

the CRITERION

Reports of repression in Nicaragua untrue, American visitors say

by JIM JACHIMIAK

Stories of repression in Nicaragua are not true, three Americans who recently visited that country said during a press conference on Monday.

The three were among 150 people who visited Nicaragua July 3-8. They were the Rev. Garnett Day, director of church and community for the Christian Church (Disciples of Christ); Kim Franke of the Committee for Peace in El Salvador; and Dave Young of the Committee for Democracy in Latin America.

The message of the group, Franke said, is "to beg people of justice and peace to allow the Nicaraguan people the right to self-determination, to allow them the freedom to carve out their own future. The Nicaraguans know what is best for the Nicaraguans."

She added, "The Nicaraguans are simply asking that we as a nation stay out of their affairs and allow them the same freedom and time that we had after our revolution. Let us work courageously and diligently to give them the freedoms we claim to value so highly."

That can be done, she said, by pressuring Congress to refuse to allocate funds for any involvement in Nicaragua.

According to Day, the relationship of the United States to Nicaragua "can be characterized as one of domination, one of control, one of dependency." Nicaraguans "don't want any strings attached" to aid they receive. "I'm talking about strings that would make them a dependent state."

FRANKE SAID, "My personal outrage comes from my Catholic Christian faith which is grounded in love and forgiveness, compassion and a prophetic spirit that takes a courageous stand against oppression and injustice." She called the visit "a penitential pilgrimage and a conversion experience."

Day noted that "Nicaragua represents a new form of government in the Central American nations." Nicaragua's

"democratic form of socialism" is "almost intolerable for some in this country."

That, he says is one reason the Reagan administration speaks of repression under the Sandinista government.

But Nicaragua is 95 percent Christian, Day said. "This is the first time that a Christian nation has carried out a social revolution and I think it's incumbent on the people of this country to keep that in mind."

Franke saw "no signs of repression" during the visit. In fact, she said, improvements since the revolution are "visible and lauded by the people."

"The people have been given land titles, a sense of dignity, increased medical care, polio has been eradicated and the literacy rate has been greatly improved."

She saw "freedom of movement" (See REPORTS OF on page 2)



CRUISIN' DOWN THE LAKE—Two CYO campers enjoy the summer learning how to canoe as part of their experience at Camp Rancho Framasa. For more pictures, see page 3. (Photo by Susan M. Micinski)

Sandinistas face controversy, conflict

by AGOSTINO BONO

On July 19, 1979, the Sandinista National Liberation Front marched triumphantly into the Nicaraguan capital of Managua, leading a broad coalition of Marxists, businessmen, and Catholic clerical and lay leaders into government.

The Sandinistas had led the civil war which overthrew the 43-year-old Somoza family dynasty and they were the acknowledged leaders of a Nicaraguan revolution which planned to rebuild the country.

Four years later, the Sandinistas face controversy and conflict at home and abroad.

In Nicaragua more than 8,000 guerrillas ranging from Somoza supporters to disillusioned Sandinistas are fighting to overthrow the government. Non-violent domestic opposition comes from political leaders, businessmen and some Catholic bishops critical of the human rights

situation and Sandinista procrastination in organizing elections.

The independent Nicaraguan Permanent Commission of Human Rights, headquartered in Managua, said in May it had received reports of the beatings of 13 people by security forces and of 12 disappearances.

Abroad, the Sandinistas face an antagonistic United States, which is actively supporting the guerrillas, and growing isolation from neighboring Central American governments fearing that the Sandinistas plan to export their Marxist-oriented revolution.

THE SANDINISTAS still have a good deal of domestic support, basically from the majority poor who immediately benefited from crash health and education programs. Although some church people have criticized the government for trying to restrict religious freedom and Sandinista supporters tried to shout down Pope John Paul II during his March visit because he did not publicly support the government, many Catholics form the backbone of Sandinista popularity.

Five priests hold high posts in government and Sandinista agencies and many rural lay Catholic groups are providing men and material for the militias fighting the guerrillas. About 88 percent of Nicaragua's 2.8 million people professes Catholicism.

The Sandinistas also continue to receive support from U.S. church groups which have organized demonstrations in the United States and Nicaragua to criticize U.S. policy.

But the national unity of July 1979 is gone.

The government claims that the opposition is a creation of followers of overthrown dictator Anastasio Somoza who want to return to the past. The main guerrilla group, the Nicaraguan Democratic Force, has ex-Somoza military officers leading the fighting.

Yet other opponents say it is the Sandinistas own policies which have caused the splits.

"In reality the dilemma is democracy or dictatorship, just as in the times of Somoza," according to Edgard Macias, ex-vice minister of labor and ex-vice minister

of social welfare in the Sandinista government.

THE SANDINISTAS want "to construct a Marxist-Leninist regime in Nicaragua, and to be its extension to all Central America, just as Somoza was the leader of militarism in his time," said Macias, ex-president of the Nicaraguan Christian Democratic Party.

Macias currently lives in Washington and heads the solidarity office of the Democratic Revolutionary Alliance, a guerrilla group incorporating many ex-Sandinistas, which is fighting in southern Nicaragua.

The Nicaraguan Democratic Force, which launches its attacks from bases in Honduras and which receives financial aid (See SANDINISTAS FACE on page 2)

Notice:

There will be no issue of The Criterion published on Friday, July 29. All items for The Active List and Check It Out events which will take place through August 5 must be in our office by Monday, July 18. The Criterion will be closed Friday, July 22 and Monday, July 25.



BACK HOME—Three area residents discuss their six-day visit to Nicaragua. They are, left to right, the Rev. Garnett Day and Kim Franke of Indianapolis and Dave Young of Noblesville. The three were part of a group of 150 who toured the country to examine the political situation there and protest intervention by the United States. Behind them is the banner which they and three other Indiana residents carried in Nicaragua. (Photo by Jim Jachimik)

the criterion

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Vacation bible school is used to encourage parental participation

by MARY BEDNAREK

Vacation Bible School has long been a summertime staple at many Christian churches. Such programs often serve as an important means of evangelization. The children—some from the particular church, others from the neighborhood—come for a week of crafts, games, refreshments, stories and Bible study. The teachers, usually active church members, have an opportunity to invite parents of all the children to see the congregation in action, and perhaps encourage some to join as regular members.

Evangelization is also a part of VBS at Catholic churches since children often bring their non-Catholic friends and neighbors along. But the chief goal is better understanding. The major aim is to encourage parents to become more active participants in the religious education of their children all year round.

VBS in the Catholic church is a relatively new concept. Most parishes in the Indianapolis area have only had VBS in their religious education programs in the last decade or so. Since only a few specifically Catholic curriculums have been written, most of the programs are interdenominational. The success and acceptance of VBS in more Catholic parishes may very well encourage the development of more programs written with Catholic doctrine in mind.

Several westside parishes have had a busy summer planning and executing VBS. St. Susanna, Plainfield, and St. Thomas More, Mooresville, held one-week VBS programs in June, while St. Malachy, Brownsburg, is holding a two-week session from July 11 through July 21.

MRS. JAN Castor, coordinator of St. Susanna's 1983 VBS, reported that this year's program with its theme "Jesus, Lord of Promises" was a great success and over 80 children aged three through fifth grade attended. Each day the children learned about a new promise of Jesus—Love, Happiness, Life, Strength, Peace. This was supplemented by a Scripture reading, crafts, and games.

At the closing Mass on Friday, June 17, parents were invited to see what their children had accomplished during the week. Father Richard Zore, St. Susanna's pastor, reminded the children just how important Jesus' promises are, and though people may often break their promises, Jesus never broke any of His, nor will he ever!

In Mooresville, children at St. Thomas More participated in a VBS program with the theme, "The Eucharist Makes Us One," a one-week study of the Eucharistic liturgy. According to Mrs. Sandi Stanfield, CRE and coordinator of the 1983 program, the 50 plus children in attendance, and their teachers and aides explored each part of

the Mass in lively, meaningful ways. Father Robert Kolentus, pastor, gathered the children around the altar each morning and explained different aspects of the liturgy to them. They then went to their classrooms, and learned the different themes for the week. "Belonging" was associated with the entrance rite. "Listening" correlated with the liturgy of the word, and "Giving/Receiving/Loving" blended with the Eucharist and communion rite.

THE WEEK was completed with a closing family Mass with the theme "Living." Those in attendance thanked God, and were reminded of Jesus' commission to go out and do good works. The children "signed" the "Our Father" during the Mass using American Sign Language, and the week long program closed with a pitch-in luncheon.

Since this particular program was based on Catholic Eucharistic doctrine, Mrs. Stanfield expressed her hope that the Catholic participants would grow to understand the Mass better, while non-Catholics would perhaps understand what the Mass is all about, thus helping to bring our faiths closer together in acceptance and love.

In Brownsburg, Mrs. Bridget Buchanan, coordinator of St. Malachy's 1983 VBS, said that the 150 children enrolled in the two-week program which began July 11 anxiously awaited the first session.

The theme this year is "Take It to the Lord in Prayer," and involves ages three



BIBLE SCHOOL—During time set aside for crafts at the Vacation Bible School at St. Malachy Parish, Brownsburg, participants make crosses which say "I love God." Crafts, music and other activities are a part of the program, which opened on Monday and ends next Friday at St. Malachy. Popular among many other churches for years, Vacation Bible School is now becoming more common in the Catholic Church, in the archdiocese and nationwide. (Photo by Jim Jachimlak)

through sixth grade. Mrs. Buchanan noted that the children will look at different types of prayers and their scriptural backgrounds, and the entire parish community will be invited to a closing liturgy on July 21 at 7 p.m.

Mrs. Buchanan commented that she and many of the other parent/teachers at St. Malachy see VBS as an important way of being involved with the Church, and looking back on some of the important things they have learned about their faith and are able to share with the children.

This seems to be the consensus of teachers and volunteers who take our children during the summer doldrums and teach them about our Lord. As Mrs. Stanfield remarked: "There just isn't

enough time during the year to teach all the great things that make up our Catholic faith. Summer is relaxed, fun time when we can take a subject and teach it well, as well as enjoy its many parts."

Rather than just another hectic summer activity, Vacation Bible School can be a meaningful part of a child's Christian formation. Many children find the non-threatening, non-academic learning situation quite a change, and there are few complaints of going to school in the summer. Even more importantly, the children are the best ambassadors of all—their enthusiasm, and that of their dedicated teachers—help nurture future involvement in religious education programs and activities throughout the year.

Reports of repression (from 1)

among the Nicaraguan people, and said that members of a women's organization there are "very pleased with what the revolution has done for them."

SHE NOTED that "no women's bodies may be used in advertising, housework is seen as a legitimate occupation and the cooks in the field have been given more humane means to feed."

The death penalty has been abolished in Nicaragua and the government supports conscientious objection in the military. "There is no persecution of the C.O. as there has been for years in the United States," Franke said. "They are asked to give alternative service. It is recognized as an option."

Day noted that Nicaragua is the only Latin American nation to allow such groups as Amnesty International to enter the country and monitor the government for civil rights violations.

There is some censorship of newspapers, Young said, but "I have no doubt that there is more freedom of the press in Nicaragua than in any other Central American nation."

Certain churches are also persecuted. Only those churches which are supportive of the government or do not get involved in political issues are allowed.

"You must remember that Nicaragua is living in a state of war," Day said. He compared censorship in that country today to censorship in the United States during World War II.

Nicaraguans are dedicated to the cause of the revolution. "One woman said they will have to kill every single Nicaraguan" before the revolution ends, Franke recalled.

Day believes that it is "entirely possible that the United States might do that."

In Jalapa, a small city near the border of Honduras, the group met with mothers who have lost children in the revolution. They plan to continue raising children and "giving them to the revolution," Franke said. A woman who had lost three children

in the conflict told her, "I am the most blessed of mothers in Jalapa."

According to Day, "the Nicaraguan people are not communist people. They are not enemies of the United States. They want peace and they want friendship with the government and the people of the United States."

But, he added, "the surest way to make them a communist threat is to drive them to total dependence on communist countries" such as Cuba and the Soviet Union.

Franke noted that "they do not want to be thrown into an East-West conflict." To view Nicaragua as part of an East-West

conflict, she said, is "very myopic and arrogant."

According to Young, "the United States government is lying about what takes place in Central America. I would urge every American to learn the truth as best he can."

Day pointed out that President Ronald Reagan's argument for United States involvement in Nicaragua is based on the belief that Nicaragua is supplying arms to El Salvador. But there is no evidence to support that belief, he said.

"Even if they are, the United States has no right to be there," Franke added.

Sandinistas face (from 1)

from the United States, also denies that it is seeking a return to the past.

A statement issued by the guerrilla group earlier this year opposed the presence of Cuban and Soviet advisers in Nicaragua. It said that some ex-Somoza military leaders were in its ranks but they have been joined by "thousands of peasants, workers, university students, professional and ethnic minority Nicaraguans."

Group begins boycott against Campbell

TOLEDO, Ohio—Singing "Solidarity Forever," more than 200 members and supporters of the Farm Labor Organizing Committee began a 560-mile March for Justice on July 7 to publicize the organization's nationwide boycott of the Campbell Soup Company's products. FLOC is boycotting the company because of its refusal to negotiate wages and working conditions for workers on farms supplying Campbell. Led by FLOC's president, Baldemar Velasquez, the marchers' destination is Campbell's Camden, N.J., headquarters, where a demonstration is planned Aug. 7.

While the Nicaraguan government calls the guerrillas "counterrevolutionaries," President Ronald Reagan calls them "freedom fighters" against authoritarian rule.

Reagan has said U.S. support for the guerrillas is not geared to overthrowing the Nicaraguan government but to keep it from aiding Salvadoran guerrillas fighting the U.S.-backed government in El Salvador. Since the Reagan administration took office it has made Nicaragua a focal point of its foreign policy. It maintains that Nicaragua is being used by the Soviet Union and Cuba to spread Marxist revolution throughout Central America, presenting a security threat to the United States.

Among those opposing the administration policy on Nicaragua is the Rev. William Sloane Coffin, senior minister of Riverside Church in New York. Mr. Coffin, who was one of 152 U.S. church people who held a peace prayer vigil July 6 near the Nicaragua-Honduras border, said, "Either the Reagan administration is totally out of touch with reality on Nicaragua or they don't want the Nicaraguan revolution to succeed as a truly creative, imaginative revolution of the poor."



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THE CRITERION

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High Court ends term, ruling of interest to religious groups

by JIM LACKEY

WASHINGTON (NC)—The Supreme Court completed its 1982 term July 6, leaving behind a series of blockbuster rulings that included several of keen interest to religious groups and church-state analysts.

The decisions ranged from a reaffirmation of legalized abortion to approval of legislative chaplains paid by the state.

Along the way the court also:

- Upheld a program of tuition tax deductions in Minnesota;

- Ruled that the Internal Revenue Service can take away the tax exemptions of church-sponsored schools that practice racial discrimination;

- Declared unconstitutional a Massachusetts law which had permitted churches to veto liquor licenses within 500 feet of their property; and

- Refused to review a major school prayer case involving voluntary prayer meetings by student groups before and after school.

Several other cases not directly related to church-state issues but still with implications for church concerns also were decided by the court.

One was the court's historic decision June 23 striking down legislative veto provisions contained in some 200 laws passed by Congress since 1932. Though the full implications of the decision may remain unclear for months or even years, one casualty may be Congress' ability to limit military aid to El Salvador when the president cannot certify human rights progress there.

OTHER DECISIONS included the court's new guidelines on death penalty appeals—an issue of continuing interest to church groups—and its upholding of laws which prohibit tax-exempt non-profit groups such as churches from lobbying Congress while permitting such lobbying by tax-exempt veterans' groups.

Though the justices will be available for emergency rulings throughout the summer, the court is not scheduled to reconvene until the first Monday of October, the traditional opening date of a new term.

One case to be reviewed during that new term is the question of whether local government sponsorship of nativity scenes at Christmas violates separation of church and state.

Of the multitude of rulings the one that provoked perhaps the biggest debate was the court's June 15 decision on abortion. In it the court struck down several provisions of an Akron, Ohio, abortion control ordinance that anti-abortion groups had hoped would become a model for other local ordinances.

Regulations struck down included requirements for a 24-hour waiting period, for physicians to read specific statements about abortion to the patient in order to obtain "informed consent," and for all abortions after the first trimester to be performed in hospitals.

U.S. Catholics urged to attend Mass

VATICAN CITY (NC)—Pope John Paul II on July 9 urged U.S. Catholics to attend Sunday Mass. In an English-language talk to 14 U.S. Bishops, the pope urged them to lead Americans "to an ever greater conviction of the sacredness of the Lord's day," and to "full and active participation" in Sunday Mass. Various surveys in recent years have shown that about half of U.S. Catholic adults attend Mass on a typical Sunday, although there is evidence that Catholic churchgoing has risen slightly since the mid-1970s.

But in separate rulings the court also upheld a Missouri requirement that a second physician be present for late-term abortions in case the child is born alive, and upheld the conviction of a Virginia physician who performed a second trimester abortion in his unlicensed clinic in violation of state law.

WAITING FOR the court's 6-3 majority in the Akron case, Justice Lewis F. Powell Jr. rejected arguments that the court had erred in its original abortion decisions 10 years earlier. But in a stinging dissent Justice Sandra Day O'Connor said the Akron abortion regulations should have been upheld because, in her opinion, they were not "unduly burdensome" on a woman's ability to obtain an abortion.

In some ways no less controversial was the court's 5-4 decision June 29 in the Minnesota tuition tax deduction case.

The decision upholding the nearly 30-year-old deductions was a victory for supporters of tuition tax credits at the national level, including President Reagan. But the decision also was denounced because critics said it approved state aid for religion and would encourage a drain on limited government resources for public education.

Justice William H. Rehnquist, in the majority opinion, said the case was "vitally different" from tuition tax benefit programs previously struck down by the court because the Minnesota deductions were available to all parents, not just those who send their children to non-public schools.

In dissent, Justice Thurgood Marshall said the deductions should have been declared unconstitutional because they have "a direct and immediate effect of advancing religion."

That was followed six days later by the court's decision upholding the practice of paying chaplains to open sessions of state legislatures and Congress with prayers.

Ruling in a case from Nebraska, Chief Justice Warren E. Burger wrote for a 6-3 majority July 5 that paid chaplains praying before legislative sessions was not an establishment of religion. He said the nation's founding fathers could not have intended the practice to be unconstitutional because opening legislative sessions with prayer was a common practice at the time the First Amendment's separation of church and state was added to the Constitution.

A bigger church-state controversy, again addressed by Burger in an 8-1 decision, centered on IRS denial of tax exemptions to two racially discriminatory evangelical Christian schools, Bob Jones University and the Goldsboro Christian Schools.

Burger's majority opinion upheld denial of the tax break because, he said, eradication of racial discrimination in education is such an important aspect of current public policy that it would be "wholly incompatible" with the purposes of tax exemption to grant the tax break to schools that racially discriminate.

The two schools had argued that denying the tax breaks violated their right to free exercise of religion. But Burger said religion-based conduct can be regulated for compelling reasons and remarked that, while denial of tax benefits can affect the operation of the two schools, it "will not prevent those schools from observing their religious tenets."

Rehnquist, the lone dissenter, said the IRS should not have denied the tax exemptions because Congress never gave the agency such broad authority to act on its own. But Burger said it was "significant" that Congress had a number of opportunities to reverse the IRS policy, which had existed for 10 years, and yet chose not to do so.

While most civil rights groups and some



SUMMER FUN—Summer is in full swing at CYO Camps Rancho Framasa and Christina near Nashville, Ind., with many activities for the young campers to choose from. Archery, horseback-riding, swimming, crafts and hiking are some examples. Both sites provide plenty of fellowship, fresh air and natural beauty for the visitors. Camp Rancho Framasa is the larger of the two, and here campers stay in cabins. At Christina, things are a bit more primitive with the campers "roughing it" in tents. But no matter which camp one chooses to go to, a good time is sure to be had. (Photos by Susan M. Micinski)



religious leaders praised the decision, other religious groups expressed reservations because of its implications for IRS authority in other areas of public policy.

Among those with "mixed feelings" was Cardinal Joseph L. Bernardin of Chicago, who, while lauding the immediate effect of the decision, said that in the abstract it could lead to government coercion in forcing religious groups to comply with an immoral public policy.

Burger also wrote the majority opinion in the Massachusetts case on church vetos of liquor licenses, which the court struck down on another 8-1 vote. He said the veto was unconstitutional because it gives churches a "unilateral and absolute power" over an important government function.

The case involved a Cambridge, Mass., restaurant which challenged the law after a nearby Catholic parish, Holy Cross Armenian Church, had vetoed the restaurant's liquor license application.

Rehnquist, again the lone dissenter, said the veto was "sensible and unobjectionable" and said the state "can constitutionally protect churches from liquor for the same reasons it can protect them from fire, noise and other harm."

In other action during the 1982 term the high court:

- Declined to review the case on student prayer meetings, which had arisen after the Lubbock, Texas, public school district adopted a policy permitting such meetings on the same basis as other student group meetings before or after school. A federal district judge initially ruled the meetings constitutional, but a federal appeals court reversed the decision, prompting the school district's appeal to the Supreme Court.

The appeal prompted 24 U.S. senators led by Sen. Mark O. Hatfield (R-Ore.) to sign a friend-of-the-court brief urging review of the case. The decision not to take the case later prompted Hatfield to introduce legislation aimed at permitting such student group meetings during non-school hours.

- Upheld the lobbying privileges of tax-exempt veterans' organizations even though Congress has denied such privileges to other tax-exempt groups, including churches. Some non-profit groups, including the National Conference of Catholic Charities, had argued that the distinction between veteran and non-veteran groups was a violation of the non-veteran groups' free speech rights.

But a unanimous court said Congress has the right to decide which groups can use the public subsidy of tax exemption for lobbying and which groups cannot.

- Struck down a federal law prohibiting the mailing of unsolicited advertisements for contraceptives. The court unanimously rejected arguments that the prohibition was justified because it aided parents' efforts to control the manner in which their children learn about birth control. Instead, the court said, the law unconstitutionally infringed on the free "commercial speech" rights of manufacturers that want to mail such advertising.

Jubilee opens at St. Mary's

GREENSBURG—The opening event of a year-long celebration marking the 125th anniversary of St. Mary Church's here and the 100th anniversary of the present church structure was held this past weekend.

Father John Geis, pastor at St. Mary's, reported that special liturgies were held at both Saturday anticipation Masses and all Sunday Masses. The observance will close on August 26, 1984 when the parish community marks the 125th year since their founding.

"The Masses included a procession with representatives from different organizations in the parish and a proclamation—marking the event, which was read at each Mass," Father Geis said. A reception followed each liturgical service where refreshments were served.

Bishops express doubt over moral basis for nuclear weapons

Pastoral differs with U.S., NATO

by JIM LACKEY
An NC News analysis
Fifth in a series

WASHINGTON (NC)—When, if ever, can nuclear weapons be used? In a limited nuclear war? As a last attempt to avoid losing a conventional war? In retaliation for a nuclear attack on a major city?

The U.S. bishops, in their new pastoral letter, "The Challenge of Peace: God's Promise and Our Response," express profound skepticism that there ever can be a moral basis for the use of nuclear weapons. Such weapons, the bishops say, certainly may never be used in retaliation against cities, they should never be used first, and their use likely cannot be kept limited.

Those harsh judgments make the section on the use of nuclear weapons one of the most publicized of the pastoral. They also put the pastoral at odds with U.S. and NATO policy on first use in Europe, where the NATO allies would permit first use of nuclear weapons if NATO forces seem in danger of losing a conventional conflict.

The section on the use of nuclear weapons also moves the pastoral away from its earlier efforts at laying a general framework for discussing war and peace issues and into more specific moral judgments on complex issues of public policy.

Such moral judgments, the bishops have

noted in earlier portions of the pastoral, are not universally binding but still are to be given "serious consideration" by Catholics.

In examining the use of nuclear weapons, the bishops' pastoral addresses the issue from three distinct but interrelated angles: counterpopulation warfare, first use of nuclear weapons and limited nuclear warfare.

►Counterpopulation warfare is strongly condemned. "Under no circumstances may nuclear weapons or other instruments of mass slaughter be used for the purpose of destroying population centers or other predominantly civilian targets."

The pastoral notes that several popes and the Second Vatican Council have condemned such strikes, with Vatican II calling them a crime against God and man.

"No Christian can rightfully carry out orders or policies deliberately aimed at killing non-combatants," the bishops add.

Though such a judgment may seem obvious, the bishops say it comes first in their analysis of the use of nuclear weapons "precisely because . . . the nuclear age has posed such extreme problems for the principle."

►Initiation of nuclear war, or first use of nuclear weapons, is also sharply questioned. "We do not perceive any situation in which the deliberate initiation of nuclear warfare on however restricted a scale can be morally justified."

The problem with first use, the bishops argue, is that it transgresses a "fragile barrier" against nuclear war. The dangers of escalation are so great after first use of nuclear weapons—and the chances of keeping such a war limited are so remote—that "resort to nuclear weapons to counter as conventional attack (is) morally unjustifiable," according to the pastoral.

At the same time, the pastoral recognizes the deterrent effect of NATO's refusal to adopt a "no first use" pledge in Europe. But the pastoral goes on to say that "in light of the probable effects of initiating nuclear war" there is a "political and moral burden" on NATO to develop non-nuclear alternatives for the defense of Western Europe.

►Finally, on the general concept of limited nuclear exchanges, the bishops say they remain "highly skeptical." The issue, they say, centers on the theoretical versus the real possibilities of actually keeping such exchanges limited.

Here the bishops admit that "the policy debate on this question is inconclusive." So instead of trying to make their own definitive judgments, the bishops offer "a series of questions which challenge the actual meaning of 'limited' in this discussion."

Those questions ask such things as whether leaders would have sufficient information on what is happening during a nuclear exchange, whether they would be able to make "the extraordinarily precise decision" needed to keep the exchange limited, whether "discriminate targeting" actually is possible, and whether the resulting radiation, famine and other long-range effects also could be kept limited.

"Unless these questions can be answered satisfactorily, we will continue to be highly skeptical about the real meaning of 'limited,'" the bishops contend.

The pastoral also notes that one of the criteria of the church's just war tradition is that war can be fought only if there is a reasonable hope of success in bringing about justice and peace.

"We must ask whether such a reasonable hope can exist once nuclear weapons have been exchanged," the pastoral says. "The burden of proof remains on those who assert that meaningful limitation is possible."

The pastoral further remarks that any future debate over the use of nuclear weapons should include the psychological and political significance of crossing the boundary "from the conventional to the nuclear arena in any form."

"To cross this divide is to enter a world where we have no experience of control, much testimony against its possibility and therefore no moral justification for submitting the human community to this risk."

Thus, the bishops conclude, it is "imperative" to prevent any use of nuclear weapons. "And our hope," they add, is "that leaders will resist the notion that nuclear conflict can be limited, contained or won in any way."

(Next: The bishops on deterrence.)

Hope, prayer sustain peacemakers

by CHUCK WALTERS

Over the past year there have been great signs of hope everywhere for Catholics who are concerned about peace and especially about nuclear disarmament. There have been large demonstrations for disarmament in European and Scandinavian countries. There was the gathering of people from around the world in New York in June during the United Nations session on disarmament. The nuclear freeze movement at the grassroots level and growing media coverage of the question of nuclear disarmament are further hopeful signs.

This is all very exciting and gives us hope. The question we must ask is what will keep us going as peacemakers over the long run? What will keep us working for peace for more than a summer or more than a year? What will keep us going if the large crowds, the media coverage and special reports no longer appear?

After looking at the lives of many peacemakers and trying to understand what kept them going, it seems to me that the only thing that will sustain us to be peacemakers throughout our lives is prayer. We can see the importance of prayer in Jesus' life.

Looking at the life of the Trappist monk, Thomas Merton, we discover that it was prayer that sustained him. This solitary man was one of the earliest and most challenging critics of nuclear weapons and the Vietnam war. Yes, he did have friends who were supporters, but it was his prayer life that kept him going.

It is hard to conceive that Molly Rush or Phillip Berrigan could have chosen actions that could send them to jail and take them away from their families for extended periods of time without much prayer. Neither could Archbishop Hunthausen have asked us to consider tax resistance and chosen to withhold part of his own tax without prayer.

It is only a deep prayer life that could have sustained Bishop Gumbleton as he called us to work for peace and disarmament when the number of bishops supporting his call was small as compared to today.

If prayer is not a part of our lives now, or if we do not make a conscious choice to begin making it part of our lives, we may end up sitting home saying, "Wasn't it great how everybody was so concerned about disarmament in 1982, but what happened to that enthusiasm?"

The more central prayer becomes to our life as peacemakers the longer we will be able to act as sons and daughters of God. For blessed are the peacemakers, they shall be called sons and daughters of God.

(Chuck Walters is a Program Adviser at Northern Illinois University and a member of Pax Christi USA.)

WASHINGTON NEWSLETTER

Death penalty debate may intensify

by JIM LACKEY

WASHINGTON (NC)—The Supreme Court, in approving a new set of guidelines for the disposition of appeals by death row inmates, may instead have generated a whole new debate over capital punishment itself and over the delays in executions that are pushing death row populations to record levels.

There seemed to be initial disagreement over whether the high court's July 6 decision in Barefoot vs. Estelle would result in speedier executions. Though the court's new guidelines in effect allow two steps of the appeals process to be telescoped into one, there still are enough grounds on which a death sentence can be appealed to make for a lengthy process between sentencing and actual execution.

The U.S. bishops as a body have been on

record as opposed to capital punishment for nearly 10 years. And in 1980 they approved a 10-page statement outlining philosophical and theological grounds for opposing the death penalty as it has been applied in the United States.

Significantly in the nearly three years since that statement of the bishops was approved the number of inmates on death row has doubled. Government statistics showed that there were 567 death row inmates across the country at the end of 1979 compared to a record 1,200 today.

In a sense the Supreme Court brought the problem of lengthy appeals and increasing death row populations on itself. In 1972 it struck down most capital punishment statutes of the time because the arbitrary and capricious way in which they were applied constituted cruel and unusual punishment in violation of the Constitution.

BUT IN 1976 the court clarified that the death penalty itself was not cruel and unusual in the constitutional sense and said states were free to enact capital punishment statutes so long as there was care and evenhandedness in the way capital punishment was applied.

What followed was a series of cases exploring grounds on which a death sentence could be imposed in ways that would not be arbitrary or capricious. In one major case, decided by the high court in 1980, the justices threw out the death sentence that had been applied to a Georgia man convicted of killing his wife and mother-in-law. Though the two women were killed with separate shotgun blasts to the head, the court ruled that strictly speaking the murders did not meet the standards set by Georgia for deciding who should be executed there.

Such strict review of state standards for applying the death penalty meant that lower courts had little choice but to examine a whole range of appeals by death row inmates who contended that their

sentences were improperly applied or were otherwise defective.

SEVERAL OF those kinds of issues come to the high court every year. In the same case in which it passed on its new guidelines to the lower courts, the Supreme Court upheld the practice in Texas of having psychiatrists testify at sentencing trials on the hypothetical likelihood that a defendant might always be dangerous.

It also handed down, on the same day, decisions in two other important death penalty cases, including a ruling that a California judge did not unduly influence the jury when he told it that a sentence of life in prison someday could be commuted by the governor.

Those kinds of rulings, though usually limited to a single death row inmate, to a certain extent still give the lower courts guidance as they try to decide which death penalty appeals have merit and which do not. The formal guidelines for considering such appeals may also make life easier for lower court judges while also shifting some of the burden in last-minute appeals away from the Supreme Court itself.

But at the same time their effect may be to fuel the death penalty debate itself. If the guidelines result in speedier executions death penalty opponents likely will step up their appeals to the public to rid the nation of what many consider to be a barbaric form of punishment. But if speedier executions do not follow then death penalty supporters are likely to push for an end to the delaying tactics that seem to accompany each sentence of death.

Continued delays in executions however may also lead to more arguments that the long wait for execution day constitutes cruel and unusual punishment too. The bishops themselves touched on this issue in their 1980 statement. "Death row can be the scene of conversion and spiritual growth," the bishops said, "but it also produces aimlessness, fear and despair."



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LIVING THE QUESTIONS

Reorganization plan unravels some 'mysteries'

by Fr. THOMAS C. WIDNER

Even the staffs of the member agencies of The Catholic Center wondered what it was all about. A reorganization has taken place in the archdiocesan level and all our agencies were boxed into little charts on one big chart which appeared in the hands of agency staffers as well as the second page of last week's Criterion. The reorganization should be helpful for two reasons. It should free the archbishop from excessive administrative involvement and it should help agencies be more responsible.

There were some boxes on the chart though that some of us couldn't identify. Many of us who work day to day in The Catholic Center didn't know what the five groups were that are responsible directly to the archbishop but don't have any direct authority over the rest of us. What is a vicar-general? Who are the board of consultants, the council of priests, the finance council and the clergy personnel board?

Second only to the archbishop in terms of authority is the vicar-general. Every diocese has one. In Indianapolis it is Msgr. Francis Tuohy. What a vicar-general does is to exercise the authority of the bishop in his absence. For example, during the month of July, Archbishop O'Meara is on vacation. Day to day decisions in the ordinary carrying out of the archdiocese's business are handled through Msgr. Gerald Gettelfinger, the chancellor. But should a

decision require the personal hand of the archbishop, it could be made by the vicar-general in the archbishop's absence.

Then there are four groups which advise the archbishop. The first is the board of consultants. The archbishop must seek out this group of clergy for advice in any major financial decision he may have to make. This group was consulted in the process which led to the closing of St. Francis de Sales Parish, for example. The archbishop might consult with them for their advice on any other matter pertaining to the life of the church in the diocese.

One specific duty the consultants have is to appoint a temporary administrator for the archdiocese in the event of the death of the bishop. This occurred when Archbishop Bishop died. The board of consultants met the day following the archbishop's death and appointed Msgr. Tuohy temporary administrator.

The board of consultants consists of Msgr. Cornelius Sweeney, Msgr. Tuohy, Fathers John Elford, Gerald Gettelfinger, John Ryan, James Sweeney, and Kenny Sweeney.

The consultants are also members of the council of priests, an advisory body called for by the new code of canon law, formerly known as the Priests' Senate. Senators are elected by the priests themselves and each serves a two year term. The archbishop may seek the advice of the council of priests on any matter he chooses. Members of this Senate are Fathers Richard Lawler, Michael Bradley, Charles Chesebrough, Mark Gottemoeller, Paul Koetter, James Higgins, Bernard Koopman, Lawrence Moran, James Moriarty, William

Morley, William Pappano, Martin Peter, Cosmas Raimondi, Edwin Sahn, Frederick Schmitt, John Schoettelkotte, Louis Schumacher, Myles Smith, and Dismas Veeneman, OFM Conv.

The finance council is also a new group ordered by the code of canon law. Its members advise the archbishop in archdiocesan financial matters. It may include as many members as he finds helpful. Its membership consists of skilled and knowledgeable business and financial people. The first appointed members to this council are Eugene Henn, Norman Hipskind and Charles Wagner.

The fourth advisory body is the clergy personnel board. This group is also elected by the priests. Each year about the middle of the summer, clergy appointments are routinely made. These occur because of deaths, retirements, ordinations and resignations. The board puts together a slate of appointments which the archbishop approves and then consults with the priests affected. This board has as its members Fathers David Coats, James Barton, Robert Borchertmeyer, William Cleary, Wilfred Day, John Dede, Patrick Doyle, Richard Kavanagh, Gerald Kirkhoff, Michael Welch, James Wilmoth.

A fifth advisory body which will likely be forthcoming is a pastoral council. This is a group of clergy, religious and laity which also advises the archbishop in matters having to do with the everyday life of the Church. Such councils are a newer phenomenon in the Church and represent the increasing involvement of clergy, religious and laity in the Church's government. This council is recommended by the code of canon law but not required.



POINT OF VIEW

Pastoral elicits personal response

by Fr. JEFF GODECKER

I applaud the American bishops' pastoral letter "The Challenge of Peace: God's Promise and Our Response." There is much that is true and beautiful and courageous in its many words. The arguments are well-developed and persuasive for the reflective person. But in many ways the pastoral remains but words until people find ways to personally respond. I would even go so far as to suggest that insofar as truth and beauty and courage only live and are embodied in people, the real truth and the real beauty and the real courage are yet to come.



The key to the pastoral letter lies not in the words of the bishops but in the response of leaders and people. And the response will need to be more than educational programs (as much as education is certainly needed). The pastoral will affect nothing without personal, individual response, as well as parish and archdiocesan response. I wish to suggest some thoughts in this regard, in trying to make the pastoral an alive force rather than one more church document.

The truth of the pastoral can come alive only if, first of all, the many Catholic communities and agencies and leaders attempt to live the truth of the peace suggested in the pastoral. We can hardly expect the world to put down its weapons unless we put down our weapons, weapons of fear, power and control, that we often use on one another within the same community. The pastoral preaches hope for an end of hatred and viciousness and violence.

At times, there can be almost as much hatred and viciousness within the church as without.

Over the years I have heard about and even experienced stories of power and control and exploitation within our own communities that rival stories seen on "Dallas." The sin that we seek to put an end to must begin within power structures, organizations, parishes and families of our own.

The previous remarks on response suggest something about the response within the church itself. But there must also be the response we make within the world that we live in. That response must be concrete and personal and it has a lot to do with how we treat and respect and love the life around us. It does us no good if we are opposed to the destruction of the world through the use of nuclear weapons if we are not in every instance always choosing and respecting life. This reaches down into the way we drive our automobiles, the way we use the earth's resources, the way we treat animals, the way we eat, and above all the way we respect and love other persons.

To the extent that we can universalize our own respect and love for human beings of all kinds will be the extent of

believability and the real truth of the pastoral. To the extent that we cannot will be the extent to which the pastoral will fail.

Finally, I would like to note that there are already a lot of words about this pastoral and many good programs will be forthcoming with all being urged to attend. I think that is good but it is not enough. Words today are too cheap and programs grow on every tree.

Simply sitting around discussing the merits of the document and the issue of politics and religion will do very little to rid the world of its great potential for total destruction. The pastoral calls for more than just an opinion of "I agree" or "I disagree." The response needs to be more than words. Action is called for. I believe that action needs to be both public and private, both silent and loud, both interior and exterior, both prayerful and political.

Thomas Merton puts what I have tried to say about the truth of the pastoral in a much shorter and better way (pardon his sexist language): "A man only lives as a man when he knows the truth and loves what he knows and acts according to what he loves. In this way he becomes the truth that he loves."

(Father Godecker is chaplain of the Catholic Student Center at IUPUI.)

Report of possible papal trip to Lithuania questioned

A Los Angeles Times report on July 5 that the Vatican and Moscow have made preliminary contacts over a possible papal trip to Lithuania next year drew mixed reactions from church sources.

A Vatican spokesman said he had no such information. A Lithuanian-American priest who follows Lithuanian events closely said he thought such contacts had probably been made, but a priest in Rome who also is in close touch with Lithuanian events saw "no reason to believe this."

The Times report and the Lithuanian observers were agreed on one major point: even if some tentative exchange has occurred, the likelihood that it would lead to an actual visit to Lithuania by Pope John Paul II is quite remote.

The Times reported from Warsaw, Poland, that well-placed Catholic Church sources in Poland said preliminary contacts had been made, and the Vatican was pushing for a papal visit to Lithuania next March.

March 4, 1984, will be the 500th anniversary of the death of St. Casimir, patron saint of Lithuania. When four

Lithuanian bishops made official visits to the Vatican last April—the first such visits in 45 years because of Soviet repression—they told the pope they hoped he would be able to visit Lithuania for the centenary celebrations.

When the Vatican's press spokesman, Father Romeo Panciroli, was asked about the Times report, he said only that he had no such information and declined to comment further.

Msgr. Ladas Tulaba, rector of the Lithuanian College in Rome, a seminary for Lithuanians, said he personally thought the idea of plans for such a trip arose from that invitation. But he said of the invitation, "I think that was only a courtesy."

Father Casimir Pugevicius, executive director of Lithuanian Catholic Religious Aid in Brooklyn, N.Y., took a different view in a phone conversation with NC News.

He considered the bishops' publicized invitation a calculated Vatican signal of interest in such a trip, saying they "wouldn't have dared to do that without the prior approval" of the Vatican's Council for the Public Affairs of the Church, the

agency which handles all delicate Vatican negotiations in Eastern Europe.

Msgr. Tulaba, emphasizing that his comments were only his personal opinion, cited obstacles to any Vatican-Moscow deal that would allow the pope to visit Lithuania.

"Lithuania is incorporated into the Soviet Union," he said, "but the Vatican maintains relations instead with an independent Lithuanian delegation. The Kremlin would have to invite the Holy See, and it might well require that the Holy See drop relations with the independent Lithuanian delegation and replace that with a Soviet delegation—and I don't think that the Holy See is prepared to do that."

Father Pugevicius, a leading conduit in the West for reports smuggled out of Lithuania on persecution of the Catholic Church there, doubted the sincerity of Soviet intentions if contacts are being made.

The Kremlin, he said, could have a variety of reasons for indicating an openness to a papal visit.

He said communist authorities might

want to "use this as a carrot" to get institutional or underground church forces in Lithuania to behave.

Or, he said, they might want to present "an impression of being reasonable" in the area of religious tolerance in order to gain some leverage in other dealings with Western powers, such as current arms negotiations or efforts to obtain much-needed Western loan concessions to Soviet bloc countries facing unpayable foreign debts.

But "when it comes down to the ultimate decision" of Moscow to grant permission for a papal trip, "I've got serious doubts," the priest said.

"If nothing else," he said, such an unprecedented papal visit to a persecuted church "would throw a publicity spotlight on Lithuania that Lithuania has never enjoyed before."

Father Pugevicius said the secular media in the West generally ignore totally or give scant attention to reports of church persecution in Lithuania. A papal trip would change that dramatically, he said.

Team of husband, wife own Brownstown newspaper and cable

by PHIL UNWIN

"If there's a moral dimension to being a newspaper editor, it's delivering a high level of service to the subscribers. But this goes for any business."

This is the philosophy of John Pesta, editor and publisher of the 'Brownstown Banner'.

In this well-kept town of 2,800 people in Jackson County is a Catholic businessman, who with his wife, Maureen, have expanded a small town newspaper from a paid circulation of 3,500 to 5,500 over the past 11 years.

"Earnest involvement in the community is necessary," Pesta said. "I believe in using my business to advance the well-being of the community. I try to do more than is necessary."

A native of Allentown, Pa., Pesta has been involved in some level of 'newspapering' since his high school years. "I graduated from Notre Dame with a bachelor's degree in English in 1965 and then went to the University of Virginia for my master's in English."

Pesta taught briefly as an English instructor at the University of Wisconsin-Parkside at Kenosha. "During this time I was involved in publications. I was writing and doing work for 'Christian Life' magazine," he said.

With his interests in 'newspapering' continuing, Pesta applied for a position with 'Newspapers, Inc.,' a newspaper chain formerly based in Kentucky. "I was hired to be the editor at Salem, Ind., and then I was transferred to their main offices at Shelbyville, Ky.," he said. "I didn't want to work in the offices there and we (he and Mrs. Pesta) decided to buy a paper for ourselves. We negotiated the deal and bought the paper 11 years ago."

Since that time the "Banner" has shifted from being a weekly publication to a twice-weekly newspaper. "We decided to become more timely and competitive," Pesta explained. "We wanted to supply up-

to-the-minute election coverage and timely sports coverage."

Members of Our Lady of Providence Church at Brownstown, the Pestas provide twice-weekly newspaper service for the county seat of Jackson County. Printed in the rear of the newspaper offices each Tuesday and Friday, the publication is mailed to readers on Wednesdays and Saturdays. "We purchased the press some time after we bought the newspaper. Before that time we drove 80 miles each way to Kentucky where it was printed," he said.

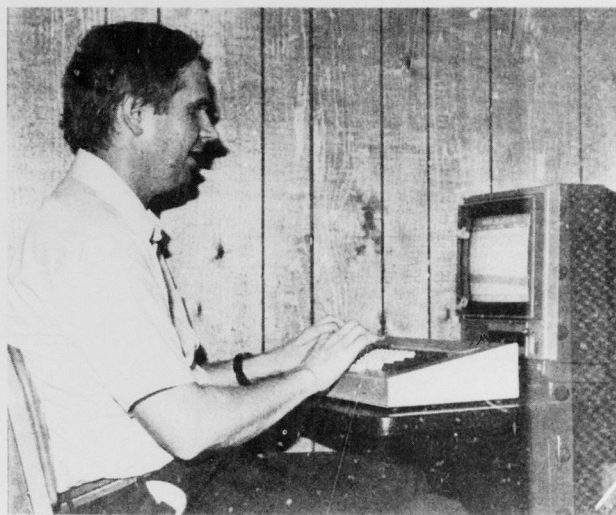
The newspaper operates with a small news staff and Pesta's wife, Maureen, does the graphic artwork and layouts for the publication's advertising department. Mrs. Pesta is a native of Toledo, Ohio, and met her husband while attending St. Mary's College at Notre Dame.

"I really like small towns and they need to survive," he said. "We need people to thrive. We need to serve the community and then the people and businesses will both prosper."

"Our future looks good," Pesta said. "We are trying to find new ways of servicing the local community—trying to give a little more than what is absolutely required."

In addition to operating the twice-weekly newspaper, the Pestas own Brownstown's cable television service. "I wanted to supply more timely news," he said. "When we learned the Brownstown Town Board decided they wanted cable here, my wife and I decided we wanted to get into the bidding. We were awarded the bid and went on 'line' last August."

"We're connected to 410 homes in Brownstown now and finished wiring last November," Pesta said. "My main interest in providing cable service is to expand the scope of news service that would not be possible with a twice-weekly paper. Some day we hope to be able to cover governmental meetings live for our viewers."



UPDATING THE NEWS—John Pesta, editor and publisher of the Brownstown Banner, demonstrates how he updates the news on the cable television service system owned by himself and his wife, Maureen. (Photo by Phil Unwin)

TO THE EDITOR

Action of CYOer questioned

The feature article (in the March issue of the CYO newsletter "The Amplifier") is about Maria Cantwell. This 24-year-old woman, a former CYO president, has already spent several years in statewide political activity and this year has been given the job of campaign manager for presidential hopeful Alan Cranston in three western states.

I'm always impressed when I read of young people who are so involved, especially when I see that involvement springing from their Catholic beliefs. But I felt this article about Miss Cantwell was a slap in the face. Why? Because Alan Cranston is one of the staunchest advocates of abortion in the U.S. Senate.

It is hard for me to understand how a talented and conscientious Catholic like Maria Cantwell can decide to give almost two years of her time and effort to elect a man with his record. Cranston speaks out frequently and strongly for the "right to abortion."

Mother Teresa called abortion "the

greatest evil in the world today." Father John Powell calls it "the central issue of this century." The Church calls it one of the very few reasons for which a person is excommunicated. Pro-life groups, including the Catholic bishops, recognize the only way to stop abortion is to pass an amendment to the Constitution. To do this political leaders of the abortion movement like Alan Cranston must be defeated. And yet Miss Cantwell says she took the job in Cranston's campaign because she believes in him. I don't understand.

It is the responsibility of all politically active Catholics to bring their pro-life people mentality into their party activities. This is more difficult for Democrats who have built the protection of abortion into their party platform, therefore, it is all the more needed. We will have abortion in this country forever unless people like Maria Cantwell use their political voices to speak for these human beings who die. How can they do otherwise?

Stephen J. Martin

Indianapolis

Bureaucracy erodes right to life

Once again we have celebrated the Fourth of July—the birth of our nation 207 years ago. How many of us reflected on the significance of this great happening that gave us a republic that has served us these many years? How many have read and

remember that great document, the Declaration of Independence? Here is a part of it that no American should ever forget:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty, and the Pursuit of Happiness."

There it is, as plain as an ink spot on a white shirt and yet today the right to life is denied to the unborn through abortion at the rate of over a million a year. Legalized murder. Our liberty is eroded by the application of laws through the unelected bureaucratic government agencies. We have the right to pursue happiness; but in this world we are denied the right to catch it. We lost true happiness when our first parents were driven from the Garden of Eden and we will not know it again until we look upon the face of the Father in Heaven. What we now think we enjoy is a pseudo-happiness.

The fervor that once gave zest to the Fourth of July celebration has waned. It is becoming just another fun day away from the job. Little or no thought is given to the personal cost and sacrifice that followed the action taken by our founding fathers on that memorable day 207 years ago.

Are we, in our apathy, going to let the torch they handed us fall?

David O. Jackson

Clarksville

Knightstown

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Daughter's tribute to Mom and Dad

by DEBBIE EACRET

I don't know how they do it—especially Dad. He constantly worries and struggles with this small family business we began three years ago. He also worries with our problems and concerns—my mother's, my brother's and mine. It's amazing, the two lives he leads. Both require tremendous amounts of attention, love, care and incredibly hard work. This work includes deep thought, concern and concentration, and often we as a family don't help the problem, but, instead, worsen it.

Granted, a lot of times he can't handle the tension, and "blows up," but we always realize the stress he's under and come back to try to help. And still, so many times, he's under this same stress and is still anxious to help with our problems and listen to our demanding questions which sometimes only God can answer.

Mom's also been an enormous help. While Dad's gone at work, she keeps her two "always-at-each-other's-throats" teenagers under control (unsuccessfully, at times). She cleans the house on Tuesdays and Wednesdays and plays secretary at Dad's office on Mondays, Thursdays and Fridays. (Guess who takes her place on Tuesdays and Wednesdays.)

For a summer job, it's not bad. Mom needs her extra time off and I need the experience. I don't get paid directly, but, instead, the money goes toward my education. It actually feels good to know I'm working for it. Most kids don't get this chance when they're younger, and Dad always stresses how important it is to work for whatever you get in life.

Anyway, getting back to Mom and Dad, both play a very important role in our religious life. Mom and Dad both grew up Catholic and attended parochial schools. Though we attended a public school for a few years, we transferred to a parochial school when Mom and Dad decided we should.

With a little sacrificing and working together as a family, Mom and Dad were able to afford our tuition along with all the little "extras" we had in order to live comfortably.

Dad grew up in southside Indianapolis and is from St. Catherine's and Sacred Heart schools. Mom attended a small mountain school in the Catskill Mountains of New York. She continued her Catholic education in an all-girls' high school, still in New York, and graduated with a class of 14. She was valedictorian. While entering her third year at St. John's College, where she won a four-year scholarship, she decided to move to Indiana with Dad and get married after knowing him for two years. They were married on the anniversary of their introduction to one another—May 20, 1967.

This was some years ago, and now we all take part in family outings, celebrations, business and main concerns.

We've all grown together and learned many things from one another.

Now that my brother Jerry and I are older, we can appreciate our mother and father a lot more. Many of the household responsibilities have been "dumped" on us with the business the way it is. It's almost like a roller coaster. One season we have too much work, and the next, not enough. And you can never see what's ahead.

But Mom and Dad always leave just enough freedom that we can enjoy our teenage years.

Being teens, Jerry and I often see Mom and Dad as overprotective monsters, and don't always see things in their light, but when it's all over, we can appreciate their care, and can see their point of view.

We love our Mom and Dad and wouldn't trade them for another set for anything in the world!

Mom and Dad, I love you!

(Debbie Eacret is a sophomore at Roncalli High School.)

check it out...

✓ The Young Actors Theatre will begin new summer classes on Monday. Sessions are five weeks long and meet from 10 a.m. to 3 p.m. Mondays, Wednesdays and Fridays at the Athenaeum, 401 East Michigan Street, Indianapolis. Youth, fourth grade through high school, are trained in Shakespeare and contemporary theater, speech and body movement. There will be a stage production for parents and guests Aug. 19. For additional information or enrollment, call 317-253-4537.

✓ The July meeting of the Archdiocesan Board of Education will be held Tuesday at 7 p.m. at St. Bartholomew, Columbus. Election of officers for 1983-84 will be held.

✓ The monthly Cemetery Mass will be celebrated Wednesday at 2 p.m. in the chapel of St. Joseph Cemetery. Father Joseph Rautenberg, associate pastor of Our Lady of the Greenwood Parish, Greenwood, will be celebrant.

✓ St. Francis Hospital has appointed Dr. Richard Feldman as medical consultant to the hospital's new Family Resource Center. Dr. Feldman will provide on-site medical supervision for the new center and serve as liaison with the medical staff. He is director of the St. Francis Family Practice Residency Program and is a graduate of Indiana University and the Indiana University School of Medicine. He has been affiliated with the hospital since 1977. Dr. Feldman is certified in family practice, is a fellow of the American Academy of Family Practice, and is a member of the Indiana State Medical Association and the Marion County Medical Society.



JUBILARIANS—Thirty-three Sisters of St. Francis from Oldenburg will celebrate diamond, golden and silver jubilees with their congregation. In upper photo, diamond jubiliarians celebrating 60 years of religious life, are, left to right (standing), Sisters Mary Florence Schmidlin, Clarence Marie Kavanagh, Helen Catherine Wagner, Mary Donald Fischesser, Thomasine Beckmeyer, M. Aquila Massmann, M. Hortense Fougereousse and Mary Hope Zohrlaut; (seated) Mary Yoianda Molnar, Helen Marie Huser (formerly Sister Francis Bernardine), Gilbert Marie Frey, Mary Omer Trees, Conrad Marie Carle and Marie Dillhoff. Not pictured is Sister Helen Marie Schuer (formerly Sister Mary Leo). In lower photo, golden jubiliarians are, left to right (standing), Sisters Mary Lea Ihle, Margaret Finkbliner (formerly Sister Andrea), Josetta Weldner, Marian Ballman, Mary Raymond Schriml and Laurene Ward; (seated) M. Clarissa Dillhoff, Marie Therese Mette, Frances O'Connell (formerly Sister Agnes Bernadette), M. Gerard Drelling and Julietta Steckler. Not pictured are Sisters Mary Carol Schroeder and Mildred Reckamp (formerly Sister Adeline). Silver jubiliarians, not pictured, are Sisters Shirley Doll, Cecilia Schroeder, Laurine Schneider, Mary Ann Stoffregen and Mary Ammann (formerly Sisters Lamberta, Justine, Clara, Lenore and Mary de Sales, respectively). Festivities on July 26 will include a special liturgy and dinner at the motherhouse. (Photos courtesy Sisters of St. Francis)

✓ Two Benedictine Sisters of Beech Grove will celebrate the 25th anniversary of their profession of vows in ceremonies at Our Lady of Grace Convent on July 24 at 2 p.m. The jubilee Mass of Thanksgiving for Sisters Anna Rose Lucken and Cynthia Gronotte will be concelebrated with Bishop William K. Weigand of Salt Lake City as principal celebrant. Father Fred Easton will be homilist. Following the Mass, a reception and buffet will be held for invited guests.

✓ St. Mary Academy graduating class of 1933 is planning a golden anniversary reunion luncheon on Aug. 17. Class members are urged to call either 255-1584 or 784-3816. Class members still being sought are: Lenore Ahlerding, Anna Marie Curry, Marjorie Joline, Julia Murphy, Lenore Pattison, and Louise Schmutte. There is also some interest in all graduates of the academy forming an alumni association. If interested, also call the above numbers.

Bernardin upholds ban on 'altar girls'

CHICAGO (NC)—Girls cannot act as altar servers at Mass because church rules forbid it, but they should be as involved as much as possible in the liturgy, said Cardinal Joseph Bernardin of Chicago in a letter on liturgical practices. The cardinal's letter to priests answered various liturgy-related questions, including one on

girls assisting at Mass. "As regards the question of girls acting as altar servers, there are directives from liturgical documents which exclude this practice," the cardinal wrote. "I would request that all our parishes follow these liturgical norms."

Bedford parish submits first plan for evangelization

BEDFORD—St. Vincent de Paul Parish here has become the first archdiocesan parish whose Evangelization Committee has submitted an action plan to the Archdiocesan Office of Evangelization for study and approval. The plan, the result of more than a year of study and preparation, has as its ultimate goal to reach the unchurched as well as the inactive Catholic in Lawrence County.

Lucille Sargent, chairman of the committee, attended the National Conference of Evangelization prior to the group's organization. The committee's eight members then spent their first year studying Pope Paul VI's encyclical "Evangelization in the Modern World." The committee's next task is to educate its own parish concerning its responsibility to reach out to the unchurched and to the inactive. The various organizations of the

parish will be informed of the plan and asked to be involved at their own levels.

Jack Canfield, a member of the committee as well as a parish council representative, said committee members all expressed some hesitation at their first meeting. "A lot of study and work has been accomplished," he added, "and I have found it very exciting and satisfying. I pray that the whole parish will get involved with evangelization and be a truly loving, caring and sharing group."

Mary Pedersen expressed her enjoyment of the committee, explaining, "Evangelization is reaching out to others without noting personal differences. It is inviting and welcoming the people back to Church who may have left because they felt rejection or misunderstanding. Many people have had doubts and questions about easily solved problems. It's a joy to see them reappear at Mass."



SATISFIED WORKERS—This is the Evangelization Committee from St. Vincent de Paul Parish, Bedford. From left to right: Paul Clements, Norma Brock, Lucille Sargent (chairman), Rita Kay Morris and Jack Canfield. Absent when the photo was taken were Mary Pedersen and Bob and Pat Coleman. (Photo by Linda Fitzpatrick)

FAMILY TALK

Death of infant is painful

by Dr. JAMES and MARY KENNY

Dear Readers:

The death of a child is a heartrending experience for any parent. The following beautiful letter was received by a group leader for La Leche League, and is reprinted with the permission of "La Leche League News" in the hope that it will help other parents facing a similar tragedy.

"I am writing you because you helped us to prepare for our daughter's birth—no one could help us prepare for her death. I hope you remember us—my husband, Mark de Jong, was completing a Ph.D. in nuclear physics and I was finishing up in city

planning when we attended your childbirth classes.

"Maaikie was born Oct. 25, 1980, in Winnipeg. She was perfect—9 pounds, 4 ounces with dark hair.

"Everything was falling into place—we had a beautiful outgoing little girl, we finished our studies and Mark got a good job (at last) with Atomic Energy in Chalk River. I was a full-time mother and housewife and loved it.

"I joined the league here and decided to let Maaikie wean herself. Life was great. In February (1982) I visited Winnipeg and the

grandparents and took a lot of flack because I was still nursing and spoiling my baby. 'Babies need to cry,' they said. Maaikie didn't have to cry—I gave her what she wanted when she wanted it.

"We returned home from Winnipeg Feb. 14. Maaikie had a cold—or so I thought for the next three weeks. She was tired—but Mark and I both had the flu and she was getting her eye teeth so I didn't worry.

"I took her to our local doctor on March 5 for her shots. He examined her and thought she might have mono because her liver and spleen seemed enlarged. He sent us to Pembroke. They thought it was a liver storage disease.

"On March 17 at Children's Memorial in Ottawa it was diagnosed as cancer of the liver. It had already spread to the lungs. Compared to the other babies there Maaikie didn't even look sick.

"Mark and I decided not to let the doctors treat her, as any form of treatment was an experiment because they had never seen this form of cancer in a child so young. They could only tell us what we could ex-

pect but could not give us any estimate of how long she might live.

"After a total of seven days in the hospital in Pembroke and Ottawa, we just brought Maaikie home to die.

"I nursed her through everything—all the tests and all the examinations. Mark was with her for the bone-marrow test and liver biopsy.

"Only once did I make a mistake. In Pembroke there were no sleeping accommodations for parents so the nurses told me to sleep in the lounge down the hall and they would wake me when Maaikie called. They didn't wake me though; they thought they were being kind. They let Maaikie cry—something she had never done before.

"Maaikie died at home in our arms on March 31. She had lost 15 pounds and her little body was deformed from the horrible growth in her abdomen, but her face was peaceful and beautiful. There were no I.V.s or bright lights and she didn't suffer very much.

"We did everything we could to make her happy while she was alive. If your knowing about her will help anyone else prepare for their baby's death, I will be happy."

(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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Staff changes to affect metropolitan tribunal

by JIM JACHIMIAK

Staff changes in the Archdiocesan Metropolitan Tribunal will improve the quality of its work in the future, said Father Frederick Easton, tribunal official.

Two full-time staff members, Conventual Franciscan Brother Martin Masler and Father Richard Mueller, have been added to the tribunal. In addition, Msgr. Charles Ross, who has retired, will continue his work with the tribunal on a part-time basis.

Brother Masler joined the staff as advocate on May 16. As advocate, he advises those who wish to present a petition for a marriage annulment.

Brother Masler says that will involve "not just paperwork." He adds, "I don't see the annulment as a license to second marriage. I see it as a healing and a closure to a relationship that was not founded in Christ." The annulment "helps people come to a new beginning." It is "a growth process," so that the new contract will be a valid marriage.

His role as advocate, according to Brother Masler, is to be "a catalyst for that healing process to take place."

That involves four specific areas, Father Easton explained.

First, he helps potential petitioners to "discern whether they have a legitimate reason for thinking that the marriage is null and void."

Second, he assists them in drawing up the petition to the tribunal.

Third, he "monitors the unfolding of the process to see whether the case is proving the claims of the client."

Finally, "when everyone is satisfied that all the reasonable evidence is in, he argues in favor of the annulment, which is argued on the other side by the defender of the bond."

Brother Masler joined the tribunal after a search which began last July, Father Easton said. From 1975 to 1979, Brother Masler was advocate for the tribunal of the Diocese of Toledo. He was also assistant director of the family life department and coordinator of ministry to the divorced, separated and remarried in Toledo at that time.

Father Easton noted that Brother Masler is "in training" with the tribunal until next year, when Father Herman Lutz,



Brother Martin Masler

advocate and notary, leaves the tribunal to begin parish ministry.

Father Mueller has volunteered to work with the tribunal on a part-time basis for several years, and begins full-time later this year. His work involves traveling around the archdiocese to interview witnesses in marriage cases. "This task has usually been assigned to local parish priests," Father Easton explained, "but Father Mueller felt that this would be his way of lightening this particular load for the parish priests."

Father Mueller, who has been serving as associate pastor of St. Pius X Parish in Indianapolis, will begin working full-time with the tribunal this fall after Father James Sweeney arrives as pastor of St. Pius X.

Msgr. Ross, who was named defender of the bond in 1957, retired this month. Now, said Father Easton, "we anticipate his being here four days a week."

Father Easton noted that the changes will have several effects.

"Brother Martin brings new life, new blood" to the tribunal. The addition of Brother Masler is also important in light of the shortage of clergy because "we are releasing a priest for parochial duty. In fact, the whole advocacy department will now be non-priest." Mrs. Lorraine Dolder is also an advocate.

When Father Mueller joins the tribunal on a full-time basis, "the parish priest will still have some to do, but notably less." There should be "an increase in the efficiency of gathering information and also a more rapid discernment," Father Easton said. "We did not ask to have him, but we are pleased" that he will be a full-time staff member.

"With the defender of the bond, I think we're going to see a greater overall emphasis on discernment and quality of decision-making," since Msgr. Ross will continue working with the tribunal. "In a sense the defender of the bond is a quality control man."

Father Easton called the changes "a sign of continuance, a sign of growth, a sign of the way the institution is continuing its ministry in the local church." While no future increase in staff is planned, he added, further reorganization within the tribunal is likely.

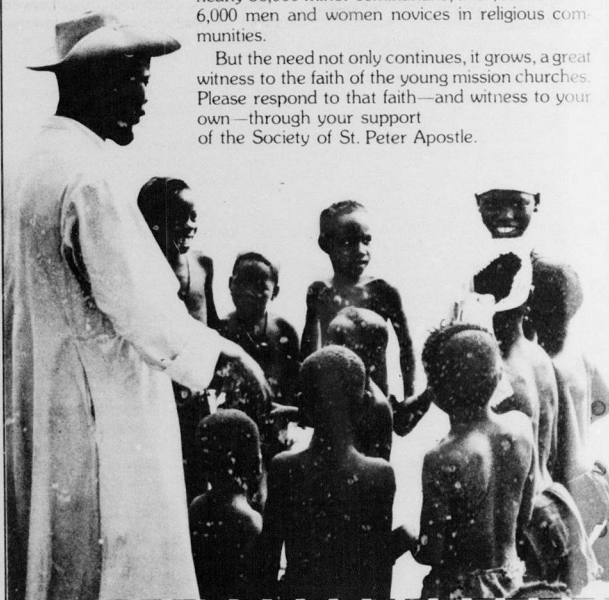
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Fr. James D. Barton, Archdiocesan Director

Chaplain promoted

WASHINGTON (NC)—Msgr. Leo Ephraim McFadden, a former NC News Service correspondent in Rome, is the first Air National Guard chaplain to be promoted to brigadier general. Msgr. McFadden, a member of the Nevada Air National Guard, is the ANG assistant to the Air Force chief of chaplains. He also is pastor of Our Lady of Snows Catholic Church in Reno, Nev. From August 1969 through July 1974, he worked in the Rome bureau of National Catholic News Service.

Pathways of the Spirit

City struggles with moral aspects of nuclear arms

by Fr. DAVID K. O'ROURKE

Livermore, Calif., was settled a hundred years ago as a small farming community. It sits at the foot of the camel-colored hills that separate San Francisco Bay from America's most productive farmland, the great San Joaquin Valley to the east.

For several generations Livermore has been known for the quality of its white table wines. Recently it added another, much more controversial product. Today, more than three-fourths of U.S. nuclear-weapons research and development is done in the Lawrence Livermore Laboratory operated by the University of California.

As one resident said to me, "They're developing the bombs right in my back yard."

I thought of this town as I wondered what ordinary Catholics might do to act on the American bishops' new pastoral letter on war and peace in the nuclear age. Livermore is a community where some people worked on the issues of the nuclear age in a way that may be of help to us all.

I spoke with a number of religious and lay leaders in Livermore to find out what they think and what they are doing.

Father Jim Keeley, pastor of one of the town's two Catholic parishes, noted that people there have been struggling with the moral implications of nuclear arms for a number of years. There was a time when "we weren't able to talk about this issue," he said. "It was too controversial and emotionally charged."

But that changed. Not only are the people in this town talking, but the pastor suspects, they probably rank among the most informed people in the country on these issues now.

What brought about the change? One of Father Keeley's parishioners, who has worked at the lab since 1969, said that people began with small group discussions.

"Usually we got together to talk because we didn't believe what others were saying about our work." But then, he added, this defensive attitude changed into a real

desire to know both the facts and their moral implications.

The parishioner also added that the local clergy played a very important role in bringing people into real dialogue. Father Keeley and the Rev. Bill Nebo, a Presbyterian minister, brought together an ecumenical dialogue focused on the moral issues in nuclear arms.

What did they discover in their dialogue? First, the parishioner said, they learned that everybody has a tendency to talk in order to win. "It's absolutely necessary to get beyond that point," he said.

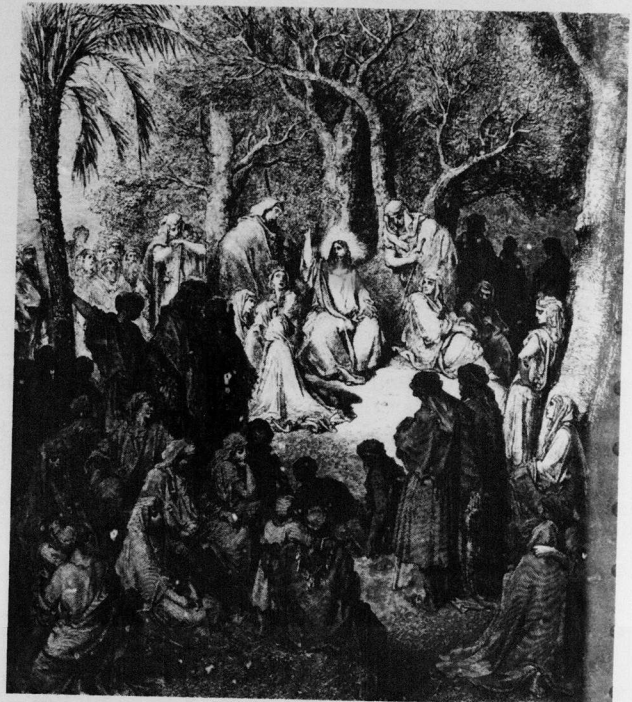
"It's very easy to find holes in the other fellow's argument, especially when you have the expertise that comes with 15 years work in developing nuclear resources," he added. "But when you get adversarial everybody loses. The goal is to listen to the other fellow, and then, perhaps, you can all end up with something better than either position taken singly."

The pastoral letter on war and peace exemplifies this advice, the two clergymen said. The bishops didn't claim to have final answers on all the questions. "They tried to come to grips with real moral issues and they listened to each other." In the view of the two clergymen from Livermore, "we should do the same."

The Rev. Nebo pointed out that the dialogue in Livermore brought participants to talk about not only the bomb, but other life issues as well. He thinks the group "has come to terms with the morality of force and how we use force morally and immorally as a nation."

I asked the clergymen if they have any advice for other groups that want to study the bishops' pastoral letter. "Yes," I was told, "use the bishops' letter as the basis for discussion. It's an excellent vehicle for starting a discussion, regardless of whether you agree with all their positions or not. And it's useful because they attempt to explore the issues, not prove points."

"And talk about force, and its use. When



BLESSED ARE THEY—Jesus delivers the Sermon on the Mount in this 17th century woodcut by Paul Gustave Dore. Jesus said, "Blest too the peacemakers; they shall be called sons of God." (Mt. 5,9)

is it moral or immoral and why? This is the issue that provoked the most discussion here, and it's been a useful discussion," it was added.

That was the reaction in one Christian community to the bishops' pastoral letter.

The community is a special one, because members live with nuclear force everyday.

But it is a community like all others in that members need to bring their faith to bear on this important issue.

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Bishops suggest that Christians become wayfarers

by DAVID GIBSON

A wayfarer is a traveler—someone moving along the road toward a destination.

In an age when the need for world peace is great, the U.S. bishops suggest Christians must become wayfarers in the faith—people who continually equip themselves "to profess the full faith of the church in an increasingly secularized society."

In their 1983 pastoral letter on war and peace, the bishops speak of this process—a process of growth. This dimension of their message is not yet well understood. It constitutes a call to greater faith on the part of Christians.

"To be disciples of Jesus requires that we continually go beyond where we now are," the bishops write. But they do not say it is an easy road to travel, or that the destination is quickly reached. Christian wayfarers never expect complete success in history, the bishops remind us.

They add: "To become true disciples, we must undergo a demanding course of induction into the adult Christian community."

So the bishops call Christians to greater faith. Then they call Christians to the role of peacemaking, encouraging prayer, participation in the liturgy, penance and ongoing education within the Christian community.

How people grow as peacemakers is a topic that families and discussion groups could explore at great length in the months and years ahead. And that is precisely what the bishops hope will happen.

But the bishops offer a few suggestions to generate discussion and I want to cite just a couple of them here.

People ought to take a look at the ways violence becomes acceptable in a society, the bishops think. For if violence in any form is accepted as commonplace, sensitivities become dulled and war itself can be taken for granted, they write.

But what is violence? What are its forms?

"Violence has many faces: oppression of the poor, deprivation of basic human rights, economic exploitation, sexual exploitation and pornography, neglect or abuse of the aged and the helpless and innumerable other acts of inhumanity. Abortion in particular blunts a sense of the sacredness of human life," state the bishops.

All people are capable of violence, the bishops write.

So they suggest that what is needed is the disarmament of the human heart: "All of the values we are promoting in this letter rest ultimately in the disarmament of the human heart... We cannot have peace with hate in our hearts."

Christian wayfarers for peace, therefore, need to grow away from violence. And, the bishops suggest, parents should teach their children about this. Parents who want to help their children grow up as peacemakers will help children learn to solve conflicts in non-violent ways, say the bishops.

Christian wayfarers also are urged by the bishops to think about how they can grow in the practices of peace during the

celebration of the Mass. The sign of peace at Mass is important here, they indicate.

The sign of peace is "a visible expression of our commitment to work for peace as a Christian community," say the bishops. They encourage Catholics to "make the sign of peace at Mass an authentic sign of our reconciliation with God and with one another."

As an added sign of commitment to peace and reconciliation, the bishops suggest that a petition for peace be included during the general intercessions at every Mass.

These points represent a view of the Eucharist that many groups undoubtedly

will explore as they seek out ways to be peacemakers. The bishops call the Mass "a unique means of seeking God's help to create the conditions essential for true peace in ourselves and in the world."

The issues of war and peace have a political dimension because they are embedded in public policy, the bishops observe. But these issues also have "a profoundly moral dimension which responsible Christians cannot ignore."

In an age "heavily armed with nuclear weapons," the bishops urge Christians to think through the implications of faith and to grow as wayfarers for peace.

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Discussion points and questions

1. The U.S. bishops' 1983 pastoral letter on war and peace generated a tremendous amount of public interest. Why do you think it generated so much interest?

2. Why do the bishops say that war in the nuclear age is an important moral issue?

3. After reading Father David O'Rourke's article, what do you think people can do, even though they don't agree on all the specific political issues, to dialogue about war and peace?

4. Katharine Bird links the issues of justice and peace in her article. What is the connection?

5. Ms. Bird speaks of the positive view of peace. What is meant by that terminology?

6. David Gibson indicates that peacemaking is something for Christians to grow into. How can they grow in this?

7. Do you ever think of the sign of peace during Mass as a means of peacemaking? Gibson's article indicates the sign of peace can be a sign of our commitment to peace.

8. If you were to plan a discussion session on the topic of Christians as peacemakers, what would you encourage members of the group to discuss?

9. What evidence does Father John Castelot find that the early Christians believed the Spirit was actually active in their communities?

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Jeremiah brings message of peace

by KATHARINE BIRD

For 40 years the prophet Jeremiah brought his people a hard message about the way to peace.

Standing at the gate to the temple, the prophet admonished those who entered to reform their ways. He told the Israelites that peace would come only "if each of you deals justly with his neighbor; if you no longer oppress the resident alien, the orphan and the widow."

Jeremiah preached that peace "ultimately has to do with the living of social justice," explained Georgetown University theologian Anthony Tambasco in a speech at a Maryland parish in 1982. Jeremiah warned people not to forget that "the heart of peace is the well-being of the people around them," Tambasco added.

During a recent interview, Tambasco referred to the prophet's temple speech in Chapter 7 of the Book of Jeremiah as typical of this teaching.

Again and again Jeremiah prophesied that catastrophe and war would come if the

Jews didn't pay attention to God's demands. And in 587 B.C. the prophet witnessed the final destruction of Jerusalem at the hands of the mighty Babylonians.

But Jeremiah won few friends playing the role of Cassandra. The people he dearly loved subjected him to public disgrace and abandoned him in an empty cistern. They burned his prophecies and threw him in jail.

But no punishment could erase Jeremiah's message which remains as timely today as many centuries ago. Recently his prophetic voice was cited as one of the historical strands in the church's developing theology of peace by the U.S. bishops in their pastoral letter on war and peace.

In the pastoral letter, the bishops, like Jeremiah, consider peace in broad terms as dependent on social justice. In its third section, the bishops take up peacemaking as a moral question.

They say: "Both the political needs and the moral challenge of our time require a

positive conception of peace." For the building of peace is the way to prevent war, they add.

Quoting Pope Paul VI and echoing Jeremiah, the bishops observe: "Peace cannot be limited to a mere absence of war, the result of an ever precarious balance of forces. No, peace is something built up day after day, in the pursuit of an order intended by God, which implies a more perfect form of justice among men and women."

The bishops stress the unity of the world's family: "The globe is inhabited by a single family in which all have the same basic needs and all have a right to the goods of the earth."

That, say the bishops, is a "fundamental principle of Catholic teaching which we believe to be of increasing importance today." For "in an interdependent world all need to affirm their common nature and destiny."

The bond of human interdependence today "is complemented by the growing political and economic interdependence of the world," the bishops observe. They see



peace based on order which, in turn, is founded on "the values of justice, truth, freedom and love."

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Paul's preaching connects power and Spirit

by Fr. JOHN CASTELOT

St. Paul thought that the Spirit played a big role in his own life and in that of the early Christian communities.

In his very first letter, Paul tells the Thessalonians that his preaching was not a mere matter of words, but of power. And his preaching was carried on in God's Spirit with complete conviction. (1 Thess. 1:5)

Power; Spirit: Those thoughts seem connected for Paul.

Paul would be referring to some dynamic quality in his preaching which obviously could not be explained simply as extraordinary eloquence. In fact, elsewhere he alludes to the fact that he was not a very eloquent speaker, in the accepted sense of that term.

But the effects of Paul's preaching were so great that his hearers could only conclude that they were in the presence of a power which transcended mere words. And they experienced that same power in their own lives, Paul reminds them.

He writes in a similar vein to the Corinthians: "My message and my preaching had none of the persuasive force of 'wise' argumentation, but the convincing power of the Spirit. As a consequence, your faith rests not on the words of men but on the power of God" (1 Cor. 2:4-5).

Miraculous activity is a form in which the power of the Spirit seems to have manifested itself at other times. "I will not dare to speak of anything except what Christ has done through me to win the gentiles to obedience by word and deed, with mighty signs and marvels, by the power of God's Spirit" (Rom. 15:18-19).

This mysterious divine force manifested itself in a variety of ways in the lives of the converts. We hear about the Spirit's activity, for example, when the Galatian Christians were tempted to seek salvation by observance of the Mosaic Law. Paul was furious. And in an effort to dissuade them, he could allude with amazing confidence to the experience of the Spirit:

"I want to learn only one thing from you; how did you receive the Spirit? Was it through observance of the law or through faith in what you heard? . . . Is it because you observe the law or because you have faith in what you heard that God lavishes the Spirit on you and works wonders in your midst?" (Gal. 3:2-5)

In the course of time, the use of the various gifts of the Spirit caused difficulties in some of the communities, especially among the Christians in Corinth who did not stand out for their emotional maturity. The Spirit's gifts were intended to produce harmony in the community. But thanks to childishness among the people, the gifts were causing pride, envy, and disunity.

Paul writes: "To each person is given the manifestation of the Spirit for the common good . . . But it is one and the same Spirit who produces all these gifts, distributing them to each as he wills" (1 Cor. 12:7,11)

In those statements Paul acknowledges the presence of a variety of gifts among the community's members. Paul insists that the gifts are to be used for the common good.

No one has any right to boast about a particular gift or to use it selfishly to inflate his or her own ego. Whatever the gifts may be, they all come from the Spirit, the principle of unity, not division.

In any event, we can see that the Spirit of God was powerfully active in Paul's ministry and in the lives of his converts. That same Spirit is at work in the lives of Christians today.

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THE QUESTION BOX What does

by Msgr. R.T. BOSLER

Q I had forgotten the fire-and-brimstone sermons about hell I heard when I was young, but I was frightened again by them while reading in the Gospel of Mark the threats of Jesus about eternal punishment. The church has softened some of her other teachings. Does she still take a hard line on hell?

A The words of Jesus in Scripture are stark indeed. He speaks of hell as a place where eternal fire burns, where there is darkness, howling and gnashing of teeth. The words became more frightening when preachers at parish missions interpreted them in the light of visions of the saints who saw souls falling into hell "like leaves in an autumn wind."

A better understanding of the customs, language and literary styles that existed in the time of Jesus helps us today to know that the fire-and-brimstone sermons were a distortion of Scripture.

Anyone who has attempted to read



Captive Daniel is chosen to serve king

Young leader faces death rather than obeying unjust law

by JANAAN MANTERNACH

Daniel was handsome, bright and athletic. He was one of the many Jewish captives living as exiles in Babylon. The king, Darius, picked Daniel and three friends to serve him in his palace. Darius loved Daniel very much.

The king saw to it that Daniel learned to read and write the Babylonian language. Daniel learned everything the best teacher in Babylon could teach him.

Darius was wickend with how much Daniel learned. He named Daniel to be supervisor over the governors of Babylon. Daniel did such a good job as supervisor that the king planned to put Daniel in charge of the whole kingdom.

The governors were jealous of Daniel. "We do not want him to be so important," they whispered to one another. They plotted against Daniel.

"Let's find something Daniel has done that is bad," one of the wicked governors suggested. "Then we can report him to the king." So they searched for something bad that Daniel did. But they could find nothing bad about Daniel.

"We can get him because of his religion," another wicked governor suggested. "Daniel prays every day to the God of the Jews."

They went to the king and urged him to forbid all prayer for 30 days. The king made a law: "No one may pray to any god except me for 30 days. Anyone who does so will be thrown to the lions."

Daniel heard about the law. But he stood in his house and raised his hands in prayer to God. Three times each day he prayed.

The wicked governors watched. They saw Daniel pray three times a day by a window in his house. They reported to the king that Daniel broke the king's new law.

"What will I do?" thought the king. "I love Daniel. I don't want him killed by the lions. But he did break the law."

The king thought and thought until sunset. He could find no way to save Daniel. The governors kept reminding him that even the king could not change the law once it was official.

So the king ordered the soldiers to arrest Daniel. They took him to the king. "May your God whom you love so much save you," the king said to Daniel.

The soldiers led Daniel to a deep pit. It was full of hungry, growing lions. The soldiers threw Daniel down into the pit with the lions. The soldiers placed a heavy stone over the entrance to the pit.

The king could not sleep all night. He could not take his mind off Daniel in the pit of lions.

At dawn the king got up. He rushed to the lions' pit and shouted out, "Daniel! Was the God you love so much able to save you from the lions?"

He heard Daniel's voice. "Long live the king! The God I love so much protected me from the lions. They could not hurt me."

The king was very happy. He ordered the soldiers to pull Daniel out of the pit. They saw that Daniel was not hurt and that he trusted God.

The king then wrote to all the people everywhere. "The God of Daniel saved him from the lions. Daniel's God saves people and sets them free. Everyone should love Daniel's God, the living God who lives forever!"

Part I: Let's Talk

Activity: Many times children and adults don't act as their belief indicates they should because they do not want to seem different, or because they are afraid. Think about times your conscience urged you to act a certain way, even though you found it hard to do so. Perhaps discuss such situations as a family or a class.

Here are some stories in which someone acts heroically, even though it may not have been easy:

"Stone Fox" by John Reynolds Gardiner. 1980. Thomas Y. Crowell Co., 10 E. 53rd St., New York, N.Y. 10022.

"A Thousand Pails of Water," by Ronald Roy. 1978. Alfred A. Knopf, 201 E. 50th St., New York, N.Y. 10022.

Questions: Why were the governors in Babylon jealous of Daniel? What happened in the lions' pit? Why did the king tell his people they should love Daniel's God?

Part II: Parent and Teacher Notes

Story Background: The Book of Daniel was written during a time of persecution of the Jews. The book was written about 150 years before Christ. Its story is set hundreds of years earlier, during the Babylonian captivity of the Jews. The story encourages people to trust God during times of persecution.

The Bible and Us: What do you consider important enough to die for? What sort of law would you never obey? Daniel's story is about a man who faced death rather than obey a law forbidding prayer.

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THE WORD

by PAUL KARNOWSKI

Like so many other things, hospitality is often a matter of common sense. If someone is coming over for dinner, we purposely avoid foods they don't like. Or if we know that a piece of meat is tough, it goes on our plate—never the guest's. Extra food is always offered to the visitor first. If guests are staying overnight, we make sure that they have clean sheets. And in the morning we make sure that they have first crack at the shower (because we don't want them to run out of hot water just as they are lathering up).

A good host or hostess takes care of all these details, making sure that none are overlooked. But for all the common sense of hospitality, one rudimentary element of good hospitality is easily overlooked. We can be so preoccupied with all the details of comfort and etiquette that we forget to listen to what our guests have to say.

It happens in today's Gospel. Jesus is a guest at the house of Martha and Mary. Martha is scurrying about the house,

taking care of all the details of hospitality. She doesn't have the time, she feels, to sit down and listen to what the Lord has to say. And as she busies herself, she grows resentful of her sister Mary, who hasn't lifted a finger to help. Luke tells us that Mary seated herself at the Lord's feet and listened to his words.

When Martha asks Jesus to reprimand her sister, He reprimands Martha instead. "Martha, Martha," He says, "you are anxious and upset about many things; one thing only is required. Mary has chosen the better portion."

Today's Gospel teaches us a lesson in hospitality: that when we open our doors we should not forget to open our hearts as well. But more importantly, the Gospel speaks of our relationship with the Lord. If we want to experience the Lord in our lives, we do not have to be overly concerned about our faults and our weaknesses. When He knocks on our door, we should not panic because our "house" is not in order. We need only let Him in and listen.

church say about hell?

Dante or any medieval literature knows how impossible it is to understand the writings without some knowledge of the allegory and, therefore, the meaning behind the strange images and figures of speech that writers used and that were taken for granted by the readers for whom they wrote.

Something like the medieval allegorical form of writing was the apocalyptic literary form popular among the Jews in the time of Jesus.

The Savior's words about the end of the world, final judgment and eternal punishment were cast in an apocalyptic form.

These words were not meant to foretell what was to happen so much as they were vivid, dramatic appeals to the listeners to make momentous decisions, to warn them they could be lost forever if they rejected God's offer of salvation.

Even Jesus' discourses about the last judgment, Scripture scholars have concluded, are calls to this decision-making. They are not revelations about how many will or will not be saved.

It is noteworthy that the church limits herself to repeating the words of Jesus about the danger of hell but has never made any official decision over whether anyone is lost or how many.

Catholic theologians today call for

restraint and balance in preaching and writing about hell.

They urge emphasis upon the revelation of God's loving forgiveness and his desire that all be saved whenever mention is made of the possibility of eternal loss.

And they prefer to speak of eternal loss rather than eternal punishment. The reason for this is to stress that the eternity of hell is the result of man's stubbornness, not of God's vindictive punishment.

The notion that God uses the punishment of hell as the state uses the threat of prison—as a means of frightening people to be good—would seem to come from a faulty understanding of the apocalyptic form of Jesus' threat discourses.

I can't resist the temptation to observe here how easy it is for people who read the last book of the New Testament, Revelations, to misunderstand it if they lack a commentary and a Bible with good footnotes.

The book is also called the Apocalypse. It is full of the allegories and strange images of apocalyptic writing.

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

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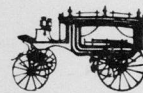
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St. John Parish

Starlight, Indiana

Fr. Richard Smith,
administrator

by PHIL UNWIN

"Maybe we're a little closer to God up here in the Knobs and that could be what makes Starlight a unique community," said Marie Miller, secretary and housekeeper at St. John the Baptist Church in Floyds Knobs.

Located on a 1½-by-3½-mile plateau amid Floyds Knobs in Clark County, parishioners of St. John the Baptist Church in Starlight reflect a heritage established by the founders of this once-predominantly German community. That heritage is an ever-constant sense of friendliness.

"We have that 'old neighborliness' of 100 years ago," said Joe Huber, a parishioner of St. John's. "The 'spirit of neighborliness' is still here. Cooperation between people is great and that's what gets the jobs done."

"We have a closeness and atmosphere here," explained Sharon Hedden, a native of Louisville, Ky. and president of the St. John parish council. "We're so small that it creates a unique situation. You don't get lost in the shuffle around here."

"It was a shock to me to be made president of the parish council." A four-year parishioner and the first woman in that church post, Mrs. Hedden said, "I've enjoyed being involved here. I'm learning much about the parish and they are accepting of me as an 'outsider.'"

"The sisters and teachers up here seem to give the kids so much depth. They notice the little things that are the matter (with the students). They care," Mrs. Hedden said—whose nine-year-old son, Jason, will be attending fourth grade at St. John's next year.

With a parish population of 597 and 145 families, St. John's pastor, Father Richard Smith, describes his present assignment as the 'ideal parish.' "People have a

real 'family spirit' here. They are a very active community and this gives us the potential to change or adjust to different situations."

"OUR BIGGEST (yearly) activity is the annual Strawberry Festival held Memorial Day weekend," Huber said. "It's not only a parish event. We try to make it a community affair." As an example, he noted that the Floyd County Fire Department held a fund raiser for its purposes at the parish festival.

"We served 6,000 strawberry shortcakes at the festival this year," Huber reported. Since 1979 when the annual event was initiated, the festival has grown to include games, a dance, rides, art and craft booths, food concessions and a 4.2 mile 'mini-marathon.' "Next year we want to get into the 'Guinness Book of World Records' by breaking the world record for getting the most money for one pound of strawberries," he said.

Many other facets of St. John's also reflect the vigor and vitality of this parish founded in 1861. "Many ladies of the parish donate their best recipes for our cookbook which is published every two years," said Miss Miller. "The people are cookbook crazy!" Published since 1972, the parish cookbook is now in its fifth edition and has sold nearly 10,000 copies.

Both the St. John's Men and Ladies Club and its Senior Citizens Club are vital links for the parish community. "The Mens and Ladies Club raises funds for the parish to help subsidize the school athletic program," Father Smith said. "Our Senior Citizens Club meets for camaraderie, but we also donate monies annually to the 'Crusade for Children,'" Miss Miller said.

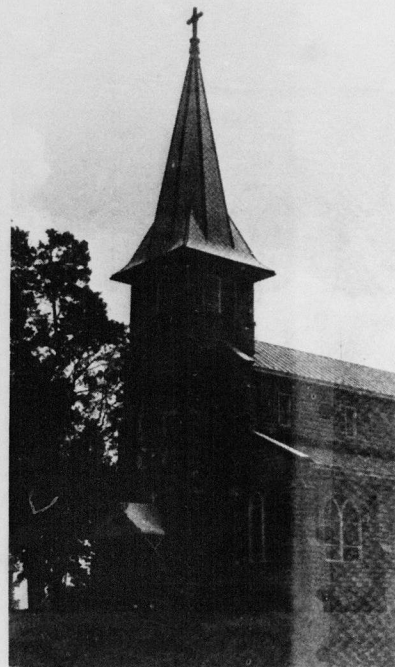
St. John's elementary school serves students in grades 1-6. Sixty students attend the three-classroom school which has been in existence since 1862. The school closed for a short period around the turn of the century, but has been in continuous operation with that exception since its inception. The cornerstone of the present school building was laid in 1962.

PLANS FOR the construction of the present parish church were initiated during the golden anniversary of St. John's in 1911. The cornerstone of the building was laid in 1913 and it was dedicated in 1914 by the late Bishop Joseph Chartrand.

The parish religious education program includes adult classes and a CCD program which serves pre-school, elementary and high school aged students. "Our adult Bible study group has met for the past three years and the St. John CYO won the Bible quiz in the New Albany Deanery this year," Father Smith said.

"Our parish has been blessed with being rich in vocations through the years," Huber noted. "We have had a high percentage of vocations to the priesthood and religious life—considering the size of our parish."

"We retain many of our young people here in Starlight," said Jim Koetter, a member of the parish. "We are close to the city and yet we have the benefits of living



away from there. There is a strong sense of family and community here."

"If you go back 40 years, you'd see a shift in rural communities versus today," Huber explained. "We have fewer farmers today, but we have not lost people. The people in this community keep their farms and land in the family. Most of the same properties have been in the same family as they were 100 years ago. Land has been passed on here from one generation to the next. That has promoted a sense of community and stability for us."

Further parish growth will occur this October when St. John's will have a parish renewal, Father Smith said. "One of our goals is to get people to have a wider view of what the word 'Christianity' means. We are going to do this during our parish renewal."

"We want to grow stronger in our faith as we grow to know each other through God," Miss Miller commented.

"The countryside, the farms, the people, they're all beautiful. Being up here is being close to God," Mrs. Hedden said.



FRIENDLY FACES—A gracious welcome awaits visitors at St. John the Baptist Church at Starlight. The parish is located in Floyds Knobs of Clark County. Pictured from left are Jim Koetter; Sharon Hedden; Marie Miller; Ruth Book; Father Richard Smith, pastor of St. John's; and Joe Huber. (Photos by Phil Unwin)



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Hospital's 'I Care Bear' makes patients smile

by SUSAN M. MICINSKI

There are polar bears, grizzly bears, black bears, koala bears, Yogi Bear and even Smokey the Bear, but there's one certain kind of bear that can only be found at St. Vincent Hospital and Health Care Center. And that bear's name is "I Care Bear."

This light brown, furry creature clad in a blue vest and green and white polka-dot tie, is one way this hospital shows that patients get special care here. And so far it has been a real hit with patients, employees and visitors.

Since May 25, James Robert Courtney, or J.R., as he prefers to be called, a senior at Brebeuf Preparatory School, is responsible for making "I Care Bear" come alive. Nothing like the J.R. of television fame, this one is very compassionate and concerned about people. A hospital volunteer, J.R. declared that he is

"doing it for the pleasure of seeing people smile."

This boy in the bear was originally approached by Father Paul O'Brien, who coordinates volunteer programs associated with Brebeuf's religion department, after he was contacted by St. Vincent's to see if anyone would be interested in doing such a project.

Although not getting any school credit or monetary compensation, J.R., who plays football on Brebeuf's team and works after school at O'Malia's Grocery Store in the meat department, jumped at the chance.

According to Marlene Carey of St. Vincent's Public Relations Department, "we are very fortunate to have J.R. He's so personable," she stated.

Usually coming in on Wednesday afternoons at 3 p.m., J.R., once inside the bear suit, makes his way up and down the floors assisted by another hospital volunteer, who helps to make sure he does not bump into anything—it's hard to see with that bear head on! He stops along the way to hand out balloons and chat with anyone he encounters. Naturally the Bear has the greatest following on the pediatrics floor. "The children just love it when he's here," stated one nurse. J.R. attributes the success of the bear with the children to "the way the Bear listens to everything they say."

Courtney expressed great surprise at how well the Bear was received by all age groups. "I couldn't believe what a kick the adults are getting out of 'I Care Bear.' I guess he helps put everyone at ease."

In addition to his "bear" work, J.R. is an active member of Fellowship of Catholic Youth (FACY) at Our Lady of Mt. Carmel Church, where he did previous volunteer work. Although planning to pursue a career in engineering, many people at St. Vincent's would like to have J.R. stay on as the full time bear on a regular basis.

"I Care Bear" does make appearances at authorized community activities. Interested parties should contact St. Vincent's Public Relations Department for more information.



HOSPITAL BEAR—St. Vincent Hospital and Health Center can boast of having a bear no one else has—"I Care Bear" is his name—and it's one way to exemplify the special care patients receive here. Much of the success with The Bear should be credited to J.R. Courtney who dons the furry suit. At right is Scooter (Woodrow) Meador, a six year old patient from Thorntown, who is enjoying a visit with The Bear. (Photo by Susan M. Micinski)

Guatemalan bishops cite oppression

After more than a year in office President Efraín Ríos Montt of Guatemala is facing a rising tide of criticism from domestic political and church groups because of the human rights situation. The strong public opposition raised speculation at the end of June of a coup against Ríos Montt, a retired army general who came to power himself after a coup in March 1982. To avoid a new coup Ríos Montt declared a "state of alarm" June 29, increasing governmental powers to deal with opponents. Some of the strongest human rights criticism has come from the Guatemalan Catholic bishops, who have consistently criticized the human rights situation in the 1980s. In a pastoral letter issued May 22, the bishops criticized "the continuing massacres" of Indians and said that some government officials were abusing their powers.

Baha'i executions in Iran causing concerns

NEW YORK (NC)—The rising number of executions in Iran, particularly of members of the Baha'i faith, concerns Amnesty International U.S.A. and the U.S. National Baha'i Center.

Amnesty International, the human rights watch group, has reported that 5,195 executions have been carried out in Iran since the February 1979 revolution, including at least 151 Baha'is.

Baha'ism, which originated from the Shiite Islamic sect, is regarded as heretical by authorities in Iran. According to Amnesty International, members of the Baha'i faith are usually accused of espionage by the Iranians, but the group

"knows of no reason to accept the validity of such charges."

The Baha'i public affairs office in Wilmette, Ill., reported July 5 that 130 Baha'i villagers in Iran were attacked after their release following three days' confinement in an enclosed field.

The Baha'is had been denied food and water unless they converted to Islam, the report said. But no one converted.

"We are stunned by the ferocity of the recent assaults," said Firuz Kazemzadeh, secretary of the Baha'i National Assembly of the United States. "If Iran is allowed to continue its persecution of the Baha'is, we can expect the wholesale slaughter of thousands more," he said.

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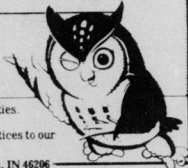
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THE ACTIVE LIST



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

July 15-17

A Worldwide Marriage Encounter weekend will be offered in the Louisville area. Call or write Tom and Lorie Nohalty, 5803 Stone Bluff Rd., Louisville, KY 40291, 502-491-9583.

Fatima Retreat House will be offering a Central Indiana Marriage Encounter Weekend. Call 545-7681.

Our Lady of Mount Carmel Church, 146th Street—one mile west of Meridian, will host an Old Fashioned Festival with all you can eat dinners Friday (fish) and Saturday (chicken), and a champagne brunch on Sunday. Children and family games.

Franciscan Father Martin Wolter will conduct a Tobit Weekend, a program designed for those seriously thinking of marriage, at Alverna Retreat Center, 8140 Spring Mill Road, Indianapolis, IN 46260. Cost is \$100 per couple.

Holy Spirit Parish, 7241 East 10th St., will host their Annual Parish Festival with catered buffet dinners nightly, and live

German music. Every night Monte Carlo from 6 to 11 p.m. and bingo at 8:30 p.m. Games, rides and prizes.

July 16

A Fun Night for adults will be held at Holy Cross Hall, 125 N. Oriental St., from 6 p.m. to midnight. Dinners, arm chair racing and games.

The Fifth Wheeler Club is making a trip to Brown County. The group will leave St. Roch's School Yard at 2:30 p.m. For reservations call Ann at 637-7254.

July 16, 23, 30

Holy Angels Church is sponsoring a Summer Program for children five to 12 years old from 10:30 a.m. to 1:30 p.m. Bible stories, games, lunch, prizes and movies will be included. A fee of \$5 covers the total program.

July 17

The Franciscan Friars and Secular Franciscans at Alverna Retreat House will spend each Sunday from 3 to 4 p.m. in intercessory prayer in the Portiuncula Chapel on the retreat house grounds at 8140 Spring Mill

Rd. All are invited to join them in keeping with this Holy Year 1983.

The Women's Club of St. Patrick's Church will sponsor a card party at 2 p.m. in the parish hall, 936 Prospect St. Admission is \$1.

An open house honoring Holy Cross Brother Quentin Hegarty, who will be celebrating his golden jubilee in the order, will be held at the home of Mr. and Mrs. William T. Carr, 8416 Goldfinch, from 2 to 5 p.m.

St. Mary Child Center Bi-Annual Reunion will be held at the shelter house at Beech Grove Park from 11 a.m. to 4 p.m. Each person or family should bring meat, a side dish, drink and table setting. Call Danny and Pat Veerkamp at 293-5561 or Larry Long at 359-3707 for more details.

St. John's Church in Osgood will hold its Annual Chicken Dinner from 11 a.m. to 4 p.m. (EST). Games, booths for all ages.

St. Mary's of Navilleton will host their Annual Chicken or Ham Dinner (all you can eat) from 11 a.m. Adults \$2 and

older \$4, children (6-11) \$2, under 6 FREE, senior citizens \$3.50. Entertainment for all ages.

July 17-22

St. Mary-of-the-Woods College will sponsor a parish ministry certificate program in sacramental theology. Write or call Providence Sister Maureen Loonam, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, IN 47876, 812-535-4141, Ext. 222.

July 18

The Daughters of Isabella, Our Lady of Everyday, Circle 1133, will have their monthly meeting at 7:30 p.m. at St. Elizabeth's Home, 2500 Churchman Ave.

July 18-22

Our Lady of the Greenwood Church will offer Vacation Bible School from 9 to 11:30 a.m. for children in kindergarten through sixth grade. Pick up registration forms at the church or call David Bethuram at 888-2861.

July 19

Separated, Divorced and Remarried Catholics (SDRC) will sponsor an adult discussion on "Positive Self-Projection" at the Catholic Center at 7:30 p.m. Dan Miller will be the moderator. Call him at 632-8112 or Jan at 875-9092 for more information.

July 20

The monthly Mass will be offered at St. Joseph Cemetery at 2 p.m.

St. Vincent Wellness Center in Carmel will offer a course designed to help parents communicate better with teenagers from 7 to 9 p.m. The fee is \$5 per person or \$7 per family. To register, call 846-7037.

Fatima Retreat House will sponsor a Married Couples Evening—"The Spiritual and Sexual in Marriage," to be conducted by Father Joseph McNally.

July 20 to Aug. 24

St. Vincent Wellness Center in Carmel will offer "Fit Before" (Continued on next page)



"I CAN HEAR HIM... IT'S A PLAINTIVE CRY. HE'S CALLING FOR HIS PORTABLE AIR CONDITIONER."

Clergy workshop held

A clergy workshop to introduce the Indiana religious community to Global Education Associations—Indiana Affiliate will be held Monday, July 18 at the Indiana Interchurch Center from 9 to 11:55 a.m. Titled "Celebration and World Order: Invitation for a Bimillennium Celebration of Life," the workshop will be led by GEA co-founder Patricia Mische.

Mische is co-author with her husband Gerald of "Toward a Human World Order." GEA was founded by the Misches in 1973 to explore the special dimensions of world order alternatives. The workshop has been made possible by a grant from the contingency fund of the Church Federation of Greater Indianapolis so there is no registration fee. GEA-IN is sponsored by St. Maur Theological Center. For further information contact Mickey Randolph, 925-9095.

Pro-life group to meet

Alternatives to Abortion International (AAI), an affiliated group of pro-life emergency pregnancy services throughout the world, will hold a regional meeting, hosted by Mother and Unborn

Baby Care Pregnancy Problem Centers (with five offices in Indianapolis) on Saturday, July 16 from 9 a.m. to 4 p.m. at 511 E. Thompson Rd.

Sister Paula Vandegaer, editor of Heartbeat magazine, the official voice of AAI, will be the keynote speaker. She has lectured extensively throughout the U.S. and abroad. Her articles on teenage sexuality and pro-life counseling have appeared in numerous publications.

Registration is \$5 and reservations may be made with Clara Green at 872-4148 or 251-5369.

Redemption is theme of novena

TERRE HAUTE—The 36th annual novena to Our Lady of Mount Carmel is being held July 8-16 at the Carmelite Monastery Chapel here.

The rosary begins each day at 7:30 p.m., followed by the novena prayer and hymn to Mary. A liturgy is celebrated each evening at 8 p.m.

Benedictine Father Cyril Vrablic of St. Meinrad Ar-

chabbey will be the novena speaker.

Theme of the novena is the Redemption, in response to Pope John Paul II's designation of 1983 as the Jubilee Year of Redemption. Father Vrablic will carry out this theme by posing the same question of Jesus to His disciples: "Who do you say that I am?"

Participants in the liturgy on the Feast of Our Lady of

Mount Carmel will gain the Jubilee Indulgence, granted by the pope. The other two conditions for gaining the indulgence are reception of the Sacraments of Reconciliation and Holy Communion.

Catholics and non-Catholics of all ages are invited. Those who are unable to attend may send their petitions to the Carmelite Monastery, 63 Allendale Place, Terre Haute, IN 47802.

A liturgy celebrating the feast will also be offered at the Carmelite Monastery in Indianapolis on July 16 at 9 a.m.

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Festival Begins	7:00 PM

THE ACTIVE LIST

Five," a six-part seminar in developing motor skills and perception of pre-school children. The sessions will be held on Wednesday mornings from 9:30 to 10:15 a.m. for children 18-30 months old, and 10:30 to 11:15 a.m. for those 31-42 months. The cost is \$25 for one child; dual registration is \$42. Call 846-7037 to register.

July 21-23

St. Christopher's Annual Parish Festival, 5301 W. 16th St.,

Speedway, will be held with rides, games and activities for all ages. Carry-out dinners begin at 4:30 p.m., dining room and snack bar open at 5 p.m. Festival runs till about 11 p.m. on Thursday and Friday, and midnight on Saturday.

July 22-24

Alvina Retreat Center, 8140

Spring Mill Road, will offer a Togetherness Weekend with Franciscan Father Martin Wolter. The cost is \$100 per couple.

July 22, 23

St. Anthony's St. Vincent de Paul, 379 N. Warman, will hold a Rummage and Baked Goods Sale from 9 a.m. to 4:30 p.m.

July 23

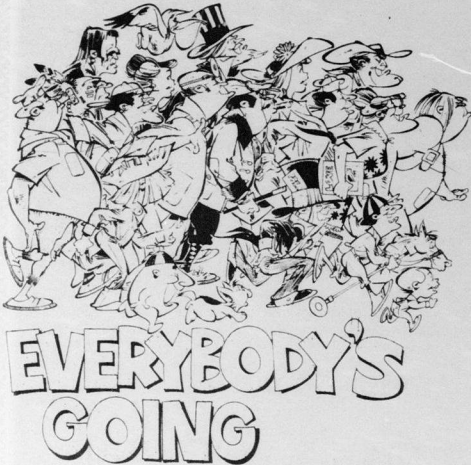
Fatima Retreat House will have a booth at the first annual YWCA Flea Market, 4460 Guion Road. Call Clare Klingler at 251-4007 to help or donate items.

St. Mary's Youth Ministry in North Vernon will hold an auction beginning at noon in the church

parking lot, 212 Washington St. A lunch will be served.

July 24

SDRC will hold their Annual Family Picnic at Ellenberger Park. Bring your own meat, side dishes and eating utensils. Grill should be available as well as charcoal, etc. Watch for SDRC sign and familiar faces.



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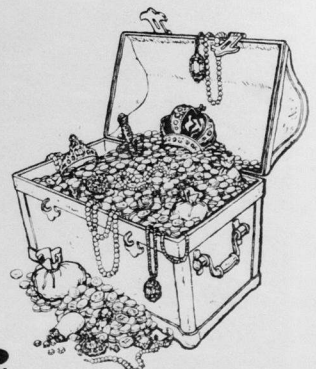
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YOUTH CORNER

CYO adults and youth attend conference

by SUSAN M. MICINSKI

Eight people affiliated with the Indianapolis CYO traveled to Camp Gray in Baraboo, Wis. for the Advanced Christian Leadership Institute (ACLI), a Region VII sponsored program to assist youth from Illinois, Indiana and Wisconsin develop leadership skills, held July 5-8.

The group included Carl Wagner, Mary McGoff, Jim Kukolla, Colleen Logan and Jeanette Warholak (all from Indianapolis), and Ed Durkee, Paul Aubin and Diane Livingston from Terre Haute.

The ACLI, developed to provide an in-depth experience of personal growth, skills development and community living for those

who previously attended a basic Christian Leadership Institute (CLI), featured many workshops and lectures concerning how to develop as a Christian leader.

The first sessions focused on the individual and his unique personality as a leader followed by sessions consisting of problem solving discussions, conflict resolution role playing and dialogue about the issue of shared leadership as a goal. The last day revolved around Christ as the key model for Christian leadership.

Brian Reynolds, a staff member of the Northeast Center of Youth Ministry in Paterson, N.J., and the creator of the basic CLI and ACLI, conducted the program.

The eight Indianapolis participants concluded that the workshops were informative and helpful.

"We learned how to be better Christian leaders," stated Ed Durkee.

"It was a great learning experience which sharpened my leadership skills," declared Jim Kukolla.

As an adult participant, Mary McGoff stated, "I thought the week used a good combination of personal assessment surveys and small group sharing techniques to help us learn more about our leadership styles."

Scouts commended for rescue of woman

MOBILE, Ala. (NC)—Two boy scouts were praised by their scoutmaster for helping rescue a woman from the fire that gutted Most Pure Heart of Mary Catholic Church in Mobile.

Authorities reported that Gene Hayes, who was waiting for choir practice to start, was the sole occupant of the two-story wood building when fire broke out June 16.

Father Robert Sullivan, pastor, said he smelled smoke and found Ms. Hayes, who had fainted. He dragged her down the aisle to the rear of the church and ran to phone the police.

Upon returning, Father Sullivan found two boy scouts, William Shipman, 16, and Leroy Belt, 15, carrying

Ms. Hayes from the burning building. The youths said they saw smoke and flames coming from the bell tower area of the church.

Investigators reported no official word on the origin of the fire, though it was believed to have begun in the confessional room underneath the bell tower.

Ms. Hayes was treated for smoke inhalation and released. Approximately 50 percent of the structure, built in 1908, was destroyed. Fire department officials estimated roughly \$150,000 in damages.

Scoutmaster Willy Shipman Jr. cited their courage and said of the rescuers, "I think they performed outstandingly."



LEADERSHIP INSTITUTE—Members of the Indianapolis CYO participated in the recent Advanced Christian Leadership Institute held in Wisconsin, which featured talks and workshops on personal growth, skills development and community living. Smiling for the camera are: (left to right) Paul Aubin and Diane Livingston, both from Terre Haute; and Jeanette Warholak, from Indianapolis. (Photo courtesy CYO)

According to Carl Wagner, CYO will host a basic CLI next summer at Camp Rancho Framasa near Nashville.

Cathedral High School will sponsor a Football Camp, which will be conducted by

college and high school coaches from Marion County and Carmel, for boys in grades five through 12, July 25-28 from 6 to 8 p.m. The cost is \$30. Call Mike McGinley, head football coach, for further details.

Columbus youth from St. Bartholomew and St. Columba will discuss "Stress" on "Lifesigns," the radio show for youth on Sunday, July 17. The program is aired at 11:35 a.m. on WICR 88.7 FM.

DORIS ANSWERS YOUTH

Friends who drink cause concern for student

by DORIS R. PETERS

Dear Doris:

I'm in school sports. I'm not very good at it but I really like to participate with my friends. My problem is the beer they sell at the games. My dad has a drinking problem (at least I see a change in him when he drinks) and after games he'll say things to me I know he wouldn't say if he hadn't been drinking.

It seems like such a painful way to make money. I know my friends drink partly because of it, but I've had so many hurtful things because of it. I hate anything alcoholic. What do I do and why do I cry?

A would-be athlete

Dear Athlete:

Quit crying and/or brooding over past experiences. With the right attitude you can turn them into an advantage—and be an example to others.

Continue to participate. You don't have to be a superstar to have fun. Not all athletes (nor all spectators) drink. So line up on the side of the non-drinkers and have some fun. Who knows, besides setting an example for your peers you might also influence your father.

Dear Doris:

I know a lot of girls write to you about diets and being too fat. But I did read something about a girl who was skinny and was worried about it. I can't remember what you said. And my mother said I should write to you because she is tired of hearing me worry about being too skinny. I'm 13 years old.

Too skinny

Dear Too Skinny:

I said, and repeat, count your blessings. In our youth-

glamour-thin-oriented culture being skinny is IN! And in this too much, too soon society, to the horror of nutritionists, most teenagers are overweight and undernourished.

As your mother is involved I'm sure she makes certain that you are getting a good, well-balanced diet. So it may just be your nature to be thin. And there's a lot to be said for that. According to medical records thin people are healthier and live longer. And in the glamour department thin people look better and

more chic in clothes of any style.

However, if you are underweight (and a trip to the school health office for a weighing in and consultation with the height-weight-age-build chart will tell you) you should see your family doctor. Perhaps all you need is time and a slight alteration in your diet, and perhaps a vitamin supplement.

(Send your questions to Doris R. Peters, c/o The Criterion, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.)

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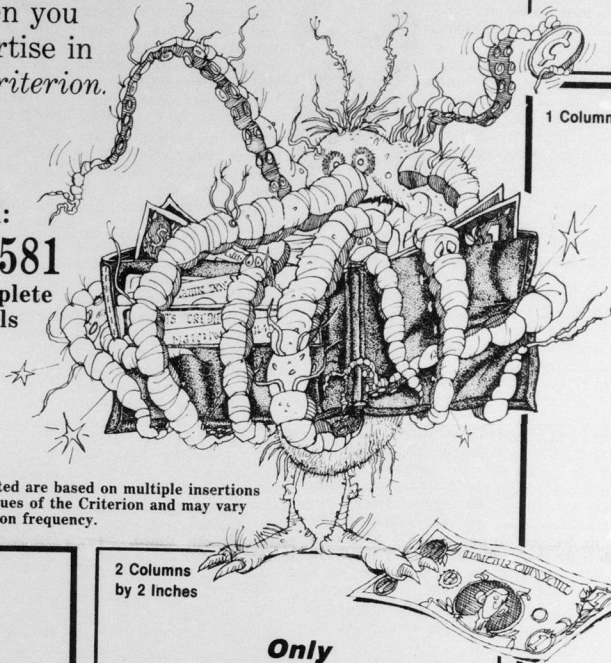
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This pope is made for TV

by JAMES BREIG

Has anyone recently dominated the news for so long a period as Pope John Paul II did in mid-June?

There he was on the cover of the news weeklies, filling the front pages of dailies and appearing on the network news every night (and reappearing on special broadcasts in the wee hours).

The volatile combination of the pope, Poland, communism and religion brought about extensive coverage, the sort usually reserved for wars, assassination attempts and presidential trips.

John Paul has traveled quite often during his pontificate, but his previous tours of such places as Latin America, Africa and even the U.S. rated only cursory coverage from television. The news broadcasts tended to show him kissing the ground on arrival, taking a bouquet or funny hat from a child, speaking to one group and then waving goodbye.

But his Polish visit engendered massive coverage by the three major networks. How massive? On the final night, one of the anchorman thanked the 76 people who participated in NBC's reporting.

No previous pope has gotten such treatment from television. Of course, there haven't been that many in the age of the tube. Pius XII was a holdover from the radio days, John XXIII received much friendly coverage but it tended to portray him as a sort of jolly old St. Nicholas, Paul VI bore the burden of Humanae Vitae (which could hardly be expected to endear

him to the media), and John Paul I barely had time to make his famous smile famous.

JOHN Paul II, however, has swept up all the chips from the table. Not only does he get coverage; he knows how to manipulate the media. I use "manipulate" in a non-perjorative sense because it has become essential for men and women in the public eye to know how to please that eye, which is a camera lens.

By his nature—effusive, outgoing, curious, intelligent—the pope is made for the lens. It all shines through: his love for children, his interest in the most anonymous of people, his facility to speak to just about anyone in that person's native tongue.

Occasionally, he slips. It

often seems to me that he fails to make eye contact with people, his glance somewhere off in the distance or fixed on some point beyond our view. Is he eager to be on to the next handshake or is he weary and wondering when the welcome line will end?

But that's a small quibble. When one man can appear and draw two million listeners—in person, not via television!—I suspect he can look where he wants to.

The treatment of the pope in Poland was generally favorable; in fact, it was almost "this man can do no wrong." The networks seemed on the verge of agreeing to the idea of papal infallibility.

The Cable News Network did trot out Malachi Martin on "Freeman Reports." Martin, who sees conspiracies and double-dealing everywhere, has become a tiresome figure when such events occur. Otherwise, the pope got laudatory coverage for his courageous words, his willingness to face an almost impossible situation and his commitment to his homeland.

AND so some questions started going through my mind as I watched:

► Were the pope to come again to America and challenge the government strongly, what would the networks do? What if he told the Supreme Court that it was so wrong on abortion as to be a scandal to justice?

► If the pope were American and did those things, would the attitude toward him be different?

► What would American Catholics think if a pope said nasty things about capitalism? In fact, several have, but no one knows it.

► When John Paul, during



RELIGION IN RUSSIA—The Russian Orthodox Church, the second largest Christian church in the world, is the subject of a two-part NBC News report, "The Church of the Russians," airing the afternoons of July 17 and 24. Reporters examine the church in Moscow, Kiev, Odessa, Leningrad, the holy city of Zagorsk and the quaint village of Lisi to learn how faith survives despite 65 years of anti-religious policies by the Soviet government. (NC Photo)

his visit to America, told us to give from our substance (and not just our excess) to those in need, why didn't he make the front pages for a week?

► On his next trip to any place, will the pope get such coverage? Why not? Because

his comments on mankind's spiritual state are not as interesting as his remarks on the Polish state?

Those are just some meanderings of my mind as I flipped the cable box. I don't want to end without saluting

the TV coverage of the pope. I've been critical of their treatment of religious issues and, although this instance mixed religion and other issues, I want to make sure to say "nice work" and suggest they try it again some time.

OBITUARIES

† **ARIENS, Mark S.**, 31. St. Michael, Brookville, June 18. Father of Monica Sue and Brian Mark; son of Marion and Gladys; brother of Mary Ann Nichols.

† **DUNN, Ida Mae**, 76. St. Mary, New Albany, June 12. Mother of Paul and Donald Sellers.

† **FIRSICH, Vincent H.**, 67. St. Gabriel, Connersville, July 1. Brother of Deloris Temple, Viola Spaulding, Mrs. Edward Wilhelm, Christina Wise, Barbara Wilson, Albert Jr., William, Leon, James and Robert; nephew of Cecelia Woodward.

† **GARY, Mary Lela (Torphy)**, 90. St. Vincent de Paul, Bedford, June 28. Sister of Robert.

† **HARRELL, Marie (Bueche)**, St. Augustine, Jeffersonville, June 28.

† **HARTMAN, Helen Wilson**, 84. St. Augustine, Jeffersonville, July 2. Mother of Margaret A. Fink and Mary J. Dillon.

† **HOEHN, Louise**, 95. St. Mary, New Albany, June 21. Brother of Albert.

† **HULSE, Lawrence**, 70. St. Mary, North Vernon, July 5. Father of Linda Warnell, Nancy Cohen, David, John, Herman, Allen and Charles; brother of Gertrude Gurmkmeyer.

† **KIEMEYER, Elizabeth**, 65,

Our Lady of Lourdes, Indianapolis, July 2. Wife of Arthur; mother of Sharon Johnson, Mary Goshert, Michael, Arthur, Leo and Thomas.

† **LOGAN, Gladys**, 86. Sacred Heart, Jeffersonville, June 30.

† **MEHLING, Joseph**, 43. St. Mary, New Albany, June 18. Husband of Mrs. Joseph; father of Joseph Jr. and Jerome.

† **MUNCHHOF, Henry J.**, 67. Sacred Heart, Jeffersonville, June 26. Husband of Elizabeth; brother of John.

† **PRICKEL, Theresa**, 88. St. Anthony, Morris, July 1. Mother of Helen Weltering, Mary Ann Siefert and Leonard; sister of

Anthony, Edward, Martin and August Riehle.

† **RYAN, John J.**, 60. St. Michael, Bradford, June 29. Husband of Patricia Ann (Molloy); father of Joan Marie, Kevin, John J., Patrick F., Michael and Timothy P.; brother of Kathryn Clapham and Joseph.

† **TOWNSEND, Emma**, 94. St. Mary, New Albany, June 11. Mother of Rudolph and Edward Alexander.

† **WAHL, Mary Margaret**, 63. Our Lady of Lourdes, Indianapolis, July 3. Wife of Norman; mother of Jean Ann Castor, Patricia Lewellen, Pamela Steele, Jerry, Edgar and Gec. ge.

† **WATSON, James A. "Buzz"**, 77. St. Bridget, Indianapolis, July 5. Father of Betty Harless and Barbara Sullivan.

Services held for Spicuzza

The funeral liturgy for Gus Spicuzza, 87, was held at Holy Rosary Church in Indianapolis on July 5. Spicuzza died on July 1.

His son, Father Anthony Spicuzza, was principal celebrant of the concelebrated Mass. Burial was in St. Joseph Cemetery.

In addition to Father Spicuzza,

he is survived by three sons, Lawrence, Paul and Gus; three daughters, Josephine Hartman, Anna Marie Below and Rosemary Page; and a sister, Catherine Lombardo, all of Indianapolis. He is also survived by 20 grandchildren and 20 great-grandchildren.

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St. Vincent's opens clinic for sports medicine

St. Vincent Hospital and Health Care Center has established a sports medicine clinic, designed to meet the needs of competitive and recreational athletes, which will specialize in the evaluation, diagnosis and treatment of sports-related injuries.

Staffed by physicians, physical therapists, an exercise physiologist and a

sports psychologist, the sports clinic has access to and is part of the diagnostic and treatment outpatient facility, physical therapy department and St. Vincent Wellness Centers. It will provide rapid evaluation and treatment programs for athletes of all age and skill levels.

The clinic is open from 9:30 to 11:30 a.m. on Satur-

days, and from 2:30 to 4:30 p.m. on Mondays and Wednesdays. Appointments are encouraged, but "walk-ins" will also be seen. Physical therapy sessions may be scheduled from 8 a.m. to 4 p.m., Monday through Friday. Emergencies will still be handled by the emergency department.

For further information about the sports medicine clinic, call Roger Williams or Sue Burr at 317-871-2269.



WATT EXPOUNDS—Secretary of the Interior James Watt speaks of his Christian faith and tells the Full Gospel Business Men's Fellowship International, meeting in Detroit, that the news media are "enemies of truth" because they misrepresent him and his policies. (NC photo from UPI)

the Saints *by Luke*

VLADIMIR WAS BORN IN 975, THE ILLEGITIMATE SON OF GRAND DUKE SVIATOSLAV AND HIS MISTRESS, MALUSHKA. GIVEN NOVGOROD TO RULE, HE WAS FORCED TO FLEE SCANDINAVIA IN 977 WHEN HIS HALF BROTHER YAROPOLK DEFEATED AND KILLED ANOTHER HALF BROTHER, OLEG, AND CAPTURED NOVGOROD. VLADIMIR RETURNED WITH AN ARMY, RECAPTURED NOVGOROD AND CAPTURED AND KILLED YAROPOLK AT RYBNO IN 980. NOTORIOUS FOR HIS BARBARITY HE WAS NOW RULER OF RUSSIA. HE CONQUERED KHERSON IN THE CAUCASIA IN 988. IMPRESSED BY THE PROGRESS OF CHRISTIANITY, HE MARRIED ANNE, THE DAUGHTER OF EMPEROR BASIL II, AND BECAME A CHRISTIAN ABOUT 989. HIS CONVERSION MARKED THE BEGINNING OF CHRISTIANITY IN RUSSIA. HE REFORMED HIS LIFE, PUTTING ASIDE HIS FIVE WIVES, BUILT SCHOOLS AND CHURCHES, DESTROYED IDOLS, BROUGHT GREEK MISSIONARIES TO HIS REALMS, EXCHANGED AMBASSADORS WITH ROME, AND AIDED ST. BONIFACE IN HIS MISSION TO THE PECHANGS. IN HIS LATER YEARS HE WAS TROUBLED BY REBELLIONS LED BY THE SONS OF HIS EARLIER MARRIAGES, BUT TWO OF HIS SONS BY ANNE, ROMANUS (BORIS) AND DAVID (GLEB), BECAME SAINTS. VLADIMIR DIED IN BEREYSK, RUSSIA, WHILE LEADING AN EXPEDITION AGAINST HIS REBELLIOUS SON YAROSLAV IN NOVGOROD. HE GAVE ALL HIS POSSESSIONS TO HIS FRIENDS AND TO THE POOR ON HIS DEATHBED. HE IS THE PATRON OF RUSSIAN CATHOLICS. HIS FEAST IS JULY 15.

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VIEWING WITH ARNOLD

'Mercies' is parable on pain

by JAMES W. ARNOLD

Baby, you're the only dream I ever had
that's come true.

—Song lyric, from "Tender Mercies"

"Tender Mercies" is a taut, lean parable, set in the sparse Texas prairie country, about the Mystery of Suffering. One is tempted to call it early Ingmar Bergman in a ten-gallon hat, except that in his theological films of 20-25 years ago, Bergman was never this optimistic in answering the Big One: why does a good God allow bad things to happen?

On the surface, "Mercies" is about a down-and-out country music star, Mac Sledge (Robert Duvall), who is rehabilitated by the simple life and the affection of a loving Christian widow. He has hit bottom in an alcoholic haze, and wakes up in a remote motel-gas station operated by the blonde widow and her 10-year-old boy. He asks for the chance to work off his debt, then stays on as an employee, and eventually the lonely trio bonds into a legitimate family.

While Duvall is the central figure, and his grizzled, restrained but unpredictable Mac is totally different from his gallery of memorable characterizations, the story by veteran playwright Horton Foote is really about the contrast of cultures represented by two women.

Pretty-but-strong Rosa Lee (Tess Harper), the new wife, is among the more memorable ladies in recent film history. A teenage bride whose husband was killed in Vietnam, she simply accepts life, gives love, obeys the golden rule, and works very hard out there in the modest clapboard buildings, set in the flat endless prairie that might as well be on the moon. On Sunday she goes unprompted to the Baptist church and sings "Jesus Saves" with the choir, and

every night in bed she prays thanks to the Lord "for his blessings and tender mercies," among which Mac and her boy head the list.

THE other woman is the volatile Dixie (Betty Buckley), Mac's first wife, an attractive and talented country star, whom we see and hear singing about giving love, and about how it lasts forever. But offstage she is a bitter and brittle woman who can't change or forgive, who clearly has driven her ex-

husband to the pits, and has never let him even make contact with their pampered daughter, now 18. She's in the process of provoking the girl into running off into a bad and tragic marriage with a much-worse musician.

With Rosa Lee and her boy, and the gentle rhythm of real life relationships and work, Mac slowly rebuilds his psyche and casually begins again to write music.

He and the stepson (Allen Hubbard) are baptized in a simple ceremony, a scene typical of Aussie director Bruce Beresford's matter-of-fact style. ("Mercies" is a rare movie in which ordinary Christian practice is a natural part of the context and, while not especially pushed or promoted, is accepted as important to the characters.)

Mac comes closest to suffering a relapse when he brings a new song to Dixie and her manager and is brutally rejected. But he weathers the despair and renews his confidence through Rosa Lee and a young local country band that worships him. Duvall himself gives a touchingly good performance at a modest local niter to show us Mac is on the way back, but probably not to the glitzy side of Show Biz.

FOOTE clearly wants to say that one kind of lifestyle integrates and heals, while the other promotes anxiety, jealousy and destructiveness. When a final and deep tragedy hits this group of characters, the restored Mac is able, not to understand, but to accept it and to see that the pieces of life fit together, if only obscurely.

But Dixie falls apart, raging in despair at the injustice of God, isolated from



TENDER MOVIE—Robert Duvall as Mac shows Sonny, played by Allen Hubbard, what it was like when he was a country music star in "Tender Mercies," a Universal release. Down on his luck, Mac wakes up hung over in a run-down motel operated by a young widow with a son. Mac stays on to work for the woman and a romance blossoms out of the relationship. Classifying the movie A-II, the U.S. Catholic Conference calls "Tender Mercies" a rare film, tough and gentle, inspiring and immensely entertaining. (NC Photo)

the world in the luxurious bedroom of her mansion.

The cast is uniformly wonderful, and director Beresford ("Breaker Morant"), working with a gifted Australian cameraman and editor in locales (Waxahatchie, Palmer) just south of Dallas, is much too skilled to make "Mercies" come off as a moralistic tract.

The Christian elements, like everything else in this spartan film (including a minor motif about kids groping for identity in this society of fragmented families), are deftly underplayed and understated. E.g., one of the best scenes is the quiet reunion, after many years, of Mac and his daughter, in which they struggle to remember cherished pieces of their distant past—a nickname, the words of a country hymn.

If we know that it is faith and love that make a survivor of Rosa Lee, it's something we learn, not from what she says, but from what she is. Writer Foote (an Oscar winner for his adaptation years ago of "To Kill a Mockingbird") doesn't explain suffering either, of course; what he suggests is

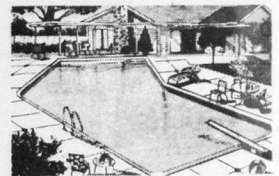
that we cause some of our own troubles, and that through pain we are sometimes led to accomplish what might not otherwise have been accomplished.

(First-class drama with easygoing music and charm; highly recommended for adults and mature youth.)
USCC rating: A-II, adults and adolescents.

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