and those who know the family as well as those made familiar with the issue?

Does not such a court case once again suggest that men and women still do not love themselves enough to be able to love each other and to share the love they feel for themselves with each other and with others beyond themselves? Is loneliness so deep in us that we cannot admit that we live?

Now that someone has arrived at the point where life is thought to have been better (at least legally) if it had never existed, perhaps we can all question our own lives. Why am I alive? Do I like it? What am I going to do about it?

## Washington Newsletter

# Enigmatic senator fights IRS on campaign tax credits

by Jim Lackey

WASHINGTON—Because of his positions on abortion and tuition tax credits, Sen. Bob Packwood (R-Ore.) for years has been something of an enigma to the traditional Catholic voter.

Packwood's strong support of a woman's right to choose an abortion has placed him high on the enemies list of the right-to-life movement. But he also has been a leader, along with Sen. Daniel Pat-

rick Moynihan (D-N.Y.), of the effort to secure tuition tax credits, making him a hero among non-public school officials and parents.

The senator's enigma level, at least among pro-lifers, may have gone up a couple of notches recently when he came out in favor of the practice of political action committees which announce candidate "hit lists" and then do everything possible to see the incumbent defeated.

Packwood, up for re-election this year, is on several right-to-life hit lists, along with senators such as Birch Bayh (D-Ind.), John Culver (D-Iowa) and George McGovern (D-S.D.).

**AT ISSUE** IS a ruling by the Internal Revenue Service earlier this year that taxpayers making contributions to political organizations conducting "negative campaigns" should not be eligible for the tax credits which currently are available for political contributions.

The IRS contends that such contributions do not fit the purpose of the tax credits, which the IRS said were designed to stimulate citizen participation in the active candidacies of individuals for office.

In addition, the Federal Election Commission has been asked to promulgate a new rule requiring "negative campaign" organizations, such as some pro-life polit-

ical action committees, to inform citizens in all fund solicitations that their contributions to the organization are not eligible for the tax credits.

But Packwood, in a speech on the Senate floor in May, objected.

"I completely understand the concern that certain of my colleagues have about the effectiveness of campaigns designed to challenge them in their bid for re-election," said Packwood, remarking that he too has been "targeted for defeat by 'conservative' single-interest organizations," most notably right-to-life groups.

**PACKWOOD**, A prime author of the tax credit legislation, contended that the IRS gave an extremely narrow interpretation to congressional intentions when Congress created the credits in 1978.

"The IRS fails to recognize the role of 'negative' contributions as a legitimate part of broad citizen participation in campaigns," said Packwood.

"As a matter of common sense, it seems that any expenditure against one candidate does, in fact, further the candidacy of that candidate's opponent," he noted.

He also charged that the IRS ruling might be unconstitutional because it would treat unequally the free speech rights of citizens who contribute directly to candidates and citizens who contribute to the so-called negative campaigns.

While Packwood's position backing tax credits for citizens contributing to "negative campaigns" might seem perplexing to some right-to-lifers, his stand becomes more understandable when one considers the source of the controversy.

**THE IRS RULING** came at the request of the Democratic National Committee and the Democratic Senatorial Campaign Committee, both worried about the efforts by the National Conservative Political Action Committee to defeat several "liberal" Democratic senators up for re-election this year.

And it was the two Democratic groups which, after securing the IRS ruling, petitioned the Federal Election Commission to order such political action committees to inform potential donors that their contributions would not be eligible for the credit.

While most of the targets of the various hit lists are Democrats, Packwood is Republican.

Actually the tax credit for campaign contributions doesn't amount to much—only one half of the amount of the donation up to \$50 (\$100 for joint returns).

But the outcome of the struggle between Packwood and the IRS could still make a difference in the fund-raising abilities of pro-life political action committees.

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# Couple loses 'newlywed brand' after year of marital bliss

by Paul Karnowski

Several days ago I asked my wife if she had seen the new car in our apartment parking lot. "It's a little brown Honda with the words 'Just married' painted on the hood."

"Have you seen the owners yet?" she asked. "Do they act like newlyweds?"

"Well, no, I haven't seen them," I replied, "but judging from their relative seclusion I would venture to say that, yes, they are acting like newlyweds!"

As she stopped her giggling, Gale pointed out that it wouldn't be long before we lost our newlywed status. "Once you hit the one year mark," she declared, "you lose the distinction forever."

The "one year mark" comes for us next week as we celebrate the first anniversary of our wedding day. I'll put on my wedding suit and she'll be wearing her best dress as we walk in the chosen restaurant.

Somewhere between the main course and dessert, we might embark upon an energetic discussion about what it means to be faithful to each other. Gale will mention a homily we heard several months ago. The associate pastor had remarked that sexual fidelity in marriage, while it is necessary, is a lousy representation of what true marital fidelity should be. It falls short. It's too easy.

**LIGHTING ANOTHER** cigarette, I'll half interrupt her in my eagerness to agree. "That's right," I'll say, "being faithful to you means a lot more than saying you're my exclusive sexual partner. Being faithful entails a total acceptance of the other."

Pouring another glass of wine, my wife will agree. "Faith in the other person calls for a certain amount of trust. When I say I put my faith in God, I'm saying that even though I may not understand His ways, I trust in His goodness and love. To a certain extent, it's the same way in a marriage. I must trust you. If you do something with which I don't agree or understand, I must trust that you are motivated by the love we have for each other."

"And the great thing," I'll interject, "is

that by trusting in each other, we begin to trust in ourselves. We begin to have more faith in our judgments and moral instincts; we become more at home with ourselves."

"And by doing that," she'll say, as she reaches out for my hand, "we become more at home with each other!"

As we comment about how wonderful it is to be eating fresh strawberries again, the waitress will be clearing away the dessert dishes and pouring us a cup of coffee.

"I wonder where we'll be in twenty-five or thirty years?" Gale might ask as she nods her head in the direction of an elderly couple sitting in the dark corner.

"It's kind of scary to think about it sometimes," I'll reply. "With the state of the economy and so much violence in the world, it makes me wonder if we'll even be around to worry about it."

"I KNOW WHAT you mean," she'll say, staring into the dark coffee that she stirs. "It's hard to be optimistic about the future sometimes. There are so many

cynics around, especially at work. I get so tired of it that I'm tempted to give in, tell them they're right."

"And yet," I'll add, "if God gives us the strength to deal with those kinds of things now, if we really believe there is a specialness in our life today, then there's no reason to think that twenty-five or thirty years down the road things will be any different."

Swallowing her coffee, Gale nods in agreement. "Right! And if we think that it's important to work on our marriage now, there's nothing to make us think that everything will change in the future. It's just like the Judy Collins song where she says, 'I trust in tomorrow as much as today.'"

"And," I'll add, quoting from the same song, "while others live from song to song, our music goes on and on."

Knowing our luck, we'll probably be greeted by a spring thunderstorm as we open the doors of the restaurant to leave. In a rare show of gallantry, I'll volunteer

to get the car and inadvertently step in every water-filled pot hole in the lot. Pulling up to the curb, my wife will climb in and get as close to me as she can, making some comment about how our next car will not have bucket seats.

**AS WE PULL** onto the highway, a strange silence will fill the car. Gale will be sitting next to me watching me stare down the road at the approaching headlights. What she's thinking, I won't know until later. But I can guess at her feelings, for I'm confident that they're the same as mine.

Me? I'll be watching the wiper's rhythm on the windshield, laughing silently at the rain. For as we leave our first year behind us and drive into our second, I'll be wondering about all the other cars that pass us by. I'll be hoping that many of them are filled with the same sweet silence; filled with faith, hope, and love.

For if they are, they will know that the greatest of these is love.

## Is the Christian community for everyone?

by Fr. Jeff Godecker

Throughout the history of the Christian community, one of the most difficult parts of the message of Jesus to believe and to practice is that his invitation to become part of the kingdom extends to just about anyone.

The early Christian community certainly confronted the question of a universal invitation when it decided that Gentiles could be full and equal members of the church.

Ever since that most radical change in the church's history, many persons have been in conflict with who was to be in the kingdom, who was to be within the church and who could be what within the church.

The ministry of deacon, for example, was created because some complained that they were overlooked (Acts 6:1-6). Depending on who talked to whom, a person was "in" or "out" depending on whether they followed Paul or Apollos (1 Corinthians 1:10-16). Later, the monastic church arrived and a person was "in" or "out" due to his or her particular brand of asceticism.

**IN THE MEDIEVAL** church, "in" and "out" had a great deal to do with clerical status. In the divided church that emerged through the reformation, persons were "in" or "out" depending on whether they were a reformer or a loyal follower of the Church of Rome.

The contemporary church still struggles with who is "in" or "out," who is a member in good standing and who is not, who is saved and who is not. Often within parishes, for example, there are very real "in" groups and "out" groups. Or, sometimes, one is led to believe that one cannot really be saved unless one is charismatic or has made Cursillo or been on a Marriage Encounter weekend.

More importantly, sometimes to be "in" one must be male.

There still are places where to be "in" means you have to be an ordained priest. There are other places where to be a real member in good standing you have to be heterosexual. And even at other times, only those with successful marriages are full members of the church. And almost everywhere in today's church, to be "in" or "out" one must be liberal or conservative—depending on whom you are with!

**THE QUESTION** of church membership and the question of salvation are not to be whitewashed nor are they to be taken lightly. However, as we discuss these questions—ministry to the divorced, the place of women in the church's ministry, the place of the homosexual within the Christian tradition and the development of a variety of other ministries—may

we be reminded of the words and actions of Jesus.

Jesus invited everyone—short, fat, ignorant, smart, tax collectors, prostitutes, fishermen and a very long "et cetera" of persons. He welcomed them all and met them eye to eye, not only giving to them but also receiving from them with an unreserved acceptance. Jesus did not ask for identification cards nor did he request a particular kind of language or knowledge. He didn't seem to think that the truth or salvation was to be found in some badge we wear or in some method we use or in some program we are involved in, nor in marital, sexual or clerical status. As the movie "Oh God" reminds us, "The heart is the temple wherein all truth resides."

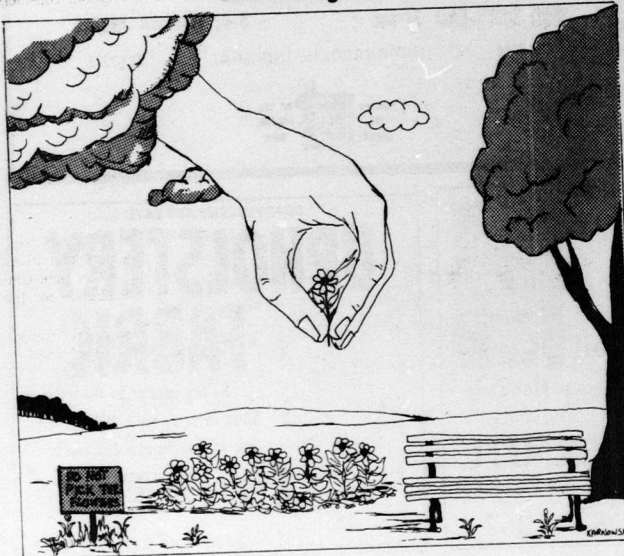
**FOR JESUS** there were no Berlin walls nor were there any national frontiers. There was no middle nor upper class. He did not distinguish between those who paid taxes and those who lived on the taxes other people paid. The invitation of Jesus seemed to go beyond any external reality to that of the inner heart. He knew the truth as expressed in the "Little Prince": What is essential is invisible to the eye . . . and that it is only with the heart that one can see rightly.

At some point in time will come the day of the eternal and heavenly banquet. And there will be quite a few surprises for most of us since Jesus probably will still be continuing his "outrageous" behavior—inviting just about anyone.

It is rather likely that I will end up seated next to the author of the *Baltimore Catechism*. It is further likely that Archbishop LeFebvre will be seated next to a few priests who, in their radical liberality, left the active ministry. There may be some women who wished to be priests sitting alongside some deep-dyed male chauvinists.

The president of a multi-national conglomerate may well be paired with Karl Marx. Heterosexual and homosexual may be asked to share a cup of wine. And it even could be that the most red-blooded American super-patriot will be invited to break bread with an Iranian militant.

### Hand of God



# To the editor...

## Rev. Graham inspired the unchurched

As a Catholic who was actively involved in the recently concluded Billy Graham Central Indiana Crusade, I was disappointed that the only *Criterion* coverage given the crusade was Peter Feuerherd's commentary in the May 16th issue.

Mr. Feuerherd left the impression that the crusade was a "carefully orchestrated television production" that had thousands of people streaming down the aisles of Market Square Arena to commit their

lives to Christ, only to move on, leaving these people to be disappointed in the reality of their local church. In the meantime, the crusade has siphoned off money that would otherwise have gone to that local church.

The Wednesday night service attended by Mr. Feuerherd was a technical run-through rather than an actual television taping. Actually, only three of the ten services were taped, and these were pre-

pared for local broadcast on June 2-4. These broadcasts are meant to give an additional exposure of the Crusade message; Indianapolis was a pilot city for "television party evangelism."

Those who came forward during the crusade were not left to fend for themselves. Every effort is made through personal contact to ensure that every enquirer is established in a local church and in the Bible Study/Growth Groups.

To the best of my knowledge, all expenses associated with this crusade (other than salaries paid by the Billy Graham Evangelistic Ministry in Minneapolis) were met by local contributions before and during the crusade. These contributions also financed the television production. I do not think that so many local ministers would lend their time and effort to a crusade that they thought was taking money from their churches.

While I share Mr. Feuerherd's concern

about the effectiveness of the testimony of successful businessmen, their presence at these crusades is often balanced by the presence of people like Joni Eareckson. This young woman became a quadriplegic through a swimming accident, and has shared in Billy Graham Crusades the story of God's transforming action in her life.

Finally, if local churches and their ministers fail to inspire, is that Billy Graham's fault? No more so than his holiness, Pope John Paul II, is to blame if the services now taking place in Africa are less inspiring than those he led during his recent trip.

To whom can these people turn for help and guidance when they are disappointed in their local church? I would hope that they can turn to the Helper and Guide on whom their faith is based.

William R. Bensch

Indianapolis

## Lauds Providence Retirement Home

The gradual change in our culture over the past half century has created problems for many groups of people. Without dwelling on the causes (probably not reversible and easily documented by anyone aware of social change), I am sure most of us can probably agree that a group drastically affected negatively from many sides is the elderly.

Since my mother has resided there for 14 months, the Providence Retirement Home in New Albany has been the scene of at least 25 of my visits since March of 1979. During this time, I have marvelled at the work accomplished there under the direction of Sister Alice Ann and, presently, Sister Noel.

These and the other dozen or so Provi-

dence Sisters emphasize and respect the dignity and the right to independence of the persons in residence and have created a warm and loving atmosphere in which I would be pleased to retire should the occasion arise some day. (Although my own community provides us with a similar service.)

The Sisters of Providence are certainly to be congratulated for providing this excellent Christian facility where Mass is offered each day and other denominations are invited to offer services on occasion. It is a welcome and pleasant atmosphere in which to live one's later years.

Brother Pedro Haering, C.S.C.

Indianapolis

## Special thanks to the Criterion

I've enjoyed the *Criterion* for many years, appreciating it more and more, especially since Father Widner became editor. He and the staff do a fine job.

However, as a member of the planning committee for the CROP Hunger Walk that took place on May 31, I owe a special thanks to the *Criterion* for carrying our first news release and also to Peter Feuerherd who doggedly tracked us down on the walk and took a picture of some of the

participants, which was carried in the June 6 issue.

Next year's walk has been scheduled for April 25, the Saturday following Easter. Preceding this, we plan to encourage local churches to promote World Hunger Awareness as a Lenten theme. We hope to have the same fine support of the *Criterion* in our endeavor at that time.

Mrs. Pat Long

Indianapolis



**LISTENING**—Second grade students from St. Pius X School, Indianapolis, learned about the lives of rural Hoosiers in 1836 during a school year visit to Conner Prairie Pioneer Settlement. A living-history museum located north of Indianapolis, the Settlement recreates pioneer life with carefully trained men and women who portray the occupations, chores, and the everyday lives of early Indiana settlers. It is open April 1 to December 14, 10 a.m. to 5 p.m., Tuesdays through Sundays. The Settlement is closed Mondays, Easter, and Thanksgiving.

## Don't downgrade LaRue Carter!

Regarding the article in Reporter's View by Peter Feuerherd in the May 30 issue of *The Criterion*, perhaps some additional information and feedback from LaRue D. Carter Hospital would be wise for the public. LaRue Carter Hospital is a fine professionally staffed facility and, in my opinion, was treated unfairly by the article.

Perhaps my view is slanted since I have a daughter who is presently a patient in the adolescent unit at LaRue Carter. The treatment care plan is bringing positive results! From this experience, I realize it is small successes that bring about the large success of conquering one's problems. These small successes give the patient a sense of accomplishment, a good feeling for a person having emotional problems. It is only natural to have some set-backs and setting of new goals.

The staff at the hospital does not stop with the patient but also gives considera-

tion and help to the parents and family (family therapy, etc.).

A learning disability, as any handicap, can and does cause emotional problems. The emotional problems as well as the learning problems must be examined and treated on an individual basis. Many public school corporations offer special assistance to the learning disabled child on a routine basis. This will not work for everyone. LaRue Carter Hospital, also, is not the answer for everyone.

I agree. Mrs. Mace is entitled to have her daughter treated wherever she pleases and if state aid is available, she is most certainly entitled to it—provided nothing comparable is available locally.

When dealing with these special problems, a positive and cooperative attitude is essential for all concerned to have a successful end result.

Please do not downgrade LaRue D. Carter Hospital!

Greencastle

Joan M. Taylor

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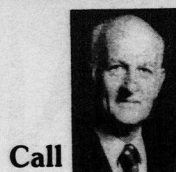
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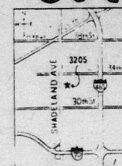
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## Generally Speaking

# Never underestimate the power of prayer

by Dennis R. Jones  
Associate General Manager

I've been married for 12 years and during those years, at least once or twice a day, I've told my wife that I love her. But the words, "I love you" are, though sincere, only mechanical gestures. I do love her and I love my two sons very much. They are the three most important people in my life.

Three weeks ago, one would look at my three-year-old son, Jon, and remark that he was the healthiest kid they'd ever seen . . . in fact this remark was made more than once. He was full of energy and vigor and had a healthy tan. One might assume that he was the long-lost son of Paul Bunyan.

But then, without warning, he was sick . . . even healthy kids get sick.

An appointment with his doctor left us with a bottle of penicillin and a diagnosis of tonsillitis.

But, over the next two days and sleepless nights, he quickly became weaker and weaker until he could hardly raise his arms. The tan in his face had turned into a yellow glow.

The next day found us at the doctor's

office again and then to the out-patient services of Community Hospital for laboratory tests. To make a long story short . . . after testing blood samples that were taken, hepatitis was confirmed.

**JON'S DOCTOR** gave us the choice of hospital care or keeping him at home and caring for him ourselves. This meant sleepless nights for my wife, Barbara, but we decided that keeping him at home was the better option.

We telephoned our neighbors and anyone else who had come in contact with Jon and told them of the results of the tests and suggested that they call their doctors. They were urged by their doctors to take preventative measures . . . this meant gamma globulin shots.

An invisible "quarantine" sign was quickly constructed and hung on our mailbox.

Through all of this, it was tough to keep the little guy down. Even though Jon hardly had the strength to walk, he wanted to go outside and play with the other kids . . . he wanted to go to the park and swing . . . he wanted to play in his pool.

During this time, people were telling us of their experiences with hepatitis . . . of prolonged bed rest . . . a careful diet . . . reoccurrence of the disease . . . possible damage to the liver . . . a relative that had died the year before.

I wasn't able to help much, but when I'd get home from work every night, I'd try to take some of the burden off the shoulders of my wife.

**I HAVE ALWAYS** believed that healing came from within and with any illness, one should continue to fight and never give up. The moment that you did give up, the illness or disease would win.

One night about 1 a.m., Jon and I were together in the family room of our home. My eight-year-old son, Mike, and my exhausted wife had long before gone to bed. Jon, who had been lying on the sofa, began to get up to go to bed.

As I watched patiently, he began struggling to get to his feet. After a few seconds he looked over at me and said in a weak little voice, "Help me, daddy, I can't walk."

I hurried to his aid and carried him to his bedroom and tucked him into bed.

I'm not a man who asks for many things, but as I returned to the family room I wiped the tears from my eyes and got down on my knees and asked God to help my little boy.

I'll never forget those words "Help me, daddy, I can't walk," and the desperate tone in which they were spoken . . . and I'll never be able to repay the Man who heard my prayer and healed my son.

Barbara, Mike and I would like to express our sincere gratitude to those



Three-year-old Jonathan

many people who prayed for Jon during this emotion filled period. He is a long way from total recovery, but thank God, he's getting stronger every day . . . and now he can walk again.

## Check it out . . .

✓ An open house from 2 until 5 p.m. on Sunday, June 22, at the Elks Club in Seymour will honor **Mr. and Mrs. Francis A. Horstman** who are observing their 50th wedding anniversary. The Horstmans are members of **St. Ambrose parish**, Seymour. They were married on June 24, 1930, at St. Joseph Church, Four Corners. Mrs. Horstman is the former Geneva Nichter. The couple has three daughters including Joan Elsner, Seymour; Jane Vogel, North Vernon; and Judy Stutsman, Sellersburg.



✓ **Mr. and Mrs. George C. Baker** of Clarksville and former New Albany residents will celebrate their 60th wedding anniversary with a Mass in thanksgiving at St. Mary Church, New Albany, on Sunday, June 22. A reception in the social center at Westminster Village will be from 2 to 4 p.m. Friends and relatives are invited. The former Pearl Dropsey of Corydon and George Baker were married at St. Joseph Church, Corydon, on June 30, 1920. They have two daughters, Marilyn Gettelfinger of Palmyra and Margaret Zuberer of New Albany.

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## Question Box

# Is salvation possible for the unbaptized?

by Msgr. R. T. Bosler

**Q.** What happens after death to people who never were baptized, who perhaps didn't know about Christ? Mormons solve this problem by baptizing their dead ancestors by proxy. I've tried to answer my Mormon husband's questions and feel ignorant.

**A.** Our church officially teaches in Vatican Council II that, according to the Scriptures, Jesus died for all mankind and that God wants all men and women to be saved (1 Timothy 2:4). In the Constitution on the Church, the council answers your question: "Those also can attain to everlasting salvation who through no fault of their own do not know the Gospel of Christ or His Church, yet sincerely seek God and, moved by grace, strive by their deeds to do His will as it is

known to them through the dictates of conscience."

The words "moved by grace" are important, for they point out the belief of the church that those who are saved without the knowledge of the Gospel reach salvation as do Christians, through the grace won for all mankind by the savior. All humanity is graced by the saving death and resurrection of the Lord Jesus. Hence the council teaches that all men and women in some way or other are related to the People of God, the church.

The Mormons base their practice of baptism for the dead upon an obscure reference in Paul's First Letter to the Corinthians (15:29). It may be that in Corinth it was the custom for friends of catechumens who had died before baptism to receive baptism in their place. Paul simply mentions the practice without expressing approval or disapproval. Father John McKenzie in his "Dictionary of the Bible" implies that the practice was never taken up anywhere else because it became obvious that such a baptism could have no validity for the deceased and tended to

endanger the concept of baptism itself. There are no other records whatsoever of baptism of the dead in the early years of Christianity.

You might ask your husband what the Mormons believe about the fate of the unbaptized who die without any living relatives who know about the need of baptism.

**Q.** A Baptist friend of mine believes that an atheist will go to hell because he doesn't believe in God or a life hereafter. How can such a person, if he leads a good life, go to hell?

**A.** We'll let the Baptist settle the problem with his or her own minister. Our church believes God has his own way of saving good atheists. Vatican Council II teaches: "Nor does divine Providence deny the help necessary for salvation in those who, without blame on their part, have not yet arrived at an explicit knowledge of God, but who strive to live a good life, thanks to His grace. Whatever goodness or truth is found among them is looked upon by the Church as a preparation for the gospel. She regards such qualities as given by Him who enlightens all men so that they may finally have life" (Constitution on the Church, No. 16).

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



**SCHULTE AUCTION**—Paul Pike (left) assists auctioneer Hubert Clark in selling kitchen items during the auction of contents of Schulte High School recently. Sale of the former Terre Haute area high school has been completed and, according to Archbishop O'Meara, the parishes of the Terre Haute district will receive the financial benefits. (Photo by Fr. Louis Manna, OFM Conv.)

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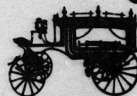
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# KNOW YOUR FAITH

## A mutual journey

by Sister Agnes Marie Gunn, SSJ

Perhaps the greatest gift a caring community can give to brothers and sisters in religious congregations is a sense that all Christians are pilgrims on a mutual journey home to the Father.

Lay people and Religious share the same human experience within unique, different contexts. Their pilgrimage becomes richer when both travel together, rather like friends on a trip who experience both the difficulties and the joys of travel while always keeping their eyes on their journey's end. This is a simple analogy, but one that differs markedly from models held by many, both in parishes and in religious communities.

People tend to label and stereotype Religious, it seems. This is done in good will, often unconsciously, and has roots far back in history.

On the one hand, the Religious is put on the defensive with questions that have no easy answers.

"Is religious life dead?"

"Why are so many brothers and sisters leaving?"

"Why aren't you like the Religious I remember from my childhood?"

"Don't you think the changes have done more harm than good?"

"Do you realize that I wouldn't encourage my daughter or son to enter religious life today?"

**EVEN A CASUAL** conversation can turn into a paralyzing struggle to defend and explain the very core of life's meaning. As one Religious remarked: "I'm going to visit some friends. Please be prepared to put me back together again when I return."

On the other hand, some persons label Religious in an even subtler way by means of compliments and unreal expectations which effectively preclude any real relationships between Religious and lay persons. People who label can be shocked when a member of a religious order proves to be totally human, flawed or even broken in some way.

The documents of the Second Vatican Council state unequivocally the universal call to holiness. Whether or not one is a holy person depends not simply on a state of life, but on the depth of a relationship with God.

The parish community grows when it avoids labels and becomes more aware that the healer often needs healing, the strong needs strengthening and the consoler needs consoling.

It is heartening to see so many people turn to their brothers and sisters in religious life, conscious that



**CHANGE IN PERSPECTIVE**—Change in religious brothers and sisters involves more than a change in habits; it involves a broadened perspective of what religious life is. (NC photo by Frank Methe)

"there are different works but the same God who accomplishes all of them in everyone." (1 Cor. 12:6).

**A SIMPLE YET** profound ministry emerges when the Religious is considered a person called by the parish to live a vowed life of service in community. In a practical, concrete sense, how can this be done?

1. Allow Religious to speak freely and openly of the Lord. Encourage them to share this relationship which is so important for all Christians. Rather than merely asking for prayers, begin to pray with Religious so that together all may build up the body of the church. This spiritual companionship is a great and powerful gift, one largely untapped, yet waiting.
2. A mutual sharing of joys and sorrows, without judgment and without expectation can then develop from spiritual companionship. From this base a sense of mission, an ability to listen to the wordless cry of

humanity, can emerge. This sense of mission can help people to share their pilgrimage back to the Father hopefully and creatively.

The current Christian journey is marked by a massive shift in values which has had an overwhelming impact both in religious life and in parish life. When the values attached to the family ebb within a culture, religious life ebbs also.

3. Clearly, religious and laity need each other as witnesses to the value of fidelity. Perhaps the word "fidelity" expresses the most important thing Religious and laity can give each other. Religious need to see married and single people who are faithful to God's call in their lives. Similarly, parish communities need to see their religious brothers and sisters faithful to a single-hearted love of their church, their religious congregation and the people they serve in God's name.



PROFESSIONAL RELIGIOUS—Notre Dame's assistant provost, Sister John Miriam Jones, consults with University President Fr. Theodore M. Hesburgh. (NC photo)

## A Brother on religion

by Brother Leo Kirby, FSC

I would like to recommend that my lay brothers and sisters look upon religious men and women as members of the church communities who live together and struggle for peace in their own human ways.

Often referred to simply as Religious, sisters and brothers are imperfect people who support one another in their weaknesses and strengths. Religious are not a splendid army dressed in battle array but a community of travelers singing and dancing and crying on the way.

Many changes have taken place among Religious during the past 15 years. At times those changes have unsettled some Catholics. And there have been occasions when changes were abused.

According to 1980 statistics provided by the Official Catholic Directory, there are presently 126,517 sisters and 7,941 brothers in religious life in the United States. By comparison, there were 160,931 sisters and 11,623 brothers in 1970.

Religious brothers and sisters today serve in varied ways. Sometimes they follow traditional paths in teaching, nursing,

## Making history at 'Our Lady's University'

by Richard Conklin

In the early summer of 1972, Sister John Miriam Jones took a loaf of bread, a bottle of wine and some cheese and trudged up the side of her favorite mountain outside Colorado Springs. She went up the mountains as a young microbiologist at the University of Colorado's nearby campus. She came down as the highest-ranking woman administrator at the University of Notre Dame.

Sister John, as she is known to friends and colleagues, had at first turned down an invitation to join the provost's office at her graduate school alma mater, but the offer persisted. She consulted her religious community, the Sisters of Charity of Cincinnati. Their response, "Think it over," precipitated the day on the mountain.

"I kicked stones around a lot, thinking about how free I was at this stage of my life," she recalls. "Then a small voice said, 'How free are you if you are unwilling to take a risk for growth?'"

The woman who came down the mountain that day was answering a call in much

the same way she had as a college freshman: with a keen sense of God's personal concern and a desire to respond with the deepest commitment. In 1943, that meant entering the novitiate. Almost three decades later, it meant accepting the challenge to assist in the development of co-education at a previously all-male university. For 130 years Notre Dame had called itself "Our Lady's University," but only recently had its first women undergraduates been admitted.

SISTER JOHN knew the place of her new ministry well. She was awarded a master's degree in biology in 1961 at Notre Dame and returned five years later to earn a doctorate in microbiology.

Earlier, she was happily engaged in the more traditional ministries of the Roman Catholic sisterhood, as teacher and administrator in elementary schools in Illinois, Ohio, New Mexico and Colorado. (She continues to teach microbiology at Notre Dame.) Her years of study for the doctorate, lived out against the backdrop of the turbulent era following the Second Vatican Council, proved to have their own value. "It was a healthy experience. Survivors in the religious life rediscovered their personal commitment."

Sister John's role during the transition to a co-educational intellectual community at Notre Dame can best be summarized by reading the presidential award citation presented to her last spring. "By gentle persuasion, irrefutable logic, patient argument and discussion, she has been markedly successful, translating general co-educational policies into accepted workaday procedures. Anticipating and

identifying potential problems before they became major campus issues, she smoothed the way for co-education to be accepted as a way of life."

THE TRANSITION completed, Sister John moved on to other responsibilities. She now signs affirmative action reports, sits on the faculty board in control of athletics, reviews tenure decisions as a member of the provost's advisory committee and helps determine enrollment policies, recently adding 500 more women to the Notre Dame undergraduate student body. She also holds positions on

the board of trustees of her baccalaureate college, Mount Saint Joseph in Cincinnati and on the governing board of her religious community.

The last eight years at Notre Dame have taught her to come to terms with the loneliness that can sap the spiritual strength of those living apart from their religious community. "There is a very effective spiritual support system at Notre Dame. One has friends and worship is as easy to come by as it is prayerful," she comments. "Besides, there is the very thing that got me off the mountain—the sheer excitement of writing history here."

### Discussion questions for 'Know Your Faith'

1. Why does Brother Kirby say that many sisters and brothers today emphasize their religious life rather than religious state? Discuss what this means.
2. What symbol of religious obedience does Brother Kirby discuss? What symbol does he offer for the vow of poverty?
3. Why does Sister Gunn insist that Religious and laity are pilgrims on a common journey?
4. How does Sister Gunn say parish communities can help Religious?
5. Do you have any friends who are brothers or sisters in religious communities? Do you find their vows are a barrier to friendship?

6. Why would friendship be important to Religious?
7. Why did Sister John Miriam Jones climb the mountain in Colorado?
8. What does Sister John mean when she says she is helping to write history at Notre Dame?
9. Having read these articles, pretend you are counseling a teen-ager who is considering a religious life. List the reasons you would use to encourage him or her to become a brother or a sister.

**'How free are you if you are unwilling to take a risk for growth?'**



# reflects ous life

g, counseling and prison work. Other Religious are serving as investment advisers, lawyers, conservationists and editors. Sometimes today's Religious make a choice about whether to live in large religious communities or in smaller communities with perhaps only three or four together. Some live in apartments or in small homes. Sometimes brothers live with priests, sometimes with other brothers. Occasionally Religious live alone or with a parent.

**BUT THE MOST** important change for Religious is undoubtedly found in an altered perspective. Many Religious today like to speak of their religious life rather than their religious state. The word "state" could connote something static, fixed and rigid. But the word "life" suggests something dynamic and on the move. Many Religious felt a change of attitude was necessary. For them, the religious state had been static, inflexible and even narrow for too long.

The stress on a dynamic religious life is reflected in the ways many sisters and brothers today speak of their vows of chastity, obedience and poverty. In years past the vow of chastity stressed laws and prohibition more than life and love. It was subtly implied that a Religious had to live a purer life than his brothers or sisters in the business world and domestic life. Christ is God and God is love. Love reflects the very essence of consecrated chastity.

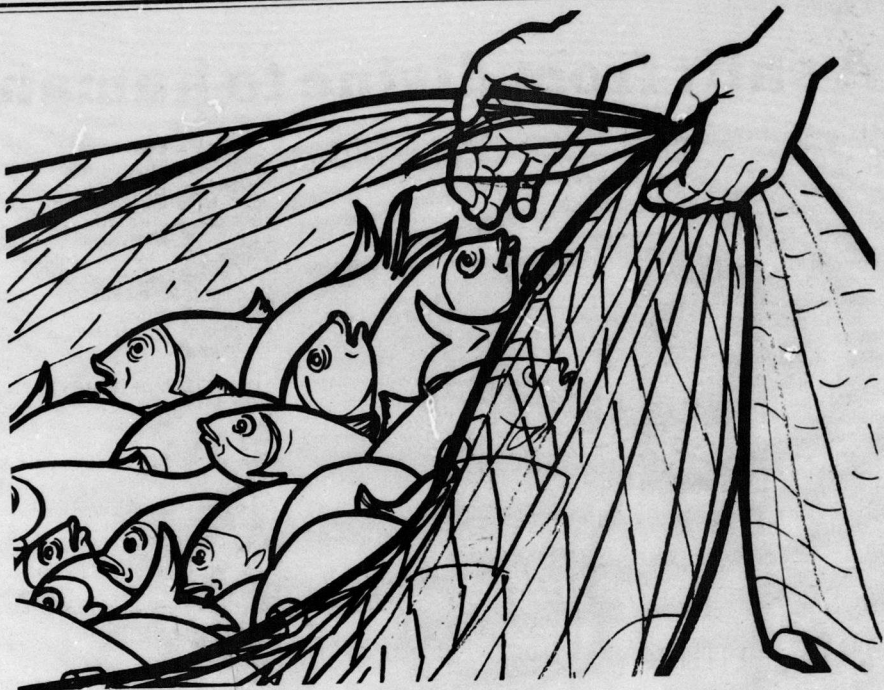
This love for Christ spread to other people, for it is in other people that Christ can be found. The Religious is not a person who refuses to love others. Chastity can be real chastity and still be full of passion, fire and affection. There is some risk in this. But the greater risk is that without this dynamic view of chastity, it could appear that Religious are barricading themselves against the world. Religious should be hooked into life, not sheltered from it, I feel.

**AGAIN, IN THE** past the vow of obedience was often identified with a state of life. Rules and regulations popped into mind when obedience was considered. Today the symbol of obedience is often the human ear. The symbol connotes a listener, one who listens not only to commands but also for the shrill cries of those in despair. Religious listen in order to love.

Finally, for many Religious the vow of poverty no longer means simply giving up things, but sharing them. The symbol of poverty has become the open hand. Gospel poverty suggests a willingness to share not only goods but also time and talent and especially love.

One of the most blatant changes in religious life is the change of religious habit for many Religious. Some sisters have modified their garb. A few no longer wear an identifiable garb. And some brothers and sisters wear habits only while on duty.

The change of garb can reflect the change of emphasis within many religious communities. But this change can also be confusing, for it is an exterior change. It is the inward change that needs to be understood.



## The Story Hour

# An amazing catch of fish

by Janaan Manternach

It was morning as Jesus stood beside the Lake of Gennesaret. Crowds of people had come out from the towns around the lake to hear him. In fact the people were so eager to hear God's word that they almost were pushing Jesus into the water.

Jesus noticed two boats tied at the nearby shore. The fishermen were washing their nets beside their boats. Jesus walked over to Simon's boat and climbed into it. He asked Simon to row out a little from the shore.

Then Jesus sat down in the boat and looked at the large crowds of people on the shore. He began to speak to them about God's way to happiness. The people listened carefully.

When Jesus finished talking to the crowds, he turned to Simon and said: "Pull out into the deep water and lower your nets for a catch."

Simon smiled with disbelief. It was late in the morning and the hot sun was high in the blue sky. "Master," Simon said to Jesus, "we have worked hard all night. That's the time to fish this lake. But we caught nothing. There's little chance that we'll catch any fish at this time of day."

**JESUS SMILED** back at Simon. It was clear to Simon that Jesus was serious about letting out the nets. Rather than argue with this fascinating rabbi, Simon shrugged his shoulders and said to Jesus: "Rabbi, if you say so, I will lower the nets."

They watched the weighted nets sink into the water. In a moment Simon felt a strong tug at the net. He sensed immediately that a large school of fish had been caught in the nets. He could hardly believe his eyes. The catch was so large that the nets were almost breaking.

Simon shouted out to his friends who were still on the shore. They jumped into their boat and rushed out to help Simon. Working as fast as they could, they pulled in the nets. The two boats almost sank under the load of the many fishes.

Simon was astonished at the catch. He fell down before Jesus and said: "Leave me, Lord, I am a sinful man."

The others, James and John, the sons of Zebedee the fisherman, were just as amazed as Simon.

**JESUS LOOKED** down at Simon. He said gently to Simon and to his two partners: "Don't be afraid. From now on you will be catching people."

The men quickly guided their overloaded boats to the shore. They were silent as they worked. "Who is this man?" They wondered in their hearts. "What can he mean by catching people?"

In a few minutes they were at the shore. They jumped out and pulled the boats onto the rocky sand. People gathered around to see the unusual catch of fish.

Simon, James and John then and there left everything—boats and nets, their business. They walked off with Jesus. They became his first followers.

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

### PROJECTS:

1. If you have not already started your own book of these biblical stories, you might begin with this story. With a scissors, clip the stories and the illustrations each week and paste them in a scrapbook or place the stories and illustrations in a large photo album. By collecting the stories into your own book, you can read them again whenever you want.
2. Pretend you are a poet. Write a poem that expresses the feelings Simon had when he felt the tug of a large school of fish in his nets. Or tell how Jesus chose Simon and his two partners to be his followers.

After reading the story, "An Amazing Catch of Fish," talk together about it. Questions like the following may guide your conversation.

### QUESTIONS:

- Why were so many people near Jesus as he stood beside the Lake of Gennesaret?
- After asking Simon to row out a little from the shore, what did Jesus tell Simon to do?
- Why was Simon reluctant to do as Jesus asked?
- What did Simon do when Jesus refused to change his mind?
- What happened that amazed Simon? Why did the boats almost sink?
- What did Jesus say after Simon expressed his amazement and called him Lord?
- Why did people gather around the two boats?
- How do you feel about the way Jesus revealed himself to Simon, James and John?

## Our Church Family

# A shift from divine to human approach

by Fr. Joseph M. Champlin

Our church has always sought to balance both human and divine elements in its teaching and pastoral practice. Some writers today are arguing that we have shifted from a pre-Vatican Council excessively divine emphasis to a current exclusively human approach in Catholic thinking and action.



In those decades prior to Vatican II, for example, the priest who visited a critically ill person might read through the ritual prayers and administer the sacrament but fail to spend much time listening to the patient or the relatives. Interfaith couples who came to a rectory for marriage plan-

ning discovered rules about the who and where of the wedding were rigid, offering few or no alternatives. Congregations at Mass prayed silently, gazed at the distant priest with his back to them and wondered in awe at the liturgy's mystery.

Behind those trends was an emphasis on the divine power working automatically in the sacraments, the God-given monolithic character of the church and the nothingness of creatures who worship before an awesome Lord.

During the past 20 years we have shifted from that orientation. Thus, to follow the illustrations, we stress the need for greater humanness in our ministry to the sick, offer more flexibility to ecumenical couples and encourage congregational participation.

Three recent writings raise the question: Have we overshifted? Are we now too human? Is the divine missing?

Clayton Vitz, associate professor of psychology at New York University, has written *Psychology as Religion: The Cult of Self-Worship* (Wm. B. Eerdmans Publishing Co., 255 Jefferson Ave., S.E., Grand Rapids, Mich. 49503). In his paperback, he attacks the psychological theories of the influential Erich Fromm, Carl Rogers, Abraham Maslow and Rollo May together with their many popularizers like Berne in his *I'm OK—You're OK*.

IN VITZ'S JUDGMENT, these writers and teachers, by overly emphasizing self-actualization, discovery of the self and fulfilling self needs, have replaced divine worship with self-worship, substituted I for God.

"I don't go to Church anymore because I never get anything out of it" reflects something of this trend.

Jesuit sociologist Joseph Fichter, writing in the April, 1980 issue of that clerical journal, *Homiletic and Pastoral Care*, reports on a recent survey of Catholic health care institutions. His study revealed a conflict between those who consider current training programs for hospital chaplains or ministers too humanistic and others who believe the older approach was too religious.

Fichter's conclusion underscores the point of my remarks in this column:

"Bringing Christ to people in pain is a sacramental act but it is always also a human act. Ministry to the sick and dying was once mainly a priestly function, but is now carried on by many religious Sisters

and lay people in parishes as well as in hospitals.

IT MUST continue to emphasize the spiritual dimension, but spirituality must be conveyed in the human mode. At the same time we have to avoid the tendency to replace theology with psychology, pastoral ministry with clinical counselling."

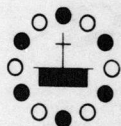
David O'Rourke's article in *Commonweal* (April 24 edition), *Egghead, Pumpkin Heads and Liturgical Populism*, see an exaggerated shift in present Catholic worship patterns.

The new Mass "is more communal and certainly more popular than in the past . . . Obviously it has its good points . . . it also has its drawback . . . Today we celebrate liturgies that have lost a sense of the transcendent."

The three questions posed above merit pondering. For if we slip into either extreme we lose the balance, the mid-point at which stands truth and wisdom, the correct blend of the human and the divine in what we believe and how we act as Catholics.

## Holy and Human

For the liturgy is made up of unchangeable elements divinely instituted and elements subject to change. The latter not only may but ought to be changed with the passing of time if features have by chance crept in which are less harmonious with the intimate nature of the liturgy, or if existing elements have grown less functional. In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify.



## LITURGY

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

Zechariah 12:10-11  
Galatians 3:26-29  
Luke 9:18-24

JUNE 22, 1980  
TWELFTH SUNDAY  
OF THE YEAR (C)

by Fr. Richard J. Butler

Gone is the distinction between male and female. You are all one in Christ.

It's been 20 centuries since Paul wrote these words to the Church of Galatia. Yet as lectors proclaim this word this Sunday, the message is timely. For now, more than at any time in the course of these years, the world and the church struggle with the meaning of Paul's message.

For some it may seem strange that the issue of women's liberation should come to us in liturgy through the words of Paul. At other levels Paul did not speak words that the leaders of the women's movement today are comfortable with. He echoed directly the cultural patterns of the times in many particular examples. But at the level of philosophical or theological principle, Paul did not compromise. In Christ we are one. The distinction is gone between male and female.

These are beautiful words for all who are called to the kingdom. But what of the politics of this world and where are the limits and the cutting edge of the question here and now?

THERE ARE NO easy answers to this for the culture of the times is in movement. The church has held through the ages the theological validity of Paul's posture that the distinction between male and female is gone. But the church has worked and lived and preached in a world culturally rooted with severe distinctions between male and female. And the transition has been slow.

It was not that long ago that women were veiled in church and did not enter the sanctuary. Now women proclaim the word and minister the body and the blood of the Lord at communion. And in Sunday congregations today women are not

veiled.

This is not to suggest that the limits of the transition have been reached nor is it even to suggest that these examples are the measuring stick. It is simply to point out that a transition is in process in our own times; it is a transition with roots in the scripture proclaimed this Sunday.

ANOTHER AREA indicative of the transition yet also revealing the work to be done is the area of sexist language. Especially in the English language, the words we use reveal all too quickly the severity of the distinction we carry between male and female. A quick comparison of the liturgical songs of today and the songs composed only a decade or a few years ago reveals improvement in modern compositions and also the lack of awareness of this question by composers of only recent past.

More fundamental, however, in this whole question is the attitude of those who are sent forth from the liturgy into the world. As a Christian community, we hear in solemn manner "Gone is the distinction between male and female." How do we wrestle with that word in our inner attitudes? How do we shape our lives by that word (How do we witness that word in the mission of our lives)?

The question is more radical than in the case of other Scripture. For the roots of our culture, our lives and our attitudes are very much caught up with the severe distinction that kept women below men. Those who gather for this liturgical proclamation must witness in arenas of politics and economics and academia and social life. The call of this word is not limited to the correction of our ritual patterns and language. It is a call to face directly some very deep roots of the culture of our society.

## the Saints

### ST. ALOYSIUS GONZAGA



ST. ALOYSIUS GONZAGA WAS BORN MARCH 9, 1568, THE OLDEST SON OF THE MARQUIS OF CASTIGLIONE.

AT AN EARLY AGE HE MADE A VOW OF CHASTITY AND LATER RECEIVED HIS FIRST COMMUNION FROM ST. CHARLES BORROMEO.

ALOYSIUS WAS SENT TO MADRID TO BECOME A PAGE TO A PRINCE AND TO GET AN EDUCATION, BUT HE REALLY WANTED TO BE A PRIEST. THIS PLEASED HIS MOTHER, BUT HIS FATHER REFUSED CONSENT FOR THREE YEARS. ALOYSIUS ENTERED THE JESUIT NOVITIATE ON NOV. 25, 1585 AND MADE HIS VOWS AFTER TWO YEARS.

ALOYSIUS NEVER REACHED THE PRIESTHOOD. IN HIS LAST YEAR OF THEOLOGY AN EPIDEMIC SWEEPED ROME AND WHILE VOLUNTEERING TO AID THE SICK, HE ALSO CAUGHT THE FEVER WHICH LINGERED FOR THREE MONTHS.

HE DIED WHILE GAZING AT THE CRUCIFIX AND REPEATING THE HOLY NAME. HE WAS 23.

THE FEAST OF ST. ALOYSIUS GONZAGA, THE PATRON OF YOUTH, IS JUNE 21.



## K of C elects new deputy; hears pro-life view at conclave

EVANSVILLE—Caran G. Siefert of Batesville was elected state deputy of the Knights of Columbus at its state convention here May 23-25. He served the past two years as state secretary and succeeds Thomas F. O'Rourke of Highland, effective July 1.

A Memorial Mass, concelebrated with Bishop Francis Shea of Evansville as principal celebrant and homilist, with 15 council and state chaplains, was the opening activity in memory of the 332 members who died since the last convention.

Nellie Gray of Washington, D.C., president of the March-for-Life organization, addressed the delegates and guests in the convention's keynote.

She said the annual march is not a celebration but a memorial in observance of the infamous supreme court decision of Jan. 22, 1973, legalizing abortion. The value and dignity of the human being are being degraded, she said, in reviewing the history of the pro-life movement.

"WHAT IT IS that must be done" she affirmed, "is to unify and get the job done of overturning the supreme court decision and passing a human life amendment as proposed by Helms/Dorman, protecting life from fertilization to natural death. The themes are: Save Both the Mother and Her Child and Not Even 'A Little Bit of Abortion!'"

Thirty-seven Crusader awards for meeting program requirements according to council membership were presented.

In the Archdiocese of Indianapolis awards went to Terre Haute, Brazil, Indianapolis Msgr. Downey and Indianapolis Our Lady of Fatima, Greensburg, Columbus, Mooresville, Batesville, Bedford, Jeffersonville and Lanesville.

Top program activity awards were given by the Supreme Council for community activity to Indianapolis Our Lady of Fatima; for church activity to Greensburg; and for council activity to Lawrenceburg.

Golden Knights, presented by the state deputy for service and accomplishments to duty and church, went to Bernard Ganon, Valparaiso, program director; Maurice Kochert, Lanesville, church director; Thomas McLaughlin, Indianapolis, printing and distribution manager.

**RESOLUTIONS ADOPTED** at the closing session included one calling upon radio and television station managers to program only that material which they would feel comfortable listening to in the company of their children and requesting advertisers to use only programs favorable to children's morals; one opposing the 1973 supreme court decision on abortion

and calling upon Americans to work to obtain a mandatory human life amendment; another asking all knights to take an active part in the support of pro-life activities within their respective communities; one supporting and calling for a constitutional convention for the purpose of enacting a human life amendment; also one opposing ratification of the 27th amendment, the equal rights amendment; and one recognizing the indissolubility of marriage and rededication to follow the official teachings of the Vatican on this and all matters.

The convention re-elected Paul Reibly of Valparaiso to a three-year term on the Gibault board of trustees.

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## WHAT WE'RE DOING WORKS

### THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

In Lebanon a deaf-mute boy becomes a tailor and learns to talk!

In Gaza a girl who is blind learns to "see" the world and people through her fingers and Braille.

In Jordan a Sister from India cleans out a woman's mouth which is full of cancer.

Youngsters and old people have blankets and books, medicines and sewing machines in Jerusalem and Bethlehem, because you care.

In Bethlehem, after seven years of preparation, our Sisters of St. Dorothy are conducting a new school for the deaf and hard-of-hearing, called "Ephphatha" (the word Our Lord used).

Who are we?  
We are the Pontifical Mission for Palestine, the Holy Father's aides for the 1.8 million refugees from Palestine—in Jordan, Lebanon, Syria and Gaza. We do our work in Jesus' name, on the basis of need, not creed.

We like what we're doing, and it works. It works because you pray with us, write to us, and share with the refugees what you can do without. The check-list makes it easy for you to help. Please help all you can. We're profoundly grateful.

\$... For refugees, where it's needed most  
\$3525 Equips a clinic in a refugee camp  
\$2475 Buys equipment to train deaf-mutes  
\$1880 Expands facilities at the Pontifical Mission Center for the Blind in Gaza  
\$1500 Endows a hospital bed with full medical and nursing care at St. Joseph's Hospital in Jerusalem

\$1000 Builds four classrooms for refugees in Jordan and Syria

**LOVE ...**  
**THE** \$ 400 Enables a refugee teen-ager to learn a trade  
**MORE**  
**YOU** \$ 240 Feeds a refugee family for a full year  
**GIVE** \$ 168 Provides one year's full-care for an orphan  
**THE**  
**MORE** \$ 75 Buys a sewing machine and accessories  
**YOU** \$ 50 Furnishes a bicycle for a visiting nurse  
**HAVE** \$ 25 Supplies one year's medical needs for a refugee family  
\$ 10 Buys Braille books for a blind child  
\$ 5 Gives an orphan girl two dresses  
\$ 2 Buys a blanket for a baby

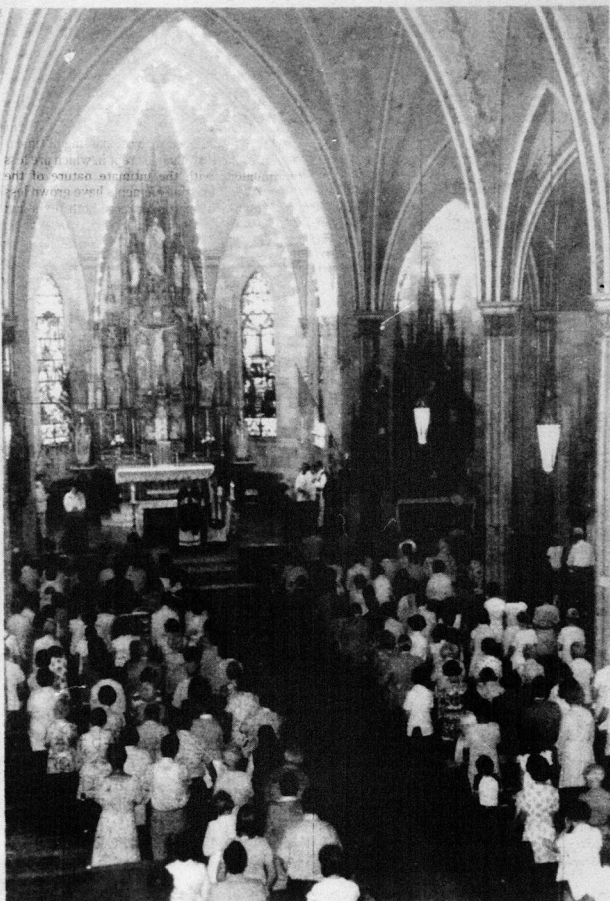
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## NEAR EAST MISSIONS

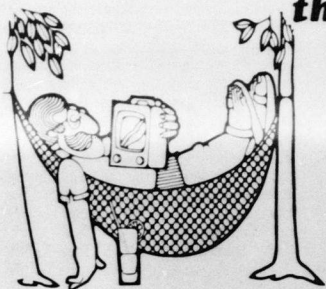
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MSGR. JOHN G. NOLAN, National Secretary  
Write: CATHOLIC NEAR EAST WELFARE ASSOC.  
1011 First Avenue • New York, N.Y. 10022  
Telephone: 212/826-1480



**DEDICATION**—Scores of worshippers attended the dedication of the new St. Vincent de Paul Society Warehouse with a Mass celebrated by Archbishop O'Meara last Sunday at Sacred Heart Church in Indianapolis. The warehouse, housed in the former Sacred Heart Grade School, greatly expands the Society's ability to serve families and individuals in need of furniture and other household items. (Photo by Fr. Thomas C. Widner)

# the Active List

... helping to make your summer worth remembering



## June 20, 21

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

1970 will be held at LaScala Italian Restaurant, Indianapolis, beginning with cocktails at 7:30 p.m. Call 882-2095 for more information.

\*\*\*

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

## June 20-22

Holy Angels parish, 28th and Northwestern, Indianapolis, will have its annual summer festival from 5 to 10 p.m. on

## June 21

A ten-year reunion of the Roncalli High School class of

The TV Mass for shut-ins will be aired at 7 a.m. on WTHR-TV, Channel 13, Indi-

## June 22

anapolis. Father Robert Borchertmeyer, pastor of St. Charles parish, Bloomington, will be the celebrant.

\*\*\*

Sacred Heart parish, Indianapolis, will have its annual homecoming picnic at German Park, 8600 S. Meridian, from noon until 6 p.m. All current and past parishioners and friends of the parish are invited to attend.

## June 22, 25

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

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

► June 25: Citywide meeting, St. Luke School, 7656 N. Illinois, 7:30 p.m.

## June 22, 28

Mrs. Raymond Bosler, Dr. George Boyle and Rabbi Dennis Sasso will be featured on the "Focus on Faith" program on WRTV, Channel 6, Indianapolis, at 11:30 a.m. on Sunday. The program is repeated the following Saturday at 6 a.m.

## June 24

The meeting of the Archdiocesan Board of Education will be held at All Saints School, Columbus, at 7:30 p.m.

## June 26 to July 28

Marian College, Indianapolis, is offering a beginning class in sign language to be held every Monday and Wednesday from 6:30 to 8:30 p.m. Call 317-924-3291 for pre-registration.

## June 27

The parish of St. Nicholas, three miles west of Sunman, will have a turtle soup supper and fish fry beginning at 5:30 p.m. (EST). For details, see the parish ad in today's *Criterion*.

## June 27-29

The annual summer festival at Nativity parish, 7300 South-eastern Ave., Indianapolis, will be held from 5 to 11 p.m. on Friday and Saturday and from noon to 11 p.m. on Sunday.

## June 28

A summer fitness workshop will be held at St. Vincent Wellness Center, 622 South Range-line Road, Carmel, from 9 a.m. to 12:30 p.m. Call 846-7037 for details.

\*\*\*

A city-wide Ultreya, an evening of Christian sharing, will be held on the grounds of the Carmelite Monastery, 2500 Cold Spring Road, Indianapolis, following a Mass at 7 p.m. Rain will cancel the event.

\*\*\*

The Catholic Alumni Club will have a mad hatter party at the Bavarian Village party house, Mithoefer and E. 30th St., Indianapolis, at 9 p.m. For directions or information call Tom, 784-8469.

\*\*\*

The class of 1955 of Sacred Heart Central will have a reunion beginning with a Mass at 5:30 p.m. at Sacred Heart Church, 1500 Union St., Indianapolis. Dinner and dancing will follow the Mass at Valle Vista Country Club. For reservations call Joyce Zimmerman Teagarden, 881-9108, or Ruth Kress Marien, 787-5997.

## Natural Family Planning meeting set

The nation's leading organization for natural family planning (NFP), the Couple to Couple League, will hold its second National Teachers Convention June 18-21 at St. Thomas College in St. Paul, Minn.

Instructors certified by the Couple to Couple League will travel from 26 states to gather for the four-day series of workshops presented by some of the leading figures in the NFP movement.

Mrs. George A. Kelly, director of the Institute of advanced studies in Catholic doctrine at St. John's University, will be the keynote speaker discussing "NFP—Progress out of Conflict."

CCL's goal is to have a teaching couple in every county of the country. "Last

## June 29

The parishioners of Christ the King parish, Indianapolis, will have an adults-only retirement party to honor their pastor, Father Thomas Carey, who has served the northside parish since 1963. The event will be held at Chatham High School from 1 to 3 p.m.

\*\*\*

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

\*\*\*

Members of SDRS in the southern Indiana area will hold meetings at 7:30 p.m. at two sites: St. Mary parish, New Albany, and Providence High School, Clarksville.

\*\*\*

Central Indiana Marriage Encounter will sponsor an information night at St. Pius X parish, 7200 Sarto Drive, Indianapolis.

\*\*\*

Indianapolis area Pre-Cana Conference will be held at Our Lady of Grace Center, Beech Grove, from 12:30 to 6 p.m. Call 317-634-1913 for pre-registration.

## July 4-6

A "Togetherness" program for married couples will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. For reservations call 317-257-7331 or write the Center.

## Socials

MONDAY: St. Ann, 6:30 p.m. Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m. St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernard school auditorium, 5:30 p.m. St. Francis de Sales, 5:30-1 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family hall, 6:30 p.m.; Westside K of C, 6:30 p.m. Country Club Road FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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## Spiritual Revival

St. Rita Parish is pleased to announce that Fr. Thaddeus Boucree, SVD, will preach a "Spiritual Revival" from July 6th-10th. Fr. Boucree, a native of New Orleans, Louisiana, has experience from pastoral activity to community action and human rights programs to school chaplaincies. He presently serves as chaplain and religious education consultant at St. Mary's Academy of New Orleans. A priest for 28 years, Fr. Boucree has been called upon to preach revivals all over the country.

The staff at St. Rita's has been busy making preparations for the coming revival. They are inviting all who want to strengthen their friendship with Jesus to this revival in hopes that it may be a time of grace, not only for St. Rita's parish, but for the entire city.

Fr. Boucree will preach each evening from July 6th to July 10th at 7:00 p.m. at St. Rita's Church, 1733 N. Martindale, Indianapolis.



Fr. Thaddeus Boucree, SVD



## What's Cookin'

# Retreatants learn how the rest of the world eats

by Cynthia Dewes

Living simply so that others may simply live. Sounds good, doesn't it? Almost everyone agrees that life today is too complicated, too busy, too much hassle. And our hearts bleed for the poor and for the Cambodians. But what can we do?

Oblate Father George Knab addressed this question recently at a weekend retreat for women held at Our Lady of Fatima Retreat House in Indianapolis.

On Saturday night, much to the discomfort of Sister Catherine whose wonderful meals are standard fare at Fatima, Father Knab sponsored an Awareness Dinner. Each retreatant was given a certain number of poker chips with which she could "buy" her dinner. The chips represented the comparable wealth of nations. A few First World dinners representing the U.S., Great Britain, etc. were given 38 chips; Second Worlders, including Russians, eastern block nations, etc. were given 9 chips; and Third World citizens, the most numerous world inhabitants, were given 2 chips apiece.

Food was priced as follows: Meat-6 chips; salad-6 chips; dessert-5 chips; rice-1 chip; butter-1/2 chip; milk 1/2 chip; cheese-6 chips; coffee or tea-1 chip; condiments-1/2 chip; raisins 1/2 chip; bread-3 chips; and crackers-1/2 chip.

Tables were set according to economic level. First World tables boasted tablecloths, napkins, candles and flowers;

Second World tables had tablecloths on them; and Third Worlders sat at bare tables with a minimum of utensils.

**IMMEDIATELY, FIRST** Worlders realized that 38 chips were many more than they needed, so they began to distribute them among Third Worlders. Second Worlders were less generous, but they had fewer chips to spare. Father Knab collected the chips, showing scrupulous fairness in all transactions regardless of a diner's age, condition or plea of hunger.

After dinner the retreatants shared their impressions of the Awareness Dinner. Someone said the Third Worlders would not be immortal if they took whatever food was left over. Indeed, one woman simply took a leftover dessert without paying for it to share with her Third World table. One woman declined a piece, saying she felt guilty about it. Another woman pointed out that there were many more Third Worlders than First or Second Worlders, and that if they organized they could take what they needed by force.

There were suggestions for organizing the resources of generous First Worlders to extend the good they could do. Third Worlders offered many ingenious ways in which they shared their meager portions so that no one would go hungry. First World diners described feelings of guilt and Third Worlders appeared to have had the most fun, laughing and scrounging

through the meal. The Awareness Dinner was aptly named.

The highlight of the evening came with two panel discussions by persons who are committed to simple living in principle and in fact. On Saturday night four women described their first experience of God's love for them and how it led them to serve the poor. They said we must serve the poor out of love as God does, and not out of guilt. Some of us are further along this road than others, but awareness is the first step.

**ON SUNDAY THREE** men told of the stewardship they practice to help the poor. They outlined practical ideas for changing our attitudes about money and possessions. Some of these were: sending a gradually increasing percentage of our

incomes to the poor through agencies such as Mother Teresa's order; conserving food and gasoline by planting gardens, walking and bicycling; recycling glass, paper, aluminum and clothing; making things from scratch or doing jobs by hand rather than buying readymade goods and services; and entering directly into ministry to the poor by living and working among them.

Simple living done out of love for God's poor and inspired by faith in God's promises will earn us a much greater treasure than what we may claim on our income tax. At the last Mass of the retreat, Father Knab rephrased an old saying to underline the weekend's message. He said, "God helps those who hope in him—and those who hope in him will not be disappointed."

## Record mission donations

A record \$31.5 million was donated by American Catholics to support the church's missions during 1979. The figure was released this week by Msgr. William J. McCormack, director of the Society for the Propagation of the Faith.

Earlier, it had been reported that Catholics of the archdiocese contributed \$707,926 last year, setting a new all-time record for the archdiocese.

Msgr. McCormack, who succeeded Archbishop Edward T. O'Meara as head

of the church's national mission office, explained that of the national total, some \$29.9 million would provide "basic aid" for the 883 mission dioceses of the world. The balance is earmarked to further missionary vocations.

In releasing his report, Msgr. McCormack paid special tribute to the "zeal and leadership" of Archbishop O'Meara, who served as national director from 1966 until his appointment to the Indianapolis archdiocese.

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## Catholic Youth Corner

## Priest works against odds to build new youth center

by Peter Feuerherd

It used to be where John Dillinger, perhaps America's most notorious criminal, learned his "3 Rs." Today Public School Number 55 stands abandoned, a monument to urban neglect.

The old school house, located on Roosevelt St. on Indianapolis' northeast side is surrounded by vacant lots strewn with broken glass, in a neighborhood where some of the toughest street gangs in the city operate.

Yet if a determined priest has his way, the old school house will take on a new life.

Divine Word **Father Arthur Kelly** has a dream. Some day he hopes to see the dreary hulk of Public School 55 transformed into a glistening, newly renovated "Rita Teen-Age Club" youth center to service the economically depressed northeast side.

But he knows that such a dream requires not only determination, sweat and hard work, which he has plenty of, but it also requires money, which at this point he has little. He estimates that the renovation project will cost close to \$60,000, of which he has raised only a small fraction despite determined fund-raising efforts.

The club began in 1974 at St. Rita's parish with 500 youth participating in a variety of recreational and educational activities. In 1976, "Rita Teen-Age Club" moved to a leased building next to Public School 55. When the lease on that building ran out last year, Father Kelly decided to move the program to the crumbling old school house to have room to handle the nearly 2,000 youngsters who have become interested in the program.

Father Kelly's plan for this summer is to renovate the building with the help of 50 neighborhood youths hired through a government public works program. The problem, however, is that he

is not sure of having the money to pay for the materials to accomplish the task.

"It's been slow and disappointing. I have to find the money before the kids come here. We're extremely behind—we need a new heating system and roof repairs. It's a kind of desperate situation," the Jamaican-born priest admits.

Father Kelly pointed to a large stack of requests that he has sent out for aid, most of which have received negative responses.

A few groups like the Knights of Columbus, who donated \$500, have helped. Yet the priest is disappointed at what, so far, has been generally a dismal re-



Fr. Arthur Kelly

sponse to his campaign for funds for a cause which he believes is vitally necessary.

"We're not saying we can solve all the problems. We are concentrating in this area where there is nothing. We are really concerned about this blighted area of the city."

"Does it take a disaster or a riot? What does it take to move people?" he asks disconsolately.

Many of the business firms that Father Kelly has approached have turned him down claiming that they give their charity money to the United Way. Attempts to solicit funds for the project from the United Way have been unsuccessful. These setbacks have caused the priest to question some of the policies of the United Way.

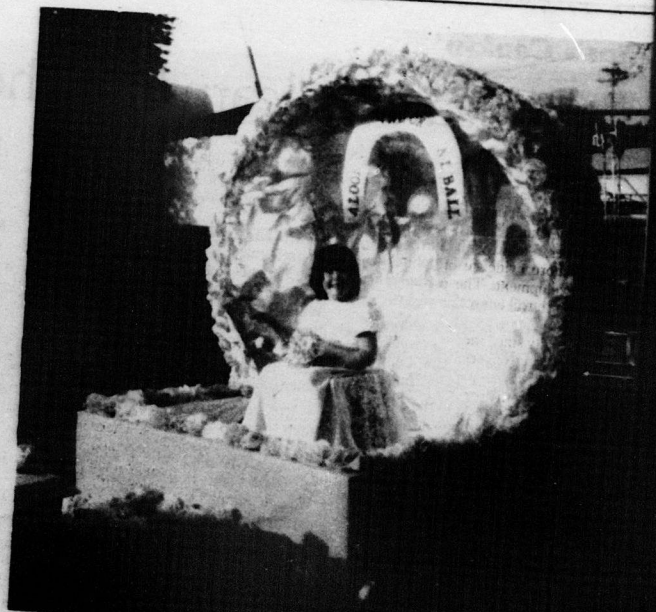
"United Way gives to the organized, well-structured and affluent organizations. The ones that are out in the community seem to get little assistance."

Despite these and other obstacles, Father Kelly keeps battling to fulfill his dream. One day he hopes that Public School 55 will come alive with the sounds of youth who might otherwise be out on the street.

Until he can somehow obtain the necessary funding, however, the old school will stand abandoned with most of its windows shattered, serving only as a bit of trivia for history buffs.

\*\*\*

The ninth annual Carmel Classic Track and Field



**JUBILEE**—Beth Armstrong, daughter of Dr. Richard and Mrs. (Sally) Armstrong, smiles from the float which won first place in the Knightstown Jubilee Days earlier this month. The float, sponsored by the St. Rose Parish CYO there, received the recognition but not the award due to a mix-up in registration.

**Championships** will be held at the Carmel High School track in Carmel on June 21 and 22. The event features junior high, high school, college and open participation events.

If you like to participate in the "joy of running," you are invited to participate in a 9.3 mile mini-marathon through the Indianapolis suburb starting at 9 a.m. on June 22.

For more information, contact J. Gano at 317-844-9300.

\*\*\*

**Chatard High School's** baseball team advanced to a top-eight slot in the recent state tournament. The Trojans were defeated, however, by a strong Muncie North team by a score of 5-3. Despite this defeat, the Trojan ball players deserve praise for a well-played season.

\*\*\*

**Teens Encounter Christ (TEC)**, a national youth evangelization program, is seeking a national executive director. TEC was founded in 1965 by Father Matthew Fedewa of Battle Creek, Mich., as an answer to youthful alienation from the church. It has grown into an organization of 67 affiliated American centers with other independent centers in the United States, Mexico, Canada, Europe and Guam.

Applications and information about the position should be sent to Andy Kozlowski, 2170 Glenridge, St. Paul, Minn. 55119.

\*\*\*

The 1980 CYO junior golf tournament was held Saturday, although some of the winners weren't very "junior." **Fred W. Fries**, retired managing editor of the *Criterion*, posted a one-under-par 53 to win his fifth trophy in the men's adult division and his third in a row. **Father Mark Svarczkopf**, CYO moderator finished a close second with a 54 score, while *Criterion* general manager **Dennis Jones** came in third with 59.

Other winners included:

**Cathy Lamperski** of St. Catherine's parish with a 65 score in the women's adult division; **Martha Brennan** of St. Lawrence with a 63 in the girls' junior-senior division; **Chris Fether** of St. Malachy's in the boys' junior-senior division who came in with a 58 score; **Kitty Noe** of St. Catherine's with an 86 score in the freshman-sophomore division; and **Jerry Yelinek** of St. Lawrence with a 57 in the freshman-sophomore division.

## Black liturgy workshop set for Catholic University

Sacred dance, music, art and all aspects of poetic and dramatic liturgy will be the main focus during the 10th annual National Office for Black Catholic (NOBC) Workshop in Afro-American Culture and Worship to be hosted on the Catholic University's campus July 28 through Aug. 1.

The five days of intensive study with the University's Center for Pastoral Liturgy will be conducted by a host of leading authorities. "We've conducted other workshops over the years," said Ronald Sharps, the director of NOBC's Department of Culture and Worship, "but we've never had the number of experts on hand as will be available during this workshop."

Workshop leaders include

Avon Gillespie, master in the Orff-Schulwerk method of music education; Portia Maultsby, assistant professor in the department of Afro-American Studies and in the Ethnomusicology Program at Indiana University; Dominique Rene de Lerna, professor of music at Morgan State University; Gertrude Morris, a permanent member of Grail, an international movement of laywomen, and former director of Culture and Worship for the National Office for Black Catholics and current director of NOBC's new Department of Evangelization; Ron Harbor, concert pianist; Roger Holliman, choir director, composer and music educator; and Sylvia Bryant, dancer-choreographer.

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## Music Scene

# Talbot brothers produce new record

by Peter Feuerherd

John Michael Talbot, the Indianapolis native who has won some fame for albums like "The Lord's Supper" and "Come to the Quiet," has done it again. John's new album, "The Painter," done with the help of his brother Terry Talbot, is more evidence of John Michael's spiritual and musical development. Those who believe in the power of music and faith will enjoy this new work.

These two elements are distinctly joined in Talbot's work, especially since the former "Mason Proffit" rock star first felt a strong experience of Jesus Christ in 1972. His recent albums develop the themes of both innovative modern music, from his rock days, and the great tradition of church music that John has begun to appreciate more since his conversion to Catholicism.

Reached by telephone at his home on the grounds of Alverna Retreat House, where John actively participates in the Franciscan community, the composer explained the purpose of the new album.

In contrast to "The Lord's Supper" and "Come to the Quiet," which he described as "worship" albums, John described his new work as a "listening album."

"The album is a reflection of the personal growth that I have experienced in my music... When I began to enter into worship music, the spectrum began to expand."

"THE PAINTER" contains a wide variety of musical forms. There is the folk-rock style which Talbot has always used; but there are also pieces with the beautiful

orchestral sounds of the London Chamber Orchestra, especially evident in "Advent Suite." One song, "Create In Me a Clean Heart," the one song on the album composed by Terry Talbot, is done in a Gregorian chant style.

Although the musical forms may be varied and complex, the lyrics are always simple and easily understood. The words to the songs, as usual with the Talbot sound over the past eight years, proclaim the glories of life with Jesus Christ.

The lyrics may be simple, but the arrangement of the voices definitely are not. Talbot explained that over 100 different voices, laid on different tracks, are contained in some of the songs. He asserted that the album is "massive in its vocal approach."

The album, said John Michael, "incorporates a wide variety of musical styles." He added that the purpose of this kind of religious music is to express the mystical reality of Jesus Christ transforming the lives of his followers.

"My music is definitely a reflection of what my spiritual life has gone through. A more Catholic approach to faith results in a more Catholic music."

For John Michael, "Catholic" could also be spelled with a small "c." His association with the church has made him more aware of universal music forms, particularly those that have evolved through church tradition.

AS JOHN described it, "My own music became more artistic... It has become more of a reflection of an interior reality to an exterior media."

John's next project? The Alverna resident is preparing a new work, a deeply contemplative album that he describes as an exploration of "spiritual sexuality."

This new work will explore the meanings of the Scripture passages that deal with themes of the church as the bride of Christ, the sensuality of the Old Testament "Song of Songs," Psalm 45, and selected writings of John of the Cross and Thomas Merton.

As with the rest of John Michael Talbot's work, it will be eagerly awaited by those who care about modern worship music.

## Remember them

† **BRUNETTE, Leo E.**, 91. Annunciation, Brazil, June 7. Husband of Veronica (Bussing); father of Margaret McCulloch, Brother Vincent, O.S.B. (Paul), Edward, Clement and Robert; foster father of Thomas and James Welch; brother of Anna Riddell.

Mathilda Patrick, John, Paul, Ben, Harold and Joe Bockhold.

† **McLAUGHLIN, Thomas J.**, 41. Christ the King, Indianapolis, June 9. Husband of Elizabeth; father of Joel, Scott, Kathleen and Daniel; son of Thomas McLaughlin; brother of Don.

† **MATHEWS, Heather Renee**, infant, graveside services, St. Andrew Cemetery, Richmond. Daughter of Mr. and Mrs. Kevin Mathews; granddaughter of Virginia Johnston and Vera Mathews.

† **MURPHY, Myrtle Sarah**, 68. St. Pius X, Indianapolis, June 13. Mother of Michael P.; sister of Vera Dickerson.

† **O'CONNOR, Glenn L. Sr.**, 81. St. Luke, Indianapolis, June 13. Husband of Josephine; father of Glenn L. Jr.; brother of Lucille Resch.

† **SATTLER Joseph P.**, 86. St. Mary, New Albany, June 11. Husband of Mary Henrietta; father of Mary Aileen Kochert and Jack Sattler; brother of Agnes Sattler.

† **STENGER, Edith**, 83. Holy Guardian Angel, Cedar Grove, June 7. Father of Doris and Harry; brother of Fern Weber.

† **WAGNER, Virginia (Manning)**, 64. St. Anthony, Clarksville, June 12. Sister of Helen Foreman, Alice Hills and Arthur Manning.

† **WAHLMAN, Albert**, 86. St. Patrick, Madison. Husband of Lucille; father of Ronald; brother of Minnie Adam and John W. Wahlman.

† **YARBROUGH, Fred D.**, St. Monica, Indianapolis, June 12. Husband of Mary Jane; father of Eileen, Jeanne, Fred and Gary; brother of Vivian Kramer.

## Mrs. Jessie Feltman

Mrs. Jessie Feltman, mother of Father Earl Feltman, pastor of Immaculate Conception parish, Millhousen, died at St. Paul Hermitage, Beech Grove, on Thursday, June 12. She was 88.

Archbishop Edward T. O'Meara, Father Feltman and priests of the Indianapolis area

celebrated the funeral liturgy at St. Lawrence Church on Saturday, June 14.

Besides Father Feltman, other survivors include two daughters, Miss Mary Louise Feltman and Mrs. Theresa A. Sahm; four grandchildren and one great-grandchild.

## Sister Margaret Ryan

ST. MARY-OF-THE-WOODS, Ind.—The Mass of Christian Burial was celebrated for Providence Sister Margaret Mary Ryan, 91, on Tuesday, June 10, in the Church of the Immaculate Conception here.

Sister Margaret Mary, a Chicago native, entered the Congregation of the Sisters of Providence on May 12, 1910, and professed her first vows in 1912.

She taught music in schools in Indiana, Illinois and Massachusetts. In the Indianapolis Archdiocese she taught at Holy Cross, St. Joseph, St. Philip Neri, St. John, St. Patrick and St. Catherine, all in Indianapolis, and St. Mary at Richmond. She retired to the motherhouse in 1972.

Survivors include a brother, Edwin Ryan, and a sister, Mrs. Marie Casey, both of Chicago. Another brother, Jesuit Father William

Ryan, and Providence Sisters Catherine Cecile and Mary Reparata preceded her in death.

## Father Victor Dux

AURORA, Ill.—Benedictine Father Victor (Leo) Dux, 76, a former monk of St. Meinrad Archabbey died at Marmion Abbey here on Monday, June 9. Mass of the Resurrection was held in the abbey chapel on Friday, June 13.

Father Victor was ordained May 29, 1928, at St. Meinrad and offered his first Mass in Holy Name Church, Beech Grove. He celebrated his golden jubilee as a priest at Holy Name on May 21, 1978.

During his ministry, Father Victor served as instructor at St. Meinrad minor seminary, Marmion Military Academy, Marmion Abbey Seminary and the University of Ottawa, Canada. He also had pastoral assignments and served as a military chaplain

in World War II.

In 1947 he became a founding member of Marmion Abbey.

He is survived by three brothers, Edward, Francis and Maurice Dux.

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## Media Notebook

## 'The Defection of Simas Kudirka'

In 1970 a Lithuanian seaman leaped to what he thought was freedom aboard a U.S. Coast Guard cutter in American waters, only to be handed back hours later, bound and gagged, to his Soviet ship.

How such a violation of basic human rights could have happened under the American flag is the arresting subject of "The Defection of Simas Kudirka," the dramatization of a true story airing Tuesday, June 24, at 8-10 p.m. (EST) on CBS. It's a timely repeat of a show about a rejected refugee.

This program originally aired in 1978 and later was honored with the Catholic Broadcasters' Gabriel Award, a Christopher Award and an Emmy.

IT WOULD be welcome as prime television drama no matter when it aired, but perhaps it has special meaning right now as a new wave of Cuban refugees raises questions about our traditional policy of offering refuge to the politically oppressed and economically deprived of this world.

This television program gives viewers the opportunity of experiencing what America meant to one desperate refugee and how shameful it was for American officials not only to ignore his legitimate right to asylum but even to assist his political persecutors.

Kudirka was the radio operator aboard a factory ship of a Soviet fishing fleet

that had anchored off Martha's Vineyard to confer with U.S. officials about regulations limiting the size of their catch.

An outspoken Lithuanian nationalist but not a political activist, Kudirka had just been reprimanded by an officer for being a subversive influence on the crew.

AFRAID of being arrested once back home by the KGB—the Soviet secret police he contemptuously called the Gestapo—Kudirka took the desperate risk of jumping 30 feet to the deck of a U.S. Coast Guard cutter moored below. The moment he did so he became a pawn in the diplomatic game being played by the two superpowers.

For the Coast Guard Kudirka was an unwanted complication in its delicate negotiations with the Soviets about fishing rights. Unable to get instructions from the

State Department because of a bureaucratic misunderstanding, the Coast Guard command issued orders to avoid an international incident and return Kudirka "if the Soviets want him."

Not surprisingly they did and Kudirka wound up being tried by a Soviet court on a charge of treason—he characteristically turned this around and accused the court of treason—and was condemned to a labor camp.

The public outcry at what had happened, by no means limited to the Lithuanian-American community, led to an official inquiry and the forced resignation of two ranking Coast Guard officers and the reassignment of the cutter's commander to shore duty.

In the dramatization the State Department official involved in the incident says, "There goes my career," but he was still around four years later in negotiating Kudirka's release. Armed with information provided by a Lithuanian-American group, the official successfully brought the sorry affair to its belated happy ending.

WITH ALAN Arkin in

the title role, this dramatization is an emotionally rewarding experience, transcending Cold War politics to get to the core of the human rights problem, the individual's helplessness in the modern totalitarian state. Arkin's talent for sympathetic characterizations of ordinary people and their inner resilience serves well here in making us appreciate not only Kudirka's toughness of mind and spirit but also his ultimate vulnerability to the control of the state.

This is not a film about politics, much less nationalism, American, Russian or Lithuanian. It is about the human rights of all people and a challenge to our national conscience. It is an illustration of how little we have learned from the horror of having turned over to the Russians millions of anti-Soviet Eastern European nationals after World War II.

"The Defection of Simas Kudirka" replaces abstract generalizations about the priority of human rights and freedom with the tragic consequences for one indi-

vidual who staked everything on his belief that for America they were a reality.

As the program reminds us, Americans were shocked and shamed in 1970 that the rightful claims of a refugee should be so callously disregarded. A decade later more than a 100,000 such refugees from Castro's Cuba have evoked outright hostility from some Americans.

THIS IS easily explained by the hard economic times, high unemployment among native minorities and the fear that the country no

longer has room for large numbers of outsiders, no matter how pitiable their condition.

The times are difficult but no more so than in pre-World War II days when America refused to admit the majority of Jewish refugees from Hitler's Europe. The consequences of this failure are incalculable. Our refusal played its part in the Holocaust.

The Cuban plight in 1980 is not the same as that of Europe's Jews in 1940, but the principle of American hospitality for the oppressed and the persecuted is the same. What that principle means on the individual human level is the enduring message of "The Defection of Simas Kudirka."

## Programs of Note

Sunday, June 22, 6-8 p.m. (EST) (ABC) "Captains Courageous." A spoiled rich kid learns respect for others from a crusty sea captain (Karl Malden) and a Portuguese sailor (Ricardo Montalban) in this rebroadcast of a 1977 version of the Rudyard Kipling classic. It provides meaningful entertainment for all the family.

Tuesday, June 24, 8:30-10 p.m. (EST) (NBC) "White Paper: If Japan Can, Why Can't We?" Newsman Lloyd Dobyns examines why the United States has slipped from

first to seventh in per capita gross national product by contrasting American and Japanese productivity and the social systems supporting each.

Wednesday, June 25, 7-8 p.m. (EST) (PBS) "Happy Days." Irene Worth stars as the eternally optimistic Winnie in Samuel Beckett's black comedy with George Voskovec as her all-but-silent husband, while in introduction by Andre Serban for the "Great Performances" series.

## Television Reviews

## Drama probes union movement

The beginning of the union movement as seen through the experiences of an Irish family struggling to make a better life for themselves in America is shown in "Molders of Troy," a dramatization airing Monday, June 23, at 7-8 p.m. (EST) on PBS.

The time is 1857 and the place Troy, N.Y., where Fergus Duffy is killed in an accident caused by a speed-up in the local iron foundry. His eldest son, Brian, becomes the family's breadwinner. Like his father he works as a molder casting iron stoves and supports the fledgling union trying to organize a difficult and often dangerous trade.

For two decades Troy is embroiled in strife between the foundry owners and their workers over pay and working conditions. Through this drama, based on research in the book "Worker City, Company

Town," we come to understand why Brian Duffy and others like him fought so hard to establish a union.

By the late 1870s, however, Troy was no longer the center of the iron industry and the workers were

taking the union cause to foundries further west. Brian goes while the rest of the family remains with the mother who has married an Irish worker turned politician.

The early years of the union movement are a fascinating part of American history and this program is a welcome addition to what we know of labor's contribution in the forging of our nation. The historical recreation of the period is outstanding and the arduous conditions under which workers labored in these 19th-century foundries are depicted with meticulous attention to authentic detail.

Because the program has so much to tell about the era and its problems, too little attention is paid to creating credible characters out of the Duffy family. In spite of its dramatic flaws, however, the program is an always interesting account of the first steps taken by labor in achieving economic justice.

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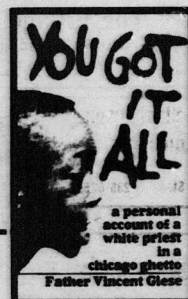
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## Viewing with Arnold

## 'The Long Riders'

by James W. Arnold

The notorious villain Jesse James has had his story sentimentalized in movies about as often as Wyatt Earp, a situation that provides a rough balance between cops and robbers in the legends of the Old West.

The latest version is "The Long Riders," whose major distinction is an ingenious casting coup enlisting four sets of real brothers to play all those kinfolk, post-Civil War Missouri outlaws.

To get it straight at the top, James and Stacy Keach are Jesse and Frank James; the Carradines (David, Keith and Robert) play the Youngers; Randy and Dennis Quaid are the Millers; and Nicholas and Christopher Guest are Bob and Charlie Ford, the treacherous pair who shot Jesse in the back as he straightened that famous picture on his parlor wall.

(In "Riders," Jesse turns at the last instant and has a full view of Bob as he blasts away, shouting "I shot Jesse James!") The Pinkertons paid him \$15,000. One other familiar note: the Carradine patriarch, John, played Bob Ford in the 1939 movie.)

The fraternal gimmick works like oil on a squeaky hinge. Not only does each actor get enough screen time to establish a clear identity, but there's enough left over for the leader of the Pinkertons (James Whitmore, Jr.). He's not terribly sympathetic, but he's not a rascal either. A few women are allowed to register,

especially Pamela Reed, whose tough and volatile Belle Starr is easily the most credible in movie history.

The puzzle is why anyone would want to run over this well-trod territory one more time, especially since it was done with artful realism, fairly recently, in "Great Northfield Minnesota Raid." The best reason, pos-

sibly, would be to explore in some psychological depth, not previously revealed, the causes of these outlaws' criminal careers, and why they have such a hold, despite their hasty deeds, on the popular imagination. The moral ambiguity of the James-Younger legend still is, or could be, an intriguing adult subject.

**BUT THAT'S** not what writer-director Walter Hill has in mind. This is, incidentally, the first "real" western for a man who has made them for years under other guises: "Hard Times," "The Driver," "The Warriors."

Hill is not interested in traditional moral distinctions, but rather in the mystique of courageous and competent males whose qualities of character set them apart. His tough guys are not ruled only by their appetites but live within their own moral codes.

Hill has, in fact, much in common with other notable directors of westerns from Ford and Hawks to Eastwood and Peckinpah. The problems in Hill's films are seldom social or intellectual but have to do with performance, decision, action.

The feminine virtues get short shrift: women often are dangerous and treacherous. (In "Riders," several female characters have uncertain loyalties.) The ideal male quality is probably not far from the Hemingway definition of courage as "grace under pressure."

Thus, "Rides" is mostly a detached observation of these famous crooks and their pursuers and friends under various kinds of behavioral stress.

**THE ONES** most admired, most consistently "graceful," are those who emerge as memorable—Stacy Keach's Frank James, David Carradine's Cole and perhaps Keith Carradine's Jim Younger. Jesse, in contrast, loses his cool, makes mistakes, develops an ego, deserves his fate. Others in the gang are brutal, or greedy, or uncontrolled in a crisis.

But this totally "outside" view has its limitations; countless chances for character revelation are thrown away. True, the characters talk as perhaps they would have talked but the film doesn't hesitate to embellish realism in its visuals. The

flaw is not in the style, but in creative constipation.

The usual good-bad guy distinctions are irrelevant for Hill, but can't be for the civilized audience. Inevitably, the outlaws, although their crimes are often outrageous and never explained or justified, become more interesting than the forces of law. But the movie does have a rough poetic justice—the gang members eventually suffer horribly for their early successes.

**THE CINEMATIC** look is moody and romantic rather than realistic. Events are seen in the light of legend rather than strict history, and Hill provides a strong sense of the folk culture from which the James' emerged with a pervasive music score by Ry Cooder and some lovely shots of the woody locales.

There is also a lot of bloody, slow-motion violence, a la Peckinpah, with Hill adding even the eerie ugliness of slow-motion sound in the climactic Northfield bank ambush episode.

(Sometimes dazzling surface, but little depth or moral perspective. Much violence, some nudity, brothel scenes. Of interest mainly to adult devotees of the outlaw genre). NCOMP Rating: A-4—morally unobjectionable for adults with reservations.



**RETURN FLIGHT**—Julie Andrews, in her Academy Award-winning role, floats out of the sky to take on duties as nanny when Walt Disney's "Mary Poppins" returns to theaters this summer. Dick Van Dyke co-stars in the musical fantasy originally released in 1964 (NC photo)

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