

THE CRITERION

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SUMMER REFLECTIONS—The kaleidoscope at the San Francisco Exploratorium mirrors youthful delight and turns

a group of six visitors into a crowd. (NC photo by John David Arms)

Pope acts on some laicization requests

By Jerry Filteau

VATICAN CITY—For the first time since he became pope John Paul II has begun a regular process of reviewing laicization requests and has granted some besides those dispensed under "death-bed" terms.

From several reliable sources NC News Service learned that in mid-June the pope had started acting on a backlog of the estimated 4,000 requests from priests wanting to be laicized, that is released from their priestly rights and duties.

The pope intends to act on around 50 cases a week, the sources said.

They also predicted issuance soon of a new Vatican document that will include stricter norms for laicization than those in effect under Pope Paul VI. Under Pope Paul about 30,000 laicizations, an average of about 2,000 a year, were granted. Very few requests were turned down.

Pope John Paul I granted an estimated 50 laicizations during his short reign in August-September 1978. The exact

number has not yet been officially published.

When Pope John Paul II was elected, laicizations were abruptly halted. In his first six months he refused to act on an estimated 2,000-plus cases that were pending at the time of his election.

In March and April 1979 he acted on a few cases, denying the requests. But reliable sources also said that in his first 20 months as pope, John Paul granted a small number of dispensations in cases involving elderly priests who had been away from active ministry for many years and were seeking reconciliation with the church. But these "deathbed" cases were exceptions from the general pattern of the Pauline years.

In a Holy Thursday letter to priests in 1979 the pope emphasized the permanence of the commitment made at ordination.

HE CALLED A decision to seek a dispensation "a profound question of conscience and a test of humanity" and

sharply dismissed the attitude that it was simply an "administrative intervention."

His comments plus his actions sent a signal that the days of numerous dispensations from priestly duties were over.

But the pope's actions in mid-June have started a new phase in the process.

Through a spot-check of several religious order sources in Rome NC News was told that eight letters of dispensation had been received on June 20-21 by three orders.

In view of the large number of religious orders headquartered in Rome, the relatively small sampling indicated that the estimate of 50 cases a week being acted on is conservative.

The sampling also did not take into account the large number of pending cases involving diocesan priests.

Laicization requests for members of religious orders are handled through the orders' procurators general, most of whom reside in Rome. For diocesan priests the requests are handled through

(See LAICIZATIONS on page 2)

Resolutions on family pass at conference

by Liz Fedor

MINNEAPOLIS—Conservative delegates to the White House Conference on Families complained June 19-21 in Minneapolis that the conference was "rigged and stacked" against them, but they did join with moderates and liberals in asking lawmakers to analyze prospective laws and programs for their impact on families.

Among the 50 resolutions adopted at the conference, the family impact statement drew the widest consensus, a 530-to-28 vote.

Only five proposals failed to pass, including resolutions opposing the Equal Rights Amendment (ERA) and calling for a human life amendment to the U.S. Constitution. All five were supported by the conservative Pro-Family Coalition.

The recommendation for a human life amendment was narrowly defeated on a 281-269 margin, while the margin for defeat of the measure opposing ERA was 303-246.

A third resolution which said parents must be informed and then give their permission before their children can have abortions, receive contraceptives or be sterilized was defeated 286-281.

Another resolution opposing abortion as described in a congressional bill called the Family Protection Act failed 319-244. A resolution calling for a human life amendment as well as a guarantee of quality health care for all Americans failed 307-258.

Pro-Family Coalition members did have cause for celebration when it came to their two resolutions defining the family. The traditional family definition, which excludes homosexual relationships, passed 293-264, when it was tacked onto a recommendation that lawmakers make a con-

(See CONFERENCE on page 2)

The Fourth of July

Criterion offices will be closed on Friday, July 4, in observance of Independence Day. Advertising copy for the issue of July 11 must be in our offices by noon Thursday, July 3. Because of the early press deadline next week, no copy received after 10 a.m. Monday, June 30 can be considered for the July 4 issue.

Laicizations (from 1)

the local bishops, who are scattered all over the world.

The new Vatican document that sources believe will be issued soon is expected to come from the Vatican's Congregation for the Doctrine of the Faith, which processes laicization requests before bringing them to the pope's desk for final approval or rejection.

A source said there are indications that under the current decisions by Pope John Paul and the expected new norms, the personal state of the priest at the time of his ordination is being given greater emphasis.

HE SAID SEVERAL requests from members of his order had been returned in recent months with requests for more documentation. Much of the additional documentation requested reportedly focused on the state of the person at the time of ordination. This means the state of his knowledge and will in canon law terms, the free will, intellectual and emotional maturity, and full knowledge of the meaning and implications of his act in being ordained. It also refers to any possible psychological impediments to a free act.

Another source said he understood that the pope was inclined to look more favorably on requests from priests ordained during the years of Pope Paul's pontificate, when laicizations were being granted freely and there was a widespread attitude that the commitment to the priesthood was not necessarily a permanent one.

According to that source, the pope will probably take a much stricter stance toward all priests ordained after his 1979

letter to priests. In that letter he made it clear that the church expects anyone being ordained to have made a free, mature life-long commitment.

Several sources said they believed that forceful pleas by groups of Brazilian bishops within the past two months were the immediate impetus that led to the acting on laicization requests.

According to one source, some of the Brazilian bishops warned the pope that he might face protest demonstrations during his 12-day visit to Brazil starting June 30 if he did not begin to process the requests.

NC News Service could not learn immediately whether any of the requests recently processed by the pope resulted in negative responses. But sources contacted believed that, as the backlog of cases gets processed, a fairly large number of refusals can be expected.

Pope Paul rejected about 7% of the 32,000-plus cases he decided.

THE PERCENTAGE OF rejections by Pope John Paul is expected to be considerably higher.

NC News also could not learn immediately whether dispensations from celibacy were being given along with the new dispensations from priestly ministry.

The two matters are treated separately. It is possible to dispense a priest from the specific duties of his ministry, such as celebrating Mass, administering the sacraments and daily recitation of the Liturgy of the Hours, without releasing him from his promise of celibacy.

Under Pope Paul, however, almost all who received dispensations from priestly ministry also were dispensed from their promise of celibacy.

Conference (from 1)

scientific effort to get community input on legislation.

THE DEFINITION which says a family is "two or more persons related by blood, heterosexual marriage, adoption or extended families" passed again when it was attached to a resolution suggesting television be more positive and supportive of traditional families. The vote was 297-259.

Jim Guy Tucker, conference chairman, told conference delegates in a closing session that American families clearly will benefit by the top 10-to-15 resolutions that were overwhelmingly approved. These recommendations "reached across regional, racial and ideological lines," he said.

Recommendations that were favored by at least five to-one vote margins are those dealing with:

- Basic social policies that assure equity and social justice for all regardless of race, sex, age, handicap, religion and cultural traditions and values;

- Preventive programs by government and use of community resources to combat drugs and alcohol abuse;

- Development by the television industry and a citizens panel of a rating system to indicate programs suitable for family viewing;

- Alcohol treatment and prevention programs supported by a 2% alcoholic beverage sales tax, raising the legal

drinking age to 21 and putting warning labels on alcoholic beverage containers;

- A range of support services for families with disabled members.

The recommendations passed in Minneapolis parallel those from the first family conference held earlier in Baltimore, Tucker said. "Americans are telling us that they share deep and common concerns about the future of their families. They're worried about the same things—about inflation and unemployment, taking care of older family members, getting leave from their jobs when it's needed to take care of sick children, and about addiction to drugs and alcohol," he said.

Although a majority of delegates agreed on 50 ways to help families during the three-day conference, elements of controversy overshadowed much of that work.

ON THE OPENING day, some 25 picketers marched outside the conference hotel calling the conference a "fraud." One sign read, "White House Conference on Families—staked, packed, rigged."

Demonstrators charged that delegate appointments by state governors and the conference's national advisory committee were made so supporters of abortion, ERA and homosexual rights would have the edge in voting.

Members of the Catholic Committee were positive about the recommendations approved at the Minneapolis conference, but also filed minority reports supporting parental rights and private education.

Letter from the Archbishop

My dear Family in Christ:

When our Holy Father, Pope John Paul II, sent his gratitude for last year's Peter's Pence Collection, he also shared with the Church of Indianapolis some of the needs filled by this outpouring of your charity.

In the first place, our Holy Father sent his thanks because your offerings made the fulfilling of his apostolic ministry on behalf of the whole Church a much more realizable possibility. It is his duty to teach, to guide, to inspire, and to lead. His Holiness has done this, not only by his round of daily activities in Rome, but also by his pastoral travels to all parts of the world. Your charity is helping in the accomplishment of this.

Our Holy Father thanked us also for helping the Holy See to respond to the needs of peoples in many parts of the world, who are the victims of oppression, of war, of pestilence and famine, and of natural disaster. Surely, it is a joy for us to know that we had a part in such charity by him, who stands in our midst as Christ's vicar for the whole Church.

Lastly, our Holy Father expresses appreciation because of the ecclesial communion that our offerings express. Truly, our charity in the Peter's Pence Collection expresses our belief in the role of the Holy Father in the Church, and in the way we are united through him to our fellow Christians all over the face of the earth.

My letter comes to you to beg from you a favorable response to this year's Peter's Pence Collection, which will be taken up in all of the churches in the Archdiocese on the Feast of SS. Peter and Paul, June 29th, the last Sunday of this month.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

OFFICIAL APPOINTMENTS

Effective July 9, 1980

REV. CHARLES NOLL, from administrator of Assumption Parish, Indianapolis, to pastor of Assumption Parish, Indianapolis, and continuing his assignment as chaplain of the Catholic Student Center of IUPUI, Bellarmine House, Indianapolis.

Effective July 30, 1980

REV. FRANCIS ECKSTEIN, from chaplain of Methodist Hospital, Indianapolis, and administrator of St. Martin Parish, Yorkville, to pastor of St. Vincent de Paul Parish, Bedford.

REV. BERNARD KOOPMAN, from pastor of St. Vincent de Paul Parish, Bedford, to sabbatical leave for studies at Notre Dame University.

REV. LAWRENCE VOELKER, to administrator of St. Martin Parish, Yorkville, and retaining his position as Director of Catholic Charities of the Archdiocese of Indianapolis, with residence at St. Matthew's Parish, Indianapolis.

Effective June 10, 1980

REV. PETER GOUGH, O.F.M. Conv., appointed associate pastor of St. Anthony Parish, Clarksville.

Effective June 18, 1980

REV. RAYMOND MALLET, O.F.M. Conv., appointed associate pastor of St. Joseph Parish, Terre Haute, Indiana. Father Raymond was ordained on March 20, 1976, and replaces Father James Van Dorn, O.F.M. Conv., who has been assigned outside the Archdiocese.

Effective June 23, 1980

REV. FRANK GEERS, O.F.M., appointed associate pastor of St. Louis Parish, Batesville. Father Frank replaces Father Robert Weakley, O.F.M., who has been assigned outside the Archdiocese.

REV. JAMES FITZPATRICK, O.F.M., appointed pastor of Holy Family Parish, Oldenburg. Father James replaces Father Casper Gensler, O.F.M., who has been assigned outside the Archdiocese.

The above appointments are from the office of the Most Rev. Edward T. O'Meara, Archbishop of Indianapolis. Rev. Gerald Gettelfinger, Chancellor.

NOTE: Rev. Neri Greskoviak, O.F.M., has been appointed by his Provincial as the chaplain of the Sisters of St. Francis, Oldenburg, with residence at Holy Family Rectory, Oldenburg. He replaces Father Don Wess, who has been assigned outside the Archdiocese.



KATERI TEKAKWITHA—The "Lily of the Mohawks," Kateri Tekakwitha, depicted in a statue at the altar of the Shrine of the North American Martyrs, Auriesville, N.Y., was beatified in ceremonies in Rome on June 22. (NC photo by Bruce Squiers)

Pontiff warns against dangers of materialism

by Nancy Frazier

ROME—Pope John Paul II warned of the grave dangers posed by an economic order which gives primacy to production and consumerism.

"These dangers are linked to the uncontested primacy of the economic order and the productive process," he said June 21 to about 30,000 members of Italian Catholic Action, the country's largest lay organization.

"The risk is not only that of being evaluated by others simply as an instrument of production and consumerism," the pope added. "The more subtle and even more insidious risk is that (people) begin to consider themselves, in a more or less conscious way, as 'an instrument' and thus as a passive element of various processes."

Pope John Paul addressed the Italian lay people at Villa Pamphili, a public park about a mile from the Vatican. The Catholic Action members were concluding a national meeting.

"Your presence in Rome in these circumstances means a way of stating publicly and with strength the intentions which guide your faith," the pope said.

"It means above all a proposal offered to those who are seeking with sincere passion a valid reason for which to commit their lives," he added.

"The full understanding of Christ cannot be achieved outside the church, since to it—and not to others—was entrusted the duty to announce the mystery,

under the guidance of the Spirit, 'to all nations . . . until the end of the world,' " said the pope.

IN THE EVENING, after Pope John Paul returned to the Vatican, a group of Catholic Action youths marched in a candlelight procession to St. Peter's Square.

The pope's activities with Catholic Action came between two important events—the meeting June 21 between Pope John Paul and President Jimmy Carter and the beatification June 22 of Kateri Tekakwitha and four others from the Americas.

After the beatification ceremony and his noon Angelus talk, the pope made another trip outside the Vatican. This was to the Vietnamese Center in Rome.

Pope John Paul said he wished to meet again with the 13 Vietnamese bishops residing at the center during their "ad limina" trip to Rome to report of the status of their dioceses.

REPEATING SOME of the themes of his address June 17 to the bishops, the pope said, "I know well, and everyone knows, that the Vietnamese people have suffered much, for many years."

"I know also that your church has given an exceptional witness, a witness of martyrdom and . . . by this blood of the martyrs of your country and your church the faith has increased in this generation and has been preserved by older generations and I hope will continue to be preserved in future generations," he added.

Two of every seven pregnancies result in abortion

UNITED NATIONS, N.Y.—Each day an average of 300,000 women have a baby and 120,000 have an abortion. This means that for every five live births in the world, there are two abortions.

The statistics were released June 16 in a study titled "The State of World Population 1980," issued by the United Nations

Fund for Population Activities.

The report says that a worldwide decrease in the fertility rate is occurring but that almost two billion more people will be added by the end of this century to the present population of 4.5 billion.

Of the 300,000 babies born per day, 10 of 11 will be born in the Third World. However, the eleventh baby, born in an industrialized country, will have a far greater impact on the earth's finite resources and fragile ecosystems than will the other 10 babies combined, added the report.

Each person in the developed world will consume 20 to 40 times as much during his lifetime as a person born in Africa, Asia and Latin America, it said.

The world population has doubled in the last 30 years and will double again in the next 20 years, the report says. By the year 2000, 80% of all people will live in the developing countries.

The report also warns against the "aspiration bomb." It says that the "aspiration explosion" among young people of the Third World is likely to become a tremendous problem in its impact on limited resources and on the struggle against mass poverty and the world's political, economic and social fabric.

In its abortion discussion, the report says preliminary results of a \$40 million world fertility survey show that in most

developing nations half the married women aged 15-49 do not want any more children. But of those only half are using modern birth control methods.

THE REPORT CITES this "unmet need for knowledge and the means to plan births" as a reason for the U.N. agency's call for \$1 billion in international population assistance by 1984.

The report says "the battle hymn of the (population) revolution is that large families are more a result of poverty than a cause." Population assistance is not a new euphemism for condoms, loops and birth control pills, it adds.

In the past five years "the whole issue of family planning has been revolutionized and a new understanding has been born," it says.

The report says that where there are no old-age pensions, no medical services and no unemployment compensation, children are the main source of economic security. It adds that "preaching small families to people who need more children is not only insensitive (but) it is also ineffective."

If and when rising living standards provide the motivation for smaller families, then family planning can provide the means, it says.

At the same time interest in family planning is also rising.

"Today, family planning is coming to be seen by many parents as an integral part of improved health services," says the

report. It adds that family planning could improve community health.

Every year in Africa and Asia alone half a million women die from "maternal causes," leaving behind more than a million motherless children, says the report. In Latin America illegal abortion is now the "number one killer" of women between the ages of 15 and 39, it says.

Other worldwide statistics include:

► Twenty-five million women a year suffer "serious illness and complications" during pregnancy and childbirth.

► Fifteen million of the 125 million babies born each year will not reach their first birthday.

THE REPORT SAYS that the availability of birth control methods alone "cannot cure all these ills." It says that inadequate food, lack of education, poor health services and back-breaking manual labor add to the risks of pregnancy and birth for mother and child.

The availability and acceptability of family planning by men and women "could be crucial in reducing this heavy toll on human health," the report concludes.

Planning "needs to be, and be seen to be, a service which improves people's health and increases their power over their own lives, and not an imposition which is insensitive to the circumstances and contemptuous of their rights," the report says.

Christians mark anniversary

ST. LOUIS—Representatives of four Catholic dioceses and three Lutheran Church jurisdictions signed a joint pastoral letter on Lutheran-Catholic dialogue in the old St. Louis Cathedral on June 25 to mark the 450th anniversary of the Augsburg Confession.

The anniversary commemorates the presentation of the confession, a basic Lutheran statement of faith, to Holy Roman Emperor Charles V, a Catholic, at the Diet of Augsburg on June 25, 1530. The confession presented the Lutheran movement as compatible with membership in the Catholic Church. Catholic rejection of it led to the separate denominational existence of the Lutheran Church.

Catholic and Lutheran leaders in the United States and abroad have called for joint observances of the anniversary.

Editorials

Support your diocesan newspaper

Your *Criterion* subscription costs \$9.72 per year to produce and distribute.

That's what our 1980-1981 budget comes down to when all our estimated costs for the year—salaries, printing, postage, depreciation, social security, insurance, etc.—are figured. That amounts to 19 cents per issue for your family. We think that is more than reasonable for the quality of the publication our staff produces.

Why are we able to offer it to individual subscribers for only \$8.50 per year? Why are we able to mail it to every household in a given parish at a cost to the parish of only \$6.90 per subscription?

For one thing, our costs to the individual and to the parish are cut by advertising. Advertising income accounts for 32% of our income. That's in a budget of nearly \$400,000. So the cost of each *Criterion* subscription to each parish which sends to us its complete parish list is actually \$7.08. This still represents a difference of 18 cents per subscription.

The Criterion receives no subsidies from the archdiocese itself. We depend solely on the pastor of each parish to provide his parish list to us. Practice in archdiocesan parishes varies widely, however. We are indebted to scores of parishes which provide the paper to most families in their parishes. Some even provide it without asking parishioners to pay for it seeing it as a matter of religious education.

Archbishop O'Meara recently announced to priests his reinstatement of the archdiocesan policy which provides that parishes see to it that all Catholic households receive *The Criterion*. The paper is a work of the archdiocese, a means by which the archbishop communicates with its people, a teaching vehicle expressing the mind of the Church and the bishop in matters of doctrine. It informs Catholics of both religious and secular news and allows for the free exchange of ideas and opinions, occasionally even sparking controversy for the purpose of greater awareness and involvement in issues in which the Church must play a part.

So it is that some parishes are not able to provide the paper for a majority of their families. These parishes are billed for nearly the full cost which alleviates the loss sustained by discounting full-subscription parishes.

Each parish has financial obligations it must consider. But *The Criterion* cannot be denied to Catholics simply because they cannot or will not pay for it. It would greatly help the local parish, therefore, if families did assist their parish by contributing the subscription funds to help offset the parish cost.

Prices passed along to parishes and to subscribers can be held down if parishes provide the paper to all their parishioners. If all archdiocesan parishes provided the

paper to all their families, the subscription price would not have had to be increased this year.

We urge your personal, individual support of your parish for your own subscription so that the work of the Catholic press in this archdiocese may be continued. But we also ask that you support your parish if it asks for contributions for subscribing to *The Criterion* so that the parish may be able to provide the paper for those Catholics who may be helped by the addition of a strong Catholic press in their homes.

Report details human life problem

A new study released by the United Nations revealed that for every five live births in the world there are two abortions.

The study also found that 15 million of the 125 million babies born each year will not reach their first birthday.

Again, the study discovered that despite worldwide family planning programs and despite the decreasing fertility rate, world population (which doubled in the last 30 years) will double in the next 20 years.

North America, Europe and Australia are considered the developed world. Each person in those continents will consume 20 to 40 times the world's goods during his/her lifetime as a person born in Africa, Asia or Latin America.

Projections for the future never quite hit the mark, but it would be sheer foolishness not to take these seriously. But how do we? Most Americans can have little impact on the activity in the world far across the sea. Or can we?

The world is charged with a history of colonialism in which nations dominated other nations for selfish purposes.

The interdependence of the modern world is not some radical dream. It is an established fact. Perhaps that is why we find so much frustration. People complain they have no control over their lives. This is a relatively new phenomena for Americans but it is nothing new for people in nations which are historically engulfed in colonialism and now controlled by corporations which don't have the interests of these nations at heart.

Dare we suggest simpler lifestyles? What impact will that have on individuals half a world away? Will it ever be possible to see the results? Or dare we suggest greater involvement in the political process with a goal toward greater sharing of the world's goods?

Begin by learning. Read, for example, the UN study "The State of World Population 1980" and then talk it up. The facts and the projections are cold. But perhaps a parish council can adopt an issue for educating itself, its parishioners, and then decide on some course of action to make an impact toward solving a human life problem.

Washington Newsletter

Court OK to patent life forms raises moral issues

By Jim Lackey

WASHINGTON—The Supreme Court's decision granting patent protection to new life forms was by all accounts a major step in the continuing history of biotechnology. Much less clear, however, are the theological and moral implications.

The court, in a landmark decision released June 16, said new life forms created in the laboratory are patentable like any new invention. Basing the ruling

on the narrow grounds of congressional intent, a slim majority of the court's justices said there was nothing in patent law which limits patentability to inanimate inventions.

The court's decision left a lot of unanswered questions. One might be the question of patenting new strains of human life should the time ever come when scientists begin genetic manipulation of human chromosomes. That may seem to be a far-fetched issue, but in a field which aptly has been described as in the early stages of a revolution, nothing is too far-fetched for consideration.

For the time being though, the limited scope of the Supreme Court's ruling appears to limit as well the decision's theological repercussions.

"There doesn't seem to be any direct moral issue here," said Auxiliary Bishop Austin B. Vaughan of New York, chairman of the U.S. Bishops' Committee on Human Values.

Bishop Vaughan noted that the patent at issue in the case—the invention of a bacterium that "digests" oil spills—did not involve the creation of anything approaching human life, thus making a major difference in the moral or theological issues involved.

He also likened the invention of such bacterium to scientific advances in the cross-fertilization of plant life or in the breeding of cattle to produce better meat. Such advances of themselves are not

morally wrong, but if they were applied to human life the issues would be completely different.

BUT BISHOP VAUGHAN also noted that the long-range effects of the current biotechnological revolution could have moral implications, even if scientists avoid genetic engineering of human life.

"I don't think this case opens anything up, but it could mean more money being pumped into the field, and that could lead to some moral issues," said Bishop Vaughan, noting the greater attractiveness of such research when scientists can gain exclusive rights to market their discoveries.

He also raised the age-old question of the risks versus the benefits to society of such research. It would be morally wrong to subject society to the risk of an uncontrollable new disease, he pointed out, but he also commented that there always have been risks involved in any experimentation.

Besides the moral and theological issues, the Supreme Court case also raised public policy questions such as the extent to which the government should be encouraging such research and experimentation. There also is the issue of whether Congress should step in and redefine the extent to which patent protection should be granted to the results of such experimentation.

WHILE PARTS OF the scientific community want to go full speed ahead in genetic research, church groups at times have joined public interest lobbies in urging caution. They have warned against experiments for experimentation's sake and have tried to establish the framework in which ethical decisions on the advisability of such research can be made.

A prime example has been church involvement in the test-tube baby debate. While the possibility of conceiving a child outside the womb has fascinated scientists and held out new hope to couples unable to conceive naturally, church groups have urged caution because of the possibility that ova fertilized in the test tube might then not be implanted in the womb and be left to die.

The government, on the other hand, does have some control over the extent to which biotechnological research takes place, primarily in the granting of funds to encourage experimentation beneficial to society. But as the Supreme Court pointed out, government also can encourage or discourage such research by offering or declining to offer the reward of a patent for the results of such work.

The court also said that if it misinterpreted congressional intent on the granting of patents for living microorganisms, Congress is free to amend the patent law to see to it that such an incentive no longer exists.

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Pope expected to confront problems of church in Brazil

by Agostino Bono

When Pope John Paul II lands in Brazil to begin the longest voyage of his pontificate he will set foot in the country with the world's largest nominal Catholic population. And he is expected to face problems in keeping with the huge dimensions of Brazil's Catholic Church.

These problems involve church-state tensions over socio-economic and political issues and the strong adherence to Afro-Brazilian animist cults by many Catholics.

The church-state situation will also give the pope another opportunity to discuss the issue of priests' involvement in political activity. Many of the tensions result from the involvement of cardinals, bishops and priests in social issues.

Pope John Paul arrives in the capital of Brasilia on June 30 and will visit 13 cities before returning to Rome July 12.

About 90% of Brazil's 120 million people professes Catholicism and a good many of these people are expected to crowd airports, line motorcades and attend outdoor Masses featuring the pope, rivaling if not surpassing previous crowds on papal international tours.

But interwoven with the ceremonial activities will be key papal speeches by a pontiff who has a reputation for confronting controversial issues in his travels. He will open the National Eucharist Congress, address the nation's bishops and address the 25th anniversary celebrations of the Latin American Bishops' Council.

THE BRAZILIAN military has been in control of the government since a coup in 1964. Since then, it has developed a poor international human rights image. It has been accused by independent agencies such as Amnesty International of kidnapping, torture of political prisoners, arbitrary detentions and allowing paramilitary death squads to kill suspected subversives.

During the late 1960s and 1970s, the Catholic Church, because of its social position and influence, emerged as the only domestic institution able to criticize the government effectively.

The more socially active church leaders, however, have gone beyond the human rights criticism to foment grassroots groups which aim to give the urban and rural poor a greater understanding of their problems and some practical means of overcoming them. These groups include production and consumer cooperatives, labor organizations and legal aid societies. These groups often become involved in pressuring local and federal officials to improve conditions and to apply laws which favor them but which exist only on paper.

What has motivated many of these church leaders is the tremendous underdevelopment in Brazil and the human misery this causes a majority of the people. Although Brazil has undergone a major industrialization program under the military which has succeeded in making Brazil a producer and exporter of manufactured goods, little of the wealth generated has gone to improve the lives of the majority who are poor.

ANNUAL PER CAPITA income is \$1,191. But income is concentrated in the hands of a few. While a handful of corporate executives earn salaries that rival those of their counterparts in the United



FLYING POPE—Pope John Paul II confers with Cardinal Giuseppe Caprio, Vatican undersecretary of state, aboard a plane bound for Mexico 18 months ago. The scene is similar

to one which will take place June 30 when the pope makes his third trip to the Western Hemisphere. (NC photo by Arturo Mari)

States and West Germany, the majority live on a per capita income of around \$200.

The pope's arrival occurs at a time when the military is making major inroads in overcoming its human rights image. The government has lessened the volume of physical repression, is increasing civilian participation in government and has declared an amnesty for thousands of political exiles, allowing them to return.

Church leaders, however, continue to be a thorn in the government's side, criticizing economic inequalities and saying the government still uses physical repression when needed to silence dissent. Conservative church officials are generally sympathetic to the government's programs, but the leadership of the Brazilian Bishops' Conference is in the hands of the more socially active wing, causing the conference to issue stinging criticisms in recent years.

Some of the current church-state issues include:

►Support by Cardinal Paulo Evaristo Arns of Sao Paulo for a metal workers' strike which was declared illegal by the courts. The 150,000 workers in the automotive industry were on strike for 45 days during April and May. The Sao Paulo Archdiocese allowed the strikers to use churches for meetings and gatherings. It also sponsored a strike fund through parish collections. Brazilian President Joao Figueiredo criticized church support of the strike saying "priests are placing themselves outside the law."

On July 3, the pope is scheduled to address workers in Sao Paulo, giving him the opportunity to discuss church teachings regarding union activity, strikes and adherence to the law.

►Strong criticism of the government's land policies by the bishops' conference earlier this year. The policies help agribusiness and foreign investors, but are bringing increased poverty to small farmers and Indian tribes, said a conference statement. The number of landless rural families has increased from 20% to 40% in the past two decades while arable land is being concentrated in large landholdings owned by a small minority, it said. The bishops said government policies have created a system of "institutionalized injustice," including the forcible removal of farm families from lands to be used for agribusiness complexes.

To counter the criticism, the government issued a document saying the church should practice what it preaches. The government document said prominent clergymen have sold huge tracts of church lands to wealthy landowners knowing that this would mean the removal of many farm families who previously worked the lands.

►The bishops' sharp criticism of the government's national security doctrine, the philosophy which motivates the government's authoritarianism. According to the doctrine, the chief function of the government is to protect the state from communism and leftist subversion, meaning national security is the key to domestic peace. The bishops' conference has said that the doctrine has resulted in a government interested in protecting itself and not the majority of the people, who because of state authoritarianism live in a state of permanent insecurity.

The heavy clerical involvement in these issues also gives rise to the debate over the role of priests in politics. Pope John Paul often has stated his desire that

priests avoid partisan political ideologies and involvement in partisan political causes. At the same time, he encourages the clergy to speak strongly on the moral dimension of political life and to criticize concrete situations which violate church moral and social teachings.

Brazil should give the pope ample opportunities to apply his teachings as he sees them affecting the national church-state situation.

Another key issue facing the pope will be the heavy influence of Afro-Brazilian cults on the lives of Catholics. These cults freely mix Christianity with African animist beliefs. This is seen in images and statues which identify Catholic saints with cult gods, reflecting a superficial application of Catholicism upon the transplanted black Africans who came as slaves during the Portuguese colonial period.

THE TWO MAIN cults are Umbanda and Candomble. Cult gods often represent aspects of nature such as fertility.

Many Catholic soci-religious experts in Brazil say these cults are the most practiced religions in the country and include many nominal Catholics in their ranks. In Rio de Janeiro, Umbanda leaders say they have more than 25,000 places of worship. This is higher than the entire number of Catholic priests in the country.

Catholics knowledgeable about the cults say their growth and the mixing with Christianity is the result of poor evangelization methods during the colonial period.

Pope John Paul often emphasizes the missionary nature of his trips and in Brazil he will have a chance to stress evangelization in the country where more than 100 million people profess Catholicism.

Pass It On

Holy Angels' project 'plants a seed'

by Br. Dimitri Sala
and Parish Staff

(Holy Angels Parish, Indianapolis)

To "pass it on" was the exact aim of our parish in the special evangelization project begun last March. The "it," of course, is the good news of Christian life that is found in the church—the salvation that belongs to everyone because of Jesus. Holy Angels initiated a way to "get the Word out" to everyone living within our parish boundaries.

The approach: extending a friendly invitation. Each household received a specially designed greeting card.

The message inside read that Holy Angels Church is their neighbor in the northwest community, that each and every person can have salvation through what Jesus has done, that this is true cause for celebration and that those without a church community (and even those who already have one) are welcome to celebrate with the parish, especially in the Easter liturgies. The invitation then listed the times for all the Holy Week Services, the regular Sunday schedule and the number for church bus transportation.

THIS WAS THE end product of much planning and preparation. Brother Dimitri, coordinator of the project, Father Clarence Waldon, pastor, and the rest of the parish staff met and worked together from the time the idea was first conceived, through all the necessary in-between steps.

Religious education of the parish through newsletters, announcements and a special mailing informed our members of everything in the thrust of evangeliza-

tion today, as well as the specific details of our program.

The staff signed letters sent to the non-Catholic ministers of the area, clarifying the exact nature of the project. Brother Dimitri, as the coordinator, orientated the parish council members, leaders in the parish, and gave a class to the upper grades on evangelization, asking for their support in this parish-wide project. All the printing and preparing of material, as well as publicity and parishioner contacts was the job of the coordinator.

Then the actual day arrived—March 23. A group of 35 volunteers assembled after the 10:30 Sunday Mass to be commissioned by the parish to go out into the "highways and byways." After they had finished their assigned areas, the groups came back to the rectory for a "debriefing" and refreshments together. Seven others helped the following week on their own time. The week before, 20 school children with parent supervisors went out on a "free" afternoon when no school had been scheduled previously.

Each one of these "evangelizers" received a direction sheet and a map with the assigned area shaded in. Other parishioners were invited to take invitations home or to work for their own personal evangelization efforts.

THE MINISTRY of "greeters" was also begun for the program. The greeters are parishioners who volunteer to be present at a Sunday Mass to welcome any of our guests at the Sign of Peace and to chat with them after Mass, as well as to introduce them to other church members.

With all that the program involved, you

may be tempted to ask, "Results—what were the results?"

That is almost a non-question. In undertaking the project we were well aware of what has been true throughout the country: that this approach does not guarantee any visible significant results. "Success" would not depend on what is measurable. There were, however, a large number of visitors on Easter Sunday, with the number tapering off to the usual average as the Sundays passed.

As a regular policy, we keep contact with visitors and those desiring to join the parish. As a matter of fact, the project has

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

indeed borne fruit in new registrations and some increased interest.

But our purpose was, as stated above, to spread the Word—to plant the seed. It has gone out, and the people have received it. They now know that the Catholic church is there. They know a little more about us, specifically that we are a welcoming and open group of people.

There will be more seed planting in the future. But right now we will spend the time patiently cultivating the soil, waiting for the watering, as the Lord sees fit. For it's really he who brings forth the fruit in due season.

To the editor...

Women suffer from double standard

After 61 years of practicing Catholicism, five daughters and two sons later and after reading Holy Scripture—Old and New Testament—for the sixth time in the last five years, I feel qualified to say the

Pleased

I am very pleased that our Archdiocese has recently announced the appointment of three women to diocesan offices: Sr. Judy Shanahan as Acting Superintendent of Education, Mrs. Lorraine Dolder as Advocate for the Marriage Tribunal, and Mrs. Valerie Dillon to *The Criterion*.

I believe such positions can rightly be filled by people other than ordained priests. I believe it is time we recognized the service that Religious and lay women and men can give to the Church through such responsible offices. I commend those responsible for these appointments and look forward to more in the future.

Fr. Martin A. Peter
St. Thomas Aquinas Parish
Indianapolis

hierarchy imposes disciplines on women taken from the attitudes of the world and not from any words of Jesus.

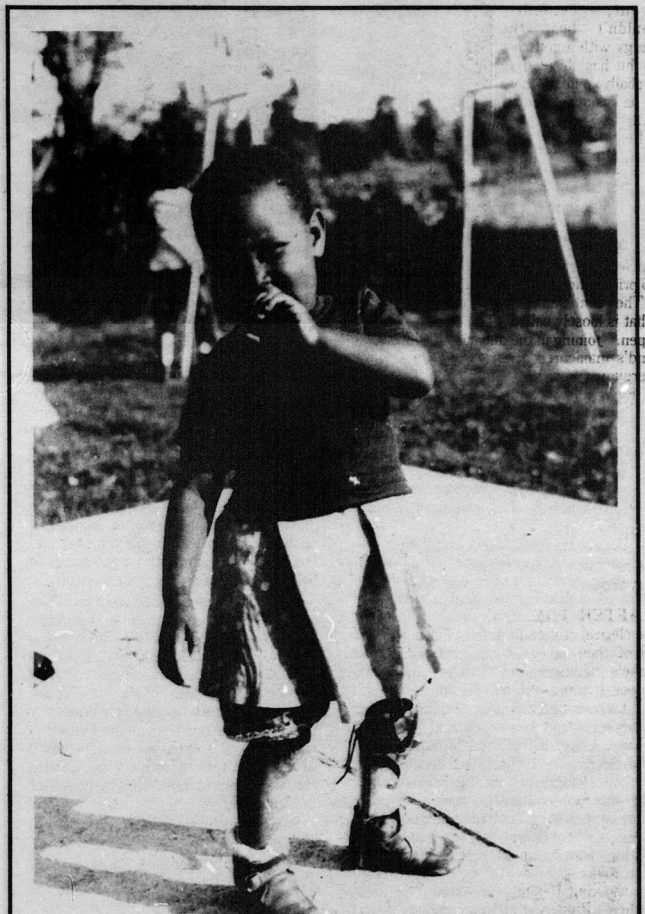
The double standard that has existed for centuries in the Catholic church, clothed in the name of "tradition," has denied a woman the possibility of exploring her potential. This is an injustice our Catholic church will have to deal with. It is there—and it hurts.

When I think of the double standard that existed in the time of Christ and how he handled it, I sometimes wonder if he would recognize his church today.

For example, what a revolutionary thing Jesus had the courage to do for the injustice to women in his day, when in the case of the woman taken in adultery, he said: "He who is without sin, let him cast the first stone"—and they one by one drifted away.

May our church have the courage of Jesus in dealing with this painful situation in our church. "God created man in his image: male and female he created them" (Genesis 1:27).

Mary Enright
Indianapolis



This handicapped youngster is typical of the thousands of children in mission lands who are aided by the on-going "Penny-a-meal" program sponsored by your Propagation of the Faith Office. Under the program benefactors donate a penny to the Missions for every meal they eat. Accumulated proceeds can be mailed to us periodically for forwarding to the Missions. The children thank you and we thank you.

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Generally Speaking

'Tacker' takes a 'cheap shot' at clergy

by Dennis R. Jones
Associate General Manager

This week, all of you "old" Tacker fans are in for a special treat. Fred W. Fries, retired managing editor of the *Criterion*, has consented to step briefly out of his golf shoes and grace us with one last shot ... at a hole-in-one column.

The annual clergy golf tournament was held this year at Old Oakland on Monday, June 16. Fred, who participated in the event, evidently couldn't beat the clergy with a golf club so he has decided to verbally punish them as he has done many times in the past ... with the written word.

Read further as "Tacker" takes out his hostility and embarrassment on these poor, defenseless men of the cloth.

On June 15 a living legend, 40-year-old Jack Nicklaus, won his fourth U.S. Open and breathed new life into the Royal and Ancient sport of golf. The next day some 46 priests did their best to bury it forever.

The contestants were competing in what is loosely called "The Archdiocesan Open." Joining in the debacle on Old Oakland's manicured acres were 16 visiting clergymen from the neighboring dioceses of Evansville, Ft. Wayne, Lafayette and Louisville.

Out of the total of 46 starters, 17 failed to break 100.

Before you erroneously conclude that our priests are neglecting their golf games in deference to pastoral priorities, we hasten to add that 10 participants were in the 80's on what is considered to be one of the most demanding courses in the Circle City area.

AFTER THE divots stopped flying, the clerical athletes assembled with some 15' of their non-golfing brethren at St. Luke's handsome activities center for dinner (featuring Jug's famous chicken and fried biscuits) and the distribution of prizes.

Three golfers tied for low gross honors with 82: Fathers Robert Borchertmeyer, Michael Bradley and Harold Ripperger. The latter cut the high card and earned possession of the coveted "Archbishop O'Meara Traveling Trophy" for the coming year. By an interesting, if bizarre, coincidence, the "Sportsmanship Award" for shooting the highest score went to Father Ripperger's brother, Father Edward Ripperger, who took 136 strokes before running up the white flag.

The "Closest to the Pin" prize went to Father Stan Herber ... Msgr. Richard Kavanagh took "Longest Drive" honors.

In charge of this year's tournament and dinner was genial Father Fred Denison, assisted by Fathers Joseph Wade and Joseph Rautenberg.

Incidentally, Father Denison, a relative neophyte at the game, took time out from his duties of running the tournament to give some of the "old pros" a lesson. He posted a score of 83, only one behind that of the trio of low gross shooters and managed three birdies in the process.

The number of prizes and cash donations from business leaders and private individuals set an all-time record.

A TRADITIONAL highlight of the annual golf dinner is the presentation of the "B.S. (Blarney Slinger) Award."

Father Thomas Carey, last year's winner, who is retiring as pastor of Christ the King parish, expounded at considerable length on how much he "cherished" the trophy and how reluctant he was to give it up.

At this, Father Paul Courtney, host pastor to the golf dinner, leaped to his feet and objected vigorously to Father Carey's statement, calling it, well, so much blarney.

"To be perfectly frank," Father Courtney said, "we found the 'cherished' trophy in a dark, unused closet in St. Luke's rectory just a few hours before tonight's dinner."

This year the "B.S. Award" went to taciturn Father John R. Betz.

"I had a suspicion that I was the nominee," Father Betz said ruefully, "because my friends kept avoiding me all evening."

Special guests at the dinner included Archbishop Edward T. O'Meara and Msgr. Francis Tuohy, vicar general. Though the archbishop is not a golfer as were his two immediate predecessors (he has other redeeming attributes), His Excellency got into the spirit of the affair by promptly donning one of the colorful visors provided for the tournament golfers. (It's not too late, Archbishop, to take up the game!)

FATHER PAUL Courtney had an off day in the tournament and was one of the 17 who didn't crack 100.

The rectory is little more than a long eight iron from Meridian Hills Country Club and, in the interest of physical fitness, Father Courtney plays the course when his duties permit. Sometimes his companions are fellow priests who happen to be in the area or who, for that matter, drive in specifically for a golf game.

For some years a special book for computing handicaps was maintained in the rectory by long-time staffer, Robert (Bud) Corriden, in which priest golfers were asked to post their scores after each round.

The title of the book (probably provided by a disgruntled layman who had just lost a \$2 Nassau): "The Lies of the Saints."

COLUMNIST'S NOTE—I'd like to take this opportunity to nominate Fred for next year's coveted "B.S. Award" ... do I hear a second?

Check it out . . .

An item that appeared in our Active List last week announced an "adult-only" retirement party for Father Thomas Carey of Christ the King parish, Indianapolis. Some have wondered why this is an "adult-only" event. It's simple. The children at the northside school had their own celebration for Father Carey just prior to the closing of school in late May. For you adults who want to attend the party, it is on Sunday, June 29, from 1 to 3 p.m. at Chatard High School.

A special family liturgy was held recently at St. Monica parish, Indianapolis. Each class in the Sunday school penned messages to spread the good news of Jesus and signed 200 helium-filled balloons. After the liturgy, the balloons were released and soared skyward. Last week Mary Jo Thomas-Day, DRE at St. Monica's, received an interesting note from a family in Ohio. One of the balloons had landed in their yard. They wanted the people at St. Monica's to know that the good news had truly spread and spanned the miles from Indianapolis to Ohio.

Mary Ellen Russell of the Catholic Communications Center staff is at her home recuperating from severe back problems. She has had to undergo complete rest for some weeks but is now slowly improving.

Cards and notes may be sent to Mary Ellen through the CCC at 136 W. Georgia St., Indianapolis, IN 46225.

If you appreciate praying the rosary with others, radio station WNTS, (1590), Indianapolis, invites you to join the station for recitation of the rosary at 6:30 p.m. Monday through Friday and 5 p.m. on Saturday and Sunday.



Benedictine Brother Douglas Armbruster, son of Mr. and Mrs. Paul Armbruster of St. Jude parish, Indianapolis, professed solemn perpetual vows at Blue Cloud Abbey, Marvin, S.D., on June 6. Brother Douglas, a 1972 graduate of Roncalli High School, is shown here receiving the kiss of peace from Abbot Alan Berndt at the conclusion of the profession ceremony.

A farewell reception honoring Father William Pappano will be held on Wednesday, July 2, at 7 p.m. in the cafeteria at Ritter High School, Indianapolis. After ten years of service as teacher and chaplain, Father Pappano is leaving Ritter to become pastor of St. Malachy parish, Brownsburg. All of his friends, students and acquaintances are invited to the reception.

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Question Box

Is my son excommunicated?

by Msgr. R. T. Bosler

Q. Our parish bulletin contained the following announcement: "Catholics incur excommunication who knowingly presume to present their children to non-Catholic ministers to be baptized, or being parents or taking their place knowingly present their children to be educated or trained in a non-Catholic religion." This will certainly disturb my son who is married to a Lutheran. Their daughter was raised a Catholic, but the wife insisted that their two boys be baptized and raised in the Lutheran Church. My son has continued to attend Mass and receive the sacraments. Does this mean he must stop? I am afraid this law may make him leave the church—and his daughter also. My pastor says the laws of the church have changed so that as long as my son did what he could to raise the boys Catholics, even though not successful, he incurred no excommunication. What is the situation?



A. Your pastor is correct. In this age of ecumenism our church has modified the requirements for obtaining a dispensation for a marriage between Catholics and Protestants. The Catholic party must promise to do all he or she can to rear the children as Catholics. The non-Catholic party must be informed of this promise but is not re-

quired to make any promises, as used to be the law. This change was made to respect the rights of the non-Catholic party who possibly might feel obliged to do all in his or her own power to raise the children in another faith.

Your son has done what he could and, therefore, in no way is affected by any excommunication.

Even prior to the mitigation of the laws concerning mixed marriages, it would have been rare indeed that any Catholic in a mixed marriage would have incurred excommunication if the non-Catholic spouse insisted on baptizing and rearing the children in another religious faith.

Notice how the excommunication mentioned in your parish bulletin was worded: "knowingly presume," "knowingly present." Church laws imposing excommunications of this type that have words "knowingly," "deliberately," or similar terms demanding full knowledge and freedom from pressure, do not apply if there is any lack of freedom or insufficient understanding of the seriousness of what one is doing. No excommunication of this kind is incurred unless there is grievous guilt in the transgression of the law and knowledge that an excommunication is attached to the transgression.

A Catholic who for the sake of keeping the family together gives in to the spouse who wants the children reared in another religion is not sinning. Or if there is some guilt, it is lessened by the circumstances and no excommunication is incurred.

Q. Can a Catholic who has gotten married in a Protestant church also get married in a Catholic church? This party has not been married before. If so, what is the procedure?

A. Simple enough. Call on a priest and ask for help. No new civil marriage license is needed, of course. But the couple should expect to receive some instructions in the Catholic ideals of married life and give assurances that the union promises to succeed. Then the marriage vows are repeated before the priest and two witnesses. There need be nothing formal.

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

Youth ministry speaker set

Father Thomas Boyer, Director of Youth Ministry for the Archdiocese of Oklahoma City and formerly of Indianapolis, Indiana, will be the featured speaker at a day-long workshop for persons working in religious education with high school youth. Entitled "Growing Together: The Challenge and Vision of Ministry to Youth," the workshop will be held at St. Columba Parish, Columbus, and is sponsored by the Religious Education Department and the Archdiocesan Youth Ministers.

Its purpose is to gather persons who work with youth throughout the Archdiocese and to celebrate their mission by providing assistance through a presentation of ideas and a sharing of experience. The workshop will help persons strategize about various models and structures for religious education and spiritual development of high school youth.

Father Boyer will begin the day with a keynote address on the challenge and vision of youth ministry. He will also give

a workshop on reorganizing a total program for youth. Father Boyer is a graduate of the Latin School of Indianapolis, a diocesan priest of the Archdiocese of Oklahoma City and has been involved in youth work for over 12 years. He is also a member of the Board of Directors of the national CYO organization of the United States Catholic Conference.

Other topics will also be covered during this workshop. Father Karl Miltz will present a tract on Teaching Religious Education to High School students. Lorrie Scheidler and Maureen Riley will share their experiences of being present to youth, of recruiting youth, and other areas of personal relationships to youth. Father Donn Raabe will present a tract entitled Self Development as a Minister for Youth, and George Moore of Young Life will also be presenting a workshop.

Further information on this workshop is available from the Office of Catholic Education.

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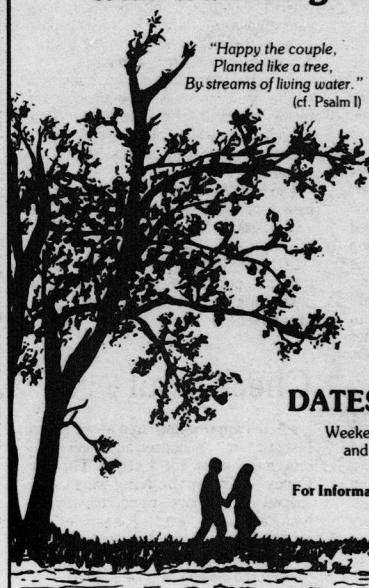
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KNOW YOUR FAITH



SHARE JOY—Grandparents and elderly relatives can remain close to families and share in the joys of the grandchildren. (NC photo)

That's what makes the world keep going

by Al Aspell

More than 80 years ago, John W. "Jack" Bushell made his First Holy Communion in St. Mark's Church in Peoria. When he grew up and married and had five children, they too received the sacrament at St. Mark's, and when the children grew up and married, their children—17 of them—did the same.

In another half dozen years or so, the fourth generation of the Bushell family will be represented when Jack's great-grandson, Jeremiah Schmillen, also receives First Communion in the same church.

That's a family record not often matched any more in this age of mobile families and scattered generations. But here in Peoria, a city settled back in the 1830s, the Bushell family has long, firmly established roots, six generations of them, and many tied to the Catholic Church.

The family traces its lineage to Dublin, Ireland, and in this country to Augustine

Andrew Bushell who came via Canada and Newburg, N.Y., in 1852.

A tinsmith, he established a flourishing business which lasted until Jack himself retired, after a lifetime in the roofing and paving trade, in 1971. He was then 78, and his family says, still climbed ladders with agility.

The agility still stands him in good stead. He says he can drive as well as anybody, but since he's not permitted to take the wheel, he walks the distance to Mass each day, no matter what the weather.

OFTEN THOSE WHO come to the Mass at 8 a.m. will find him there first, near the front, kneeling in the semi-darkness alone with the Lord. Daily Mass has been his practice for 35 years and his wife, Louise, often accompanies him. They hold hands at the Our Father and they shake hands with those in neighboring pews at the Sign of Peace. School children cross the aisles or reach across the pews to shake hands with them.

But Jack Bushell does not want much attention called to his devotion to the Mass. After all, he made visits to the Blessed Sacrament back in the years when he'd be up at 4 a.m. to go to work. Then, in the early morning hours, he'd kneel on the floor at the back in his work clothes for the moments before he began his day.

Today Jack Bushell works about the house and neighborhood, doing the housework for his wife "to earn my board," he says. And he shovels the snow in winter, around his house and his neighbors' too, and if his family would let him he'd still get up on the ladder to check the gutters on his home, a splendid example of the architecture of the 1890s.

The parish work that absorbed Louise's time when the children were in school—the Mother's Club and the Sodality—is now in the hands of daughters-in-law and, soon, granddaughters. But both she and her husband yet make a recognizable contribution to the parish by their very presence at Mass and in the community.

SUCH UNWAVERING devotion to the sacraments, passed down through the family, serves as a sign to newcomers of the stability of the parish and its members.

Says Louise: "The old people ought to pray a lot; they haven't anything else to do. It's what keeps the world going."

Though prayer is a very large part of their lives, they have other interests that keep their minds active and their hearts young. Jack is the gardener, tending the flowers and the lawn, and Louise likes much to play pinochle—three-handed, cut-throat—she says with a chuckle.

The couple celebrated 57 years of married life on May 5. With most of their sons and daughters, grandchildren and great-grandchild all living nearby, their life is full.

And their participation in the spiritual life of the parish where they have lived most of their married life is undiminished.

They've got the time, says Louise. And that's what makes the world keep going.

Unto old age in a complex culture

by Fr. John J. Castelot

Scientific research has lengthened the normal life-span of people in the modern world. This is wonderful, of course. But as is so often the case, solving one problem gives rise to all sorts of new ones. The problems of our own clever devising are real and they often affect human beings in a painful way.

Old age is an attractive prospect if it is a full, happy time. But the reality in many cases means that people are forced to retire to make way for the young—and this is hard to take; the transition retired people must make after years of productivity is even harder; and living on a fixed

income within the framework of a spiraling inflation demands a drastic change in one's lifestyle, engenders feelings of dependence and anxiety.

In another time and culture the problem was not quite so acute. For one thing, life expectancy was much shorter. Moreover, long life was highly prized. The people of biblical days prayed to see their children and their children's children even to the third and fourth generation.

The imaginative picture of what we now call the messianic era even included references to old age: "No longer shall there be in it an infant who lives but a few days, or an old man who does not round out his full lifetime; he dies a mere youth who

reaches a hundred years, and he who fails of a hundred shall be thought accursed." (Is. 65:20)

This was the dream. And many people did live fairly long lives. There were no pension plans. But there was a community which, for the most part, respected the law of its God. That law was very sensitive to the rights of the elderly and the duties of justice imposed by those rights on the younger.

THE FIRST OF the Ten Commandments to speak of human rights and duties is concerned with duties to one's elders: "Honor your father and your mother, that you may have long life in the land which the Lord, your God, is giving you." (Ex. 20:12) In a section of the New Testament letter to the Ephesians dealing with domestic virtues, the author appeals to this commandment as follows:

"Children, obey your parents in the Lord, for that is what is expected of you. 'Honor your father and your mother' is the first commandment to carry a promise with it—that it may go well with you and that you may have long life on the earth." (Eph. 6:1-3) The subject is obedience, but the duty extends far beyond simple obedience.

The Wisdom writers, who gave advice on all aspects of human behavior, could hardly ignore this subject. The first 16 verses of Sirach's third chapter include admonitions like these: "He who reveres his father will live a long life; he obeys the Lord who brings comfort to his mother . . . My son, take care of your father when

he is old; grieve him not as long as he lives." (Sir. 3: 6, 12)

IN A LARGELY rural culture where the family was really the basic unit of society and where the community had a profound sense of identity, it was relatively easy to heed such admonitions. We live in a vastly different, incredibly more complex and impersonal culture—one in which the sense of community has faded. Nevertheless, the obligation stands.

Today the obligation rests not only with individual families but with God's people as a people. In practice, this means the parish community as a whole.

A parish should acknowledge and respect its senior citizens and involve them in its life in every way possible. One effective way to 'honor' them is to make them feel wanted and needed.

Discussion questions for 'Know Your Faith'

1. Why are older people becoming a focus of attention for church and society today?
2. After reading Katharine Bird's article, list several ways the church can serve members of "The Third Age."
3. Why would it be in the church's self-interest to minister to the aged?
4. What does Father John Castelot cite from the letter to the Ephesians about children and their responsibilities toward their parents?
5. Do people in the modern world have similar responsibilities?
6. Al Aspell writes about the Bushell family. What is remarkable about them?
7. Imagine you are a grandparent living out a modern prodigal-son story. How would you react toward the children of your adult son or daughter if these children got into serious difficulties of some sort? What does Eugene Geissler have to say about this?

**“ Honor
your father
and your mother,
that you may have
long life in the land
which the Lord,
your God,
is giving you. ”**



The Story Hour Three p

by Janaan Manternach

Jesus liked to tell people about God. In fact, there was nothing he talked about more often.

Jesus spoke of God in many ways. Sometimes he called God a good shepherd. Most of the time he called God his father.

Many times Jesus spoke of God as a kindly king. As king God rules the world with the power of love. His rule is called his "reign" or his "kingdom."

One day Jesus told a group of people about God's reign or kingdom. He used several stories to help them understand what God's reign is like. These stories of Jesus are known as parables.

"The reign of God," Jesus began, "is like a buried treasure which a man found in a field."

Everyone could imagine the excitement of finding a hidden treasure. In Jesus' time, it was common for people to bury money so no one would steal it. Because of this custom, many people hoped they would some day come upon a buried treasure.

"God's reign is like that hidden treasure," Jesus explained. "The merchant

'The third age'—a valuable resource

by Katharine Bird

The church in America is graying. Therefore it is in the church's "enlightened self-interest" to develop ministries for the elderly.

—Msgr. Charles J. Fahey
of Fordham University in New York

"The churches are filled with the elderly," says Charlotte Mahoney, health and welfare coordinator in the U.S. Catholic bishops' Office of Domestic Social Development. For decades the church has concentrated most of its attention and resources on the education of youth. Now, a "radical shift in thinking" is required because there are fewer children available for the church to educate, Ms. Mahoney feels.

Projections by the Federal Bureau of the Census indicate that 23 percent of all Americans will be 65 or older by the year 2040 compared with about 11 percent who were over 65 in 1977. Because more people are living longer, they cannot readily be stereotyped today as "old, sick, cranky and living in poverty," explains Ms. Mahoney.

Professionals today identify older people as members of "The Third Age." Many recognize that "aging does not begin suddenly at 65, but rather is a continuing process which begins during the 30s and 40s," adds Ms. Mahoney. They consider older people as resources in terms of what they can offer to society.

The Third Age includes a broad group of people 55 or older who are in good health and are financially well off. Their

children raised, often both husband and wife are employed. These people find they are "revitalized and freer than they have ever been," Ms. Mahoney says. They face 25 more years of active life.

FROM HER OWN work and from church conferences on the aged, Ms. Mahoney isolates three questions for church ministry: 1. What is the role of older people in the family, community and parish? 2. What are their spiritual needs? 3. What social services are necessary?

In spiritual direction, ministers can help the older person "accept the idea that death is imminent" and can assist in "resolving the loose ends in their lives," she asserts. Another task is that of reconciliation, of helping people "come to terms with the things they wanted to do and didn't, the mistakes they made and the relationships that did not work out."

The overriding problem for ministry is the fear people have of their own aging, according to Ms. Mahoney. This is equally difficult for the old and for their children. Because "U.S. society worships youth," many people have difficulty coping with parents as they age and become frail, she observes. People realize aging is "an irreversible trend for them too," and too often "turn on older relatives and blame the victim."

According to Ms. Mahoney, the church could perform a valuable service by educating people to "recognize the humanity of all different ages. Then people could accept themselves and the inevitable aging process."

Ms. Mahoney believes the church can help people become less work-oriented. Many older persons, after retirement, suffer greatly because so much of their self-worth is tied to their careers. The church can broaden the perspectives of people so that they understand the value of friendships and hobbies in building satisfying lives.

THE CHURCH expert on aging points out that some elderly persons remain in dire need of social services. She cites information from Nancy King, co-director of the National Action Forum for Older Women who has said "women in the 64 and older age group are the fastest growing segment of our population. They are the single poorest group of people in America." King estimated that half of the five million older women who live alone have total annual incomes of \$3,000 or less.

The first White House Conference on Aging was held in 1961 with successive conferences planned at 10-year intervals, Ms. Mahoney notes. The conferences helped prepare the ground for enactment of federal and state legislation to meet some of these urgent physical needs. Church agencies, such as the St. Vincent de Paul Society, also provide some emergency services for the aged.

Ms. Mahoney indicates a possible future direction in the church may be the identification of a staff person in each diocese to act as the focal point for ministry to older persons. Presently Bishop Theodore E. McCarrick, an auxiliary bishop of the New York Archdiocese, is the U.S. bishops' liaison with the elderly.



THE DAILY MASS—Two senior citizens leave St. Andrew's Church in Dundee, N.Y., after participating in daily Mass. (NC photo by Susan McKinney)

Parables

no found the treasure covered it up again—but not for long. He was so happy with the treasure that he decided to sell everything he owned. With this money, he bought the field where the treasure lay buried. Then he dug up the treasure. Now it belonged to him.

THE PEOPLE GOT the point right away. The treasure was obviously worth more to the man than the rest of his possessions. Jesus was saying that God's sign is like that treasure. To have the treasure of God's love is worth more than anything.

Jesus wanted to be sure the people fully understood how important it is to be part of God's kingdom. So he told another story or parable.

"God's kingdom is like a pearl," Jesus said. Pearls were precious gems in Jesus' time, just as they are now.

"A merchant was searching for fine pearls," Jesus explained. "One day he found a really valuable pearl. He knew right away it was worth more than everything else he owned. So he went home and sold all he owned. With the money he bought that one very valuable pearl." Again the people could see what Jesus

was getting at; he was making the very same point he made in the parable of the buried treasure. Only this time it was a pearl that was worth more than everything else. Jesus was simply saying in a different way that nothing in the world is worth more than God's powerful but gentle rule over one's whole life.

JESUS KNEW that everyone remains free to accept that reign of love or to refuse it. So he told them another short story. "The reign of God is like a net thrown into the lake," he said. "The net gathers up all sorts of things. So the fishermen sit down and separate the good fish from the bad."

Then Jesus asked the people, "Have you understood all this?" They nodded. "Yes." They understood well. He was saying that God's love is offered to everyone. But each person can accept God's love or refuse it. That choice leads to God's judgment. Everyone is judged on the basis of this most important of all decisions—to accept God's love in his or her life or to refuse it.

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

PROJECTS

1. "The Runaway Bunny" by Margaret Wise Brown (New York: Harper and Row) is a story from which we can learn what God's love for us is like. It is like the love a mother has for her child.

Look for that book in your public library or in a bookstore and read it. Since it is in paperback you may want to buy a copy and add it to your collection of special books.

2. Write a paragraph or two about yourself and God. In your paragraphs tell how you know that God loves you and how you know that you love God. Add more paragraphs to yours by inviting some adults (or even just one adult) to write paragraphs that tell how they know God loves them and how they know that they love God.

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

QUESTIONS:

- Why did Jesus tell people about God? What did he say about God?
- What are the parables? Why are they easy to understand?
- In the first parable, how did Jesus describe the "reign of God?"
- What did Jesus say is more important than anything else in the world?
- Jesus said the kingdom of God is like a pearl. Why?
- Why did Jesus tell the people another parable after the first two?
- What did the people understand about God's love after Jesus told them the story of the net thrown into a lake?

Our Church Family

Parish Renewal gets rave reviews

by Fr. Joseph M. Champlin

A man in his sixties recently wrote these reactions to an experience he had at St. James Church in Johnson City, New York.

"I would recommend this to everyone of high school age and up. It was the most rewarding weekend of my life. It made me feel my fellow Catholics are part of me. I was helped by all. I learned that being Catholic means sharing the body of Christ. I am proud to be Catholic."



Over a hundred people shared that Parish Renewal Experience with this individual, but not all were in his age bracket.

Some were older. Nine, for example, indicated they were over 70 and made these observations:

"Perfectly beautiful weekend." "Very interesting, most worthwhile, recommend it for all ages." "Very moving."

Most were much younger. A great number participated who listed their age as under 30. The following comments from members of that group are particularly significant, since we find many such young adults alienated from the church or at least not interested:

"When I first came I was completely negative. By the end of the weekend I learned a great deal about myself as a Catholic in the body of Christ. Strongly recommend it for others."

"Before the weekend I had no real concept of the Catholic religion; I never bothered to find out. Value is immeas-

urable . . . so many doubts cleared up . . . many rough areas to get through, but I would recommend this for everyone."

"For the first time I understand what my Catholicism means. Before I hungered for warmth and never found it. Now the Lord has brought his love to our parish and I'm thrilled."

This Friday night through late Sunday afternoon weekend in March was led by the pastor, Msgr. Peter Owens assisted by a team of parishioners.

DESIGNED TO be conducted in a parish setting by the pastor and/or the local priests, this weekend experience is for all adult parishioners over 18—single, married, single parent, religious, widowers. Participants gather for a lengthy Friday night session, a 9 a.m. to 10 p.m. program on Saturday and an all day Sunday effort. They return home each night.

The presentations are given by the local priest with brief pump-priming sharing at the end of each by several persons: e.g., a couple, single person, youth or religious.

The main thrust of the Parish Renewal Experience is to give Catholics a greater awareness of their identity, dignity and responsibilities as members of the Body of Christ. The local clergy do a great deal of teaching during it (following a detailed outline prepared by the originator), but after every presentation there is a small group discussion, followed by open, volunteer sharing by the whole group. In addition, the weekend includes several rich communal experiences of reconciliation and anointing.

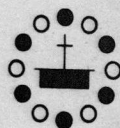
Jesuit Father Chuck Gallagher of Worldwide Marriage Encounter fame developed with the aid of several other Catholic leaders this experience which has grown rapidly and been adopted in many

parishes and dioceses throughout the country.

In extremely positive feedback comments Msgr. Owens received on those written evaluation forms after that initial Parish Renewal Experience weekend naturally pleased and excited him. But some remarkable spiritual results afterwards—persons returning to Sunday Mass, receiving penance and the Eucharist for the first time in years, asking to be more involved with parish life—gave him a deeper conviction this program has great possibilities for the renewal of our church.

Renewing the Church

"In this assembly, under the guidance of the Holy Spirit, we wish to inquire how we ought to renew ourselves, so that we may be found increasingly faithful to the Gospel of Christ. Hence, obeying the will of Christ, we as pastors devote all our energies and thoughts to the renewal of ourselves and the flocks committed to us, so that there may radiate before all men the lovable features of Jesus Christ, who shines in our hearts, that God's splendor may be revealed." Message of Pope John XXIII and the Council Fathers opening Vatican II.



LITURGY

Acts 12:1-11
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

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

JUNE 29, 1980
SOLEMNITY OF
SS. PETER AND PAUL

by Fr. Richard J. Butler

The feast of Peter and Paul is rooted early in the history of the church. By mid-third century it is an established annual celebration.

As the church developed from the first century, the initial focus of celebration was Easter and the Sundays. After a while there developed the custom of honoring the martyrs on the anniversary of their "birth," that is, the day they died to this life and entered the fullness of the kingdom to which they had been born in baptism.

The celebration still focused on Christ for the celebration was more to the victory of Christ in the one martyred than to the virtues of the individual saint.

The primacy of Peter and Paul made it logical that their martyrdom be honored. Peter was crucified and Paul was beheaded. They had both finished their apostolic ministry in Rome and the Church of Rome would, through the centuries that followed, retain the primacy of love and authority in the church.

Peter's was a primacy of authority rooted in the designation by Jesus, as identified in the Gospel reading today and confirmed so beautifully in the resurrection scene of John's Gospel, "Feed my sheep." Paul's was a primacy of dedicated zeal. As today's reading indicates, Paul finished the race and a merited crown awaits. Paul was the missionary, par excellence, and his ministry was that the nations might hear the Gospel.

LATER CENTURIES would not take the contrast of Peter and Paul as smoothly as did the early Christians. The understanding of Peter's primacy and its continuance through later ages was the focus of much division in the church even though the purpose of this primacy was the unity of the church. In the Church of Jerusalem and in the Church of Rome, Peter and Paul labored as one.

Peter brought to the church the concerns of his own role and Paul would not hesitate to speak up, to confront, to bring to a head other concerns. The sharing of different views in dialogue was unified in

the one faith that motivated both Peter and Paul.

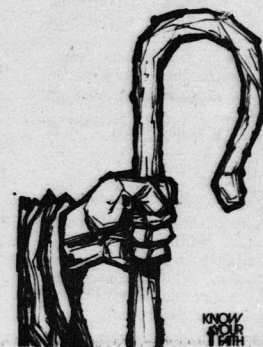
The unity of this feast can speak well to the congregations that gather to celebrate it in this day and age. For this hour is not without its divisions and the renewal of the past two decades has brought people to separate, sometimes distant postures.

AS THE LONG standing scandal of division within the church is now being faced ecumenically, other roots of division can settle in. The vigilant pruning of the roots of division is an ongoing task that faces every community that gathers to celebrate the one faith in the one Lord Jesus Christ.

The unity we must seek, as also the unity which Peter and Paul realized, must come not through shallow compromise nor abandonment of principle. It must come rather from the creative tension of people sharing honestly their tradition and their embrace of the Gospel of Christ.

In both the first and the second reading today there comes forth clearly the conviction by both apostles that the Lord Jesus was with them, that the Spirit of God strengthened them, that they were one with the community of the faithful.

This is the day for all who celebrate Peter and Paul to search for the same conviction and with them to proclaim to the Lord glory forever and ever.



the Saints by Luke

ST. IRENAEUS WAS BORN ABOUT THE YEAR 120, IN GREECE. HIS PARENTS, BEING CHRISTIANS, PUT HIM UNDER THE CARE OF THE GREAT ST. POLYCARP, BISHOP OF SMYRNA.

IRENAEUS VENERATED HIS TUTOR'S SANCTITY AND LEARNED HIS SPIRIT.

ST. POLYCARP SENT ST. IRENAEUS INTO GAUL WHERE EVENTUALLY HE WAS ORDAINED BY ST. POTHINUS. WHEN ST. POTHINUS DIED IN 177, ST. IRENAEUS WAS CHOSEN TO REPLACE HIM AS THE SECOND BISHOP OF LYONS.

IN A SHORT TIME HIS PREACHING CONVERTED ALMOST THE WHOLE COUNTRY TO CHRISTIANITY.

HE WROTE SEVERAL WORKS AGAINST HERESY AND FINALLY SUFFERED MARTYRDOM WITH MANY OTHERS UNDER THE EMPEROR SEVERUS AT LYONS ABOUT THE YEAR 202.

THE FEAST OF ST. IRENAEUS, BISHOP AND MARTYR, IS JUNE 28.

ST. IRENAEUS



Feast of Corpus Christi



On Sunday, June 8, the Tell City Deanery celebrated the Feast of Corpus Christi with a procession from the parish church at St. Meinrad to the St. Meinrad Recreation Field, where Benediction of the Blessed Sacrament was given. Hosting this celebration of the Body and Blood of Jesus, the parishioners were recalling a German custom since it first appeared in Cologne, Germany, in 1279. Even at its inception the Procession with the Blessed Sacrament was associated with prayers for good weather, and the giving of Benediction four times blessed, as it were, the four corners of the earth. The Procession represented very impressively, the faith of the people of southern Indiana. All parishes of the Tell City Deanery were represented. Father Richard Lawler, co-pastor, St. Paul (Tell City), St. Pius (Troy), and St. Michael (Cannelton), was celebrant and led the prayers of the 400 participants in the ceremony. Father Stephen Happel, pastor of St. Isidore, Bristow, delivered the sermon. He emphasized the variety of parishes and families but affirmed our oneness in Christ. The Eucharist brings all together.

In the top right photo, the procession sets out for the Recreation Field. At left, Father Lawler raises the monstrance in adoration at the worship site. At bottom right, after the liturgical celebration, the ladies of St. Meinrad Parish served cookies and punch. (Photos by Raphael Greulich)

Beech Grove Benedictines plan to celebrate heritage

BEECH GROVE—This year, 1980 marks the 1,500th anniversary of the birth of St. Benedict, father of Western monasticism and founder of the Benedictine Order. The Order has attracted thousands of men and women throughout the centuries who have followed the Rule of St. Benedict in their way of Religious life.

The Benedictine sisters at Our Lady of Grace Convent here have been planning for this sesquimillennium celebration for two years. Proud of their heritage, they want to share it in a variety of ways with relatives, friends and the people they serve throughout the Archdiocese of Indianapolis and in other areas of the mid-west.

They open their summer celebration on Friday, July 4, with a slide presentation that depicts the history of the Order and emphasizes the life and work of the Beech Grove Benedictines.

The presentation, arranged by Sister Norma Gettelfinger, has an accompanying

script written by Sister Marietta Lueken. The program will be shown at the Convent at 7:30 p.m.

The main event highlighting the activities is the performance of Rodgers and Hammerstein's musical, "The Sound of Music." The show, directed by Sister Renee Wargel and choreographed by Miss Ann Marie Leccesi of Waukegan, Ill., consists of an all-sister cast except for the male and children's roles. Sister Mary Sue Freiburger is cast as Maria von Trapp; Michael Mitchell of Pleasant Prairie, Wis., and Gregory Vargo of Indianapolis play the part of Captain von Trapp.

NEARLY 5,000 people have tickets for the five originally scheduled performances on the first two weekends of July. Because of increasing requests for more tickets, another last-minute performance has been scheduled. There is a "full house" for all six performances. All seats

are reserved and no tickets will be available at the door.

Beech Grove Senior High School Auditorium, 5330 Pacific Ave., east of Emerson, is the site for all presentations of the musical. Performances at 2 p.m. will be given on July 5, 6, 12 and 13 with a second performance at 7 p.m. on July 13. The sixth performance added this week will be on Friday, July 11, at 7 p.m.

Following the afternoon performances, guests are invited to visit at Our Lady of Grace Convent beginning at 5 p.m.

Our Lady of Grace Convent was founded in 1956 by the Convent of the Immaculate Conception at Ferdinand, Ind. In appreciation to those sisters, the Beech Grove Benedictines will host a "Ferdinand Weekend" on July 5 and 6. Nearly 100 sisters from Ferdinand are expected to attend.

Music is an integral part in the life of Benedictines. On Tuesday, July 8, at 7:30 p.m. a musicians' night will be held. Sis-

ters Mary Robert Palmer, Eileen Price, Margaret Schafer, Mellita Schenk, Renee Wargel and Harriet Woehler will entertain with a varied music program.

THE FOLLOWING Friday, July 11, is the feast of St. Benedict. The sisters will solemnly celebrate this feast when they use the age-old traditional Gregorian Chant Mass for the celebration of the eucharistic liturgy at 10 a.m. and again for singing Vespers at 3 p.m.

Mid-July will wind down the celebrations when Sister Renee and Sister Harriet present a piano recital at 7:30 p.m. at the Convent.

All of these programs are open to the public. The sisters invite relatives, friends, Academy alumnae and their families, the clergy and members of other Religious communities to join in this time of joy and thanksgiving to God for the blessings he has bestowed on Benedictines throughout the ages.

the Active List



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).

June 27, 28

The Women's Club of Holy Cross parish, 125 N. Oriental

St., Indianapolis, will have a garage sale from 8 a.m. to 5 p.m. Friday and 8 a.m. to 4 p.m. Saturday. The Club has an ad in today's *Criterion* calling attention to the sale.

June 27-29

The annual summer festival at Nativity parish, 7300 Southeastern Ave., Indianapolis, will be held from 5 to 11 p.m. on

Friday and Saturday and from noon to 11 p.m. on Sunday. A full-page ad in today's *Criterion* gives complete festival details.

June 28

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 last-minute reservations call Joyce Zimmerman Teagardin, 881-9108, or Ruth Kress Marien, 787-5997.

June 29

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

Members of SDRC 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.

The First Friday Club of St. Roch parish, Indianapolis, will have a card party at the school beginning at 2 p.m.

June 29 and July 5

The regular weekly "Focus on Faith" program will be aired on WRTV, Channel 6 from Indianapolis at 11:30 a.m. on June 29 and repeated at 6 a.m. on July 5.

Father Kenneth Taylor of St. Monica Church, Indianapolis, will be the celebrant for the Sunday TV Mass for shut-ins on WTHR-TV, Channel 13, at 7 a.m. June 29.

July 4-6

A "Togetherness" program for married couples will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. For reservations call 317-257-7338 or write the Center. An ad announcing the program appears in today's *Criterion*.

July 6

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

July 6-10

St. Rita parish, 19th and Martindale, Indianapolis, will have a religious revival beginning each of the five evenings at seven o'clock. Divine Word Father Thaddeus Boucree is

guest speaker. An ad in this week's *Criterion* outlines the program.

July 6-11

A conference "Ministry to the Family" will be held at St. Mary-of-the-Woods College near Terre Haute. For full details call 812-535-4141, extension 222 or write director of summer programs, SMWC, St. Mary-of-the-Woods, IN 46876.

A basketball camp for girls in the 8th, 9th and 10th grades will be held at Marian Heights Academy, Ferdinand, Ind. Complete information is available from Sister Mary Dominic Frederick at the Academy, phone 812-367-1431.

July 7, 8, 9

St. Vincent Wellness Center, 622 South Range Line Road, Carmel, will sponsor the following programs. Call 317-846-7037 for information.

► July 7: Lean Teen for junior high school girls. Mondays and Wednesdays to Aug. 6.

► July 7: Preparation for childbirth. Mondays or Thursdays for six weeks.

► July 8: Introduction to stress management. Four Tuesdays.

► July 9: Seminar in nutritional choices. Four Wednesdays.

July 7-18

The Sisters of St. Francis will host two religious education workshops at their motherhouse in Oldenburg on the following dates:

► July 7-10 and 14-18: "Church, Who is it?" Eight sessions from 7:30 to 8:30 p.m.

► July 7-11 and 14-18: "St. Paul's Letters to the Romans and to the Ephesians." Ten sessions from 9:30 to 11:30 a.m.

Call Sister Francis Assisi Kennedy, 812-934-2475, extension 261, for information.

July 7 to August 1

Elementary and junior high school students from the seven Indianapolis North District Catholic schools are invited to participate in a summer band program at Chatham High School. Mike Lehoskey is the instructor. Call 251-1451 for dates and hours of instruction.

GARAGE SALE

Odds & Ends of all kinds
Something for Everyone

HOLY CROSS CHURCH

125 N. ORIENTAL STREET
INDIANAPOLIS — 637-2620

Friday, June 27

8 a.m. — 5 p.m.

Saturday, June 28

8 a.m. — 4 p.m.

This is Your Opportunity to Join

MERLIN CROTHERS

Author of "PRISON TO PRAISE"

For A Special

at the HOLIDAY INN
21st & SR 100 (Shadeland Avenue)
Indianapolis

Day of Praise

Find out how the explosive power of praising God can dramatically change your whole life! Learn how to apply the principles of Praise to every aspect of living.

Merlin Crothers will be speaking at two meetings, each on exploring different aspects of Praise. Don't miss this exciting opportunity!

FRIDAY, JULY 4, 1980

2 p.m. and 6 p.m.

Make it a family day. After the meetings take your family to the Fireworks at Washington Square or the Eastgate Shopping Center. Fireworks begin at 9 p.m.

Noblesville — Sunday, July 6th

10:00 a.m. at the Fairgrounds

ST. MAURICE

Decatur County

Annual Picnic Sunday, July 6

Chicken or Roast Beef Dinners
Mock Turtle Soup

Serving from 10:30 a.m. to 3 p.m.
Adults \$3.50 — Children under 12 yrs. \$1.25

Evening Lunches

Plus Games & Amusements

Take I-74 to Newpoint Exit then
County Rd. 850 E. 4 miles



Nativity Summer Festival

June 27-28-29

EVENTS

Fri.	Fish Fry 6-8 p.m. <small>Catered by PEACHY</small> *****	Teen Dance 8 p.m.
Sat.	Spaghetti 4-8 p.m. *****	Square Dance 8 p.m.
Sun.	Chicken Noon-2 & 4-6 p.m. <small>Catered by PEACHY</small>	Murat Chanters 2 p.m.

FUN FOR ALL THE FAMILY

- ★ Rides ★ Craft Corner
- ★ Games ★ Bingo
- ★ White Elephant

COME & PLAY AT...

- ★ Nativity Downs
- ★ Monte Carlo

PRIZES FOR DRAWING

1st Prize	\$1,000.00
2nd Prize	\$500.00
3rd Prize	\$250.00

\$25.00 Bonus Drawing

10 Drawings will be held during the festival.

The winner must be present

All stubs for bonus will be returned for grand prize

Time: Fri. 8-9-10 pm Sat. 8-9-10 pm
Sun. 3-4-9-10 pm

Games and Booths open until 11:00 p.m.
Special prices for children to age 12

CHURCH OF THE NATIVITY

7300 Southeastern Avenue

Carver of new crucifix at St. Bridget's inspired by the 'guiding force' of God

by Peter Feuerherd

It took over 100 hours to create and even though he will not receive any financial compensation, Alfred Mitcham thinks his effort is worth it.

Mitcham, who is employed as a cabinetmaker for Robger Co. in Indianapolis, is the carver of an awe-inspiring crucifix which stands over eight feet tall. The cross, constructed of luan plywood with a Jesus

figure made of Honduras mahogany, now stands behind the altar of St. Bridget's church in downtown Indianapolis.

The crucifix was blessed on Sunday, June 22, by Archbishop Edward T. O'Meara in a special ceremony at the St. Peter Claver Center in Indianapolis.

Mitcham's Jesus has distinguishable black features. That is how St. Bridget's pastor Oblate Father Anthony Rigoli wanted it when he asked the artist to undertake the project. Mitcham, a Presbyterian, feels that his work is an important symbol for St. Bridget's largely black congregation.

"We as blacks have always known that although Jesus was of Jewish parentage, the tribe from which he was from were brown-skinned people. This helped us to relate to him more. This is the kind of thing that Father Rigoli has in mind for his people," the artist stated.

Mitcham's creation was loosely modeled after a cross that Father Rigoli was given by a missionary who worked in the African nation of Botswana. It is far from the only piece of art that Mitcham has donated to churches in his twenty years of working at his hobby, but he said it was the most challenging carving he has ever attempted.

THE ARTIST HAS built a Communion table for his church (Immanuel Presbyterian in Indianapolis), and has built lecterns, pulpits and carvings for Chicago and Detroit congregations. When he does

artwork for churches, Mitcham (who has never had formal training) believes that God is his major source of inspiration.

"The church things are inspiring. It seems as though there's a guiding force leading me through ... I get the results I desire without really knowing how to execute," the artist stated.

Three things that happened while working on the crucifix were of immeasurable help, Mitcham said, and he attributed these happenings to the work of God.

The artist described them "as guiding forces for me."

He was asked by a woman if the pope would approve a depiction of a black Jesus. Soon after, he opened a *Newsweek* magazine and saw a picture of Pope John Paul proudly raising an African depiction of Jesus' crucifixion.

While working in his den on the project, Mitcham heard Billy Graham on television preach that Jesus was neither black nor white, but that he probably was brown-skinned. A National Geographic article on the famous Shroud of Turin also helped to complete in the artist's mind the image of Jesus he wanted to create.

Mitcham carefully reread the Gospel Passion accounts to "help refresh my mind as

to the meaning of the crucifixion." Mitcham's Jesus has a serene look because "after he died he said 'It is finished.' A feeling of peacefulness must have come over his countenance."

THE CRUCIFIX HAS nails that are driven into realistic looking hands. This kind of realism was accomplished through careful study.

The rewards for doing this kind of work are not the kind of things you can put your hands on, Mitcham added. The satisfaction for the artist after this project was completed came from "the people from the church who've seen it and have been inspired enough to know that it's been worth the time I've spent with it."



BLACK JESUS—Archbishop O'Meara sits beneath the crucifix designed and executed by Alfred Mitcham during a dinner before the official blessing of the piece which now hangs in St. Bridget's Church, Indianapolis. (Photo by Mike Widner)

Fr. Young to speak on divorce

Paulist Father James J. Young, nationally known chaplain of the North American Conference of Separated and Divorced Catholics and rector of St. Paul's College, Washington, D.C., will speak and engage in a question and answer dialogue for separated, divorced and remarried Catholics at Our Lady of Grace Center, Beech Grove, September 20.

Sponsored by the Office of Priestly Spirituality and endorsed by the Office of Catholic Education, the day called "The Divorced Catholic" is meant to be a chance for divorced Catholics to be heard, to provide information and to share experiences in a workshop setting. It will begin at 9:30 a.m. and extend to 4 p.m.

The day is being held in conjunction with two workshops the two previous days for individuals who minister

to the divorced. These will take place September 18 at Mount St. Francis Retreat Center, New Albany, and September 19 at the Archdiocesan Vocation Center, Indianapolis.

Registration flyers for the September 20 workshop will

be sent to pastors in mid-August. The cost will be \$2. Pre-registration can already be made by sending name, address and phone number and the fee to Mrs. Alma Mocas, 4625 North Kenwood Ave., Indianapolis, IN 46208.

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Art show scheduled

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The show will display all forms of art media. Professional and amateur artists who have shared their religious faith and experience through art are invited to exhibit their work at the

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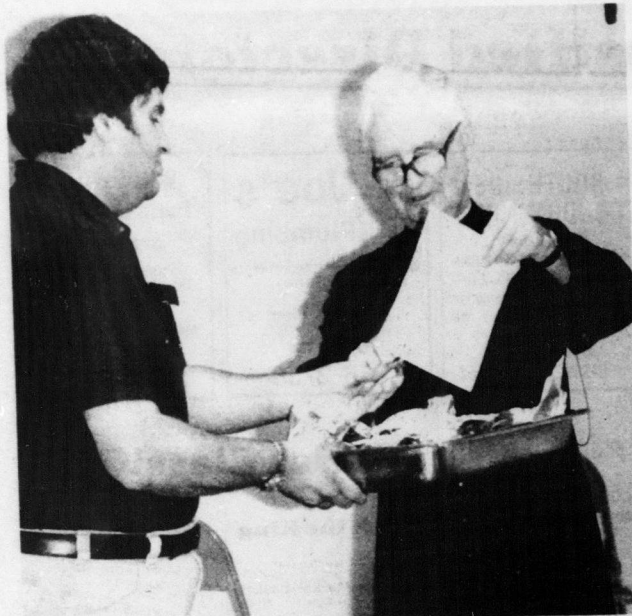
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† **ALLSTATT, Minnie**, 83, St. Patrick, Indianapolis, June 21. Sister of Arthur Allstatt.

† **BARTON, Mary C.**, 90, Holy Spirit, Indianapolis, June 17. Sister of Jane Bowen, Elizabeth and Helen Barton.

† **BERNING, FAE**, St. Christopher, Indianapolis, June 16. Mother of Jeanne B. Dean and Barbara Gerbasi.

† **CLEARY, Bernard A.**, St. Jude, Indianapolis, June 18. Husband of Dorothy M.; father of Betty Schmidt, Carolyn Moulton, Linda Maines, Paul, Richard, Thomas, David, Larry and Leo Cleary; brother of Olive Doyle, Mary Hagan and Josephine Breedlove.

† **EHLERS, Ida A. (Kerstiens)**, 66, St. Mary, Lanesville, June 20. Wife of William S.; mother of Grace Kulbitskas, Marcia, Anthony, David, Edward, Michael and Steve Ehlers; sister of Irene Caulfield and Al Kerstiens.

† **FEENEY, Maurice J.**, 49, St. Pius X, Indianapolis, June 20. Husband of Alice (Brady); father of David, Michael and Jennifer; brother of Mary Joan O'Connor.

† **GEIS, Gareth E.**, 58, St. Michael, Brookville, June 13. Husband of Mary; father of Melanie,

David and Stephen; brother of Roman, Lorinda Hollon and Gwyneth Hignite.

† **GOEBES, Helen M.**, 87, St. John, Indianapolis, June 19. Mother of Mary Geebes and Helen Shufeld.

† **GROTHAUS, Agnes**, 90, St. Mary, Richmond, June 20. Sister of Rev. Joseph G. Grothaus.

† **HOOG, Aloysius W.**, 65, St. Joseph, St. Leon, June 14. Husband of Frances; father of Rosemary Ramey and Barbara Hill, Raymond and Clifford.

† **McLAUGHLIN, Joe C.**, 75, Sacred Heart, Terre Haute, June 18. Father of Helen Rodriguez and Richard L.

† **MILLER, Lillie**, 79, St. Paul, Tell City, June 3. Mother of George, Kenwood, Leroy, Beatrice Smith and Minnie Perod.

† **MISCHLER, Fred P.**, 75, St. Benedict, Terre Haute, June 18. Father of Carol Randall and Marjorie Hamlin.

† **NEOLES, Bernice Lietz**, 63, St. Michael, Charlestown, June 21. Wife of Major John J.; mother of Penelope Childress, John and Macon.

† **O'HARROW, Elizabeth M.**, 71, Little Flower, Indianapolis,

June 18. Wife of John R.; mother of Nancy Kappes, Susan Rose, Jane Jacobs and Robert.

† **RICH, Sam Bartholemew Sr.**, 90, St. Mary, Richmond, June 20. Father of Josephine Chifala, Virginia Stephens, Carmella Frech, Antoinette Strayer, Dee and Sam Rich Jr.

† **SHERIDAN, Ellen**, St. Augustine Home Chapel, Indianapolis, June 16. Aunt of William Sheridan; cousin of Grace Holcraft.

† **SULLIVAN, Daniel J.**, 76, Holy Cross, Indianapolis, June 19. Husband of Anne; father of Eileen Brusslan, Michael and Jeremiah; brother of Johanna Magee, Michael and Neil Sullivan.

† **ZEBROWSKI, Joseph J. Sr.**, Holy Name, Beech Grove, June 16. Husband of Rose; father of E/S Linda Kuensinger, Cynthia Rodriguez, Lillian and Anthony Zebrowski; son of Catherine Zebrowski; brother of Helen Tozer and Edward Zebrowski.

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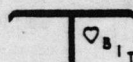
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Television Reviews

Ballet finally makes it to commercial prime time

For the inveterate viewer of public television ballet is no novelty, but it is rather surprising to see it pop up on a commercial network's prime time schedule. Yet that is the case when "Live From Studio 8H," the second in an occasional series devoted to the performing arts, presents "An Evening with Jerome Robbins," airing Wednesday, July 2, at 9:30-11 p.m. (EST) on NBC.

Popularly known as the director and choreographer of "Gypsy," "Fiddler on the Roof" and "Funny Girl," to name but a few of his hit stage musicals, Robbins has continued to be held in high esteem as a brilliant creator of classical ballets.

It is this more serious side of Robbins' creativity that will be on display when members of the New York City Ballet perform five of his works, selected and adapted by Robbins for the home screen.

The earliest of his works to be presented in part is "Fancy Free," a 1944 ballet about three sailors on shore leave in New York City and their two dates. Leonard Bernstein composed the

rousing score and together with Robbins went on to fame by adapting it for both Broadway and Hollywood as the lively musical, "On the Town."

The other ballets comprise excerpts from "Dances at the Gathering," set to Chopin's piano music; "Afternoon of a Faun" with Debussy's music; "The Cage" set to a Stravinsky score and an excerpt from "The Concert," a comic ballet with music by Chopin.

The 71st Annual Convention of the NAACP (National Association for the Ad-

vancement of Colored People) being held in Miami Beach the week of June 30 will be broadcast via satellite by PBS.

The coverage of the convention is being presented by WPBT-Miami in live, twice-daily PBS feeds, June 30 through July 4 at 3-4 p.m. (EST) and 11-11:30 p.m. (EST). There will also be a special report on convention highlights airing Saturday, July 5, at 8-9 p.m. (EST).

Among this year's activities for the more than 18,000 delegates and guests are workshops on issues of national concern, a "Gospel Extravaganza" and a "Black History Film Festival." Among those addressing the convention will be Mrs. Margaret Bush Wilson, chairman of the

NAACP board of directors, and Benjamin L. Hooks, NAACP executive director.

Carl Rowan, syndicated columnist and radio-TV

commentator, will host the live coverage with assistance from Rodney Ward of WPBT-Miami and Sharon Stevens of WGBH-Boston.

Programs of Note

Sunday, June 29, 10-10:30 p.m. (EST) (PBS) "Ben Wattenberg's 1980." Journalists address the question of whether the press distorted the nature of the Vietnam War in a program entitled "Winning Hearts and Minds."

Monday, June 30, 9-11 p.m. (EST) (NBC) "A Woman Called Moses." Cicely Tyson gives a magnificent performance in the rebroadcast of a two-part drama about Harriet Ross Tubman and the "underground railroad" that led slaves to freedom in the North (conclusion airs Tuesday, July 1, 9-11 p.m. (EST)).

Wednesday, July 2, 10:30-11 p.m. (EST) (PBS) "Japan Day by Day." The daily life of pre-industrialized late 19th-century Japan is vividly depicted in this Peabody Museum exhibit of art, pottery, shop signs, children's toys, theatrical masks and war weapons.

Saturday, July 5, 9 p.m.-12 midnight. (EST) (PBS) "Edward Munch." Film critic Andrew Sarris provides an introduction to this 1976 dramatic documentary on the anguished life and work of the Norwegian artist who was one of the founders of Expressionism.

Double-Take

by
Harry Schuck

Below are twin puzzles, hence the name "Double Take." What makes "Double-Take" challenging is the fact that both puzzles must be worked simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. In number 1 cross (external appearance-guess and watch over) the clues apply to the first and second puzzles respectively. After that the top and bottom clues with each puzzle are scrambled and might apply to either puzzle. The answers will appear in next week's *Criterion*.

ACROSS

1. external appearance watch over
6. speed competitor downpours
11. European river banana plant
12. German city black wood
13. Japanese festival kind of tree
14. curved span rattled breathing
16. accomplish eastern state (abbr.)
17. calcium (sym.) southern state (abbr.)
18. education group (abbr.) new or recent
19. title of respect obtain
20. singletons Sicilian volcano

23. spirited horses Irish novelist
25. legendary bird _____ E Sempire
27. father (pop.) make a mistake
28. Mary's husband high school class
31. Rome fiddler so be it
34. employ Japanese sash (var.)
35. little island out of (Taai)
37. exclamation toward the heavens
38. a prosecutor (abbr.) Italian river
39. Mary's mother (var.) depression group (abbr.)
40. body limb beerlike drink

DOWN

1. Clark _____ (actor) El _____ (Sp. painter)
2. submarine (pop.) Tater malitian
3. _____ Fleming (author) goal
4. medical abbreviation eastern state (abbr.)
5. merit college official
6. music disk tell
7. _____ Lincoln fire residue
8. exists carbon monoxide (sym.)
9. finished Ethelbert _____ (comp.)
10. tenants (India) entrap
15. female ruff bronze money (L.)

19. left or right micro-organism
21. facial part sea eagle (var.)
22. metric measure of area _____ di _____
24. _____ Dyck (painter) historical period
26. noblemen in Europe southwestern Indian
28. traitor of Jesus Jaffa formerly
29. double reed instruments way of words
30. _____ Tin Tin _____ et ubique (L.)
32. governor _____ Breistein (city)
33. signatures unobstructs
36. former Russian ruler group working together
39. religious group (abbr.) cuckoo bird
40. bustle or fuss southern constellation
42. small state (abbr.) type measure
44. _____ and behold! move onward

Film Ratings

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

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

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

B, morally objectionable in part for all;

C, condemned).

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

Apocalypse Now A-4

The Baltimore Bullet B

The Black Stallion A-1

The Blue Lagoon A-1
(Contains a coy, peek-a-boo, nudity)

Bon Voyage A-1

Charlie Brown A-1

Bronco Billy A-3

Brubaker A-3

Carny B
(Contains sex, violence and profanity)

The Changeling A-3

Chapter Two A-3

Coal Miner's Daughter A-2

Die Laughing A-3

The Empire Strikes Back A-2

Fame B
(Irreverent attitude toward religion coupled with some nudity)

Friday the 13th C
(Contains excessive use of sex and violence)

Gilda Live A-3

The Gong Show Movie B

The Hearse A-3

Heart Beat A-3

The Hollywood Knights C
(Contains seriously offensive crudity and graphic sexuality)

Humanoids From the Deep B
(Features nudity and violence)

The Island B
(Excessive violence, profanity and brief nudity)

The Jerk B

Kramer vs. Kramer A-4

Lady and the Tramp A-1

The Last Flight of A-4

Noah's Ark C

Little Darlings A-4

The Long Riders A-4

Love at First Bite B

Mary Poppins A-1

The Nude Bomb A-3

The Outsider A-3

Roadie A-3

Secrets C

The Shining B
(Contains rough language, graphic violence and a seriously offensive erotic sequence)

Small Circle of Friends B

Star Trek A-1

Tom Horn A-3

Urban Cowboy B
(Contains brief nudity, sexually suggestive scenes, violence and profanity)

Where the Buffalo Roam A-3



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Viewing with Arnold

'Brubaker'

by James W. Arnold

"Brubaker" is a tough new prison movie that attempts to repair a major criticism of the recent "Midnight Express"—that it was pointless to be outraged at the Turkish penal system when American jails in some states are equally brutal and oppressive.

Basically, this is another Robert Redford project with a strong social message. Some may resent it, preferring escapist entertainment in haunted houses or outer space. But it's hard to be displeased by a movie that deals with a timely, urgent problem like prison reform. There is sensationalism and passion, but they are supported with considerable skill and intelligence.

Redford stars as a reform warden sent by a new governor to clean up a hellish prison in an unidentified but obviously southern state. The story is fictional, but it is based broadly on a 10-year-old book, "Accomplices to the Crime," in which Tom Murton described his 1967 experiences as superintendent of the state prison farm at Tucker, Ark.

Responding to that expose, an Oregon judge said Arkansas had "a penal system of barbarity, cruelty, torture, bestiality, corruption, terror and animal viciousness that reeks of Dachau and Auschwitz."

That's close to what we see in the film all right; first, from Redford's perspective as he pretends to be a new prisoner without revealing his true identity. Sadistic trustees run the prison with an iron hand. Inmates are



slave labor for outside contractors or on projects for relatives of the warden's wife. The buildings are shoddily constructed and maintained. Isolation cells are like dungeons.

Nearly everyone in authority has a rip-off racket, from the head of the state board to the prison barber, chef and doctor, who takes a percentage of blood donations. Eventually we and Redford discover the ultimate horror—that 200 bodies of mutilated, murdered inmates are buried on the prison farm.

THIS ADDS up to a lot of ugliness, and there are no more than a few moments of respite. But it does represent the essential truth about one prison at one time. Unfortunately, because the film fails to level with us about its documentary sources and setting, it loses some credibility.

I don't know what legal or artistic gains there were in fictionalizing, but "Brubaker" will leave viewers confused about whether what they've seen is real and contemporary, and whether they can do anything about it.

The movie is so powerful and the prison corruption so widespread, it is bound to seem exaggerated. Surface authenticity is not helped by the device of Redford's disguise. His identity is kept from the audience for the first half hour. When he reveals himself at a particularly melodramatic moment, we join the cons in wondering whether he's crazy.

W. D. Richter's script seems needlessly obtuse in clarifying who people are, what's happening to them and why. The trustee system, for example, is rather strange, and it takes a long time to separate guards, trustees, regular cons, civil service workers and even outside civilians.

THE MOSTLY male cast impressively overcomes much of the fuzziness, and the direction by Stuart Rosenberg keeps a human perspective that might easily have been lost in the violence. "Brubaker" is not up to his classic "Cool Hand Luke," but that's like complaining that Albuquerque is not Paris.

Redford's criminologist-warden is an upbeat, no-compromise idealist, but he understands what prisons



PRISON DRAMA—In this scene from the 20th-Century Fox film "Brubaker," Robert Redford, in the role of prison warden Henry Brubaker, reveals his true identity after posing as an inmate to investigate prison conditions. (NC photo)

are for and the kinds of men who inhabit them.

The movie is useful in getting past the usual prison outrages to the wider corruption in which politicians and business profit from the misery. Ultimate causes are also kept in focus—citizens don't really care about prison conditions, and don't want their taxes raised to make life any better for murderers, thieves and rapists.

REDFORD has two interesting conflicts besides those with predictable villains. One is with Jane Alexander, as a political aide who believes you have to work within the system slowly to improve it. (Their debates get tedious at times; there is some affection between them, but no romance). Another is with Yaphet Kotto, as a cynical trustee who knows reform wardens don't last and the system never really improves.

That, indeed, is the real horror of all reform movements. Progress seems

slow, good people are few, and the jungle comes back relentlessly. Perhaps justice is never permanent in this imperfect world, but reasonably good, moralistic movies like this one remind Christians that they are required to hunger and thirst after it

with all their strength and wit.

(Powerful and grim, but finally a positive statement in a worthy cause. Satisfactory drama for mature audiences). NCOMP Rating: A-3, morally unobjectionable for adults.

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