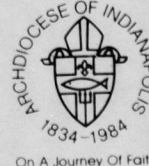


THE CRITERION



Proposals for renovation will be presented to cathedral parishioners

by Jim Jachimlak

Proposals for the renovation of SS. Peter and Paul Cathedral are being developed, and members of the cathedral parish will have a chance to offer their input into the project tomorrow night.

The plan being considered is a \$1.5 million package designed to restore the cathedral to prominence as the central church of the archdiocese. Cathedral parishioners will meet at 7:30 p.m. tomorrow with members of the steering committee which is developing the plans. Renovation plans will ultimately be submitted to Archbishop Edward T. O'Meara for final approval.

The plans include no structural changes, but an extensive updating of the interior of the cathedral and its Blessed Sacrament Chapel.

One proposal would involve extending the sanctuary forward, allowing for seating on three sides of the altar. A movable altar would replace the current marble one. The pews may be replaced with movable chairs, and seating for 300-350 would be arranged immediately around the altar. Additional seating would be placed back to the rear of the church, for a total capacity of up to 1,000.

New stairs to the balcony and the installation of an elevator are also being considered.

THE PROPOSAL also includes plans for rebuilding the main entry. The bronze doors inside the entrance would be placed in new frames and finished on the inside with a baked enamel.

The rectory, on the corner of 14th and Meridian streets, may be moved farther east on 14th Street. That would make the

cathedral more visible and the Blessed Sacrament Chapel more accessible.

Many of the materials now in the cathedral would be reused in the renovation. For example, marble and artwork from the altar would be used elsewhere in the building.

A slide program on the history and purpose of the cathedral is being presented around the archdiocese by the renovation steering committee. It has already been seen by priests in each deanery and by members of the cathedral parish, said Father Gerald Kirkhoff. He is a member of the committee and pastor of St. Philip Neri parish in Indianapolis.

One point of the slide program, Father Kirkhoff said, is to promote "the sign value" of the cathedral. "Most people want their parish churches to be nice," he explained. "We are hoping to somehow get them to take the same interest, the same ownership, in their cathedral church."

"The whole committee is trying to be sensitive to the fact that besides being the cathedral, it's also a parish church," Father Kirkhoff said.

Ron Schouten, a parishioner at SS. Peter and Paul, also serves on the steering committee. He noted that parishioners "have always viewed it as a parish church, and of course it is, but it belongs to the whole archdiocese." The parish reached a peak of 4,000 parishioners in the 1930s, but now numbers about 300.

"For many years the cathedral has taken a back seat," Schouten said, "and this reaffirms the idea of the cathedral as part of the archdiocese."

He noted that "it needs a lot of repairs. The parishioners realize that. They like to see those kinds of things happening."

(See PROPOSALS on page 2)



SPREADING THE NEWS—Third and fourth graders in the religious education programs in Perry County parishes chalk good news messages on the sidewalk. From front to back they are: Lisa Meunier, Cindy Meunier, John Krutz, Alexia Miller, Lynn Meunier, and Kevin Harpenau. Franciscan Sister Sharon Fitzpatrick (left of sidewalk) encourages their work. For more about the programs at St. Michael's in Cannelton and St. Plus in Troy, turn to page 16. (Photo by Peg Hall)

Vatican to make immediate payment to creditors

Payment of \$240 million represents settlement in Banco Ambrosiano case

ROME (NC)—The Vatican bank has decided to make an immediate, discounted, lump-sum payment of approximately \$240 million to creditors of Italy's failed Banco Ambrosiano, a Vatican participant in the negotiations said July 2.

"The agreement has been carried out," said the source, who asked not to be identified. He said the payment would be finalized as soon as the banks involved had completed the paperwork, which was expected to take a day or two.

The Vatican bank, known as the Institute for Religious Works (IOR in Italian abbreviation), agreed on May 25 to pay approximately \$250 million to the creditors of the collapsed bank. The Vatican called the payment a "voluntary contribution" that should not be seen as an admission of

IOR responsibility in Banco Ambrosiano's failure.

The IOR was given the choice of paying \$250 million in three installments over a one-year period, or of making one lump-sum payment with a discount. The lump-sum payment was to be made by June 30, or the first working day thereafter, which is July 2.

The amount of the discount has been estimated by banking officials at \$9 million. The Vatican source said the final amount paid would depend on current interest rates, but would be around \$241 million.

The source said he "would not rule out" that the IOR had obtained part of the money for the payment through loans from other banks.

In exchange for the payment, the Banco Ambrosiano creditors agreed to drop any subsequent legal action against the Vatican bank.

Banco Ambrosiano, in which the Vatican bank held stock, collapsed in 1982 under the weight of \$1.2 billion in bad debts piled up in a stock purchase scheme operated by its president, Roberto Calvi. It was Italy's largest bank at the time.

Subsequent investigations found that Calvi had created several dummy corporations to purchase stock with loans obtained from Banco Ambrosiano's overseas subsidiaries.

The subsidiaries, in turn, obtained the money they lent to the dummy corporations from international banks.

The Vatican bank was drawn into the scheme when it gave Calvi letters of patronage which he needed in order to assure lenders that the dummy corporations could repay the loans. The Vatican said, in a later investigation it made into the case, that it had also unwittingly become owner of 12 of the companies as a result of Calvi's scheming.

When the dummy corporation debts were uncovered in 1982, and it was clear the money would not be repaid, the Banco Ambrosiano was forced into bankruptcy.

Calvi's body was found in June 1982 hanging under a bridge in London. British authorities were unable to determine whether he was murdered or had committed suicide.

The Bank of Italy, which took over the assets of the collapsed Banco Ambrosiano, decided to honor the debts of the bank, but not of the dummy corporations.

The Italian government then put pressure on the Vatican to pay those corporate debts, but the Vatican said it was not responsible for them because it never managed the false companies, nor had its letters of patronage influenced lenders to make loans.

Banco Ambrosiano's creditors threatened to sue the Vatican for recovery of the debts.

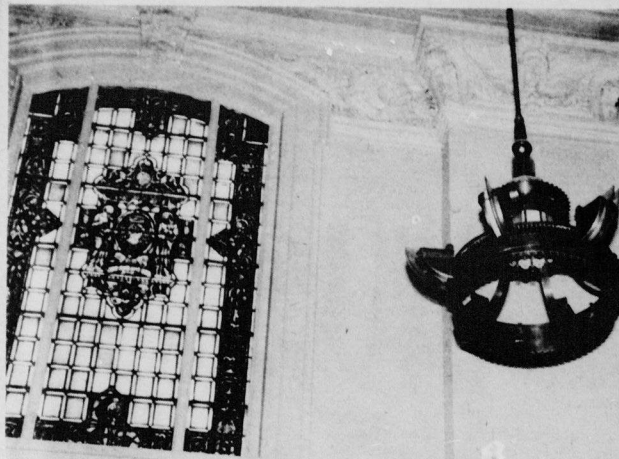
Negotiations between the Vatican and the creditors followed, resulting in a May 25 agreement to make what the Vatican called a "goodwill" payment, in return for which the creditors would drop any claim against the IOR.

**No paper published
on July 27**

The Criterion does not publish an issue the last Friday in July (July 27). Advertisers and subscribers are reminded that notices for publication for events to be held after July 27 must be brought to our attention by Friday, July 13 in order to be published in the July 20 issue.

the CRITERION

Vol. XXIII, No. 38 — July 6, 1984
Indianapolis, Indiana



CATHEDRAL RENOVATION—Part of the work that will be involved in the renovation of SS. Peter and Paul Cathedral will be modernized lighting to replace the current inadequate lighting (above). The marble high altar will be removed and parts of it are likely to be used elsewhere in the church. (Photos by Father Tom Widner)

Pope addresses doctors at Gemelli hospital

by John Thavis

ROME (NC)—Pope John Paul II returned June 28 to Gemelli hospital, where he was treated for wounds he received during an attempt on his life three years ago, to help the hospital celebrate its 20th anniversary and to warn doctors that abortion and euthanasia threaten to turn the medical profession against man.

The pope, in his homily during an evening Mass on hospital grounds, told an estimated 3,000 patients, staff and medical students that medical science loses its ethical basis when it participates in the "manipulation of human life."

"There is the grave danger that this profession, which was born and developed in the service of the suffering individual, may be turned away from its ideologies and used at the expense of human life," the pope said.

The moral basis of medicine is threatened, he said, "where it is called on to suppress conceived life, where it is used

to eliminate the dying, where it is induced to intervene in the design of the Creator in the life of the family or where it gives in to the temptation of the manipulation of human life."

In those cases, the pope said, medicine "loses its vision and its authentic goal of helping the least fortunate and the most sick." The profession "loses and obscures its own dignity and moral autonomy," he added.

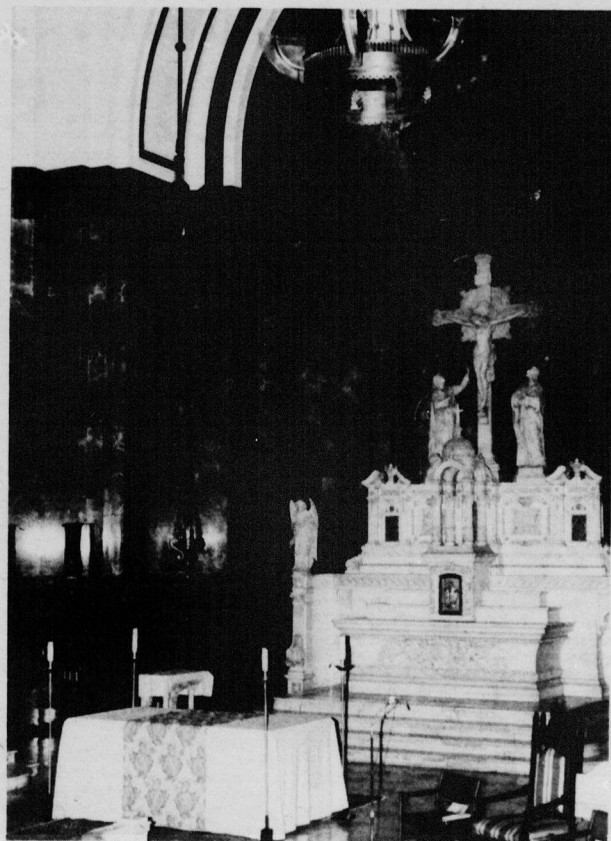
Pope John Paul praised the work of the hospital and its adjoining university, and said it was extremely important that "the ethical dimension and the Christian witness" penetrate the university environment.

In a later ceremony, the pope uncovered a bronze statue of Father Agostino Gemelli, a Franciscan priest who founded the Catholic University of the Sacred Heart in Milan. The ceremony also marked the 25th anniversary of Father Gemelli's death.

Among those present at the ceremony was Dr. Francesco Crucitti, the surgeon who operated twice on Pope John Paul after the May 13, 1981, assassination attempt, and the doctors and nurses who cared for the pope during his two stays in the hospital. The second stay was for a viral infection related to the bullet wounds.

Crucitti told reporters afterward that Pope John Paul had apparently recovered from the wounds and the infection. The pope was finally discharged from the hospital on Aug. 14, 1981, after spending 77 days there.

"The pope is very well, even if everyone can see that he has aged during these last three years," Crucitti said. "An experience that difficult was without doubt a burden on his physical well-being. But he has remained healthy and has had no further problems," the surgeon said.



Proposals for renovation presented (from 1)

But they will expect "good, solid reasons" for some of the changes. "They are used to the way things are," Schouten said, and might question physical changes in the building.

Father Kirkhoff noted that many of those changes are the result of revisions in the liturgy since Vatican II. So the project will not be a restoration, but a renovation, he said. Rather than restoring the present fixtures, the plans call for renovating the entire church to comply with guidelines set by Vatican II and the U.S. bishops.

THIS WILL be the second major renovation of the cathedral. In 1936, the present facade with an entry was built and the interior was remodeled, at a cost of more than \$377,000. The facade and narthex were built with stone from St. Meinrad, the sanctuary walls were lined with marble and a mosaic was placed on the ceiling. New lighting was installed. The organ was modernized, stations of the cross were remodeled and acoustic tiles were added to the side piers to enhance the sound in the building. Plumbing, heating and ventilation systems were also updated.

The addition of the facade was actually the final step in the construction of the building, which began in 1905.

In 1890, Bishop Francis Silas Chatard of Vincennes purchased the property at 14th and Meridian for a new bishop's residence and chapel. Work began on the buildings in 1891, and they were completed in December of the next year.

With the establishment of the Diocese of Indianapolis in 1898, plans were made to build a cathedral adjacent to the chapel. Construction began in 1905 and was completed in 1907 at a cost of \$180,000. The facade was not built at that time because the additional \$90,500 was considered too expensive.

The stations of the cross, from France, were installed in 1907. The lower communion rail and main altar crucifix were added in 1915. Three years later, the chapel was remodeled and dedicated to the Blessed Sacrament.

Air conditioning was installed in the 1960s and the roof was replaced in 1974.

Msgr. Gerald Gettelfinger, chancellor of the archdiocese and pastor at the cathedral, could not be reached for comment about the renovation plans.

Football ruling may hurt Catholic colleges

Officials at two Catholic colleges said the June 27 Supreme Court ruling that struck down NCAA control of football telecasts could hurt their programs, but a Notre Dame official said he did not expect the decision to have much of an impact on its program. "It'll hurt all schools except Division I superpowers," said Ronald Perry, athletic director of Holy Cross College, Worcester, Mass. Boston College coach Jack Bicknell said oversaturation of college football telecasts could hurt his team at the gate.



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THE CRITERION

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Father Albert Diezeman

Father Albert Diezeman dies; founded St. Matthew's

Father Albert N. Diezeman, founding pastor of St. Matthew Parish, died Friday, June 29 at Floyds Knobs. The funeral liturgy was offered at St. Michael, Bradford, his last pastorate, on Monday, July 2. Father Diezeman was buried in St. Mary Parish Cemetery at Navilleton.

Father Diezeman, known as "Big Andy" to distinguish him from his brother Father Andrew Diezeman, was born in Starlight February 14, 1915, and ordained May 14, 1940. He was assigned assistant pastor at St. Celestine, Dubois County. In 1942 he was made assistant at St. Lawrence

in Lawrenceburg. In 1944 he became a chaplain in the U.S. Army. With the end of the war he was assigned assistant pastor of Christ the King, Indianapolis, in 1946. In 1947 he was made assistant as St. Mary in Madison. In 1956 he became pastor of Holy Cross, St. Croix. In 1957 he was appointed to the Archdiocesan Home and Foreign Mission Board and made administrator of St. John the Baptist at Dover. The same year he became assistant at St. Rita and founding pastor of St. Matthew. He was pastor there until 1973 when he became pastor of St. Michael at Bradford. In 1983 Father Diezeman retired due to ill health.

Liberation theology is subject of debate in church

by Jerry Filleau
NC News Service

A new debate seems to be rising in the church over liberation theology.

A movement that originated in Latin America in the late 1960s and early '70s, liberation theology continues to be a significant force there and has since taken on new forms in other parts of the world, including African theology and North American feminist theology.

The latest signal of a renewed controversy came in late June as an international group of prominent theologians protested against attacks on liberation theology by church officials.

Chief object of the theologians' protest was a leaked critique of liberation theology by Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith. The document was a report the cardinal had given at a recent meeting of top Vatican officials. Leaked in Chile, it was published in Italy in March by a national Catholic monthly, 30 Giorni (30 Days).

Cardinal Ratzinger began by saying there are acceptable forms of liberation theology. He cited the documents of the 1968 and 1979 general assemblies of the Latin American bishops as examples of such acceptable positions, "which set, in the context of a correct ecclesial theology, the proper place of the Christian's necessary responsibility toward the poor and oppressed."

But he devoted virtually all of his critique to arguing against liberation theology as expressed in "those theologies which in some way have made the fundamental Marxist option their own."

THE ROOT question posed by Cardinal Ratzinger's critique is whether liberation theology is inextricably tied to Marxist ideology and analysis or, if not, how successful its chief practitioners have been in overcoming Marxist ideas of class struggle, the politicization of all reality, and dialectical historical determinism.

All liberation theology begins with a lived experience of oppression or lack of freedom and finds in Christian faith the

awareness of one's own dignity and the impetus to overcome oppression and be free. Liberation is not only from personal sin but also from unjust social structures which hinder the realization of one's freedom and dignity as a human being.

Among unacceptable proponents of liberation theology, Cardinal Ratzinger cited by name Peruvian Father Gustavo Gutierrez, often called the father of liberation theology, and Jesuit Father Jon Sobrino, a Spanish priest working in El Salvador.

The theologians who protested were the members of the editorial board of Concilium, a theological periodical founded in the 1960s to serve as a forum for theological trends and views following the Second Vatican Council.

THE CONCILIIUM theologians declared their solidarity "with the theologians of liberation ... not only with their theological thought, but also with the concrete positions that they take."

The Concilium group said that grassroots liberation movements in the Third World are "a sign of hope for the whole church" and that theology needs "freedom of research and expression" to reflect on those movements. "Any premature intervention by higher authorities risks stifling the Spirit," the group said.

Several U.S. theologians questioned by National Catholic News Service disagreed with Cardinal Ratzinger's characterization of the thought of Father Gutierrez.

The cardinal cited the Peruvian theologian as an exponent of the view that "every reality is political," in effect reducing the Christian message to a "guide to political action."

While teaching a course at the Mexican American Cultural Center in San Antonio, Texas, at the end of June, Father Gutierrez described his position: "I believe that liberation, the salvation of God, also encompasses the liberation from all the social

conditions of oppression. It is not limited to social liberation, but I think that social liberation is one aspect of liberation, of salvation.

"The salvation of God is, after all, the liberation from sin," the priest continued. "But, it is also the liberation from all the unjust structures which do not permit a person to fulfill himself."

"I think he (Cardinal Ratzinger) was way off on Gutierrez," said Jesuit Father Walter Burghardt, editor of Theological Studies, a leading American Catholic theological quarterly.

Father Avery Dulles, another leading American Jesuit theologian, also said he did not think Father Gutierrez was "guilty" of reducing theology to politics or political action.

Father Dulles also had a problem, however, with the statement by the Concilium board. It "was too much a blanket approval of liberation theology," he said, when it declared solidarity not only with the movement in general but with "the concrete positions that they (liberation theologians) take."

Father Richard McBrien, head of the theology school of the University of Notre Dame, expressed a similar view, saying the Concilium board's statement was a "blank check" for everything that is proposed in the name of liberation theology.

At the same time he also criticized Cardinal Ratzinger's comments about Fathers Gutierrez and Sobrino. He called them "fine Catholic theologians" whose thinking falls within the boundaries of Catholic tradition.

Father McBrien said that his chief problem with liberation theology—whether Latin American or black African or American feminist—is not usually with the leading theologians, but with "the camp followers."

It is primarily "in the second rank," he said, that "Marxism as an ideology seeps into the rhetoric of liberation thought."

Bishops get crash course on U.S. Religious

Seventeen U.S. bishops got a crash course on the history and theology of religious life June 20-22 in a meeting at Boston College.

If they did not know it before, the bishops found out that:

► Even before the Second Vatican Council, American nuns were significantly different from their European counterparts.

► Most modern orders of women follow a tradition that goes back only two to four centuries.

► From the beginning, many of those orders had to make a basic compromise between their founding purpose and the rules Rome required them to follow.

► The thrust to revitalize religious orders and revise their constitutions and rules goes back not just to Vatican II but to actions by Pope Pius XII in 1950.

The 17 bishops, along with 45 major superiors of women and 31 major superiors of men, met at Boston College for a three-day conference in which experts analyzed the historical, theological and sociological background to religious life in the United States today.

After an opening session, the meeting was closed to the press in order to encourage frank discussion. The major speakers agreed to release the texts of their addresses later.

Taken together, the presentations indicated one overarching theme: that new structures and forms of religious life have arisen to meet new perceptions and needs throughout the church's history, that older forms have often discarded some traditions and adopted new ones, and that many signs today point to the beginnings of an era in which new forms and new adaptations are called for.

The Boston College conference was convened as a contribution to the program of study and service of the U.S. bishops to Religious which Pope John Paul II called for last year.

In the opening keynote speech, Jesuit Father James Hennesey, a church history professor at Boston College, said that "American religious life grew in political and social circumstances vastly different from those which obtained in 19th-century Europe."

Another historian, Jesuit Father John Padberg, expanded on that theme and outlined the different forms of religious commitment throughout church history, from early hermits and communities of virgins and widows through sixth-century Benedictine monasticism, Franciscan and Dominican mendicant orders in the Middle Ages, up to the rise of apostolic orders of priests in the 18th century and of women Religious in ensuing centuries.

He recalled that the three vows con-

sidered essentials of religious life today were not those of monasticism.

He recalled that church requirements of cloister for women Religious were a source of major difficulty in the 17th and 18th centuries, when the church's "imagination failed and failed grievously."

Only the Daughters of Charity, through the "pious juridicism" of taking simple instead of solemn vows, succeeded at the time in becoming a fully apostolic order of women, he said.

Founder of Tridentine sect goes into hiding

SPOKANE, Wash. (NC)—The founder of the schismatic Tridentine Rite Latin Church, ousted in June by his former chief assistant, has gone into hiding and is under court order to return \$250,000 to the sect.

Bishop Francis K. Schuckardt, who has led TLRC since he founded it in 1968, and Frater Denis Chicoine, his former vicar general who now claims leadership of the group's estimated 5,000 adherents, have excommunicated each other and traded accusations of immorality.

Frater Chicoine also says he is now in charge of all TLRC property, valued at about \$3 million in Washington and Idaho, where most TLRC followers live.

Priests ordained in the sect call themselves "frater" rather than father.

TLRC, also known as the "Fraterna Crusaders," claims to be the only true remnant of the Catholic Church, saying the Roman Catholic Church was taken over by Freemasons during the Second Vatican Council. Bishop Schuckardt was consecrated in 1971 by another schismatic Catholic bishop.

Frater Chicoine and other leaders of TLRC began actions to oust Bishop Schuckardt after Spokane TV station KXLY broadcast a four-part expose in April, including a segment in which four former sect members said the bishop had made homosexual advances.

In early June Spokane police investigated a gunshot incident that occurred when members of the Chicoine faction tried to stop Schuckardt loyalists from removing furniture from Mount St. Michaels, a mansion in Spokane that serves as TLRC headquarters. Police concluded that the shot was fired accidentally.

The bishop and about 20 followers fled from Washington state after allegedly taking church records and as much as \$250,000 from local bank accounts, opponents said.

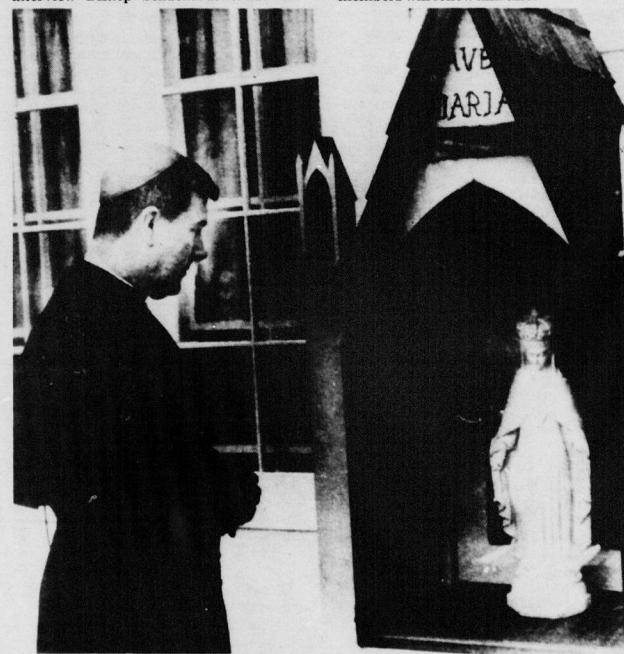
At a June 15 hearing, for which Bishop Schuckardt did not appear, Judge Harold Clarke of Spokane County Superior Court

ordered the bishop to return the records, cash and other property. Clarke also barred the bishop from returning to Mount St. Michaels.

Before the court hearing a Spokane TV reporter interviewed the bishop at an undisclosed out-of-state hiding place. In the interview Bishop Schuckardt called the

court action an attempt to harass and traumatize him and said that Frater Chicoine, not he, was guilty of moral offenses. He declared his former co-leader "excommunicated."

Other top leaders in TLRC now follow Frater Chicoine and say that most of the members will follow him also.



TRIDENTINE LEADER OUSTED—Self-proclaimed Bishop Francis Schuckardt pauses at a statue of Mary in Coeur d'Alene, Idaho, in this 1978 photo. Schuckardt has been ousted as head of the Tridentine sect by Frater Denis Chicoine, vicar general of the sect which claims an estimated 5,000 members and an estimated \$3 million in property in Idaho and Washington. (NC photo from Wide World)

Pope sees himself as impatient for unity with Orthodox

by Agostino Bono

VATICAN CITY (NC)—Shortly after agreeing to establish a joint international Catholic-Orthodox dialogue commission, Pope John Paul II said the decision shows "my impatience for unity."

Since the pope made the decision more than four years ago, his actions have shown that the impatience does not mean haste. His words have been conciliatory but he has shown a caution which emphasizes small, carefully planned steps toward an ecumenical goal which may not be reached in his lifetime.

The pope outlined his position in late June in separate meetings with Syrian Orthodox Patriarch Moran Mar Ignatius Zakka I Iwas, members of the Catholic-Orthodox dialogue group, and Catholic bishops from Greece, where Orthodoxy is the official religion.

To the Greek bishops, the pope stressed patience.

"The important thing is to persevere, and to allow time to heal things," the pope told the bishops June 26.

A joint statement signed June 23 by the pope and the Syrian Orthodox patriarch, leader of 89,000 of the world's 200 million Orthodox, emphasized what the two churches had in common, especially theological agreement regarding the seven sacraments. Yet it recalled that major differences still exist "touching on the Lord's will for his church" and "canonical details of the traditions proper to our communities."

Because of these divisions, "the holy

Eucharist cannot be celebrated by us," the joint statement added. "Such celebration supposes a complete identity of faith such as does not exist between us."

In ecumenical relations with all Christian churches, the pope has been adamant about Catholic opposition to joint Communion with other churches until full unity is achieved. The issue has become a symbolic gauge of ecumenical progress.

Papal restatement of this position to an Orthodox leader is significant in that Catholics and Orthodox share the same belief that the Eucharist is the real flesh and blood of Christ. Many other Christian churches involved in official dialogue with Catholics differ greatly with Catholic eucharistic theology, making the Eucharist a key theological issue to be resolved if unity is to be achieved.

Historically, the key stumbling block between Catholics and Orthodox has been the role of the papacy. Catholics regard the pope as the final authority on faith and morals and the final arbiter in church disciplinary issues.

The Orthodox regard the pope as the bishop of Rome and accord him a role of honor and of visible leadership because of the historic importance of Rome in Christian history. However, they do not regard the bishop of Rome as the final authority on faith and morals, nor do they grant him any disciplinary authority over the entire church. In the Orthodox church a bishop is the final authority in these matters only in his own diocese. Thus, the pope as bishop of Rome could not extend his jurisdiction to other dioceses.

Issues of theological controversy and church discipline are usually handled by synods of Orthodox bishops. The Orthodox churches are generally divided along national or ethnic lines organized around a patriarch as the visible leader and honorary head of the church.

In his talk to the Greek bishops, the pope reaffirmed the importance of the papacy but showed his conciliatory approach by using terminology which stressed importance rather than authority.

"Inside the one church of God, spread throughout all the continents, a vital center and point of reference exists: this is the local and particular church of Rome, headed by the successor of Peter, the 'first among the 12,'" he told the bishops.

He also showed his conciliatory approach in a June 28 talk to members of the international Catholic-Orthodox dialogue commission.

The dialogue commission was the main ecumenical result of Pope John Paul's trip to Turkey in November 1979 to meet Ecumenical Orthodox Patriarch Dimitrios I of Constantinople.

"The search for unity will in no way mean a search for uniformity. The life of the church is many-sided," the pope said.

To the Greek bishops, however, he implied that this search will extend beyond his lifetime.

"Others will reap what we have sown," he said.

WASHINGTON NEWSLETTER

Budget includes some wins for USCC

by Liz S. Armstrong

WASHINGTON (NC)—After long days and long wrangling, Congress June 27 approved a budget and deficit reduction package that gave the U.S. Catholic Conference some of what it wanted for the poor and elderly.

Both chambers June 27 approved a House-Senate conference committee version of the bill, sending the measure to President Reagan for his signature or veto. The bill is designed to reduce government deficits by some \$63 billion over three years. The package includes \$772 in new funding for programs to aid the poor.

In a letter to senators before work on the bill was finished, Archbishop John J. O'Connor of New York, chairman of the USCC Committee on Social Development and World Peace, told the politicians to remember the poor. Specifically, he called for retention of House proposals, considered more generous than those coming from the Senate, on Medicaid, prenatal care for low-income women, SSI—a supplemental income program for the very poor, and welfare.

According to a USCC legislative analysis, the archbishop and USCC got most of what they asked for in those specific areas.

Some examples:

► States will be required to provide Medicaid coverage for prenatal and pediatric care for women and children (under age 5) in all families where the primary wage-earner is unemployed, if the family meets state criteria. This provision will affect 32 states which have denied such help to families with two parents living at home. The step is seen as a way of redressing problems of poor married women being discriminated against in prenatal care.

► Changes were made in eligibility in the leading welfare program, Aid to Families with Dependent Children, which in turn will extend temporary Medicaid coverage for the working poor. The latter often have been doubly squeezed because their jobs made them ineligible for federal assistance while their jobs provide little or no health care coverage.

► New levels of assets will be permitted for the very poor elderly and disabled who



receive SSI. Under restrictions set up a dozen years ago, unmarried SSI recipients could only have assets of up to \$1,500 and couples could only have \$2,250, excluding house and one car. Under the new legislation, those levels will change, over a gradual five-year period, to \$2,000 for single persons and \$3,000 for couples.

"All of these issues involve protection of the most vulnerable in our society: the unborn, the elderly and disabled living below the poverty level, and poor families struggling to get off public assistance through paid employment," Archbishop O'Connor said in his letter. "Even in a time of alarming deficits and tax increases, these poorest of the poor need your help . . ."

The archbishop noted that 30 states responded to earlier Medicaid cuts by placing new restrictions on eligibility, services and reimbursements, denying many poor people access to health care. New cuts would exacerbate those problems, he warned.

Urging enactment of the prenatal provisions, he said that "lack of medical care for themselves and their children is an additional factor limiting the options of many low-income married women who may be feeling pressure to seek abortions."

"It seems perverse to us to deny care to pregnant women and young children with incomes well below the poverty level solely because they live in intact families where the husbands and fathers have been unable to find work," Archbishop O'Connor said.

So far, he said, "in 31 states, married men who have been laid off because of poor economic conditions" have been forced "to make the terrible and inhuman choice of abandoning their families to enable them to qualify for Medicaid or of remaining at home where their very presence deprives their wives and young children of access to prenatal and pediatric care."

The archbishop also said that the AFDC proposals to extend Medicaid coverage for at least nine months to low-income workers' families and make other modifications in the system would "reward work efforts and permit welfare mothers to pursue paid employment without jeopardizing their children's health."

The archbishop was not alone in urging that the poor not be overlooked. State Catholic conferences and the National Conference of Catholic Charities also were involved in the push.

Despite the church's victories on some of the programs to aid the poor, the bill still reflected reductions. Medicare, the health care program for senior citizens, bore the brunt of some \$13 billion in cuts.

Those cuts drew the ire of Rep. Fortney (Pete) Stark, D-Calif., who told the House that "there are a lot of American people, the elderly and middle-class people, who are going to pay a lot in this bill."

Stark contrasted the reduction with a provision allowing big businesses to cancel out some \$6 billion to \$12 billion in taxes, already deferred, on income earned through overseas export sales. Stark said, "with one sweep of the pen . . . we gave \$12 billion to the major corporations in this country tax-free as a gift."

Reagan urged to view hunger firsthand

WASHINGTON (NC)—Bread for the World, the interfaith anti-hunger organization, told President Reagan and Congress to "go see the conditions in 24 drought-stricken African countries" and join with church groups in alleviating world hunger.

Convening at The Catholic University of America for a five-day study session and visits to Capitol Hill, about 200 Bread for the World leaders from across the country passed a series of resolutions, including the advice to the president that he should take a close-up look at African hunger.

"This administration and this Congress" should "go see the conditions in 24 drought-stricken African countries," Bread for the World said in one resolution. "Just as President Reagan recently stood on the shores of Normandy, pledging to support European security, he and a bipartisan delegation of congressional and church leaders must go stand among the starving masses in African and pledge increased comprehensive aid to millions facing the war of famine."

The Bread for the World leaders, who were welcomed by Jesuit Father William Byron, CUA president and member of the Bread for the World board, also urged the United States to speed delivery of food and transportation assistance to meet emergency needs in Africa.

On June 25, a day after the Bread for the World meeting began, the Senate approved a major spending bill that includes \$60 million in relief for drought-stricken areas of Africa. Some \$90 million had earlier been approved. The Senate bill, already passed by the House, also provided \$300 million for the Women, Infants and Children (WIC) nutrition program and \$545 million for school lunches and other domestic child nutrition projects. It also provided aid to El Salvador; however, after a bitter battle, funds for U.S.-backed insurgents in Nicaragua were deleted.

Bread for the World also urged Congress and the Reagan administration to:

► " . . . Speed delivery of food and transportation assistance to meet emergency food needs in Africa and take all requisite steps to end the massive and unnecessary starvation on that continent."

► "Allocate at least \$50 million" for a child survival fund to provide low-cost child health improvements, such as immunizations, which could "save the lives of 500,000 in 1985 worldwide."

► "Halt all further increases in military aid to developing countries and instead increase poorly funded but effective long-term development aid programs . . ."

► " . . . Restore at least \$2 billion of the \$8 billion cuts made in domestic nutrition programs in the previous three years."

The proposal to cut military aid to developing nations while supporting development aid is embodied in a Bread for the World-backed bill, H.R. 4440, the Human Needs and World Security Bill, currently being studied by two congressional committees.

Rome sends word

VATICAN CITY (NC)—The Vatican has sent the world's Muslims its wishes for "happiness, prosperity and peace" at the end of Ramadan, Islam's annual month-long period of fast and prayer. The message was written by Nigerian Archbishop Francis Arinze, pro-president of the Vatican Secretariat for non-Christians, and was released June 28. Ramadan, which faithful Muslims mark by fasting daily from dawn to dusk, ended June 30.

the criterion

1400 North Meridian Street
P.O. Box 1410
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$11.00 per year

25¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Edward T. O'Meara
publisher

Fr. Thomas C. Widner
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1410, Indianapolis, IN 46206



LIVING THE QUESTIONS

As Christians, we can't afford to be intolerant

by Fr. Thomas C. Widner

The French philosopher Voltaire once wrote that Christianity "of all religions . . . is without doubt the one which should inspire tolerance most, although up to now the Christians have been the most intolerant of all men." Voltaire wrote in the 18th century but little has changed that might suggest Christians have improved their sense of tolerance. That is, if you take his words at face value.

I don't think I'd agree that Christians have been any more intolerant than anybody else but our indulgence in intolerance matches anybody else's. Come to think of it, Voltaire's statement is itself pretty intolerant. For by it he has already compared one group of people against a standard he himself has designed.

Voltaire lived at a time when the Church enjoyed privileges it has probably not known since. It is difficult for contemporary Christians to imagine the corruption of Catholicism in that day. Perhaps Voltaire is so intolerant of Christians because he expected so much of them. But then Christians claim so much for themselves.



We claim to be the one true faith. That's the same as claiming an inside track on the horse race of life. But some Catholics seem to think that's the same as being better than everybody else. Our history is full of imprecision and error and yet we often discount it because of our claim. Jesus always had great difficulty with the Pharisees for the same reason. They knew they had the truth. No others need apply.

Sinfulness is a hard thing to admit if you claim to be the one true faith. So in our more arrogant moments we disdain hanging out the dirty laundry. But if we have the one true faith there is all the more reason to proclaim our sinfulness. For then the truth of that faith becomes all the more precious lest our sinfulness weaken it in any way.

But back to tolerance. Somewhere during the past nine years I wrote something complimentary about the fortitude of members of the Jehovah's Witnesses. I received a letter from a fellow Catholic who agreed that the Church needs to be tolerant of others, that we need to recognize the good in others even though they are not of our faith. However, the letter writer suggested Catholics could not be tolerant of the Jehovah's Witnesses as they were not so terribly tolerant of us.

Well, Christians for centuries remained intolerant of Jews for having executed Jesus even though Jesus forgave those who killed him. And capital punishment is all the rage now because we are more convinced of the

Old Testament than the New. "An eye for an eye" is more familiar to us than "Father, forgive them."

It is so easy to be self-righteous about who we are and what we have. It is not so easy to recognize that the human sinfulness of others is also present in ourselves. The distinctions of race, religion, creed, neighborhood, age, sex, those who like Michael Jackson and those who don't all pale when we consider that our bodies are made of the same thing and our minds work with the same thoughts. We are all one person.

Religion is basically a human means of meeting God. God does not keep track of league standings in faith. He wants each one of us to love him and to love one another. We fail at meeting God if we fail to live those commandments.

So there is nothing which is human, which is not godlike. He created it after all. And each one of us is loved by him. The Lord don't play favorites, as they say. I have my own prejudices and I like certain people more than others. But I have never felt that God liked me more than anybody else.

Voltaire said something worth saying. Unfortunately, it is easy to dismiss Voltaire. After all, he gave up his Catholicism. Many times in the Church we respect names and titles and tags that we hold rather than the person who chooses to wear or not wear one. As long as we are impressed by what is seen only, the unseen and the invisible will continue to elude us.

What can we learn from the Bible about creation?

Genesis presents two completely different versions of creation story

by Father John Buckel

Creation or evolution, how did human life begin?

The Big Bang or the seven day account of creation, how did the world begin? A great deal of discussion has taken place concerning the validity of two seemingly contradictory viewpoints, that of science and that of the Bible. Can one be a good Christian and believe in evolution?

God said, 'Let there be light,' and there was light." In this way, the biblical account of creation begins: God speaks and things come into existence. For the next "four days," creation continues to unfold in a similar fashion. On the "sixth day" of creation, however, something different occurs. God does not say, "Let there be man and woman." Rather, God states, "Let us make man in our own image and likeness . . . Male and female he created them . . . Let them have dominion . . . and God blessed them." More is involved in the creation of man and woman than of any other element of nature. On the "seventh day" God rested.

Did you realize that a second account of creation is presented in the Bible?

"No plant of the field was yet in the earth and there was no man to till the ground" (the fourth verse of the second chapter of Genesis). This second account of creation begins as if the first account had never taken place! A number of differences separate these two narratives of creation. In the first account, man and woman were not created until the "sixth day." The second account states, however, that man was created first, then the rest of nature, and, finally, the woman. Furthermore, God brings the various elements of nature into existence in a different manner. Instead of

saying, "Let there be . . ." (as in the first account), "God planted a garden and made to grow every tree that is pleasant to the sight and good for food." Later on, "God formed out of the ground various animals and various birds."

In the first story of creation, "God created man in his image, male and female he created them." In the second account, "God formed man from the dust of the ground and breathed into his nostrils." After everything else was created, "God built up into a woman from the rib that he had taken from the man."

Do the differences in these two accounts of creation imply that the Bible contradicts itself?

Absolutely not. If we read between the lines, we find that both accounts state the same message, but in different ways. Both creation stories stress that God creates and that creation was intentionally planned. This may appear obvious to us, but other viewpoints existed in biblical times. Some cultures believed that the world came into existence by accident and at the hands of some mythical demi-gods. "Creation was not accidental," proclaims the Bible: it was well planned. Therefore, meaning can be found in the world and in our lives.

Both accounts of creation stress the special dignity of human beings, for they were created in a unique way. Only human beings were made "in the image and likeness of God." Only in the case of a human being did God "breathe into his nostrils." Each of these creation stories indicates that a "spark" of divinity exists in every person.

Both accounts of creation stress the equality of man and woman. They were created at the same time (first account). The woman was created from the side of man (second account).

Finally, both stories of creation stress the goodness of creation. In biblical times and afterwards, some religions and philosophies held that all matter and created things were evil. "Not so," says the Bible, for "God saw that it was very good."

The Bible does not contradict itself; rather, the Bible is playing the part of a good teacher. Repetition of a message emphasizes its importance. Like a good teacher, the Bible presents the same "lesson" in different ways to ensure that the reader understands.

What can science tell us about the beginning of the world and the beginning of human life?

Science seeks explanations of how things come about. In regard to the beginning of the world and the beginning of human life, scientists are confronted with a great deal of information and observations of the world in which we live. The role of science is to compose theories that take into account all of the collected data at hand. As more data is acquired, the theories are modified. Two such theories are the so-called "Big Bang Theory" and the "Theory of Evolution." These theories are still in the realm of speculation and are by no means proven facts.

For the sake of argument, let us pretend that the "Big Bang Theory" and the "Theory of Evolution" were proven facts. Would this contradict the creation accounts of the Bible? Not at all. Science and the Bible approach truth from "different angles." Science is concerned with "how

things happen" while the Bible is concerned with God's relationship with people.

In whatever way the world and human life came into existence, the Bible tells us it was God who brought it into existence. However the first man and woman came into existence, God created them in a unique way with a part of himself in them. Whatever way the world and human life came into existence, God made them very good.

The exact scientific knowledge of how the world and human life began will not deepen our relationship with God and others. However, the awareness of God's role in creation is of fundamental importance. As God created the world and the first human beings, God has created each one of us. As God breathed his life into the first human beings, God breathed his life into each one of us, making us in his image and likeness. As God looked at everything he had made and found it very good, God looked at each of us as we were brought into existence and found us very good.

The biblical account of creation not only describes God's role in events which took place millions of years ago, it also describes God's role in the creation of each one of us.

(Father Buckel will be on vacation the next three issues.)

THE SUNDAY READINGS

by Fr. JAMES A. BLACK

Zechariah 9:9-10
Romans 8:9, 11-13
Matthew 11:25-30

14th SUNDAY IN ORDINARY TIME

JULY 8, 1984

Background: While the first eight chapters of Zechariah come from the prophet himself, the final six chapters of the book, including next Sunday's reading, are probably a later insertion into the work.

Zechariah lived during the time of the Restoration (return from Exile), and was an ardent advocate of the building of the new Temple. The reading describes the joy as God's presence returned once again to his people.

In writing to the Romans, Paul told them to live a life worthy of their calling. Life, he told them, was more than just the here and now. It had a spiritual element that had to be sustained and nourished.

The Lord calls us to spiritual matters in the gospel passage as well. If we do his will, he will refresh us; his burden is light.

Reflection: It's hard for many of us to believe it, but basic Christianity is so simple that a child can understand it. This thought is even echoed in today's gospel.

So why do we struggle so with the Christian life?

We follow all the rules, but the Christian life is much more than that. We read scripture, but Christianity demands something else.

We pray and go to church, but something is still missing. There's an element of surrender in living the genuine Christian life. We have to turn our lives over to the Lord.

Perhaps that's what we fail to do; that's why it's so difficult. We don't really want to put Christ at the center of our life and keep him there. But I suspect that's the only way to achieve an authentic Christianity.

Suspect indicted in Palm Sunday murder of 10 in their Brooklyn apartment

NEW YORK (NC)—Christopher Thomas, 34, was indicted June 29 on 24 charges of murder or weapons possession in the Palm Sunday slaughter of two women and eight children in a Brooklyn apartment. New York police, who identified Thomas as the estranged husband of

one of the victims, said it was the largest mass killing in their memory. Thomas was already in custody on an unrelated rape charge at the time of his arrest, and he pleaded innocent to the murders. He was held without bail at Riker's Island.

POINT OF VIEW

In support of single issue voting

by Eva Westhafer

Election time is once more upon us. As in the past I hear pro's and con's of single issue voting. Right to life people are put in the position of having to decide whether to vote for the candidate who will support the right to life theory and ultimately a Human Life Amendment, or the candidate of their party who may be very pro-abortion.

Many people who work extremely hard for right to life, and believe totally in the basic right to life of all people, fail to vote for the pro-life candidate because they feel single issue voting is wrong and they must support the candidate who agrees with their philosophy in other issues.

I would like to offer a reason for single issue voting. To put it very simply, nothing is more important than human life. To vote for a candidate who one believes will work for the betterment of mankind (minus the right to life) is missing an important concept. A concept necessary if we are ever to truly improve the lives and dignity of man. That concept is, nothing supercedes the basic right to life.

There is something terribly wrong with a society which allows the painful and degrading killing of its children. There is something terribly wrong with a society where one can walk the streets of major cities and find bits and pieces of bodies discarded in dumpsters, in many cases left to litter the streets where dogs can eat them.

So the decision must be, either to vote

single issue, pro-life, or vote for a candidate of one's party who promises to work to improve human life, but will continue the killing of 1½ million unborn children each year.

Somehow, 1½ million lives per year seem more important and more urgent, especially when we consider that the total killed has now exceeded 16 million unborn children.

Urgent is the key word. We need to strive to do all possible for the dignity and welfare of all people. But, first and foremost, we must stop killing our children. Once that has stopped we can focus our attention on other issues.

It is hard to believe that a politician, who would allow the continued wholesale slaughter of innocent children, is truly sincere in matters of equality, welfare and social justice.

We live in a democracy where the ballot box is the instrument with which we let our wishes be known and, if necessary, become law. Whether a politician agrees or disagrees on the abortion issue is not important. What is important is whether the majority of Americans want abortion.

A Human Life Amendment, which must be ratified by the states, is democracy in action. But we must first elect politicians who will allow our voices to be heard.

Single issue voting is the only way we can accomplish this goal. It must be from the President, down through the Congress and throughout the state and local levels.



A NEW DAY—Father Jim Farrell, pastor of St. Andrew's Parish, conducts one of the workshops during the "Day of Re-creation" for the separated, divorced and remarried Catholics of the archdiocese June 23. The event was sponsored in conjunction with the Archdiocesan Family Life Office. (Photo by Valerie Dillon)

church in The World

Catholic priest arrested in the Philippines

MANILA, Philippines (NC)—Philippine Constabulary agents have arrested a Catholic priest after searching his home, which was headquarters for a group opposed to President Ferdinand E. Marcos and for basic Christian communities, Associated Press reported. Father Jose Dizon was taken into custody, and his cook,

typist, a gardener and his family were detained, according to the report. Father Dizon's residence was headquarters for both the National Alliance for Justice, Freedom and Democracy which has organized demonstrations against Marcos and for the basic Christian communities program.

Pope appoints two Americans as consultors

VATICAN CITY (NC)—Two Americans deeply involved in ecumenical work were among seven new consultors appointed by Pope John Paul II June 26 to the Vatican Secretariat for Promoting Christian Unity. They are Benedictine Father Kilian P. McDonnell, professor of theology at St. John's University in Collegeville, Minn.,

and Maryknoll Sister Joan Delaney, the secretariat's liaison with World Mission and Evangelism, a department of the World Council of Churches in Geneva, Switzerland. The new consultors, who will advise the secretariat on ecumenical issues, join 35 other priests, Religious and laity previously appointed.

NCCB official denounces Farrakhan statement

WASHINGTON (NC)—Father Donald Heintschel, National Conference of Catholic Bishops associate general secretary, has joined with religious, political and civil rights leaders in denouncing a statement by Nation of Islam leader Louis Farrakhan reportedly calling Judaism a "gutter religion." Catholics should join all Americans against the

statement, Father Heintschel said. "It must be condemned for the hate-filled evil that it is," he said. "We Catholics, then, will join with those of other faith communities whether Christian, Jewish or Muslim, who would, out of respect for our dearest values, resist and denounce such pernicious characterizations of other religions," he added.

Bishop has no objection to Koch order

NEW YORK (NC)—Auxiliary Bishop Joseph M. Sullivan of Brooklyn said June 27 that he has no objection to New York Mayor Ed Koch's executive order prohibiting agencies that receive city funds from discriminating against homosexuals in employment. He said his views reflected

the "long-standing position" of Bishop Francis J. Mugavero of Brooklyn, who was convalescing after undergoing heart surgery June 13. "I see no obstacle in the requirements of executive order 50 which prevents us from adhering to church teaching," Bishop Sullivan said.

USCC to resettle Cubans released from prison

WASHINGTON (NC)—Twenty-six Cuban political prisoners who arrived in Washington June 29, will be resettled by the U.S. Catholic Conference Migration and Refugee Services, a USCC official said. Release of 26 Cubans was arranged by the

Rev. Jesse Jackson through negotiation with Cuban President Fidel Castro. John McCarthy, MRS executive director, said the Cubans would be resettled in Miami because many of them have relative there.

Pope urges support for religious education

VATICAN CITY (NC)—Pope John Paul II strongly defended religious education June 28, urging all church members to maintain Catholic schools and asking bishops in Europe to stand firm against current "difficult situations." The pope did

not name particular difficulties, but the church has most recently been engaged in disputes over Catholic education in France, Malta and Spain. Pope John Paul described religious education as a fundamental right even in state schools.

House continues ban on abortion coverage

WASHINGTON (NC)—The House voted June 27 to continue a ban on abortion coverage by federal employee health insurance plans. The House voted 261-156 to continue the prohibition on insurance coverage of abortions. The anti-abortion

language was part of the \$12.8 billion fiscal 1985 appropriations bill for the Postal Service and Treasury Department. Under the language first approved a year ago health coverage for abortions is permitted only if the woman's life is endangered.

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Enjoy Bountiful Lunch at Amish Acres \$31.50

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Saturday, Dec. 8**
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Area, Sightseeing, Evening Meal in
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CORNUCOPIA

Andretti takes to track for missions

WASHINGTON (NC)—Racing champion Mario Andretti knows owning a good set of wheels is important for race car drivers and for missionaries. So he filmed a public service announcement for the Missionary Vehicle Association of America, a non-profit group that provides transportation for American missionaries around the world.

In the announcement, filmed during preparations for an auto race in Long Beach, Calif., Andretti said the Washington-based association looks at transportation in a different way.

"In the MIVA America sense, you're looking at helping people in the undeveloped countries, and most times having transportation means the difference between life and death," he said.

Transportation is the biggest expense for missionaries, said Father Philip De Rea, the association's national director and a member of the Missionaries of the Sacred Heart. Father De Rea, a long-time friend of Andretti, said he expects the public service announcements to be a big help for his group.

"I think it's going to give us national recognition and national credibility," he said.

In 1983 MIVA America awarded \$166,979 in grants that paid for 26 missionary vehicles in countries including Nicaragua, Brazil and the Philippines.

Grants from the group pay for vehicles ranging from Jeeps to motorcycles to oxcarts. Father De Rea said the missionaries need transportation to bring health care, education and the Gospel to the people they serve.

He said since there are fewer missionaries today, the need for transportation is especially vital because those remaining have larger territories to cover.

Andretti, a Catholic, is on MIVA America's board of directors, and he has also helped the group by writing a letter of endorsement and lending his name to its direct mailing efforts. He hosted a dinner in Washington in March honoring the association's benefactors.

selected a Commander in the U.S. Navy. Father Murphy has been serving as a chaplain in the U.S. Navy since 1979. Father Murphy is stationed in New Orleans, La.

James Williams, a graduate of the University of Notre Dame and a 20 year veteran of coaching has been added to the Cathedral High School coaching staff. He will fill the position of girls' basketball coach recently vacated by Russ Sarfaty.

Father Fred Schmitt, pastor of Little Flower Parish, celebrated the 25th anniversary of his ordination at the parish's noon Mass on Sunday, July 1. A dinner and reception followed. Father Schmitt used the occasion to encourage vocations to the priesthood.

check it out...

A "Love Works Magic" Fall Fashion Show and Luncheon will be sponsored by Birthline on Saturday, July 21 at Beef and Boards Dinner Theater beginning with a social hour at 11 a.m. Donation \$18 per ticket. Proceeds will benefit directory advertising expenses and purchase of used infant items. Call the Birthline office 236-1550 for tickets.

The Athenaeum Turners, 401 E. Michigan St., offers Summer Gymnastics for all ages and beginning and intermediate Fencing classes. Gymnastics classes will be conducted Mondays through Saturdays in monthly sessions, July and August. Fee \$16 per month. Fencing class runs for eight weeks from 7:30 to 9:30 p.m. on Tuesdays. Fee \$25. Call Kim 636-0390 for information on both classes.

Knights of Columbus Council #6923 and its Ladies' Auxiliary will host their second annual Oktoberfest from noon to 7 p.m. on Sunday, Sept. 23 at St. Louis de Montfort Church in Fishers. Craftsmen are invited to display their wares by reserving booth space at \$15 or renting tables for \$40 each. For information write: P. Stack, 410 Oakham Pl., Noblesville, IN 46060.

St. Vincent Wellness Center will offer "Basic Stress Management Techniques" at St. Christopher Parish on Wednesdays, July 25 through August 15 from 7 p.m. to 9 p.m. Michael McClay, Ph.D., will teach the four session course which will acquaint participants with fundamentals of stress and its effects on the body. Program fee is \$45. To register call 846-7037.

The Archbishop Paul C. Schulte Memorial Scholarship Fund has been established by Marian College in Indianapolis in memory of the former archbishop, who died in February. Archbishop Schulte was the spiritual leader of the archdiocese for 24 years before retiring in 1970. He served as chancellor of Marian College from 1946 to 1967. The scholarship will be financed by voluntary gifts, which will be used to build a self-supporting fund. For more information about the scholarship, write to the Marian College Development Office, 3200 Cold Spring Road, Indianapolis, IN 46222, or call 317-929-0123.

The Family Support Center accepts children for stays of up to three days when parents can't cope with them, and also offers parenting classes. Dr. Jamia J. Jacobsen of the center has suggestions for parents who might lose control with their children this summer: bite an apple, take a walk around the block, take the children for a picnic, call a friend, or call the center for a listening ear. The center is a not-for-profit crisis care facility providing services for children up to 17 years of age, and is open 24 hours a day. The center can be reached at 317-634-5050.



RACER ON CAMERA—Race car driver Mario Andretti stands in front of a camera before a race to film a public service announcement for the Missionary Vehicle Association. MIVA, a Washington-based group that provides grants to American missionaries, expects to give out more than \$300,000 this year to purchase Jeeps, Land Rovers, diesel trucks, cars, motorcycles, vans, bicycles and even oxcarts. The television spot will be delivered to stations throughout the nation. (NC photo)

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vips...

Mr. and Mrs. John G. Kenny of Christ the King Parish celebrated their 50th wedding anniversary June 30. They have been members of the parish for over 35 years.

Elena Lanese Looper, a member of St. Andrew Parish, has received the Glenn W. Sample Award for Excellence in Instruction from Indiana Vocational Technical College. She has been senior instructor and accounting program chairperson at Ivy Tech in Indianapolis since 1978. The Sample Award, named for one of the founding trustees and president of the college from 1975 until his death in 1980, is given annually to one of 13 nominees representing each of Ivy Tech's 13 regional facilities.

Franciscan Father John Sullivan, pastor of St. Roch Parish, was one of six Franciscan friars of the Sacred Heart (Chicago-St. Louis) Province elected to serve a three-year term as Definitor (member of the board of directors) in the province. Father Sullivan's election occurred at the same time Franciscan Father Dismas Bonner was re-elected Minister Provincial of the province.

John L. Saler, former member of St. Andrew Parish was selected Outstanding Catholic Youth of 1984 by the Knights of Columbus, Indiana State Council. Sponsored by Father Thomas E. Kelley Council of St. Louis de Montfort Parish, Fishers, Saler was valedictorian of the 1984 graduating class of Hamilton County Southeastern High School.

Father Kenneth J. Murphy, a priest of the Indianapolis archdiocese, has been

Sterilization has side effects

by Nona Aguilar

A decision to undergo sterilization is usually made with some degree of ignorance in respect to consequences and side effects. So, in this column, I'm going to discuss some of the reports that are surfacing in medical journals.

First, it is important to know that sterilization is not 100 percent reliable. The reliability varies according to the type of procedure performed and the surgeon's experience and skill. The range of reported reliability is between 95.0 percent and 99.5 percent, depending on these two factors. In short, post-sterilization pregnancies do occur.

There is another matter that is potentially very dangerous: the high number of post-sterilization tubal pregnancies. Various series of studies have shown that the number of these pregnancies, which are life-threatening, range between 20 and 50 percent of the post-sterilization pregnancies that occur. Why so many tubal pregnancies? It appears that sometimes the severed tubes only partially reconnect

after surgery so that the little conceptus sometimes gets "caught" in the tube where it continues its development and growth.

Something else: Tubal pregnancies can occur any time after the procedure—months later, years later. But because she has been sterilized, a woman rarely suspects that she could possibly be pregnant. Result? The rupture risk becomes even more serious—and dangerous.

Sterilization is simply not the breezy, easy procedure heralded in magazines and newspapers. Writing in the December 1977 issue of *The Journal of Reproductive Medicine*, Dr. Jacques E. Rioux noted that a review of the medical literature from 1951 to 1975 revealed an "astounding" list of long-range complications from sterilization procedures.

What kind of complications? Naturally, they vary widely. Frequently cited are: heavy menstrual bleeding, painful cramps during menstruation and increased incidence of pelvic disease.

Several studies have shown the severity of post-sterilization complications to be so great that 25 percent may develop serious gynecological problems within 10 years of the procedure. For some, the problems are severe enough to require hysterectomy.

Why do these complications develop?

Doctors aren't really sure. There is a possibility that in some unknown way the ovarian blood supply is seriously disturbed when the Fallopian tubes are cut, clipped or cauterized. Also, it is possible that certain hormonal functions, also unknown, are disrupted.

Complications are one thing. There is a matter that is even more serious: the risk of death.

To be sure, any surgical procedure carries a risk of death. On the other hand, Drs. Hatcher and Stewart, authors of "Contraceptive Technology, 1978-1979," have noted that "The possibility of dying

because of a laparoscopic procedure has markedly declined over the past few years." Still, the risk exists, along with the risk of long-term complications. And I am convinced that most women are completely unaware of any risks when they apply to their doctors for sterilization.

Many couples would not opt for a "solution" as severe as sterilization if they were aware that there is a reliable alternative. And there is: Natural Family Planning. It offers a couple a lifetime method that is safe, convenient, economical and reliable.

For more information about Natural Family Planning, contact Mrs. Valerie Dillon, c/o Archdiocesan Family Life Office, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206, 317-236-1596.

FAMILY TALK

Daughter feels rejected by her mother

by Dr. James and Mary Kenny

Dear Mary: I am 39 years old, married and have no children. The problem seems to be my mother. Sixteen years ago I had a child out of wedlock which I gave up for adoption. Now that I am married, have a good life and many nice things, my mother puts me down. She tells me I had nothing at one time and on and on. She never sees any good in me, and I can't go around her often.

She has a very comfortable living, but no personality. She's my parent and I hate to be rejected. My dad stays at his company nearly all the time.

My husband is well-educated and I heard mother telling my aunt, "I hate to admit it, but I think he is a smart man." Why wouldn't she want me to have someone good?"

Answer: No parent alive can live up to her child's expectations. As children and even as adults, we see our parents as larger than life. In a sense they always disappoint us because we set up ideals by which we measure them, and they are only human.

Your case, however, seems to be more than a parent who fails to live up to your ideal. You feel your mother's rejection keenly, even though you are an adult.

Why does your mother treat you this way? I don't know and neither do you. All of us seek approval and affirmation. Why does any human being put another down, and especially why do we put down those whom we profess to love?

Recognize that you can neither explain

Pope meets with Spanish king and queen

VATICAN CITY (NC)—Pope John Paul II met privately at the Vatican with King Juan Carlos of Spain June 28, and afterward spoke with Queen Sophia and the royal couple's two daughters, the Vatican said. The substance of the 23-minute meeting between the pope and the king in the pontiff's private library was not made public. The pope and Juan Carlos have met several times previously.

nor change your mother. It may surprise you to learn that you are not alone.

Rejection by a parent is not that unusual, and there are many people in their 30s and 40s still trying to win parental approval and love. Unfortunately, they rarely succeed. If parents have not shown approval and love by this time, they are unlikely to do so in the future.

Since you can neither explain nor change your mother, your task is to concentrate on yourself. Your first very difficult but realistic step is to quit expecting approval from your mother. At the same time, recognize that despite your mother's failure to approve, you are an OK person.

Write down everything that is good about yourself. Be honest about your good qualities. Keep this personal list to read over when you feel low. Recognize that God has given you many gifts and thank him for his blessings.

You might grow through this experience to become a more positive and affirming person yourself. Since you know firsthand that criticism and put-downs are devastating, you might avoid such behavior toward others.

Keep the lines open with your mother by remembering her birthday, communicating on holidays and showing other such conventional attention. You can sincerely wish her well without subjecting yourself to criticism and put-downs.

The behavior I am suggesting demands tremendous growth and maturity on your part. In effect, you must forgive a very deep hurt and accept your mother as she is without allowing her to damage your life and your spirit. Your task is not easy, but as you strive to deal with this relationship you will become the kind of person you want to be, whether your mother recognizes it or not.

(Some of the best of Dr. James and Mary Kenny is available in popular book form. Sent \$6 to Dept. E5, St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210, and ask for the book "Happy Parenting." Contains more than 100 selections. Payment must accompany order.)

(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, Ind. 47978.)

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Fr. James D. Barton, Archdiocesan Director

Faith Today

• July 1984 •

A supplement to Catholic newspapers, published with grant assistance from Catholic Church Extension Society, by the National Catholic News Service, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. All contents copyright © 1984 by NC News Service.

The sun
will come out
tomorrow...

Only if we
choose

By Katharine Bird
NC News Service

In a nuclear age, what responsibility do we have for the future?

People today "have the same responsibility to the future of the planet as they have for the care of their own child," Father Ernan McMullin thinks. He teaches philosophy of science at the University of Notre Dame.

This presents Christians with a paradox, he said, since the Bible says not to worry about tomorrow — to be concerned about the present. But, Father McMullin continued, the Bible was speaking of a different world, a world whose continued existence "didn't depend on human choice."

Today "we have power over the future in ways not possible ever before, even 100 years ago," Father McMullin said. Recently he attended a conference of the American Association for the Advancement of Science in New York. He came away convinced anew that choices being made now have the possibility of "drastically altering the environment in ways that are difficult, dangerous and uncomfortable for

future generations."

For example: "Today we are using up natural resources in spendthrift, sometimes frivolous ways," he said.

Always, Father McMullin continued, "at the back of our minds is the threat of nuclear destruction. We have the capacity to destroy the earth."

He suggested imagining how survivors of a nuclear war might feel as they look back on the events leading up to the final blast. Any survivors, he thinks, won't limit their blame to generals and presidents. Survivors also will hold accountable "all those who allowed destructive types of weapons to be built; who didn't insist more strongly on negotiation."

However, Father McMullin admitted, persuading people they can do something about the serious problems of the times is very difficult. "The temptation is to give up," he said.

His view, especially where nuclear weapons are concerned, was echoed by Father James Bacik, campus minister at the University of Toledo, Ohio. "I get a strong sense that facing the war and peace issue today tears many students up," Father Bacik

said in an interview.

Recently he studied the U.S. bishops' peace pastoral and other articles on the issue with honors students. Six of 15 students admitted that they had "never grappled with the issue because it's too painful," he remarked.

The campus minister said those students may be succumbing to "psychic numbness," a phrase used by Yale psychologist Robert Lifton. It is what happens when people become reluctant to confront topics they consider hopeless. It isn't healthy, Father Bacik said.

□ □ □

Father Bacik then explained how he proceeds to convince students that "ultimately it makes sense to work for peace." He is convinced that people "will get involved if they think they can make a difference."

The campus minister uses a two-part approach. First, as a framework for the discussion, he helps students discover that ultimately hope can be found in God; that, despite the seeming hopelessness of a situation, God's kingdom will come with their aid.

Father Bacik also alerts students to "the signals of hope in real life." Often, he explained, these involve small efforts: 50 students attending a prayer vigil for peace or sponsoring seminars on the bishops' peace pastoral.

Father Bacik also points to people involved in peace activities. He looks for examples of people who can "articulate a vision and motivate others" to see how life can be different — people willing "to go out on a limb" for deeply held beliefs.

□ □ □

Both priests stressed that in a democracy elected officials can be influenced to be more responsive to the future by informed voters.

"The American tradition is one of political initiative," Father McMullin commented. "We create the government and have control."

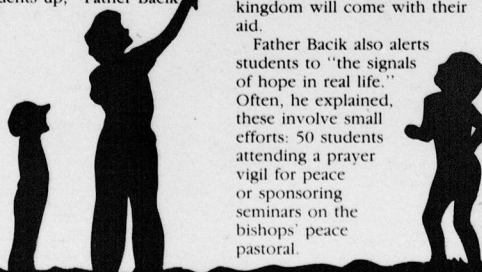
Father McMullin also thinks Christians have a "special responsibility to adopt a concerned and loving attitude" toward others. This includes children not yet born and people often considered enemies — those living in communist nations.

He thinks such an attitude can help Christians learn to think of others in making choices about how to live and what activities to pursue.

It can lead individuals and families to think about ways to conserve and preserve the earth for future generations.

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

For the first time in history, writes Katharine Bird, the existence of the planet depends on human choice. And despite the enormity of the challenge, working for peace should be a Christian, and human, priority.



Page 2 • Faith Today



When people disagree

By Joe Michael Feist
NC News Service

When it was published in May 1983, "The Challenge of Peace: God's Promise and Our Response" generated intense debate in church and in society. The U.S. bishops' pastoral letter on war and peace in the nuclear age was studied and discussed, praised and criticized.

It is interesting to note that the bishops invited dialogue on their letter. They called the letter "a first step toward a message of peace and hope."

In their letter, the bishops pointed to some universal moral principles. Then they applied those principles to specific situations, acknowledging that not all people of good will would reach the same specific conclusions they had reached.

For example, all would agree that war is evil and that a conscious effort must be made to work for peace. Those are general principles. There is room for discussion, however, on ways to avoid war.

Father J. Bryan Hehir offered this example: "There is room, as the bishops acknowledged, for a vigorous debate about the 'no-first-use' (of nuclear weapons) proposal of the pastoral; there is no alternative to the prohibition against the direct killing of civilians in a strategy of deterrence."

Father Hehir gave the commencement address this year at The Catholic University of America in Washington, D.C. He is secretary of the U.S. Catholic Conference Department of Social Development and World Peace.

What has emerged in the war and peace pastoral, and what continues to be discussed today, is the question of pluralism in the church — a variety of views on specific social issues.

"On some complex social questions, the church expects a certain diversity of views even though all hold the same universal moral principles," the U.S. bishops said in their pastoral.

"There is a framework of moral principles which constitute

the Catholic social vision; within this framework pluralism can, should and will persist," said Father Hehir. In the Catholic tradition, he continued, such "pluralism is not anarchy; it has content, limits and rules of discourse which produce a structured pluralism. The meaning of structured pluralism is being worked out in theory and practice in the postconciliar church."

Father Hehir turned to several areas of social concern for examples of what he meant.

—Labor and management: There can be differing views on the roles of labor and management. But, said Father Hehir, there can be no disagreement on the basic right of employees to form unions.

—Government's role: The size and style of the state's role in society can be debated. But "the principle that the state has a positive, active role to play, especially in defense of the poor, is beyond question in Catholic teaching," the priest stated.

Does this mean that the statements and pastoral letters of the bishops can be casually dismissed when they touch on specific points of public concern? In their peace pastoral, the U.S. bishops responded this way: "The moral judgments that we make in specific cases, while not binding in conscience, are to be given serious attention and consideration by Catholics as they determine whether their moral judgments are consistent with the Gospel."

There is little doubt that in the future the world's bishops will continue to issue statements on matters of public policy. Discussion and debate will continue to be heard.

Jesuit Father Joseph O'Hare, president of Fordham University in New York, has urged that a "Catholic style" mark this debate. That style, he said, should entail civility and a willingness to listen to opposing viewpoints.

(Feist is associate editor of Faith Today.)

Transformation, ye

By Father John Castelot
NC News Service

Over and over again in the beginning of Genesis we hear the refrain: "God saw how good it was." At the end of the sixth day of creation, "God looked on everything he had made and he found it very good."

What is the message in this? Clearly it was the basic truth that the universe is good, indeed precious. The universe is God's handiwork. It is a gift to treasure and cherish.

In the modern age of space exploration, when we confront the overwhelming magnitude of the solar system, we react instinctively as the psalmist did. "When I behold your heavens, the work of your fingers, the moon and the stars which you set in place — What is man that you should be mindful of him, or the son of

man that you should care for him?"

He continues: "You have made him little less than the angels, and crowned him with glory and honor. You have given him rule over the works of your hands, putting all things under his feet" (Psalm 8:4-8).

God entrusted this colossal yet delicate and finely tuned system to our care. He expects us not to exploit it with callous insensitivity, certainly not to vandalize and brutalize it. Instead, we are to use the universe constructively, to cherish and love it.

All of creation has been given to us as a sacred trust, for God has great plans for it. He has not revealed in detail just how he intends to bring those plans to fulfillment, but one thing seems certain. God plans to bring the universe to a glorious fulfillment involving a stunning transforma-

Random reflection

By Ivan Kauffman
NC News Service

Have your feelings about nuclear weapons changed during the past year because of the U.S. bishops' pastoral letter on war and peace?

That's the question I asked members of my parish recently, approximately one year after the bishops issued their letter examining many questions of a nuclear age and encouraging the people of the church to work for peace. Here are some answers I heard.

"It's raised consciousness on the issue," said a businessman who served in combat in World War II. "There is a supreme moral issue here, whether these weapons can ever be used because of the tremendous destructive power they have."

"It's all pretty scary," said one woman. "I've thought about it more because of the bishops' letter," she said, "but in a way I feel more helpless. I used to picket and march during the 1960s, but I don't know if it

does any good."

"My main concern is with human error," the parish secretary said. "There's too much chance of human breakdown. I'm from a military family — we're the ones who get killed if there's a war."

Her husband is a real-estate investor who once worked at the Pentagon. "I'm really stymied," he said. "We're spending enormous amounts of money we could spend somewhere else." But he indicated, "I'm afraid it's a necessary evil." He added that he doesn't think the Russians can be trusted.

"It was what I was feeling but couldn't put into words," a psychiatric nurse and mother said of the bishops' pastoral letter. "The symbolism of it was what mattered to me, that the church was willing to get involved. It made me very proud."

"I don't think men should ever have come to this place where they can just push a button and blow up everything," said an older woman with emotion.

A young mother active in the

FOOD...

...for thought

The threat of an industrial plant closing hung over a Midwestern city two years ago. At that time, a couple visiting from another city were struck by a homily they heard during Mass.

The priest spoke of the plant, a major source of jobs in the community. He pointed to the effects the plant's closing could have on individuals who worked in the plant, on families, on the total community.

The homilist focused the attention of the entire congregation on the lives of the people of that city — their need for hope, their current anxiety.

The Christian community is directly concerned about these people who need hope, the priest suggested. The Christian community in that city was concerned that people's value and dignity not be lost from view as a large corporation worked toward a decision that would affect so many jobholders.

The homily that Sunday was just one more reminder of the scope of Christian concerns — concerns which stretch outward into the lives of people: to the rights of the unborn; to the jobless, the hungry; to those who suffer discrimination; to those fearful of what a modern war fought with the most powerful modern weapons could mean.

Recognition of the value of human life is what underlies these concerns of the church.

In their 1983 pastoral letter on war and peace, the U.S. bishops put it this way: "At the center of the church's teaching on peace and at the center of all Catholic social teaching, are the transcendence of God and the dignity of the human person. The human person is the clearest reflection of God's presence in the world; all of the church's work in pursuit of both justice and peace is designed to protect and promote the dignity of every person."

For the bishops, decisions about nuclear weapons rank among the most pressing moral questions. "While these decisions have obvious military and political aspects, they involve fundamental moral choices," the bishops stated.

But it is not a matter of extending the scope of church concerns into purely political areas for purely political reasons. The content and context of Christian peacemaking is not set by a political agenda or by an ideological program, said the bishops.

Christians, they added, are "called to be peacemakers, not by some movement of the moment, but by our Lord Jesus."

Annihilation, no.

tion — not annihilation, not incineration, but transformation.

When the prophets envisioned God's final triumph over evil, they did so in terms of just such a transformation of the universe. "Lo, I am about to create new heavens and a new earth. The things of the past shall not be remembered or come to mind" (Isaiah 65:17).

Continuing in this tradition, the New Testament author of Revelation gave this imaginative picture of the eternal city of God. "Then I saw new heavens and a new earth. The former heavens and the former earth had passed away and the sea was no longer. I also saw a new Jerusalem, the holy city, coming down out of heaven from God, beautiful as a bride prepared to meet her husband" (21:1-2).

If the author wrote of the passing of the former universe, it was

in terms of a transformation. This transformation meant the elimination of all evil.

It is toward a glorious destiny that we, under God, are to guide our universe. St. Paul expressed the idea in this memorable passage: "I consider the sufferings of the present to be as nothing compared with the glory to be revealed in us. Indeed, the whole created world eagerly awaits the revelation of the sons of God" (Romans 8:18-20).

In a very real sense, the glorification of Jesus' body in the resurrection is not only the model of our ultimate glorification but the pattern of the final transformation of the whole universe.

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

ons on the pastoral

peace movement said she appreciated the process the bishops went through. "I felt less alone, that there were leaders in the church who felt as I did. It gave me hope."

A priest said he had been strongly affected by the testimony of medical experts on the effects of nuclear weapons. "Anything that destroys like that," he said, "has got to have some responsibility attached to it. That's a moral issue."

"I don't think my kids have paid much attention to it," said one father. But when I spoke with his daughter, the president of our teen club, she told me the pastoral is being discussed in her high school religion classes. "It's a big thing there."

The person who supported the bishops' pastoral most strongly was a former Vietnam military officer. "When you create weapons with that much devastation, you're talking about a lot of death."

"I visited Hiroshima in 1951," he continued. "That one bomb wiped out family after family

after family. I thought then, what a waste — wasting human beings."

He added: "I've seen death — and I'm not sure we need to continue to learn how to kill people."

What struck me as I spoke with these people was how deeply concerned they are. And I was struck by their mostly positive feelings toward the pastoral. I had deliberately sought to interview a cross section of parishioners, including several people who a year ago had opposed the bishops getting involved in this pastoral.

Above all I was struck by a sense of frustration. People know something has to be done for peace, but they don't know what to do. That bothers them.

But as the bishops point out in the pastoral, faith gives hope and hope gives the "capacity to live with danger without being overwhelmed by it."

(Kauffman is a free-lance writer in Washington, D.C.)

...for discussion

1. Why do you think the war and peace debate has captured the attention of so many people in the past few years?

2. What does the word "peace" mean to you?

3. What practical steps can you take to become a peacemaker — for example, at home or in society at large?

4. Father James Bacik, interviewed by Katharine Bird, thinks some people may avoid thinking about the issue of nuclear war because it is so painful. Do you agree? Is it a painful issue?

5. The issues of war and peace, abortion, racism and hunger have been called moral issues by church leaders. What makes these issues moral issues?

SECOND HELPINGS

"Talking to Children About Nuclear War" is a new book by William Van Ornum and Mary Wicker Van Ornum. The authors present the book "for adults and young people who want to talk with each other about nuclear war but don't know how." The threat of nuclear war evokes strong feelings in people — including "fear, anger, cynicism, bewilderment, denial, despair." Often, the book indicates, adults are surprised to learn that their children already are very aware of living in a nuclear age. The book helps adults overcome their reluctance to discuss modern warfare with children. "We believe that talking to children about nuclear war is a responsibility that should not be left to 'others,'" say the authors. (Continuum Publishing Co., 370 Lexington Ave., New York, N.Y. 10017. Hardback, \$12.95; Paperback, \$7.95.)

CHILDREN'S STORY HOUR

An innocent victim

By Janaan Manternach
NC News Service

It was dark in the Garden of Olives. Jesus and his friends were afraid. They could hear the sounds of footsteps, many footsteps, coming closer and closer.

They saw a flame. Then more and more flames coming closer and closer.

Suddenly the flames of the torches lit up their faces. Swords glistered in the light of the flames. Jesus and his friends stood there surrounded.

One man stepped out from those who had rushed into the garden. Jesus recognized him. So did the others. It was Judas.

Judas walked up to Jesus, smiling. He said, "Peace, rabbi." He embraced Jesus and kissed him.

Jesus suspected something immediately. "Friend," he said to Judas, "do what you came here to do."

Judas had betrayed Jesus. He led these people to the garden to capture Jesus. He told them to arrest the man he would embrace and kiss.

Now the guards grabbed Jesus. They told him he was under arrest. They tied his hands behind his back.

Just then one of Jesus' friends pulled out his sword. He waved it in the air and cut off one man's ear.

Jesus did not like what his friend had done. "Put your sword back where it belongs," Jesus rebuked him. "Those who use the sword are sooner or later destroyed by it."

Jesus' friend put his sword

away. He felt confused. He was just trying to defend Jesus from those who were tying him up. But Jesus did not want to fight violence with violence.

Then Jesus turned to those who confronted him. "Am I a criminal?" he asked. No one dared answer.

"Is that why you come with swords and clubs to capture me? Am I an outlaw?"

Silence. No one said anything.

Jesus had more to say. "Every day I sat in the temple teaching. You did not arrest me there."

Jesus knew that they were afraid to arrest him in public because people would try to defend him. They came out in the night when everyone was at home.

"All of this is happening," Jesus told them, "just as the prophets of old said it would happen."

Then Jesus was silent. Jesus' friends became afraid. Jesus did not want them to fight back. They feared they might be arrested too.

So all of them ran away. They ran into the darkness, leaving Jesus alone in the hands of his enemies.

They grabbed Jesus. They led him as a prisoner out of the Garden of Olives into the dark night.

Story hour biblical quotes — this week from Matthew 26:47-54 — are paraphrased.

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

Judas stepped forward to kiss Jesus. This was a sign to the soldiers to arrest Jesus. Judas, one of Jesus' followers, had betrayed him.



Forgiveness

The promise of God's forgiveness is fulfilled as Father Robert Whalen, SJ, hears the confession of a prisoner in the Federal Medical Prison in Springfield, Missouri. Father Whalen's message of forgiveness and the love of God help heal the pain of confinement for large numbers of repentant prisoners.

With help from the Catholic Church Extension, Father Whalen introduces prisoners to basic Christianity. It's a tough job in a hostile environment.

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HOW ABOUT YOU?

- ☐ What would you like to do to make the world a more peaceful place?
- ☐ What is a peacemaker?
- ☐ How do you think Jesus felt in the dark as he watched the flaming torches come nearer and nearer?

Children's Reading Corner

"Children as Teachers of Peace," edited by Gerald Jampolski. This book contains responses by children who were asked to describe what peace is. The children freely offer their thoughts about peace and about the violence that can destroy peace. One child calls peace "a friendship dance." Another says peace is "looking for the good in all." Children and adults can use the book to help them think about what it means to be peacemakers. (Celestial Arts, 231 Adrian Rd., Millbrae, Calif. 94030. Paperback, \$7.95.)



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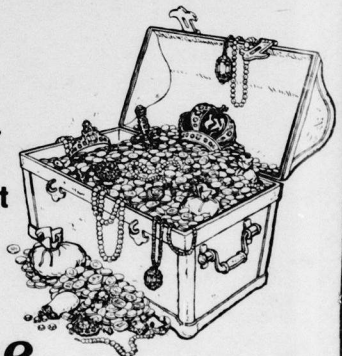
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The ACTIVE List



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

July 6

Franciscan Father Justin Belitz will conduct a free Introduction Lecture on the Silva Meditation Course at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

St. Thomas Aquinas Singles will play Nanee Learning Center in a Softball Game at 7:45 p.m. at Riverside #3. After game festivities at the Recovery Room.

July 6-7

Franciscan Father John Ostlick will conduct a Jesus/Prayer Retreat from 6:30 p.m. Fri. to 8 p.m. Sat. at Alverna Retreat Center, 8140 Spring Mill Rd. Cost \$55 with \$15 pre-registration deposit. Call 257-7338 for information.

July 6-7-8

The Northern District Conference of Jr. Knights and Daughters of St. Peter Claver, all Councils and Courts, will be held at the Sheraton-Meridian Hotel, 2820 N. Meridian St.

July 7

The Blue Army of Our Lady of Fatima will hold its first Saturday Holy Hour at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd.

The Fifth Wheeler Club will hold its regular monthly meeting at 8 p.m. at The Catholic Center. Reservations should be made at this meeting for a trip to Brown County July 21. For more information contact Aleen Yocum, 251-5122.

July 8

St. Joseph Church, Corydon, presents its Annual Picnic and Famous Chicken Dinner serving from 11 a.m. to 4 p.m. EDST. Rain or shine.

A Directed Retreat lasting until Mon. July 16 begins at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

St. Thomas Aquinas Singles will meet for Brunch at Ralf's, 96th and Meridian, after 10 a.m. Mass. Call Margaret 293-3717 for information.

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

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5:45 p.m. in St. Joan of Arc Church, 42nd and Central.

Carmelite Sisters at Terre Haute begin nine days of prayer in preparation for the feast of Our Lady of Mount Carmel, July 16. An liturgy at 7:30 p.m. each evening will be offered with homilies given by Carmelite Friar William Healy.

July 9

Our Lady of Lourdes Vacation Bible School on the theme "Share the Good News" begins today for age 3 through grade 6. Daily sessions from 9 a.m. to 12 noon through Friday, June 13. All welcome. Free will offering.

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at St. Thomas Aquinas Parish Center, 46th and Illinois Sts., for a Trivial Pursuit Game Night. Guests and friends welcome. Call Sara Walker 259-8140 for information.

July 10

Separated, Divorced and Remarried Catholics will meet at Beech Grove Benedictine Center at 7:30 p.m. to hear Mary Minor speak on "Children of Divorce." Call Ray Haller 784-9045 or Vicki Kutche 882-4271 for information.

Ave Maria Guild will meet at St. Paul Hermitage at 12:30 p.m. Dessert and coffee will be served followed by a business meeting.

Contact Theresa Walters, 882-5377.

Judith Ernst, R.D., M.S., a registered dietitian will conduct the first session of the Eating Slim Successfully Program at St. Christopher Church Library, 7-8 p.m. Contact Judy for further information, after 7 p.m. at 293-4220. Sessions also available on Saturday morning.

July 10-15

Franciscan Father Justin Belitz will conduct a Meditation Class in the Silva method at Alverna Retreat Center, 8140 Spring Mill Rd. Cost \$275, \$90 deposit required. Call 257-7338 for information.

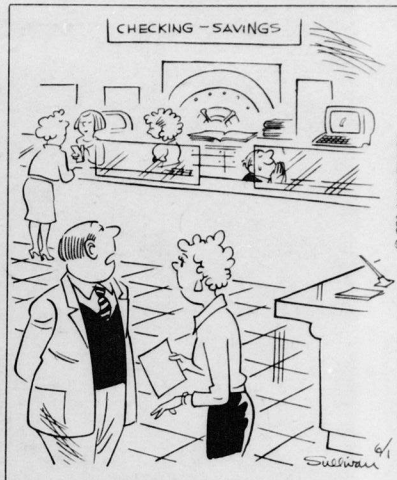
July 11

Fr. Joseph McNally will conduct a Married Couples' Evening on the theme "What Do We Mean By Commitment?" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

St. Mark Church will hold a Luncheon and Card Party beginning at 11:30 a.m. in the parish hall, Edgewood and U.S. 31 S. Men are welcome.

July 12

St. Joan of Arc Parish begins a 7-week multi-media spiritual growth program "Romans 8" sponsored by its Adult Catechetical Team. For more information call 283-5508.



"QUICK, CATCH OUR EXAMINER BEFORE HE LEAVES AND TELL HIM I'D LIKE HIM TO DO A DOUBLE CHECK!"

July 13, 14

St. Mark's Parish hosts a Festival featuring fish dinners on Friday and chicken dinners on Saturday, games and booths, and cash drawings.

July 13-15

Holy Spirit Parish hosts its annual Festival and Monte Carlo

with hourly drawings. Call 353-9404 for details.

Our Lady of Mount Carmel Parish, Carmel, presents its Old Fashioned Festival from 5 p.m. to 11 p.m. on Friday and Saturday and 11 a.m. to 5 p.m. on Sunday. Fish dinners on Friday at 5:30 p.m. and chicken dinner on

(Continued on next page)

Gaelic Mass will open third annual Irish Heritage Day

A Mass celebrated in Gaelic by the St. Patrick Fathers of Ireland will lead off the third annual Irish Heritage Day to be held Sunday, August 5 at Cathedral High School. Sponsored by the Irish-American Heritage Society, the day will feature Irish music, food, dancing and booths.

The Gaelic Mass is being sponsored by the Ancient Order of Hibernians. It will be offered at noon and the

entire day will conclude at 10 p.m.

For more information about the day and for organizations interested in

sponsoring a booth at the event, contact Mike Williams, 241-0706; Juanita Taylor, 257-8996; or, Charles Kidwell, 359-3062.

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JULY 13, 14 & 15

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Fri. — Fish at 5:30 PM Sat. — Chicken at 5:30 PM
Sun. — Champagne Brunch at 11:00 AM

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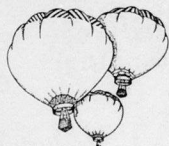
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July 13

The Archdiocesan Family Life Office will present a Natural Family Planning session for anyone who has previously attended a class from 7:30 to 9:30 p.m. at the Catholic Center, 1400 N. Meridian St. No additional fee.

St. Thomas Aquinas Singles will play their last softball game at 6:30 p.m. at Riverside #3. Post season party follows. For information call Tim 299-3445.

July 14

St. Thomas Aquinas Singles will meet at STA parking lot at 9 a.m. for a trip to Churchill Downs. Call Tim 299-3445 or 545-2102 if interested.

The Catholic Widowed Organization (CWO) will hold a Yard Party at the home of Helen Armstrong. Bring lawn chair, covered dish, \$3 and swimsuit. Reservations required by July 11. Call Helen 787-0121 or Kathleen Mitchum 881-0823.

July 15

St. John Parish at Osgood hosts its annual chicken dinner today. Serving takes place from 11 a.m. until 4 p.m. EST. Adults,

\$4; children under 12 \$1.50. Carry-outs available.

A Sisters' Retreat presented by Franciscan Father John Quigley will begin at Fatima Retreat House, 5353 E. 56th St. and continue through Sunday, June 15. Call 545-7681 for information.

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

Applications for the second annual art fair to be held in conjunction with the Third and High Festival of the Arts at St. Charles School, Bloomington, must be received by this date.

Contact Lynn Zoll at 812-336-4162 or pick up an application at the Bloomington Area Arts Council, 202 E. Sixth St., Bloomington.

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 Plus 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, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

St. Joan of Arc offers 'Romans 8'

A seven week multi-media program based on concepts of Paul in Romans will be offered at St. Joan of Arc Church beginning Thursday, July 12 at 7:30 p.m.

Sponsored by the parish's

Adult Catechetical Team, "Romans 8" is designed for anyone interested in becoming more active in the Christian life. The program takes into account the needs of the entire person and

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For more information contact the parish at 283-5598.

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A WINNER—George W. Dudgeon, owner of the Supreme Bicycle Store, Inc., Indianapolis, shows four-year-old Ryan Grothe the special features on the bicycle he won in the "Color Me Fit" coloring contest sponsored by Cardinal Services at St. Francis Hospital Center. Ryan is the son of Barbara and Michael Grothe of Indianapolis. (Photo courtesy St. Francis Hospital Center)

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YOUTH CORNER

Bible school brings city, country youths together

by Peg Hall

TROY—"Share the Good News" was the theme of the combined summer Bible school of Cannelton's St. Michael's parish and Troy's St. Pius' parish June 11-15 at Troy.

For two families it was a time of sharing country life with young guests from Evansville's inner city St. Anthony's parish. Franciscan Sister Sharon Fitzgerald, who accompanied 12-year-old Richard Outlaw and 11-year-old Robin Roberts, wished even more children had accepted the invitation.

"I want more kids to experience farm life, probably because I'm a Minnesota farm girl. I know what they're missing," she said.

The idea was hatched by her and good friend Benedictine Sister Mary Ruth Krack, pastoral associate for St. Michael's and St. Pius', but neither can remember who thought of it first.

Sister Sharon had been searching for something special for her fifth and sixth grade CCD students. She helped with the five-day Bible school and that appealed to Sister Mary Ruth. "It was part of the deal," Sister Sharon said.

Richard, all angular elbows and knees and mischievous eyes, stayed on the farm with Jim and Mary Meunier of St. Pius and their five children.

"I didn't see much of him. He and Jason were good buddies. They were gone and playing most of the time," Mary said. Richard is the son of Mrs. Jean Outlaw.

On his trip from city to country, Richard spotted cows and asked Sister Sharon what they were. By mid-week he was helping put up hay.

He and 11-year-old Jason are plotting ways for him to return to the farm at hog-butcher time in the fall.

Robin, the daughter of Mrs. Beth Roberts, was welcomed into the family life of the Steve Lawalin family at Cannelton. One day she and 11-year-old Stephanie went to the store together to buy stationery so they could write to each other. Robin said they went swimming and on a picnic, too, but what she'll remember most is "people."

Disappointed was fifth-grader Carol Thiery. She had a guest for just a short time. The girl, Tracy, called her mother to come for her because she was homesick after one night away from home.

"I felt pretty sad when Tracy left. I really liked her," Carol said.

There were 37 children, from four-year-olds through sixth-graders, at the Bible school, which made for lively action in the parish house, school, church and on the lawn.

On Friday morning the five-year-olds rehearsed a pantomime in the sanctuary. It involved a cardboard boat, fishing nets of what looked a lot like fish but were really little plastic ducks, and an electric lantern serving as Jesus' campfire for cooking fish for the apostles.

As the net full of "fish" was held over the "campfire," Calvin Cash grew concerned. "The ducks are melting!" he shouted.

Outside, Sister Sharon handed out colored chalk to third and fourth graders. "Fill the sidewalks with good news messages," she directed.

A sampling: "Love; God is Caring; We are God's People; God Is Peace; God is our Best Friend; God Loves Kids; God Is No. 1, and God Is No. 3."

"God is fabo," wrote John Krutz. "That means he's great stuff," he said. Down a set of steps was the greeting, "May peace be with you always." When someone asked, "Can we write on the building?," the advice from classmates was a chorus of "Nooo!"

Various spellings of alleluia were: "allueia; alalus; allueia, and allue." But they got their message across to the parents who would be at their closing services Friday night.

The beauty was lost on the older students, who asked, "Why'd they do that?"; and said, "It was stupid."

And it didn't appeal to younger ones like eight-year-old Kelly Schultise. "Phshew!" she commented. Writing on the sidewalks wasn't a good idea and her mother wouldn't let her do it, she said.

Sister Mary Ruth said this was the third year St. Pius and St. Michael have held summer Bible school together. The volunteer staff was well balanced between both parishes. They are part of the tri-parish which also includes St. Paul's at Tell City, which is situated between them. The three parishes have a combined high school CCD program.

Pope seeking unity, not uniformity, through talks with Orthodox

VATICAN CITY (NC)—Pope John Paul II told a leading Orthodox churchman who is co-chairman of a major Catholic-Orthodox ecumenical group June 28 that the goal of ecumenical talks between the churches is unity, not uniformity.

The pope spoke during an audience at the Vatican with Greek Orthodox Archbishop Harkianakis Stylianos of Australia who is co-president of the Joint Commission for Dialogue between the Catholic and the Orthodox churches, which met in early June.

"Certainly the search for unity will in no way mean a search for uniformity," said the pope during a 10-minute address in English. "The life of the church is many-sided. It has aimed—in the course of centuries—to answer as fully as possible to different cultural and spiritual needs, giving full value to the patrimony of the various peoples."

Pope John Paul said that differences in liturgies, when they express the same faith, are a "valuable complementary manifestation of the inexhaustible Christian mystery."

The pope predicted that Catholics and Orthodox would unite and would allow for different modes of church life.

"Mutual love, candid dialogue to bring out the whole truth, and steadily closer contacts, will bring Catholics and Orthodox to full communion of faith within a variety of liturgical, disciplinary, spiritual and theological traditions," he said.

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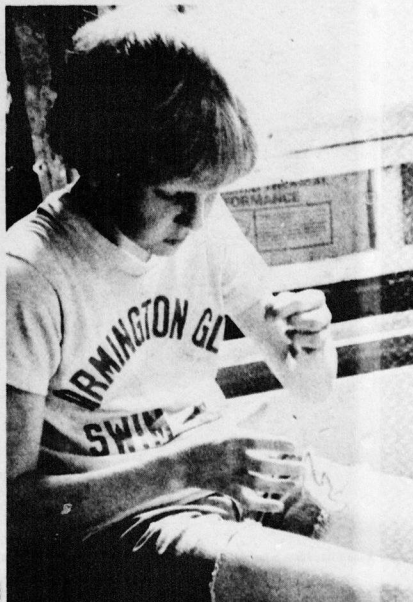

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VISITORS FROM THE CITY—Sisters for a week (top photo) were Stephanie Lawalin, daughter of Mrs. and Mrs. Steve Lawalin, and Robin Roberts, daughter of Mrs. Beth Roberts of Evansville. Richard Outlaw (bottom photo), son of Mrs. Jean Outlaw of Evansville, finds a place in the light to thread a hanger on his suncatcher. (Photos by Peg Hall)

Wellness class will draw spirituality from Gospels

by Jim Jachimiak

The Gospels contain stories of personal growth which are still meaningful today, Benedictine Father Hilary Ottensmeyer believes.

Father Ottensmeyer, director of

ministry to priests in the archdiocese, will present a class next month at the St. Vincent Wellness Center in Carmel to demonstrate what the Gospels say about Christian spirituality today. The class is one of a number of sessions in health and

wellness being offered by St. Vincent at various sites this summer.

"I don't think we use the Gospels correctly," Father Ottensmeyer said. Too often, the Gospel becomes "a set of moral precepts or a history."

He added, "What we have in the Gospels is not there because of historical reasons. The Gospels are the reflections of the early faith community's experiences with Jesus."

They record how Jesus changed the lives of the members of the early church—"how he formed the disciples to understand what was going to happen to him and how they could carry on after he died."

In the class, "Transformations in the Gospels," Father Ottensmeyer will focus on conversion events in the Gospels.

He cited several examples—the encounter with Jesus on the road to Emmaus, the woman at the well and Jesus calling forth the man living among the tombs. All are conversion experiences, and the class will allow participants to determine how those experiences relate to their own lives.

For example, the calling forth of the man from the tombs has parallels today. "Here you have a man living in self-exile, obsessed somehow or another, living among the dead," Father Ottensmeyer explained. "Jesus went to unhallowed ground and called out to him, and invited him to come out away from whatever his fears are."

Such incidents are "not just historical things," Father Ottensmeyer asserted. "They tell us how one person would call others from death into life. That's what the

whole liturgical year is about—an emphasis on conversion."

The value of the class, he believes, is that "as soon as we relate to Jesus, it improves our relationship to other people."

Marlene Carey of the St. Vincent Wellness Center sees a connection between spirituality and the concept of wellness.

"The philosophy of the wellness center is to provide ways for people to improve their health," she said. If they are able to develop their spiritual well-being, "they can use whatever they need from that to strive to become as well as they can be."

Father Ottensmeyer added, "If you do believe in the transcendent, that the world is larger than the human mind can perceive, then there is a health that has to do with understanding yourself as in relation to that."

For more information about "Transformations in the Gospels," or for a complete list of classes offered by the wellness center, write to: St. Vincent Wellness Center: Carmel, 622 S. Range Line Rd., Carmel, IN 46032.

Local Carmelites attend national meeting

Three Carmelite Sisters from Indianapolis attended the ninth national meeting of the Association of Contemplative Sisters on June 14-21 at the College of Mount St. Vincent in the Bronx, N.Y.

The conference was based on the theme, "Jesus, the Center that Holds: Touching Our Roots, Shaping Our Future." The program consisted of inspirational, theological and psychological input and prayer gatherings.

Carmelite Sister Jean Marie Hessburg of the Carmelite Monastery in Indianapolis noted that "the ACS is a consciousness-raising rather than task-oriented group." The purpose of the conference, she said, was "not only to energize the participants but also to spread some of that out to our liturgies."

The main concern during the week-long meeting was the mutual impact of the conditions of today's world and contemplative prayer, and the need to share this widely, Sister Hessburg said.

Chief resource person during the meeting was Monika Hellwig, a theologian at Georgetown University in Washington, D.C. In addition to her addresses to those attending the conference, Dr. Hellwig also presented a public lecture entitled "Living as a Christian Today." She focused on the challenges of being a Christian in today's society.

Dominican Sister Miriam Therese McGillis spoke of the earth and the environment as the primary source of the revelation of God.

Sister Catherine Pinkerton, a member of the Sisters of St. Joseph and president of the Leadership Conference of Women Religious, also addressed the meeting.

Other resource persons gave presentations and engaged in dialogues with participants.

In addition to Sister Hessburg, Carmelite Sisters Marcia Malone and Helen Wang also attended from Indianapolis.

Urges cooperation

The Rev. Jesse Jackson has urged Nicaragua's government and its Catholic and Protestant churches to work together for peace in their country, the Washington Post reported June 29. Mr. Jackson made his call June 28 after meeting in Managua, Nicaragua, with government officials. Church-state cooperation was the key point in a joint statement by the officials and Mr. Jackson, the Post said.

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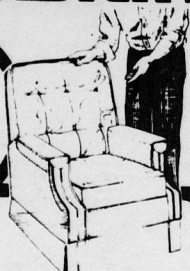
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Portrait of Caldicott airs on PBS

by Henry Herx

NEW YORK (NC)—"Eight Minutes to Midnight: A Portrait of Dr. Helen Caldicott" airs July 13, 9-10 p.m. on PBS.

Mrs. Caldicott is a leading figure in the anti-nuclear movement whose arguments are unusually persuasive against what she calls "the greatest public health hazard the world has ever known."

She is an Australian pediatrician who moved to Boston in 1977 to practice at the Harvard Medical School. There she devoted time to researching the medical consequences of radiation and to making other doctors aware of the nuclear issue.

To help the public understand the genetic dangers that nuclear waste materials pose for future generations, Mrs. Caldicott wrote "Nuclear Madness: What You Can Do."

In March 1979, Mrs. Caldicott went to her native Australia, where in in-

terviews and lectures she took on the powerful mining interests in that uranium-rich country. She explained to sobered uranium miners the inadequacy of their safety measures and warned an Aboriginal community not to allow uranium mining on its tribal lands.

Returning to the United States shortly after the Three Mile Island nuclear accident, Mrs. Caldicott visited the site and predicted that it will remain a "radioactive mausoleum." She also addressed a large demonstration at the Rocky Flats nuclear weapons arsenal, a Native American conference on uranium mining and a nuclear protest in Washington.

The film closes with Mrs. Caldicott addressing a group of physicians in January 1980. She reflected on the increasing sophistication of nuclear weapons which she fears increase the chances of an all-out nuclear conflagration.

That was in January 1980. Since then, the nuclear arms race has increased further, cruise missiles have been placed in Europe and all arms talks between the superpowers have broken off.

An indication of how much the situation has worsened since this documentary was made is apparent in the title. It refers to the doomsday clock used by a group of nuclear physicists to dramatize how close the world stands to nuclear holocaust. Last December, the doomsday clock was advanced to three minutes to midnight.

Instead of being dated, Mrs. Caldicott's message is even more timely now. The only question is why this film has not been broadcast before. Early in the film she says that all her talks to local audiences are only "a drop in the ocean—the only way to do it is mass communications."

The documentary does not pretend to be anything but an advocacy film for Mrs.

Caldicott's anti-nuclear position that "from the medical point of view, it's insane." Although it bolsters the nuclear-freeze movement, it offers no specific proposals leading out of the present nuclear dilemma.

Produced and directed by Mary Benjamin, this documentary is far more than a record of the statements and activities of its subject. It is a character study of a dedicated professional who has become totally committed to an all-consuming cause—the preservation of future life on this planet.

As a crusader, she at times becomes frustrated that she cannot make everyone see what to her is so clear. She is zealous but not obsessive, down to earth and given to plain speaking.

As a wife and mother, it is clearly a sacrifice for her to be away from her family so much. But as a pediatrician, the issue is simply to protect the children and to rally other women to this cause.



Dr. Helen Caldicott

TV Film Fare

July 14, 7:30-10 p.m. (CBS)—"The Rose" (1979)—This is a glossy rock tragedy in which Bette Midler, in a remarkable movie debut, plays a flamboyant, whiskey-swilling rock star of the late 1960s whose personal life is consumed by the heat generated by her erratic and spectacularly successful life. It forcefully conveys how virulent is the effect of a success that plunges one into

a milieu that alienates one from all those values that give significance to life. This is a message, however, that only adult viewers will be able to take away from the movie. With its obscene language, its treatment of sexual relationships and its depiction of drug and alcoholic indulgence, "The Rose" is definitely not for younger viewers. The U.S. Catholic Conference rating is A-IV—adults, with reservations.

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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.)

† **BECHT, Louis W.**, 59, St. Mary of the Knobs, St. Mary of the Knobs, June 19. Husband of Alma; father of Terry, Timothy, and David; brother of Clarence, Charles, and Arville.

† **BIRCHLER, Arthur H.**, 84, St. Paul, Tell City, June 20. Brother of Charles Birchler and Florence Zoercher.

† **BLACK, Marie**, 85, St. Augustine, Jeffersonville, June 22. Mother of Robert L.; sister of Mrs. Avelina Hughes.

† **BOUCHER, George P.**, 89, Holy Spirit, Indianapolis, June 28. Husband of Helen M.; father of Bernice Hopp and David; brother of Julia Wittman; grandfather of two.

† **BUSAM, Gregory W.**, 81, St. Michael, Cannelton, June 14. Brother of Sister Mary Ethel Busam, O.S.B.

† **DEVILLEZ, Earl H.**, 74, St. Paul, Tell City, June 17. Father of David and Richard; brother of Elmer.

† **FERGUSON, Harold**, 80, St.

Benedict, Terre Haute, June 23. Husband of Mary; father of Harold, Jr., James, Jerold, Charles, Robert, Joan Fentem and Julie Elliott.

† **FORD, William J., Jr.**, 41, Holy Spirit, Indianapolis, June 26. Husband of Muriel L.; father of David M. and Debbie A.; son of Mr. and Mrs. William J. Ford Sr.; brother of Ann, Judy Lynch and Cathy Shea Ford; grandfather of one.

† **JOLISSAINT, Louise**, 73, St. Mary, New Albany, June 20. Mother of David.

† **KANNAPEL, Merlin E.**, "Tom", 77, St. Mary of the Knobs, St. Mary of the Knobs, June 17. Husband of Helen; father of Thomas, Stephen, Helen Miller and Shirley McDonald; brother of Mary Catherine Sutton and Marjorie Wright.

† **KOEHN, Agnes**, 88, St. John, Enochburg, June 15. Sister of Joseph, Rose, Mary Ziegler and Margaret Kinker.

† **MCDONALD, Dorothy L.**, 67, St. Christopher, Indianapolis, June 22. Wife of Robert C.; mother of Judy Sanders.

† **MASON, Blanche Isler**, 79, St. Augustine, Jeffersonville, June 23. Wife of Harry K.; mother of Robert Knudson; sister of Fiske

Isler, Mrs. Rose Mary Witt, and Miss Carolyn Isler.

† **NOLEN, Marjorie**, 75, Our Lady of Perpetual Help, New Albany, June 24. Sister of Margaret Rainbolt and Camille Bir.

† **O'MALEY, Kathleen**, 79, Our Lady of Lourdes, June 24. Mother of Robert Scheidt and Virginia Watson.

† **PARDIECK, William E.**, 44, Holy Family, Richmond, June 7. Husband of Beverly; father of Lynn Ann and Mary Elizabeth; son of Agnes Pardieck; brother of James, Robert, David, Barbara McBride and Marilyn Sittich.

† **PFEFFER, Rita M.**, 78, St. Anne, New Castle, June 16. Wife of C.J. (Pete); mother of Regina Tsareff, Betty Allen and Louise Steele; grandmother of seven; great-grandmother of two; sister of Regina Hiller.

† **SABELHAUS, Viola**, 88, St. Paul, Tell City, Mother of Robert, Frank, Norbert, Lloyd, Anna Labhart, Rose Brumfield, and Hyacinth Anderson, Clara Litherland and Betty Evans; stepmother of Eugene and Cecil Sabelhaus and Frieda Reinhardt; sister of Elizabeth Schneider.

† **SCHMITT, Mary E.**, 86, Our Lady of Lourdes, Wife of Herman C.; mother of Joseph and Herman Schmitt and Ruth Nelson, Lavada Koehl and Loretta Long.

† **STRAHL, James**, 64, St. Paul, Tell City, June 21. Husband of Monica; father of Dennis, Stephen, Paul, Mary Ann Kingingham, Phyllis, and Gloria Nugent; brother of Irene Rogier, Dorothy Schneider, Mary Flamin, Augusta Rogier and Father Ernest Strahl.

† **TAPPY, George E.**, 57, St. Pius X, June 8. Husband of Lucienne; father of Michael, and Mrs. Annette Louis.

† **WUEBBING, Ralph**, 64, St. Agnes, Nashville, June 23. Husband of Alice; father of Ralph and Charles.

Rites held for Providence Sister

ST. MARY OF THE WOODS—Providence Sister Mary Clare Fritsch died here June 21 at the age of 78. The Mass of Christian Burial was celebrated June 25 at the Church of the Immaculate Conception at the Motherhouse.

The former Lucille Kathryn Fritsch was born in Chicago on January 28, 1906. She entered the Congregation of the Sisters of

Providence in 1930 and made final vows in 1939. In the Indianapolis archdiocese, she taught at St. Mary of the Woods College. Her teaching career also included secondary schools in Evansville, Fort Wayne, Chicago and Washington, D.C.

Survivors include three sisters: Mrs. Marion Moran and Mrs. Celeste Martin, both of Chicago, and Mrs. Phyllis Doerr of Stevensville, Mich.

Franciscan dies in Ohio

PARMA, Ohio—Franciscan Father Humilis Soland, a native of Indianapolis' Sacred Heart Parish, died here June 15 after a long illness.

Father Humilis was ordained in 1933 and served in several states, including an assignment at Alverna Retreat House in Indianapolis. He also served as a paratrooper chaplain during World War II.

Survivors of Fr. Humilis include three sisters: St. Joseph Sister Aloysia Joseph, Louise Schnippl and Rose Sheehan; and one brother, Emerson J. Soland.

LEGAL NOTICE

As the actual dwelling places of the RESPONDENTS named below are unknown to the ecclesiastical Tribunal of the Archdiocese of Indianapolis, we hereby cite the said Respondents to contact the below designated Presiding Judge of the Tribunal of the Archdiocese of Indianapolis located at 1400 North Meridian Street, P.O. Box 1410, Indianapolis, IN 46206, on or before the date designated for the purpose of making answer to the asserted invalidity of the Respondents' marriage herein designated.

CASE TITLE: Pifer Hoover
RESPONDENT: Deborah Hoover
DESIGNATED DATE: July 20, 1984
PRESIDING JUDGE: Rev. Msgr. Charles Koster

Notice is hereby served that unless the said Respondents either appear or contact the Tribunal on or before the date designated above, or offer sufficient reason for absence, the requirements of canon law regarding notification shall be considered fulfilled and the case shall proceed according to the norm of law. Anyone, clerical or lay, who knows the present address of any of the above mentioned is bound to make known the citation.

Reverend Frederick C. Easton, vicar judicial
Eileen McMahon, ecclesiastical notary

Film ratings

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

- A-I—general patronage;
- A-II—adults and adolescents;
- A-III—adults;
- A-IV—adults, with reservations;
- O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

Against All Odds	O
All the Right Moves	O
Amityville 3-D	A-III
Angel	O
*The Ballad of Gregorio Cortez	A-II
Beat Street	A-II
Beyond the Limit	A-III
The Big Chill	A-III
Blame It on Rio	O
The Bounty	A-IV
Brainstorm	A-III
Breakin'	A-II
Broadway Danny Rose	A-III
The Buddy System	A-III
Children of the Corn	O
Christmas	A-III
A Christmas Story	A-II
Class	O
Crackers	A-III
Cross Creek	A-II
Cujo	A-III
Daniel	A-III
Danton	A-II
D.C. Cab	O
Dead Zone	A-III
Deal of the Century	A-III
Deep in the Heart	O
The Draughtsman's Contract	O
The Dresser	O
Easy Money	O
Eddie and the Cruisers	A-III
Educating Rita	A-III
Final Option	A-III
Finders Keepers	O
Fire and Ice	O
Firestarter	A-III
Footloose	A-III
Friday the 13th: the Final Chapter	O
Ghostbusters	A-III
Going Berserk	O
The Golden Seal	A-II
Gorky Park	A-III
Gremilins	A-III
The Grey Fox	A-III
Greystoke: The Legend of Tarzan, Lord of the Apes	A-III
Hammett	A-II

Hard to Hold	A-III
Hardbodies	O
Harry and Son	O
Heart Like a Wheel	A-III
Hercules	A-II
Hot Dog	O
Hotel New Hampshire	O
I Am the Cheese	A-II
Ice Pirates	A-III
Iceman	A-II
Indiana Jones and the Temple of Doom	A-III
Jaws 3-D	A-III
The Jupiter Menace	A-II
The Karate Kid	A-II
The Keep	A-II
Krull	A-II
Laastier	O
The Lonely Guy	A-III
The Lonely Lady	O
Love Letters	O
Making the Grade	O
The Man Who Loved Women	O
The Man Who Wasn't There	O
Merry Christmas	O
Mr. Lawrence	A-IV
Mike's Murder	A-III
Mr. Mom	A-II
Misunderstood	A-II
Moscow on the Hudson	O
The Natural	A-II
Never Say Never Again	O
National Lampoon's Vacation	A-III
Never Cry Wolf	A-II
A Night in Heaven	O
Once Upon a Time in America	O
The Osterman Weekend	O
Over the Brooklyn Bridge	A-III
Palatine at the Beach	A-IV
Police Academy	O
Porky's II: The Next Day	O
Privates on Parade	A-II
The Prodigal	A-III
Purple Hearts	A-III
Racing with the Moon	O
Reckless	O
The Return of Martin Guerre	A-III
Reuben, Reuben	A-III
Revenge of the Ninja	O
The Riddle of the Sands	A-II
The Right Stuff	A-III
Risky Business	O
Romancing the Stone	A-III
Romantic Comedy	O
Rumble Fish	A-II
Scandalous	A-III
Scarface	A-III
Silkwood	O
Sixteen Candles	A-III
Slayground	A-III
Smokey and the Bandit, Part 3	O
Splash	A-III
Star 80	A-IV
Star Trek III: The Search for Spock	A-II
Staying Alive	A-III
*The Stone Boy	A-III
Stranger Brew	A-III
Strange Invaders	A-III
Streamers	A-III
Streets of Fire	A-III
Stroker Ace	A-III
Stuck On You	O
Sudden Impact	O
Superman III	A-II
The Survivors	A-III
Swing Shift	A-III
Tank	A-III
Terms of Endearment	A-III
Testament	A-II
They Don't Wear Black Ties	A-IV
This Is Spinal Tap	A-II
To Be Or Not To Be	A-II
Twilight Zone	A-II
Two of a Kind	A-III
Uncommon Valor	A-III
Under Fire	A-III
Under the Volcano	A-III
Unfaithfully Yours	O
Up the Creek	O
Weekend Pass	O
Where the Boys Are '84	O
The Wicked Lady	O
Yentl	A-III
Zelig	A-II

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viewing with ARNOLD

New haunts for movie viewers

by James W. Arnold

Steven Spielberg and company's latest monster, in "Gremlins," is that wartime nemesis to GIs—the mysterious, mischievous beast of legend that was blamed when things went wrong long before anyone ever heard of Murphy's Law.

But symbolically, these movie "Gremlins" are even more unnerving. They are the embodiment of another typical childhood fear. They are the teddy bear gone back to the wild. They are the dark side of the cuddly pet, the puppy or kitty who can—in a nightmare—suddenly become a dragon. The bad dream is that the creature one loves and trusts most can suddenly turn on you and eat you up.

This film might have been titled "The Gremlins Who Trashed Christmas." That's what happens in one of those typical movie Middle America towns when Daddy (Hoyt Axton), a bumbling traveling salesman who peddles his own comically inept inventions, brings home a small, furry, big-eared, big-eyed creature (a "Mogwai," already available at a store near you) as a gift for his son (Zach Galligan), who looks like a teen-ager but works as a bank teller.

In true fairy tale fashion, the critter comes equipped with only three simple rules of care, and they soon are broken. The result is town-wide chaos and destruction on Christmas Eve, with



nearly every element of secular Christmas celebration, from Santa, trees and carolers to department store toys, singled out as an occasion for violence or horror.

Also victimized is the gentle carol, "Do You See What I See?" Even the heroine (Phoebe Cates) says she dislikes Christmas, and tells a terrible story about her father dying when he broke his neck trying to come down the chimney like St. Nick.

A sinister anti-Christmas plot? Possibly. But the idea again is probably to create chills out of material that usually offers comfort, warmth, joy. What a way to make a living.

Spielberg's team, director Joe Dante and Gremlin inventor Chris Walas, throw in just about every horror movie trick of recent years, mixing them in bizarre fashion with slapstick comedy, sentimental "E.T." snuggliness, "Alien" repulsiveness, and blatant references to such classic films as "Snow White," "The Wizard of Oz" and "It's a Wonderful Life." It's a sloppy smorgasbord of effects and emotions that will especially befuddle younger children.

"Gremlins" has a certain mad genius that earns respect. Typical is a scene of hundreds of the raucous gremlins filling a movie theater to watch and sing along with Disney's Seven Dwarfs. It's far from boring, and loaded with simplistic sci-fi movie morals, like comparing the town's messing up the gift of the Mogwai to our society's messing up of all nature's gifts.

BUT mostly it's an overblown "Twilight Zone" episode that the world doesn't want or need, but will buy anyway. The Spielberg machine hums on, with no



GREMLINS—The U.S. Catholic Conference has rated Steven Spielberg's new film A-III, morally unobjectionable for adults. (NC photo)

gremlins in sight to break the monotony of success.

(Alternately warm, violent, terrifying monster-comedy; not recommended for young children or sensitive adults.)

USCC rating: A-III, adults.

Like "Gremlins," "Ghostbusters" is about monsters being unleashed on a city. This time, they're definitely non-cute evil spirits, the city is New York, and story, comedy and special effects are much dumber and broader. This film, which cost an incredible \$32 million, has (like a dinosaur) a brain the size of a pea.

It's a typical Bob Hope or Three Stooges premise about a trio of con men and/or incompetents (Bill Murray, Dan Aykroyd, Harold Ramis) who parlay their academic interest in ESP and the occult into a ghostbusting business that takes off when Manhattan is suddenly besieged by a pack of ancient devils bent on causing the end of the world. When the "really bad" spirits take over the upper floors of a Central Park West apartment building ("Rosemary's Baby" and "The Sentinel" are the main satiric targets), the boys appear over-matched.

But by using miraculous

"nuclear accelerator" guns in a noisy explosive shootout, they manage to "save" the building by destroying it. (Don't think all of these holocaust images appear in movies these days by sheer coincidence.)

"Busters" has a few mild thrills, but it's about as funny as World War II. It might have worked better as originally planned, with John Belushi and Aykroyd, because none of the heroes seems capable of physical humor. The comedy is limited to low-voiced wisecracks and inanities by Murray ("Where do those stairs go?" "Up."), and the absurdity of the boys' pseudo-scientific approach to the supernatural. The "monsters" are slobbering, fake animated mastiffs, and their rooftop "temple" looks like

an art deco set for a spoof version of "Aida."

If Satanic forces are problematic subjects for drama, they are even more questionable for comedy by people who, basically, don't have a rudder. "Busters" has several offensively stupid references to God and the Scriptures, and seems to go out of its way to ridicule clerics of several faiths, including a Catholic archbishop. It's one of those films that has a Midas touch in reverse, turning everything it touches to plastic.

(Except for expensive effects, an embarrassing and witless farce; some scary and sexy moments; okay for diehard fans but not otherwise recommended.)

USCC rating: A-III, adults.

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