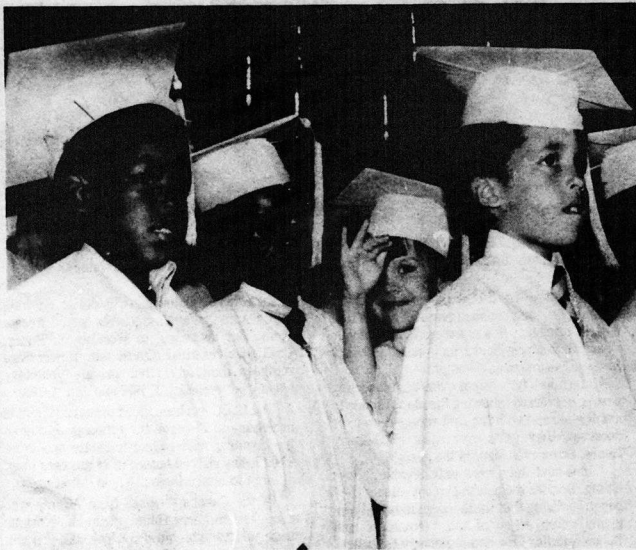


THE CRITERION



MOMENTS TO REMEMBER—Graduation can be a real chore even for these members of St. Andrew's Small World. They were among 61 children who completed three years at the parish's kindergarten. For their parents they sang three songs but some couldn't resist waving to the camera (at



left) while still others waved to Mom (at right) or adjusted difficult tassels. Now it's on to even greater challenges as these five-year-olds look toward first grade. Mrs. Marita Washington is director of Small World. (Photos by Father Tom Widner)

Pledges in AAA '82 still short of minimum goal

As of June 10 pledges to the 1982 Archbishop's Annual Appeal totaled \$1,953,401. This represents 92.3 percent of the minimum goal of \$2,117,000, according to Providence Sister Loretta Schafer, archdiocesan assistant chancellor, who made the announcement.

Archbishop O'Meara expressed his gratitude for the efforts made in this year's appeal on the part of pastors, parish chairpersons and associate chairpersons, captains and volunteers. "I am sincerely hopeful that 100 percent of the goal—and even better—will be reached when all pledges have come in from the parishes," he said.

Last year's final total for the '81 appeal was \$2,301,446 which represents 90.3 percent of pledges paid for the first campaign. The total originally pledged in the '81 appeal was \$2,548,309.67.

Five deaneries—Bloomington, Indianapolis North, Indianapolis East, Indianapolis South and Indianapolis West—went over the 100 percent mark in attaining their deanery goals this year.

One major factor which has undoubtedly impinged on the ability to reach last year's

level of giving, according to Sister Loretta, is the state of our economy. "Pockets of unemployment have created hard times for many," she said. "It has, however, also increased the requests for assistance."

"Another factor which possibly affected pledged amounts is the realization that AAA is an annual event in the archdiocese. The second-year slump seems to be showing up in lower total pledges in parishes which went over goal in '81 and '82 but not to the extent this year that they went over goal last year. The number of pledges for 1982 dropped to 85.9 percent of pledges received in 1981. This gives a 43 percent participation this year as compared to 46 percent participation of total Catholic population in the archdiocese for 1981.

"Reaching minimal goal this year," Sister Loretta advised, "will call for making adjustments in allocations in order to cover all expenses incurred which cannot be met in any other way. Some of these expenses will be covered by the over-goal amounts of last year, but not totally."

In the allocations for both 1981 and 1982, rebates to parishes totaled \$200,000. Because of

the large over-goal amount realized more than \$340,000 went back to parishes in rebates. Cost of the campaign must be absorbed from returns on pledges which includes salaries, printing costs, postage, supplies, etc. as well as the continuing cost of sending out monthly statements.

In the 1981 appeal, 121 parishes reached goal. "We hope that with returns still possible, this year's number will increase," Sister Loretta stated. "Pledges are still being received at the AAA office."

The AAA office is now housed in room 106 of the Catholic Center at 1400 North Meridian Street in Indianapolis. Entrance is off the parking lot. Parish returns will continue to be accepted for as long as they come into the Center.

The following parishes made goal or better in the 1982 campaign: Over 300 percent of goal—Assumption; Holy Angels; Over 200 percent of goal—SS. Peter and Paul Cathedral; St. Ann; St. Anthony; St. Catherine; Immaculate Conception, Montezuma; Christ the King, Paoli; St. Benedict, Terre Haute.

Over 100 percent of goal—Christ the King; St. Andrew; St. Joan of Arc; St. Matthew; St. Pius X; St. Thomas Aquinas; Holy Cross; Our Lady of Lourdes; St. Francis de Sales; St. Mary; St. Philip Neri; Holy Name; Holy Rosary; Nativity; Sacred Heart; St. Barnabas; St. James; St. Mark; Holy Trinity; St. Bridget; St. Christopher; St. Gabriel; St. Joseph; St. Michael; St. Thomas, Fortville; St. Michael, Greenfield; St. Thomas More, Mooresville; St. Susanna, Plainfield; St. John, Dover; St. John, Enochsburg; St. Charles, Milan; St. John, Osgood; St. Nicholas, Ripley County; St. Pius, Ripley County; St. Vincent, Bedford; St. John, Bloomington; St. Paul, Bloomington; St. Agnes, Nashville, St. Elizabeth, Cambridge City; St. Bridget, Liberty; St. Mary, Rich-

mond; St. Michael, Charlestown; St. Bernard, Frenchtown; Sacred Heart, Jeffersonville; St. Mary, Navilleton; Our Lady of Providence, Brownstown; Holy Trinity, Edinburgh; St. Francis Xavier, Henryville; St. Mary, Madison; St. Michael, Madison; St. Mary, Mitchell; St. Vincent, Shelby County; St. Patrick, Salem; American Martyrs, Scottsburg; St. Ambrose, Seymour; Holy Cross, St. Croix; St. Joseph, Crawford County; St. Mark, Perry County; St. Pius, Troy; St. Joseph, Rockville; St. Mary of the Woods, St. Mary of the Woods; Holy Rosary, Seelyville; St. Leonard, West Terre Haute.

Looking Inside

Terre Haute Catholic Charities has been in the business of resettling refugees for a long time. Their latest effort is the subject of Ruth Ann Hanley's feature on page 2.

Have you ever wanted to adopt four Brazilian children? The Paton family of Nativity parish did. Read page 6.

Gina Jung is still adjusting to Indianapolis. But her memories of Washington, D.C. make the Midwest all the more attractive. See page 7.

St. Bridget's parish at Liberty is the subject of this week's Parish Profile on page 14.

Doris Peters begins a new question and answer column for teen-agers on page 19.

Some teen-agers at Roncalli High School have become good will ambassadors for our country. See page 20.

the CRITERION

Vol. XXI, No. 37 — June 18, 1982
Indianapolis, Indiana

Terre Haute is new home for Cuban refugees

Catholic Charities helps in resettlement

by RUTH ANN HANLEY

Enrique Fernandez Perez was one of 125,000 Cubans tossed out by Castro two years ago. When he came to the U.S. aboard the Freedom Flotilla, he had little time to look around. He went immediately to the Atlanta federal penitentiary.

"I went there," he says, "because I told the truth."

"In Miami they were asked if they had ever been convicted of a crime," says John Eiling, Terre Haute Regional Director for Catholic Charities which has helped to resettle these Hispanic refugees. "Our government had no records on anyone," says Eiling. "Only personal testimony. So it's true. If you raised your hand, you went to Atlanta. Otherwise you went to Fort Chafee, Arkansas.

Part of the problem Castro foisted on the U.S. when he emptied his prisons had to do with the mixture of prisoners he sent.

They varied between political prisoners, (and according to the Worldwatch Paper on refugees, this could include anyone attempting to emigrate) and those actually convicted of

what would be considered criminal in the U.S.

Thus when the time for resettlement was at hand, a person's word and his actions in the refugee camp or the prison became the deciding factors.

Enrique's crime was trying to escape to the U.S. He admits that as an 18-year-old payroll clerk he took the military payroll to buy an escape passage. But when he was caught, he lost more than his freedom. "My wife left me when I went to the Cuban prison," he says. "And I had two daughters too."

ENRIQUE SAYS HIS mother and father and two sisters are still in Cuba. They are communist, but they understand his need for a new life. "They don't want to see me suffer," he muses.

Enrique says he doesn't "think it too bad" that he had to spend time in an American prison. "We came with the wrong ideas about America," he says. "We think that here everything is free; there are no laws. you can do whatever you want. I think if I had not spent time in prison when I came, I might be going there now."

American prisons, he thinks, are much better than Cuban ones. In Cuba he says "it is the law of the stronger. The guards will not help you keep out of trouble." But in the Atlanta prison the guards "worked very good with the Cubans. They brought me brushes and oil to paint."

Among the 41 refugees that have come from Chafee and Atlanta to Terre Haute, Enrique is somewhat unique. He is the best linguist of the group. He understands Russian which was spoken freely in Cuba, and has picked up English easily. "Some of them do not want to speak out and make a mistake," he explains for his fellow Cubans. "But I think it doesn't matter. I think I will be able to get a job because I can speak English."

Eiling and Theresa Ortega, program coordinator, are delighted to have Enrique. They agree that he helps to "make the others understand."

A lot of understanding is needed.

FROM MARCH TO JUNE last year the refugees kept the agency on its toes. Single males. Some had spent years in the prison work camps. One, who Eiling feels, "may never be able to live in an unstructured environment," went to prison with his family when he was 11 because they had tried to escape from Cuba. He spent 20 years working in the fields and living in precarious situations.

When the refugees came to the U.S. they were, as Eiling says, "a hot potato."

"They came at the end of the Carter administration," says Eiling, "and he let them in without thinking through how to handle them. They were lumped together at Chafee, the political prisoners, the violent offenders, the deranged and homosexuals," which resulted in many problems. Those problems, according to Eiling, lost Arkansas for an incumbent president. "It's simply unheard of for a Democrat to lose Arkansas," he marvels.

The United States Catholic Conference agreed to resettle 700 of the 1,700 hard to place individuals after they had been processed. Processing was to include a weeding out of individuals unsuitable for resettling.

Terre Haute was promised 60. Every two months they would come in groups of ten.

The USCC received a \$2,500 care and maintenance stipend for each man for 90 days.

ETLING SAYS THE set up at Terre Haute was ideal. They had a clothes closet which had



CHARITIES WORKERS—Leó Friz (left), Tom Morris (center), and John Eiling talk over the day's work at one of the Catholic Charities locations in Terre Haute. (Photos by Ruth Ann Hanley)

been operating for the poor, were planning a soup kitchen, and hoped to remodel Ryves Hall for the refugees. It was across from Catholic Charities bethany House, an overnight facility for families and single women.

Unfortunately, a fracas over the remodeling permit prevented following the plan. Unable to use Ryves, and with the first refugees on their doorstep, they gave over most of Bethany House. Some even slept in the garage.

"June and July were unbelievable," says Eiling. Besides the housing inconvenience they began realizing that these individuals had problems unlike those of the Vietnamese and Cuban families they had previously resettled.

Hopes for a recreational program faded as the staff realized that many of the men had no recreational skills. They had been imprisoned for so long; they never learned to play.

English lessons were difficult too. Despite the fact that the retired sisters from St. Mary of the Woods arrived with dogged determination, many of the men resisted learning. "A few would just disappear after lunch," says Eiling. "They had a hard time doing what little children would be doing; so for some a link had to be made between attendance at class and their change for cigarettes."

WHILE SOME OF THE men had a real wish to learn, and all wanted to work, some managed to surmount their difficulties better, to avoid the camp followers, and the drinking bouts. Usually, according to Theresa Ortega, they were arrested for doing what in Cuba would be acceptable—loud talking and laughing, called here, disturbing the peace.

When the U.S. Catholic Conference decided

to take these single males, it did so knowing that not many other agencies would accept them. But according to Worldwatch Paper, USCC has resettled almost four times more refugees than any other private voluntary agency between Oct. 1, 1978 and Jan. 1, 1980.

The USCC has been quick to realize that it is necessary to disperse the refugees throughout the country, rather than inundate one area. Thus it has offered homes in 24 dioceses in an attempt to lessen the burden on target areas.

Of the Cubans released from Atlanta who came last to Terre Haute, some like Enrique were told to "go, you don't look like you will cause any trouble." But others, about 300 have too great problems to be placed.

Of those who have left Terre Haute after their time of assimilation, many come back. Miss Ortega feels that it is because "big cities are so impersonal. She says they wander back in from Houston, Chicago, and Memphis, tired of moving, and glad to stay here."

WHAT SHE SAYS WAS repeated another way in Worldwatch Paper: "Often private organizations take up where government leaves off; helping refugees to build new lives in strange countries and providing the intangibles like moral support, orientation in a new community, practical advice and friends."

Friendship can be a problem. Eiling maintains burnout comes as a result of "being so sympathetic you can't turn it off. You can't remain objective." Former staff people had this problem.

"Not Theresa Ortega. Miss Ortega, only 21, (See CUBAN REFUGEES on page 10)



Theresa Ortega and John Eiling



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Father Leo Lindemann dies

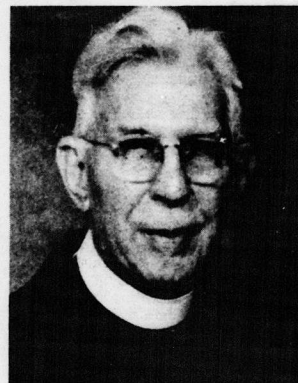
The Mass of Christian Burial for Father Leo A. Lindemann, 84, founding pastor of St. Christopher parish, Indianapolis, was held at St. Christopher Church on Tuesday, June 25. He died at St. Vincent Hospital on Friday, June 11.

A native of Troy, Father Lindemann was ordained a priest at St. Meinrad Archabbey on June 6, 1922. He marked the 60th anniversary of his ordination to the priesthood last week.

He was pastor of St. Christopher from 1936 until his retirement in 1973. He also served as administrator of St. Martin parish, Martin County, and was associate pastor of Holy Trinity, New Albany; St. Patrick, Terre Haute; St. John, Vincennes; and St. Boniface, Evansville.

Since his retirement in 1973, Fr. Lindemann had been residing at St. Augustine Home for the Aged in Indianapolis.

He is survived by two brothers, Dr. Carl Lindemann of St. Louis and Edward Lindemann of Owensboro, Ky.; and Sister Alberta Lindemann of Louisville.



Fr. Leo A. Lindemann

Pope journeys to Argentina as a promoter of peace

by AGOSTINO BONO

BUENOS AIRES, Argentina—Pope John Paul II was a pastor and promoter of peace during his 31-hour trip to Argentina. He ended his visit the same way he began it—with a strong call for peace between Argentina and Great Britain.

Immediately after he arrived in Argentina, he criticized the failure to find a negotiated settlement to the Anglo-Argentine conflict.

And he left the Argentines with an admonition to seek peaceful answers to disputes. "Have no doubts about seeking solutions which protect the honor of both parties and re-establish peace," said the pope in an airport speech June 12 shortly before leaving Argentina around 4 p.m. (3 p.m. EDT).

Pleas for peace resounded throughout his talks.

At the Marian Shrine of Our Lady of Lujan June 11 he was "the pilgrim of difficult moments" who came to help overcome the sufferings caused by war. Earlier on June 11 he condemned "the absurd and always unjust phenomenon of war."

The pope made his speeches against the backdrop of the undeclared war in the South Atlantic between Argentina and Great Britain.

Early in his trip, Pope John Paul asked both governments and the international community to find "apt measures to avoid more damage, heal the wounds of the war and facilitate the re-establishment of the climate for a just and durable peace."

HE SPOKE UPON ARRIVAL at Ezeiza Airport of Buenos Aires where he was greeted by Argentine President Leopoldo Galtieri, an army general and head of the three-man ruling military junta.

The fighting in Lebanon and between Iran and Iraq was also condemned by the pope, who asked God's aid "to relegate to oblivion the recourse to war, to terrorism or to methods of violence."

"We are not witnessing such frightening spectacles as Hiroshima or Nagasaki, but every time we risk the life of people, we walk down dangerous paths which are regressive and anti-humanous," the pope said.

"Because of this, humanity, in this moment, should once again question itself about the absurd and always unjust phenomenon of war in which, in its panorama of death and pain, the only thing left standing is the negotiating table which could have and should have avoided it," he added.

The pope also invoked "the peace of Christ on all victims, of both sides, of the hellacious conflict between Argentina and Great Britain."

While the arrival speech was a clarion call for a negotiated peace, the homily at the evening Mass at Lujan was the soft voice of a pastor comforting a suffering flock.

"I AM COMING here as the pilgrim of difficult moments," he said.

The pope asked Argentines to look to Mary as a source of comfort. "Learn also how to be sons and daughters of this mother, that God in his love has given as mother to his Son . . . particularly in difficult times and in circumstances of great responsibility," the pope told the crowd of more than 500,000.

The pope prayed that "through your intercession, oh, Queen of Peace, are found the ways for a solution to the current crisis, in peace, in justice and in respect for the proper dignity of each nation."

The legend of Our Lady of Lujan, a 15-inch statue of the Immaculate Conception, begins in 1630 when the statue was being transported to a chapel by oxcart. The oxcart was carrying also a statue of the Virgin and Child. At the tiny town of Lujan, the oxcart mysteriously would not move. It remained immobile until the statue of the Immaculate Conception was removed. This was interpreted as a sign that

Mary wanted her statue to remain in Lujan. The current basilica housing the statue was built in 1930 a short distance from the site where legend says the oxcart stopped.

ON JUNE 11 THE pope also met with the military junta at a private meeting and asked priests and Religious to work for peace by teaching a "true patriotism" in Argentina, where 90 percent of the 28 million people profess Catholicism. "The authentic love for the fatherland, from which you have received so much, can lead even to sacrifice but at the same time it has to take into account the patriotism of others, so that in tranquility there is intercommunion and enrichment within a perspective of humanism and catholicity," the pope told the clergymen.

No public statements were issued after the closed door meeting between the pope and the military junta, lasting about 30 minutes. Before the pope's arrival, speculation was heavy that the pope might deliver a peace message from Britain, where he had visited May 28-June 2.

Archbishop Ubaldo Calabresi, apostolic nuncio to Argentina, at a press conference two days before the pope's arrival, did not comment on the message speculation, but said that the pope was not coming as a mediator.

"Mediation is an instrument which has its (See POPE JOURNEYS on page 18)



WAR CASUALTY—A man carries the body of a baby from the wreckage of a building that was bombed in Beirut. Pope John Paul II, shortly after his return to Rome from Argentina, said he would be willing to go to Lebanon to mediate the crisis there. (NC photo from UPI)

UN opens session on disarmament

by JEFF ENDRST

UNITED NATIONS—The United Nations General Assembly's special session on disarmament, which opened June 7, came against the stark backdrop of the Israeli invasion of Lebanon and the war over the Falkland Islands.

In the General Assembly there were expressions of hope in the first week of the special session that both nuclear and conventional disarmament would soon begin reversing the \$600 million a year arms race.

An added element of drama was provided by an Iranian student who slipped through heavy U.N. security and shouted, "Death to Khomeini" as Iran's foreign minister, Ali Akbar Belayati, was telling the assembly that both the United States and the Soviet Union were to blame for the evils of the arms race.

Singapore cited 1982 statistics of the Stockholm International Peace Research Institute. It said that for the period 1979-81, the Soviet Union accounted for 36.5 percent of the total world arms exports, whereas the United States accounted for 33.6 percent of the total.

Of these exports, Singapore said, the industrialized countries absorbed 37.8 percent. The rest of the arms trade ended up in the Third World.

Iran provided its own statistics on the matter. Its foreign minister told the assembly that "generally, this export is for the protection of despotic regimes of the countries of the world, and for the purpose of suppressing nations of the Third World countries." It is said, Belayati stated, that "135 huge weapons and ammunition factories are functioning in the Soviet Union." Similarly, he added, "146 complexes and 4,000 huge companies in the private sector are engaged in arms manufacture in the United States."

BELGIUM, SPEAKING on behalf of the 10-nation European Economic Community, reminded others that from bloody conflicts in the past those nations have established harmonious cooperation, proving that peace is attainable. But in nuclear disarmament, the EEC held that it was up to the two superpowers to

take the first steps.

Swedish Prime Minister Thorbjorn Falldin saw the world at a crossroads. "Either we continue the arms race or we choose to move toward a more sustainable economic and political order," he said.

Fearful that atomic weapons have turned man into an endangered species, some countries have advanced novel ideas at the United Nations on how others should make the world safer for humanity.

Mexico said that the world must shake off a philosophy of life based on fear. To dispel what Mexico calls the anesthetic cloud which blinds and dulls people, it would have, as a first step,

both the Western and the communist military alliance unilaterally put a moratorium on nuclear weapons testing.

Canada will revive its 1978 disarmament idea of a "strategy of suffocation." The theory is that the arms race must be stopped in the laboratories. Others agreed that once a weapons system is on the drawing board, and the government commits large sums of money for its development and deployment, the process is hard to stop.

AUSTRIA RECOMMENDED the development of a "technology of peace." It would be (See UN OPENS SESSION on page 18)

Court approves free education for illegal alien children

WASHINGTON—The Supreme Court, in a major expansion of the rights of illegal aliens, ruled June 15 that states providing free education in their public schools cannot exclude illegal alien children.

The court struck down a 1975 Texas law barring free education to illegal aliens. Also struck down was the policy of the Tyler, Texas, school district of charging illegal alien children who attended its schools a \$1,000 tuition fee.

The vote in the twin cases was 5-4.

The court said denying illegal aliens a free public school education was a violation of the equal protection clause of the 14th Amendment to the Constitution.

Writing for the majority, Justice William J. Brennan noted that the 14th amendment provides that "no state shall . . . deprive any person . . . within its jurisdiction the equal protection of the laws."

Brennan said, "Whatever his status under the immigration laws, an alien is surely a 'person' in an ordinary sense of that term."

Texas officials had argued that illegal aliens are not covered by the equal protection clause because, as illegal residents, they technically are not under the state's jurisdiction. . . . The state also argued that it should not have

to bear the brunt of poor U.S. enforcement of immigration laws, and contended that providing free educations to illegal aliens was similar to rewarding someone for an illegal act.

Groups challenging the law, besides the equal protection arguments, said illegal aliens have contributed to the public schools through taxes withheld from their wages plus property taxes on the homes they rent or purchase.

They also argued that Texas had not shown a compelling reason for depriving public education to the children of illegal aliens.

The Supreme Court has ruled several times in the past that illegal aliens have the right to due process, such as when on trial or the subject of a deportation hearing.

But the latest decision was believed to be the first time that illegal aliens have been declared eligible for all the rights and liberties guaranteed by the Constitution.

Brennan was joined in his opinion by Justices Thurgood Marshall, Harry A. Blackmun, Lewis F. Powell and John Paul Stevens.

Dissenting were Chief Justice Warren E. Burger and Justices Byron R. White, William H. Rehnquist and Sandra Day O'Connor.

EDITORIALS

A prayer for peace

(The following words of Archbishop Edward O'Meara were addressed to those who gathered at the Indianapolis Peace Witness Assembly on the steps of the World War Memorial on Saturday, June 12. In Archbishop O'Meara's absence the text was read by Father Clarence Waldon.)

To long and hope, to wish and pray for peace seems as normal, as reasonable, and as natural as longing and praying for food and water, good health, air, warmth, light, even for life itself. Yet the world is not at peace, and the human family has not rid itself of succumbing to the temptation to settle disagreements and disputes with violence, force and the might of arms.

With my fellow citizens and co-religionists, I pray this day for these things:

1. That within the human family the conviction will continue to grow that armed conflict is a totally unacceptable means for resolving differences between individuals, groups and nations.

2. That the arms race in which the great nations of our planet are engaged will be seen in the last analysis as a colossal waste of our material substance and human talents, all the more so because all too many of our brothers and sisters in the human family are living in subhuman conditions of poverty, ignorance and disease.

3. That an awareness will come over all of us that the threat of the destruction of this planet and humanity itself by a nuclear holocaust is not merely an abstract and only remote possibility, but a practical, real, ever-present concern and threat.

4. That in view of what leaders in so many different walks of life are saying to us about the consequences of even one nuclear explosion God will help us see the need for an international resolve not only never to use nuclear weapons under any circumstances but to begin the task of dismantling the world's nuclear stockpiles as the only way to rid our planet of this threat to the destruction of the planet itself.

5. That humanity as individuals and as a family will come to see this vision as a goal worth striving for, as a hope that is attainable and as an urgent moral imperative.

May God grant us His peace in freedom.

Who cares if it's gambling?

The Indianapolis News is trying to expose the Knights of St. Peter Claver for some discrepancies between the income they reported to the state of Indiana and the income reported to the Indianapolis Police Department. Unfortunately (or fortunately, depending on which side you root for), the News didn't get very far. It seems no one wants to answer their questions, especially some pastors of parishes which receive contributions from the Clavers throughout the year. The contributions presumably result from illegal gambling conducted by the Clavers.

Ho-hum. Weren't similar accusations made last year against the Knights of Columbus? And haven't parishes running that illegal game of bingo been slapped on the hands more than once?

Why, just the other day the Indianapolis Police Chief announced a change in procedure regarding police who hire out as security guards at parish festivals where such gambling goes on. It seems some policemen actually serve as dealers and bingo callers and what not. Yet even the Fraternal Order of Police play bingo now and then.

So what's the point? Well, there is a law against gambling in this state. But since other states allow gambling, ours is regarded somewhat lightly. But is it moral? Well, now, really—who cares?

The simple fact of the matter is that the Clavers and the K of C and whatever other fraternal organizations run bingos and pools and what not are doing the Church a service. Everyone knows most of our parishes could not possibly exist on the income made through Sunday contributions. The Catholics of this archdiocese (and most other dioceses in this country as well) know a good thing when they've got it. Stewardship is a lost art and one has to do something to bring in the big bucks to keep our parishes afloat. Those with schools, for example, can't possibly get by without some subsidy from somebody.

Certainly one can't expect the average parishioner to kick in anymore than he/she is already kicking in. If that were to happen, the wealthy in our wealthy parishes would be labeled middle class, the middle class would be labeled lower middle class, and the lower middle class would be labeled poor. One's Sunday contribution must not deprive one of life's good things, after all, although that isn't very Scriptural.

Our parishes usually have a core group of people who not only make substantial financial contributions, they are usually giving a lot of time to them as well. But is there any other way parishes can meet their budgets? Well, probably no. Most parishes are not indulging in luxuries. If anything, most parishes exist quite frugally given the income they report.

It is somewhat sad, however, that the local Church in this country continues to be linked inextricably with gambling as a means of financial aid. Is there anything wrong in that? Well, perhaps not. It's just a good thing Jesus lived during the early history of the Church. Otherwise he might have had to give up some of his pastoral work in order to call numbers at a bingo game at least one night of the week.—TCW

WASHINGTON NEWSLETTER

New draft laws affect clergy

by JIM LACKEY

WASHINGTON—There is not now and may never be another draft of young men into the military. But if the draft is reinstated some church officials are concerned about the Selective Service System's rules on exemptions and deferments for ministers and ministerial students.

Though he did not bring back the draft itself, President Jimmy Carter in January 1980 brought back draft registration. In recent months most draft-related news has centered on the Reagan administration's plans to prosecute draft-age non-registrants.

But Selective Service, in addition to collecting registration data for a possible future draft, also has been revising and updating its regulations. Earlier this year, with little notice by the press, it published new rules on deferments and exemptions "with the overriding objective," it said, "of improving the procedures and increasing the fairness in their application."

Probably the biggest change in Selective Service regulations—or at least the one affecting the most people—is the removal of student deferments. Carter proposed, and Congress accepted, the change shortly after Carter announced plans to institute registration.

But the new rules on ministerial deferments and exemptions also have been met with some questions, although the deputy general counsel for the National Conference of Catholic Bishops, Gerald F. Lambert, told a meeting of diocesan attorneys recently that he felt the concerns over the issue could be resolved favorably.

Perhaps the biggest concern in the new regulations is a provision making exemptions for ministers and deferments for ministerial students "judgmental classifications" to be determined by local draft boards. Church groups instead think the classifications can be determined objectively by documentation and thus should be not be left to the individual judgments of draft board members.

SELECTIVE SERVICE, in announcing its new regulations, acknowledged the objection but said the determination of exemptions and deferments for ministers and seminarians would remain judgmental. Draft boards, it said, must exercise their own judgments on such issues as what constitutes a recognized church or recognized school of theology, and whether a minister's preaching and teaching is his "regular and customary vocation."

Church groups traditionally have argued that such judgments violate church-state separation since they place the state in the position of determining which religions are acceptable and which are unacceptable.

The NCCB's Lambert, in his presentation to the diocesan attorneys, raised several other concerns. One is the question of exemption for brothers, who, while not clerics, are still ministers of religion.

Lambert noted that since before World War II there has been a line of precedents granting brothers in the Catholic Church the ministerial exemption. But now, Lambert added, Selective Service has indicated an interest in



taking a "fresh look" at the status of brothers because it considers the issue an "open question."

Another issue which easily could be raised if the draft again becomes a reality is the degree to which applicants for ministerial exemptions must regularly perform their "preaching and teaching" functions.

WHILE SOME SECULAR employment will not automatically disqualify a registrant from his ministerial exemption, according to Lambert, courts have issued varying interpretations on how much ministerial activity is necessary before the exemption can be granted.

Jehovah's Witnesses who hold full time jobs outside the church to support their vocations as ministers have been the subject of many of those cases. But given enough leeway a draft board might someday also have to decide whether a Catholic priest who, for instance, practices law as a living but also helps out in a parish at nights and on weekends should be granted a ministerial exemption from the draft.

The situation for divinity students is slightly different. Rather than exemptions, they now can be granted only a deferment. Congress in 1971 changed their status—plus extended their eligibility for the draft to age 35—to prevent them from remaining in their seminary only long enough to avoid the draft.

Such students might also have to show that they are actually planning to enter the ministry rather than using seminary training to prepare for a temporal job.

Thus while most of the concern about exemptions and deferments will remain moot as long as there is no draft, churches and the government may again find themselves skirmishing over the activities of the churches' ministers should the draft be reinstated.

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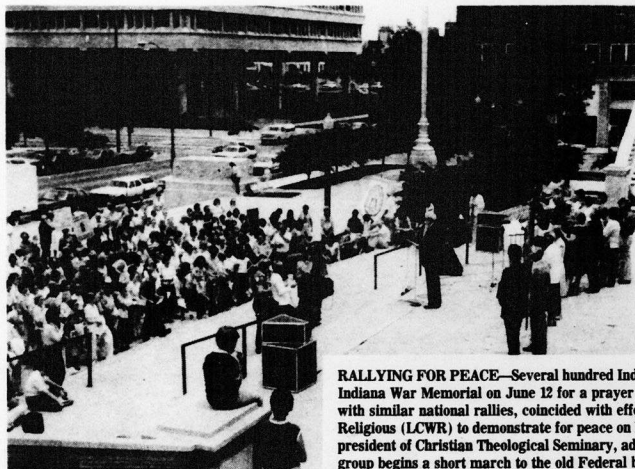
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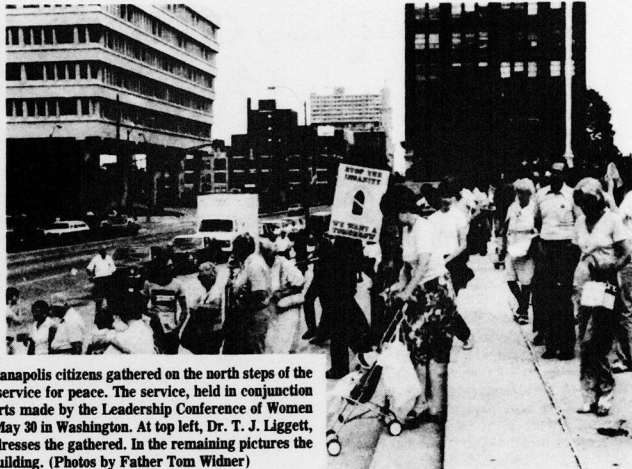
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RALLYING FOR PEACE—Several hundred Indianapolis citizens gathered on the north steps of the Indiana War Memorial on June 12 for a prayer service for peace. The service, held in conjunction with similar national rallies, coincided with efforts made by the Leadership Conference of Women Religious (LCWR) to demonstrate for peace on May 30 in Washington. At top left, Dr. T. J. Liggett, president of Christian Theological Seminary, addresses the gathered. In the remaining pictures the group begins a short march to the old Federal building. (Photos by Father Tom Widner)



Catholic activists support civil disobedience

by TRACY EARLY

NEW YORK—After participating in a massive disarmament rally in Central Park June 12, some 2,000 Catholic peace activists extended their day by gathering at a Manhattan church for Mass and a Catholic disarmament assembly.

With a standing ovation the group, which included three Catholic bishops, approved a statement endorsing the use of civil disobedience in the struggle for peace and justice.

"Catholics should be clear that non-violent actions undertaken outside the boundaries of civil law have a unique place in U.S. history," the statement said.

While such acts might disturb some notions of law and order, they were appropriate "when prayerfully discerned and responsibly undertaken," the statement added.

The assembly, which had been organized by the New York chapter of Pax Christi, the

Catholic peace movement, followed the massive New York rally which attracted more than a half-million demonstrators to the city.

Beginning at the United Nations, where a special session on disarmament had begun, the demonstrators marched to Central Park for an afternoon rally.

Four members of Pax Christi in Terre Haute, Diane Carver, Providence Sister Dorothy Rasche, Phyllis Pabst and Charles Gibson participated in the assembly. They were among 40 in the Terre Haute area to go to New York. Mary Catherine Dooley, of Indianapolis, a member of CompPES, the Committee for Peace in El Salvador also participated in the rally.

MRS. CARVER SAID the statement endorsed by the assembly "goes further than anything to date." Vatican II condemned the use of nuclear weapons, she explained, but this statement condemns the possession and the threat of use of nuclear weapons.

One participant at the rally, Jesuit Father Robert Drinan, a former Democratic congressman from Massachusetts, cited the bombing of Hiroshima and Nagasaki at the end of World War II.

"After 37 years America and the world have come to understand that nuclear bombs have to be banned," he said.

The Catholic assembly that evening at the Church of St. Paul the Apostle began with 12 presentations of "testimony" from various sectors of the Catholic community.

Then, following adoption of the assembly statement endorsing civil disobedience, Auxiliary Bishop Thomas Gumbleton of Detroit, with Bishop Walter Sullivan of Richmond, Va., and Auxiliary Bishop P.

Francis Murphy of Baltimore, celebrated the eucharist for the feast of Corpus Christi.

Bishop Gumbleton, national president of Pax Christi, said in concluding remarks that the service brought participants the "something more" they would need in taking up the disarmament cause.

THIS EFFORT, HE SAID, calls "some of us" to resist draft registration and "some of us" to resist paying taxes or to perform other acts of civil disobedience.

Eileen Egan, an active participant in the peace movement for many years, said afterward that she could not recall any previous occasion when such approval of civil disobedience had been expressed by a bishop "from the altar."

The assembly, held in the huge church of the Paulist Fathers near Lincoln Center, had every pew filled, with hundreds sitting along the sides and down in front.

Though assembly participants had already spent a day in marching and listening to speeches, they kept up their enthusiasm through the evening, frequently bursting into applause for speakers introduced or points made.

One of the standing ovations came when Benedictine Sister Mary Lou Kowacki welcomed the bishops in an opening statement.

Sister Kowacki, chairperson of the executive council of Pax Christi USA and president of Benedictines for Peace, said the bishops were helping to "make our church truly a church of peace."

BISHOP SULLIVAN, one of those offering testimony, commented on the pastoral letter on war and peace that is being drafted for consideration by the National Conference of Catholic Bishops in November.

"What I fear most," he said, "is that it will

be a document that tries to please everyone and winds up pleasing no one."

He suggested that the pastoral, like some speeches earlier in the day, might become too wordy.

He proposed that the bishops could save a lot of time by issuing a one-sentence message: "We as leaders of the Catholic Church say no to nukes, no to their use, no to their deployment." That brought another standing ovation.

Other speakers gave further evidence of the peace movement's arrival in the mainstream of the Catholic Church.

Mercy Sister Virginia Farnan of Brooklyn, N.Y., spoke on behalf of the Leadership Conference of Women Religious and said she represented 365 congregations. "We are women and our special gift is to be disarming," she remarked.

Strong applause went to Jim Siemer, a Washington youth active in the peace movement. Siemer said he had refused to register for the draft "because I believe Jesus would refuse to register."

Rally calls for peace

PASADENA, Calif.—"We will work and pray for peace," was the response by 100,000 people to the invocation that began a 10-hour Peace Sunday observance in the Pasadena Rose Bowl June 6. Prayers by Christian, Buddhist, Jewish, and Islamic clergyman began a day of speeches and music for peace and a condemnation of the nuclear arms race. United Farm Worker leader, Cesar Chavez, the Rev. Jesse Jackson and Patti Davis, President Reagan's daughter, were among those who addressed the crowd. Entertainers Stevie Wonder, Joan Baez, Bob Dylan, Linda Ronstadt and others sang songs of peace, deploring war.

Nuke resolution rejected

WASHINGTON—A nuclear freeze resolution lost 10-6 in the Senate Foreign Relations Committee June 6. Instead, the Republican-controlled committee voted out an arms reduction resolution similar to the Reagan administration's position, calling for a joint effort with the Soviet Union to decrease nuclear armaments through negotiations. Freeze resolutions are still pending in the House and could be brought to another test on the Senate floor later. In the church, more than 130 Catholic bishops have spoken out for arms control.

Dutch Reformed ministers oppose apartheid

JOHANNESBURG, South Africa—In a joint letter 123 Dutch Reformed ministers called for an end to apartheid in South Africa, declaring

that a social order built on race separation "is unacceptable" and "cannot be defended scripturally." Afrikaners, almost all of whom are members of the Dutch Reformed Church, make up 60 percent of the white minority population in South Africa and dominate the country's ruling National Party. Signers of the letter called for abolition of a number of laws, including the ban on interracial marriage and the Group Areas Act, which bar people of different races from living in the same neighborhood. The Catholic Church has long opposed apartheid in South Africa.

Methodists honor bishop

ASHLAND, Va.—For his activities on behalf of the peace movement and ecumenism, Bishop Walter F. Sullivan of Richmond, Va., was awarded an honorary doctorate of humanities from Randolph-Macon College, a 150-year-old Methodist-affiliated school.

Four Brazilian orphans find new home

by GINA JUNG

Not long ago the Paton household was quiet and serene. There were no children running from one room to the other.

That was when Tom and Judy Paton had the house to themselves.

But the arrival of four boys changed their lives and their household.

After eight months of dealing with the Brazilian government, the Patons opened their home to four brothers who had been living in an orphanage in Sao Paulo for four years.

It took the Patons from August of last year to April of 1982 to complete all the paper work. "There is no established procedure between the U.S. and Brazil as far as adoption. You have to convince the government that you are serious about adopting children," Mrs. Paton said. "The government is cautious about who adopts since there are so many orphans."

Before the government would allow the children to come to the United States, the boys went through psychological testing and teacher evaluations to prepare them for their new home. The psychological factor was the biggest, said Mrs. Paton, but she credits the government with "making things easier" for the boys.

Despite all the work, the Patons completed it and went to Indianapolis International Airport April 2 to meet their new sons.

The Patons had wanted to adopt children, but Judy, a former clerk at the Marion County public defender's office was 37, and her husband, Tom, a district supervisor for the Federal Railroad Administration, was 45. Adoption agencies were unwilling to allow them to apply.

BUT THEY DID NOT give up. Their quest to adopt children led them to a woman who was

appointed to place Brazilian orphans. At first the woman told them of three children, then the Patons learned there was a fourth.

They could not bring themselves to separate the brothers so they adopted all four.

The children, Richard, 13, Ramiro, 12, Ramos, 10, and Regis, 8, speak Portuguese. They have learned most of their English in the two and half months that they have been here.

Mrs. Paton learned Portuguese while she was working for the U.S. government in Brazil. She can communicate with the children in their native tongue.

"The children are hesitant to speak English unless they're forced," Mrs. Paton said. "For a while I spoke in English and translated it in Portuguese. Now I don't translate."

The new situation has been adjustment for the boys and the Patons. "I've had more trouble than they've had in adjusting," Mrs. Paton said. "They're always asking 'Can I do this?' 'How does this work?' It tries your patience."

But she emphasized that the children are a joy to have. There's not more work having the kids, she said, since they do a lot of the housework. "They are extremely helpful."

SEE NOTED THAT the oldest, Richard, has been helping with the younger children.

"I have no complaints personally," Mrs. Paton said. "I've just had to grow used to more people and more noise."

Despite being transported from an orphanage of 500 to American middle class life, the boys have adapted well.

"They appear to accept whatever situation fairly easily," Mrs. Paton said. "They haven't understood everything, but they're taking situations with little difficulty."

Coming to America has meant new experiences for the boys. "It's amazing to see all



NEW FAMILY—Judy Paton, center, and her new sons, (from left to right) Richard, 13, Ramiro, 12, Ramos, 10, and Regis, 8, get a boat ride at the Nativity parish festival. Mrs. Paton and her husband, Tom, recently adopted the four Brazilian children after dealing with the Brazilian government for months. (Photo by Gina Jung)

the things they haven't been exposed to," she said. Mrs. Paton remembers one occasion when they stopped in front of railroad tracks in a car as a train was going by. The boys were surprised to see a train pass in front of a car, she said.

Mrs. Paton enrolled her new sons in Nativity School two weeks after they arrived. Not only have they adapted to the school situation, but they seemed to have made a hit with the other students.

"It was one of the biggest excitations in the school," said Lois Weillhammer, principal of Nativity. "They were very good in soccer. Soccer suddenly became very popular."

However, language was a problem. "They couldn't communicate with the teachers and the teachers couldn't communicate with them," said Mrs. Weillhammer.

She considered language as the first priority for the children, and noted they have learned quickly. "Whatever (English) they've learned,

it's been in the last two months they've been here," she said.

The school brought in licensed teachers from Nativity parish to help them with English, she said.

The boys will attend summer school to learn more English. Mrs. Paton said though the boys can understand more English than they speak, they had never been taught structured English in Brazil.

The boys realize they are more fortunate than other Brazilian orphans. "Last night they were saying they are very lucky. They would have been kept in an orphanage until they were too old for the government to keep them," said Mrs. Paton.

And, indeed, they are lucky boys to have the Patons. Tom and Judy Paton no longer have the house to themselves, but they are glad to share their home and their lives with children who once had no hope and no future.

TO THE EDITOR

Responds to question raised about cults

In the editorial "What Is Lacking?" (May 7), Father Widner is asking what is lacking in the Church's ministry to the young which sometimes results in their attraction to and membership in various religious cults. He also asks how the young can be encouraged to accept a responsible place in the world.

Are the young taught the lives of the saints? Are people such as Padre Pio and Brother Gino discussed? Do Catholic children know anything about the incorruptibles (those saints and beat who whose bodies were found to be preserved after death without natural means)?

Are the young taught the cross, the spirit of sacrifice which is part of the tradition of the Church? Many cults demand that one give up all and give allegiance to only one. Are Catholic children being told that this is an ideal for every Christian?

There is a tremendous willingness to sacrifice on the part of the young. Youth is by nature idealistic. They are ready to give up everything for a cause. Show them that Christ is the answer—the only worthy cause. He wants everything. He wants our whole lives oriented towards Him. Teach apologetics. Get the young to know why they believe what they believe and give good, solid reasons for why they should believe it.

Show and tell them that God's Law is a Law of Love (Love of God, Love of Neighbor). Love does not remain in oneself but seeks to reach

out to others. The lover is transformed as well as the loved.

Finally, one should never stop learning his Faith. It is such a treasure that one may never be able to count its worth or see all its precious gems.

Joe Rancourt

Indianapolis

Appreciates article on reunion

Re: the article you ran several weeks ago about the 20 year reunion for the Schulte Class of '62.

Thanks so much for your kind help. We have found good solid leads to our three missing classmates directly because of the article.

We're having a great time planning this event, and are expecting the Fourth of July Reunion Weekend to be simply spectacular. Thanks again for all your help! And thanks to your readers!

Isn't it great to know that somebody's reading the results of all your hard work? The Criterion is getting better with each and every issue. Keep up the good work!

Karen Jones

Terre Haute



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CORNUCOPIA

Washington braces as Metro Monster invades city

by GINA JUNG

Living six months in Washington, D.C. was an adventure I will never forget thanks to the Metro monster.

For most of you who are not familiar with the Metro, it is Washington's multimillion dollar subway system. It also has been known to terrorize the city.

Descending into the Metro monster you feel like you are about to embark on the starship Enterprise. The escalators takes you into a tunnel with high arches. On my first trip on the Metro I almost expected Captain Kirk and Dr. Spock to welcome me aboard.

Its escalators are not for the squeamish. One Metro station boasts to have one of the world's tallest escalators. Perhaps there is some truth to that. I seemed to notice some ancient skeletons of men, women and children as I took the trip to the top.

The Metro monster does not concern itself with getting people to work on time.

Take, for instance, the morning when I was about a half hour late for work. The reason: the brakes on four of the cars had failed. And because the brakes that were functioning were working twice as hard, they began to smoke.

But the real fun was trying to board the next train. There is nothing more exasperating than seeing train after train roar by filled with wall-to-wall people.

One of the Metro monster's favorite sports is devouring ladies' shoes.

I recall the time when a woman was racing out of a train, desperately trying to beat the doors before they could close on her. Unfortunately, she was not quick enough. The doors had snatched her shoe and she was left

with one foot on the platform and one foot in the jaws of the train.

But before the Metro monster could speed off with its prize, a quick-thinking gentleman grabbed her away. She was lucky that time.

And there was the time when the escalator sucked up another lady's shoe. I was wondering why everyone was moving so slowly when I saw they were making a detour of the shoe stuck on top of the escalator.

The lady would have walked home with only one shoe if it had not been for a metro mechanic who pried it loose with a screw driver.

The Metro wouldn't be so bad if the colors weren't so confusing. Depending on what part of the city you live in, you board the blue line, orange line or red line. During rush hour these lines overlap to make the system more chaotic.

Keep in mind Metro monster isn't finished with Washington. When it is completed, commuters will also have to contend with the yellow and the green lines plus more of the same colors.

It is hard to imagine life without the subway system. Washingtonians probably led a pretty bland existence before Metro started snaking underneath their city.

I thought perhaps I would find a son of Metro or perhaps a distant cousin in Indianapolis. I have discovered nothing like it. Alas, I must be content with driving to work, but it just doesn't seem the same.



Franciscan Father Anton Braun has joined the staff of the Beech Grove Benedictine Center, and will continue his private practice of pastoral counseling there. Father Braun has spent the past nine years as retreat director and administrator of facilities at Alverna Center. Before coming to Indianapolis he was engaged in parish ministry in Illinois and Wisconsin for seven years. A major part of his ministry has been among separated and divorced persons. He has co-authored two books on the subject and has developed numerous programs for support and healing of the separated and divorced.



Mr. and Mrs. Leo A. Brand will celebrate their 50th wedding anniversary with a Mass of Thanksgiving offered by their son, Precious Blood Father Leo Anthony Brand of Syracuse, Kansas. The Mass will be celebrated July 4 at 2:30 p.m. in Holy Name Church, Beech Grove, where they were married on May 19, 1932. A reception will follow in the parish hall until 5:30 p.m. The couple requests no gifts. The Brands have two other children, Dolores Anne Patterson of Miami and Kenneth James Brand of Cincinnati, and three grandchildren.

Reservations are being accepted for the 68th annual national meeting of the St. Vincent

de Paul Society, to be held Sept. 23-26 at Dunfeij's Hotel in Hyannis, Mass. Theme for the meeting is "Family Values in the Eighties" and 800 Vincentians are expected to attend. Timely topics of the society and current social problems will be discussed. Early reservations are urged by Joseph Tinsley, convention secretary. For information about the program, reservations or cost, contact George G. Mendonca, 17 Jenkins St., New Bedford, Mass. 02740, or phone (617) 993-5974 evenings and weekends.

Fourteen members of the Benedictine Musicians of the Americas are in Europe until July 8 to share original music compositions. Benedictine Sister Mary Sue Freiberger of Our Lady of Grace Convent in Beech Grove and Benedictine Father Tobias Colgan of St. Meinrad Archabbey are among the participants. Both have cut records with their original compositions, Brother Colgan's "Songs Like Incense" and Sister Freiberger's "Time, Don't Run Away." Concerts will be given in London, Madrid, Barcelona, Salzburg, Zurich, Munich and Bruges.

Six Religious from Indianapolis were among 100 participants in the national meeting of the Association of Contemplative Sisters,

held June 1-7 at the College of Mount St. Joseph in Cincinnati. Carmelite Sisters Teresa M. Beersig, Marcia Malone, Jean Alice McGoff, Janice Nimitz, Margaret Pierce and Mary C. Rogers attended from Indianapolis. Robert Muller, assistant secretary-general of the United Nations, was main resource person and speaker at the conference, "Contemplative Women Today: Toward a Global Spirituality." Various spiritualities and the ways they are lived in some monasteries were presented by women of Benedictine, Maryknoll cloister, Sisters of Jesus Crucified, Precious Blood, Sacramento, Poor Clare and Carmelite orders.

Archbishop O'Meara's Schedule

Week of June 20

SUNDAY, June 20 through TUESDAY, June 22—1982 Assembly of United States Bishops, Collegeville, Minnesota.

WEDNESDAY, June 23 through SATURDAY, June 26—Thirty-fourth Annual Symposium for the National Clergy Council of Alcoholism at Seton Hall University, South Orange, New Jersey.



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- Archives 236-1429
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- Birthline 241-1217
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- Catholic Social Services 236-1590
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- Office of Worship 236-1410
- Priest Personnel 236-1495
- Resource Center 236-1446
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These agencies are scheduled to move on the date indicated:

- Vocations Office (June 23) 236-1490

THE QUESTION BOX

Is death penalty against church laws?

by Msgr. R. T. BOGLER

Q Is the death penalty or capital punishment against the laws of the church and also against one of the Ten Commandments? If so, how can it be stopped or what can be done to show that it is wrong in the eyes of God?

A That's a pertinent question these days as nations that once abolished capital punishment consider restoring it as terrorism grows.

As far back as history shows, humans have used the death penalty as a means of preventing crimes.

Far from condemning the death penalty, the Old Testament justified it. The law of the Israelites listed as capital crimes homicide, kidnapping, insult or injury to a parent, sexual immorality, witchcraft, idolatry and sacrilege.

Christians of all varieties appealed to these laws to justify the burning of witches and heretics.

Christians failed to recognize the gradual revelation throughout the Old Testament that led to a lessening of violence, and they only gradually came to recognize that Jesus' non-violent message and his gentle spirit seem to demand the abolition of the death penalty among people who claim to be his disciples.

The commandment of God against killing does not forbid all taking of human life; it does not forbid killing in self-defense. Hence Christian nations and churches, including the Catholic Church, looked upon capital punishment as a legitimate means by which society protected itself.

But, as it became more and more evident that the death penalty was not effectively preventing serious crime and that the condemned were nearly always the poor, statesmen and churchmen began to oppose capital punishment as incompatible with modern notions of human rights or the sovereignty of God over life.

A number of European and South American nations abolished the penalty. Catholic leaders began to speak out against it.

In 1976 the bishops of Canada called for a reform of the entire justice system and the abolition of the death penalty as a violent measure that begets violence.

The same year the bishops of the United States issued a similar call, linking the abolition of capital punishment with their campaign to respect life by opposing abortion and euthanasia.

Their opposition to the death penalty was based on 1) the sovereignty of God over life, 2) the duty of society to rehabilitate the criminal, 3) the possibility of error in determining guilt, 4) modern awareness of the complexity of criminal actions and 5) the need for reconciliation.

Budget unacceptable for USCC

WASHINGTON—The blueprint for federal spending approved by the House of Representatives June 10 fails to meet the test of justice, a U.S. Catholic Conference official said. The spending plan, known as the Latta budget for its chief sponsor, Rep. Delbert Latta (R-Ohio), orders congressional committees to trim about \$103 billion in domestic spending over the next three years. The cuts would be in addition to cuts the Reagan administration won in Congress last year. "The magnitude of the cuts in programs for the poor make this budget unacceptable," said Msgr. Francis J. Lally, secretary of the USCC's Department of Social Development and World Peace.

CRS gives aid to war-torn Lebanon

NEW YORK—Catholic Relief Services, overseas aid agency of U.S. Catholics, announced June 11 that it has allocated \$200,000 to initiate relief work in Lebanon following heavy fighting there between Israeli and Palestinian and Syrian troops. Establishment of the CRS Lebanon War Recovery Fund was announced by Bishop Edwin B. Broderick, CRS executive director. CRS reported that transportation and power supplies in Lebanon were limited by heavy shelling and that provisions of food, medicine, shelter and drinking water were needed immediately.

Q Assuming that Satan and the first occupants of hell were fallen angels, how can those of us mortals who attain heaven know it will be permanent? Will we have greater knowledge or love than the fallen angels had?

A According to the assumption you refer to, the angels faced a test of love and those who passed successfully were

rewarded with eternal happiness. Presumably, those of us humans who successfully pass our test of love here on earth will be rewarded with the eternal bliss of the successful angels.

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

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His ministry to priests is over; now he seeks his own

by JIM JACHIMIAK

As director of the archdiocesan office of priestly spirituality, Benedictine Father Hilary Ottensmeyer implemented the sabbatical program for priests. Now, Father Ottensmeyer will be taking his own sabbatical.

He will leave in August for the Center for Religious Development in Cambridge, Mass. There he will study "spirituality, with the emphasis on spiritual direction," he explains.

After his sabbatical, he will return to St. Meinrad, where he served before accepting his current post, to help establish a continuing education program.

Father Ottensmeyer, who has directed the Office of Priestly Spirituality since it was established in 1977, sees it as "an expression of the archbishop's pastoral care for his priests." The philosophy behind the program, he adds, is that "priests are professionals and they have to keep abreast of their professional development. The emphasis is on the priest as a human being, not on efficiency or better parish management."

Although Father Ottensmeyer laughs when he says that his office has "revolutionized the archdiocese," some of its programs have indeed been innovative. One such innovation is a wellness program for priests in conjunction with the St. Vincent Hospital Wellness Center.

The program, in existence for a year, already has involved 90 archdiocesan priests. It includes "a complete wellness assessment, medical examination and, for those who wish, a psychological examination," Father Ottensmeyer says.

IN ADDITION, FATHER Ottensmeyer is

planning a five-year cycle for the program, "so that each year different elements of wellness can be checked."

The wellness program is "the most thoroughly worked out of all of our programs," Father Ottensmeyer notes, largely because of the involvement with St. Vincent's. "It's the model that's being used by other dioceses." The National Council of Catholic Bishops (NCCB) is also studying the program in the archdiocese.

How does wellness relate to spirituality? "No matter how hard you push in education," Father Ottensmeyer claims, "it can all go down the drain if you're not caring for yourself physically."

Father Ottensmeyer has also established support groups involving about 80 priests who meet monthly for social and spiritual activities. There are now 12 support groups, each dealing with different subjects and setting different goals, Father Ottensmeyer says. Such groups are important, he notes, because a priest lacks "public acclaim and the support of a family."

He also plans educational programs and workshops dealing with such things as updating theological training and ministerial skills.

A PERSONAL GROWTH planning program aims toward spiritual, liturgical, pastoral and intellectual development of priests.

The sabbatical program in the archdiocese was also established under Father Ottensmeyer, who now implements sabbaticals after they are approved by the archbishop.

"We have a waiting list of several years" for sabbaticals, Father Ottensmeyer says. This

fall, Father John Minta will study in Rome; Fathers Francis Eckstein, Patrick Harpenau and Gerald Renn will be at the University of Notre Dame.

Organization of retreats has also been one of Father Ottensmeyer's duties. He already has developed next year's retreat schedule.

"I'm also involved right now in helping set up a pre-retirement and retirement program," he says.

"Over and above these things," he adds, "I do quite a bit of counseling and spiritual advising." He usually spends two days each week in his office and the rest of the week visiting with priests. A typical day includes two or three hours of counseling, he says.

The office of priestly spirituality was developed as a result of a decision by the Priests' Senate and the late Archbishop George Bishop to develop a personnel program for priests of the archdiocese. Father Vincent Dwyer of the Center for Human Development in Washington, D.C., led a workshop in Indianapolis to launch the program.

FATHER OTTENSMEYER attended the initial workshop, and "inherited the program." He says, "I have loved the work. What has been really great is that I knew so many of the priests I am now working with as seminarians." Father Ottensmeyer has been a priest 32 years, and has spent most of that time in the education of priests at St. Meinrad. He served as rector of the college from 1961 to 1965.

As he prepares to leave his position, Father Ottensmeyer notes that "I have been successful in some areas and not as successful in others." He hopes for an increase in the number of priests involved, especially in the support groups. He also feels that "certain things need strengthening," including peer ministry or personal growth planning.

Finally, Father Ottensmeyer hopes for the



Fr. Hilary Ottensmeyer

establishment of a "house of prayer" for archdiocesan priests. "It would be a visible symbol of the importance of the spiritual life of priests," he said. "There should be a quiet place where priests could go on their days off."

While Father Ottensmeyer has been responsible for organizing the programs, he believes he has also benefited from them. "Whenever you're involved in planning programs like this, you learn from it," he says. Through his involvement in the wellness program, he has lost weight, taken up jogging and improved his eating habits.

"When you're doing things for other people you cannot work directly for happiness," he observes. "Happiness is a by-product of working for others."

Charismatic renewal discussed at national conference

NOTRE DAME—Charismatic Catholics from 10 nations who met for the National Conference on the Charismatic Renewal in the Catholic Church discussed ways the earth can be renewed through them and the works of the Holy Spirit.

"I really believe God is renewing the renewal," said Jack Brombach to the gathering of some 13,000 persons at the University of Notre Dame.

Brombach, a member of the National Service Committee of the Catholic Charismatic Renewal, said that "God wants to let us know he's alive. God wants to renew the face of the earth."

According to a 1980 Gallup Poll cited by the National Service Committee, some 6 to 7 million persons in the United States consider themselves charismatic or Pentecostal Catholics.

Bishop William McManus of Fort Wayne-South Bend, Ind., who read greetings from Pope John Paul II, told conference participants that prayer is what charismatics do best.

No matter what stresses or problems develop, charismatics keep on praying, the bishop said. But he noted the importance of work as well. "Renewing the face of the earth

is not an easy thing," he added. "Prayer without works is dead."

Father John Bertolucci, assistant professor of theology at the University of Steubenville, Ohio, traced the history of the charismatic movement and said the events in the upper room during the first Pentecost were the first charismatic prayer meeting. Charismatic experiences were recorded in the Acts of the Apostles and some renewal activities—including the movement started by St. Francis of Assisi—were charismatic, he said.


"I believe that at this conference, Jesus, in the power of the Spirit, tells us individually and as a renewal movement to move out to renew the face of the earth," said Kevin Ranaghan, executive director of the National Service Committee.

Ranaghan described the Second Vatican Council as the beginning of a "new Pentecost" movement and credited the recent popes with fostering the new Pentecost.

Charismatics do not walk a road to renewal alone, he said. "As part of the Catholic Church of 750 million members, in which there are 10 million or more charismatics, we are experiencing renewal as a whole, undergoing a whole new flood of the Spirit for which Vatican II is the sluiceway," he said.

"We Pentecostals need to be conscious of our participation in the new Pentecost of the whole church—and then to understand that we are on the road in the world together," Ranaghan added.

A Mass ending the May 28-30 conference was concelebrated by Auxiliary Bishops Joseph McKinney of Grand Rapids, Mich., and Francisco Garmendia of New York, and about 130 priests. Conference participants came from the United States, Canada, England, France, Spain, South Africa, India, the Philippines, Australia and New Zealand.

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Rain brings suffering

MANAGUA, Nicaragua—Torrential rains the last week of May left 300 dead, more than 150,000 homeless and hundreds of thousands displaced in Costa Rica, Honduras, Guatemala and Nicaragua, where losses are reported by church workers to be the greatest. The relief services section of the Nicaraguan Confederation of Religious (CONFER), estimated that \$800,000 in emergency supplies is needed.

What can parents do about video games?

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: Our two children, ages 12 and 10, have been pestering us almost unmercifully to buy one of the video games for our television. My husband and I worry a little that this kind of game would be too competitive and might teach them to try always to outdo one another. What do you think?

Answer: I'm glad to hear from parents who reflect before they act, who did not crumble before the continuing onslaught of children who want something.

Video games are very popular right now. A February 1982 Merit Report survey of 1,200 randomly selected U.S. adults asked a more general question: "Do you think that the effect of video games on teen-agers is positive,

negative, or has no effect one way or the other?"

Thirty-eight percent of adults answered, "no effect," 23 percent felt that the effect was positive, 26 percent negative, and 14 percent had no opinion.

Considerably more than half the adults were not concerned about the effect of video games, while one-fourth worried about possible negative effects. Public opinion, of course, does not make a matter true or false. Your concern about competition is still worth examining.

Our whole society is competitive. Not just video games, but most of the games we play have winners and losers. Sports, cards, table games and other activities are so designed that one person's success is another person's loss.

The value in learning to compete as children is that it prepares us for a very competitive

adult society. Our economic system (let the buyer beware), political system (elections) and legal system (plaintiff vs. defendant) are all based on getting the best of your neighbor. Learning to win and lose with grace is an important childhood lesson.

Sadly, we have learned to keep score on artistic activities like gymnastics, synchronized swimming, arts and crafts. Sometimes I get tired of this constant push to be better than someone else.

Like it or not, competition is an important part of adult life. Nevertheless, parents need to make an effort to see that not all play is competitive. Both children and adults need some respite from the constant pressure to be one-up on our companions.

Your best defense against competition may be to take a more positive direction and to plan family activities that are not competitive. Taking a walk in the woods, camping, doing a jigsaw or crossword puzzle together, cooking, learning various skills, planting a window-box garden and redecorating are all examples of activities which can be enjoyed without beating someone.

Video games are with us. If your children don't play them in your home, they will play them somewhere else. They will probably not

hurt your children. They may have some mildly beneficial aspects. Rather than forbidding video games if you are concerned about competition, find ways for you and your children to play together in non-competitive activities.

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

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Babies' deaths to be investigated

WASHINGTON—The Department of Health and Human Services intends to investigate the case of two Wisconsin babies who died after surviving abortions at the University of Wisconsin Hospital and Clinics, Madison, Wis., according to a letter dated May 26 the American Life Lobby received from the department. In the letter, HHS Secretary Richard Schweiker cited the case of the Wisconsin babies and also of an Illinois baby suffering from spina bifida whose parents did not have the child treated. "The department's Office for Civil Rights is now in the process of investigating both of these cases to determine whether these infants' civil rights were violated," said Schweiker.

Cuban refugees (from 2)

lived in Venezuela five years, and can handle them better than all the others put together."

She says she came into the program looking for a few week's work until she would resume full time employment for a dentist. Instead, she found her niche. She says the work with the refugees is so interesting she could not go back to the type of job she left.

Miss Ortega works closely with Leo Frisz, a retired businessman who keeps the properties at Bethany House in order. Leo evaluates the job potential of the refugees as they work beside him. As a former business man himself he has no trouble finding the good workers and keeping them busy. As a member of St. Ann's Parish for 83 years, he says he does not want to be paid for what he does.

Theresa is proud of those refugees who have found full time and part time jobs. Of the 13 still known to be living in Terre Haute, three have full time, and three have part time jobs. Two, including Enrique, have only arrived this May.

MARINO OLIVERO Carmenate, who arrived last March, is more typical of the first wave of refugees who came from Cuba 20 years ago. A property owner with six houses and a canteena or bar, he was reluctant to leave, and stayed on, hoping for the best.

But the inevitable happened the day the soldiers came and snapped their fingers. "Castro took everything," he says in broken English. He points to himself and gestures quickly away. "You," he motions, "to the United States, or—" and he makes a slicing motion over his throat.

After 5 years in a Cuban work camp, Marino has no knowledge of where his wife and daughter are. He says that America is his family, and yet, the day he moved into an apartment, the Ku Klux Klan left a calling card on his door.

He is employed full-time with Catholic

Charities of the Simeon House which houses the elderly. According to Eiling, he is a meticulous painter.

Marino is one of the success stories.

He is one whom Miss Ortega feels is able to survive.

He is among the working ten per cent who prove that "the program is working, even though the success rate is not what those helping would prefer."

Miss Ortega explains that after the 60 days with the agency, funded by the Federal government, federal dollars gradually cushion the entry of these nationals into the economy. "Seventy to 90 dollars a month in cash assistance is available to Cuban and Haitian refugees, food stamps and Medicaid."

Though there are other refugees in the area, Terre Haute Catholic Charities is presently responsible for only two. The others can still receive aid through the soup kitchen and clothes closet and certainly through friendly help and advice. The two recent arrivals have signed a contract stating the obligations of the agency to provide housing, food and clothing in exchange for the incoming refugees' obligations to appear for English class, and job training; to accept reasonable offers of employment, and to maintain reasonable conduct.

The office has requested more refugees but feels that about a third of the remaining 900 at Atlanta will not be sent out because of mental problems, handicaps, or criminal behavior.

Instead, Miss Ortega believes that "We will probably get some Polish refugees. The USCC is negotiating now in Austria. And the first to be resettled will be the families."


Despite the problems of dealing with people separated from their families and homeland, Miss Ortega sees the positive side.

"The way I look at it," she says, "is that we all came from somewhere. Our country is made up of people who were not allowed or didn't want to live somewhere else."

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LIVING YOUR FAITH

Three little words haunt mother who remembers her own father

Father's Day provides the opportunity for recalling

by BRIDGET TYNAN HODGE

(Mrs. Hodge is the mother of seven children and a member of St. Andrew Parish, Indianapolis. This article was written on the occasion of the death of her father in March, 1980.)

My father went Home this Spring. Those of us who loved him dearly wanted him to stay, but the Hand that called him Home is far, far stronger than the human ties that bind us to each other in this world.

After all of my tears had been shed, I found myself reflecting upon that gentle man from my childhood, wondering why the once handsome young man would fall instantly in love with a tiny, wrinkled baby girl and, thus, launch himself upon a lifetime of loving and learning, caring and sharing, with his ultimate goal the health and happiness for that small infant.

He achieved so much in those brief, few years he spent with us, for he was instrumental in molding that helpless child into a mature, self-reliant adult, an undertaking that took many years, countless tears. To have successfully completed such a tremendous task, that quiet, unassuming man must surely have had the patience of Job, the wisdom of Solomon, the heart of a lion. And the Hand of God resting lightly upon his shoulder through each day and night of all those years.

He lifted me up when failure had taken me down, and he brought me back to earth when achievement had raised me too high. He made my life with him a time of pleasure, and he gave me the courage to live without him. He allowed me to break his heart, with no outward sign of his sorrow, and he gave me all the time I needed to put it back together again. He gave

me freedom when I wanted independence, friendship when I wanted security, hope when I had none, love when I deserved none.

He walked at my side through all the pains of growing up . . .

Mountains that I sought to climb, and merely learned to fall;

Days and nights when I could find no happiness at all;

Words that brought me sorrow, and some of them were mine;

A search for self-importance, an inner need to shine.

He was there at every sunrise, shared my darkest night,

Took me up from nothing, and filled my world with light:

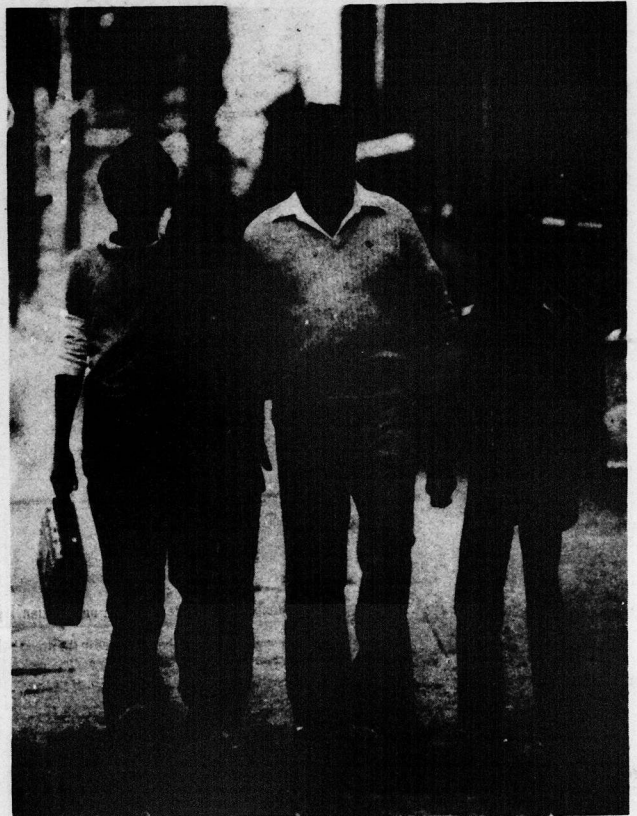
He was there each time I needed him, in happiness, in pain,

To give guidance and direction, time and time again.

One March day of this year, I looked, for the last time, at that cherished face from my childhood, worn and tired, and already started on the long journey Home. And I realized that there are no awards for a father, no accolades or Oscars to honor all those years of selfless giving. All that is left to mark his presence in this world is a collection of treasured memories within the hearts of his children.

On this Father's Day, I am haunted by three small words I have never said to my father. No, those words are not 'I love you,' for I thank my God from my heart for giving me the words, showing me the ways, to love my father.

The three small words that, in 33 years, I could not find time to say are . . . Thank you, Dad.



MY THREE SONS—Robert Gonzales, 33, walks through New York's South Bronx with his three adopted sons, Gilbert, 15, Michael, 13, and Robert, 8. Because he was single, Gonzales was repeatedly turned down by adoption agencies before the Catholic Home Bureau accepted his application. (NC photo by Chris Sheridan)

Daughter can always count on daddy to get things fixed

by DOLORES CURRAN

"Fix it, Daddy," she licks at two, showing this god in her life her scraped knee.

"Fix it, Daddy," she says at four, tearfully producing her broken balloon purchased from the vendor at the parade.

"Fix it, Daddy," she says at six, struggling with her jacket zipper on her rush out the door to school.

"Fix it, Daddy," she says at eight confidently wheeling her dented and lopsided bike toward him as he gets out of his car after work.

"Fix it, Daddy," she intones righteously at ten after coming out loser in a knock-down drag-out battle with her stupid, tyrannical and absolutely impossible brother.

"Fix it, Daddy," she pleads at 12 in the first of many struggles with her mother over whether she's old enough to wear eye shadow.

"Fix it, Dad," she sobs at 14, when her image hits rock bottom because she didn't make the cheerleading squad.

"Fix it, Dad," she says at 18 when the college she wants doesn't want her.

"Fix it, Dad," she implores at 22, sending along her mangled checkbook stubs and a 1040 form.

"Fix it, Dad," she begs at 24 when she witnesses a rare conflict between him and her mother.

"Fix it, Dad," she writes at 26, explaining that she wants a quiet wedding officiated by a priest and a rabbi.

"Fix it, Dad," she prays at 30 when her baby is in the hospital and her husband is overseas.

"Fix it, Grandpa," she insists at 40 as she turns her contrary 12 year-old son over to him for the weekend.

"Fix it, Dad," she begs at 45 when he tells her his heart is faltering and needs repair.

"Fix it, Father," she prays at 55 as she kneels at her dad's funeral, praying that he will find peace and realizing that from now on he

will be fixing things for her in a way he never could before.

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Petitions favoring end to arms race offered

UNITED NATIONS—Japanese and Italian Catholic organizations were represented at a disarmament campaign ceremony June 10 at which petitions signed by 90 million people in eight countries were presented to the United Nations. U.N. Secretary General Javier Perez de Cuellar received the petitions at the United Nations from the Catholic bishops conference of Japan and the Pax Christi organization in Italy. Perez de Cuellar said that appeals with such unprecedented numbers of signatures underscored the growing concern in the world over the accelerating arms race. "In the face of this threat of extinction, a revolution in men's minds must occur so that the energy and power of humanity will be harnessed to provide the necessities of life and health and the hope of future progress for everyone."



OUR CATHOLIC HERITAGE

Keeping good church records was not always hallmark of early priests

by Msgr. JOHN J. DOYLE
(Eighth of a series)

The Holy Year Jubilee devotions closed on June 25, 1829, but the completion of the work came about more than two weeks later. On July 12, the writer of the letter tells us, the bishop baptized "seven grown persons." One may assume that the intervening days were devoted to the fuller instruction of the prospective converts. But if we are to believe the parish register, the writer was mistaken in two matters.

First, only six baptisms were recorded for July 12 and two of those baptized were infants; secondly, Father Champomier seems to have performed all the baptisms. It is highly unlikely that Cham-



pomier omitted some of the baptisms or that he signed as the minister of baptisms conferred by the bishop. Almost certainly the discrepancies arose from the fact that three other "grown persons," who had been baptized previously, were received into the Church by profession of faith and that Bishop Flaget confirmed all of them after they were baptized.

For both the infants and for one of the adults Father Abell was the godfather. The adult was identified as "Marie Ann Lassuse born about 21 years ago of Michel Lassuse and a savage woman." There is no other occurrence of this name in the parish register. For another of those baptized Bishop Flaget himself was the godfather, the godmother having been Therese Triaque, the housekeeper.

This was "Therese Marie Cati about seventy years." While the record does not note this fact, Marie Cati was black. A number of records of the baptisms of her children and grandchildren are found in the parish register. She died two years later, and the record of her burial identifies her as "Negress."

SPALDING'S ACCOUNT of this Holy Year tour of Indiana, based on Flaget's diary, states: "Everywhere he had to revalidate marriages which were null." The register of St. Francis Xavier parish contains no evidence of such validations of marriages. There is, however, an indication that at least one such occurred. One of the entries for July 12, 1829 is this:

July 12, 1829 was bapt. Olivia Ruvet now Andre, born Feb. 7, 1806 of Wheeler and Lucinda Leonard. Sp: J. L. C. and Therese Triaque. —Champomier

Now about a year earlier, on September 20, 1828, Champomier had baptized Francois Andrew, born May 10 of Pierre Andrew and Olivia Ruvet. There can be no doubt that Francois' mother was the Olivia Ruvet baptized on July 12, 1829. Surely her marriage to Pierre Andrew was validated on the occasion of her baptism. Just as in the cases of Isaac Conway and John Brady, previously noted, Champomier forgot or neglected to make a record of the marriage of Pierre and Olivia. And if he failed to record this one, so he may have failed to record others, perhaps many others.

During his sojourn as pastor in Vincennes from 1792 to 1795, Flaget had been meticulous in keeping the parish records. Not only of baptisms but of marriages and of burials he included the necessary information. Even when the marriage was a validation he recorded the names of the principals' parents and of the witnesses and noted the birthplaces of those that were married. During the smallpox epidemic of 1793, when the number of deaths reached 76, the highest in all the early history of the parish, he usually recorded the age of the person buried and the name of the parent or spouse.

SO DIFFERENT was Champomier's practice that his marriage records were often confined to the names of those married; there is a list of validations that does not even give the date. In the present instance he appears not

to have made any record at all. One can only wonder that Bishop Flaget, so careful in his younger years, did nothing to correct the pastor in this important matter. Perhaps the passing of forty years may give an explanation.

The clearest evidence in the parish register of the effect of the Holy Year exercises on the behavior of the parishioners is the decided increase in the number of baptisms. In the first half of 1829, up to the start of the services, there were 19 baptisms. During the rest of the year there were 57. More than 20 of these were children from four months to four years of age; in three instances there were two children of one family.

Father Champomier was absent for two months early in the year, but for the other months the register shows him to have been in town. It is hard to resist the conclusion that some of the people had become so antipathetic toward the pastor as to neglect having their children baptized until the Jubilee stirred their consciences.

The writer of the letter tells us that "previous to their departure the venerable bishop and Father Abell were publicly entertained by a large body of citizens of all religious denominations," but he gives no list of the participants and no hint as to the substance of the speeches. His last sentence is this: "he (the bishop) is to conduct similar exercises at Washington and at Mount Pleasant, of which I hope you may receive an account."

UNFORTUNATELY, this account appears not to have been written, but Spalding's book partly supplies this lack. It states that there were 90 communicants and 31 confirmed at Mount Pleasant and 47 confirmed at Black Oak Ridge. The latter thus became the third place in Indiana where confirmation was conferred. We may assume that those confirmed there included residents of Washington, for the two places are not far apart.

In the course of the week's devotions at Vincennes, Father Abell's name appears four times: he was godfather for Jacques Andre and for Charles Christian Greater, and he baptized Jean Baptiste Tremble and Charles Dubois. It does not appear again until July 12, when, as has been noted, he officiated several times.

The inference from this interruption of references to him is that he spent the intervening time at Mount Pleasant and at Black Oak Ridge, conducting Jubilee services and preparing those to be confirmed, while the instruction of the prospective converts was proceeding at Vincennes. We are not told who gave these instructions or whether the deacon Simon Petit Lamuniere took part in them.

(To be continued)

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Job 38:1, 8-11
II Corinthians 5:14-17
Mark 4:35-41

THE WORD

by PAUL KARNOWSKI

I have a suspicion that, nestled among the lobes of the brain, each of us has a tiny weather station. The PMC (personal meteorological center) is equipped with its own unique brand of thermometers and barometers. And unlike other weather centers we may possess, (arthritis elbows or knees) the little weather outpost in our head couldn't care less if it's going to rain tomorrow.

For its function is to take measure of the weather inside. Inside of us, that is. It records cold fronts when we approach someone we dislike. The mercury in its barometer rises in proportion to the level of stress in our lives, indicating another high pressure center. When we are suffering through a dry spell, be it a lack of faith, hope or love, the PMC takes note. Our personal weather station even comes equipped with radar, enabling us to track the approach of a storm, whether it be an eventual showdown with the boss or a potential conflict with a family member.

As is the case with the weather outside, we often feel powerless in the face of the data issued from our personal weather station—as powerless as the disciples in today's gospel.

The evangelist Mark tells us that the disciples were out on a boat with the Lord. Suddenly, a bad storm blew up and the boat was in danger of sinking. Jesus was sound asleep on a cushion in the stern. Fearing for their lives, the disciples awoke Jesus saying, "Teacher, doesn't it matter to you that we are going to drown?" The Lord rebuked the wind and said to the sea, "Be still." Jesus reprimands them for their lack of faith. "Why are you so terrified?" He says.

We're a lot like the apostles in the boat. As long as the skies are clear and our personal weather station is predicting sunny skies, we prefer to go it alone, and we're full of courage. But let our souls darken with a few clouds, let the winds of adversity blow, and we cry out to our God. A God, by the way, who only seems to be sleeping.

LIVING THE QUESTIONS

50-year reunion seems too good to pass up

by Fr. THOMAS C. WIDNER

The Indianapolis Water Company does not seem a likely place to host a grade school reunion but when one of your classmates is a senior vice-president and he offers their cafeteria and conference room for the reunion, why refuse?

Two weeks ago I celebrated Mass with the 1932 graduation class of Little Flower grade school. Fifty year reunions like this don't happen too often; maybe once in a lifetime. And maybe getting people together for a 50 year reunion isn't so remarkable, but really, they hadn't been together as a class since they left Little Flower.

There were only 33 of them in 1932. After all, Little Flower was only seven years old as a parish at that time. Seven members of the class are now deceased. Of the remaining 22, thirteen joined in the festivities, most with their spouses. The reunion was the brainchild of Tom Beaven, the senior vice-president of the Water Company, and Ruth (Cain) Queisser who together set the idea of a 50 year reunion in motion nearly eight months ago.

How did they ever get them all together? Well, fortunately, most are still in Indianapolis. Only four members of the class

were never located—Dorothy English, Ann Louise McMahan, Leonard Ward, and William Jackson. (One member of the class said the last they'd heard of Bill Jackson was 20 years ago when they thought he was in Buenos Aires. Someone else said they hoped he got out.)

I WAS SURPRISED to find that several members of the class had personal connections for myself. Betty (Farmer) Clements, for example, was a friend of my parents long before I was born. She has remained pretty much in the Little Flower neighborhood where I lived for about six years. Seeing her reminded me of a tiny double on North Emerson Avenue where we used to live and a very wonderful gray-haired lady who lived next door and was a close friend of our family.

Richard Davis is a member of the class but I know him as John. He's a member of St. Andrew parish where I live. My brother knows him as a better golfer than he. St. Andrew's knows him for his cheerfulness and shiny head.

George Berlier used to help my former bookkeeper Margaret Owens at tax time.

Ruth Queisser I know only by reputation. By that I mean she's the mother of someone I've never met but have heard a lot about ever since entering the seminary.

When I entered Kenrick Seminary in St. Louis, I was asked over and over if I knew Leo Queisser. Leo had been a student at Cardinal Glennon College, the college seminary for the

Archdiocese of St. Louis. Leo returned to Indianapolis when he graduated and I'm told is now on the staff at Ritter High School. But classmates and other St. Louisans have for years asked me if I know how he is. To this day I have never met Leo.

Bob Cain (no relation to Ruth) lived four doors to the East of us when I was growing up on Farrington Avenue from age six until age 22. His family moved away several years ago. They were always a family with pleasant smiles, but I also remember that my mother always thought their daughter Chris was the one who brought the cat to my brother Jack that gave him the ringworm which he in turn passed along to the rest of us kids which kept us out of school for several weeks.

MARIETTA LAMOUREUX (nee: Egan) is Bob's sister-in-law and also a member of the class and her daughter was in my first communion class at Our Lady of Lourdes in 1948. I remember her daughter very well. I had a crush on her and was very disappointed when they moved to Milwaukee about my seventh grade.

Other members of the class present were Florence (Adams) Medcalf, Rosemary (Marston) Downin, Thelma (Schmidt) Hendrix, Cornelius Callahan, John Corriden, and John Rochford.

One member of the class who couldn't make it was Joseph Hayes. He is best remembered locally for being the author of the play "The Desperate Hours."

Another member who sent her regrets was Rose (Koma) Smith. An orphan, Rose Koma married and had three children only to lose husband and all three children in a fire.

Other members of the class were Mary Magdalen Finis, now Benedictine Sister Kathleen of Ferdinand, Indiana; Mary Lou Pyle and Mary Francis Rochford, both of whom live in California; John Carter of Milwaukee; William Flick of Arizona; and Paul Robisch of Cincinnati.

The deceased remembered that evening were Selma (Bindner) Winterink, Ann Louise Roth, Louis Aull, Louis Cook, John Martin, Clifford Newman, and Leo Wolf.

Insofar as the fun part of the evening went, the Indianapolis Water Company served a fine meal. A local group known as the Tons o' Fun (three ladies who sing and dance and outweigh everybody) entertained. When it came time to thank everyone, Ruth Queisser expressed a desire for the group to meet at least one more—perhaps 50 years hence. I'm quite certain they will be there.



CLASS OF '32—From left to right they are Cornelius Callahan, Richard Davis, George Berlier, John Corriden, Ruth Cain Queisser, Robert Cain, Marietta Lamoureux Egan, Thelma Schmidt Hendrix, John Rochford, Elizabeth Farmer Clements, Rosemary Marston Downin, Thomas Beaven. Too late for the picture was Florence Adams Medcalf. (Photo by Louis Schumacher)

Second attack on pope seeks to destroy Vatican II ideas

by Fr. RICHARD P. McBRIEN

For the second time in Pope John Paul II's brief pontificate someone has tried to kill him.

The first assault occurred one year ago on the Pope's front doorstep, as it were. The second, at the world famous shrine at Fatima, where the pope had gone to give thanks to the Blessed Mother for sparing his life in the first incident.

The assassination attempt in Portugal is fraught with irony. The man who lunged at the Holy Father, murder instrument in hand, was shouting "Down with Vatican II!" As if Pope John Paul II had been steering the barque of Peter hard to port!

Furthermore, the assailant was a priest, ordained by Marcel Lefebvre, a renegade archbishop, who heads a movement dedicated to the proposition that he and his followers are God's instrument for securing the Catholic Church from liberalism. And liberals, as everyone knows, are 'disloyal' to the Pope.

The depressing episode also bears a few lessons. Notice how, for the extremist, argument is never enough. One doesn't simply



disagree with the opponent, or enter into vigorous debate with the opponent.

The extremist attacks the person of the opponent, not just the opponent's ideas. The extremist wants blood, figuratively or literally: the opponent's reputation, peace of mind, or job and career.

The extremist always demands that the opponent be punished in some way. His means of service to the Church must be taken from him. He must be censured, fired, banned, even excommunicated.

Extremism, taken to its obscenely logical conclusion, expresses itself in violence. The surest way to silence the opponent is to kill him (at least that's what extremists think who haven't learned the lesson of Good Friday).

The man who hurled himself at the Holy Father, bayonet in hand, was simply playing out the extremist point of view—to its extreme.

VIOLENT BEHAVIOR is prompted by violent imagery and violent language. To encourage the latter is to leave the door open for the former.

The Catholic Church has been unusually, and one might say unduly, tolerant of the Lefebvre movement thus far. And that may be the second lesson of this tragic event.

Archbishop Lefebvre has denounced the late Pope Paul VI, the Second Vatican Council, and

the social teachings of the Catholic Church, and he has illicitly ordained many men to the priesthood against the explicit orders of both Pope Paul VI and Pope John Paul II. And yet the Archbishop was favored with a papal audience to discuss his irregular ecclesiastical situation.

Hans Kueng, on the other hand, had asked for a similar meeting with the Pope. It took at least four months for the Vatican even to answer his letter, and when it finally did so, it was through a third party, not directly. And the answer was "No."

Beyond that, Kueng has been declared "no longer a Catholic theologian." Although that action has a very precise and limited canonical meaning, it has been taken by many Catholics to mean that Kueng is no longer a priest in good standing and that he is really no longer a Catholic at all.

How else explain why so many Catholic institutions are fearful even of having him lecture, or why so many Catholic officials feel duty-bound always to speak of him in an unfriendly or patronizing way?

TO BE SURE, Archbishop Lefebvre has been suspended from his priestly ministry, but he has never been declared "no longer a Catholic bishop." And yet he's no more a Catholic bishop, in the canonical sense of the

word, i.e., with authority to ordain, than Hans Kueng is a Catholic theologian, in the canonical sense of the word, i.e., with the right to teach theology in a pontifically-erected Catholic faculty of theology.

One final lesson. Isn't it significant that the Pope's assailant was ordained as recently as 1978? We haven't a case here of a man turning out bad many years later, a product of an unfortunate series of unforeseeable circumstances.

On the contrary, the oils were still wet on his palms, as the old saying goes. He had been judged fit for priestly ministry by those at the Lefebvre Seminary in Switzerland.

What have their other candidates been like? What sort of people are attracted to a priesthood which presents itself as an instrument for saving the Church from Vatican II, the vernacular liturgy, freedom of expression, and a commitment to social justice and human rights?

Is the Lefebvre seminary the only seminary attracting and accepting such people? Is the Lefebvre seminary the only seminary certifying such people for ordination?

One can only pose questions here. It is for all of the Church—including laity and religious women at the parish level—to formulate some answers.

St. Bridget

Liberty, Indiana

Fr. James Barton, pastor

by Fr. THOMAS C. WIDNER

Father Jim Barton wanted the four parishioners of St. Bridget's in Liberty who gathered for this interview to know just how really old he is. "I baptized Father Widner's grandfather," he said slyly. Once the three women and one man picked themselves up from the floor, Father Barton completed the information by admitting my grandfather was a convert whom he instructed and baptized at St. Philip Neri in Indianapolis in 1949.

The story is indicative of the sense of humor of St. Bridget's pastor and the rapport between him and the 92 families of the Union county parish. There is a high trust level and so it must be. Father Barton also serves as Archdiocesan Director of the Society of the Propagation of the Faith and spends four to five days a week in Indianapolis.

"I keep track of what is going on in Liberty," Father Barton said, "because my neighbor, Jim Ripberger, has an extension phone from the rectory in his place of business and can always reach me if I'm needed."

That's just one way the laity at St. Bridget's care for their nearly 130 year old parish.

"The Robert Geis family is an example of how much the laity are involved here," Father Barton explained. "Bob and Peggy Geis are both Eucharistic ministers. Bob takes communion to the sick and Peggy conducts communion services on mornings I'm in Indianapolis. Peggy is president of the Connersville Deanery Board of Education. Their four daughters are largely responsible for music at Sunday liturgies; their four sons are altar boys and the older ones frequently lector."

BURKE THOMAS thinks it's because the families at Liberty are rooted in the parish's history that they are so involved. "Some families have been here for generation after generation," he stated.

Peggy Geis was raised in a suburb of Philadelphia, Pa. "I see all the closely knit people here who know one another," she said, "and I like it better than where I grew up because no one knew anyone else."

Liberty is today a bedroom community for people working in Connersville and Richmond. The parishioners of St. Bridget's, however, are mostly agricultural people who live outside the small town.

Father Barton's absence results in an interesting phenomenon. "For years," he said, "I offered daily Mass and there were only two

people who came regularly. Now I have Mass three times during the week and there are 15-20 people every time."

And that's not the only change. Recreation in the area has swelled attendance at Sunday liturgies to almost 1,000 people per week year round. That's because of the increase of summer and year round homes at Brookville Lake and the facilities of Whitewater State Park. "It used to be only the rich had summer homes," Father Barton explained, "now everyone has a trailer down at Brookville Lake."

The visitors come mostly from Cincinnati. Father Barton guesses about 80 percent of the weekend attendance is people from Ohio. Some of them consider St. Bridget's their parish.

THE FIRST CHURCH was built in Liberty in 1854 by Father Henry Peters. About 1949 Father William Doyle had visited the area and offered Mass in homes. A fire destroyed the wooden church in 1958 but the year after that parishioners built a brick structure. This was used until 1966 when the present building was completed.

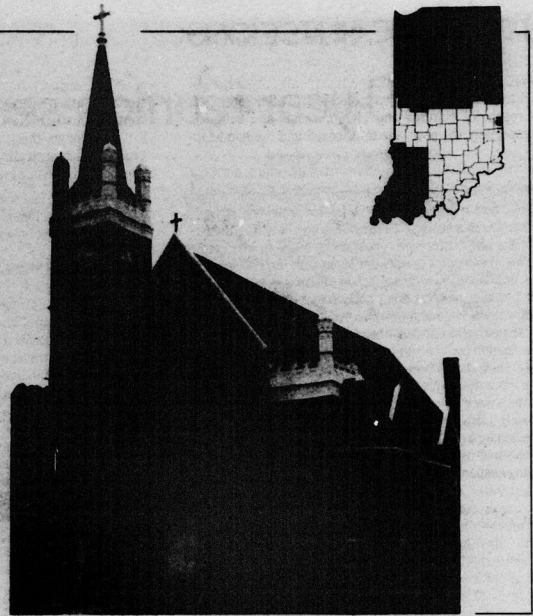
Mary Ann Maze and Donna Pohlar coordinate the parish religious education programs and they speak proudly of the 90 children and 95 percent attendance they have. "We get good cooperation with the parents and the children themselves," Mary Ann said. "Now we're preparing for Confirmation. The children are easy to work with."

Education is considered very important here, Donna agreed. "Even with the children you can tell the differences in those whose parents drop them off on Sundays and those whose parents are active."

Father Barton's pride and joy in the plant is St. Anthony's Center, a gymnasium and classroom building used for community recreation and religious education and other parish functions. "I thought about this for a long time," he stated. "The parish had \$30,000 toward it and we needed another \$30,000 but Archbishop Schulte said we couldn't build until we had the full amount. So I prayed to St. Anthony and the same day received a call from a lawyer in town here about settling an estate in which a generous parishioner left us \$30,000. Naturally, I named the center for St. Anthony."

With the agricultural base of the parish, are the lives of those who work the land really reached by the Church? "We have Father Barton," Burke Thomas answered.

"FARMERS ARE independent and resourceful," Father Barton replied. "They



are strong, optimistic and the biggest gamblers in the world."

Peggy Geis said farmers can sustain themselves in an emergency while people in the city often cannot. Farmers turn to each other. Their family life is much stronger than in urban areas.

"We are the same people as those in the city," she said. "We have the same problems. We grow up helping one another and have resources city people often don't."

The combination of a strong family-centered agricultural life combined with a

strong faith gives the parishioners a strong faith-centered parish. "What city people create as Neighborhood Crime Watch, we do naturally," Burke said.

Father Barton agreed that the family is the heart of the Liberty parish. "I remember when I was at St. Philip's and Magr. Busald was asked what the heart of the parish was. He said you could burn down the school and the rectory and even the church as long as you have one Catholic home. That's where the real heart of the faith is."

St. Bridget's has a big heart.



FAMILY PHOTO—Father Jim Barton poses with some of his 'parish family' at St. Bridget's. From left to right are Burke Thomas, Mary Ann Maze, Donna Pohlar, and Peggy Geis. (Photos by Father Tom Widner)

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Teens called to reach out to all the poor

DENVER—Teens Encounter Christ, an organization dedicated to youth ministry, has called for a redoubling of efforts to reach all cultural and ethnic, racial and religious groups, especially the poor, the imprisoned and the handicapped.

Along with that decision, TEC's board of directors, during a conference in Denver of 550 TEC participants from the United States and Canada, also issued resolutions stating the organization:

—Will support financially, spiritually and physically the work of Father Bruce Ritter and Covenant House in caring for runaway youths in New York City;

—“Endorses those sisters and brothers who this day are praying, demonstrating and working for peace within the world” and encourages prayers by TEC members for world peace; and

—“Supports and encourages all those who are praying and working for the cause of respect for human life from natural beginning to natural end.”

During a prayer service TEC conference participants released more than 600 red balloons containing prayers for peace and nuclear disarmament. Later, at a Mass, Auxiliary Bishop Stanley Schlarman of Belleville, Ill., episcopal moderator of the national TEC conference, emphasized the obligation of Christians to work for peace, especially in the area of nuclear disarmament.

Nun accused of child abuse

LOS ANGELES—The Los Angeles district attorney's office has filed child abuse charges against School Sister of Notre Dame Louridine Sok, who teaches at a school which is already being sued for discriminating against Hispanic children. Parents and students from St. Hilary's Elementary School in Pico Rivera, Calif., have sued the school, Sister Sok, the school's principal, a lay teacher and 20 others. While the complaint was filed June 9 against Sister Sok, on May 5 a group of 77 parents and students had filed a \$3.2 million lawsuit charging the staff with abusing Hispanic students.

Publication pleases director

WASHINGTON—Publication by the Senate Judiciary Committee of its report on the Hatch amendment on abortion has been hailed by the director of the U.S. bishop's Committee for Pro-Life Activities. The director, Father Edward Bryce, said June 11 that the report “marks another significant step toward reversal of the Supreme Court's tragic abortion rulings of 1973.” The report provides a rationale for the committee's decision to send the measure to the full Senate for consideration. The Hatch amendment, introduced last year by Sen. Orrin Hatch (R-Utah), denies that there is a right to abortion in the Constitution and allows federal and state governments to reimpose abortion restrictions.

NARAL seeking pro-choice lobby

WASHINGTON—The National Abortion Rights Action League announced June 11 that its political action committee will spend between \$750,000 and \$1 million for “pro-choice” state and federal candidates and incumbents. At a press conference before the 13th annual NARAL meeting, its executive director, Nanette Falkenberg, said, “Abortion is not the cutting issue in 1982 elections. Nor do we want candidates to run on abortion as ‘their issue.’ But a pro-choice stance brings pro-choice support.”



EDUCATION AWARD—Carondelet Sister Marion Weinsapfel, principal of Holy Angels School receives the Excellence in Education Award from Rev. Henry M. Williamson of Phillips Temple. The award is sponsored by the Greater Indianapolis Chapter of Operation PUSH (People United to Save Humanity). Rev. Williamson is local president of the organization, a program which promotes responsibility for education on the part of children, parents, schools and communities.

mament.

Sister Mary Neurohr, TEC executive director and a member of the Adorers of the Blood of Christ community, in a keynote address said TEC should be instrumental in training and encouraging youths and young adults who wish to work in youth ministry.

Those in youth ministry, especially TEC members, need to pay more attention to troubled youth, such as prisoners in juvenile or adult correctional facilities; runaways; alcoholics; prostitutes; drug addicts, and others alienated from society; and Residents Encounter Christ, which currently serves the inmates of 20 correctional facilities, should be expanded, she said. TEC members should also avoid the limited vision of thinking youth ministry can only occur in institutionalized church or school settings, she said.

She also recommended that TEC develop more intergenerational programs and more ecumenical efforts with Episcopalians, Lutheran and other church groups which have themselves adopted TEC programs in their youth ministry.

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THE ACTIVE LIST



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Send to: The Active List, 530 Stevens St., P.O. Box 174, Indianapolis, IN 46206.

June 18-20

The annual summer festival at Holy Angels parish, 28th and Northwestern Ave., Indianapolis, will be held from 5 to 10 p.m. on Friday and Saturday and 1 to 10 p.m. on Sunday.

June 19

The Knights of St. John at Hamburg will have a festival and chicken dinner at the Knights' Hall, Hamburg, beginning at 4 p.m. Dinners are \$3 for adults and \$1.50 for children. A Mass will be celebrated at 7:30 p.m.

June 19, 20

St. Mary parish on Fourth St., Aurora, will have its summer family festival from 8 to 11 p.m. on Saturday and noon until 9 p.m. on Sunday.

June 20

The 33rd annual picnic at St. Paul parish, Sellersburg, will begin on the church grounds at 11 a.m. Tickets for the dinner will be \$4 for adults; \$3.50 for senior citizens; \$1.75, children under 12 and pre-schoolers free.

A Father's Day pitch-in Picnic will be held at St. Mary parish, 317 N. New Jersey St., Indianapolis, after the noon Mass.

A card party sponsored by the Women's Club of St. Patrick parish will be held in the parish hall, 936 Prospect St., Indianapolis, at 2 p.m. Admission: \$1.

June 20-23

Programs beginning at St. Vincent Wellness Centers,

Carmel/Zionsville, include a Running Clinic, a "Sunrise Fitness Program," Wellness Lifestyling, Preparation for Childbirth and Our Growing Family. Call 317-486-7037.

June 24

A tent sale will be held on the grounds of St. Elizabeth Home, 2500 Churchman Ave., Indianapolis, beginning at 8 a.m.

June 25

A turtle soup supper and fish fry will be held at St. Nicholas parish, three miles west of Sunman. Serving begins at 5:30 p.m. (EST).

June 25, 26

St. Bartholomew parish, 732 Chestnut St., Columbus, will have a yard sale and a special award in the parish parking lot. Hours are 9 a.m. to 5 p.m. on

Friday and 9 a.m. to noon on Saturday.

A rummage sale will be conducted by the Women's Club of Holy Cross parish, 125 N. Oriental, Indianapolis, from 8 a.m. to 5 p.m. on Friday and 8 a.m. to 4 p.m. on Saturday.

June 25-27

St. Simon's parish festival will be held from 6 to 11 p.m. on Friday, 4 to 11 p.m. on Saturday and Sunday. The parish is located at 8400 Roy Road, Indianapolis. Special awards.

A Togetherness weekend for married couples will be directed by Franciscan Father Martin Wolter at Alverna Center, 8140 Spring Mill Road, Indianapolis. Call 317-257-7339 for details.

Mount Saint Francis Retreat Center, Mount Saint Francis, Ind., will have a women's weekend retreat. For reservations call 812-923-8818.

June 26

The Sisters of St. Francis, Oldenburg, will have an auction beginning at 10 a.m. (EST). Antiques and other collectibles will be offered.

The newly formed Booster Club of St. Bernadette parish, Indianapolis, will sponsor a Monte Carlo night beginning at 7 p.m.

June 27

Sacred Heart parish, Indianapolis, will have a parish picnic at German Park, 8600 S. Meridian St., from noon until 8 p.m.

St. Francis de Sales parish, Indianapolis, is sponsoring a combined chicken dinner and bake sale from noon until 6 p.m. Tickets: \$3.50 for adults and \$1.75 for under 12's.

St. Bernadette parish monthly card party will begin at 2 p.m. in the parish hall, 4826 Fletcher Ave., Indianapolis.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. St. Simon, 5:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



NO SALE—No, this cute young lady is not for sale. She's just trying to drum up some business for a sidewalk sale going on in Frisco, Colo. (NC photo by P.J. Heller.)

33rd ANNUAL ST. PAUL'S PICNIC

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OBITUARIES

† **BILTZ**, Helen E., 77, St. Mary, Greensburg, June 1. Wife of Ernest; mother of William Thomas, Robert and James Bilz; sister of Vera Maloney.

† **BLOOMER**, Catherine, 91, St. Anthony, Indianapolis, June 12. Wife of Mrs. John Cervuti and Eugene Bloomer; sister of Esther Miller and Zelpha Olgier.

† **BOCKHOLD**, Dardanaella, 62, Sacred Heart, Terre Haute, May 18. Wife of Harold; mother of Judy Klenndahl and Leonard Bockhold.

† **BRENNAN**, Martha F., St. Philip Neri, Indianapolis, June 9. Husband of Peggy; father of Maureen, Ann, Patrick, Martin Jr., John and James Brennan; brother of Maste King and Ann O'Rourke.

† **BRICKERTT**, Frances E., 68, St. Simon, Indianapolis, June 8. Wife of Virgil; mother of Dale Williams, Helen Proctor and Ann Giles.

† **CASE**, Mary C., 77, St. Susanna, Plainfield, June 5. Wife of Chester; mother of Margaret Masten, Dorothy Dill, Mary Lou McGuire, David and Joseph Case; sister of Betty Loop and Paul McCarthy.

† **CUNNINGHAM**, Lorena M., 77, St. Philip Neri, Indianapolis, June 5. Wife of Glenn; mother of Joyce Ann Lutz and Robert Cunningham.

† **FIELD**, Jane Doyle, 66, St. Patrick, Terre Haute, June 7. Sister of Mary Crawford and Margaret Storch.

† **FISSE**, Raymond B., 53, St. Mary, Greensburg, June 9. Husband of Margie; father of Judith Dian, Mary Pat Moeller, Marjean Gosnell, Robert, Stephen, Joseph, Donald and Anthony Fisse; brother of Mary Schoettner, Rita Bokelman, Clarence and Paul Fisse.

† **FORD**, Joseph, Shelby County, June 11. Husband of Roberta L. (Bobby Lou); father of Ann Porter and James Ford; son of Frances Ford; brother of Katherine Demaree and Charles William Ford.

† **FLANAGAN**, Mary A., 58, Our Lady of Lourdes, Indianapolis, June 11. Wife of John; mother of Theresa Taylor, John Jr. and James Flanagan; sister of George, James and Robert Hittle.

† **GROPP**, Joseph A., 86, St. Anthony, Clarksville, June 8. Husband of Margaret.

† **HARDY**, Steven Anthony, infant, St. Gabriel, Connorsville, June 5. Son of James and Kimaloe Sue Patterson Hardy; brother of James Hardy; grandson of Diana Brockman, Wayne Patterson, Mr.

Paul Tekulve; step-mother of Betty Rushan, Patricia Osowski, Charles and Keith Rott.

† **SANDS**, Lloyd H., 65, Lauck Funeral Home, Indianapolis, June 18. Husband of Antoinette (Tony); father of James Susan, Jeffrey and Debbie Sands; brother of Fay Jensen, Audrey Hoffman and Peggy Billingsly.

† **SCHMOLL**, Diane, 45, Little Flower, Indianapolis, June 10. Wife of Jack; mother of Stacey Harbor, Tony and Kelly Schmoll; daughter of Rosemary McCallie; sister of David Bauer; step-daughter of Bill and Don McCallie.

† **SCHROEDER**, Gilbert, 81, St. John, Encoburg, June 9. Husband of Mary; father of Rita Linville and Earl Schroder; brother of Sophia Gregory.

† **SCHWERING**, Freda Mae, 64, St. Dennis, Jennings County, June 7. Wife of Charles; sister of Bernadine Struck.

† **SMITH**, Gertrude K., 79, St. Patrick, Terre Haute, June 9. Sister of Helen Wolf.

† **STEEBE**, Frank J. Jr., 65, St. Patrick, Indianapolis, June 9. Brother of Mary Rowell, Frieda Elliott, Richard, Harold and Leonard Steebe.

† **TONEY**, Kenneth M., 73, St. Christopher, Indianapolis, June 11. Husband of Lorraine; father of Patrice McConahy, Dorothy Williamson, Mary Herald and Kenneth Toney.

† **WUENSCHE**, Louise, 79, St. Catherine, Indianapolis, June 7. Wife of Frank; mother of Kathryn Michaels, Helen Welsh, Dorothy Logsdan, Mary, Charles and John Wuenesch.

† **YOUNG**, Irvin G., 68, Immaculate Conception, Millhouses, June 8. Husband of Genevieve (Edkins).

† **YUNCKER**, Catherine (Castello), 83, St. Joan of Arc, Indianapolis, June 12. Mother of Patricia Breoch; sister of Cecelia Zickler, Esther Allen and Anna Grolman.

and Mrs. Ralph L. Hardy.

† **HEIDELBERGER**, Thomas F., St. Thomas Aquinas, Indianapolis, June 10. Son of Rose Ann Millam and Robert J. Heidelberg; brother of Monica McKinney, Teresa Mayfield, Robert Jr., William, James and Stephen Heidelberg.

† **HOLLIDAY**, Ann, 91, Sacred Heart, Terre Haute, May 24. Aunt of Agnes Davis.

† **INGELS**, Dallas L., 76, St. Philip Neri, Indianapolis, June 11. Husband of Catherine; father of Richard and Ronald Ingels; brother of Harold Ingels.

† **KRINER**, Frances C., St. Patrick, Indianapolis, June 9. Wife of Charles; sister of Dora Kieffer and Lewis Jones.

† **KRUEER**, Jude, 56, St. John, Starlight, June 8. Husband of Marcella; father of Becky Cheek, Elaine Still and Gary Krueer; ten brothers and sisters.

† **LENNIE**, Neah, 86, Sacred Heart, Terre Haute, June 3.

† **LUX**, Katherine, 86, St. Andrew, Richmond, June 7. Mother of Mrs. Omer Jahnking and George Lux.

† **MASTALERZ**, Joseph Eric, Holy Name, Beech Grove, June 8. Son of Joseph and Evelyn Mastalerz; brother of Mary Ann Larson, Judith Guillian, Susan Nichols, Linda Waaburn, Donna Fox, Paul and Edward Mastalerz.

† **McGREW**, Helen, 57, Sacred Heart, Terre Haute, June 11. Wife of Ivan; mother of Phyllis Snowden, Paul McGrew and Jack and Jerry Bagley.

† **MONTELL**, Esther M., 56, St. Mark, Indianapolis, June 7. Wife of Jack; sister of Catherine Butler, Stella Relford, Rosemary Dooley, James and William McCotter.

† **PENDYGRAFT**, Rosie C., 62, Assumption, Indianapolis, June 9. Mother of Gene and Merle Pendygraft, Pat Phillips, Mary Ann Vaughn and Judy Johnson; sister of Joy Halas, Josie Huhn, Stella Reddy and Annie Adams.

† **PONS**, Josephine, 73, St. Catherine, Indianapolis, June 12. Mother of Nancy Poni and Jo Ann Bova; sister of Frances Millo, Sarah Decker, Gus, Sam and Phillip Millo.

† **REEVES**, Helen, 78, St. Matthew, Indianapolis, June 7. Sister of J. Robert and Rosemary Reeves.

† **ROTT**, Clara M. (Blackhoff), 86, St. Susanna, Plainfield, June 4. Wife of Charles; mother of Providence Sister Joan Tekulve, Thomas and

Two Providence sisters die

ST. MARY OF THE WOODS, Ind.—The Mass of the Resurrection was celebrated in the Church of the Immaculate Conception here for Providence

survivors. Sister Mary Estelle Zietlow, 76, on June 8 and Mary Aimee Ward, 88, on June 12.

Sr. Mary Estelle died at St. Philip Neri Convent, Indianapolis, on June 4. Sr. Mary Aimee died at St. Mary's on June 10.

The former Wilhelmina Alice Zietlow was born in Indianapolis where she attended St. Philip Neri Grade School and St. Agnes Academy.

During her years as a member of the Sisters of Providence she taught music in schools at Evansville, Fort Wayne, Hammond, St. Thomas Aquinas and Holy Cross in Indianapolis.

There are no immediate survivors.

Sr. Mary Aimee, a native of New Castle, entered the Congregation of the Sisters of Providence in 1922. She spent most of her Religious life as a librarian in high schools in Illinois, Washington, D.C., and in Indiana including St. Agnes and Ladywood, Indianapolis, and Our Lady of Providence, Clarksville.

Two nieces and three nephews survive including Providence Sister Rosemary Ward, Mrs. Joan Ostrand, Andrew, George and Michael Ward.

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RECEIVING COMMUNION—Shirley Perez, a Special Olympics athlete from Anderson, receives Communion from Becky Wooden, Eucharistic minister at St. Joseph University Parish, Terre Haute. A special Mass was part of the Indiana State Special Olympics Games held June 4-6 at the Indiana State University campus. (Photo courtesy of Michael Fox, The Evansville Message)

UN opens session (from 3)

based on purely defensive electronic warnings, detection and protection systems. Foreign Minister Willibald Pahr dubbed the concept "an electronic fortress."

Japan came up with international monitoring of weapons stockpiles. Prime Minister Zenko Suzuki told the assembly that restrictions should be placed on what he termed the unlimited international trade in conventional weapons. He felt that this could best be done through an accurate international monitoring of existing inventories of such weapons. He did not say whether he expected governments to make such sensitive information available.

POPE JOHN Paul II sent a message saying that "peace is possible," and he urged governments to begin reducing their armaments progressively and equally. But he also urged them to pay attention to what he termed the ethical cause of the insecurity that breeds violence. His message, read by Cardinal Agostino Casaroli, his secretary of state, said this could be done by coming to grips with the

material and spiritual inequalities of the world.

West German Chancellor Helmut Schmidt told the United Nations that unilateral disarmament, opening the door to pressures by other powers, "must be recognized by any reasonable person as extremely dangerous."

Schmidt also warned that "the great breakthrough that would eliminate the danger of war once and for all, remains a dangerous illusion."

Nonetheless, he added, "we should not underestimate the great and positive moral force which emerges in the movement for effective

disarmament."

China offered its own disarmament plan based on acceptance by all nuclear powers not to use nuclear weapons.

Chinese Foreign Minister Huang Hua said pending such a big power agreement, each nuclear state should, without attaching any conditions, undertake not to use nuclear weapons against non-nuclear states.

Pope journeys (from 3)

own rules. In this case none of the rules which could have made the holy father a mediator in this dispute have taken place," said Archbishop Calabresi June 9. The nuncio said the pope strongly encourages the mediation efforts of others.

THE DAY before the pope arrived, Argentine Foreign Minister Nicanor Costa Mendez also said the pope would not come as a mediator.

The first public event on the pope's schedule June 12 was the meeting with the Argentine bishops and with bishops representing other Latin American hierarchies. The pope said universality is one of the "more admirable dimensions" of the people of God and should be used to overcome a narrowly focused nationalism. "Thus the people of God are not limited by the unavoidably strict confines of a nation, race or culture," but can reach "to the whole universe," he said.

The pope asked the bishops to be witnesses to both universality and patriotism, with patriotism being understood as the "possessions of a specific people, with their most appropriate spiritual and cultural riches."

After meeting with the bishops, the pope travelled by motorcade to Palermo Park for an outdoor Mass attended by more than 1 million people. The pope travelled by pope-mobile, a pickup truck redesigned to include a thick glass enclosure

and a platform behind the cab allowing the pope to stand or sit.

HIS COMMENTS to the youth of Argentina came at the end of the homily. "I have seen in your eyes the ardent begging for peace that beats in your spirit," said the pope as the previously quiet crowd began cheering. "Join with the youths of Great Britain, who in days past have applauded and have been equally sensitive to all invocations of peace and concord," he added as the crowd applauded. The pope said the British youths had asked him to bring their desires for peace to Argentina; he asked the youths of both countries to "make with your hands joined together with the youths of Latin America... a chain of union stronger than the chains of war."

The pope's farewell also was contained an appeal for peace.

"I ask God to translate into an operating reality the profound conviction that it is necessary to use all means possible to achieve a just, honorable and lasting peace," John Paul said at the airport. For the departure ceremonies, Galtieri was dressed in civilian clothes whereas he had worn his uniform as an army general at the welcoming ceremony.

When the pope visited Britain, May 28-June 2, he purposely did not meet with British Prime Minister Margaret Thatcher to avoid giving the impression that the trip was political support for the British position. In Argentina, meetings with Galtieri were impossible to avoid.

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DORIS ANSWERS YOUTH

Teen questions parents' rules on dating

Dear Doris:
I'm 13 and very mature for my age. But my parents don't agree. They won't allow me to date until I'm 16. I'm embarrassed to tell the boys who ask me to go out that I'm not

allowed. So I go, hoping that my parents won't find out. I don't like lying to my parents but I don't want to be dateless for the next three years either, while all the other kids have all the fun. Don't tell me to try to talk

to my parents. I have, and they won't change their minds.

Heide

Dear Heide:

If you keep doing what you're doing your parents will change their minds all right—and you probably won't be allowed to date until you're 18!

Use that maturity and come clean with the boys.

Dear Doris:

This fellow at school asked me to go with him but I was

going with someone else so I turned him down. Now I've broken up with the other guy but the first guy is interested in my best friend. She met him through me and now she has stolen him from me. Is this fair?

Dear Carol:

Is what fair? She didn't steal him. He wasn't yours. You turned him down which left him free to find someone else. What made you think he was going to wait for you?

Dear Doris:

I like this boy named Mike very much. During Christmas vacation he took a great deal of notice of me and told me he liked me. But when school started again he avoided me. Then during Easter vacation he saw me and called me names and made fun of me. I'm still in the eighth grade. Could you please tell me what to do?

Puzzled

Dear Puzzled:

Don't pay attention to him. Mike sounds more puzzled than

you. He is young and immature and obviously a little embarrassed for telling you he liked you. To cover up he acts or tries to act aloof and sophisticated. Only it doesn't work.

Of course you could tell him outright that you do not appreciate his remarks. Tell him to quit acting like a baby. Whether you do, or not, be prepared for the silent treatment while Mike grows up. This may take all spring and summer. Who knows, by the time school starts in September Mike may be his usual friendly self.

(Doris answers letters through her column, not by mail. Readers are invited to write her in care of The Criterion, 530 Stevens St., P. O. Box 174, Indianapolis, IN 46206.)

Leadership Institute held at youth camp



YOUTH LEADERS—In top photo from left, David Zoeller, Kathy Martin and Beth Jackson practice communication skills at the Christian Leadership Institute at Camp Rancho Framasa near Nashville. In the center picture, a group preparing for horserback riding stops to pose. In the bottom photo, youths dance a prayer of grace. Nearly 60 youths participated in the Institute June 7-11 which drew young people from the Indianapolis and Chicago archdioceses and the Lafayette, Joliet and Peoria dioceses. (Photos by Gina Jung)

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YOUTH CORNER

Roncalli sends ambassadors

by GINA JUNG

While some students are looking for jobs to pay for college or their first car, Roncalli students have more distant plans in mind.

They are working at fast food restaurants and grocery stores to raise \$3,000 for a trip to Europe next summer. The trip is not a sightseeing tour or a foreign language class trip, but the students are going as good will ambassadors from the United States.

This summer twelve Roncalli students will be headed for the 32-day European tour June 22. They will be led by record keeping teacher, Pat Mohr, whose daughter Mary will make the trip also.

People To People International, which sponsors the trip, will send the young ambassadors to Spain, France, Switzerland, Austria and Yugoslavia. They will stay one week each in Spain, France and Austria.

The People to People program, in its third year at Roncalli, started with President Dwight Eisenhower in 1956 to establish good will between Europeans and Americans. Originally the program was only for adults, but high school students have been involved since 1963.

Students going on the trip must be recommended by the faculty and screened. The screening insures that the best students will be representing the country, according to Tess Redding, a Roncalli English literature teacher who went on the trip last year.

ACADEMIC performance, however, is not the major factor in selecting a student, said Mrs. Redding. "A 'C' student can also be a good ambassador," she said.

After the youths have been selected, they attend orientation meetings in Indianapolis and Washington, D.C. In Indianapolis the young ambassadors listen to teachers who have gone on the program and exchange students from the countries they will visit.

In Washington State Department officials give talks to the students and prepare them for their role as ambassadors. Though the government sanctions the trip, it does not sponsor it. After the talks, the students leave for Europe from Washington.

People to People International gives them a list of 100 questions most likely to be asked by Europeans. Some of these questions include "Why do all Americans hate blacks? Why is America always sticking its nose in everyone's business? Why is the U.S. president such a war monger?"

Often the students "must fight the media image" of America, Mrs. Redding said.

She emphasized that they are encouraged to limit their spending. "It's not a shopping trip," she explained. "We don't want to promote the view of rich American teenagers."

THOUGH the cost varies,

the price tag for the trip is about \$3,000. The students make four or five payments for the trip, starting in December with the last payment in April.

Most students earn their own money, but loans are available through the program. Because of money problems, some students are working this summer to finance their trip in 1983. Some borrow money from their parents and work the following summer to pay them back.

Maureen Belch, who will be a senior at Roncalli in the fall, is working this summer as a clerk at Periodical Publisher's Service Bureau. She went on the program last year and hopes to raise enough money to go next summer.

"The homestays were the best part of the trip," Maureen said. She still writes to the friends she made in Holland last year.

Brian Allen, a Roncalli junior, is working 20 hours a week at Burger Chef and 40 hours at Wedzbe, a shipping warehouse. He plans to raise enough money from his job to make the trip next summer. He had planned to go this summer, but his father was laid off last winter.

About 1,500 students go on the People To People trip every year and about 75 from the Indianapolis area make the trip. Roncalli students will be traveling with others from Brebeuf, North Central, Carmel and Park Tudor. Two seniors, seven juniors, two sophomores and one freshman are going on the trip from Roncalli.

Mrs. Redding, praising the value of the trip, remarked, "Watching the students absorb all the culture was the highlight of my teaching career."

Andy Valanis, a Chatard senior won the Indiana boys state golf tournament last week. He entered the last 18 holes of the 36-hole tourney ahead of Shenandoah's Scott Ramsey. The Chatard senior won the tournament with a two over par 146.

Larry Lesne and Tracy Pink, of Sacred Heart parish in Terre Haute have received the Eddie Connor Award. The award is given to eighth grade students who have been outstanding in academics, leadership and sportsmanship. Larry received the award for Sacred Heart School and Tracy received the award for Otter Creek School. Mayor Pete Chalos recently presented the awards in the Terre Haute city hall.

Christopher Pick, an eighth grade graduate of Holy Angels

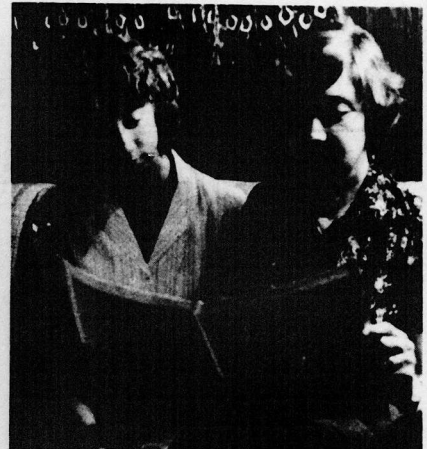
School, has been awarded a \$500 scholarship grant from the Knights of St. Peter Claver St. Catherine of Siena Court 109 of St. Bridget's parish. He received the award for leadership abilities and individual growth. He has also been awarded an \$825 grant from Cathedral High School where he will be enrolled this fall. Christopher is the son of Mr. and Mrs. Ronald Peck.

Tracey Montgomery, a 1982 graduate of Brebeuf has been named the 1982 County Pupil of the Year by The Indianapolis Star. Tracey earned 61½ credits, the equivalent of eight years of high school in four years. Tracey's 61½ credits is the largest accumulated in a local high school since The Star began naming a County Pupil of the Year in 1972. In her four years at Brebeuf she has never received a grade below an A. She has also earned 25 hours of college credit through a program at St. Louis University. Tracey, the daughter of Mr. and Mrs. Gerald Montgomery, will enroll at Purdue in the fall and hopes to be accepted into the veterinary medicine program. At Brebeuf she has participated in school musicals, on the speech team and the choir. The Star also chose Beth Robinson, of Brebeuf, as one of the top county students in 1982.

John Pfeifer, of Ritter and Suzanne Scheele, of Roncalli have been chosen The Star's 1982 city male and female athletes of the year. John, the son of Mr. and Mrs. William Pfeifer, is the first Ritter student to be recognized as the top city athlete in the 32-year history of the award. He was a member of the Ritter football team for four years and was selected to the All-City team. In wrestling he was a city champion in his weight class and a two-time sectional titlist. For three seasons John led the track and field team. He won the pole vault event in this year's city invitational meet with a record 13-9 and placed runner-up in the discus throw. He plans to attend Anderson College in the fall.

Suzanne, who has competed in volleyball, basketball, softball and track for the Rebels, is the second Roncalli student in two years to be named top city athlete. Suzanne has a 98.4 percent serving and 31 percent kill proficiencies in volleyball. In basketball, she has averaged 15.5 points and 10 rebounds per game. She holds a .428 batting average in softball.

Suzanne, the daughter of Mr. and Mrs. Gerald Scheele, has accepted a full volleyball



TRAVEL PLANS—Mary Mohr, left and her mother, Pat Mohr, right, look over the itinerary for their 32-day European tour. Mrs. Mohr, a teacher at Roncalli, will be leading 12 students from her high school on the tour. (Photo by Gina Jung)

scholarship from Indiana University where she plans to major in education, pre-law or pre-medicine.

"Peace in the Lord" was the theme of the summer Bible School had at St. Joseph School in St. Leon June 7-11. More than 100 children were registered for the fifth annual event, including students from Dover and St. Peter. Father Richard Grogan, pastor of St. Joseph, celebrated Mass June 11. After Mass refreshments for parents and students were served in the

school hall. About 120 balloons containing peace messages were released in the schoolyard to conclude the week.

The 1982 Indianapolis Volleyball Academy Camp for Girls will be held at Marian College June 27-July 2. Ten coaches will instruct the campers including Kathy Schrembra, 1981 state championship coach, and Carol Dewey, Purdue women's volleyball coach. For more information write VBA Camp, Box 786, Lafayette, IN 47902.

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SPELLING CHAMP—Molly Diaveny, 12, a sixth grader at Notre Dame School in Denver beat out 125 other contestants to win the National Spelling Bee in Washington. Molly became the fifth Catholic school student to win the title in the last six years and the third of the five from Denver. (NC photo by Bob Strawna)

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IN THE MEDIA

Victims, violence studied in TV report

by JAMES BREIG

Typical scene from a TV cop show: Menacing killer stalks a timorous woman home from her work. He follows her inside as a heartbeat thumps on the soundtrack. Dark shadows conceal him in the hallway and she turns nervously at every odd noise. Then, to the squeal of violins, he lunges at her.

Cut to commercial.

The remainder of the show concentrates on the criminal and the cop. We have the clues, the investigation, the pursuit, the capture and maybe the trial.

But what about the victim? And what about her family? Those are questions seldom asked on TV in fiction or fact programs, but they will be asked June 19 when "NBC Reports: For Every Victim, There Is A Victim" airs at 10 p.m. EST.

Victims get short shrift in all the media.

On TV, they are corpses wearing toe-tags; in newspapers, they are names in a first-day story who disappear from the news on the second day; on radio, they are just sounds with addresses. But, in investigating this topic, the producer of the documentary, Tom Tomizawa, discovered that the trauma of being a victim lasts long after the headlines.



"Victims are acknowledged only when the event occurs," Mr. Tomizawa told me. "Then they are dropped. The contrast between the public interest in them and the on-going pain is enormous. So we have concentrated on what happens to them tangibly, emotionally and even financially."

Mr. Tomizawa, a 20-year-veteran of documentary production at NBC, conceived the idea for the hour-long broadcast. Initially, he thought of looking into how a murder in a family affects children. But that notion evolved into covering victims themselves and their entire families.

To do so, he and his staff searched out three dozen victims in the Chicago area by talking to prosecutors, doctors, rehabilitation institutions and victims' organizations. He found that it wasn't difficult to surface victims.

"IT WAS sad because it was so easy," he said. "It led us to believe that, if we went to Los Angeles or Boston or Denver, it would be just as easy. There are so many of them around."

Wanting to limit their coverage to a few key instances which could be probed in detail, the NBC staff whittled the three dozen into a trinity of cases.

A number of considerations went into the choices. "We wanted different geographical areas," Mr. Tomizawa reported, "and not just the inner city. There was the element of race, too, and the type of crime. Also, these three provided ways

of telling stories that would be dramatic. We have survivors of victims and an eyewitness. So there are people to tell their stories."

The three featured on the special are:

- Bonnie Serpico, the mother of two teenage daughters who were murdered;
- The Kolar family, left behind when Joseph Kolar, a savings and loan guard, was killed during a hold-up;
- Gregory Harden, shot eight times and left as a paraplegic.

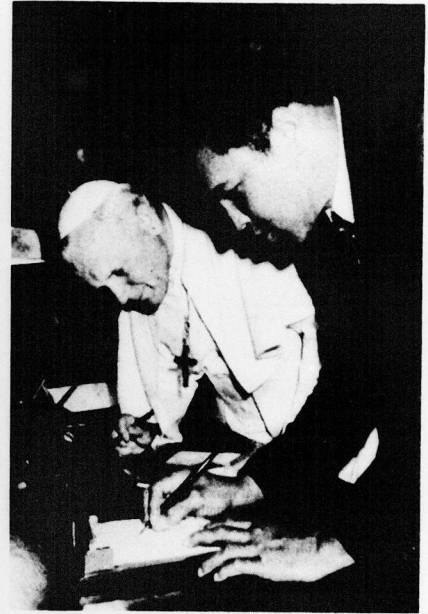
IN SELECTING the people interviewed on camera, Mr. Tomizawa said, "We deliberately chose people whose cases were all adjudicated. They have had time to think about what happened and it hasn't ended for them."

Mr. Tomizawa found in his research a number of common threads, including annoyance with the judicial system and a lingering disturbance in the victims' lives or the lives of their family members.

He also discovered that the field of victims' rights and treatment for their problems is burgeoning. "There seems to be a growing interest in this field among academics, legislators and organizations," he said. "I never knew there were so many groups for victims."

There is no neat conclusion to his special, he went on. "Documentaries often do that," he explained, "but I feel we sometimes demonstrate a good deal of arrogance when we say, 'This is what we found and here is what should be done.' I don't know the answers or how to stop violent crime. If there is a conclusion, we're saying, 'Here is another group we should show compassion for.'"

Looking for other news specials this summer? ABC has planned two "Closeup" examinations for July. One will scrutinize the United Nations, examining how well it has done what it was set up to do. The other will focus on Vietnam veterans who have committed



EXCHANGING AUTOGRAPHS—Former heavyweight boxing champion Muhammad Ali and Pope John Paul II sign autographs for each other at the end of a private audience at the papal apartment. (NC photo from UPI)

crimes after being released from the service. Sixty thousand of the 2.4 million men who served in Vietnam have wound up in jail, a percentage far higher than experienced after previous wars.

 "For Love of Joshua," an episode of NBC's "Quincy" dealing with Down's Syndrome children and adults, will air June 23, 10 p.m. EST. While lax in its passing treatment of abortion, the episode concentrates mainly on the rights and respect due to the mentally handicapped. It stars David MacFarlane, who has Down's Syndrome, as a young man venturing on his own for the first time to testify on behalf of babies being left to die because they are retarded.

TV programs of note

Monday, June 21, 9-11 p.m. (NBC) "Ain't Misbehavin'." The critically acclaimed pop musical based on the lively jazz compositions of Fats Waller has been restaged for television with many of the original Broadway cast, including Nell Carter, Ken Page and Charlene Woodard.

Tuesday, June 22, 10:30-11 p.m. (PBS) "Ghost Stories." In a mock horror sketch, E.G. Marshall joins Ossie Davis and Ruby Dee in playing a trio of graverobbers whiling away the time in a cemetery by swapping scary tales, each trying to outdo the others.

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VIEWING WITH ARNOLD

Third 'Rocky' movie not up to original

by JAMES W. ARNOLD

Sylvester Stallone's miracle touch with his "Rocky" movies was bound to disappear if he pushed it too often and too far, and alas, it is gone. "Rocky III" has a few passages that pump up some of the emotional juice of its predecessors, but is mostly a stumblebum of a movie.

While actor-writer-director Stallone's economic motives (greed) are (is) understandable—the first two Rockies grossed around \$100 million—he is unable to work the American Dream a third time without losing the character essentials and mythological subtleties that made "Rocky" something more than just another fight-movie hero.

Remember that Rocky Balboa is a loser who beats overwhelming odds once (twice) in his life; that he is dumb but extraordinarily good in the deepest sense; and that he is realistic, in that his traits as a decent man make him a misfit in the phony world of wealth, celebrity and media hype. Rocky is the ordinary guy who whumps the big shots on several levels at once, and in fantasy, he represents us all.

In "Rocky III"—from "Rocky IV," deliver us—the hero becomes just another superjock. Although one of Rocky's lovable traits has always been his fundamental lack of talent, he now is a champion who successfully defends his title 10 times and fits snugly into the slick world of TV commercials and magazine advertising layouts; he even appears as the guest star on the Muppets Show!

HE AND Adrian (Talia Shire) and their son move into a House Beautiful mansion, and the only abrasive note is brother-in-law Paulie (Burt Young), a slob character who doesn't change. He still sits in the dining room in his undershirt drinking beer.

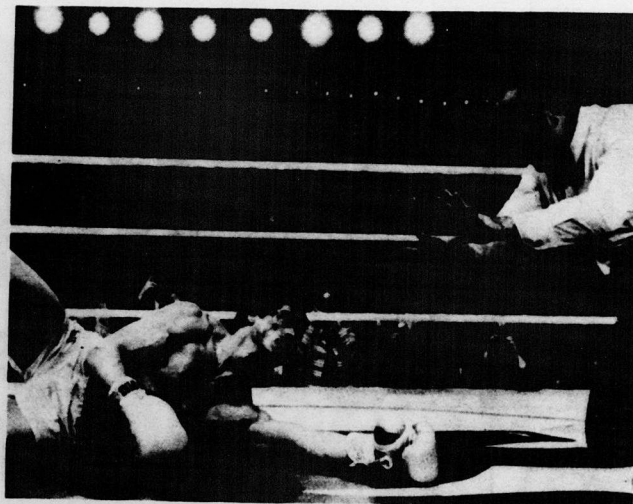
But Rocky himself has turned into Bruce Jenner. He has defeated even his own rough edges and sense of who he is. They have even dedicated a

statue to him in Philadelphia, and presumably he has found an honest broker to help him invest in high-tech stocks. It's not a matter of disbelief. It's disappointing, as if Hamlet forgot he had an uncle.

Stallone introduces drama into this idyllic setup in three basically cheap ways.

One, there is a charity match with a wrestler, a flamboyant giant jerk (Hulk Hogan) who performs the total "ragging villain" shtick. He cheats, throws the hero into the fifth row and beats up various defenseless people until Rocky comes back and does the same unto him. The sequence is dimly entertaining, but capital Fake, and not much better than the tacky show you try to avoid at your local rassing arena.

TWO, ROCKY loses his title when his crusty old-manager-trainer (Burgess Meredith) has a heart attack just before the bout, then expires on the dressing room table in the corniest cliché known to fight flicks. This means Rocky needs a new manager, and it turns out to be Apollo Creed (Carl Weathers), the ex-champ and heavy of the first two "Rocky" movies.



THIRD ROUND—A battered, groggy Rocky Balboa, played once again by Sylvester Stallone, stays down for a mandatory count by the referee in "Rocky III." Calling the film "not a knockout" but good entertainment, the U.S. Catholic Conference classifies the film A-III. (NC photo)

Believe it? Do Donny and Marie have teeth?

Three, and most dubious of all, there is a new villain—Clubber Lang, a totally vicious, half-savage black superdude who incarnates practically every conscious and subconscious racial hate/fear of White America. (The role is "played" with sullen relish by Mr. T, a real-life character from the Muhammad Ali entourage).

Clubber also does the "ragging villain" shtick, but we're led to believe he's real, not fake. He's a crazy-mean black man taken completely out of human context, meant to function only as a punching bag in the inevitable final scenes of Rocky's victory, as the audience roars in catharsis.

The boxing sequences are as

ludicrously violent and unreal as ever. In "Rocky" films, the sport is re-created and designed so that the thrill of the big punch—which may occur (at most) a half-dozen times in an actual match—happens like the repetitive beat of a drum. Nothing is left of boxing but the socko-punch; the sport is reduced to its brutal essence. This time, there is little of human or social relevance to redeem this nonsense.

The best thing in "Rocky III" are the cinematography

(by Bill Butler) and the editing, especially during the exciting getting-Rocky-in-shape sequence which centers now on Santa Monica beach instead of Philly's teeming streets. But overall, the obvious schlock and mindless manipulation are too much to take: "Rocky" has finally got his "one-way ticket to Palookaville."

(Manipulative melodrama, with crude stereotypes and violence relieved by little art or insight; not recommended).

USCC rating: A-3, adults.

Recent Film Classifications

E.T., the Extra-Terrestrial A-I, general patronage; PG, parental guidance
 Hanky Panky A-III, adults; PG, parental guidance
 Star Trek II: The Wrath of Khan A-II, adults and adolescents; PG, parental guidance

Japanese films describe horror of nuclear destruction

by HENRY HERX

NEW YORK—In the midst of the June 6 opening of the U.N. General Assembly's special six-week session on disarmament, almost overlooked was a small but vitally important series of films on nuclear war being screened just down the street from the United Nations. They were being shown at the Japan Society, a private, non-profit organization whose purpose is to foster greater understanding between the Japanese and American peoples.

Two of these films, "Prophecy," and "The Lost Generation," are recent Japanese documentaries consisting largely of American footage taken in what remained of Hiroshima and Nagasaki in the first months after their atomic annihilation. The two films comprise an hour's program under the title "Voices of the Victims" and are scheduled for screenings in Chicago and Los Angeles later this month.

"Prophecy" was made by Susumu Hani, a well-known

feature film director, among whose awards are several from the International Catholic Film Office. His film clearly delineates the nuclear predicament facing humanity today as local wars and the proliferation of nuclear weaponry turn the possibility of their use into more of a probability.

The central portion of Hani's film, however, is devoted to the "hibakusha"—the survivors of the two atomic bombs dropped on Japan. Much of the footage here, as in "The Lost Generation," comes from that taken by the American photographic unit sent to document just how destructive the A-bomb had proved to be in its first use against an actual enemy target.

The introduction to this footage is provided by one of the "hibakusha" who was 16 when the bomb pulverized Nagasaki. Thirty-seven years later, his body is a mass of scar tissue from repeated tumor operations and he is now suffering from bone calcification.

When the bomb hit, the whole back of his body was deeply burned and he lay on his stomach for two years, a mass of raw flesh and pain, begging, he says, to be killed.

As the English narration describes this, the visuals show a teen-ager looking at the camera with wild eyes as doctors swab his blood-red back. In this terrible moment, Hani makes the connection between past and present, between this victim and ourselves. The logic of these images is inescapable—such pain and suffering must never happen again.

In both films, the "hibakusha" describe the terrible moment of the bomb's impact and the envy of those who survived for those who died quickly. But words cannot describe adequately the impact of these images of pain and suffering on such a large scale. A foreword to "The Lost Generation" reads, "To our friends: These are not pleasant pictures but we ask you not to turn away."

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- 6:35 pm Up With People Program
- 6:55 pm Opening Ceremonies

Field Events

- 7:15 pm Women's Long Jump
- 7:35 pm Men's Pole Vault
- 7:40 pm Women's High Jump
- 7:50 pm Men's Javelin Throw
- 8:20 pm Women's Discus Throw
- 8:35 pm Men's Triple Jump
- 9:00 pm Men's Shot Put

Track Events

- 7:20 pm Women's 100 Meter
- 7:30 pm Men's 100 Meter
- 7:45 pm Women's 100 Meter Hurdles
- 7:55 pm Men's 110 Meter Hurdles
- 8:05 pm Women's 400 Meter
- 8:15 pm Men's 5,000 Meter
- 8:40 pm Men's 400 Meter
- 8:50 pm Women's 3,000 Meter
- 9:10 pm Women's 4 x 100 Relay
- 9:20 pm Men's 4 x 100 Relay
- 9:30 pm Men's 10,000 Meter

Saturday, July 3rd

Field Events

- 2:00 pm Men's Hammer Throw
- 3:30 pm Women's Javelin Throw
- 3:45 pm Men's Long Jump
- 3:55 pm Men's High Jump
- 4:25 pm Women's Shot Put
- 4:45 pm Men's Discus Throw

Track Events

- 9:00 am Men's 20 Kilometer Walk
- 3:30 pm Women's 400 Meter Hurdles
- 3:40 pm Men's 400 Meter Hurdles
- 3:50 pm Women's 1,500 Meter
- 4:05 pm Women's 200 Meter
- 4:15 pm Men's 200 Meter
- 4:25 pm Men's 1,500 Meter
- 4:40 pm Women's 800 Meter
- 4:50 pm Men's 800 Meter
- 5:05 pm Women's 4 x 400 Relay
- 5:15 pm Men's 4 x 400 Relay
- 5:30 pm Men's Steeplechase
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- 9:00 — Fireworks from Indiana
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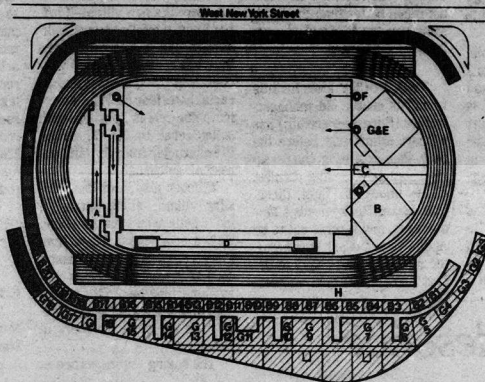
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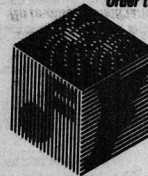
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