

The CRITERION



Pope sets stage for upcoming meeting

Rejects abortion, contraception

Pope John Paul II condemned social programs of abortion, sterilization and artificial contraception June 7 in a speech which set the stage for the church's approach to the upcoming International Conference on Population in Mexico City.

In another speech the next day he praised "natural methods" of family planning, saying these give "an openness to life" and are a "practical help to all married couples."

Less than a week earlier an example of the pope's concern about government programs was highlighted when Cardinal Alfonso Lopez Trujillo of Medellin, Colombia, denounced a sterilization campaign by the Colombian government.

Pope John Paul used his June 7 speech, given during an audience with Rafael M. Salas, secretary general of the conference and director of the U.N. Fund for Population Activities, to lay out the main lines of the Holy See's concerns regarding population policies.

"Demographic policies must not consider people as mere numbers or only in economic terms . . . They must respect and promote the dignity and the fundamental rights of the human person and of the family," the pope said.

He called it "a grave offense against human dignity and justice" for authorities to engage in any activities "which attempt to limit in any way the freedom of couples in deciding about children."

Likewise "gravely unjust," he said, is any attempt to condition international aid for development "on programs of contraception, sterilization and procured abortion."

Widespread contraceptive programs in recent years "have increased sexual permissiveness and promoted irresponsible conduct, with grave consequences especially for the education of youth and the dignity of women," the pope said.

In addition, he said, some governments and international organizations have moved from contraceptive programs to financing programs of sterilization and abortion.

Among notable examples of this in recent years are India's efforts in the 1970s to limit population growth through a massive sterilization campaign and China's current family limitation campaign which includes strong pressures for abortion or sterilization if a woman bears an unauthorized child.

A number of other nations promote or support programs of contraception, sterilization or abortion, although few have reached the levels of inducements for compliance or penalties for non-compliance in the Indian and Chinese programs.



BIRTHDAY PARTY—St. Philip Neri parish in Indianapolis marked its 75th anniversary last Sunday with a Mass in the church and a dinner in St. Philip Hall. Here, Father Gerald Kirkhoff and Archbishop Edward T. O'Meara cut the birthday cake after the meal. The cake was made by parishioner Agnes Neese. Father

Kirkhoff is a native son of the parish and has been its pastor since 1978. Parishioners, former parishioners and priests who have served the parish joined the celebration. More coverage of the festivities can be found on page 3. (Photo by Fr. Tom Widner)

In Colombia, where Cardinal Lopez Trujillo criticized the government campaign, tens of thousands of women are sterilized or receive artificial contraceptives each year under government-supported programs.

When Pope John Paul met June 8 with two international groups concerned with natural family planning, he stressed "the need for scientific knowledge and its applications to be ruled from within by ethics."

In his earlier speech to Salas the pope praised some parts of the working document for Mexico City, citing its concerns "for improving systems of education and health care, recognizing the roles of aging persons, obtaining greater opportunities for people to be active participants in the development process and in constructing a new global economic system based on justice and equity."

But he sharply warned against in-

terpreting development "simply in terms of population control" or of reducing the meaning of development to questions of material advance without regard for the spiritual needs of people.

While calling for the "full integration of women in society," he warned against ignoring women's "unique" role in nurturing and raising children and against programs whose primary aim is "to decrease the number of children."

He also warned against separating the idea of "responsible parenthood" from the family. Married couples "alone have the right to procreation," and policies should be aimed at promoting the family's "unique and irreplaceable role" in bearing and rearing children, he said.

Pope John Paul's address to Salas just two months before the Mexico City conference paralleled a message by Pope Paul VI to Salas 10 years ago, just four months before the 1974 World Population Conference in Bucharest, Romania. The Mexico City meeting is meant as a decade-later follow-up to the Bucharest meeting.

In his 1974 message Pope Paul also emphasized the need to respect the rights and dignity of the family, focused on the priority of development over population control and warned against "radical measures" of population control which "are often in contrast with the laws implanted by God in man's nature."

Msgr. James T. McHugh, special consultant on population issues for the Holy See's Permanent Observer Mission to the United Nations, told NC News recently that many of the difficulties the Vatican had with the conclusions of the Bucharest meeting will also be issues at the Mexico City conference, which is to take place Aug. 6-13.

In commenting on the recommendations which will serve as the working document in Mexico City, Msgr. McHugh cited most of the same concerns that Pope John Paul raised in his speech to Salas. The priest said that the 1984 working document is basically an attempt to refine and update the 1974 conclusions from Bucharest rather than to make significant revisions in principles or orientation.

In Bucharest the Holy See delegation was the only one to withhold support from the final document. It supported the major conclusion but withdrew from the consensus on the remainder of the document, saying that too often essential human values or moral principles were poorly stated or ignored.

Looking Inside

Maria Wilcox begins a series this week on how the churches of Terre Haute have joined together to serve that city's needs. Turn to page 2.

Father John Buckel writes again about the Bible, and explains how we should approach it. His column appears on page 5.

The Civil Rights Act of 1984, which has been introduced in both houses of Congress, is being criticized on several fronts. Kevin McDowell has researched the issue, and his story is on page 6.

Msgr. Raymond Bosler answers a question for a reader who is puzzled about the Immaculate Conception. Turn to page 8.

Civil rights activist Julian Bond recently spoke in Indianapolis on a variety of subjects, and issued a challenge to two minority groups. Turn to page 15.

How does a priest handle a parish of 25,000 members? Father Paul Evard discussed his assignment as a missionary during a recent visit to Indianapolis. Turn to page 16 for his insights.

the criterion

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Indianapolis, Indiana

Terre Haute churches aid the unemployed

by Maria Wilcox
Terre Haute Deanery Correspondent
First of a series

"Losing a job is as bad as going through a death or a divorce. It's up in that scale of high stress factors of a person's life," said Father Charles Fisher, pastor of Sacred Heart parish, Terre Haute. Hardest hit of all parishes in a city plagued consistently with a double-digit unemployment rate, one of the highest in the state, Sacred Heart reaches out to help those in need of food, clothing, shelter and money for utilities, as well as emotional support.

All Catholic churches in the Terre Haute community likewise offer assistance to the unemployed, the poor, the new poor. The number of unemployed parishioners has varied in churches throughout the area, some with only a few of their members affected. Nevertheless, all are concerned with addressing the needs of the hungry, regardless of race, creed or politics. In Terre Haute, the Body of Christ has come together across denominational lines.

"Unemployment is a problem in our parish," declared Father Fisher. With the closing of Stran-Steel in 1981 and later CBS, with a temporary shutdown of J.I. Case and then of Anaconda, about 200 Sacred Heart parishioners working in those north end industries lost their jobs in a period of less than two years. Some moved out of town. About 150 families were affected and the parish lost 200 parishioners.

Recently-updated U.S. Census figures show Terre Haute's population declined by 828 persons, from 61,125 in 1980 to 60,197 in 1982. This was a time of interest rates of 20 percent or more, and high unemployment. Several major industries closed down permanently. The Terre Haute area still has a depressed unemployment rate of 14.3 percent, nearly double the national average.

Nick Peters, Harrison Township trustee serving Terre Haute, reported that from Jan. 1, 1983 to present he had 1,200 open cases. Prior to that, from Jan. 1 to Dec. 31, 1982, there were 350. The caseload had escalated more than 300 percent.

Expressing concern for those victims of Terre Haute's declining economy, the new poor, Peters remarked, "When you run out of your unemployment claim, you are no longer counted as unemployed even though you still do not have a job. You are no longer a statistic."

"I think that the unemployment rate in Terre Haute is closer to 20 percent than the 14 percent put out by the Bureau of Labor," estimated Mayor Pete P. Chalos. He cited, for example, as not included in the statistics, the young people moving into the labor force and the wives of unemployed husbands in what had been one-job families. "Now both are looking for work. Our office is deluged daily with job seekers," declared the mayor.

"If things have improved as much as the (Reagan) administration states, the increase of unemployed persons we see and face every day certainly doesn't substantiate that," observed John Etling, regional director of Catholic Charities of Terre Haute. "There are many people who are employed, but underemployed," he added.

"THERE ARE A lot of factors that don't show up in the Bureau of Labor Statistics. The method for calculating statistics was changed back in Nixon's administration," he explained.

Bill Eyre, business manager of Laborers International Local #204 and president of the Central Wabash Valley Building and Construction Trades Council, agreed. One difference he cited is that "now they are including service per-



SOUP'S ON—Father Joseph Wade, pastor of St. Patrick parish in Terre Haute, is served a hearty bowl of bean soup by "Chef" Jake Birchler. "Chef" Brooks Johnson is lining up to sample his own cooking. Father Wade eats with the poor who are served by the parish in the rectory garage, which doubles as a kitchen-dining room. (Photo by Maria Wilcox)

sonnel." He does not concur with the labor force estimates for the Terre Haute area.

We are seeing no real recovery at all in the local unions," he declared, estimating that the unemployment rate in the building industry is between 40 and 70 percent. "The food banks and the soup lines are a proof of the big problems. What is really bad is that unemployment is consistently bad. Usually the unions do recoup in the summer," he noted, commenting that this year did not look promising. "The unions have had some jobs, but not enough to work their membership like they have in the past. Some have worked only six weeks in the last three years," he reported. "Terre Haute is one of the strongest labor holds of unions in the Midwest section, so the plight of the unions affects the whole economy," he concluded.

"It's critical to realize that the unemployed, the new poor, are going through a terrible identity shock or crisis," observed Charles Norman, professor of sociology at Indiana State University. "People have learned to blame the victim and to turn away. They simply mistake the cause and effect. If most people would stop and think

they would realize that they are about two paychecks away from being poor, that the unemployed are more like themselves than different, and they would not turn away."

The people of God and their pastors throughout Terre Haute are not turning away. They are working to ameliorate the problems of those in desperate need of help.

Father Fisher has found that unemployed men are particularly difficult. Some hit rock bottom "especially if people think they are alone," he emphasized. "The best thing is to get them into a supportive group to help them make contact with others who are out of work so they know they're not alone."

But unemployment affects not just the one who lost the job, the priest contends. "The number of houses for sale in this area is extraordinary," he exclaimed. Unemployment extends to family with the loss of a home and short-cutting children's clothing and activities. "It hurts parish income, too," Father Fisher said. But "those who wish to attend Sacred Heart School and can't afford it are taken care of through the parish," he explained.

Rate of vocations tends to be higher in the South

by Jerry Filteau

WASHINGTON (NC)—Southern states are recruiting men for the priesthood at a better rate than elsewhere in the country. The worst rates are in the far West and New England.

The high rate in the South "took us by total surprise," said Dean Hoge, one of the researchers who uncovered the data. He offered several possible explanations for the phenomenon, including higher priest-to-people ratios, more traditional religious values and the minority position of Catholics in that part of the country.

Hoge, Father Raymond Potvin and Kathleen Ferry, sociologists at The Catholic University of America, are co-authors of the recently published book, "Research on Men's Vocations to the Priesthood and Religious Life," which included the regional data along with a wide range of other research on vocations in the United States.

Using easily obtainable figures for transitional deacons—seminarians in their final year of preparation for the priesthood—the researchers found that between 1978 and 1982 the highest ratio of deacons to total Catholic population occurred in North Carolina, Tennessee, Kentucky and Alaska.

They said an exception to the general pattern of low vocation rates in the West and Northwest was the high rate for sparsely populated Alaska. This was due to successful programs of recruiting priests from the outside in two of Alaska's three dioceses, they said.

Breaking the figures down into the 13 regions established by the National Conference of Catholic Bishops, the researchers found that Region IV (Atlantic states from Delaware and Maryland down to Florida) and Region V (Alabama, Mississippi, Louisiana, Tennessee and Kentucky) averaged about 2.2 transitional deacons per 100,000 Catholics during the years studied.

BY CONTRAST, the median group (Region IX—Kansas, Nebraska, Missouri and Iowa) had 1.5 transitional deacons per 100,000 Catholics. The New England region ranked second from the bottom with 1.1 per 100,000, and the lowest region—Hawaii, California and Nevada—had only 0.9 per 100,000.

"At first, when we saw these results, we just didn't believe it," said Hoge.

"Empirically, we don't know the reason," he said. "Very likely it is because the South is more traditionally religious. Its whole culture hasn't gone through the counterculture of the 1960s. . . . The South is the most conservative region of the nation on many social attitudes, and it is the region with the overall highest rate of church attendance."

Other research cited in the book indicated that celibacy and lifetime commitment, which formerly were not ob-

stacles to adequate vocation recruitment in the United States, have become significant obstacles today because of changing attitudes about sexuality, personal freedom and lifestyle in American culture. The researchers found that those cultural changes have not affected vocation recruitment in mainstream Protestant denominations, which do not require celibacy or a strict lifetime commitment from their ministers.

Hoge said that the researchers also compared Catholic vocation rates with several other factors that they thought could be relevant.

Whether a diocese had a major seminary within its boundaries turned out to have no statistical relationship to its rate of vocations, he said, but the analysis uncovered a high correlation between vocations and two other factors.

One was a high priest-to-Catholic ratio. "Perhaps the more priests a diocese has

per 1,000 laity, the more contact is possible between priests and potential vocations," Hoge commented.

The other association they found was a reverse correlation between vocation rates and the concentration of Catholics in the population. Where Catholics are a smaller minority of the general population, as in the South, the rate of vocations tended to be higher. But highly Catholic states such as Massachusetts, Rhode Island and Louisiana tended to produce fewer vocations per Catholic. "Apparently, a geographic concentration of Catholics is not productive in furnishing vocations," Hoge said.

He told NC News that the researchers did not have sufficiently detailed data to do cross-correlations which might reveal overlapping of some of those factors or help to isolate one or another as particularly significant.

Archbishop Quinn views study as being positive

Archbishop John R. Quinn of San Francisco thinks the reaction of U.S. bishops and Religious to the Vatican-mandated study of Religious now taking place across the country is "rather universally positive." The archbishop said he has received "interim reports" on the

Bishops promote NFP

JEFFERSON CITY, Mo. (NC)—Missouri's bishops are urging Catholics to consider the merits of natural family planning. "We believe that, with natural family planning, all couples have an alternative to artificial birth control and sterilization. It's a means to a deeper, richer union with each other and the Lord," the bishops said in their statement, "Serving Life: Natural Family Planning in Modern Times," scheduled for release in late June.

Summer Mass times corrected

Mass times at St. Roch Church in Indianapolis were listed incorrectly in the Criterion's Vacation Travel Guide, published May 18. Masses at St. Roch are at 6 p.m. on Saturday and at 8 and 10:30 a.m. on Sunday. We regret any inconvenience this error may have caused.



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Indianapolis parish celebrates 75th anniversary



A Mass and dinner last Sunday highlighted a week-long celebration of the 75th anniversary of St. Philip Neri parish in Indianapolis.

Archbishop Edward T. O'Meara was chief celebrant of the Mass. Concelebrants included Father Gerald Kirkhoff, a native of the parish and its current pastor; Father Richard Terrill, pastor from 1971 to 1978; Benedictine Archabbot Timothy Sweeney of St. Meinrad Archabbey, also a son of the parish; other priest sons of the parish and several former associate pastors.

The theme of the event was "Toward a Century of Faith," looking ahead to the 100th anniversary of the parish. The celebration was also linked to this year's celebration of the 150th anniversary of the archdiocese.

At the dinner, held in St. Philip Hall after the liturgy, several people spoke of their remembrances of the parish. Providence Sister Gwen O'Malley, pastoral associate, led those who attended in the singing of "Happy Birthday."

Some of the history of the parish was represented in items used during the Mass of Thanksgiving. The altar cloth is about 100 years old, and belonged to Father Kirkhoff's great aunt, Annie Wise. The chalice was given to the parish in 1940 by the Herman Zielow family. The ciborium came from St. Francis de Sales parish a year ago. When that parish was closed, boundaries were redrawn and 16 families from St. Francis became members of St. Philip Neri.

During its 75-year history, St. Philip Neri has had five pastors, beginning with Father George J. Smith in 1909. He was responsible for building the church, which

was designed with a floor sloping down toward the altar.

The parish opened its first school in January 1910, in what is now part of the convent. By the end of the next school year, enrollment had climbed from 83 to 126. In 1915, a new school was built, and it was expanded a year later. It included an auditorium, meeting rooms and a two-lane bowling alley.

Before he died in 1927, Father Smith saw his parish grow from 75 to 1,150 families.

He was replaced by Father Raymond R. Noll, who became Msgr. Noll while at St. Philip's. In 1934, he was named vicar general of the diocese.

His successor at St. Philip Neri was Father Albert H. Busald, who also was given the title of monsignor while at St. Philip Neri. During his pastorate, the rapid growth in the parish ended as many families moved to newly-developed areas. Parish membership and school enrollment began to decline.

Father Busald was responsible for forming a number of parish organizations, including Boy Scouts, Legion of Mary and National Council of Catholic Women. He was also responsible for extensive renovation of parish buildings. In 1970, an arson fire heavily damaged the church, which again had to be repaired.

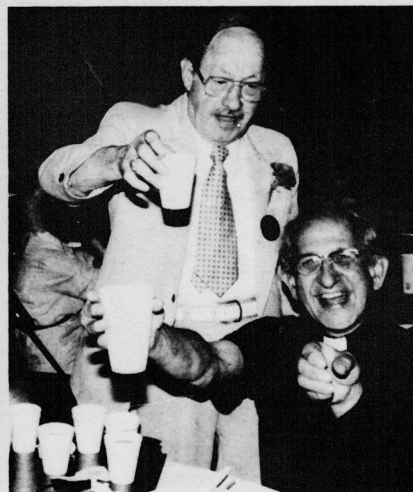
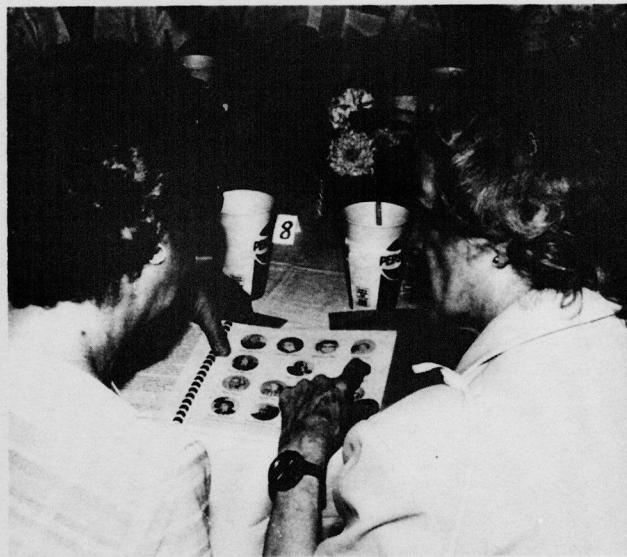
Msgr. Busald retired after a 36-year pastorate at St. Philip Neri, at the age of 86, and was the oldest active priest in the archdiocese at that time. He died in 1975.

Father Terrill, who is now pastor of St. Nicholas parish in Ripley County, followed Msgr. Busald to St. Philip's.

Father Kirkhoff returned to his native parish in 1978 to become its fifth pastor.



MILESTONE—St. Philip Neri's 75th anniversary last Sunday was a time for remembering the past and looking to the future. At left, Fathers Bernard Gerdon and Joseph Beechem, two former assistant pastors, were in attendance. At left, Providence Sister Peggy McNulty reflects on her native parish. At lower left, Franciscan Sister Catherine Schneider attended with her mother. At right, two parishioners look at the parish's diamond jubilee book. At the podium in the center below is John Kistner, a charter member of the parish. At lower right, native son Father Albert Ajamie raises a toast with family members. (Photos by Fr. Tom Widner)



WASHINGTON NEWSLETTER

Reagan visit raises issue of Northern Ireland

by Liz Armstrong

WASHINGTON (NC)—President Reagan's recent visit to Ireland not only acquainted him with his ancestral homeland but also raised the issue of Northern Ireland and the American response to that agony.

Wracked by warfare often throughout its troubled history, Northern Ireland for more than a decade has been the site of bloody violence. At issue is its future: whether it continues as part of the United Kingdom, as many members of the Protestant majority wish, or joins the predominantly Catholic Republic of Ireland, the solution favored by many Catholics.

Meeting first with Irish Prime Minister Garret Fitzgerald, a leading Irish advocate of a peaceful solution to the conflict, and then in London with British Prime Minister Margaret Thatcher, Reagan had



the opportunity to quietly offer an American perspective on the conflict.

In a sense Reagan himself—descended from Irish forefathers, the son of a Catholic father and Protestant mother—mirrors the pluralistic, secularistic United States and its citizens, including U.S. Catholics, as they ponder the Northern Ireland question.

According to the president, "the position of the United States is very clear: We must not and will not interfere in Irish matters, nor prescribe to you solutions or formulas."

Several times, he praised efforts toward peace, denounced violence and severely criticized Irish-Americans accused of encouraging bloodshed by supporting such terrorist groups as the outlawed Irish Republican Army, which is fighting British rule in Northern Ireland.

When she met Reagan in London later, Mrs. Thatcher is said to have privately thanked him for opposing violence.

The U.S. president also cited the work of the New Ireland Forum, organized by Fitzgerald, with representatives of three political parties in the Republic of Ireland and one Catholic party from the North. The

forum did not include Sinn Fein, the political arm of the IRA, or the staunchly Protestant Unionist parties of Northern Ireland, who refused to participate in the dialogue and seek to remain part of the United Kingdom.

Reagan said he was "impressed" by the work of the forum.

In a report released in May, the forum offered three options for Northern Ireland:

—Merger with the Republic of Ireland in a secularistic, democratic state constitutionally protecting civil and religious rights for all (the forum's preference);

—A federal system with parliamentary bodies in both north and south, and

—Joint rule of Northern Ireland by both the Republic and Britain.

Before the report was released, the Catholic bishops of Ireland said that if north and south unite, the new nation should keep church and state separate, Catholicism should not be the official religion, and Protestant rights should be protected.

Irish bishops also have frequently condemned violence in Northern Ireland from all sides.

The U.S. bishops generally have deferred to the guidance of their Irish colleagues on questions on Northern Ireland.

In addition, a 1977 background paper by the U.S. Catholic Conference Office of International Justice and Peace said the most rational solution to the conflict would be "the final liquidation of British rule and the unification of all Ireland in a modern democratic secular state."

The paper, which was not intended to make conclusive moral judgments, applauded peace initiatives and criticized violent factions, such as the IRA, and their supporters. "Working in opposite direction (from peace activists) are those who regard themselves as friends to Ireland because they support the fight of the Provisional IRA to gain its ends by violence and because they contribute money for the purchase of weapons," the report said.

The issue of support for the IRA has arisen often in Irish-American circles, even intruding into the St. Patrick's Day Parade in New York.

The Irish government this year described as "regrettable" the choice, as honorary parade grand marshal, of Michael O'Rourke, an IRA member and "person convicted of a criminal offense," who bombed his way out of prison in Dublin.

In 1983, the Irish government avoided the parade entirely when Michael Flannery, an IRA supporter, was chosen grand marshal. Prominent Irish-American politicians also boycotted the parade that year and the late Cardinal Terence Cooke of New York reviewed the parade only after Flannery had passed the doors of St. Patrick's Cathedral.

Money is key to vocation crisis in foreign countries

by Fr. James Barton

Archdiocesan Director
Society for the Propagation of the Faith

The church in many countries of the developing world is experiencing a "vocation crisis"—but one quite different from the kind we have here. Increasing numbers of young men in places like Nigeria, Korea, Uganda and Indonesia want to serve their own people as priests. But most are poor and could never afford the cost of a seminary education. They, and their growing young churches, must look to others for help.

Michael Kim is just one of thousands of examples. His family of 10 moved from a small country village in Korea to Seoul, his father hopeful of finding work at one of the many construction sites that dominate the landscape of the capital city. Even after finding a job, however, Michael's father was hard-pressed to provide for his large family. They lived in a small, makeshift home, no larger than most American living rooms.

Out of this poverty, the Lord called Michael to be a priest. And—although the oldest son is usually expected to help provide for the family's needs—Michael's parents encouraged him to answer the call. But how could it be done, with no money to spare?

Today, Michael is well on the way to becoming a priest. Like so many other young men in the mission world, he has been able to help fulfill his calling through the help of the Society of St. Peter Apostle. A companion organization to the Society for

the Propagation of the Faith, St. Peter Apostle provides for the education and support of seminarians and religious novices in several hundred mission countries.

Seminaries receive \$700 per year for each major seminarian and \$250 for each minor seminarian. This does not cover the entire cost of their education, of course, but it does allow the seminaries to admit many young men who would otherwise have to be turned away. Last year, support was provided for some 11,500 major seminarians and more than 37,000 minor seminarians in Africa, Asia, Oceania and Latin America. In addition, funds were provided for nearly 7,000 novices of native religious congregations of sisters and brothers.

The total of \$26.1 million distributed by the Society of St. Peter Apostle in 1983 also included nearly \$5 million for seminary construction, renovation and maintenance, and other special needs.

American Catholics contributed almost 26 percent—\$6.7 million—of the amount distributed worldwide. Through St. Peter Apostle, the materially richer local churches help the poorer churches respond to the rich outpouring of faith represented by the growing number of seminarians.

Yet, there is a very real danger that future priests will have to be turned away, unless more support can be found. In Michael Kim's Korea, for example, applications had to be turned down even after a third seminary had been built. A fourth seminary has now been provided, with the

help of St. Peter Apostle—and all the places there are now filled.

With the shortage of vocations to the priesthood here in the United States and elsewhere, it would be a tragedy to waste the vocations of mission countries.

As the director for the Society of St. Peter Apostle and the Propagation of the Faith in the Archdiocese of Indianapolis, I urge you to consider the needs of seminarians and seminarians in the missions. Pray that the good young men who have been called out of their poverty to serve will be able to say "Yes," and will persevere in their calling. And, with your sacrifice for the Society of St. Peter Apostle, say "Yes" to your own calling as a Christian, doing all that you can for the mission church.

Vatican official calls for liturgical movement

by Jerry Fiteau

WASHINGTON (NC)—"The need for a new liturgical movement is imperative," Archbishop Virgilio Noe, secretary of the Vatican's Congregation for Divine Worship, said in a speech in Washington June 7.

Surprising many of the liturgists, theologians and national church officials in the audience with his forthrightness, the 62-year-old Vatican official admitted that the role of women in liturgy needs more study and that Rome is sometimes very slow in responding to such issues.

Archbishop Noe was in the United States for a 13-day visit. He spoke during a reception in his honor at The Catholic University of America, co-hosted by university's Department of Theology and the Bishops' Committee on the Liturgy of the National Conference of Catholic Bishops.

While lauding the progress in reforming Catholic liturgical rites in the 20 years since the Second Vatican Council, the archbishop said that "it would be a mistake to think that liturgical renewal has been completed apart from a few minor details."

Education in the liturgy has been inadequate, he said, and the renewal has not yet brought the kind of revitalization of parish life that many had expected.

BUT HE emphasized that "liturgical renewal is an ongoing process" and not

something brought to a conclusion by the revision of the liturgical books.

Stressing the relationship of the church's prayer life to its faith, he said, "The liturgy is the living voice of tradition . . . The liturgical books are the church's theological books."

He urged new theological and historical research in liturgy, saying that "no matter how pressing the pastoral needs are," renewal must be based on sound principles and prudence.

The new liturgical texts need to be studied in order to be understood better and in order to articulate the theology they express, he said.

He recalled the great liturgical movement begun in the 19th century under the leadership of Father Prosper Guéranger of the Benedictine monastery in Solesmes, France. He praised the 20th-century movement in the United States, citing the leadership of Benedictine Father Virgil Michel of St. John's Abbey in Collegeville, Minn., and Holy Cross Father Michael Mathis, who founded the first graduate school of liturgy in North America at the University of Notre Dame.

The scholarly dimensions and wide pastoral impact of those earlier movements "must be paralleled in the church today," he said.

Archbishop Noe also urged greater attention to the artistic elements of liturgical celebration, saying that young people must be encouraged to contribute to

church music and that artists and architects should be encouraged to apply their talents to church art and architecture.

Referring to specific issues faced in liturgy, Archbishop Noe said, "The ministry and role of women in the liturgy is an area which needs deeper study."

"The congregation is aware of the problems faced in the church in America in this area," he added.

"Sometimes," he continued, "it is felt that Rome is slow in responding to these situations—and this is true."

As the surprised laughter at his candid admission died down, Archbishop Noe joked in Latin, "Roma eterna, Civitas Vaticana sempiterna." (Rome is forever, but the Vatican is forever and ever.)

Defending the Vatican's traditional deliberateness on such questions, he asked his audience to remember that "consultation has to take place" and that the Holy See must consider the effect of its decisions not only in the United States but in the different conditions and cultures of other countries around the world.

He urged that there be understanding in both directions and that "we accept our mutual responsibilities."

Archbishop Noe's visit to the United States was planned for June 5-17. In addition to his stay in Washington, he was scheduled to stop in San Francisco, New York and to attend the annual plenary meeting of the Bishops' Committee on the Liturgy June 11-12 in Chicago.

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LIVING THE QUESTIONS

We need to accept God on his own terms

by Fr. Thomas C. Widner

Recently while feeling very discouraged during a time of prayer I realized that the Christ to whom I was praying had not lived up to my expectations.

I do not know what I expected but I realized that the person I was talking to was not the person I was talking to. For one thing he didn't talk back. He didn't say anything. And that's what was so discouraging.

I have this problem often and I don't always realize what's going on. Sometimes there is a great struggle in figuring it out. I don't believe, however, that I'm the only one with this kind of problem. The God we address in our prayer is not always the God who loves us.

Do you remember in the 60s when people began claiming God was dead? Well, they did so, of course, because they saw that many of us who pray cry out to a false god. We make God into our own image and likeness instead of the other way around. He doesn't turn out to be the God we want Him to be. We try to limit Him to our idea of what we want Him to be.

I think it has something to do with security. I want God to make me secure and comfortable. But just when I begin to feel that way something seems to discomfort



me and I can't figure it out. I try to retreat with my God and then realize somehow that I've retreated with something else. I don't know who it is but it isn't God.

To really retreat with Him we have to be willing to accept Him on his terms. If we think we already know who God is and what He is like, we won't ever get to know Him. But if we are willing to say to God "take me as I am," then we are likely to become His forever.

The problem with this, of course, is that it calls for us to take God's hand innocently and confidently in the way a child might take the hand of a stranger. Some might say God is not really a stranger to them but there are many for whom God is a complete stranger. And we usually don't trust strangers. We are often led to believe that strangers are dangerous and can do us harm.

That is a risk we have to take if we want to get to know God. Strangers, it is true, can do us harm. But a stranger might also become one's best friend. The only way to meet and get to know God is to be open to Him whoever He is and not lay any expectations on Him before finding out who He is.

What did I find out God to be? Well, for one thing, I've always wanted Him to be someone on whom I could depend. Someone on whom I could lay my troubles and place my burdens and then walk away. I wanted a problem solver. But I have yet to find God able to solve any of my problems.

Usually I find He tells me to keep doing what I'm

doing and to trust that He will be with me. That's where the risk comes in. I mean, how do I know God will like everything I do? He doesn't, I'm sure. But I do know He likes me. And I've never yet known Him to give up on me. Even when I sin I find Him there waiting for me to stop fooling around so He can get on with the business of being my friend again.

I'd like Him to solve my problems but He seems to be always encouraging me to solve them for myself. In other words, God seems to want me to take responsibility for my own actions and rely on my own resources which are, after all, gifts from Him. Oh, yes, trust in Him, of course. And I realize I can't act without Him. But He seems to expect me to use the gifts and talents He has given me. He does not come out of the sky like a lightning bolt, however, and destroy my opposition and help me to escape my problems. That's not God.

I really don't like that, of course. I rather wish He would make things easy for me. God simply does not satisfy my desires for what I want Him to be.

I don't foresee Him changing in the near future. But I've seen myself change and I've seen myself go back and forth in a kind of love/hate relationship with Him. I don't know how much longer it will last. I haven't really surrendered to Him. I'm fighting it every step of the way. But somehow I seem to be winning even though I'm losing.

Bible leads us to a deeper understanding of Christ

We must make an effort to learn what the Bible is telling us

by Fr. John Buckel

The Bible was not written in 1984. It was not written in America, and it was not written in English.

This seems blatantly obvious, yet our natural inclination in reading the Bible is to understand it in light of our present day situation. The Bible was written in another part of the world, in a different culture, in a different time, in a different language, and in a different political and religious situation.

Those who wrote the various books of the Bible and the people for whom it was originally written took for granted what we who are living in 1984 must make an effort to learn. Some general information about the Bible and the times in which it was written can bring us to a better understanding of this sacred book.

The word "Bible" comes to us from the Greek and Latin languages and literally means "book." Actually, the Bible is not one book, but a collection of 72 books. It is important to remember that the Bible is not composed of 72 isolated books; rather, a unity exists throughout the Bible. Jesus is the unifying factor. Every book of the Bible in some way or another is connected with the life of Jesus and should always be read with him in mind.

The Bible is divided into the Old Testament (composed of 45 books) and the New Testament (composed of 27 books). "Testament" in the biblical sense can be defined as a "bargain" or a "deal." The bargain between God and his people in the Old Testament was sealed with the blood of a lamb while the bargain between God and his people in the New Testament was sealed with the blood of Jesus.

GENERALLY speaking, titles of the 72 books of the Bible were given to tell us one of four things: the contents of the book (Genesis is a Greek word meaning "beginning;" this is a book of beginnings), the main character of the book (for example, the Books of Ruth and Tobit), the author of the book (gospels of Matthew and Mark), or to whom a work was addressed (Paul's Letter to the Corinthians).

Authors of the various books of the Bible did not write in chapter and verse. It was

not until the 14th century that the books of the Bible were broken down into chapters and verses for the sake of convenience in finding particular passages.

One who has difficulty in finding a particular book or passage of the Bible should begin with the table of contents. Every book of the Bible, its abbreviation, and the page where it is to be found is located here. A passage from the Bible is listed in this way: Jn. 3:16. The abbreviation gives the book, the first number gives the chapter, and the second number gives the verse: the gospel of John, chapter 3, verse 16.

Every time we read the Bible, we are reading a translation. For the most part, the Old Testament was written in the Hebrew language while the New Testament was written in Greek. The type of Greek used in the New Testament was known as "koine" (meaning "common" or "ordinary"). It was the spoken language of the street, as opposed to the Greek equivalent of the "King's English," the language used for more formal occasions. Any version of the Bible sounding very formal is not being faithful to this aspect of the language.

Whoever has had the task of translating from one language to another is well aware of the difficulties involved. Almost every word can be translated by several different words, each with its own nuance.

THE TRANSLATOR must also decide whether to use a "literal translation" or a "free translation." "It's raining cats and dogs." A literal translation of this English colloquialism would be meaningless in another language. "It's raining very hard" would be a better translation of the meaning even though the exact words are not used. Since there are many ways to translate a text from one language to another, we can understand why some versions of the Bible (New American, King James, Revised Standard Version, Good News For Modern Man) have wordings which are different from others.

Certain parts of the Old Testament were written in Greek and are accepted by the Catholic Church as belonging to sacred scripture. Other Christian denominations do not consider these Greek writings to be a part of the Bible. They refer to them as "apocrypha" (having doubtful authority). These Christian denominations consider the apocryphal books to be of value, but they do not enjoy the same authority as sacred scripture. This explains why the

Catholic Church and the Protestant Churches hold different opinions regarding the number of books in the Old Testament. All Christian denominations are in agreement about the New Testament containing 27 books.

Most of the events we read about in the Bible take place in Israel. Israel is located in the Middle East and it had strategic importance in ancient times. It lies adjacent to three continents—Europe, Asia, and Africa—making it an important trade route for merchants. Israel is a relatively small country, smaller than Indiana. Nevertheless, within this small geographical area, a great variety exists. Mountains and plains, deserts and rivers, valleys and lakes are to be found. In biblical times as now, many of the people were involved in agricultural pursuits, particularly in the vineyards and in the wheat fields. Shepherding was very common.

Unlike the United States, where a

number of religions exist side by side, most of the time Israel was united by a common faith. All citizens could claim Abraham as their ancestor.

The political situation of Israel fluctuated throughout biblical times. Under the leadership of King David and King Solomon, Israel was at the zenith of her political power. In the time of Jesus, however, Israel was occupied and ruled by the Romans (as present day Poland is occupied and ruled by the Russians).

Some general information concerning the Bible can lead us to a deeper understanding of this holy book. However, the study of the Bible is not an end in itself. A greater love and understanding of the Bible should lead us to a greater love and understanding of Jesus. As Christians, we believe that Jesus is the source of all life and love. In this respect, the Bible has been compared to a window. If you just look at the window, you see only dust and cracks. If you look through the window, you see life.

THE SUNDAY READINGS

TRINITY SUNDAY

June 17, 1984

by Fr. JAMES A. BLACK

Exodus 34:4-6, 8-9
II Corinthians 13:11-13
John 3:16-18

Background: The theme for the readings of Trinity Sunday is that God is loving and merciful.

In the first reading, from the Old Testament book of Exodus, the Lord appeared to Moses on Mount Sinai. As this was happening, the Lord uttered one of the more famous descriptions of himself: "The Lord, the Lord, a merciful and gracious God, slow to anger and rich in kindness and fidelity."

In the second reading, Paul reminded the Corinthians that their lifestyle had to reflect their new found faith. If it did, the Lord would be present in their midst.

In the Gospel account, Jesus reminded Nicodemus why he had come into the world. Jesus had not come to condemn it, but rather, to save the world from sin.

Reflection: So many people still seem to believe that the God of the Old Testament is a God of wrath and vengeance. Such an impression can hardly be supported by any serious reading of the Bible.

Today's first reading even gives us God's own description of his intentions: slow to anger, and abounding in great mercy. It would seem that many people are poorly informed about God.

As if to dispel any mistaken ideas, God sent his own Son as an expression of his love, and to show us what he himself was like. Still, there are people who picture God as filled with anger, just waiting to entrap them in some small slip-up.

Such a person can never understand Christ, who came not to make us fearful, but to give us hope. There's no future in fearing, after all; there is a great future in loving.

I suspect that the "fear" angle has something else behind it. If God were playing games, no human could ever win in such a situation. And if you can never win, what's the point in trying—right?

But God doesn't play games. He's slow to anger and abounding in great kindness. It's up to us to live out our side of the covenant.

Proposed bill under close scrutiny

by Kevin C. McDowell

It is being called a reversal of a modern Dred Scott decision by Rep. Don Edwards (D-Calif.), "a simple little bill with global ramifications" by Sen. Robert Packwood (R-Ore.), a "back door Equal Rights Amendment" by University of Notre Dame law professor Charles E. Rice, "a hoax, a deception, a fraud" by syndicated columnist James J. Kilpatrick, an Orwellian monstrosity by Vanderbilt University professor Chester E. Finn, Jr., and "The Police State Act of 1984" by law professor William T. Harvey of the Indiana University School of Law at Indianapolis.

It is actually the Civil Rights Act of 1984. According to its critics and independent analysts, should it pass, it would extend federal regulatory control into the public and private sector as never before.

The 1984 act is in response to a Feb. 28 decision by the U.S. Supreme Court in Grove City College v. Bell. Grove City College is a small, private educational institution in Pennsylvania that did not receive direct federal or state aid. However, 480 of its 2,200 students did accept federal grants and loans.

Title IX of the Education Amendments of 1972 bars sex discrimination in "any education program or activity receiving Federal financial assistance." Because some students were receiving federal grants, the Department of Education ruled that the college was a "recipient" of "Federal financial assistance" and demanded the college execute an Assurance of Compliance with Title IX's nondiscrimination provisions. The college denied it was a recipient and refused to sign the Assurance of Compliance.

The Supreme Court decided that the college was a "recipient," but added that the "education program or activity" of the college that was receiving federal assistance was not the college as a whole but only its financial aid program. The

court found that the program-specific language of Title IX did not trigger a universal application to all areas of an entity, only the program actually receiving the federal assistance.

CONGRESS has now introduced the Civil Rights Act of 1984 (S. 2568/H.R. 5490). It is intended to restore an entity-wide application of Title IX sex discrimination provisions, as well as rewrite the program-specific language in companion civil rights statutes. It is the implications of such far-reaching legislation that have analysts worried.

Finn, writing in The Wall Street Journal on May 23, noted that the "offending portion of the Grove City decision might have been undone by a precisely drafted measure amending Title IX to stipulate that only federal assistance to a school or college will subject all the education activities of the institution to the norms of nondiscrimination—the very assumption on which the enforcers had previously been operating. But Congress reached for a multiwarhead missile instead of a rifle."

According to S. 2568, introduced by Sen. Edward Kennedy (D-Mass.) on April 12 and already co-sponsored by 61 senators of both parties, and its companion House bill, the four key laws covering discrimination because of sex, age, handicap or race would be amended. A "recipient" of federal aid would mean any state, locality or subdivision thereof, any "public or private agency, institution, or organization or other entity," and "any successor, assignee, or transferee" or any subunit thereof that receives any federal assistance. That includes aid channeled indirectly "through another entity or a person."

According to Finn, "assistance of any kind to any part of any public or private enterprise will trigger all the civil rights regulations and enforcement procedures of all the cognizant federal agencies."

Rice, whose 49-page Constitutional Impact Statement was released this week through the Center for Judicial Studies, noted that if "federal aid is extended, not to the entity as a whole but directly to one of its subunits, the entity as a whole will be covered if the entity itself 'receives support' from the aided subunit."

RICE NOTES that the bill fails to define crucial terms such as "receives support," "submit," "entity," "transferee," "support," and "subunit," leaving these terms dangerously susceptible to over-broad interpretation.

He said that the act could wreak havoc on the states. Aid to a state government would bring all the counties, cities, villages, school districts, etc. in that state automatically within coverage of the federal age, sex, handicap and race discrimination statutes and regulations.

If a state receives a grant for its highway department, then all activities of the state—the prison system, state professional licensing boards, and so on—would become subject to the civil rights laws. If federal aid is given to one of the state's "subunits"—a water district or a school district—then the state as a whole is covered in all its activities and subdivisions.

The same would apply to a university, even to a university's non-educational, commercial activities (printing presses, newspapers, radio and television stations, property management, etc.). All would be covered by all four statutes if aid is given to any part of the university.

Another example offered by Rice: If one student at a single campus of a state-wide university system receives a federal education grant, the entire university system must comply with the four civil rights laws. If the university owns an apartment building which it rents to the general public, it would be required to install ramps for the handicapped and assure the federal government that there are no other violations as to race, age or sex.

BECAUSE OF the lack of definitions for such terms as "transferee" and "entity," the same four acts would now play automatically if a grocer accepts food stamps from a patron, allows a person from a federal housing project to shop in his store, or sells items to a retiree on social security.

U.S. Assistant Attorney General William Bradford Reynolds, the Reagan Administration's chief civil rights spokesman, testified before the House Committee on Education and Labor on May 22 that anyone doing business with a person who receives some form of federal assistance—even if doing so unwittingly—has "signed an open invitation to federal enforcers to enter and investigate."

If a program—a sub-unit—receives federal assistance in any manner, directly or indirectly, and is in non-compliance with regard to race, sex, age or handicap, then "assistance to the parent entity may be cut off on the theory that assistance to the whole provides support to the discrimination by the part," according to Rice.

Rice also called the act a "back door Equal Rights Amendment" because it could endow federal agencies with the power to impose on educational recipients, by administrative action, "many, if not most, of the requirements that would have been imposed upon them by the Equal Rights Amendment itself."

THE ACT also retains the private right of legal action by a citizen, and it continues the provision for attorneys' fees in such actions.

Finn calls this "the largest windfall ever for the legal profession." Any lawyer representing an aggrieved person may go into court to seek redress, Finn noted. "Under the new law, an enterprising attorney whose handicapped client found it hard to get in the door of the public library could not only take the library to court for redress—he could also seek revenge on the sanitation and parks departments."

Another problem is that each agency administrator, the four statutes will have

the responsibility to regulate all the activities of entities receiving federal assistance. "This raises the prospect," Rice said, "of added paper work, inter-agency conflicts, multiplicity of complaints, duplication of effort and involvement by agencies in areas in which they have neither expertise or experience."

Harvey said that a senator's aide described this as a "lawyer's full dinner pail for the rest of this century and beyond." The extra people needed to ensure compliance will "double or quadruple the present level of the bureaucracy." This will have a "devastating effect on American institutions," Harvey said.

The act creates exposure of federal administrators to an increased risk of personal liability if they fail to enforce the four statutes affected.

RICE, in his analysis, said that the act is unconstitutional due to its pervasive vagueness on key terms, a vagueness that would make it over-broad. Clarifying amendments, prior to enactment, could cure the deficiencies in this respect, he noted.

This act would infringe on the state's freedom to structure integral operations in the areas of traditional governmental functions, such as fire, police, sanitation, public health and parks and recreation, Harvey noted.

The act has had only token resistance in the House and the Senate. Columnist James J. Kilpatrick, who called the act "a graven image," said that Congress—both Democrats and Republicans—will attempt to pass the Senate and House bills as soon as possible, "preferably by June 20, the 20th anniversary of the basic Civil Rights Act."

Harvey said the act should be called "the Police Act of 1984." He and Finn likened it to the dire predictions in George Orwell's novel "1984." Harvey said, "Congress has arrived at the stage Orwell predicted: Compulsory reformation of social institutions. They will gut the social order." Harvey said that the act enjoys wide bi-partisan support because "Congress has this herd instinct. It cares nothing about us. Congress doesn't give a damn about us."

Dr. Michael Horowitz, General Counsel of the Office of Management and Budget, in a recent Memorandum Analysis of the Civil Rights Act of 1984, noted that the act would create chaos among the federal regulatory agencies entrusted with the four civil rights statutes, requiring them to investigate any possible infractions in any entity.

Secretary of Education Terrell Bell, in a note reported in Federal Contracts Report, a publication of the Bureau of National Affairs, disagreed with Horowitz and Reynolds. Bell said that President Reagan favors legislation reversing the Grove City ruling.

Bell also said he "can't stress too much" that if legislation to reverse Grove City passes Congress, the department will reopen investigations of college discrimination that were closed in the wake of the Supreme Court's ruling.

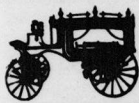
Harvey believes the administration "hasn't the slightest idea what this act implies, or they are underinformed on it."

Harvey feels there is a deliberate, sinister side to this legislation.

"There is a conspiracy of silence, a media conspiracy of silence," he said, adding that there has been "no publicity, no commentary" on the act, and very little debate. The "Moguls of the Media, the Great National Press Lords, are making a judgment call on whether it should be publicized." As a result, the public is uninformed as to the bill and "informed people are only distantly aware of it. The media should be totally condemned for failing to comply with the First Amendment" by suppressing coverage and debate on the act.

The act is passing speedily through the House and Senate. The president may have it soon for consideration. Rice, in concluding his analysis, warned that if the act is "enacted in its present form, it will effect a radical and massive expansion of federal power in the subject areas."

Dr. Horowitz was more blunt: "Buttressed by the legislative history created to date, the bill if passed would largely eliminate the remaining distinctions between federal and state, and federal and private, concerns."



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CORNUCOPIA

Meanings of words keep changing

by Cynthia Dewes

Someone could make a fortune by creating a Trivial Pursuit-type game out of our changeable language. Consider the term "hyperactive child." We used to say "brat." Isn't that interesting trivia?



And we used to say "gay" when we meant happy. Now we mean "homosexual." Weird. Another subtle, if trivial, euphemism.

People communicate in creative ways, and as their attitudes change, so do their means of expressing them. We recognize in these

semi-enlightened times that there can be physical reasons for bratty behavior, and that homosexuals want to be respectable if they come out of the closet. So if purists complain about misuse of words, we reply that language (like everything and everybody) must change in order to stay alive.

The young, especially, speak a different language, using the same old words, about every five years. They pride themselves on taking a homely word like "gas" (an impolite digestive problem, a nickname for motor fuel, or one or two other boring definitions), and creating another meaning entirely for it: having a "gas" (a good time). Laughing gas might be the connecting idea, but that's pretty "far out."

"Heavy" becomes "weighty," not in the physical sense, but in a philosophical one (and that's pretty heavy). Unfortunately the charm of the new usage wears off just as quickly. "Groovy" of a few years ago is old stuff now. (You want to talk old? I can remember when "groovy" meant "having grooves, a rough surface").

Made-up words sometimes go too far astray and are lost from common usage entirely. This is usually a relief, as in "hubba hubba" or "copasetic." Some words metamorphose into stranger and stranger forms. "Mash" meaning to crush became "mash" meaning to make a bold pass (which may be logical after all). To most people, "mash" now means the popular TV series, whose original acronym is almost forgotten.

Ethnic, professional and other groups generate special words, sometimes so interesting and imaginative that they quickly become part of the general language. Blacks talk "jive" and musicians' catchwords "bop" in and out of our everyday conversations.

Pac Man has become a folk hero, and we say "fallout" and "overkill" as though we knew what they meant.

Our inborn need for communication is so great that even babies babble away in meaningful sounds designed to get attention. So do some educators, writers of

tax forms and advertisements, politicians and editorialists, whose nonsense could pass for meaning if we aren't careful.

The key idea here is that vigilance is necessary when we interpret meaning. Or, as mother used to say, "Watch your mouth!"

vips...



Mr. and Mrs. Robert M. Hayes will celebrate their 40th Wedding Anniversary with a Mass of Thanksgiving at 12 noon in Christ the King Church on June 24. A reception will follow immediately afterward. Robert M. Hayes and the former Barbara M. Mellett were married June 24, 1944 in St. Joan of Arc Church, Indianapolis. They are the parents of seven children, including Mary Williams, Martha Carlson, Margaret Rawls, Cathy Ciesla, Paul, Jim and Tom. They also have 11 grandchildren.

check it out...

Young Widowed Men and Women (to age 40) are invited to attend a meeting to organize a support group on June 20 at 7 p.m. in the Catholic Center, 1400 N. Meridian St. The group will be an extension of the Catholic Widowed Organization (CWO), which will hold its regular meeting afterward at 7:30 p.m. Call the Family Life Office 236-1596 or 253-7628 for information.

Pope urges leaders to promote unity

VATICAN CITY (NC)—Pope John Paul II has urged European municipal leaders to promote unity in Europe based on Christian principles.

In an audience with 25 members of the Council of European Municipalities June 9, the pope said cities represented "a promising terrain" for the unity movement.

Faith in Christ can provide the foundation for a Europe that protects human rights, the pope said, expanding on his often-repeated theme that European unity can be found in its Christian roots.

Pope John Paul said that Europe's urban citizens are aware of the "concrete possibility" of achieving unity, noting that 40,000 European cities belong to the council.

The council, which draws members from 11 countries, "makes possible numerous initiatives that bring together people of different nations," he said.

The work of the group, the pope added, coincides with the deep desire of the church to "help man develop his potential, to attain a personal maturity so that he can join in an ever-greater community."

In 1982, in one of many statements on European unity, Pope John Paul said that "European identity is incomprehensible without Christianity" and called on European nations to rebuild a spiritual unity.

The 68th Annual Big Retreat will be held at Notre Dame during the weekend of August 10-12. Bishop William E. McManus of Fort Wayne-South Bend will conduct the event for people of all ages. Contact Fatima Retreat Center, Notre Dame, IN 46556, 219-234-1067, for more information and reservations.

The Church of the Immaculate Conception located in Millhouses will commemorate its sesquicentennial on Sept. 16 beginning with a 3 p.m. Mass celebrated by Archbishop Edward T. O'Meara. Dinner by reservation will follow at 4:30 p.m.

A Career Counseling Program for Single Female Heads of Households will be sponsored by the Urban League on June 18 at 10 a.m. in St. Rita Church, 1815 Arsenal St. For information call Patricia Peoples 639-9408.

A Halfway House for Chemically Dependent Young Adults ages 18-30 will open this month in Indianapolis. The program offers help for persons who have completed alcohol/drug treatment and who are having a difficult time remaining "straight." For information contact The

Riverside Substance Abuse Transitional Service (S.A.T.S.) Program, 1415 N. Pennsylvania St., Indianapolis, IN 46222, 317-894-1134 or 317-436-8263.

A free Community Outreach program on "DRG's-New Rules for Medicare" will be presented at 7:30 p.m. on June 20 at St. Francis Hospital Center. The program will explain changes in Medicare payment methods. Call 783-8312 for more information.

The Parkinson Awareness Association will meet at 2 p.m. on June 17 in the School of Nursing Building at IUPUI, Indianapolis. The group will also meet at 12 noon on July 3 at Holiday House in Holiday Park for a pitch-in luncheon. Call 255-1993 for more information on this support group.

A Marathon Month of sporting events for the benefit of the American Cancer Society will be held in June. Included are a bike-a-thon on June 23 beginning with registration at the Major Taylor Velodrome at 7:30 a.m.; and swim-a-thons on June 16 and 23, at various city pools. Call 897-6263 for information.



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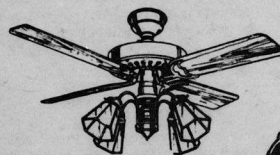
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Archbishop O'Meara's Schedule Week of June 17

SUNDAY, June 17—20th anniversary of the Interfaith Community Council, St. Mark's United Church of Christ, New Albany, 3 p.m. EDT.

—Dialogue Session with Women and Men Religious, Provincial Headquarters and Friary, Conventual Franciscan Province, Mount St. Francis, 5:30 p.m. EDT.

MONDAY, June 18—Catholic Relief Services Board of Directors meeting, New York City.

TUESDAY through THURSDAY, June 19-21—National Clergy Council on Alcoholism Symposium, Cherry Hill, New Jersey.

SATURDAY, June 23—Ordination to the Priesthood ceremonies of Rev. Elmer Burwinkel, St. Mary Church, Madison, 11 a.m.

THE QUESTION BOX

Did Mary need a savior?

by Msgr. R.T. Bosler

Q I'm having trouble understanding the Immaculate Conception. If we are supposed to believe that Mary was conceived without original sin, then why would she need a savior? Also, doesn't it take away from Jesus' humanity to be born of the Holy Spirit and of someone who is so pure as to be without sin? It's hard to see how someone could be tempted at all, given parents like that.



A You may be flattered to know that you are recognizing a deep theological problem that theologians and popes wrestled with for many centuries.

From the earliest days Christians recognized the uniqueness of Mary as the mother of Jesus. Very early in the history of the church she came to be compared with Eve before the fall into sin.

In popular devotion Mary was considered free from original sin. Feast days honoring her conception were observed in some places.

But in the Middle Ages theologians

began to find difficulties. The great St. Thomas Aquinas argued that if the virgin had never been stained with the contagion of original sin, then the belief of the church that Christ redeemed all of mankind without exception would be questioned.

Another medieval theologian, John Duns Scotus, a Franciscan from Oxford, proposed a solution by suggesting that Mary was redeemed in anticipation of what her son would do. As he put it, she needed a redeemer more than any other human to be preserved from the first moment of her existence from the results of original sin.

For more than five centuries theologians argued over this issue. At times the arguments became bitter, as they accused one another of heresy, and popes would intervene, commanding them to stop discussing the question.

Popes and councils were asked to settle the issue by defining the Immaculate Conception. In the 17th century, Pope Gregory XV responded to many such requests by declaring, "The Holy Spirit, although besought by the most constant prayers, has not yet opened to his church the secrets of this mystery."

In the last century Pope Pius IX, after questioning the bishops of the world, concluded that there finally was agreement within the church.

He defined as doctrine that "the most Blessed Virgin Mary was preserved from all stain of original sin in the first instant of her conception, by a singular grace and privilege of almighty God, in consideration of the merits of Jesus Christ, savior of the human race."

How Jesus with such a mother, sinless himself and one with the eternal word, could be tempted is a theological problem far greater than the one raised by the Immaculate Conception.

Jesus was not tempted to sin by a nagging mother. His temptation was on another level.

Matthew and Luke describe it in their story of the temptation in the desert. The devil taunts the hungry Jesus: "If you are the Son of God, turn these stones into bread."

The fact that he was sinless and aware of his difference and his unique power made Jesus vulnerable to temptations to pride beyond those experienced by ordinary mortals: to want to be like God in his humanity, to know better than the Father and refuse to empty himself and be obedient to the death of the cross. (Philippians 2:6-8)

The description in Genesis of the sin of our first parents was the giving in to the desire to be like God. I like to think that, as a man, Jesus conquered this very temptation.

(With the June 29 issue of The Criterion, Msgr. Bosler will discontinue writing his column The Question Box.)

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FAMILY TALK

Being a parent requires drastic changes

by Dr. James and Mary Kenny

Dear Mary: My husband and I have been married for three years. We are both 32. We had planned to wait two years before starting a family and, as we planned, after three years I delivered a happy and healthy boy.

I am having a tough time adjusting to motherhood. At times I think maybe I made a mistake even though I wanted to become pregnant and thought my life was complete now. My husband is loving and comforting to me and my baby. Why could I have negative thoughts about being a parent?

Sometimes I even think maybe I had a baby for the wrong reasons. Have others had this problem? Did they come out OK?

Answer: Oh my dear lady, others certainly do have your problem! It is called life. I've been blessed with happy, healthy children for 26 years, and I have lots of negative thoughts about being a parent.

You are operating under the assumption that since you planned your life perfectly, your life should be perfect. You are demanding too much of motherhood if you expect it to make your life perfect and complete.

Basically, motherhood calls for some drastic changes in a woman's lifestyle. Change is the most difficult psychological challenge we humans face. Most adults live in a world where time is our most valuable commodity and accomplishment is measured by what we produce within a given time.

If you choose to stay with your baby, you must literally face a different kind of

structure. For babies the clock has no importance. They live from waking to sleeping, between hunger and satisfaction.

Accomplishment is measured in touches and smiles and warm moments when, satisfied, secure and content, your baby falls asleep in your arms. This is not the world's way of measuring accomplishment.

To understand this change is easy, but to make the change is difficult. If you have lived in a time-conscious, high-achieving world before becoming a parent, the change can be devastating.

Here are some ways to live more happily as a mother.

1. Look to other young mamas for support. One great value of La Leche League and other parent-support groups is to put members in touch with others who share similar problems and lifestyles. It is almost impossible to describe on paper how to live in rhythm with a baby's needs. You can best learn it by contact with other parents.

2. Recognize that you no longer have long blocks of time for yourself and won't have for many years. Begin to plan for yourself within your new time framework. "Woman at Home," by Arlene Cardozo (Doubleday, 1976), offers many ideas.

You might develop a skill you always wanted to pursue. Just be sure your task can suffer interruption.

A daily exercise break can be vital for health and spirits. Hire a neighborhood teen-ager for a half hour each afternoon while you go walking, biking or jogging. Invite another mother to join you if you seek companionship. Go alone if you prefer solitude. But do it faithfully.

Motherhood does not offer a perfect or complete life. Nothing does. But mothering can offer the opportunity for a new and challenging experience—a period free from the time and achievement demands our society usually imposes. Use the help and support of your friends to discover the rewards of this new lifestyle.

(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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Pro-lifers challenged to broaden scope

by Jill Francis and Brian Duffy

KANSAS CITY, Mo. (NC)—The pro-life message will not be diluted by addressing a broad range of issues from abortion to nuclear disarmament, Cardinal Joseph Bernardin of Chicago said at the National Right to Life convention.

Participants at the June 7-9 convention in Kansas City heard a videotape from President Reagan, who was endorsed for re-election by National Right to Life Committee leaders, and talks by the Rev. Jerry Falwell, Franciscan Father Bruce Ritter and Bishop John J. Sullivan of Kansas City-St. Joseph.

Dr. John Willke, president of the NRL Committee, saying that "the number one issue for us is the fall election," called the endorsement of Reagan a clear-cut decision between the president, who Willke said is very supportive of pro-life issues, and the Democratic candidates, who Willke said are all pro-abortion.

Willke was elected NRLC president and Wanda Franc was elected vice president June 4. Willke served three terms as president before being succeeded by Jean Doyle in 1983.

In his address June 7, Cardinal Bernardin stressed the need "to cast our case in broadly defined terms, in a way which elicits support from others. We need to shape our position consciously in a way designed to generate interest in the abortion question from individuals who thus far have not been touched by our witness or our arguments."

"CASTING our perspectives broadly does not mean diluting its content," the cardinal said, adding that he is convinced that a "linkage between abortion and other issues is both morally correct and tactically necessary for the pro-life position."

Cardinal Bernardin, chairman of the U.S. bishops' pro-life committee, had been criticized earlier by some pro-life leaders when he urged promotion of a "consistent ethic of life" that would include opposition not only to abortion but capital punishment and the arms race.

One cannot, the cardinal told the convention, "claim to be truly pro-life if one applies the principle of the sanctity of life to other issues but rejects it in the case of abortion. By the same token one cannot, with consistency, claim to be truly pro-life if one applies the principle to others but holds that the direct killing of innocent non-combatants in warfare is morally justified."

He called the linkage theme "an opportunity to win 'friends' for the life issues. Building bridges to people working on specific life issues demands respect and kindness toward these potential allies. An atmosphere of trust and understanding can do a great deal to promote the goals of the pro-life movement."

Cardinal Bernardin said the basic moral principle that the direct killing of the innocent is always wrong is so fundamental in Catholic theology "that the need to defend it in the multiple cases of abortion,

warfare, and care of the handicapped and terminally ill is self-evident."

THE STATE has positive moral responsibilities, he continued, "including both the protection of innocent life from attack and the enhancement of human life at every stage of its development. If civil law can be neutral when innocent life is under attack, the implications for law and morality in our society are truly frightening."

Sandra Faucher, director of the NRL Political Action Committee, called the re-election of Reagan the top priority. She also said there would be "a positive gender gap" with more women voting pro-life than in support of abortion rights.

The PAC will spend \$750,000 this year in support of pro-life candidates from both parties, she said.

In a videotape shown to the conference, Reagan praised members as "a powerful army, marching in the name of human life" and said "abortion as a means of birth control must stop."

Reagan promised to continue his support of every effort to legally protect the unborn and asked for an "all-out commitment" to help him convince Americans to preserve human life.

FATHER RITTER, founder of New York's Covenant House for runaway youths, told the audience that his work paralleled the work of pro-lifers because both groups deal with children who are unwanted and are in danger, whether they be in the mother's womb or unwanted in the parents' home.

He stressed that every human has the right to a life in the best possible situation. However, he said, the work that he does counseling "street kids" points out that few of them have hope for survival. The same, he added, could be true of a fetus since the 1973 Supreme Court ruling legalizing abortion.

Part of the nation's problem is that "we live in a sex-for-sale society," according to Father Ritter, and this acceptance of pornography teaches young people to believe that promiscuous sex is all right. He called on the audience to teach respectfulness to their children.

Mr. Falwell, founder of the Moral Majority, said the "religious nation" is under attack by amoral enemies who threaten its survival. "The walls are down. The traditional values—we call them Judeo-Christian ethics—are being assaulted like never before in our history."

If there is no victory in the battle to reverse the decision legalizing abortion "then America will not survive. If there is no victory, America will not deserve to survive," he said.

However, he said there is hope if Reagan is re-elected and predicted that if re-elected Reagan would appoint three to five new Supreme Court justices and "we could have a good, healthy, pro-life strict-constructionist court by the end of his (Reagan's) term."

CELEBRATION

The Anniversary of St. John the Baptist will be celebrated at Vincennes, by the Vincennes Lodge, No. 1, on Tuesday the 24th inst. Adjacent Lodges and transient Brethren, are respectfully invited to attend. By order of the Lodge.

June 7, 1834—20

Communication

Are the citizens of Vincennes determined upon letting the anniversary of the Independence of America, pass unnoticed? I sincerely hope not. Can we not meet this evening at Mr. Clark's Hotel, and make the necessary arrangements for a celebration? I believe we can; and for one, I say we will.

A Citizen



HONOR BESTOWED—St. Mary of the Woods College alumnae honored the late Providence Sister Gilchrist Conway '64, who was killed in a flash flood in Bolivia where she was working with a team of Maryknoll Sisters, by awarding her the prestigious Mother Theodore Guerin Medallion at the Woods Alumnae Reunion Weekend, May 18-20. Members of the Gilchrist family of Chicago accepted the award. Pictured here are (left to right) Providence Sister Luke Crawford, Carol Conway '71, Julia Conway (Mrs. Thomas) and Tom Conway. (Photo courtesy St. Mary of the Woods)

Official plans to probe murder of archbishop

SAN SALVADOR, El Salvador (NC)—El Salvador's new attorney general, a leading member of the right-wing ARENA party, has promised a thorough investigation into the 1980 murder of Archbishop Oscar Romero of San Salvador. "I am not going to hide anything in the investigations under my control as attorney general," said Jose Francisco Guerrero, 47, who was elected attorney general by the National Assembly June 5. Archbishop Romero was gunned down on March 24,

1980, as he celebrated Mass in a San Salvador hospital chapel. No suspects were arrested in the killings, and church officials have complained that no serious investigation of the crime ever was launched.

Sanctuary movement to continue

Though one church worker has been convicted of illegally transporting aliens and several others have been arrested, members of the "sanctuary movement" say they will continue to give shelter to Central American refugees in defiance of U.S. immigration law. Lee Holstein, a spokeswoman for the Chicago Interreligious Task Force on Central America, which coordinates sanctuary movement activities, said the conviction and arrests have not caused a retreat. "We were waiting for people to say 'we're pulling out,' but there has been an increase in the numbers and the strength and the depth of the movement," she said. "The folks involved said they see this as an attack and we have to escalate." Ms. Holstein said by early June about 400 refugees had been placed at 130 shelters around the country.

Vatican expert meets Polish official

VATICAN CITY (NC)—Archbishop Luigi Poggi, the Vatican's expert on Eastern European affairs, discussed church-state relations with Poland's foreign minister during a recent two-week visit to Warsaw, Vatican Radio said. The discussions were part of a series of meetings between the Vatican and Warsaw in recent years over establishment of diplomatic relations. Diplomatic relations between the Vatican and Poland were severed when the Communist government came to power at the end of World War II.

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Anniversary Annals

For the archdiocese's sesquicentennial year, we offer this short weekly feature recapturing items from Indiana newspapers of 1834. Items are printed as they appeared. They were taken from files in the Newspaper Reference Room of the Indiana State Library.

The following items were taken from the Western Sun and General Advertiser, newspaper of Vincennes edited and published by Elihu Stout, which on Saturday, June 21, 1834, published volume 25, number 22.

Pentecost marked with prayers for peace

From Washington, D.C., to Washington state, Catholics joined Pentecost ecumenical services June 10 and 11 to pray and demonstrate for peace.

Several Catholic bishops joined the Pentecost gatherings, the result of their promise to sponsor prayer vigils along the tracks of the "white trains" which carry parts for nuclear weapons.

In February, a dozen U.S. bishops signed a statement protesting the trains, calling the transport of weapons a "violation of international law, the Gospel of Jesus Christ and the teaching of our pastoral letter, 'The Challenge of Peace.'"

A spokesman for Sojourners, an ecumenical Christian community which helped organize the activities, said there were more than 200 demonstrations in at least 40 states.

About 500 people, including Archbishop Raymond Hunthausen of Seattle, assembled on the railroad tracks outside the Trident nuclear submarine base in Bangor, Wash., where the white trains deliver their cargo. The group erected a 12-foot wooden cross in the center of the tracks while guards from the base and Burlington Northern Railroad looked on.

THE CROWD broke into small groups and sat on the tracks to discuss their attitudes and fears about nuclear weapons. Participants recorded their fears on paper, then burned them in front of the cross.

About six counter-protestors stood quietly in the background, holding posters reading "support the Trident" and "peace through strength."

In Denver, Auxiliary Bishop George Evans joined about 250 people as they marched in silence from Our Lady of Guadalupe Church to a fence bordering railroad tracks a couple blocks away. There they prayed for an end to what they see as the nuclear annihilation represented by the white trains.

Peace activist Bill Salzman said the rally's significance was that "individual people from various religious backgrounds have gotten together to say 'no' to the continued escalation of the arms race and commit themselves to doing whatever it takes to reverse this trend toward Armageddon."

MORE THAN 160 people participated in an ecumenical service of music, prayers and skits at Spokane's Riverfront Park.

"We must continue to have events like this to remind people to pray for peace," said Spokane Bishop Lawrence Welsh, who attended the ceremony but was not a speaker. "Pentecost is an appropriate time to do so."

Afterward, about 40 people marched from the park to the downtown Amtrak station to protest shipments of nuclear arms by rail. The white train occasionally passes through Spokane.

Bishop William Skylstad of Yakima, Wash., joined a "quiet, peaceful vigil" of about 20 people in Pasco, Wash., an area of strong pro-nuclear sentiment because of the production of plutonium.

In the nation's capital more than 200 people conducted a prayer service in front of locked doors at the Department of Energy, the agency responsible for the production and transportation of nuclear warheads in the U.S. arsenal, according to Sojourners spokesman Dennis Marker.

Marker said some young children had drawn a 10-foot train and attached "bombs" at Sunday school. At the demonstration they removed the bombs and placed drawings of what they thought the train should carry, such as fruit, vegetables and animals.

"We must be bearers of peace," said Bishop Arthur Tahoma of Pueblo. He urged those present to "have courage and to witness to your commitment guided by the spirit."



FUNERAL FOR UNBORN—Two children place flowers on caskets containing 11 fetuses during a non-denominational funeral service in Milwaukee's Holy Cross Cemetery. The fetuses were discovered by youngsters playing near a trash bin behind a medical center on Milwaukee's north side. The service was sponsored by Wisconsin Citizens Concerned for Life and the fetuses were buried in a baby section plot donated by the Milwaukee archdiocese. (NC photo by James Pearson)

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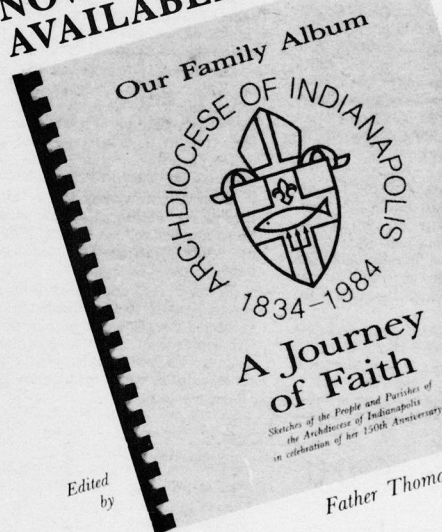
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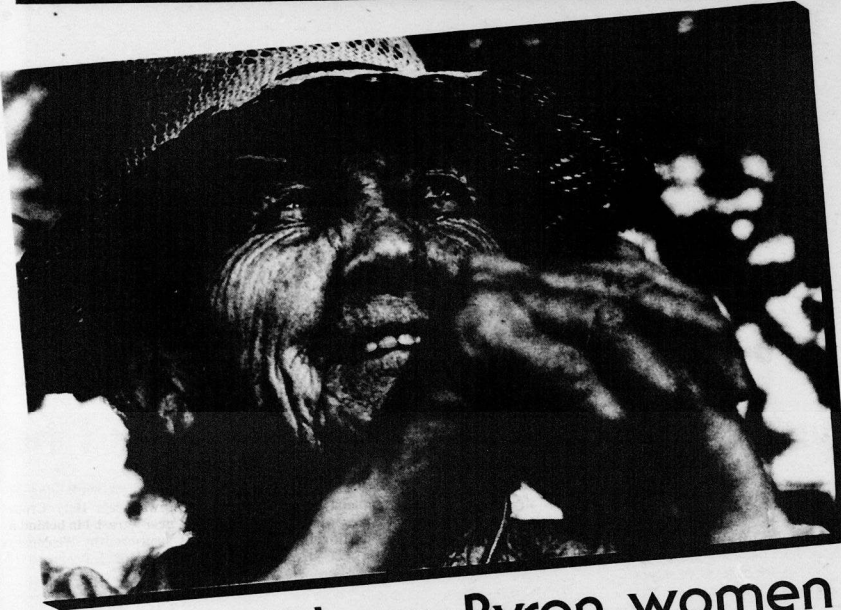
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Faith Today



One of those Byron women

By Father David K. O'Rourke OP
NC News Service

I am thinking back a hundred years to a woman I never knew. But she is an indispensable link in my own human history.

We all come from somewhere, every one of us — not just personally, but religiously as well. Our faith has roots that reach back into the human family. For the church is a communion that not only stretches out into the world around but back in time as well.

We call this communion the "communion of saints." And we're talking about sanctity written in the flesh and realities of human life, not sculpted in plaster.

As I glance backward in time, I see a woman who is for me a symbol of determination.

On rare occasions I heard her discussed when I was young: on screened-in porches by women with long sleeves and lace cuffs, and by men with white shoes, rounded collars and suspenders.

To my mother she was "Mama," never anything else.

To my father, who spoke of her with awe in his voice, she

was always "Mrs. Woods."

And to the others in the family, when they thought that the small fry were in bed, she was "one of those Byron women."

She was strong to the point of being tough, ambitious and aggressive for herself and her family, and successful in her ambitions. Her father was a saddlemaker. Her brother was in Custer's army. And I am left with the impression that she could have faced broncos and the wild West with a cool head.

She saved and managed and accomplished one of her goals — a handsome new house with porches and gables. For her, the center of the house was the large kitchen where she and her sisters gathered to cook, to can foods, to bake and to plan.

The kitchen's principal ornament was a large wooden clock. I don't know what it was like. But I do know that for grandmother the clock represented a departure from a pattern, a luxury in a world in which extra money was better put into land and investments.

Her wedding had been quite an event. But ever since then life had been careful and planned.

The town where the family liv-

ed had no church. Sunday Mass meant a seven-mile trip, first by foot and then, with better days, by carriage. But through grandmother's efforts the archbishop agreed to permit the founding of a parish in her town. She set about raising the money for the new church. In the meantime she rented a local store for Sunday Mass.

And that is where my image of her comes in. The new church, temporary though it would be, still needed all the appointments that were part of decent worship. Most of all, it needed a tabernacle for the Blessed Sacrament. In those days before frequent Communion became the rule, an individual's piety focused much

more than it often does today on the Body of Christ reserved in the tabernacle and exposed for public adoration on special occasions.

The search for a tabernacle ended where it had begun, in her kitchen. For grandmother sacrificed her principal luxury, her kitchen clock.

She removed the works inside, renewed the exterior and lined it with material from her wedding dress. That symbol of grace and luxury was cut and snipped to fit the shape of the clock and the material was fixed into place.

□ □ □

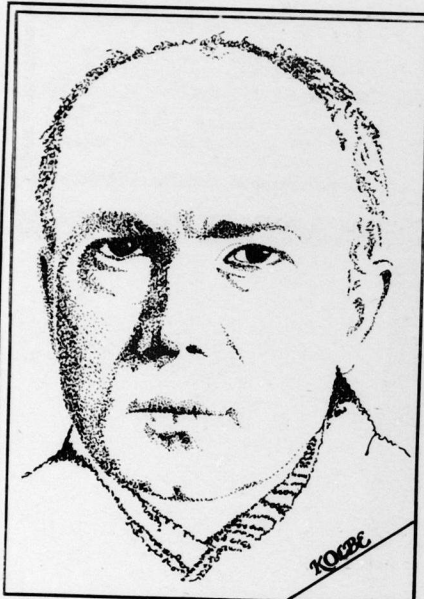
What are saints like? Grandmother was determined not sweet, aggressive not gentle, ambitious not humble, and successful in the ways of the world. If anyone had ever suggested that she was saintly, both she and all who knew her would have thought the person daft.

But somewhere in that complex of strength and ambition was a very real faith. And she was determined to hand it down to her children. She had the missionary's determination that the faith she had received would continue into the generations to come.

As I follow the roots of my faith back a hundred years, this is a woman I meet. She was quite determined, a person who might not have fit some images of what a saint is like. But it seems that the God who gave grandmother her determination and made it effective in her life is capable of writing s-a-n-c-t-i-t-y in quite amazing ways.

(Father O'Rourke is on the staff of the Family Life Office in the Diocese of Oakland, Calif.)

A wooden clock and a wedding dress were prominent features in the life of a saint who, although he never knew her, was very close to Father David O'Rourke. This woman, he writes, was tough, determined and ambitious. But buried within that strength was a very real faith.



By Father John Castelot
NC News Service

Sometimes people feel alone — even afraid — as they pursue the Christian life. If their feelings were put into words, they might say something like this:

"No one has ever experienced the difficulties, the temptations that I encounter. I am lost on a strange, uncharted island."

The fact is that millions of quite ordinary human beings have responded to God. Each is just one person in a long line of those in history who have set out on the same path and stumbled bravely ahead in spite of every imaginable obstacle.

But on second thought, each of us is not only one or as alone as we may sometimes feel.

All followers of Jesus — past and present — are one in Christ. They are bonded in his life-giving vitality.

St. Paul put it this way: "All of you who have been baptized into Christ have clothed yourselves with him. There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus" (Galatians 3).

In another place Paul wrote: "Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the same loaf" (1 Cor. 10).

This union among Christians is intimate and vital — so much so that it can be described as an organic union, the same kind that joins the various parts of a body together, all of which derive vitality from one life principle. In this case the life princi-

The tales of fellow travelers

ple is the risen Christ himself.

And Christ lives forever. So we all times, who were as human, as

This is a reason why Scripture of our fellow travelers, stories which and shortcomings but portray that — by the grace of God. The

Paul expressed that idea moving our time was written for our instruction from the lessons of patience in the Scriptures. May God, encouragement, enable you to live another" (Romans 15).

The author of Hebrews urged Christian leaders, "who spoke the word of their lives ended and imitate their yesterday, today and forever" (Heb.

Human beings too are the same. So there is encouragement to be of the past — and not only encouragement as well.

For they still are one with us in better term, the communion of saints.

(Father Castelot teaches at St. John's Mich.)

Sainthood on earth and beyond

By Katharine Bird
NC News Service

The "communion of saints" is a grand image for the bond among Christians, Lawrence Cunningham said. "It reminds us that every Christian is striving to be a 'saint' — a word packed with more meaning than people suspect.

The term reminds Christians that they "live in solidarity with a whole Christian tradition, with those who lived before us and those living now," he said.

"It shows we are part of a bond larger than our life in a particular parish, in a particular town, at a particular time," said Cunningham, a religious studies professor at Florida's Tallahassee State University.

He pointed out that in the early church "saints were living Christians." The terms "saints" and "believers" were almost identical in meaning. For St. Paul, the "saints" meant "all believers true to the person of Christ."

Jesuit Father Karl Rahner liked to say the "saints are people who teach us that Christianity can be lived out in this or that particular way which hadn't been thought of before," Cunningham said. He then related the story of Franz Jagerstatter, an Austrian peasant. During the early part of World War II Jagerstatter refused to be inducted into the German army. He considered Hitler's cause immoral and was jailed.

Partly because of his responsibilities as a married man, the whole village was against him, Cunningham said, "and many peo-

ple tried to change his mind." But Jagerstatter persisted and eventually was executed.

Jagerstatter "is impressive, someone the ordinary guy in the pew" can identify with, Cunningham said. Having received a genuine insight from his reading of the Gospels, Jagerstatter stood firm. "That's kind of rare," the Florida professor commented.

Cunningham contrasted the example provided by Mother Teresa of Calcutta and the late Archbishop of San Salvador, Oscar Romero. These two leaders are considered by many to be modern saints, he explained.

Mother Teresa "shows that you can lead a beautiful life doing very traditional things," Cunningham said. It "wouldn't have made a darn bit of difference to her if she lived 500 years ago or today. She'd still be doing the same thing," he said. She would nurse the dying and care for outcasts.

Archbishop Romero "was much more political and shows a different way of reaching sanctity," Cunningham said. The archbishop took "risky" stands to promote the cause of social justice. But the price he paid was high, the professor commented.

Archbishop Romero was assassinated while saying Mass one day in 1980. Today people in El Salvador revere "him as a martyr for the faith," Cunningham added.

Cunningham remarked that the term "communion of saints" in the Creed dates back many centuries. He thinks that the words of the Mass can help Christians

discover the depths of meaning in the communion of saints.

In the Mass we "pray for the needs of the individual needs, for the needs of the universal church, and for the needs of the living and the dead," Cunningham explained. These prayers remind us that our Christian ties embrace all followers of Christ, on earth and beyond.

(Ms. Bird is associate editor of Faith Today.)

Why I need

By Father Joseph Kenna
NC News Service

Have you ever wondered why Jesus would have been like if he had been born of Italian parents in New York City? Or what effort he would have had if he had been born a woman, a black, a Hispanic? What if he had lived on earth as a married man or a senior citizen?

Obviously there will never be



FOOD...

...for thought

One hundred three Korean martyrs are among the church's newest canonized saints. The canonization of these martyrs from a troubled and divided nation in the Far East took place this spring when Pope John Paul II visited South Korea.

The ceremony in Korea marked the first time in modern church history that a canonization occurred outside Rome.

There are many interesting stories of these Catholics martyred in the 1800s during a time of persecution in Korea. Many — 47 women and 45 men — were lay people, involved in many different occupations.

One martyr, Father Andreas Kim, was Korea's first native priest. He was beheaded in 1846.

Ten of the martyrs were missionaries.

A factory worker named Pro-tasius Chong earned his daily living by weaving ropes out of straw. He was baptized around the age of 30 and took an active role in promoting Christianity by providing housing for Catholics in rural areas when they came to receive the sacraments. Chong was arrested in 1839, put in jail and tortured.

Buckling under the interrogation, Chong agreed to renounce his faith and was released from jail. Later, however, Chong reconsidered and returned to tell the judge that he wanted to

retract his renunciation. Once again Chong was imprisoned and beaten. He died from his injuries at the age of 41.

Now, once a year, people throughout the world will recall the stories of these newly canonized saints. The Korean martyrs' feast day will be celebrated Sept. 20.

These saints are valued for a number of reasons, Pope John Paul II indicated during the canonization. For one thing, their undying spirit sustains the Christians in "the church of silence" of North Korea, the pope said. Little is known of what has happened to the Christians of that region under communist rule.

In South Korea, the pope noted, the church is growing rapidly today. He said that is "the fruit of the heroic witness of the martyrs."

The martyrs are ancestors of the Korean people in two ways, said the pope. They are ancestors "according to the flesh, language and culture." But they also are "your fathers and mothers in the faith."

And they point to the whole history of the 200-year-old church in Korea — "a community unique in the history of the church by reason of the fact that it was founded entirely by lay people," the pope commented.

For the church, he added, these martyrs are like heaven.

...for discussion

1. As Father David K. O'Rourke traces his spiritual heritage back 100 years, he encounters his grandmother — a woman of determination. In an article this week, he tells her story. As you glance back in time to your spiritual ancestors, who do you encounter? What is that person's story?

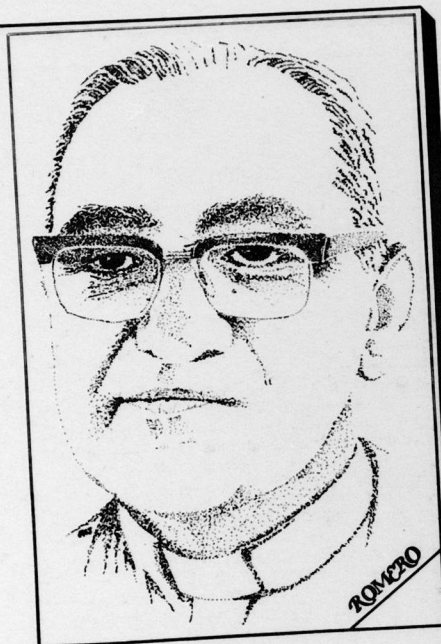
2. Like the yeast that makes bread rise: That is what the church's martyrs are like, Pope John Paul II said recently in South Korea. The martyrs are like leaven for the church, he explained. What do you think he means?

3. The story of Franz Jagerstatter, an Austrian peasant, is told in our article by Katharine Bird. In an article on the communion of saints, why do you think Ms. Bird pointed to this man?

4. What does the phrase, "communion of saints," mean to you?

SECOND HELPINGS

"User Friendly," by Father Eugene Hensell, OSB. Using a lively style and a fresh approach to a familiar book, Father Hensell provides suggestions on reading the Bible. His article appears in the March 1984 issue of Marriage and Family Living magazine. He observes that though the Bible is a library of many small books, all are "held together by a strong bond of unity...this unity is faith experience." The scripture scholar adds: "Every book of the Bible is in some way the collected faith experience of a particular people at a particular time in history." He notes that the "collected memories of that faith experience always revolve around the relationship between God and the human community." He recommends browsing leisurely through the Bible to get a taste of its fascinating people and events. (Marriage and Family Living, Abbey Press, St. Meinrad, Ind. 47577. Single issue, \$1.25.)



...saints in my life

any absolute answer to those ponderings. Still, for me, looking at the saints can provide some clues. Looking at someone who seems saintlike, listening to the person, maybe even touching the person, can provide insight to what Jesus might have been like as a woman, or a black, or a Hispanic.

Christians are called to live the "Christ-life" in the particular circumstances in which they find themselves. Each Christian has the potential to be the hands, heart and presence of Christ to others. But because the task is difficult, many get sidetracked.

The image of God's love with a human face is seldom seen except in a blurred and confused way in the real world.

But throughout history many people have tried to bring to life St. Paul's comment: "I live now not I but Christ lives in me."

That's a reason why Christians cherish saints, past and present. The saints mirror the image of God's love to us. As we look into the eyes of a saint or recall the memory of a saint from another era, we encounter Christ looking back. These disciples of Jesus, from every century, culture, race, gender and life circumstance, have responded in sometimes amazing ways to the work of the Spirit in them.

St. Maximilian Kolbe is one such person for me. He is the Franciscan priest martyred at Auschwitz in May 1941. He volunteered to die in place of a

Polish soldier who had a wife and two children.

It is difficult to say why his act of selflessness affects me so strongly. Perhaps because it bears the hope — in an age in which torture and death are refined technologies in many countries — that the Spirit of Christ still causes compassion to bloom in people.

Or perhaps it is because the action of this saint holds out an ideal of the priesthood in which a minister literally lays down his life for the people...represented in this case by a family.

I find Maximilian Kolbe tugging at my soul because in a world of hype and broken promises, I can sense God's creative energy bringing value and meaning into the heart of the modern nightmares.

I need saints, and Maximilian Kolbe in particular, to help me make sense out of contemporary absurdities.

Every society in the human family needs heroes, people who embody the values, ideals and aspirations of a particular people.

The saints do this for the Catholic community — and more. They represent a dramatic act of God in the course of history and life. Through our loving retelling of their dramas, we can touch Christ.

(Father Kenna works in Young Adult Ministry in the Education Department of the U.S. Catholic Conference.)

CHILDREN'S STORY HOUR

'We can't stop talking about Jesus'

By Janaan Manternach
NC News Service

Alexander was a very important person in Jerusalem. He was a member of the Sadducees. He was a priest and a relative of the high priest.

The Sadducees were part of the ruling class among the Jews.

One morning Alexander was called to a special meeting of the Jews. Everyone who was important was there. He wondered why they were all meeting.

"Two followers of Jesus of Nazareth were arrested last night," one of the other priests told him. "They were telling the people that this Jesus rose from the dead. The high priest was angry and had them put in jail."

"Why do people believe such nonsense?" Alexander asked his friend. As a Sadducee, he did not believe in a bodily resurrection. He and his Pharisee friends often argued about it.

But, before Alexander's friend could answer, the captain of the guard came in with the two prisoners.

"Who are you?" the high priest demanded. "What are your names?"

"I am Peter and this is John," Peter answered.

Alexander looked at the two. "They look like uneducated working men," he thought to himself. "They have the rough skin of fishermen."

"In whose name do you teach?" the high priest demanded. "By what power do you do the things you do?"

Peter answered proudly. "We are friends and followers of Jesus of Nazareth. He was put to death on a cross. But God raised him

up from the dead. In his name we heal people."

Alexander was amazed at Peter. "He seems so self-confident. He speaks well. Yet he is obviously uneducated and has no social standing. Where did he get such knowledge?"

"Get out!" the high priest ordered. "Wait outside while we decide your punishment." The guards took Peter and John to another room.

"What can we do with these men?" the high priest asked. "We must stop them from talking about Jesus."

"Forbid them to even mention his name," advised Alexander.

"Try to scare them. They are obviously men of no character."

Peter and John were called back into the courtroom.

"We will let you go free under one condition," Annas told them. "You must not mention the name of Jesus to anyone. You may not teach."

Peter and John answered bravely. "Is it right for us to obey you rather than to obey God? We cannot stop talking about what we have seen and heard."

The court warned Peter and John but then let them go free. The court had to dismiss them because the people of Jerusalem were praising God for all the good that Peter and John were accomplishing.

Story Hour biblical quotes — this week from Acts 4:5-22 — are paraphrased.

(Ms. Manternach is the author of numerous catechetical books and articles for children.)



Summer Puzzler

It's June. For most of you that means just one thing, no school for the summer. Circle the 12 fun-filled vacation words, horizontally, vertically or diagonally.

I	B	S	E	L	C	I	S	P	O	P
C	N	Q	X	S	A	I	L	I	N	G
E	D	F	S	H	O	R	T	S	L	N
C	R	W	O	U	S	P	I	R	T	I
R	C	A	Z	S	N	G	N	F	O	M
E	N	U	J	N	R	B	L	J	X	M
A	M	G	G	E	S	Q	U	A	P	I
M	Z	U	U	D	H	L	I	R	K	W
M	D	S	J	R	Y	P	K	R	N	S
A	S	T	R	A	W	B	E	R	R	Y
N	J	P	I	G	S	D	K	T	U	R

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HOW ABOUT YOU?

- ☐ Peter and John believed in the resurrection of Jesus from the dead. What does the word "resurrection" mean?
☐ How do you think Peter and John felt when they were arrested? Angry? Frustrated? Misunderstood? Confused? Frightened?

Children's Reading Corner

"Cornelius," by Leo Lionni. This is a story about a crocodile named Cornelius. He walked upright instead of crawling like the other crocodiles. Instead of trying to be like the others, Cornelius worked on walking upright. In the end, he inspired the other crocodiles to try to do what he could do.

To be looked down on by other people can be hard. However, to trust in yourself is courageous. This is what Cornelius did. How do we learn to trust ourselves so that we can use the gifts God has given us? (Pantheon Books, 201 E. 50th St., New York, N.Y. 10022. \$9.95.)

Bond believes civil rights hampered by differences

by Jim Jachimiak

In 1954, the Supreme Court ruled that racial segregation in public schools was unconstitutional. In 1964, Congress passed the first Civil Rights Act. But in 1984, Julian Bond believes, the civil rights movement is hampered by differences between blacks and Jews.

Bond, a Georgia state senator, spoke Sunday at the Indianapolis Hebrew Congregation. His appearance there closed the first Block Forum Series, funded by the estate of Edward A. Block.

The Civil Rights Act of 1964 was "an important turning point in American history," he said. It was largely due to a joint effort by blacks and Jews to end discrimination against minorities. But today, "a precious portion of the coalition of conscience seems to be coming apart."

Bond sees several differences between blacks and Jews in the United States. "Jews came in relative comfort" compared to blacks. "No matter how many steps upward blacks have taken, Jews still stand on a higher mark." He noted that "Jews had never been slaves in America," while blacks were denied basic human rights during 200 years of slavery here.

But he acknowledged that "American Jews had many difficulties as well." For that reason, alliances were formed between blacks and Jews. They were "common victims facing a common enemy."

MEMBERS OF the Jewish religion and the black race teamed up to form the National Association for the Advancement of Colored People (NAACP) and the Urban League. The Jewish press published photographs depicting the plight of blacks in the United States.

But those alliances grew weaker as time went on. "By the 1940s American Jews had moved upward in American society," Bond said. "By the 1950s they were better off than any other ethnic group."

By contrast, today's blacks occupy the worst housing, receive the poorest education, are more likely to be victims of crime and are more likely to be arrested for crimes committed by others, he said.

Bond noted that the Civil Rights Act of 1964 and the Voting Rights Act of 1965 were "the last cooperative efforts" of blacks and Jews.

Among blacks and Jews, he said, "there is little discussion of differences and a great deal of lecturing." He believes that blacks and Jews "should hold those

disagreements to a minimum, but they should recognize that they disagree."

BOND SEES the quota system as one stumbling block between blacks and Jews. "If I were a white man in my 20s, I'd be afraid of quotas, too," he said. "But despite what your history may have been with quotas, they are an absolute necessity."

Part of the problem is that quotas are misunderstood, he said. "They're not saying promote stupid black policemen, although most of the people who oppose quotas seem to think that's what they are saying."

"They are saying you take a black guy who in the absence of racism would have been a sergeant, and then you make him a sergeant, and then you make a white man a sergeant, and then you make a black man a sergeant—and then maybe you make a woman a sergeant."

Quotas were also misunderstood in the case of Alan Bakke, Bond said. Bakke won a lawsuit charging that he was denied admission to medical school at the University of California at Davis because he was not a member of a minority group. "The assumption was that Alan Bakke was first in line to go to the U.C.-Davis medical school, and all of a sudden 16 other people got in line in front of him. That's not the case."

Bond acknowledges differences in opinion between blacks and Jews on quotas and other matters. However, he said, there is "an agenda that we both ought to share."

FOR EXAMPLE, "we ought to agree that the Reagan administration has been more damaging to civil rights here and human rights elsewhere" than any other administration since the civil rights movement began.

One problem has been that some people believed that the struggle for civil rights would be painless, Bond said. "It hasn't been, of course. Change never is." When the costs began to be felt, many abandoned the cause. But in the long term, he said, the cost of achieving equality for all will be less than the cost of not achieving it.

The work is far from being completed, Bond said. "A change in law alone will not suffice. Those who started out behind will remain there unless some action is taken on their behalf." That is what the coalition of blacks and Jews was doing, and "that same coalition can finish what it began."

Bond's own record in the area of civil rights includes voting drives, sit-ins and

other activities by the Student Non-Violent Coordinating Committee (SNCC), which he helped establish in the 1960s.

He led a challenge delegation at the 1968 Democratic National Convention which was responsible for a number of changes in the party. The major change was the elimination of unit rule, under which one person chose all of a state's delegates to the national convention.

Now, Bond said, "the Democratic party is much more democratic than it was before. If we had kept on the way we were going, it would really be a minority party now."

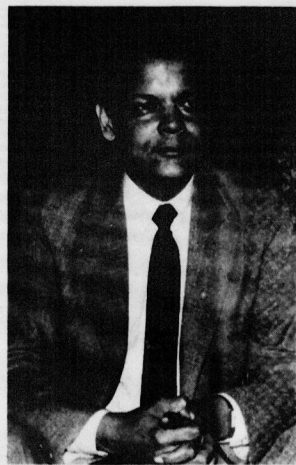
He said that the Democratic party today needs "some kind of new energy," not further structural changes. "The party really has to remake itself. The party doesn't have an effective outreach program. If you were not a thinking person, you would tend to vote Republican as a result of their advertising. The Democratic Party does not have that kind of advertising."

Democratic presidential candidates Gary Hart and Jesse Jackson "ought to raise at the convention what their concerns are," Bond said. "But this is a time for the party to shape its platform and to plot a strategy and to beat a powerful and popular incumbent president."

Bond does not expect a great deal of controversy at this year's convention. "If history is followed, the party doesn't change its rules at the convention. It appoints commissions," he said. He added that "the Democrats want to keep controversy to a minimum and get about the business of opposing Reagan."

And he feels that Reagan can be defeated. "You mean to tell me that we can't beat a guy who was beaten (in races for the Republican nomination) by Gerald Ford and Richard Nixon?" he asked.

But to beat Reagan, "Sen. Hart has to



Julian Bond

realize that the race for the democratic nomination is over. And Rev. Jackson has to be put to a real test. The test is not whether he can get large numbers of people to vote for him, but whether he can get those same large numbers to vote for someone else." That is difficult because "people want to make up their own minds."

As for Bond's own political future, he said that "it's a dangerous thing to say in Indianapolis because it calls for an announcement that should not be made in Indianapolis." He noted that he is now a candidate for re-election to the state senate in Georgia. He plans to serve his two-year term if re-elected, "then I will do something different." But at this time, he said, he is not sure what that will be.

Hospitals examine ethical issues

NEW YORK (NC)—The Catholic Medical Center of Brooklyn and Queens, in conjunction with St. John's University, has announced a new program to help administrators of Catholic hospitals deal with current professional and ethical issues.

Participants will begin with a week of lectures in September at St. John's University. From October through April, they will receive monthly mailings of home study materials, including cassettes and

bibliographies. They will return to New York for a final week of lectures and discussion in May.

Lecturers will include ordained and lay specialists in moral theology, pastoral care, law, administration, social justice, ethnic culture and finance.

Sponsors say they have designed the program specifically to meet the needs of chief executive officers, trustees and administrative staff of Catholic hospitals.

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**Come One, Come All
Rain or Shine**

Missionary's role is in developing faith

by Jim Jachimik

Father Paul Evard serves as the only priest in an urban parish of 25,000. Before taking that assignment, he was responsible for 40 rural mission parishes.

Father Evard's parish is in Guayaquil, Ecuador. He is the only priest of the archdiocese serving as a foreign missionary, and he discussed his work during a recent visit to Indianapolis.

His interest in mission work stems from his time in Central America as an exchange student at the age of 14. After he was ordained a priest in 1961, Father Evard learned that Pope John XXIII had appealed for priests to go to Latin America. "I offered to go to South America to work in the missions." He went to Peru in 1965 after several years of parish work here.

"I suppose you could say over the years I got to like it so I stayed," he said.

He has had several other assignments in the archdiocese, most recently as pastor of St. Michael parish in Charlestown in 1980, but has always returned to mission work. More than 16 of his 23 years as a priest have been given to the missions.

From 1972 to 1980, Father Evard was in charge of 40 rural parishes in Ecuador. Now, he is a pastor in Guasmo, a large slum area in the city of Guayaquil.

Guasmo includes 450,000 people, most of whom have moved there in the last eight years. Father Evard's parish is four years old. He noted that most residents of Guasmo are young families from rural areas of Ecuador. They have moved onto municipal land, and will gain ownership after living there 10 years.

"MOST OF THEM previously had no opportunity to go to Mass on Sunday," Father Evard explained. "Most of them have not made their first communion and

most of them have not been educated in the faith." In many areas, priests are only available to celebrate Mass once or twice a year, mainly for religious festivals.

His responsibility is "to take them from where they are in knowing their faith to a higher level of that." Mass attendance has grown from 250 to 900 in the last three years, he said, and a catechetical program has been developed.

But financial support for such programs must come from outside the parish. One reason for Father Evard's visit to Indianapolis was to ask parishioners at Christ the King and St. Lawrence parishes in Indianapolis for support.

"The area is extremely poor," Father Evard explained. Housing consists of bamboo shacks. There are no sewers, no running water and no waste disposal system. Flooding is a problem for about six months each year.

About 70 percent of the residents of Guasmo have no permanent employment. "They depend on odd jobs," according to Father Evard. "There is no government support for those who are unemployed. They depend on friends and relatives, and as a last resort some of them come to me."

WHEN FATHER Evard arrived, Mass was celebrated in a small bamboo chapel with an attached residence. "I still live there, although I've improved the quarters quite a bit," he said. A separate church has also been built.

"There are differences, just like there are here, between urban and rural parishes," Father Evard said. "There are some affluent parishes, which generally have more organizations." Some of them also have schools, and those are usually supported completely by tuition.

Rural parishes have many missions attached to them, "so it's not possible to have a whole lot of organization. In a

mission parish, the priest is the do-it-all person. He doesn't have trained personnel. I have more help now than I did in the country."

Father Evard's 40 mission parishes were located mainly on islands, and he traveled between them by boat. "I had to put in about four hours on the boat for every hour with the people. And when I was in one parish, I was not in 39."

Now, he is responsible for his main church, two chapels, two cooperatives which are used for catechetical programs, and a new chapel to be completed soon—and he is assisted by 25 catechists.

THE CITIES also have "a considerable problem with regard to crime," while rural areas do not. "Right now I have two guards there, and I'll go down to one when I get back," Father Evard said.

Father Evard believes one reason for the crime in the cities is that "there just has not been sufficient industrialization to provide jobs." He feels the United States should help. "There are so many countries that come to the United States. I think Latin America has gotten short shrift. The attitude has been one of always putting Latin America on the back burner."

"These people weren't asking for big handouts, and we weren't giving them anyway. They were loans, and I think it's time for a handout. The industrialization is already well under way. If we could put all those people to work in the cities, that would do a lot. You can't tell them to stay on the farm."

While Catholicism in the United States is "an enclave in the midst of Protestantism," that is not the case in Ecuador. "Catholicism is the primary element of private education" in Ecuador. Catholic schools receive some government money. This provides education for a greater number of people in Ecuador, where the literacy rate has increased to 80 percent. It also allows the government to avoid teachers' strikes and other problems which exist in public education in Ecuador, Father Evard said.

Parish catechesis is aimed at "bringing the people to a deeper knowledge of the faith," Father Evard explained. But that is not easy in a nation of more than 2 million Catholics and fewer than 200 priests.

The Archdiocese of Guayaquil has launched a program, "Christ the Pilgrim," which has become popular with families. It involves a traveling picture of the Sacred Heart, and three Scripture readings. When the picture arrives at the home, a member of the family leads a 45-minute devotional service.

Father Evard called the program "uniquely Latin in nature." The picture itself is significant, he explained. "Before the anti-clerical movement started, it was the picture before which the congress of the country declared itself consecrated to the Sacred Heart of Jesus." When an anti-clerical government came to power, the picture was taken to Chile for safekeeping, and was later returned to Ecuador.

A "Family Catechism" has also been developed for families of children preparing for first communion. The family



Fr. Paul Evard

is expected to meet with a catechist every week for a year, and take some responsibility for preparing the child.

Father Evard will use his own version this year. "The people want their children to receive a good education," he explained. "That's one of their reasons for moving into the city. So I'm taking advantage of that momentum."

He will invite parents to receive instruction in the preparation of their children. But, he said, "the first communion of their children is not conditional on their coming to these classes."

The problem, he said, is that the parents "don't have any formation in the faith. They have respect for the priest but they don't have any consciousness of the obligations of hearing the Word of God from the church on a regular basis. What we have to do is win them over. It requires that you constantly be of service to them. This is evangelization."

That has not been easy. "There were a few communists in the parish, and some pentecostal groups attacked the church. There was also an Anglican group that pretended to be the Catholic Church, and drew a lot of people for a time. Some of the people who were the most devoted Catholics say they went not knowing that it was not a Catholic church," Father Evard said.

"My idea is not to fight with them," he noted. But at the same time, "I want to make it clear where we stand. You have to be in communion with the pope and the bishops."

He added, "It is not possible to have any ecumenical dialogue." After a disagreement with the Anglican group, Father Evard invited the pastor to dinner, and the pastor declined.

But "the biggest enemy is not Protestantism. The biggest enemies are ignorance, apathy and secularism in the sense of modern moral values taught in the public school system."

Still, that problem can also be a positive force. "It's a scandal, but at the same time it stirs up some people," Father Evard pointed out. "The people have a tendency to answer some of these objections, and in the process of it, they learn a little more about the church."

The following definitions were clipped from Webster's New World Dictionary (Second College Edition)

Cris-to-bal (kris tō/bal) seaport in the Canal Zone, at the Caribbean entrance to the canal: a part of the city of Colón, Panama; pop. 800
crit. 1. critical 2. criticism 3. criticized
crit. i. critical 2. criticism 3. criticized
crit-ic (krit'ik) n. [L. *criticus* < Gr. *kritikos* (< Gr. *kritō* = to judge)] 1. a person who forms and expresses judgments, able to discern, akin to *kritikos*, to discern, separate; critical, able to discern, akin to *kritikos*, to discern, separate; 2. a person whose profession is to write such judgments of books, music, paintings, sculpture, plays, motion pictures, television, etc., as for a newspaper or magazine

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Court stages 'concelebrated' affair

PITTSBURGH (NC)—The 3rd U.S. Circuit Court of Appeals, the Pennsylvania Supreme Court and the U.S. District Court for Western Pennsylvania recently met in a "concelebrated" session to admit attorney Bishop Anthony J. Bevilacqua of Pittsburgh to the bar.

Bishop Bevilacqua, an auxiliary bishop in Brooklyn, N.Y., before taking over as head of the Pittsburgh Diocese in December, is a graduate of St. John University's school of law in New York and is a former instructor in immigration law there. He heads the bishops' Committee on Migration and Tourism and the canonical affairs committee.

Judge Ruggero J. Aldisert, chief judge of the 3rd Circuit who presided at the June 5 event, referred to the special combined session, held to formally permit the bishop to practice in state and federal courts, as a "concelebrated court session."

Ten judges, robed in black, sat on the bench and three more justices sat in the jury box. About 60 other people attended.

It was the applicant's national, moral and professional stature, said Aldisert in an opening statement, that prompted such an impressive welcome.

During the ceremony Bishop Bevilacqua was called to the bench three times. Each time he raised his right hand and was administered the oaths.

Saying he was "very much overwhelmed by this august body," Bishop Bevilacqua added, "I did not expect such a reception. I never swore so much in my life."

Expressing gratitude for the welcome, the bishop continued, "the words that I want to say won't come to my lips. I know that my mother and father, who couldn't read or write, are looking down on me from heaven and are awed too."

CPA seeks explanation from Vatican

ROCKVILLE CENTRE, N.Y. (NC)—The Catholic Press Association has asked Archbishop John R. Quinn of San Francisco, head of the U.S. bishops' Committee on Doctrine, to seek an explanation from the Vatican for the recent withdrawal of church approval from two books in the United States.

In a letter to Archbishop Quinn, which was made public June 11, CPA president Father Owen Campion said CPA members were concerned about injustice to authors and publishers, lack of due process, and confusion because of the Vatican-initiated actions.

In separate actions in April the Vatican Congregation for the Doctrine of the Faith asked two U.S. bishops to withdraw their respective imprimaturs from the books "Christ Among Us" and "Sexual Morality."

The imprimatur, Latin for "let it be printed," is the official approval by a bishop for a book to be published. It certifies that a book does not contradict Catholic teachings.

CPA members at their annual convention in May passed a resolution questioning the way the doctrinal congregation handled the withdrawal of the imprimaturs, saying that the congregation did not appear to have given the authors or publishers due process or to have consulted with the U.S. bishops on the matter.

The resolution said the congregation's actions have damaged the credibility of the American bishops and created "a climate of uncertainty."

WRITING IN the name of the CPA, Father Campion asked Archbishop Quinn to "help in communicating our concern and in requesting the Sacred Congregation for the Doctrine of the Faith to explain more

fully its reasons" for having the imprimaturs removed.

"Our book publisher members—indeed all CPA members—wish to continue to serve the Catholic reading audience effectively. Incidents such as these have confused us, and we look forward to dialogue which will assist us to carry out our mission in the future," wrote Father Campion, editor of the Tennessee Register, newspaper of the Nashville diocese.

The CPA request was the second by a national Catholic organization to a committee of U.S. bishops seeking clarification of the Vatican policy on imprimaturs.

In May the National Conference of Diocesan Directors of Religious Education urged the Committee on Education of the U.S. Catholic Conference to initiate a U.S.-Vatican dialogue on the process and criteria for granting imprimaturs. "Christ Among Us," which has sold some 1.6 million copies, was widely used as a text for adult catechetical programs.

The National Federation of Priests' Councils, meeting later in May, endorsed the religious education directors' request.

The Committee on Education has examined that request and passed it on to the USCC Executive Committee for attention, according to a report in The Catholic Bulletin, St. Paul-Minneapolis archdiocesan newspaper.

Auxiliary Bishop Edward Hughes of Philadelphia, chairman of the education committee, told the Catholic Bulletin that his committee or the bishops' conference may seek more information from the Vatican about the imprimatur decisions.

"We feel it is a matter of concern and we will try to get as much information as possible," he said.

"Our discussion is mostly to see what interaction (with the Vatican) we (the bishops' conference) should have," he said.



MEETING OF DIRECTORS—Father James D. Barton (right), director of the Propagation of the Faith in the Archdiocese of Indianapolis, was welcomed to the recent meeting of diocesan directors of the Propagation of the Faith by Cardinal Joseph Bernardin (center), Archbishop of Chicago; and Monsignor William McCormack, national director of the Propagation of the Faith.

"How should the imprimatur be considered? Is there a change? Is there now to be more restrictive use of the imprimatur or not? We don't know."

He also noted, however, that the two Vatican instructions were not directed to the bishops' conference as such, but to the individual bishops who had given im-

primaturs to the books—a fact which raises delicate policy questions about the possible role of the conference regarding the specific controversy at hand.

"It's very clear," said Bishop Hughes, that the conference "does not interject itself between the Holy See and individual bishops."

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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

June 15

The Cursillo Community will hold its monthly Ultreya gathering at 7:30 p.m. in St. Thomas Aquinas gym. Call Norma 283-4744 for information.

June 15-16

Christ the King Parish, 1827 Kessler Blvd. E. Drive, will present its 17th Annual All American Festival from 5 p.m. to midnight each day. Featured are "Sweeney's Shamrock Inn," beer garden, games, teen dance, crafts, food, drawings.

June 15-17

Franciscan Father Martin Wolter will conduct a Tobit Weekend for engaged couples at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A Marriage Encounter will be held at Fatima Retreat House, 5353 E. 56th St. Call Dan and Trina Hervey 317-897-6149 or 545-7681 for information.

Holy Angels Parish, 28th Street at Northwestern Ave., will hold its annual Summer Festival from 5 to 11 p.m. Friday and Saturday, and from 1 p.m. on Sunday. Full service restaurant, drawings, booths, prizes. Call 926-3324 for free meal delivery.

"The Beginning Experience,"

a weekend for separated, divorced and widowed persons, will be held at St. Maur Monastery, 4545 Northwestern Ave. Call 925-9095 for information.

June 16

St. Francis de Sales first anniversary parish reunion will begin with a liturgy at 4 p.m. at St. Philip Neri Church, followed by dinner at Anchor Inn, 15th and Arlington. Reservations due by today. Call Carmen Kennedy 637-7231 or Theresa Esslinger 546-0275.

A Men's Day of Reflection: On Labor and Leisure for men of all ages will be held from 9 a.m. to 3 p.m. at Mount St. Francis Retreat Center. \$8 includes lunch. Call 812-923-8817 for information.

The Fifth Wheeler Club will attend the races at Churchill Downs. Bus leaves Southside K of S. 511 E. Thompson Rd., promptly at 8 a.m. Dinner in Clarksville after the races. Bring snacks for bus ride. Call 251-5122 for more information.

Troop #125 of St. Philip Neri Church will sponsor a Rummage Sale in the community room, 545 Eastern Ave., from 9 a.m. to 3:30 p.m.

A Knights Festival will be

presented by the Knights of St. John, Hamburg, Star Route, Oldenburg, beginning at 4 p.m. Food, drink, games.

June 17

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

St. Barnabas Church, 8300 Rahke Rd., offers a Sign Mass for the Deaf every Sunday at 9 a.m.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Conference Retreat for Religious begins today at Kordes Enrichment Center, Ferdinand, and ends June 23. Call 812-367-2777 for information.

June 18

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

June 19

Franciscan Father Justin Belitz's Successful Living course continues at Alverna Retreat

Center, 8140 Spring Mill Rd. from 7:30 to 9:30 p.m.

June 20

The Monthly Cemetery Mass celebrated by Fr. Joseph Dooley will be held at 2 p.m. in Calvary Cemetery.

A Mass for deceased spouses of Catholic Widowed Organization (CWO) members will be celebrated in the Cathedral Chapel at 5 p.m. Organizational meeting for younger widowed persons support group will be held at 7 p.m. in the Catholic Center, 1400 N. Meridian St. Regular CWO meeting at 7:30 p.m. features program by White River Park Commission.

June 21

Franciscan Father Justin Belitz's Successful Living course continues at Alverna Retreat Center, 8140 Spring Mill Rd. from 7:30 to 9:30 p.m.

The Support Group will meet at Kordes Enrichment Center, Ferdinand, from 7 to 8:30 p.m.

June 22

A Natural Family Planning Class in sympto-thermic and ovulation methods will be held from 7:30 to 9:30 p.m. in the Catholic Center, 1400 N. Meridian St. For information call Jackie Cesnik 639-2230 or the Family Life Office 236-1596 (toll free: 1-800-382-9836).

The Men's Club and Ladies' Guild of St. Bernadette Church will sponsor a Night at the Speedrome Race Track, Kitley and English Ave., for the benefit of the athletic program. Tickets \$2.

June 22-24

A Women's Summer Weekend Retreat will be held at Mount St.



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Francis Retreat Center. Fee \$50. Call 812-923-8817 for information.

June 23

A Directed Retreat lasting until Sunday, July 1, will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

St. Joseph's Altar Society will hold a Flea Market and Rummage Sale from 8 a.m. to 4 p.m. in the church basement. Antiques, clothing, etc.

St. Catherine and St. James Parishes will commemorate the feast of Corpus Christi with a public procession from St. James after 5 p.m. Mass, and returning there for Benediction. Public welcome.

June 23-24

St. Michael Church, Brookville, presents its festival featuring roast beef dinners served Saturday from 5 to 9 p.m.; chicken dinners served from 10:30 a.m. to 1:30 p.m. Sunday.

June 24

A Sign Mass for the Deaf is offered every Sunday at 10:30 a.m. in St. Joan of Arc Church, 42nd and Central.

St. Barnabas Church, 8300 Rahke Rd., offers a Sign Mass for the Deaf every Sunday at 9 a.m.

The Sacred Heart Picnic will begin at 12 noon in German Park. (Continued on next page)

ARCHDIOCESE OF INDIANAPOLIS PILGRIMAGE

On July 7th at Archbishop O'Meara's suggestion, the Archdiocese of Indianapolis will be joining dioceses across the United States in the practice of having an annual pilgrimage to our country's central shrine in Washington, D.C.

We invite you to join us in this act of faith that will include a day of recollection at the shrine and a tour of Washington, D.C.

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Associate Director: Sharon Knierim, 317-831-4839

St. Thomas Aquinas plans program for married couples

Married couples are invited to attend an Evening to Celebrate Marriage at 7:30 p.m. next Friday at St. Thomas Aquinas Church in Indianapolis.

Father Keith Hosey and Sister Maureen Mangen of John XXIII Retreat Center will conduct the evening, which will include a liturgy.

The purpose of the evening is to provide an opportunity for couples to spend time with each other, renew their

commitment to each other and celebrate marriage in a supportive way with other married couples.

There is no cost. Couples are asked to bring a beverage and/or snack to be shared with everyone after the program.

The program is sponsored by the parish's Family Life Committee. For more information call Dale or Marianne Bernard, coordinators of marriage preparation in the parish, at 317-842-4694.

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June 22-24 — Women's Summer Weekend Retreat

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4th Award — \$100.00 5th Award — \$50.00

Bishop urges communicators to band together

by Laurie Hansen

MILWAUKEE (NC)—Many local Catholic newspapers and diocesan broadcasters compete for financial backing, but they should band together in their efforts to communicate, Bishop James Malone of Youngstown, Ohio, said June 11.

Bishop Malone, president of the National Conference of Catholic Bishops and U.S. Catholic Conference, gave the keynote speech at a national conference of Catholic communicators held at Marquette University in Milwaukee.

The theme of the convocation was "A Vision All Can Share," but Bishop Malone used the words "fragmentation, competition, uncertainty and threat" to describe the usual relationship between Catholic print and electronic communicators today.

"Print communicators often worry that high-cost, 'gee-whiz' electronics will push printing presses into a back corner in the church's communications center, perhaps out the door, at least budget-wise," said Bishop Malone. "In turn, electronic communicators sometimes perceive the print people to be fighting a rear-guard action, holding back broadcast-oriented progress."

The dollars currently available clearly are not enough to fund "all of us the way we think we ought to be funded," he said.

So, he continued, "the scramble is on. Our outstretched hands compete rather than cooperate and our voices bespeak diverging visions."

Bishop Malone called on the communicators to develop a single vision aimed "not to get the bucks but to deliver the message."

He quoted from the American Jesuit theologian, Father Avery Dulles, who said that the church is "a vast communications network calling people out of estrangement into communion. There is no church without communication."

Communication, Bishop Malone said, is the mission of the church.

Sharing in the ministry of this communication mission means "persons with diverse talents combining inspiration and energy to do a better job together than either of them can do alone," he said.

In this context, he said,

shared ministry is "CTNA (Catholic Telecommunications Network of America), the National Catholic Reporter and Our Sunday Visitor mutually supporting one another and cooperatively enriching the Catholic people of America."

In his home city of Youngstown, Bishop Malone said, a satellite dish is perched atop the building housing the city's daily newspaper.

"If print and electronics, local and national communications are mixing more fully in the secular world," he said, "we—whose ministry is

to use the same media to do the work of Jesus—must consider how we can share our individual communications ministries to achieve better the church's single mission, the advance of the kingdom."

More than 100 Catholic communications professionals gathered for the meeting, which was the culmination of a three-year effort to develop a comprehensive, coordinated strategy for the communications apostolate in the U.S. church.

A major impetus for the national discussion and evaluation of Catholic

communications came from the Catholic Communication Campaign, an annual collection begun in 1979 by the U.S. bishops to give more adequate funding to local and national media activities of the church.

A group of communications experts met in 1981 to analyze how the church can best use its media resources today. Out of that meeting came a book analyzing the situation and the church's options, and that was sent out to Catholic communicators around the country with requests for recommendations.

The Active List

8800 S. Meridian St. Food, games, music, dancing, Rain or shine.

The St. Theresa Ladies' Auxiliary #308, Knights of St. John, will hold a Card Party.

St. Monica Church, 6131 N. Michigan Rd., will hold the first of two evenings of a public Tent Revival at 7 p.m. Fr. Clarence Waldon will preach on "Come Meet Jesus."

A Centenary of Dedication will conclude at St. Gabriel Church, Connersville, with a Centennial Mass at 4 p.m. followed by a dinner. Former parishioners invited. Send \$6 reservation to: Mrs. Rita Oaks, Secretary, St. Gabriel Church, 232 W. Ninth St., Connersville, IN 47331.

The Catholic Widowed Organization (CWO) will meet at the Catholic Center parking lot at 12 noon for a picnic and tour of Corner Prairie Farm. Car pools. Bring sack lunch. \$5.50 cost includes admission. Reservation deadline is June 20. Call Family

Life Office 236-1596 for information.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1306 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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YOUTH CORNER

Ministers derive support from their peers

by Susan M. Micinski

"We get together as a group and see how everybody is doing," said Jerry Finn, New Albany Deanery coordinator of youth ministry, describing the archdiocesan youth ministry support group.

Established almost two years ago, the group meets once every two months at a different location, from noon on a Monday to noon on Tuesday.

"In the afternoon, we do fun things like hiking or playing games, and then have supper together," Finn explained. "We also pray and share what each one of us is personally feeling in our ministry."

According to the New Albany deanery coordinator of youth ministry, the meetings are fairly well attended. "But some people don't see it as a top priority. But for me, it's always

marked on my calendar, and nothing gets in the way of it. I need people to support me."

"It's very important for me to be able to share with other people who are going through the same dilemmas and experiencing the same feelings," said Mary McGoff, coordinator of youth ministry at Immaculate Heart of Mary in Indianapolis. "Besides providing a means of support for those working in youth ministry, it is a way for us to pool our resources. It definitely meets a lot of different needs for a lot of different people."

The group has met in Indianapolis, Tell City, New Albany, St. Meinrad, Camp Rancho Framasa, Spring Mill State Park and a Baptist camp near Cloverdale.

The CYO Indianapolis Deaneries Youth Council held its annual elections on May 21. The newly elected officers and their home parishes include: Katy Crossland, St. Joan of Arc, president; Dennis Shea, Little Flower, vice president; Susie O'Leary, Our Lady of Greenwood, secretary; and Jeff Madden, Our Lady of Greenwood, parish coordinator.

July 7 and 8 are the scheduled dates for the 31st Annual CYO Tennis Tournament. Matches will be

played at Southport High School for novice boys' and girls' classes both days, while open boys' and girls' will be played at Perry Meridian High School.

This tournament is open to all Junior CYO members or to those eligible for membership in Junior CYO. This schedule includes all 1984 high school and grade school graduates, plus seminarians of high school age. All entrants are subject to Novice Eligibility Restrictions, which may be obtained from CYO.

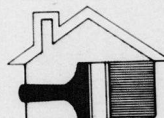
Every entrant must play for the parish in which his or her family is registered. However, each parish team is allowed to have two participants from outside that parish, provided that written permission for each one is obtained from the priest moderator from both parishes, if the participant is Catholic. Non-Catholics who live within the parish boundaries may be allowed to compete as members of a Junior CYO unit, depending on parish policy.

The entry deadline is July 5. Entry blanks may be obtained from the CYO office.

July 10 is the entry deadline for auditions for the 31st Annual Junior CYO Talent Contest to be held Aug. 19 at 7:30 p.m. at Garfield (Continued on next page)

'Lifesigns'

Father's Day, Sunday, June 17, "Lifesigns," the radio show for youth, will feature a repeat show of "Parents" with youth from St. Joseph, Shelbyville. The program is aired at 11:30 a.m. on WICR 88.7 FM.



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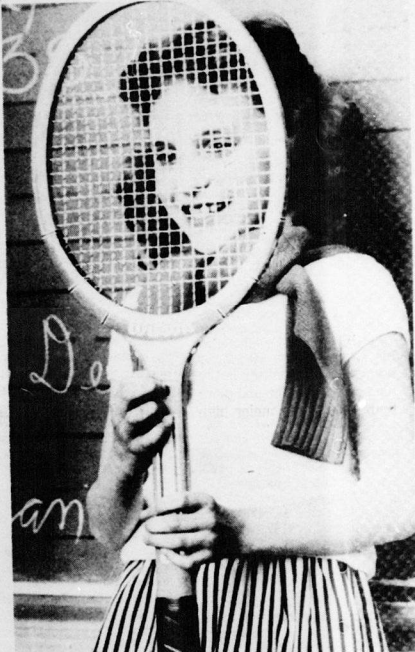
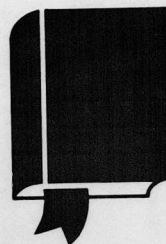
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LIVELY REPORTS—At St. Susanna's School in Plainfield, book reports came alive recently in a third grade class. As they presented their book reports to the class, the third graders came to class dressed as the characters they read about. The visiting celebrities include Jackie Robinson (upper left) as depicted by Laura Mann, Louis Pasteur (upper right) characterized by Ryan Hoffer and Chris Everett-Lloyd (right) played by Patti Carson. (NC photos by Dave Breen)



Family life often like a crucible

by Tom Lennon

Question: How can I stop my parents from arguing so much?

Answer: Many Americans dream of a perfect family life. They desperately want a loving home in which dwell a number of loving family members.

A young college student, however, recently voiced an idea that may be closer to reality. This level-headed, well-adjusted young man said, "Too often family life is more like a crucible."

In case you're wondering what a "crucible" is, one of the definitions given in the Random House Dictionary is, "a severe test."

Let's face it: Family living often tests our patience and love to a severe degree.

This is partly because it is long-term living. There's ample time to see not only the nice qualities of people but also the not-so-nice qualities. It is quite different from being with a group of people for only two or three days. And so bitter fights can

develop. Some family members may go for days without speaking to one another.

At other times it may be only an argument in which there is disagreement but no hatred.

It sounds like your parents have a need to argue at the present time, a need to air their disagreements. This may be very healthy and may prevent grudges from festering and blowing up into hatred.

Still, it's unpleasant for you. And it may be that you can do absolutely nothing at the present time to stop their frequent arguing.

On the other hand, maybe you can. Could you talk to each parent separately and tell them how and why their frequent arguments disturb and pain you?

Speak quietly, however, without hostility, without a tone of accusation and with the intent of letting them know how much you love them both.

Come right out and say, "I love you both so much, and I

just hate to see you arguing so often." Then you might add, "Is there any way you can resolve your differences calmly and quietly?"

If you hesitate to initiate such a conversation, you might cut this column out of the newspaper and leave it on the kitchen table in the hope that one or both of your parents will see and read it.

Always hope that your situation will get better. But if it does not, keep on struggling to grow in patience and in the love of both parents.

What's really happening in your crucible of family life is that you are being given a tough challenge to mature in family living.

If you can live through it in a positive way you will grow as a person and you will be much better equipped for the marriage you may enter one day.

(Send questions, comments or both to Tom Lennon, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.)

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Youth corner (from 20)

Park Amphitheatre. Auditions will be held at the CYO Office on Aug. 8 at 6:30 p.m.

The featured divisions include instrumental, vocal, variety and dance. Individuals or groups doing something other than playing musical instruments or singing must enter variety or dance divisions. Pantomime acts should enter the variety division.

Awards will be given for

Winners chosen

BALTIMORE—High school and junior high winners of the National Association of the Holy Name Society essay contest were announced by Leo H. Nuedling, first vice president of the association and contest chairman.

Katherine P. Kellogg of Fanwood, N.J., a sophomore at Mount St. Mary Academy, Watchung, N.J., won first prize of \$300 in the high school division.

Erin McAdams of West Allis, Wis., an eighth-grader at Mary, Queen of Heaven School, West Allis, received a \$100 savings bond for placing first in the junior high division.

The theme of the contest was "What the Crucifixion and the Resurrection Mean to Me Today." More than 3,000 essays were submitted in the high school division and more than 9,000 in the junior high category.

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Island Day is July 25. Admission to the park that day is \$9.50 per person; normally it is \$13.50.

The Belle of Louisville Cruise for the northern part of the archdiocese is July 30. For more information about

these and other events contact CYO at 317-632-9311.

The monthly New Albany Deanery youth Mass, followed by a picnic, will be held at Mount St. Francis on June 24 at 3 p.m.

"Born Leaders," a leadership weekend sponsored by the New Albany

Deanery CYO, will be held July 28-29 at Mount St. Francis. Registration will be at 1 p.m. Saturday, and the closing Mass will be at 6 p.m. Sunday.

Participants will develop skills in the areas of communication and administration, and learn about personality types and how they interact with others.

Participants will need casual clothes, a tent, sleeping bag, insect repellent, a towel, personal toiletries, snacks and a pen and notebook. Cost is \$2 per person to help pay for food. To register, send payment by July 21 to New Albany Deanery Catholic Youth Ministry, 707 W. Highway 131, Clarksville, Ind. 47130.

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Dramatization of novel to air on PBS

by Henry Herz

NEW YORK (NC)—"Buddenbrooks," Thomas Mann's 1901 novel about the struggles of a wealthy merchant family in 19th-century Germany, becomes a nine-part dramatization beginning Monday, 8-9:30 p.m. on PBS. The other programs in the series air on successive Mondays through Aug. 13.

Providing a basic introduction to the author and his place in 20th-century literature is veteran actor John Gielgud. He also sketches the complexities of the historical background against which the drama is set.

Action begins in 1835, a period some years before the Germanies are united into the Empire of Germany under the rule of the Prussian Kaiser. Already in the first episode, there are undercurrents of political and social unrest that will have a great effect on the fortunes of the Buddenbrooks.

Gielgud's introduction stresses the universal character of this family chronicle, likening it to "The Forsyte Saga," the first successful miniseries on PBS.

Subtitled his novel "The

Decline of a Family," Mann constructed his story around four generations of a rich and powerful dynasty as the traditional values which nurtured their rise give way to the new age of materialism.

The story begins with the Buddenbrooks as one of the leading families of Lubeck, the North German seaport and trading center. The grandfather has built the family firm into a very profitable business. His son, prudent but unimaginative, is unable to further the firm's growth because of a period of economic stagnation and is concerned about safeguarding the family fortune.

When a business associate from Hamburg asks for his daughter's hand, he sees this as insurance against possible future financial reverses. His daughter, however, finds the man from Hamburg an insufferable bore and refuses to consider his suit.

With her father's lectures about her "duty" to the family ringing in her ears, she is packed off to the seashore to come to her senses. There she falls in love with a penniless medical student and writes her father that she intends to marry him. Her hopes are crushed when she is forced to return

home to face a loveless marriage.

This 1978 German co-production with French and Polish television is done on a lavish scale with many splendid period buildings, elegant interiors and lovely landscapes. The photography bathes all in lush colors and night scenes are illuminated in the golden glow of candlelight. It visualizes a past age of elegance and manners.

The dramatization is, of course, dubbed into English but this should prove no handicap for viewers willing to accept an occasional lapse of synchronization between lips and voice.

(Herz is on the staff of the U.S. Catholic Conference Department of Communication.)



SUMMER SERIES—Thomas Mann's 1901 Nobel Prize-winning novel "Buddenbrooks" premieres June 18 as a nine-part dramatization on PBS' "Great Performances." Set in 19th-century Germany, the story follows the wealthy Buddenbrook family through three generations. Martin Benrath plays Consul Johann Buddenbrook and Reinhild Solf plays his daughter, Toni. (NC photo)

'Force' identified as child's brain power

A mysterious "force" that drew worldwide attention to a family in Columbus, Ohio—including comments by a Catholic newspaper editor—has been identified as psychokinetic energy, or the brain power of a 14-year-old family member.

Some had attributed the events—such as lights turning on and off, lamps, pictures and candles moving and glasses shattering—to a

poltergeist, a noisy and mischievous ghost. Others claimed the episodes were part of an elaborate hoax.

But after a month of studying and testing the teenager, Tina Resch, at the Physical Research Foundation in Chapel Hill, N.C., doctors determined she was "quite psychic" and had certain healing powers, the girl's adoptive mother, Joan Resch, told NC News May 24.

Mrs. Resch said William Roll, director of the foundation, said the mysterious events were the results of recurrent spontaneous psychokinesis, or RSPK.

Jesuit Father Walter Burghardt, theologian-in-residence at Georgetown University in Washington, said May 29 he did not know of any official church position on RSPK.

However, he said, "The better theologians would recognize that the mind has powers far beyond what we have been able to explain."

Attention surrounding the girl grew in March when Fred Shannon, a photographer for the Columbus Dispatch, photographed a telephone flying through the air near Tina. In an interview with Edgar V. Barmann, editor of the Catholic Universe Bulletin, Cleveland diocesan newspaper, Shannon said he witnessed a "force," "third party" or "spirit" doing the destructive work.

Barmann and Shannon once worked together at a newspaper. Shannon is a member of Immaculate Conception Parish in Columbus.

Shannon said he was scared when he first entered the Resch house.

"I feared that it might be a satanic force," Shannon told Barmann. "But in relying on my strong faith, I felt I had the upper hand."

The photographer described for Barmann what he saw:

"I saw two candlesticks fly through the air. One struck the door, and another made a 90-degree turn and went down the hall. I saw a sofa pivot and scoot toward Tina. A box went swish, flew through the air and landed on a table eight feet away. The dining room was in shambles, the chandelier messed up and long-stem wine glasses broken. I saw the last wine glass break and metal coasters go through the air and make a lot of noise. The 'force' clobbered a picture. A chair chased Tina out of the room."

Barmann said he believed

Shannon, whom he called "one of the top news photographers in the nation ... a person of unimpeachable character—conscientious, stable and truthful."

The Catholic newspaper editor said Shannon's account was so vivid that he called Father William Padavick at Borromeo College of Ohio in Wickliffe. Father Padavick is one of three priests to whom the Cleveland Diocese refers calls about reported activities of evil spirits.

The priest said he was skeptical about the case, since the activities would not be to the devil's advantage.

"But the universe is rather big," Father Padavick told Barmann, "and there could be a lot of junk around that we don't know about."

In his column, published before the diagnosis of RSPK, Barmann said the events could be a hoax, psychological powers or the work of the devil, "whose power in today's secular society is underestimated, dismissed or scorned."

"In the knowledge explosion which has occurred in the past 50 years, we marvel at cures, inventions, the harnessing of energy and space exploration, but when a telephone, a box of Kleenex or an Afghan moves unaided, we are baffled and are reminded how little we really do know," he said.

Mrs. Resch told NC News that Roll did not give the family complete details of Tina's case because he wants to present it to a conference of parapsychologists in Texas in August.

"It's still kind of hard to comprehend," said Mrs. Resch.

Mrs. Resch, a Lutheran, said in the midst of the household disturbance—which only occurred around Tina—their minister came to the house, but to no avail. Her oldest son, a Mormon, had three Mormon elders pray over the girl, again to no avail.

Although Mrs. Resch was not sure what was going on, she said she never thought it was the devil.

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OBITUARIES

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† **ADKINS, Linda D.**, 41, St. Joseph, Shelbyville, June 3. Mother of Joel Johnson, Carl Q. Adkins and Catherine Purtebaugh; grandmother of three; daughter of Florence E. Stephens; sister of Gussie Stephens.

† **AUGUST, Catherine**, 75, St. Malachy, Brownsburg, May 27. Sister of Ann Pasternak, Mary Peters and Theresa Chmili; mother of Frank and Joseph.

† **BERKOPE, Frank**, 67, St. Christopher, Indianapolis, June 6. Husband of Mary Frances; father of Nancy Ann DeVore, Anthony and Thomas; brother of Margaret Turk and Dorothy

Yager; half-brother of Foster Burcove.

† **BOREM, James F.**, 78, St. Mary, Rushville, June 5. Husband of Ethel Snoddy; father of James; brother of Pauline Kendall.

† **BURKE, John P.**, 73, St. Margaret Mary, Terre Haute, June 2. Sister of Elizabeth Effner.

† **DAMM, Frank**, 65, St. John the Baptist, Osgood, May 30. Husband of Gail; father of Joan Michael.

† **DUDEK, Juanita**, 46, St. Michael, Indianapolis, June 5. Wife of Raymond; mother of Barbara, Janice, Susan, Ruth, Kathleen Gearhart, Stephen and

Thomas; daughter of Mr. and Mrs. Earl Cunningham; sister of Jack Cunningham.

† **FEIST, Mary E.**, 88, St. Joan of Arc, Indianapolis, June 4. Sister of Margaret Paugh and Jack.

† **GILLMAN, Albert**, 81, St. Michael, Brookville, May 26. Husband of Loretta; father of Marjorie Plim and Eugene; brother of Katherine Feller and Clarence.

† **GOWAN, Jacqueline J.**, 44, Our Lady of the Greenwood, Greenwood, May 26. Wife of Ronald L.; stepmother of Tony; mother of Leslie and Jennifer Dwyer; daughter of Gertrude F. Beretta.

† **KEOUGH, Joseph**, 70, St. Andrew, Indianapolis, June 1. Husband of Harriett Baker; father of Thomas, Alphonse, James, William, Larry, Ronnie, Mary, Joella Mitchell, Sarah Banks and Rita Humphries; grandfather of 28; great-grandfather of six.

† **LaBARBERA, Joseph**, 78, St. Joseph, Shelbyville, May 25. Husband of Pauline; father of Rose Ann Haverkos, Marlene Tucker and Donna Winkler; brother of Prudy Lewis, Betty Kammerer and Rose Disser; grandfather of 14; great-grandfather of five.

† **SHERIDAN, Sherman E.**, 65,

Our Lady of the Greenwood, Greenwood, May 31. Husband of Dorothy E.; father of Kent E., and Nancy Coomes.

† **SULLIVAN, John L.**, 66, St. Malachy, Brownsburg, June 1. Husband of Mathilde; father of Michael, John Jr., Patricia Podule, Teresa Smith, Jacqueline, and Kathleen Anrig; brother of Virginia Bolter.

† **THOMAS, Clara**, 79, Our Lady of Perpetual Help, New Albany, June 4. Mother of Vincent and Jack Heldman, Sandra Sims and Lois Endris; sister of Maurice and Elsie Schneider and Mae Lindsey; grandmother of 15.

Rites held for Sister Curtin

ST. MARY OF THE WOODS—Providence Sister Mary Clement Curtin died June 4 at age 89 and was buried from the Church of the Immaculate Conception here on June 8.

The former Geraldine Margaret Curtin was born in Chicago where she attended Our Lady of Providence Academy. She completed college work at St. Mary of the Woods College, and entered the Congregation of the Sisters of Providence in 1923. She made final Vows in 1930.

Sister Mary Clement taught

elementary and middle grades, high school classes, and high school commercial courses until she returned to the motherhouse in 1969. Her assignments were in Illinois and California, as well as at St. John, Indianapolis, and other Indiana schools.

Survivors of Sister Mary Clement include a brother-in-law, Frank Ryder, of Lowell, Mich.; two nieces, Geraldine Godfrey VanderWerff of Grand Rapids, Mich., and Bernadette Pnielski of Detroit; and 11 grandchildren and grandnephews.

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viewing with ARNOLD

New film, but same old plot

by James W. Arnold

There is no way to be alive in America right now and not know who Spielberg, Lucas and Indiana Jones are, and all three are back this summer with "The Temple of Doom," which may be the most intensely hyped media event since the moon landing.

Steven Spielberg and George Lucas are, of course, the moviemakers whose incredible string of box-office smashes, made either individually or in collaboration, dominate U.S. movie culture as it has never been dominated before: "Jaws," "Star Wars," "Close Encounters," "E.T." and "Raiders of the Lost Ark." Combined, they are responsible for the top six moneymaking movies in history, all released in the last nine years.

With "Temple," the sequel to "Raiders," now packing in the customers, it will surely be the top seven. As investments, Steve and George are better than owning a diamond mine or a piece of Michael Jackson.

Jones, the 1930s "famous archeologist" in the fedora and leather jacket, is played by cool Harrison Ford, the Han Solo of "Star Wars," as a resourceful but mostly characterless nice guy. He has all the decent and normal impulses, and no obvious vices, but his primary virtue is absolute fearlessness. He does have a sense of humor and shows occasional moral outrage (when a big goon beats up on a kid).

But most of Indy's warmth comes from Ford's own persona (e.g., his smile) and it's difficult to see his tasks in "Temple" as a parable for any kind of serious or noble endeavor. He's just a plain old non-ideological American hero.

AS BEFORE, the plot is a rip-off, a pastiche of dozens of old and not-so-old movies. The major source for screenwriters Willard Huyck and Gloria Katz ("1941"), old

film school chums of the producers, seems to have been "Gunga Din," since it involves a cavernous temple in India dedicated by fanatics to the evil goddess, Kali, with victims thrown by a mad high priest into a huge pit as human sacrifice.

The good guys, who include Indy, a dancer (Kate Capshaw) somehow picked up in Shanghai, and an improbably Americanized Chinese waif (Ke Huy Quan),

have to get into the place, retrieve a sacred stone and scores of children abducted from a nearby village, and escape.

This premise, known in Hollywood lore as the Kali Temple plot, was also basic to such recent epics as "Beastmaster" and "Conan."

The Spielberg-Lucas genius is in working all this out with maximum gut-impact—a combination of wisecrack and camp humor, big-screen special effects, carnival ride thrills, spectacular escapes, horror, repulsion and bone-jarring fights to the death.

THERE IS also a choreography involved that ranges from heavy-handed Wagnerian (the temple sacrifice scenes, overblown with hundreds of bowing, chanting extras in loincloths and ponderous music) to late Disneyland (a chaotic high-speed chase in ore cars through a labyrinthine mine tunnel that is likely to turn up next summer in Orlando or Anaheim).

The creators are imaginative and well-financed, but contributing to their success is the fact that they don't have to cope with a Production Code for taste or violence, as in the days (1939) of "Gunga Din." They also find their own way of expropriating thrills successful



ARCHEOLOGIST'S ADVENTURE—Arriving at India's Mayapore village, Harrison Ford as Indiana Jones, Ke Huy Quan as his sidekick, Short Round, and Kate Capshaw as Willie Scott are surrounded by distraught villagers in a scene from "Indiana Jones and the Temple of Doom." (NC photo)

in other recent hits, like "Alien," "Mad Max" and even the James Bond series.

Violence of the grim and gory kind, both threatened and carried out, is important in "Temple." The most disturbing is the lowering of screaming victims (first an extra, then Capshaw) in a kind of barbecue cage into a pit of volcanic fire, a sequence which is extended and punched out beyond all legitimate purpose. Much of the torture and mayhem can be dismissed as comic book horror that nobody will take seriously, but it's all several degrees "dirtier" and more sadistic than "Star Wars" or "Raiders."

As for repulsion, Spielberg continues to indulge his favorite device—the sudden appearance of grotesque, decaying bodies—and graduates to "Alien"-inspired uglies and ickies. One scene practically submerges the heroine in bugs, and in another the cast feasts (more or less) on a banquet of live eels, giant beetles, chilled monkey brains and other culinary delights. Later, Indy is force-fed blood

out of a rotting skull. Today's audiences seem to like being "grossed out"—a sign of incipient stupidity—and "Temple" gives them all they can handle.

Capshaw's blonde heroine is more traditionally "feminine" than Karen Allen was in "Raiders"—that is, she's likeably dumb, spoiled and talkative in an essentially comic female role. The single bedroom sequence is more funny than sexy, and deserves credit for originality, but the casual approach to physical romance is strictly 1980s in style and attitude.

The best things in "Temple" are the madcap, innocent stunts and gags that 1930s filmmakers would be

proud of, including the sensational Chinatown chase sequence that opens the film and the battle on a rope footbridge over a deep gorge that closes it. Whether the rest is worth the stiff inflated price of admission depends on how—in what style, at what taste level—you or your small fry enjoy being scared, rocked and shocked.

"Temple" is aimed dead center at raucous contemporary bad taste, an uncivilized film for an uncivilized age.

(Uninhibited, noisy fast-lane adventure; satisfactory schlock, with reservations, for teen and older fun-seekers.)

USCC rating: A-II, adults and adolescents.

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