

Ferraro has mixed record on issues

Rep. Geraldine Ferraro, D-N.Y., as Walter F. Mondale's vice presidential running mate, brings some Catholic, feminist, ethnic, working-class values to the Democratic ticket.

A Catholic, the daughter of Italian-American immigrants, Ms. Ferraro has a mixed record on issues of interest to Catholics. She has opposed legal restrictions on abortion but supports tuition tax credits for parents who send their children to parochial schools.

"A tough Democrat," as she calls herself, Ms. Ferraro, 48, has attacked the Reagan administration's foreign and domestic policies, opposed the deployment of the MX missile and spoken against "reckless adventures in Latin America." She opposes mandatory school busing, supports Israel and is pro-ERA.

Her selection makes history—no woman has run on a major party's ticket as the vice-presidential candidate. Only four other Catholics have been vice presidential candidates for the Republican or Democratic parties.

She is a liberal, a lawyer, a former public school teacher, a wife and the mother of three children.

Ms. Ferraro co-sponsored a tuition tax credit bill in the House which would have aided parents of parochial school children. Evelyn Aquila, an assistant superintendent of schools for the Brooklyn diocese, said Ms. Ferraro offered her "full support" to tax credit legislation, including the Packwood-Moynihan bill which failed in the Senate in 1983.

Ms. Aquila said she believes that Ms. Ferraro "sees parochial schools as a system that we should keep alive, that has a great deal to offer to society."

Ms. Ferraro also has urged Pope John Paul II to take a closer look at the problems of overpopulation, poverty, economic injustice and disease in Central America.

Ms. Ferraro represents New York's 9th district, a blend of ethnic working-class Italians, Greeks, Asians, Jews and Latins. The Queens district is known as the home of Archie Bunker, the fictitious, bigoted character in the 1970s television series "All in the Family."

She was first elected to Congress in 1978 after the retirement of Rep. James Delaney, a conservative Democrat who usually got the Republican endorsement, too. She serves on the Budget Committee, the Public Works and Transportation Committee and the Select Committee on Aging.

She was in private law practice from 1961 to 1974. She then joined the Queens district attorney's office, where as an assistant district attorney she headed the Special Victims Bureau, working on cases involving domestic violence, rape, child abuse, arson and crimes against senior citizens.

Married to John Zaccaro for nearly a quarter of a century, Ms. Ferraro retains her maiden name to honor her mother, who struggled financially to raise her daughter after the death of her husband.

Ms. Ferraro said her faith is important to her, and Msgr. Gerald Langelier, pastor of Our Lady of Mercy Parish in Forest Hills, N.Y., said Ms. Ferraro is a "very faithful, regularly attending member" of the parish, along with her husband and three children.

She has served as an adviser to the parish on such programs as work with the elderly.



MONDALE'S CHOICE—Rep. Geraldine Ferraro of New York and former Vice President Walter Mondale wave to supporters following Mondale's announcement in St. Paul, Minn., that Ms. Ferraro will be his vice presidential running mate on the Democratic ticket. When confirmed by the Democratic Convention in San Francisco, Ms.

Ferraro, a Catholic and Italian-American from Queens, N.Y., will be the first woman in U.S. history to be nominated for vice president by a major party. See related story and photo on page 3. (NC photo from UPI)

Pope uses Vatican talks to reaffirm teachings of 'Humanae Vitae'

by John Thavis

VATICAN CITY (NC)—Pope John Paul II reaffirmed, July 11, the teaching of the encyclical, "Humanae Vitae," that the conjugal act in marriage always must be open to procreation.

During his weekly general audience in St. Peter's Square, Pope John Paul told several thousand people that one of the basic tenets of Pope Paul VI's encyclical is that "each marriage act must remain open to the transmission of life."

That teaching, the pope said, is central

to the encyclical and is based on "the inseparable connection, which God desired and which man cannot break on his own initiative, between the two aspects of the conjugal act: the unitive aspect and the procreative aspect."

Pope John Paul said the connection in marriage between procreation and the union of the couple "is founded on the intimate structure of the conjugal act itself, which enables husband and wife to generate new life, according to laws inscribed in the very being of man and woman."

dispensable condition" for acting "in conformity with moral law and moral values," the pope said.

The foundation for the moral law, Pope John Paul said, is in "the nature of this same act and, even more deeply, in the nature of the people who act."

The pope prefaced his remarks by explaining that the subject of conjugal and family morality would complete the intermittent series of audience talks on human love, which began several years ago.

"By safeguarding both of these essential aspects, the conjugal act preserves in its fullness the sense of true mutual love," the pope said. "At the same time it remains faithful to God's design for the purposes of marriage in directing husband and wife toward their high calling of parenthood."

A Vatican official said the pope's remarks were part of a series of talks aimed at counteracting "confusion and doubt" caused by some Catholic theologians on the issue of birth control.

Referring to the "language of the body," the term he has used to describe the sacramental nature of the marriage union, Pope John Paul said that during the conjugal act it is essential that this sacramental dimension be understood.

"A rereading of the 'language of the body' in its truth is particularly important in such a moment that is so rich in significance," he said.

Looking Inside

The selection of Geraldine Ferraro as the Democrats' nominee for vice president has been heavily criticized by pro-life groups. Turn to page 3.

Why did the pope reaffirm the teachings of "Humanae Vitae" at this time? A Vatican official explains that it's because of confusion. See page 2.

The Reagan administration will withdraw aid to groups that promote abortion. See story on page 2.

New editor John F. Fink explains what you should expect of The Criterion on page 2.

The pope went skiing this week. Read about it on page 16.

In accordance with our normal practice, The Criterion will not be published next Friday, July 27. Publication will resume on Aug. 3.

FROM THE EDITOR

What you should expect of the Criterion

by John F. Fink

It's a great privilege for me to greet you from this spot for the first time. I thank Archbishop O'Meara for the confidence he has placed in me by appointing me editor of The Criterion and I pray that I will be able to live up to his expectations. I have great admiration for the work that Father Tom Widner did for so many years as editor and hope that I will be able to succeed him satisfactorily.

It seems appropriate for me to devote my first couple columns to my ideas about the role of a Catholic newspaper. This is my way of telling you what you should expect of The Criterion in the years ahead. I don't intend, by the way, to make drastic changes quickly because I consider The Criterion to be an excellent newspaper, but I undoubtedly will put my imprint on it over a period of time. Every editor wants to do it his way, and no two editors are alike.

As I see the mission of The Criterion, it is to give the Catholics of the Archdiocese of Indianapolis all the information they need to live their lives fully as Catholics and to make the prudential judgments needed to fulfill their Christian responsibilities. That's a tall order, especially with limited resources, but that's the goal I must always shoot for.

The first obligation of an archdiocesan newspaper, as contrasted with a national periodical, is to report what is happening within the archdiocese. We intend to cover the



archdiocese as thoroughly as possible. That must be number one.

National and international religious news will come second, but will be reported differently from archdiocesan news. During recent years the Catholic Church has become important news for the secular media. Catholics are no longer dependent upon the Catholic press to learn the most important national and international news about the church. When the Pope travels, or when he makes an important statement, or when the American bishops write a letter, you don't learn about it from the Catholic press as you once had to do. You see it on television and you read about it in your daily secular newspapers. Secular media give much more coverage to Catholic news than they once did.

Therefore, this newspaper must give you readers something not found in the secular media—more background material, more analysis of the meanings of the events, often corrections of false impressions or facts by the secular media. This is, by the way, exactly what the principal Vatican document on social communications, *Communio et Progressio*, told us to do: "It is the task of the Catholic press to balance, to complete and, if necessary, to correct the news and comments about religion and the Christian life."

It's not enough, though, for a Catholic newspaper only to report and analyze the news. Back in 1977, the late Pope Paul VI, in an address to the bishops of southern France, said: "The Catholic press must understand that it does not have only the function of informing, as do other newspapers, but also of forming the readers with a real love of the church, and a loyalty toward the faith, the

entire faith." Pope John Paul II also has referred to the concept of "to form as well as to inform" more than once.

The Catholic Church has become more involved in social and political matters that have moral implications. Therefore, the Catholic press must report, and publish articles, on the ramifications and intricacies of disarmament, abortion, world hunger, migration, capital punishment, poverty, health and other issues that involve morality and social justice.

The church has a unique role in that it is both in society and yet apart from it. The Catholic press, therefore, can be, and has an obligation to be, a critic of society in a way that no other can be. It should call society to task when it fails to promote or carry out the principles of social justice. Most Catholics today are much better educated than their parents and grandparents were and Catholic periodicals must be edited to reflect that fact.

An essential purpose of the Catholic press must be to present the doctrines and moral teachings of the Catholic Church in ways that will encourage readers to become better Catholics. Therefore, you will find columns in The Criterion offering spiritual and moral guidance as well as education in the faith. Much of the latter will be done with the "Faith Today" insert. It is not published during the summer months, but will return in September.

There is still one more important part of a complete Catholic archdiocesan newspaper—the opinion and commentary columns. I will present my ideas about what is proper for opinion columns in Catholic newspapers in the next issue of The Criterion. That will appear in two weeks since The Criterion is not published the last week in July.

Reagan to deny aid to groups that promote abortion

by Jerry Flitau

WASHINGTON (NC)—The White House has issued a policy statement saying it would deny U.S. population control aid to non-government groups which "perform or actively promote" abortion, but it may continue to give population aid to nations in which abortion is part of the population control program.

One of the biggest losers could be the International Planned Parenthood Federation, which could have more than \$10 million a year in U.S. funding—more than 20 percent of its yearly budget—withdrawn.

A new policy statement also would require, as a condition for further U.S. funding, that the U.N. Fund for Population Activities show that it does not fund abortion or coercive family planning programs. The UNFPA gets \$38 million, or one-fifth of its budget, from the United States.

An earlier version of the Reagan administration's position, leaked in June, drew strong approval from anti-abortion groups and political conservatives but sharp criticism from family planning groups that approve of abortion.

Msgr. Daniel Hoye, general secretary of the U.S. Catholic Conference, the public policy arm of the U.S. bishops, endorsed key aspects of the June draft, including its rejection of indirect abortion funding. He said it could signal a redirection of U.S. policy "toward an approach which is more

balanced and more respectful of human dignity."

MSGR. HOYE said July 16 that he had not yet had a chance to study the revised policy, but he welcomed "in principle" any policy which moves in the direction of rejecting abortion as a form of population control.

"It's good to see that the Reagan administration is beginning to incorporate its (anti-abortion) position into policy... It's a step in the right direction," he said.

The new policy statement, revealed July 13, is to be presented at the U.N. International Conference on Population beginning Aug. 6 in Mexico City. It is to serve as the framework for the U.S. delegation's work at that meeting.

Since 1974 the United States has prohibited direct use of its population control funds to fund abortions, but it has funded other population control activities of governments and voluntary organizations which are also engaged in abortion funding. The U.S. Agency for International Development currently spends about \$240 million a year on population programs.

Anti-abortion groups have contended that the 1974 policy indirectly funds abortions because the American funding for other population activities allows the recipient nation or organization to devote more funds from other sources to its abortion activities.

ORGANIZATIONS such as the International Planned Parenthood Federation have met the U.S. requirements by strictly segregating their abortion-related activities from other population activities, using U.S. funds only for the other activities.

The new policy says that the U.S. government will no longer give any funds to "non-governmental organizations which perform or actively promote abortion as a method of family planning in other nations."

The earlier draft applied the same rule for population program funding to foreign governments. State Department officials sharply opposed that position, saying it would force the United States to terminate its role in countries such as India and Bangladesh, which receive a substantial part of their population control budget from the United States, because voluntary abortion is a part of the program of those countries.

The UNFPA says it does not fund abortion, but abortion opponents dispute that claim. The new policy statement permits continued American aid to the UNFPA if it gives "concrete evidence" that it does not underwrite abortion.

Lacking such assurances, it says, the United States will "redirect the amount of its contribution to other... family plan-

ning programs" which meet the new criteria.

Aside from the shift on population control funding to foreign governments, the new policy statement retains essentially the same language and thrust as the earlier draft. Its basic philosophy is that the chief obstacle to development in poor nations is not population growth, but the "pathology" of "governmental control of economies."

Pope's talk on marriage aimed against confusion

by John Thavis

VATICAN CITY (NC)—Pope John Paul II's focus on procreation as a central theme of marriage in his July 11 general audience was part of a series of talks on the issue which a Vatican official said were necessitated by "confusion and doubt" created by some Catholic theologians regarding birth control.

At a press conference after the audience, Msgr. Carlo Caffarra, president of the Pontifical Institute for Studies on Marriage and the Family, named Father Charles Curran of The Catholic University of America in Washington as one of a group of theologians whose opposition to the "clear teaching of the church" on marriage and procreation "can have caused confusion and doubts in the minds of the faithful."

Msgr. Caffarra also named Father Hans Kung of Tubingen University in West Germany, Father Franz Bockle of the University of Bonn, West Germany, and the late Father Marc Oraison of France.

Msgr. Caffarra said the theologians "have contested 'Humanae Vitae' from the time it came out."

"They have helped prevent 'Humanae Vitae' from being effective," he said.

Father Curran was a leader in the dissent against the encyclical in 1968. In 1979, he told the Italian magazine *Espresso* that the teaching that "contraception is always and everywhere wrong has to be rethought."

Reacting to reports of Msgr. Caffarra's remarks, Father Curran told NC News in Washington, "I think it's a little ludicrous to blame four theologians, including one who is dead," for the widespread Catholic

rejection of the encyclical's teaching on artificial contraception.

He noted that some "600 people with degrees in the sacred sciences" signed the 1968 statement of dissent with the encyclical and that "about 75 percent of Catholic married couples in the United States practice some form of artificial contraception."

He also said he was "amazed and dismayed that they would accuse a dead man" among the individuals singled out for criticism.

Pope John Paul said a key teaching of Pope Paul VI's encyclical is that "each marriage act must remain open to transmitting life."

"I think the responsibility of these theologians is very grave," Msgr. Caffarra said.

He accused such theologians of having "a vision that has accepted without sufficient criticism many 'pseudo-dogmas' of the contemporary sexual culture." Examples of theological error, he said, were "the failure to see that the creative capacity of man is not a purely biological fact," and "the failure to understand that the relationship between human bodies is not a relationship of property or use."

Msgr. Caffarra said the pope planned to use audiences throughout the next 12 weeks to highlight the lessons of "Humanae Vitae" on the regulation of birth, focusing particularly on its prohibition of the use of artificial birth control.

Msgr. Caffarra, a moral theologian, is a member of the Vatican's International Theological Commission and is a consultant to the Congregation for the Doctrine of the Faith and the Pontifical Council for the Family.



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Pro-lifers criticize selection of Geraldine Ferraro

Walter F. Mondale's choice of Rep. Geraldine Ferraro, D-N.Y., as his vice presidential running mate drew praise from fellow Democrats, feminists and social justice lobbyists, but criticism from pro-lifers.

Mondale named Ms. Ferraro, an Italian-American Catholic, as his running mate July 12. It is the first time a major political party has had a woman vice presidential candidate or a person of Italian ancestry.

Dr. John Wilke, president of the National Right to Life Committee, called Ms. Ferraro "the closest congressional ally" of Catholics for a Free Choice, which Wilke characterized as "militantly pro-abortion."

He said that in selecting Ms. Ferraro, "Mondale has caved in to radical feminist demands that his vice presidential nominee be a solid supporter of legal abortion on demand and of federal funding of abortion on demand."

Added Wilke, "Mondale passed up equally well-qualified women because they did not pass the pro-abortion litmus test."

WILKE SAID that "in interviews, Rep. Ferraro often says she is 'personally opposed' to abortion and prefers to discuss the extremely rare 'hard cases,' such as pregnancies resulting from rape. But this is a sham. Her record demonstrates that she favors federal funding of unrestricted abortion."

According to an NRLC rating she voted for abortion five out of five times in 1982 and 1983. The Equal Rights Amendment was included as one of the five pro-abortion votes listed by the NRLC.

Immaculate Heart of Mary Sister Nancy Sylvester, national coordinator of Network, said she was pleased Ms. Ferraro had been chosen and called her "a leader within the Democratic Party."

Sister Sylvester noted that in a survey done by Network, the Catholic social justice lobby founded by nuns, Ms. Ferraro's voting record paralleled Network's positions in 10 out of 11 cases on issues such as defense spending, foreign policy, jobs and food stamps.

"I've always found her extremely willing to discuss issues," Sister Sylvester said, calling her a solid representative who does her homework and showed her leadership skills as head of the Democratic platform committee.

Democratic Party leaders praised Mondale's choice of Ms. Ferraro.

"**FUNDAMENTALLY**, it's a step in the right direction," said the Rev. Jesse Jackson. He said he had advocated a woman vice presidential candidate from the beginning of his own campaign for the Democratic nomination.

House Speaker Thomas P. O'Neill, D-Mass., an early backer of Ms. Ferraro, said, "She's got all the qualities of leadership. She's an extremely able, talented person... It's a breakthrough for the women of America."

Feminist leader Gloria Steinem said Ms. Ferraro is "good on the issues. And she is a member of the club, which will help her to deal with the party politics."

Michael Schwartz, director of public affairs for the Catholic League for Religious and Civil Rights, said of Ms. Ferraro's selection, "I don't think you can capture Catholic voters just by having a Catholic on the ticket."

Ms. Ferraro may become a minus rather than a plus in pulling Catholic votes, Schwartz said, when her association with Catholics for a Free Choice is more widely known. He said she will alienate many Catholics "who might have flirted with the idea of voting for the Democrats."

AFTER John F. Kennedy became the first Catholic president of the United States in 1960, Schwartz said, "for a while... the losing party always had a Catholic vice president" as its candidate.

William E. Miller, the first Catholic vice presidential candidate from a major party, was the running mate of Barry Goldwater in 1964. In 1968 Edmund S. Muskie was Hubert H. Humphrey's running mate, and in 1972 Thomas Eagleton and R. Sargent Shriver were the running mates of George McGovern.

"They got out of that in 1976," Schwartz said, referring to the first presidential election since 1956 that did not have a Catholic on one of the two major tickets. "It looks like they might be getting back into it."

Schwartz said Ms. Ferraro's Italian ethnic background may be more helpful to Democrats because he believes Italian Americans see this as the time to "reap the fruits of their former generations' labor" for the party.

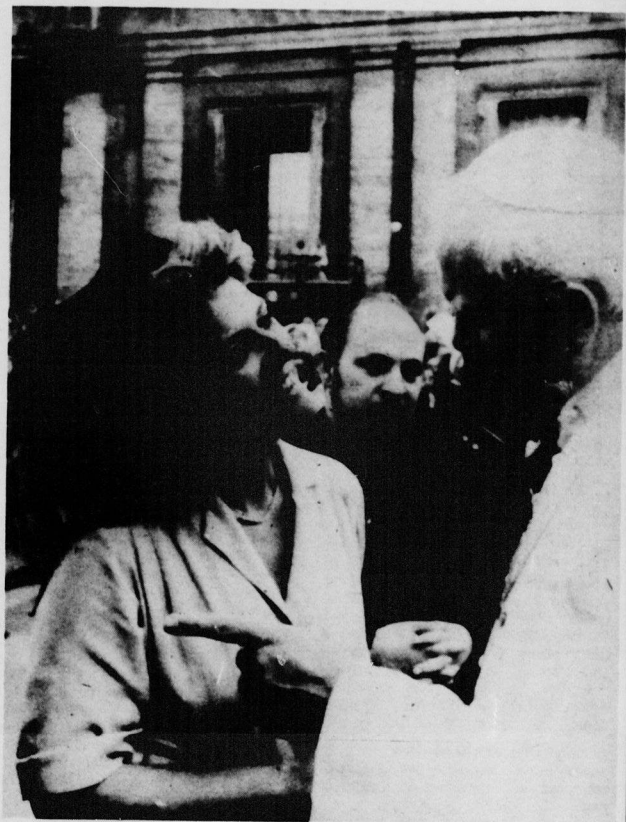
Phyllis Schlafly, speaking at the Family Forum III in San Francisco, predicted that Mondale's choice of Ms. Ferraro will give Americans "a good close look at what the radical feminist agenda is."

MRS. SCHLAFLY, leader of the anti-Equal Rights Amendment campaign, described Ms. Ferraro as "an enthusiastic supporter of Roe vs. Wade," the Supreme Court ruling legalizing abortion. "I think she personifies the abortion issue," Mrs. Schlafly said, adding that the congresswoman may hurt Mondale's chances for victory.

"There are simply millions of Democrats who will vote for Ronald Reagan on this issue (abortion)," Mrs. Schlafly said.

Peter D. Hart, Mondale's pollster, said Ms. Ferraro's emphasis on the importance of "family, neighborhood and faith" in her life puts the Democratic ticket in a position to compete "on the values and issues" Republicans have been using in their campaign.

Fred Rotondaro, executive director of the National Italian American Foundation, said he thinks the addition of Ms. Ferraro



MEETING THE POPE—During a 1979 audience in St. Peter's Square, Rep. Geraldine Ferraro of New York is greeted by Pope John Paul II. Ms. Ferraro was named by Walter Mondale last week as his running mate on the Democratic ticket, making her the first woman to run as a major party's candidate for the post. (NC photo from UPI)

to the ticket will energize her fellow Italian-Americans and members of other ethnic groups.

Ms. Ferraro is a member of the board of directors of the non-partisan foundation.

"I think a lot of Italian-Americans have become interested that one of our relatives is on the national ticket for the first time," Rotondaro said.

John Kronkowski, president of the National Center for Urban Ethnic Affairs, said the selection of Ms. Ferraro "is certainly a very clear sign that the shift of Italian-American votes into the Republican Party has ended... This is a strong push toward the middle Americans who have been ignored and rejected by the Democratic Party for a long while."

Rep. Newt Gingrich, R-Ga., told participants at the Family Forum he thinks

Mondale made a good choice when he selected Ms. Ferraro. "She's a bright, aggressive, articulate woman."

Gingrich said the selection of Ms. Ferraro would shape the 1984 election as a clear contest between the Democrats' "liberal welfare state" and the Republicans' "conservative opportunity society."

He also said the choice of Ms. Ferraro indicated "that Mondale couldn't stand up" to the National Organization for Women, which threatened a fight at the July 16-19 Democratic National Convention in San Francisco if a woman were not named.

"If he couldn't stand up to NOW, can you imagine him with (Soviet President Konstantin) Chernenko?" Gingrich asked.

(Contributing to this story was Liz S. Armstrong in San Francisco.)

Religion of candidates becomes a volatile campaign issue

Religious faith turned into a volatile presidential campaign issue in the last days before the Democratic National Convention.

It started July 13 when Rep. Geraldine Ferraro, D-N.Y., the newly named Democratic vice-presidential hopeful, said President Reagan calls himself a "good Christian" but is not because his policies are "terribly unfair."

The next day the Reagan campaign attacked Ms. Ferraro's comments on the president's religious beliefs. Reagan is a member of the Christian Church (Disciples of Christ).

On July 15 she apologized partly for her remarks, telling reporters in a series of interviews that her comments had been sparked by protest signs which questioned the quality of her Catholic faith because she favors legalized abortion.

But the same day Democratic presidential hopeful Walter Mondale defended his running mate's remarks. He told a San Francisco Chronicle reporter that "social justice is part of a Christian's

responsibility," but "when it comes to justice, non-discrimination, fairness," Reagan is "out to lunch."

Ms. Ferraro fired the opening salvo at the consistency of Reagan's religious beliefs and his political practice during a joint press conference with Mondale on the lawn of the United Methodist Church in Elmore, Minn., where Mondale grew up. The son of a Methodist minister, Mondale is Presbyterian.

Facing several protest signs among spectators, including one that said "Ferraro favors abortion," Ms. Ferraro said in response to a reporter's question that she was a "good Catholic" but could not impose the beliefs of her church on others who hold different beliefs.

She would never have an abortion herself, she said, but "the choice has to be the choice of the woman."

She added that "the president walks around calling himself a good Christian, but I don't for one minute believe it because the (Reagan) policies are so terribly un-

fair. They are discriminatory, and they hurt a lot of people in this country."

Vice President George Bush, an Episcopalian, in an address July 14 to Colorado Republicans, countered the accusation of Reagan unfairness by charging that Mondale was ignoring massacres of Indians and human rights abuses in Nicaragua and saying that Reagan's economic policies were giving American working people renewed hope and opportunity after the "bitter experience" of the Democratic policies Mondale represented.

He did not directly mention Ms. Ferraro, following a Reagan campaign strategy to avoid direct attacks on her for fear of a comment that could be interpreted as an attack on women. Other Reagan campaign officials rejected the idea that Reagan was not a good Christian, but avoided a counter-attack on the Democratic vice-presidential hopeful. One suggested that her statement itself was more damaging to her than a Republican

In South Lake Tahoe, Calif., on July 15, Ms. Ferraro explained her Minnesota remarks in successive interviews with several reporters.

She told a Washington Post reporter she would "prefer not to discuss religion" as a campaign issue, but "if you don't want to discuss whether or not his (Reagan's) budget policies are in the Christian tradition, don't discuss whether my pro-choice position is in the Catholic tradition."

She told a New York Times reporter that in the future she "might be less irrepressible" in her campaign statements. She hoped there could be "a definite agreement that my faith not be questioned so we can get on with the campaign," she said.

In her interview with the Post she also complained about a flock of reporters following her and her family to Sunday Mass earlier that day. "I'm really not nuts about people following me to church on Sunday. I don't go to church for the

Lay commission not opposing bishops

by Tracy Early

NEW YORK (NC)—A lay group writing a letter on the U.S. economy is not contesting the work being done on a similar pastoral letter by the U.S. bishops, a Connecticut businessman who chaired the lay group's first hearing said July 11.

Caesar Arredondo, who chaired the hearing on poverty and welfare, said the Lay Commission on Catholic Social Teaching and the U.S. Economy was not a "competitor" but included people better qualified in economics to supplement the bishops' knowledge in theology.

"My personal view as a Catholic is that I have been successful in this economy, and I would like to make a contribution to assist other people to become successful," said Arredondo, a partner in a real estate investment firm in Greenwich, Conn.

"Our group has businessmen and former government leaders who have worked in the economy, most of them highly successful, and we want to make a statement about how Catholic lay people should carry out the obligations of Catholic social teaching in the U.S. economy," Arredondo said.

Formation of the commission was announced May 16 by its sponsor, the American Catholic Committee, an organization of Catholic laity founded two years ago to study American social questions and Catholic social teachings. William E. Simon, former U.S. Secretary of the Treasury, is commission chairman, and Michael Novak, a noted neoconservative thinker, is vice chairman. American Catholic Committee president James J. McFadden is also a member.

NONE OF the three attended the July 11 session in New York, the first of several scheduled on various topics in different parts of the country.

McFadden released a written statement describing the commission's goal as a letter "parallel to the pastoral letter now being prepared by the U.S. bishops."

He quoted Cardinal Joseph Bernardin of Chicago as saying the lay commission and the bishops' committee preparing the pastoral "could complement each other." He also said New York Archbishop John J. O'Connor had expressed his "pleasure in having the American Catholic Committee and other groups explore the issues independently of the bishops."

McFadden said he, Simon, Novak and two other lay commission members, New York businessman J. Peter Grace and former Alaska Gov. Walter Hickel, would meet in Milwaukee July 17 with Archbishop Rembert Weakland, chairman of the NCCB's pastoral drafting committee. "Archbishop Weakland has said he is 'delighted' to have 'any group examining Catholic social teaching and the U.S. economy,'" McFadden said.

Lay commission administrative director Patricia Leeds, who teaches political science part time in Washington for the public policy program of Cornell University, said transcripts of the hearings would be distributed to all commission members.

She said that the 13 who testified at the July 11 hearings appeared by invitation, and that efforts were made to get as wide a representation as possible. The first

panelist, Democratic Socialists of America leader Michael Harrington, began by noting his distance in viewpoint from the lay commission's leaders.

Other viewpoints ranged from those deploring recent cutbacks in federal services to those blaming poverty on what was seen as poor people's lack of character. Though much of the testimony centered on the problems of blacks and Hispanics, all those offering testimony were white.

Ms. Leeds said she regretted that special efforts to get blacks and Hispanics had proved unsuccessful. But she said it

"wasn't necessary to have exact racial representation in order to represent their ideas and problems," which she thought other speakers had done well.

Ms. Leeds also stressed that the lay commission members were hard working, seriously motivated Catholics who wished to aid the bishops. She said the lay commission's letter would not be published until after the November elections, but said a draft would be given to Archbishop Weakland as a contribution to the work of his committee.

"The lay commission hopes that there

will be constructive interchange and interaction," she said. "We hope our letter is taken in the spirit with which it is offered, a cooperative one."

She also noted that the lay commission and the American Catholic Committee are not connected with the National Committee of Catholic Laymen, though both have offices on the same street in Manhattan and each is headed by a McFadden. The American Catholic Committee is headed by James J. McFadden, and the National Committee of Catholic Laymen by J.P. McFadden.

WASHINGTON NEWSLETTER

Differing ideas of sin and human dignity influence Catholics

by Jerry Fliteau

WASHINGTON (NC)—A mid-July meeting in New York showed how much differences in philosophical approach and practical judgment can color what Catholics think about U.S. social and economic policy.

Among differing approaches to fundamental theological questions, one of the root issues on the theoretical side is the way one deals with questions of sin and human dignity.

On the practical side, there are complex questions about the real effects of social policies and programs on individuals and on their attitudes and decisions.

In the next year and a half, as the U.S. bishops move toward a national pastoral letter on "Catholic Social Teachings and the American Economy," the debate on such issues will intensify.

The New York meeting, a six-hour hearing July 11 on issues of poverty and welfare, was sponsored by the Lay Commission on Catholic Social Teaching and the U.S. Economy, a group of prominent American Catholic laypersons established in May by the American Catholic Committee. The commission plans to hold additional hearings on other topics this summer and fall and to write a lay Catholic letter "parallel to" the one being drafted by the bishops.

WITNESSES at the hearing illustrated how quickly people may disagree in applying shared beliefs to sociological phenomena.

One key difference was in approaches to human dignity and sin: While no witness denied basic human rights and dignity, they diverged quickly and sharply in the

way they related those rights to individual and social obligations—and correlatively to individual and social sin.

Most of those who testified could, in broad sweep, be called politically conservative. As a group, they tended to emphasize individual sin and individual obligation: While disaster may befall anyone, normally a person exercising personal responsibility and standard moral virtues can support himself. One who fails to live up to his obligations, in their view, also gives up his rights.

In this view, the chief failure of U.S. social policy is its permissiveness: By failing to demand that the poor meet obligations of work and self-support and by removing incentives which would reinforce that demand, social policy has created a large new class of welfare recipients, the able but unmotivated.

Although fewer in number, witnesses espousing a more liberal political philosophy presented a sharply different viewpoint, which emphasized social sin and social responsibility: Unjust, discriminatory economic and social realities are among the chief causes of poverty.

For example, according to the more liberal interpretation, the fact that women are far more likely than men to be poor does not mean that women are more immoral or irresponsible than men. Rather, social factors outside their control lock them into poverty: the disadvantages they face in the labor market, the fact that social structures do not account for the obligations of child care that single parents—practically all women—must meet, and the fact that programs to help people break out of poverty are geared to meeting the needs and possibilities of men.

In this second view, the chief failure of U.S. social policy is that it has not overcome or compensated for the sins of society which cause poverty and which make it difficult or impossible to break out of its cycle.

Tensions over how to relate individual and social responsibility or individual and social sin are not limited to the issue of poverty and welfare, but touch on virtually all human and social questions.

When the world Synod of Bishops met last October to discuss the highly spiritual concerns of penance and reconciliation, one of the most difficult questions it faced—and largely failed to resolve—was that of the relation between individual and social sin.

Because of the stances adopted by the U.S. bishops on numerous public policy questions over the years, conservative writers and speakers have predicted that their pastoral will amount to an endorsement of the liberal Democratic social agenda.

The lay commission's composition, mainly of successful businessmen and conservative writers and thinkers, with neo-conservative theologian Michael Novak as vice chairman and chief theoretician, leads most observers to anticipate that the lay letter will be a conservative counterpart to the presumptively liberal pastoral of the bishops.

Such prejudgments do not do full justice to the seriousness with which both groups are approaching their project. American Catholics might do better to judge each letter by how well it succeeds in transcending liberal-conservative divisions and challenges either side to a broader, a more integrated—and most fundamentally a faith-based—vision of the individual and society.

Parishes should support process, not persons

WASHINGTON (NC)—Catholics should be active participants in the 1984 elections but parishes should avoid partisanship, Archbishop James A. Hickey of Washington said.

"As American Catholics, we are both citizens and believers, challenged to use the resources of our faith and the opportunities of this democracy to shape a more just society and more peaceful world," Archbishop Hickey said in a letter in mid-June to pastors in his archdiocese.

"I am confident these reflections and guidelines will contribute to this important religious and civic task."

The letter was distributed with a packet of materials developed by an archdiocesan task force and approved by various advisory committees to the archbishop. The packet was designed to "emphasize both the opportunities and limitations of church involvement in this election year," Archbishop Hickey said.

One item among the enclosed materials was a list of recommended "dos and don'ts" for pastors and parish representatives.

Some of the actions encouraged by

Archbishop Hickey included registering and voting; embracing church teaching on political responsibility, human rights, human life, social justice and peace; and discussion and education on moral and social issues with a focus on their human and ethical dimensions.

Actions which the archdiocese was critical of included distribution of partisan campaign material in church, through the bulletin or official church channels; direct support or endorsement of a candidate or group of candidates; and the use of church facilities for just one candidate or party.

Other items accompanying the bishop's letter were excerpts from recent statements of American bishops on

political responsibility, extensive guidelines for pastors and parishes on appropriate pastoral practices during election years, a summary of civil law and Internal Revenue Service regulations affecting activities in local churches, and forms of assistance available from diocesan agencies.

"These resources represent the positive steps that our parishes can take to assist Catholics to become informed, involved citizens," Archbishop Hickey said.

"I hope these materials will serve as useful tools in sharing the church's teaching and its implications in our democracy," he added.

Shultz notes concern over human rights violations

Secretary of State George Shultz noted congressional concern over alleged human rights violations in heavily Catholic East Timor during his July 11 visit with Indonesian Foreign Minister Nochtar Kusumatmadja in Jakarta. According to a State Department spokesman, the foreign minister said he discussed with Shultz a

letter signed by 123 members of Congress which referred to a "continuing tragedy" since the island territory was invaded by Indonesia in 1975. The letter was prompted by reports of human rights violations from East Timor's apostolic administrator, Msgr. Carlos Filipe X. Belo.



Family Forum promotes 'pro-family' values

by Liz S. Armstrong

SAN FRANCISCO (NC)—Advocates of "pro-family" values opened a two-day convention in San Francisco July 12, their leaders encouraging political action while a demonstration outside turned violent with flying bottles, rocks and firecrackers.

The four-hour protest against the Family Forum III by nearly 2,000 people resulted in eight arrests and eight injuries.

The Family Forum, sponsored by the Moral Majority Foundation and Free Congress Foundation, brought together about 300 participants to highlight the pro-family political agenda before the July 16-19 Democratic Convention.

The Rev. Jerry Falwell, founder of the Moral Majority, praised Family Forum participants for waging a battle against moral decay in America.

Sign-carrying demonstrators in the street loudly chanted "Moral Majority out of San Francisco," "stop the anti-gay attack," and "CIA out of Nicaragua."

Helmeted, armed police, using horses and motorcycles cleared the street by riding and driving toward the protesters. One woman, her head bleeding, told reporters and demonstrators she had been clubbed going to the aid of a friend who had stumbled.

Clusters of activists from the All Family Coalition, an ecumenical group representing homosexuals and their families and friends, also held prayer vigils at the hotel.

"We do not believe Jerry Falwell represents Christianity," said coalition spokeswoman Rita Goldberger. "We disagree with his opinion on homosexuals and the attitude that being gay is an attack on the family."

Mr. Falwell described what he sees as a decline in American values and remembered days "when socialism was a dirty word . . . a boy was a boy and dressed like one . . . when everyone didn't feel entitled to a college education, when things weren't perfect but you knew you never expected them to be, when you weren't embarrassed to say that this is the best country in the world, when America was filled with hardworking, God-fearing people."

"We are winning" and returning to that kind of society, Mr. Falwell, a Baptist, said. Yet, he added, Americans are still "murdering one-and-a-half million babies a year" through abortion, and "secular humanism has become the religion of public education."

"Until (all) that has changed, we haven't come back," Mr. Falwell admonished. "We still have our problems when you see the development of homosexuality as an acceptable lifestyle."

Father Enrique Rueda, a Catholic priest who has written on

homosexuality and is senior contributing scholar for the Free Congress Foundation's Catholic Center, urged his listeners to remember homosexuals' human dignity but to oppose legislation on homosexual rights.

It is "neither right nor just" and is unnecessary to grant rights on the basis of homosexuality, Father Rueda said. Homosexuals *adversely* have the rights of citizens, he said.

"There's no evidence that homosexuals, as a group, suffer from discrimination," he said. Placing homosexuality on equal footing with heterosexuality "is deleterious to society. Homosexuality is not normal," Father Rueda said.

Father Rueda labeled as "totally outrageous" claims from critics, including "leaders of my church" that some pro-family forum supporters would condone violence against homosexuals. "I abhor all kinds of violence," he said.

Before the Family Forum opened, the Archdiocese of San Francisco's Social Justice Commission expressed reservations about the event and suggested that some of its backers had gone along with distribution of inflammatory anti-homosexual materials.

In a discussion of the "new traditional woman," Connaught Marshner, chairman of the National Pro-Family Coalition, told her listeners to not be afraid of dropping some social conventions while retaining traditional values.

For example, she said, it is a social convention that a husband earn more than his wife but a traditional value that "the husband is the head of the family."

Regardless of who is the highest-paid wage-earner, "the husband is still the head of the family. If traditional values are to be preserved, it must be accepted," she said.

Mrs. Marshner, the mother of three children, also blasted feminism, which, she said, places a woman's self-fulfillment above other values.

"Family interferes with self fulfillment," Mrs. Marshner said. "This macho feminism is inherently anti-family. It's anti-men as well."

Family Forum participants also agreed to a set of proposals that forum sponsors would like to have included in the Democratic and Republican party platforms.

Released in June in Washington, the planks oppose abortion, urge creation of modern cottage industries so married women can work at home, call for a strong defense and foreign policy, affirm "the right of parents to raise their children in an environment free from the depravity of the homosexual subculture," and "oppose policies which do not respect the dignity and worth of human life in other countries."

Lech Walesa barred from trial

WARSAW (NC)—Lech Walesa, founder of Poland's outlawed Solidarity movement, was barred from attending the trial of four Solidarity advisers which began July 13.

Despite the rejection from authorities, Walesa walked to the front of the courthouse surrounded by supporters and police and greeted the defendant's families before leaving.

"I will try to be as close to the trial as I can," Walesa said.

In May Walesa led about 1,000 demonstrators who infiltrated a government-sponsored march in Gdansk. Police then began attacking the demonstrators, who were protesting the continued detention of political prisoners and waving Solidarity banners. Walesa slipped away unharmed.

The trial began the day after the Polish government was urged by the leader of the Catholic minority in parliament to free all the country's political prisoners, including the four Solidarity members on trial.

The Catholic leader, Janusz Zablocki, called for the government to grant general amnesty July 22, the 40th anniversary of

Communist rule in Poland, to all 600 of the country's political prisoners.

Informed sources told the British news agency Reuters that hardliners in the ruling Politburo party leadership opposed plans to free the four and were blocking a final decision on amnesty for the others. They reportedly insist that the trial must take place, because of the defendants' "pivotal role" in the rise of Solidarity.

Zablocki's plea came after he expressed alarm at the scale of recent political arrests there. He told legislators the time was ripe to free Poland's political prisoners.

"Political tension in the country has gradually receded, and we have noted the weakening impact of the political underground," he said. "The social and political situation has been alleviated."

The defendants—Jacek Kuron, Adam Michnik, Henryk Wujec and Zbigniew Romaszewski—could be imprisoned for 10 years if convicted. They are the most prominent Solidarity members still in jail following the Dec. 13, 1981, imposition of martial law, which was lifted July 22, 1983.



FAMILY FORUM—The Rev. Jerry Falwell, president of the Moral Majority, and Phyllis Schlafly, president of the pro-family Eagle Forum, meet at the two-day family forum in San Francisco. Meanwhile outside the meeting, police grapple with two protestors, members of a coalition of homosexuals and others opposed to Falwell. (NC photos)

The SUNDAY READINGS

by Fr. JAMES A. BLACK

Wisdom 12:13, 16-19
Romans 8:26-27
Matthew 13:24-43

16th SUNDAY IN ORDINARY TIME

JULY 22, 1984

Background: In next Sunday's first reading, from the Old Testament book of Wisdom, God condemned the evil and rewarded the good according to their deeds. They were judged according to what they had done.

The second reading comes from Paul's letter to the Romans. He reminded them that the Spirit would help them to pray because that same Spirit would intercede to God for them.

In the Gospel account, the parable of the wheat and the weeds was explained fully by the Lord. Both would live together in the fields just as good and evil people live together in the world. At the harvest (judgment), they would be separated. The good would be with the Lord. The evil would be "hurled into the fiery furnace."

Reflection: I have a friend who is about to move to a smaller apartment. He's going through an agonizing process right now.

As he sorts through all his personal

possessions, he has to decide which ones to keep and which ones to throw away. The worst part of his dilemma is that there's no objective way to make such decisions.

Most of what he keeps will be based on its usefulness to him. Some things will be saved for their beauty or appearance. And a few items will be kept strictly for their sentimental value.

Everything else has to go.

It's not unlike the parable in next Sunday's Gospel, except that the parable deals with a far more serious situation.

Maybe it would be well to remind ourselves that, when judgment comes, we won't be saved because of our utility or appearance, or God's sentimentality.

We'll be saved because we heard the word of God and kept it.

Father Black welcomes your comments and letters, and will answer as many as possible. Send them to 2300 Elliston Place, Nashville, TN 37203.

TO THE EDITOR

Fr. Widner uninformed about business

As Father Widner ends his reign as editor of *The Criterion* (mercifully, some will say), he seems determined to go out with a bang. In his recent discourse on capitalism (June 22), he reveals a genuine contempt for, and obviously a massive ignorance of, the business world. His matter-of-fact inferences that "... cheating goes along with getting ahead in a capitalist society," and "... everyone gets ahead in this world by doing to someone else before they do it to you" are an absolute insult to Catholic businessmen. If I were a certain central Indiana car dealer or local real estate developer, I'd be enraged.

Perhaps some will dismiss Father Widner's comments by saying, "We know what he meant to say." Baloney. He's a trained journalist. He betrayed his poisonous personal feelings by what he printed.

Father Widner and others quote popes and bishops routinely. Typically, on these matters they don't know donuts from gopher holes. A degree in theology is not a degree in business administration. The great scientific strides of recent decades may have relegated a theological degree to the status of a B.S. in witchcraft in the mind of the scientific community, but clerics

should not lash out in bitterness at disciplines that they don't understand.

A grand case for the church's business acumen may be found in the recent Italian bank disaster and its tangled web of suicide and intrigue. The church has succeeded financially over the millennia through a combination of power brokerage, charitable donations (not from the indigent), vows of clerical poverty, hell-fire intimidation, simple longevity, and yes, even stock investments. No real business runs like that. In this modern era, the church depends upon this "blood money" given by capitalist cheats.

The church has a serious enough vocations problem, partially precipitated by a lack of dynamic role models among young priests. It has not served the church to turn out ordained nitwits intent on attacking the foundation and credibility of the most productive and successful economic system the world has ever known. This is certainly not the way to encourage vocations from the offspring of educated, successful American families.

I would strongly recommend an examination of "The Economics and Politics of Race" (1983, Thomas Sowell, Ph.D.) to any members of the religious community about to dive head first into the

American bishops' next exercise in profound dumbness.

Father Widner's comments are totally off-base, and he owes the American free enterprise system in general, and honest Catholic businessmen in particular, an apology.

John M. Jaffe

Indianapolis

Life is like a race

With the Summer Olympics held in July and August in the USA this year, it may serve us all a spiritual value to recall St. Paul's "connection" with these ancient traditional games.

St. Paul of Tarsus went to the Greeks' Stadion centuries ago, watched the races with interest, and admired them and the athletes' discipline in training. All the while he saw another contest, a race, to win a Golden Crown (no silver or bronze here).

"In a race all the runners take part but only one of them wins the prize. Run, then, in such a way as to win the prize. Every athlete in training submits to strict discipline; he does so in order to be crowned with a wreath that will not last; but Christians do it for one that will last forever. That is why I run straight for the finish line; that is why I am like a boxer who does not waste his punches. I harden my body and bring it under complete control, to keep from being rejected myself after having called others to the contest." (I Corinthians 9:24)

Missionary Paul found his mission accomplished in the end. "I have done my best in the race, I have run the full distance, I have kept the faith. And now the prize of victory is waiting for me, the crown which the Lord will give me." (II Timothy 4:7)

Winners? All who finish the race! Race times will vary; different obstacles, roughs, chuckholes, crosswinds, trials, pains, temptations, discouragement, for each one (but none impossible, says the

Lord). And split-second timing? Well, be patient! God is our good Father; He knows each child's handicaps, and He waits, and He waits, and encourages, and gives help, and waits some more...

So, in godly hope, persevere through every Olympics (at Los Angeles—originally "Our Lady of Angels") and on every trip around the sun.

Fr. Aloys Held, OFM

Cincinnati, Ohio

Don't destroy our art

What a shame to even consider dismantling the marble altar at the cathedral! And, hopefully, the stations of the cross from France and the altar in the Blessed Sacrament Chapel will be spared the renovators' knife.

Before I go any further, let me state that, as a convert to the church in 1972 at age 19, I am thoroughly imbued with and supportive of the post-Vatican II church. However, I can not stand by silently when beautiful religious symbols of art are dismantled in the name of progress. As a former cathedral parishioner and still frequent guest at Mass, the marble altars and the stations of the cross have always induced a special feeling of inspiration and solemnity. These symbols in no way detract from, but only enhance, the sacramental acts of the church.

On a trip to Europe I noted that Catholic churches there have retained their religious art while we in the United States have been quick to destroy so much in the name of Vatican II.

I welcome the attention now given to the cathedral and the effort to make it again the central church of the archdiocese. But I plead for a better balance between renovation and restoration. Please preserve the two altars and the stations of the cross. Let us continue to go forward while preserving the best of our past.

James P. Fadely

Indianapolis

More input desirable on Cathedral renovation

There was a meeting Saturday night, July 7, at 7:30 p.m. in the cathedral at which the "renovation" of the cathedral and the chapel was described.

The "renovation" proposals are no such thing. They simply call for the trashing of the church and the chapel, disregarding entirely the wishes of nearly everyone at the meeting and the letter and spirit of pertinent Vatican II documents. The result would be a kind of "all-purpose" church/cum hall/cum theater. (Yes, I know about the uses of medieval churches and cathedrals. I don't think the planners do. Someone at the meeting quite seriously inquired whether the plans included renting out the renovated church.)

The proposals disregard entirely the nature of the cathedral church; that is, that it is the seat of the archbishop who is the father of the archdiocesan family. His church is our family home. Family homes are more than houses beautiful. Has anyone noticed St. Patrick's in New York, or Notre Dame de Paris, or the National Shrine in Washington, or St. Peter's you-know-where, rushing to disown their forebears? (I know those are not all cathedrals; they are all notable churches.)

Because the cathedral is our church in a special and wonderful way, we, the Catholics of the archdiocese, merit the courtesy of true consultation and respect for our views. One got the idea at the meeting that the archbishop is going to do what he wants to do with the cathedral and all the Catholics of the archdiocese can do is pay the bill. Archbishop O'Meara does not seem to be that sort of man. It would be tragic were this subject to become divisive and the archbishop be put in a position of feeling he must assert his authority and so make a decision he might not really want to make.

The announced cost of this "renovation" is \$1.5 million. That is a lot of money but it is not nearly enough to execute the proposal and maintain the result. In these days of joblessness, physical and spiritual hunger, inner city parishes struggling furiously to keep afloat spiritually and materially, this seems an odd way to spend money. ("Obscene" was the word used by someone at the meeting.) The city of Indianapolis is caught up in a frenzy of grand scale smash and grab palmed off as progress. We don't

have to follow suit. The sack of Rome may have been inevitable but no Roman had any business colluding.

The proposals appear to reflect an out-of-date impulse to out-Vatican II Vatican II. 1977 (the year the idea first came up) is a long time ago. Many churches that fell victim to misguided zeal are now trying sadly to repair the damage. We should learn from their bad experiences.

Only living souls can revitalize the cathedral. It is just common sense to try to do something with what we've got. Some suggestions:

1.) The archbishop should live at the cathedral rectory; it should be his official residence. This came up several times at the meeting both as a question whether he would and a suggestion that he should.

2.) Clean the church. It is a disgrace. Scrub the floors; clean, wax and polish those handsome wood pews. Clean and treat the kneelers. It takes about 40 or 50 years to break them in. They are just about right now.

3.) Have a noon Mass, perhaps more than one, every day. The cathedral is now right in the middle of a dense business district. St. John's noon Masses are well-attended. I'm told the same is true of St. Mary's. They could be at the cathedral, I suspect, were there anyone home.

4.) It would be money well-spent to provide some good, live security in the church. Imagine a Catholic church open again and people able to make a visit to the Blessed Sacrament or make the stations of the cross or just rest their souls and feet without getting mugged. If that is too ambitious now for the church, how about the chapel? The noon Mass, however, ~~se~~ould be in the church.

5.) Restore her rosary to Our Lady's outstretched hand. It has been missing for years and causing me pain for years.

6.) Improve the lighting in the church.

7.) Dress the main and side altars. The cathedral had gorgeous altar linen. Use it. That's what it's for. The church looks like a neglected old lady at the mercy of a mean daughter-in-law.

8.) Poll the archdiocese on the future of the cathedral.

Anne McDonnell

Indianapolis

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Cardinal urges moral values in U.S. foreign policy

by Jerry Filteau

WASHINGTON (NC)—In U.S. international dealings "absence of moral vision can erode both our values and our interests," Cardinal Joseph L. Bernardin of Chicago told State Department personnel July 12.

In his speech the cardinal sharply criticized U.S. covert action in Nicaragua and a lack of human rights links in American military aid to El Salvador. He suggested that reopened dialogue with Cuba "as an actor in Central America" may be needed to resolve the problems in the region.

He also denounced Nicaragua's expulsion of 10 foreign priests three days earlier and other suppressions of human rights and freedoms by the country's Sandinista government.

Cardinal Bernardin spoke at an open forum for State Department employees. The meeting was closed to the press, but the text of the cardinal's speech was made available later.

Addressing nuclear issues as well, Cardinal Bernardin reiterated criticisms of MX-missile deployment that he and Archbishop John O'Connor of New York had presented two weeks earlier in congressional testimony.

THE CHICAGO prelate cited specific policy positions of the U.S. bishops on Central America and on nuclear weapons as illustrations of his central argument "that the exclusion of the moral factor from the (U.S.) policy debate is purchased at a high price not only for our values but also in terms of our interests."

Arguing that "a coherent linkage of moral principles and policy choices" is necessary and possible, Cardinal Bernardin used U.S. policy toward El Salvador and Nicaragua as an example of what the bishops consider morally wrong and politically self-defeating.

He said the view of the U.S. bishops is that "long-standing injustice and inequity"

within El Salvador is the root problem, with outside interference a real but secondary factor.

"Because we touch the country so directly, there is need for perspective on how we touch it," he said. "To design U.S. policy without explicit human rights criteria is to misunderstand the situation we face and the role we play."

"To tie U.S. military aid to explicit human rights criteria is not to foist our values on others . . . (but) to confine U.S. military power to its very narrow legitimate role in a wider political effort for dialogue and negotiations."

CARDINAL BERNARDIN said that "the Nicaraguan situation must also be analyzed in human rights terms," but the U.S. failure to do likewise in El Salvador "undercuts our human rights language."

U.S. refusal to "provide economic aid which is needed for humanitarian reasons" in Nicaragua undercuts U.S. "leverage" for human rights goals there, he said.

He also denounced "illegitimate measures" by the United States, referring to the recent World Court condemnation of

the covert U.S. mining of Nicaraguan harbors.

"This raises an important issue of political and moral perspective. If the constitutional tradition of the United States stands for anything, it is respect for the rule of law," the cardinal said.

"Resort to covert action erodes respect for law—even if it is done in the name of freedom," he added. "There must be a complementarity of purpose and means in our policy."

"We lose both moral perspective and purpose when the measures we use undermine a fundamental value like respect for the fragile form of international law which we have in the world."

Cardinal Bernardin called his audience's attention to the Nicaraguan bishops' Easter letter condemning Sandinista violations of human rights and freedoms and to the denunciations by the Holy See of the government's expulsion of 10 foreign priests.

He endorsed those positions and said the U.S. bishops' insistence on a positive U.S. approach toward Nicaragua should not be

misunderstood as condoning such Sandinista actions.

What the bishops seek, he said, is a constructive U.S. role in Central America which will in the short term "move the region away from the dynamic of war" and in the long term "establish the condition of security . . . and a framework in which political and economic development can be pursued by each nation in its own way."

The regional political approach sought by the U.S. bishops "requires expansion of the U.S.-Nicaragua dialogue, and it must well include reopening dialogue with Cuba as an actor in Central America," he said.

As another illustration of the relation between morality and public policy, Cardinal Bernardin analyzed key points of the U.S. bishops' 1983 pastoral letter on war and peace.

He said that the pastoral's moral judgment that nuclear deterrence can be accepted only on a strictly conditioned basis "requires that the bishops stay in the policy debate." He said his and Archbishop O'Connor's recent testimony on the MX was an example of that ongoing commitment.

Pope's itinerary in Canada is announced

Coast-to-coast Canadian trip is scheduled for Sept. 9-21

by John Thavis

VATICAN CITY (NC)—Pope John Paul II plans to attend ecumenical meetings, talk with Indian groups and beatify a Canadian nun during a Sept. 9-21 Canadian trip which will take him from the maritime provinces on the Atlantic to British Columbia on the Pacific, the Vatican said July 16.

The Vatican published the official schedule of the trip, which will be the pope's first to Canada and his 23rd outside Italy.

Between Pope John Paul's Sept. 9 arrival in Quebec and his Sept. 20 departure

from Ottawa, the Canadian capital, he will visit 14 major cities and give an estimated 50 talks to various groups.

The pope will celebrate a beatification Mass in Montreal Sept. 11 for Sister Marie Leonie, whose original name was Alodia Virginia Paradis, foundress of the Institute of the Little Sisters of the Holy Family. She was born in 1840 and died in 1912.

In Toronto on Sept. 14, Pope John Paul plans to participate in an ecumenical meeting at the Anglican Church.

On Sept. 16 he will attend an inter-religious prayer meeting in Edmonton, Alberta.

Two meetings with Canadian Indians

are planned, the first on Sept. 10 at St. Anne de Beaupre near Quebec and the second at Fort Simpson in the Northwest Territories.

The pope plans to meet with Polish and Slovakian Canadians at Toronto and Unionville, Ontario.

The 64-year-old pontiff's 13-day trip will take him from St. John's, Newfoundland, on the east coast and to Vancouver, British Columbia, on the west coast. Other major stops include Moncton, New Brunswick; Halifax, Nova Scotia; and Winnipeg, Manitoba.

The pope will leave Canada from Ottawa Sept. 20 and arrive in Rome Sept. 21.

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Send to: The Active List, 1000 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

July 20-21-22

An Intensive Journal Retreat in the Life Context Module will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-777 for information.

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

An Informal Dance-Party for East Side Catholics ages 18-35 will be held from 8 p.m. to midnight at St. Michael's Activity Center, Greendale.

Mount St. Francis Retreat Center will hold a Secular Franciscan Retreat open to anyone interested in a Francis-based spirituality. Call 812-923-8817 for information.

July 21

St. Thomas Aquinas Singles will meet at 4:30 p.m. at ChiChi's in Castleton to attend Symphony on the Prairie. Call Angle 243-7496 to reserve tickets.

The Fifth Wheeler Club will meet at St. Roch's school parking lot, 3603 S. Meridian St., before departing promptly at 2:30 p.m. for Brown County. Call Anne Gaither 637-7254 for reservations.

St. James Altar Society will host a Fish Fry from 5 to 8 p.m. at 1156 E. Cameron. Adults \$3, children \$2, pre-schoolers free.

July 21-22

The National Pilgrim Virgin Statue will be honored at 7:30 p.m. in St. Mary Church, Richmond, with a Procession and Crowning followed by Exposition of the Blessed Sacrament and an All Night Vigil.

July 22

St. Thomas Aquinas Singles will go Sailing at Eagle Creek from 10 a.m. to sundown. Call Tim 269-3445 or 545-2102 for information.

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

Secular Franciscans will meet at 3 p.m. in Sacred Heart Chapel. The novice and postulante class will meet at 2 p.m.

July 23

The National Pilgrim Virgin Statue will be honored at St. Lawrence Church at 7:30 p.m. with Procession and Crowning, Mass, Rosary and Presentation.

July 23-24

An Intensive Journal Retreat on Process Meditation will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

July 24

The National Pilgrim Virgin Statue will be honored at St. Jude Church at 7:30 p.m. with Procession and Crowning, Mass, Rosary and Presentation.

July 25

The National Pilgrim Virgin Statue will be honored at St. Pius X Church at 7:30 p.m. with Procession and Crowning, Mass, Rosary and Presentation.

Youth Ministers of St. Vincent de Paul Parish, Bedford, will hold a Kings Island Day outing with bus transportation provided. Bring spending money.

July 26

The National Pilgrim Virgin Statue will be honored at 2:30 p.m. at St. Augustine Home for the Aged with Procession and Crowning, Rosary and Presentation. At 7 p.m. a Procession and Crowning, Mass, Rosary and Presentation will be offered at Sacred Heart Church, Cicero.

The Romans 8 Spiritual

Growth Program sponsored by St. Joan of Arc Adult Catechetical Team continues at 7:30 p.m. at St. Joan of Arc Church, 4217 N. Central Ave.

A Hope Circle meeting conducted by Franciscan Father John Ostidek for those experiencing suffering will be held from 7:30 to 9:30 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Fee \$5. Call 257-7339 for information.

July 27

The National Pilgrim Virgin Statue will be honored at 5:30 p.m. in St. Paul Church, Marion, with Procession and Crowning, Mass, Rosary and Presentation.

St. Thomas Aquinas Singles will attend the Old Timers All-Star Game at the Hoosier Dome. Call John Brown 745-5863 by July 20 if interested.

July 27-28

Franciscan Father John Ostidek will conduct a Franciscan Spirituality Retreat at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

July 27-28-29

A Booster Weekend for persons in any 12-step program to battle compulsions will be held at St. Francis Retreat Center. Call 812-923-8817 for information.

July 28

A Freudenfest (German Fun Day) will be held at Oldenburg, featuring German food, band and dances, games, booths, crafts, and a 6-K foot race at 6 p.m.

July 28-29

St. Thomas Aquinas Singles will take a Return to North Salem Bike Trip, a 17 mile ride to dinner



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at Red Dog Saloon, and return. Call Judy at 253-6834 if interested.

July 29

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

St. Martin Church, Yorkville, will hold its Picnic, featuring a Country Style Chicken Dinner served from noon to 5 p.m. EDST. Adults \$4.50, children 2-12 \$2. Beer garden, quilts, live music.

July 31-Aug. 1-2

A Tent Revival on the theme "Love Alone Creates" will be held at 7:30 p.m. each night at Mount St. Francis Retreat Center in the field back of the parking lot. Call 812-923-8817 for information.

August 2

The Romans 8 Spiritual Growth Program sponsored by St. Joan of Arc Adult Catechetical Team continues at 7:30 p.m. in St. Joan of Arc Church, 4217 N. Central Ave.

A Hope Circle meeting conducted by Franciscan Father John Ostidek for persons experiencing suffering will be held from 7:30 to 9:30 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7339 for information.

August 3-4

Franciscan Father John Ostidek will conduct a Medical Personnel Retreat for Doctors and Dentists at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

August 3-4-5

St. Ann Church, 2850 S. Holt Rd., will hold its Festival from 4

to midnight Fri., from noon to midnight Sat., and from noon to 11 p.m. Sun. Food, games, rides, prizes.

A Scripture Weekend on the Book of Revelations will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

August 4

Holy Name Athletic Association will sponsor Armchair Horseracing at Hartman Hall, Beech Grove, beginning at 7 p.m. Refreshments available.

Holy Angels Church, 28th and Northwestern Ave., will hold a citywide Flea Market and Rummage Sale. \$20 to rent a table.

August 5

The Catholic Widowed Organization (CWO) will attend "Annie" at 7:30 p.m. at Starlight Musical Theater, 49th and Boulevard Place.

St. Cecilia of Rome Parish, Oak Forest, will hold its Annual Chicken Dinner and Festival on the church grounds. Dinners served from 11 a.m. to 3 p.m. (slow time).

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

The Irish American Heritage Society will sponsor Irish Heritage Day beginning with an Outdoor Gaelic Mass at 12 noon at Cathedral High School. Anyone bringing children's or infants' clothing for St. Vincent de Paul Society during the Mass will be admitted to the later festivities for \$3.50 instead of \$5 at the gate.

(Continued on next page)

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The Rev. Emilio Castro

Jesuit ordered to decline Nicaraguan post

ROME (NC)—The Jesuit superior general has ordered Father Fernando Cardenal, a Nicaraguan Jesuit, to decline the post of Nicaraguan minister of education or face "painful" consequences.

Father Cardenal "cannot be permitted to carry out this assignment because of its incompatibility with his condition as a Jesuit," said a statement issued July 16 at the Jesuit headquarters in Rome.

The seven-line statement in Spanish said the decision of Superior General Father Peter-Hans Kolvenbach was communicated to Father Cardenal through Father Valentin Menendez, Jesuit provincial for Central America. The statement also said Father Menendez would suffer the same "painful" consequences if Father Cardenal refused to obey.

"We have no further information as to what the consequences might be," Father Jose Maria Fuentes, under-secretary of the Society of Jesus, said July 17.

In a separate communique issued July 16, the Jesuits said Father Kolvenbach sent Father Juan Ochagavia, one of his four assistants, to Central America to investigate circumstances surrounding a group of Jesuits who issued a statement critical of the Nicaraguan bishops.

Father Kolvenbach disapproved of the statement criticizing the bishops because "it does not respect the rules of dialogue with the church hierarchy nor the internal dialogue of the Society of Jesus," said the communique.

Father Fuentes said that Father Ochagavia was sent to Central America at the beginning of July and had not returned as of July 17.

The Jesuit delegate in Nicaragua and his council of advisers criticized the Nicaraguan bishops after the bishops issued an Easter pastoral letter calling on the Nicaraguan government to negotiate with U.S.-backed anti-government guerrillas. The delegate, who is not named on the letter, acts as representative of the Central American provincial superior in the country.

The Nicaragua Jesuits said the pastoral proposed "an unconditional dialogue with those who have taken up arms, which sacrifices the sovereign rights of Nicaragua and does not mention traditional, valid demands of our faith, prior to and necessary for reconciliation."

Father Cardenal has been director of the Sandinista Youth Movement and an adviser on a government literacy campaign. He is the brother of Father Ernesto Cardenal, a diocesan priest who is Nicaragua's minister of culture.

The brothers have been criticized by Nicaragua's archbishops for their roles in the Sandinista government. In 1981, the Cardinals and other priests in government positions agreed with the bishops to suspend exercise of their priestly roles while holding office.

The bishops in 1979 gave priests permission to temporarily take government positions until "the exceptional circumstances" following the Nicaraguan revolution were overcome and civilians could be found for the jobs.

In May 1980, the bishops said it was time for the priest-officials to begin preparing lay people for the posts.

The new Code of Canon Law, which took effect last November, bars clerics from assuming public office when it involves exercising civil powers.

The Society of Jesus also has warned its members against engaging in "merely secular activism."

In a report on its 33rd general congregation, held in 1983, the order repeated previous statements that the promotion of justice is central to the mission of Jesuits. But the report said that "certain mistakes" have been made in pursuit of that goal.

The report said Jesuits must respect "roles proper to priests and Religious and those more suitable for lay people."

The document also urged Jesuits to "a more profound sense of obedience to and collaboration with the pope and local bishops."

New head of WCC asks Catholics for continued cooperation

by Fr. Kenneth J. Doyle

VATICAN CITY (NC)—The Rev. Emilio Castro, new secretary general of the World Council of Churches, said on Vatican Radio July 16 that members of the WCC and the Catholic church should join forces more closely in works of Christian service. He also asked Catholics to pray for his work.

"We should unite our efforts so that our testimony in favor of peace and justice, in God and in Christ, might be more incisive," Mr. Castro urged. "We are sure that we will be able to work always more closely with the Catholic church in all parts of the world, and naturally through the Holy See, to increase our common effort toward unity and Christian service."

Mr. Castro, a 57-year-old Uruguayan Methodist minister, was elected to the post July 12. He is a leading WCC evangelist who has worked with Catholic groups on seeking common programs to help the poor.

He said he viewed it as a hopeful sign that his election had followed by less than three weeks the visit by Pope John Paul II to the world council's headquarters in Geneva, Switzerland.

There, on June 12, the pontiff called the ecumenical movement "irreversible" and the search for unity one of his "pastoral priorities."

The WCC is composed of 301 member

churches, including Protestant, Anglican and Orthodox. The Catholic Church is not a member but has cooperated with the organization in ecumenical research and in programs of social service.

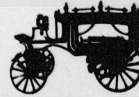
Mr. Castro expressed his happiness with the fact that Catholic theologians, nominated by the Vatican, participate fully in the world council's "search for doctrinal unity in the church."

He said he hoped ecumenical contacts "might increase in the practical field of services, where already much is being done together to combat famine, for example, especially in Africa."

"I ask the prayers of my brother Catholics and of all listeners for this responsibility which the Lord has given me," said Mr. Castro, "because only with the power of the Spirit can we walk together toward the kingdom promised by the Father."

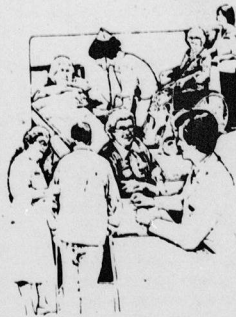
This desire for continued cooperation between the WCC and the Catholic church was echoed in a July 13 congratulatory telegram sent to Mr. Castro by Cardinal Johannes Willebrands, president of the Vatican Secretariat for Promoting Christian Unity.

"We greatly wish to continue and develop our fruitful collaboration with you in ecumenical work," the Dutch cardinal said.



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Pope deplores expulsion of foreign priests

by Fr. Kenneth J. Doyle

VATICAN CITY (NC)—Pope John Paul II on July 11 said he deplored the expulsion of 10 foreign priests from Nicaragua two days earlier and that the action "added to the trials already suffered" by the church in Nicaragua.

He spoke about the expulsion at the end of a Wednesday morning general audience in St. Peter's Square.

"I express my active deploring (of the action) and my intimate participation in the suffering of that church," he said.

The pope told the crowd at the audience that he was asking God "to illumine the minds of the (government) authorities so that they will want to revoke this decision, which is openly harmful to the church and to the needs of the Catholic people of Nicaragua."

On July 9, Nicaragua's Sandinista government announced that it was expelling the priests because they planned to

"provoke a confrontation between the church and the state."

THE ACTION followed a protest march led by Archbishop Miguel Obando Bravo of Managua in support of a Nicaraguan priest accused by the government of aiding rebels. The Washington Post reported that seven of the expelled priests participated in the march.

The expelled priests included four Spaniards, two Italians, two Costa Ricans, a Panamanian and a Canadian, the newspaper said.

The Vatican newspaper L'Osservatore Romano, in a front page editorial July 11, said that "the painful episode is a further confirmation of a June 22 communique of the executive commission of the Nicaraguan Bishops' Conference which denounced and lamented the campaign underway for years to discredit the church."

Pope John Paul also called the

Nicaraguan government action "a grave loss" for the Archdiocese of Managua, "whose clergy is not sufficiently numerous with respect to the vast pastoral and charitable demands."

The church in Nicaragua, the pope observed, "continues, for its part, to carry out its own responsibility in promoting in the country the rejection of violence and in following the path of dialogue and of reconciliation."

THE MARCH was in support of Father Luis Amado Pena who was accused by the Nicaraguan government of anti-government activities and confined to a seminary outside Managua.

Archbishop Obando Bravo has described as fabrication a government videotape which purports to show Father Pena meeting with an alleged rebel agent and discussing anti-government activities. The government also purportedly filmed Father Pena carrying a suitcase containing hand grenades and other explosives, the Washington Post reported.

In its editorial on the expulsions, L'Osservatore Romano said that "the provisions adopted by the authorities in Managua appear unjustified, or, in the best of hypotheses, totally out of proportion."

The protest march led by Archbishop Obando Bravo "had no political end" and did not cause "disorder of any sort," it added.

The editorial also said Father Pena is being held "without proof and in an exclusively political setting."

Government and church leaders in Nicaragua have strongly disagreed over the best means to bring peace back to the country.

Last April in a pastoral letter, the Nicaraguan bishops called on the government to negotiate with anti-Sandinista rebels.

"If this does not happen," the bishops said at the time, "there will be no chance for agreement, and our people, especially the poorest among them, will continue suffering and dying."

Minister of Interior Tomas Borge said the bishops had made a "criminal suggestion."

When the pontiff visited Nicaragua in March of 1983, he was interrupted during Mass by chanting critics. Vatican Radio said that the disturbances were complicated by acts of "electronic piracy" by Sandinista supporters which included turning off the pope's microphones several times.

Bishop Malone condemns expulsion of priests

WASHINGTON (NC)—Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, has condemned the expulsion of 10 foreign priests from Nicaragua.

"I consider the expulsion of these priests to be both unjustified and detrimental to the cause of justice and peace," he said.

The priests were expelled from the country July 9 after being accused by the Sandinista government of planning "to provoke a confrontation between the church and the state."

Bishop Malone said the action was "in violation of the fundamental requirements of due process."

The bishop's comments were released in a statement July 12.

"The fundamental rights and dignity of the faithful and clergy, as of all the people of Nicaragua, must be zealously safeguarded," Bishop Malone said. "I echo the sentiments of Pope John Paul II in condemning this expulsion."

The pope condemned the action July 11 as "deploring" and "openly harmful to the church and to the needs of the Catholic people of Nicaragua."

Bishop Malone also called for renewed dialogue between the church and government to "reduce the internal and external tensions of that troubled country."

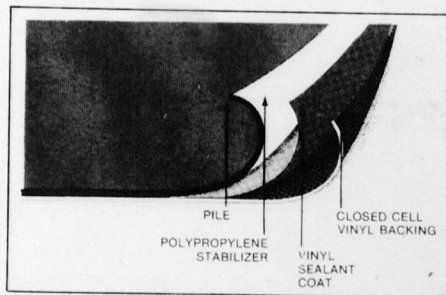


SHOW OF SUPPORT—Archbishop Miguel Obando Bravo, left, of Managua, Nicaragua, and Father Luis Amado Pena pray during a Mass in Managua in support of Father Pena. He has been accused by the Sandinista government of conspiring with anti-government rebels. The Mass, celebrated at a seminary where Father Pena has been confined under guard, followed a procession (below) led by the archbishop and more than 300 supporters of the priest. (NC photos from UPI)

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Court denies burial of aborted fetuses

LOS ANGELES (NC)—A California state appeals court has ruled that 16,433 aborted fetuses discovered in an abandoned storage container more than two years ago could not be buried by a Catholic group in a public cemetery.

The California Court of Appeals of the Second District ruled that allowing a local chapter of the Catholic League for Religious and Civil Rights to bury the fetuses in a non-sectarian cemetery "creates excessive entanglement" between church and state.

Attorneys for the Catholic League said the decision would be appealed.

Members of the chapter had wanted to conduct religious memorial services or speak on the subject of abortion at the time of the burial of the aborted babies.

But the court said the league was an extension of the Catholic Church and said the burial would have been a distinct religious rite.

Judge Arleigh Woods, writing for the three-member court, said, "We find no secular purpose in the proposed act; its primary effect enhances religion; and it creates excessive entanglement with religion."

LEAGUE GENERAL counsel Patrick Monaghan criticized the court for failing to recognize the league's independence from the church. "The court made a colossal mistake in its finding of fact. We are not the Catholic Church," he said.

The dispute arose over the disposal of the fetuses soaked in formaldehyde and found in an abandoned trailer in 1982. The district attorney at the time, John Van De Kamp, decided to bury the fetuses rather than incinerate them to preserve them as evidence in the event of later litigation.

The Southern California Catholic League contracted with a non-sectarian

cemetery to conduct a small service along with the burial.

In March 1983 the California Supreme Court issued a court order preventing the burial at the request of the Feminist Women's Health Center, an abortion clinic, and the American Civil Liberties Union.

In the June 29 decision, Woods characterized the anti-abortion movement as predominantly Catholic and said if a burial service were performed it would appear a public advocacy of Catholicism.

"IT IS CLEAR from the record that the Catholic League is a religious organization which regards the fetus as a human being... While this specific belief may well

cross sectarian lines, it is a belief not universally held," the court wrote.

Paul Freese, an attorney for the Southern California chapter, said the court decision violated the basic constitutional principal of freedom of assembly.

"It's a gross misconception of the issue. The court is impairing the rights of people to assemble on the issue of life. All the district attorney wanted to do was bury the bodies," he said.

ACLU attorney Gilbert Gaynor said it was "a very, very good" decision and said pro-life activists tried to exploit the issue. He said Van De Kamp had a pro-life pathologist perform autopsies on several of fetuses and later handed out pictures from

them at a press conference.

Gaynor also said incineration was the only proper method of disposal of the fetuses because the women who aborted them did so with the expectation they would be incinerated.

Freese cited a district attorney's statement favoring burial of the fetuses as a better disposal method than incineration. The statement reported that the burning of so much formaldehyde-soaked material could threaten public health by pumping the chemicals into the air.

Gaynor refuted the charge, citing counter-testimony and the court decision as sufficient reason to believe there was no health hazard.

Urge voters: protect unborn children

NEWARK, N.J. (NC)—New Jersey's Catholic bishops issued a statement urging voters to expect politicians during an election year to "lead the way in protecting the lives of unborn children."

In "A Statement on the Sanctity of Human Life" released July 11, the bishops said voters should "make their convictions known to their elected officials and those running for public office" and that "abortion cannot be considered a private matter."

The bishops also termed as unacceptable "the position of some government officials and candidates for public office who claim that they are personally opposed to abortion but that they are reluctant or unable to deal with the socio-legal situation of abortion on request."

"We disagree with this position, and we believe that re-examination of our present legal situation and its consequences will provide motivation for legislatures, at all

levels, to find ways to reverse the Supreme Court's decision on this important matter."

The statement, released simultaneously by the heads of the five New Jersey dioceses, called for an organized legislative plan to "construct a social, political and legal system that protects all human life, from conception to natural death."

The bishops releasing the statement were: Bishop George H. Guilfoyle of Camden, Bishop Theodore E. McCarrick of Metuchen, Archbishop Peter L. Gerety of Newark, Bishop Frank J. Rodimer of Paterson and Bishop John C. Reiss of Trenton.

Included in the plan was support for pro-life legislation and a limiting of the application of the 1973 U.S. Supreme Court abortion decisions, while trying to effect a reversal of those decisions. It called for continued efforts to promote pro-life legislation and policies at state and local levels.

The statement also addressed the "apparent and real" effects of abortion for women and society as a whole.

"We recognize that each of us individually and society-at-large should and must provide much more compassion, care and support to help such troubled women choose life and be secure and happy with that choice," the bishops said.

The statement cited studies which reflected the trauma felt by men and women following an abortion and called it "understandable."

"Abortion is often a sign of rejection, of isolation and the absence of love or the inability to love. It can be an escape from intimacy on the part of one or both parties."

"The psychological results are real and threatening because such a destructive act violates the rules of human community of compassion and of love," the statement said.

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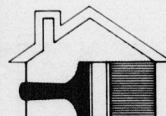
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Priest is suspended for attending convention

by Catherine Haven

DETROIT (NC)—A Detroit area priest's ability to publicly celebrate Mass and administer the sacraments has been "suspended for the time being" after he attended the 1984 Democratic National Convention as an elected delegate.

Archbishop Edward C. Szoka of Detroit "has terminated Father Robert Williams' appointment at St. Lawrence Parish" in Utica, Mich., where he was associate pastor, said archdiocesan spokesman Jay Berman July 18. "Father Williams is presently without appointment in the archdiocese and his public priestly functions have been withdrawn."

Father Williams, 28, can still celebrate Mass privately, but under the suspension will be unable to publicly celebrate Mass, hear confessions, baptize, witness marriages, preach or perform other sacramental duties.

Father Williams later said he decided to go to San Francisco as a convention delegate because of his personal commitment to Christian social justice.

The priest's suspension followed a July 5 Detroit Free Press article in which Father Williams voiced his support for Rep. Geraldine Ferraro, D-N.Y., as Walter Mondale's vice presidential running mate. Mondale named Ms. Ferraro his running mate a week later.

"Father was not suspended because of his support for Rep. Ferraro," added Berman, "but because he is a delegate to a

political convention, which violates the new Code of Canon Law."

Article 2 of Canon 287 states that clerics "are not to play an active role in political parties or in directing trade unions unless, in the judgment of the competent ecclesiastical authority, this is required for the defense of the rights of the church or to promote the common good."

Berman said that Father Williams' election as convention delegate met neither criteria.

Although Father Williams had been elected a convention delegate pledged to Sen. Gary Hart, D-Colo., last April, the chancery said it was not aware of his involvement until the July 5 Free Press article.

Berman said the publicity led to "an immediate inquiry from the media and Catholic people about what he (Father Williams) was doing." He said Archbishop Szoka asked three area canon lawyers whether Father Williams' political involvement violated canon law. They in turn informally consulted with a nationally-known canon lawyer. The canonists agreed a violation was present, he said.

Auxiliary Bishop Patrick Cooney of Detroit informed Father Williams of the canonists' ruling the weekend of July 7, and Father Williams met with the archbishop July 9, 10 and 11.

"Archbishop Szoka gave him every possible opportunity to become familiar with the canon, think it over and make a

decision," said Berman. "He presumed that since Father Williams is a new and young priest and since the canon law language is new, perhaps he didn't know about (the prohibition)."

Until he "reconciles with Archbishop Szoka and the canon law ruling" Father Williams remains without assignment, said Berman.

Father Williams, who was representing Taylor, Mich., his hometown, at the San Francisco convention, was ordained in 1982. He converted to Catholicism from the Greek Orthodox Church while attending the University of Detroit.

He was assigned to the parish in Utica in 1983.

Another Detroit area priest, who declined to be identified, called Father Williams "a good priest who wants to remain a priest" but who followed his conscience in deciding to attend the convention.

In February 1982, Archbishop Szoka ordered Merzy Sister Agnes Mary Mansour to quit her job as director of the Michigan Department of Social Services because she refused to oppose state funding of abortions. The archbishop said that unless she renounced abortion funding she no longer would have his permission to continue in the post.

She subsequently left the Sisters of Mercy rather than quit her state position.

Bishop urges parties to adopt eight-point peace agenda

by Liz S. Armstrong

SAN FRANCISCO (NC)—Bishop Francis Quinn of Sacramento, Calif., urged the Democratic and Republican parties to adopt an eight-point agenda for peace during an interfaith prayer service prior to the Democratic National Convention in San Francisco.

The bishop was one of several Christian and Jewish religious leaders who led worshippers at San Francisco's Grace Episcopal Cathedral July 15 in a two-hour "Service of Interfaith Witness for the Democratic Convention."

The theme of the prayer service was peace. It drew so many participants to the large, Gothic-style cathedral that they had to sit in the aisles and on the ornate kneelers of the communion rail.

Carrying candles—and a few posters with photos of slain Archbishop Oscar Romero of San Salvador, El Salvador—participants later marched downtown to the George R. Moscone Center, scene of the July 16-19 convention.

Bishop Quinn recommended the two major parties adopt peace platforms which would call for:

- A multilateral, verifiable agreement to halt testing, development and deployment of all new nuclear weapons;
- Opposition to counter-population warfare;
- Opposition to first-strike weapons policies;
- Tolerance of deterrence only as long as it is coupled with negotiations to end the arms race;
- Regular meetings among nuclear powers;
- Regular summits between Soviet and U.S. leaders;
- Development of "a U.S. Department of Peace" with funding comparable to that used to "finance our departments of war," and
- A stronger United Nations or other international body with firm "moral and military" influence to get nations to settle their disputes peacefully.

"We are down to two final options: co-existence or non-existence," the bishop said.

Bishop Quinn noted that in modern civilization, cities and states no longer go to war.

"Only nations are still allowed to engage in gang wars and street brawls with no bonds to restrain them," he said. "Someday people will want peace so badly the leaders will have to get out of the way and let them have it."

He also criticized the expensive nature of U.S. political campaigns, claiming that "the silent, powerful infrastructure" of wealth controls the process.

"The electoral process must be restructured so that campaigns are not financed by private money" from a small group of donors, he said. "Unless this system changes we're all wasting our time."

The bishop asked his listeners to get involved in the political process. Despite the problems, "we do not despair and we do not withdraw," he said.

Bishop Quinn was the first of four speakers to draw a standing ovation.

Another speaker, Rabbi David Saperstein, director of the Religious Action Center, Washington, D.C., said that God might be telling Democratic convention

delegates and others to "therefore choose life in order that you and your descendants may live."

Rabbi Saperstein urged listeners not to assume that the Democratic platform inherently would be better than the Republican on peace issues. Democratic delegates must confront "the choice of whether this Democratic convention will be politics as usual or a call for moral renewal of this country," he said.

The Rev. William Sloan Coffin of Riverside Church, New York City, said Democratic delegates must decide if it is "time our nation chose between its soul and its pride."

"We in the religious community must take the high road, the long road. Others will follow," he said.

The prayer service also included a reading of the Prayer of St. Francis by Auxiliary Bishop Daniel F. Walsh of San Francisco, a rendition of "Veni, Sancte Spiritus" ("Come, Holy Spirit") led by members of the Sisters of Mercy from Burlingame, Calif.; remarks by other clergymen and clergywomen; and a silent Zen Buddhist meditation period.

Lay Vatican official sentenced for fraudulent activity

MILAN, Italy (NC)—A senior lay official of the Vatican bank was among 22 people sentenced by a Milan court July 11 for fraudulent activity in the 1974 collapse of financier Michele Sindona's Italian bank.

The fraud conviction of Luigi Menzini, the top lay administrator of the Vatican bank, who was sentenced to seven years in prison, is unrelated to his position at the Vatican, which he held at the time of the Banca Privata Italiana collapse.

Menzini's cousin and predecessor as lay administrator, Massimo Spada, was handed a five-year sentence for his involvement in the Banca Privata affair.

Spada resigned his position with the Vatican bank in 1982.

All of those convicted are appealing their sentences.

Menzini had been a director of one of the smaller financial institutions which Sindona merged in forming the Banca Privata, which went bankrupt because of nearly \$250 million dollars in bad debts.

The 63-year-old Sindona, a Sicilian financier, is serving a 25-year sentence in a New York prison for fraud in connection with the collapse of the Franklin National Bank.

He is expected to be extradited to Italy within the next few months to stand trial separately in the Banca Privata case.

'Cantico' a top film

NASHVILLE, Tenn. (NC)—"Cantico," a film about the life of St. Francis of Assisi, was selected as one of the top 50 films from the nearly 300 submitted to this year's annual Sinking Creek film festival. It was directed by James Herbert, an art professor at the University of Georgia at Athens, and produced by Barbara Kolb. Herbert and Kolb received grants from the National Endowment of the Arts and the Ford Foundation for the movie, which Herbert said cost \$20,000 to film.

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CORNUCOPIA

Listen to the silent people of this world

by Cynthia Dewes

Mama always said, "Watch out for the quiet ones," and "Still waters run deep." She was trying to say that All Men are Animals. But her message served instead to stimulate my interest in the silent persons of this world, animal or not.

After years of devoted research, the way I figure it is that the quiet types keep still in order to absorb some sense from what the rest of us are doing. The wheels of their brains are in motion, but not much else is.

When the quiet finally speak, their perceptions are astute. At least they seem astute, since there is little to compare them with. And they are often funny.

A favorite, if quiet, neighbor was once observed backing his car down the street in front of our house. When he caught sight of us watching this strange performance, he grinned and said, "I'm a-goin' all the way to Calafornia backwards."

Another quiet fellow we know pulled into his driveway one morning with his wife Dorothy in the car when he spotted a skywriter plane advertising breath mints in the sky above. He pulled to an abrupt halt, turned to his wife and said, "I'm going to fire those fellows!" She looked surprised. Said he: "I told them to write 'I love you, Dorothy,' and look what they did."

Kids (believe it or not) sometimes know the value of silence. They go to bed quietly and obediently for years, and only later do we discover that they were actually up until the wee hours every night ruining their eyes, reading by the glow of their nightlights.

Or they keep silent until you are in the presence of the teacher at Open House to tell you that they've volunteered you to drive the class to Six Flags Over Death Valley for the school picnic.

Husbands are notoriously silent, unless asking "What's for dinner?" They read newspapers at breakfast and memorize TV at night. To direct questions they answer "Yes" or "No" if you're lucky, and grunt if you're not. Marriage Encounter was not invented by accident.

Silence is so unique that we say things like "silence is golden." Or we call attractive men "strong, silent types." Phooey. I go with George Bernard Shaw, who said, "I believe in the discipline of silence and could talk about it for hours."

vips...

Dr. Ronald G. Blankenbaker has been named Vice President for Medical Affairs at St. Vincent Hospital and Medical Center, replacing retiring medical director Dr. Paul F. Muller. Dr. Blankenbaker, a family practice physician, will be responsible for the quality of patient care and for the administration of the medical education program.



Wayne and Ruth Huff recently celebrated their 50th Wedding Anniversary with a Mass at St. Charles Church, Milan. Wayne Huff and the former Ruth Littiken were married July 16, 1932, in Cincinnati, Ohio. They are the parents of five children, including W. Thomas, Jeffrey, Michael, Cindy Miller and Candace Armstrong. They also have 20 grandchildren.

John W. Kirby, a member of St. Thomas Aquinas Church, has been appointed Area Director for the Marion County Unit of the American Cancer Society. Kirby is a graduate of St. Meinrad College and holds a Masters degree from the University of Louvain, Belgium. He serves as coordinator of the youth radio show "Life Signs."

check it out...

A City-wide Rummage Sale, Flea Market and Fish Fry will be held on Saturday, Aug. 4 at Holy Angels Church, 28th St. and Northwestern Ave. Admission 25 cents, or rent a table at \$20. Call 926-3324.

The Catholic television program, "30 Minutes with Fr. Michael Manning, SVD" airs in the Richmond area on Channel 43, Sundays at 9 a.m. and Tuesdays at 3:30 p.m. August programs include: "Islam, the

Offspring of Abraham;" "Caring for the Elderly;" "God's Faithfulness to You;" and "Christianity and the Media."

St. Elizabeth's Home continues to seek Adoption Families Interested in a Postadoptive Support Group. A meeting featuring Joy Baumgartner, parent of both adoptive and biological children, will be held on Tuesday, July 17 at 7:30 p.m. in the Conference Room of the Home. Call Doris Stiker or Jan Ash 787-3412 for more information.

A Memorial Mass for the 47 deceased members of the Cathedral High School Class of 1932 will be held on Wednesday, July 25 at 11:30 a.m. in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, 14th and Meridian Sts. Fr. James D. Moriarty, a member of the class, will be celebrant.

Registration for team applications for the 1984 Fall Softball Leagues sponsored by

the Indianapolis Dept. of Parks and Recreation continue through Aug. 3. Leagues begin play the week of Aug. 12. For information call Lee Ann White at 924-7065.

The 36th Annual City-Wide Talent Contest sponsored by the Indianapolis Dept. of Parks and Recreation will be held from 7 to 9 p.m. at the Garfield Park Amphitheatre Monday through Saturday, Aug. 13-18. Applications must be postmarked by July 29. Call 924-7065 for more information.

The Indianapolis Dept. of Parks and Recreation will offer a Golliwogg Drama Camp Program for children ages 9-13 on Mondays, Wednesdays and Fridays from 9 a.m. to 12 noon, beginning July 30 and continuing until Aug. 23. Registration fee \$20. Call 924-7066 between 8 a.m. and 4:30 p.m. Mon. through Fri. for registration information.

(See CHECK IT OUT on page 15)

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July 24 — 7:30 PM. St. Jude Church, Indianapolis, Indiana. Procession and Crowning, Mass, Rosary and Presentation.

July 25 — 7:30 PM. St. Plus X Church, Indianapolis, Indiana. Procession and Crowning, Mass, Rosary and Presentation.

July 26 — 2:30 PM. St. Augustine Home for the Aged, Indianapolis, Indiana. Procession and Crowning, Rosary and Presentation.

July 26 — 7:00 PM. Sacred Heart Church, Cicero, Indiana. Procession and Crowning, Mass, Rosary and Presentation.

July 27 — 5:30 PM. St. Paul Church, Marion, Indiana. Procession and Crowning, Mass, Rosary and Presentation.

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PROVIDENCE GOLDEN JUBILIANS—Pictured with Sr. Anne Doherty, general superior, are Sisters of Providence who celebrated their Golden Jubilees at St. Mary of the Woods in June. In the front row, left to right, are: Sisters Teresa Ann Callahan, Helen Joanne Godsil, Virginia Ann Worden, Jeanne Marie DeLisle, Mary Irene Krohn, Ellen Marie Stafford and Eva Lucey. In row two: Sisters Mary Cele McCormick, Anne Marita Wynne, Theophane Faulstich, Maureen Loonam, Ann Clouser and Julia Shea. In row three: Sisters Anne Doherty (general superior), Theresa Rose Butts, Rose Louise Schafer, Mary Gerald Dunne, Helen Denise McCarville, Margaret Ellen O'Connor and Mary Richard Griffin. Sisters Mary Irene, Mary Cele, Maureen, Ann, Rose Louise and Margaret Ellen are presently ministering in the Indianapolis archdiocese. (Photo courtesy Sisters of Providence of St. Mary of the Woods)

'Church's teaching on marriage will not change'

BALTIMORE (NC)—Church teaching on natural family planning in marriage "has not and will not change and is coming back," according to Msgr. James McHugh, director of the National Conference of Catholic Bishops' development program on natural family planning.

Speaking at the national Couple to Couple League convention in Baltimore July 6, Msgr. McHugh said church teaching differs from contemporary population control because it stresses the value of the individual, family and the benefits of raising children.

John F. Kippley, co-founder of the league, told The Catholic Review, newspaper of the Baltimore Archdiocese,

that the church is being falsely accused of being "hung up" on sex.

"The church is not hung up on sex but on human love," Kippley said.

"In a sexually-saturated society, the church must address it (sex) in the context of authentic Christian love," Kippley said.

Msgr. McHugh, also a special adviser to the Vatican's observer mission at the United Nations, said the church sends delegates to international population control seminars, even though it disagrees with the proposed methods. Delegates go to "play off" some of the more destructive ideas as part of the church's evangelization mission, he said.

He said many countries look to the

Catholic Church for guidance in establishing population-control policies.

Msgr. McHugh sharply criticized the U.S. government for its acceptance of sterilization as a population control method. However, he praised the Reagan administration for encouraging natural family planning as a viable method for young couples.

In some U.S. dioceses, natural family planning is scheduled into pre-marriage and marriage counseling groups, Msgr. McHugh said. It also is practiced in hospitals and advocacy groups like the Couple to Couple League.

Msgr. McHugh was unsure how long it would take for a complete natural family planning program to be instituted in this country, but added that natural family planning advocates "are at least now on a positive launching pad and not fighting our way out of a jungle."

In his interview with The Catholic

Review, Kippley stressed the importance of his group in bringing natural family planning to the people. He said his group was the only one of its kind in the country which integrated biology and church teaching.

Although the league is "very, very Catholic," it remains available to Protestants and non-Christians looking for a way to address family planning, he said.

Natural family planning is only one part of the issue, Kippley said. "We believe teaching NFP is part of chastity in marriage and Christian discipleship in marriage," he added.

The CCL has become more pro-chastity, Kippley said, and conducts education programs at elementary, junior and senior high schools.

He said modern sex education is only an education for contraception, instructing youths to have sex as long as no one is raped and contraceptives are used.

Caroline's annulment not final

VATICAN CITY (NC)—There has been no decision yet in the annulment case of Princess Caroline of Monaco, despite some press reports, the Vatican said July 12.

Father Romeo Pancirolli, Vatican press spokesman, commented on the case after press reports said the Vatican had granted an annulment of Princess Caroline's first marriage to Philippe Junot, a French citizen.

"The report is false and without foundation. There is nothing new in the case," said Father Pancirolli.

The French magazine Paris Match had said a Vatican tribunal had approved the annulment and the decision awaits only the final approval of Pope John Paul II.

In November 1982 the Vatican an-

nounced that a special tribunal was established for the Princess Caroline case under church rules which reserve to the pope judgments on cases involving heads of state and their families. Normally, annulment cases are handled by local church tribunals.

In 1978 Princess Caroline, then 21, was married in a Catholic ceremony to Junot. They were divorced in 1980.

The princess married Italian businessman Stefano Casiraghi in a civil ceremony Dec. 29.

Princess Caroline is the daughter of the late Grace Kelly, an American film star and member of a prominent Philadelphia Catholic family who married Prince Rainier of Monaco.

FAMILY TALK

Be considerate of grown children's needs

by Dr. James and Mary Kenny

Dear Mary: I am a woman, 59 years old, separated from my husband for 25 years. My two children are grown, and I have seven grandchildren. I had a close relationship with my children, but recently this closeness has dwindled into an almost frigid relationship.

My daughter never picks up the phone on a weekly or monthly basis to see how I am. I know she has four children to care for, but I feel a phone call is not too much to ask.

My son had me for a holiday dinner but seemed very unhappy, and I did not feel as welcome as I would have liked. His children seemed to shy away from me. I wrote them a thank-you note, but I have not heard from them. Do you think I am asking too much?

Answer: How lucky you are to have two grown children and seven grandchildren! I feel you are asking me to support your belief that the behavior of your children is deplorable. Criticizing your grown children will not lead to any improvement.

There is a "generation gap" between grown children and their parents about thoughtful gestures. Often older parents whose children are raised have plenty of time to remember birthdays and holidays. That's wonderful.

Parents with a houseful of young children have a steady stream of commitments, demands, requests. A young mama may not only forget her mother's birthday—she may forget whether today is Tuesday or Wednesday. Call it thoughtless if you wish. I suggest rather that the constant demands of mothering mean that she puts less importance on noting holidays and sending greeting cards.

Some super mamas remember both family events and all the holidays and relatives' special days. Many other perfectly good mamas do not do too well on the latter occasions. That may be a failing, but an understandable one.

I suggest that your children are getting increasingly involved with their own families and that they are doing their best

under the circumstances of their lives. You seem unduly sensitive in connecting their behavior to you.

Your son "seemed very unhappy." Perhaps he has problems at work which have nothing to do with you. Your son's children "seem to shy away." Most children shy away from older adults they see infrequently.

Whatever the cause, there are at least two actions you can take. You probably cannot change your children, but you can change yourself.

First, give what you would like to get. Do you want phone calls inquiring about how you are doing? Call your daughter, son or daughter-in-law to inquire how they are doing. Do not present them with a list of your troubles and complaints. If you want to be part of their lives, show your interest in a friendly and non-judgmental way.

Second, reflect on what you want to do with your own life. At 59 you may have 30 more years to live. You mention that you have never been legally separated from your husband. If this is important to you, begin now to see what can be done.

Break the task into small steps, write down the steps, then plan to do the first one within the next week. Consider other goals for your life and attack them in similar fashion.

Your children should not be criticized because they are busy with their families. This is their task right now. If you can be supportive and understanding and also pursue your own goals, you are more likely to be welcomed in their lives.

Some of the best of Dr. James and Mary Kenny is available in popular book form. Send \$6 to Dept. E5, St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 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 to: The Kennys, Box 872, St. Joseph's College, Rensselaer, IN 47978.)

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North Deanery Board of Education seeking input

The Indianapolis North Deanery Board of Education is seeking input from residents of the deanery as it reviews educational programs for students in grades 6-8.

The board is conducting a feasibility study for the purpose of strengthening educational programs for grades 6-8. Ivan D. Wagner, professor of educational administration at Ball State University, is assisting the board with its study.

One aspect of the project is a questionnaire being distributed to 1,500 pastors, parents, parishioners and teachers in the deanery. The survey is designed to provide the board with perceptions of parents and parishioners regarding the current educational program for grades 6-8. The board is considering the establishment of a middle school. Survey results will help the board decide how to provide an

appropriate educational program for grades 6-8.

Wagner emphasized "that all questionnaires be returned as soon as possible" so the results can be included in his report to the board. "We're anxious to become aware of opinions and comments, and we want to include all responses in the final report."

The survey covers such areas as quality of the current junior high program in the deanery, challenges the schools will be facing, quality of extracurricular programs and perceptions for the future.

The Indianapolis North Deanery includes nine parishes, each with an elementary school—Christ the King, Immaculate Heart of Mary, St. Andrew, St. Joan of Arc, St. Lawrence, St. Luke, St. Matthew, St. Pius X and St. Thomas Aquinas.

Wagner has visited all nine schools. Such factors as adequacy of facilities, staffing patterns, student scheduling patterns and support services including library, counseling, transportation and food services, have been examined.

The board is simulating several courses of action for the purpose of determining the impact of any change in the organizational pattern of the deanery schools.

Options include making no changes in the current program, designating several

schools in the deanery as middle school attendance centers, remodeling an existing elementary school to accommodate the middle school program, building a middle school, or leasing or purchasing an existing facility for a middle school.

Each of those options could affect curriculum, transportation, classroom grouping, geographical boundaries, financial considerations and racial, social and economic balance.

Check it out (from 7)

✓ The 1984 National Catholic Development and Stewardship Conference will be held September 26-28 at the Disneyland Hotel in Anaheim, Calif. to aid secular and religious fund raisers. For details contact: 1984 National Catholic Development and Stewardship Conference, 86 Front St., Hempstead, N.Y. 11550, 516-481-6000.

✓ The YWCA, 4460 Guion Rd., will sponsor "An Afternoon on the Town: Discover the Women's Community" on Sunday, Sept. 26 from 2 to 5 p.m. The event offers women information on organizations available to them in the community and an opportunity to meet other women who live in their neighborhoods. Donation \$2. Call 299-2750 for reservations or information.

✓ The 1984 Annual Tekakwitha Conference on the theme "A Journey of Hope: Singing and Dancing in the Desert" will be held Wednesday through Sunday, Aug. 1-5 at the Phoenix Civic Plaza, Phoenix, Ariz. The conference centers on the concerns of native Americans. For information contact: Tekakwitha Conference, 1818 9th Ave. So., P.O. Box 6759, Great Falls, MT 59406-6759, 406-727-0147.

✓ A Day-by-Day Retreat for Alcoholics and Family Members conducted by Brother Gerry Boylan will be held the weekend of September 21-23 at Kordes Enrichment Center, Ferdinand. Exploration of A-A and Al-Anon spirituality will be stressed. Call 812-367-2777 for more information.

The Active List

Call 359-3062 or 353-6664 for information.

St. Boniface Church, Fulda, will feature Roast Beef or Fried Chicken Dinners at its Picnic, serving from 11 a.m. to 6:30 p.m. Public party begins at 1 p.m. with Grand Prize Drawing at 8 p.m.

A Special Singles Program for single, divorced or separated persons will be held at Mount St. Francis Retreat Center from 12 noon to 5 p.m. Call 812-923-8817 for information.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.;

St. Thomas, Fortville, 7 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30

p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1306 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Pontiff makes surprise skiing trip in Italy

VILLAFRANCA, Italy (NC)—Pope John Paul II made a surprise outing to the northern Italian ski slopes July 16-17 and brought along a friend—Italian President Sandro Pertini—to join him in a mountainside lunch.

The unannounced holiday caught the Vatican press corps unawares. By the time the Vatican confirmed the trip had taken place, Pertini had returned to Rome, and Pope John Paul had proven that even a pope can have a little privacy now and then.

One of several local youth who skied with the pope described the pontiff's style as "slow but sure." An amateur photographer managed to take two snapshots July 16 showing the 64-year-old pope in his skiing garb, accompanied by Pertini. The photos appeared on the front page of virtually every Italian newspaper the following day.

Pope John Paul, described by a Pertini aide as clad in red boots, blue ski pants, a sweater, windbreaker, stocking cap and sunglasses, made several runs down the slopes on 11,000-foot-high Mount Adamello in the Italian Dolomite Alps.

The pope and the president lunched privately July 16 on a variety of regional dishes, including

local salamis, cheeses and fruits.

"It was very informal," said Michaelangelo Jacobucci, an aide to Pertini. "The president later said he regretted not being able to ski himself." Pertini returned to Rome soon after the lunch, but the pope stayed on for another day of skiing and then said Mass at the mountain chapel.

Vatican press spokesman Father Romeo Panciroli said the pope was scheduled to return to his summer villa at Castelgandolfo near Rome July 17.

"I think this is the first time since his election (in 1978) that the pope has gone skiing," Father Panciroli said.

Pertini, an 87-year-old Socialist who has twice previously lunched with Pope John Paul, watched as the pontiff made the first of several runs down the slope shortly after their arrival.

"Your Holiness, you flit around like a sparrow," Pertini called out to the pope, according to one of his aides.

Although the area in the Trento-Alto Adige region was blocked off to reporters and most tourists for the two days, several youths from the region were allowed to join the pope on the slopes. One of them, Franzo Zaini,

described the pontiff's skiing form as "slow but sure" and said the pope never fell during two hours of skiing the first day.

During a hearty lunch consumed with local local wine, the pope toasted Pertini. The Italian news service ANSA quoted the pope as saying that "some people might call this day a scandal because it is without precedent. But there is no scandal when something is done in the name of friendship and real human values."

Details of the outing were deliberately kept from reporters, Father Panciroli said, because it concerned a "strictly private" engagement. The pope was accompanied only by his personal secretary, Msgr. Stanislaw Dziwisz, he said.

Presidential aide Jacobucci said the trip was arranged during the July 14-15 weekend.

He said Pope John Paul telephoned Pertini and asked him to make the mountain excursion. When Pertini replied that he didn't know how to ski, the pope reportedly told him to come anyway and enjoy the mountain air and a good meal.

The pope and the president left from a remote runway at Rome's Ciampino



VISITORS FROM ABROAD—Paula Close, a child from Belfast, Northern Ireland, is greeted upon arrival in Syracuse, N.Y., by Patricia Lewis of Liverpool, N.Y. Paula was one of 78 Catholic and Protestant children from Northern Ireland being hosted by Syracuse area families as part of Project Children for a six-week vacation. (NC photo by Mike Okoniewski)

Airport early July 16 aboard a military DC-9 aircraft. After landing at Villafranca Airport near Verona an hour later, the two were taken by helicopter to a refuge on Mount Adamello.

The mountain, now a popular year-round ski resort, was the site of heavy fighting during World War I, and a local shrine com-

memorates soldiers who died there.

Before his election as pope, then-Cardinal Karol

Wojtyla was known to enjoy skiing in his native Poland and on the mountains near Rome.

Can you be yourself with friends?

by Tom Lennon

Question: Why do I act so different when I am with my friends than what I do when I am alone?

Answer: Ralph is a wild man, a hard-drinking 22-year-old guy who gets in trouble with the law rather frequently and whose speech is peppered with four-letter words.

He is also a generous, friendly person whom I chat with from time to time at a local gym. We get along great.

But I would never tell him how much I enjoy the Shakespeare plays on television. He probably has forgotten who Shakespeare was, if he ever knew and he wouldn't be interested in the plays anyway.

With some of my other acquaintances I don't reveal other aspects of my personality. Much of the time, for example, I keep my political views to myself.

So, there are times when it is wise to more or less hide part of our personality. This is not because we are ashamed or because we are hypocrites, but simply because life will run more smoothly if we take this diplomatic approach.

You, however, seem unusually concerned about your public and private behavior. If the difference between them is as great as you indicate, perhaps some soul-searching is in order. Maybe the best way to answer your question is to suggest some questions for you to ask yourself:

Do you attach too much importance to what people think of you?

Are you trying to hide something about yourself? And, if so, what is it? Why are you trying to hide it? Will others really make fun of what you're trying to hide?

Are your friends really good friends if you can't be yourself when you are with them?

Should you gradually begin to stand on your own two feet more and gently but firmly assert your likes and dislikes and other opinions?

Might you run into trouble now or later if you are not true to yourself in public? What are some forms this trouble might take?

Is the heart of your problem not knowing how to deal with peer pressure? If so, where and how do you think you might find the courage to resist such pressure?

Consider for a moment another 22-year-old. Scott drives a beer truck and is tough as nails. Once when we were talking, he said, "I don't like foul language and I don't like dirty jokes."

His remark was occasioned by another person who had just told a dirty joke. Scott had simply walked away smiling from the conversation. He wanted no part of it.

I have reason to think that Scott became tough enough not to tell or laugh at dirty jokes in the same way he acquired his considerable physical strength: gradually and with constant effort.

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

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Orlando Plowshares are found guilty

by Ray Armstrong

ORLANDO, Fla. (NC)—Eight peace activists who entered a Martin Marietta defense plant early Easter morning and damaged a missile launcher and components were convicted in U.S. District Court July 14 of two felonies—conspiracy and causing more than \$100 damage to U.S. Army property.

They were charged with breaking into the Orlando plant April 22 and damaging a missile launcher, parts for the Pershing II missile and a company building.

The defendants, who used hammers on the equipment and poured what they said

was human blood on the weapons and the building, called themselves the Pershing Plowshares, taking their name from the biblical injunction to beat swords into plowshares.

Sentencing was set for July 25 and could bring each defendant a maximum of 15 years in prison.

The defendants were Sacred Heart Sister Anne Montgomery, 57, of New York; Christin Marie Schmidt, 24, of Baltimore; Paul Joseph Magno Jr., 26, of Washington; Todd S. Kaplan, 26, of Washington; Patrick O'Neill, 28, of Greenville, N.C.; Timothy Lietzke, 32, of Richmond, Va.; James Lyman Perkins, 45, from Maryland; and

Per Ingmar Hergren, 22, a Swedish national living in Syracuse, N.Y.

Shortly after the guilty verdicts were announced, the defendants and nearly 100 supporters sang "Rejoice in the Lord."

Defendant Hergren was immediately taken into custody by the Immigration and Naturalization Service for violating terms of his visa and was taken to the Orange County Jail. The remaining defendants remained free on bond.

The eight were found guilty by a jury of six men and six women after an hour and one-half of deliberations. The jury had been ordered by U.S. District Judge George Young to limit deliberations to whether the

defendants had intentionally committed the acts with which they were charged.

"Motives will not be admitted as evidence in any form whatsoever," Young had said during opening arguments.

But the defendants, who acted as their own attorneys, based their case on those motives.

"Our actions were within the law," Sister Montgomery said in an opening statement for the defense. "We will testify not that the end justifies the means but rather that the means contain the end. We are not trying to say that we did a good act by use of bad means. We will show that what we did sustains life."

The objections of the prosecutor, Assistant U.S. Attorney Thomas Turner, were sustained by Young each time the Plowshares defendants took the stand and asked themselves about their motives.

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Pope creates two new dioceses in Florida

WASHINGTON (NC)—Pope John Paul II established two new dioceses in Florida July 17—the Diocese of Palm Beach and the Diocese of Venice—and named auxiliary bishops from Miami and Boston to head them.

Auxiliary Bishop Thomas V. Daily, 56, of Boston was named the first bishop of Palm Beach, which was formed from 4,515 square miles taken from the existing Archdiocese of Miami and Diocese of Orlando.

Auxiliary Bishop John J. Nevins of Miami, 52, was named first bishop of Venice. The Diocese of Venice was formed from 8,460 square miles taken from the Archdiocese of Miami and the dioceses of Orlando and St. Petersburg.

The announcements were made in Washington by Archbishop Pio Laghi, papal pronuncio in Washington.

Archbishop Edward A. McCarthy of Miami said at a July 17 press conference that the new dioceses "reflect the dynamic growth of the state of Florida and of the Catholic Church within the state."

"ONLY 26 years ago there was but one diocese in Florida," the archbishop said, referring to the Diocese of St. Augustine. "We are pleased that through the new dioceses and under the leadership of two outstanding bishops the church will now be able to respond even more effectively to the distinctive needs of the faithful in their particular areas."

The announcement brings the number of Florida dioceses to seven.

Bishop Daily, a native of Belmont, Mass., was ordained in 1952. He served at St. Anne's Parish in Quincy, Mass., from 1962 to 1969, then volunteered to work in Peru for five years as a member of the Missionary Society of St. James the Apostle.

After returning to the United States he held parish and chancery posts prior to his appointment as auxiliary bishop of Boston. His episcopal ordination was Feb. 11, 1975.

The new Palm Beach diocese has a Catholic population of 103,361. It is comprised of five counties: Palm Beach and Martin, which had been in the Miami archdiocese; and St. Lucie, Okeechobee and Indian River, which had been in the Orlando Diocese.

BISHOP NEVINS, a native of New Rochelle, N.Y., was ordained a priest of the Society of the Fathers of Mercy in 1959 and transferred to the Miami archdiocese in 1960.

He was associate pastor at Immaculate Conception Parish, Hialeah, Fla.; at St. Mary's Cathedral, Miami; and at St. Louis Parish in Miami. He also held several archdiocesan administrative posts. He was named rector of St. John Vianney Seminary in Miami in 1975 and served in that post until being named auxiliary bishop of Miami Feb. 6, 1979.

He attended Blessed Sacrament elementary and high schools and Iona College, all in New Rochelle. He also attended The Catholic University of America in Washington.

The new Venice diocese has a Catholic population of 115,359. It is made up of 10 counties: Collier, Glades and Hendry, formerly in the Miami archdiocese; Highlands, formerly in the Orlando Diocese; and Charlotte, De Soto, Hardee, Lee, Manatee and Sarasota, formerly in the St. Petersburg diocese.

The Miami archdiocese, which before the split had 925,700 Catholics, now has a Catholic population of 740,560 and an area of 4,956 square miles.

The two new dioceses bring to 184 the total number of dioceses and other church jurisdictions in the United States.

The 184 include 33 archdioceses, 147 dioceses, the U.S. Military Vicariate (a worldwide See for U.S. Catholics and their dependents in the armed forces) and three exarchates, Eastern Rite jurisdictions similar to dioceses.

Two of the 33 archdioceses and seven of the 147 dioceses are also Eastern Rite.



ORDINATION ODYSSEY—Father Sae Eul Kim, 34, gives communion to his mother, Kyonyu Kim, during his recent ordination Mass at St. Joseph Church in Killeen, Texas. In 1968 he was burned over 25 percent of his body during a fire at a shoe factory where he worked in Seoul. Two years later he was refused permission to enter a monastery by a director of vocations who speculated that he was only trying to retreat from the world. Father Kim's mother and brothers traveled from Korea for the ordination. (NC photo by Joan Penzenstadler)

Ordination ends long odyssey

KILLEEN, Texas (NC)—Korean-born Sae Eul Kim was ordained to the priesthood in Killeen July 7, ending an odyssey which began nearly 16 years earlier with a tragic accident.

Father Kim, 34, was ordained by Bishop Vincent M. Harris of Austin at Killeen's St. Joseph Church.

His road to the priesthood began in a dramatic fashion. While working for a shoe factory in 1968, Father Kim was almost killed in a fire which left 25 percent of his body burned. Two other men in the fire subsequently died from their injuries.

Father Kim received last rites but did not remember feeling any pain. He recalled being totally at peace for the next 10 days and believes it was the Holy Spirit that kept him alive.

After spending seven months in the hospital and almost two years recovering

at home, Father Kim started to consider a religious vocation. In 1970 he tried to enter a monastery, but his request was denied because the director of vocations speculated that he was using the monastery to escape from the world because of his traumatic accident.

Six years later, however, he was accepted into the congregation of Marist Brothers in Seoul.

In 1980 Kim was assigned to Mexico, where he met Holy Cross Brother Jim Hansen. Soon Brother Hansen sensed the future priest felt unfulfilled and encouraged him to talk to Bishop Harris.

In 1982 Kim entered Holy Trinity Seminary in Irving, Texas, and on Dec. 17, 1983, he was ordained a deacon.

He has been assigned to the Killeen church, which has a large Korean community.

'Assist refugees'

VATICAN CITY (NC)—Refugees have an inalienable right to a place in their homelands, and the entire international community should assist in their financial support while they are in exile, said Pope John Paul II. The pope's statement came in a message to a U.N. conference on African refugees conducted in Geneva, Switzerland, July 9-11. The pontiff said the refugees should be treated as individuals with individual needs and talents to be developed, not as a mass of humanity awaiting departure to other places.

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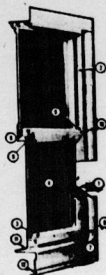
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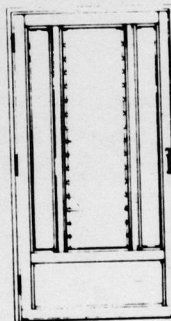
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PG-13 classification confuses, not helps

by Michael Gallagher

NEW YORK (NC)—The new PG-13 classification which the Motion Picture Association of America put into effect July 1 has attracted a great deal of attention in the media.

This attention is due much less to the significance of the classification than to the widespread concern felt by American parents about the kind of things their children are encountering in movies these days.

The new rating fits between PG (parental guidance suggested) and R (restricted—under 17 requires accompanying parent or adult guardian). PG-13 carries the tag: "Parents are strongly cautioned to give special guidance for attendance of children under 13. Some material may be inap-

propriate for young children."

The MPAA contends that this bit of fine-tuning will make things easier for parents by picking the stronger stuff out of the great grab bag of movies rated PG and labeling it as such.

If this indeed were the only effect of the new rating, it might be a step, however small, in the right direction. But even here there's a serious problem.

PARENTS would have to rely upon the judgment of the MPAA's Code and Rating Administration as to what constituted material "inappropriate" and, consequently, "appropriate" for the under-13 group. So you can bet the unadorned PG classification will still be applied to movies in which sex outside of marriage, for

example, is presented in a favorable light, provided there's no graphic depiction of sex.

A second problem, however, is still more serious. Whatever benefit accrues to those with younger children will be outweighed by the difficulties the PG-13 classification will open up to parents whose teen-agers are 13 or older.

Instead of making their job easier, it will make it much harder. If they were worried before about what their children would be seeing in movies, they have far graver reasons for concern now.

Why? Simply because the PG-13 opens up a window of vulnerability, shall we say. And it will be no time at all before ingenious film makers will be pushing through that window all sorts of graphic sex and violence that would, as a matter of course, have

landed in the R category before.

Thus, makers of movies aimed at teen-agers will be able to avoid the harmful effect at the box office entailed by an R classification, however laxly enforced, and still be able to serve up the kind of titillation that sells movies.

IN FACT, I'm willing to predict that the PG-13 will swiftly become the preferred classification for such films. For it will be a signal to teen-agers, and pre-teen-agers as well, that there's plenty of good stuff here and yet no need to run the embarrassing risk of being turned away just as long as you can reach up to the ticket window with your money clutched in your pudgy little fist.

The PG classification then, just as happened to the G, will come to be viewed as the kiss of death at the box

office—a rating that will tip off "with-it" kids that this is a boring flick to be avoided forthwith.

How could the rating system be improved? Only if it ceases to be purely a rating system. Only if the MPAA supplements it with concise information as to why each film is so rated.

Fine-tuning a rating system—I used the verb jocosely before—is something like fine-tuning a pile driver. Rating systems, including the U.S. Catholic Conference's own system, work best when dealing with extremes and work least well when dealing with subtle and complex factors.

Hence the USCC always has urged concerned parents to read the reviews it puts out and not depend solely on the ratings. The conference also has urged the MPAA to adopt a capsule review system of its own.

Finally, the USCC, in voicing its objections, also took note of the fact that the MPAA did not even trouble to pretend it had consulted with anybody outside of the movie industry—from medical, educational or religious groups—in reaching a decision whose repercussions will be felt in millions of American homes. What's good for the movie industry, the MPAA seems to be saying, is good for America.

Oscar Wilde once put in a good word for hypocrisy by observing that it is the tax that vice pays to virtue. And so the moral outlook of a nation does indeed become bleak when hypocrisy disappears—when people and organizations feel that even putting on a show of integrity is too much trouble.

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

Ex-bishop to begin consulting job

WASHINGTON (NC)—James Armstrong, former president of the National Council of Churches, has begun work as a consultant in relationships between the religious and business communities. Armstrong resigned his posts as NCC president and as bishop of the Indiana Area of the United Methodist Church last November.

Armstrong, formerly of Indianapolis, said in early July that he has become a senior consultant with International Business-Government Counsellors, headquartered in Washington. He said he will try to strengthen dialogue between transnational corporations and business interests in the West, and ecumenical organizations and other religious bodies worldwide.

"These people have been talking past one another long enough," Armstrong said. "Their attitudes and actions have emerged from hostile stereotypical caricatures. The poor have been the victims of their mutual antipathy."

Armstrong will play a similar role with the religiously-oriented Committee on Dialogue and Development and will serve as a research associate for the Center for Theology and Public Policy.

While heading the NCC Armstrong drew criticism for his stands on churches and social justice and the council was accused of following a leftist political line. He was elected NCC president in 1981 but resigned both the NCC post and the episcopacy saying he was "physically and emotionally depleted."

Armstrong technically is no longer a minister in the United Methodist Church because, while he was ordained for life, he has resigned his ministry.

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.)

† COOPER, Robert V., Jr., 39, Little Flower, Indianapolis, July 9. Husband of Michelle A.; father of James D., Susan C. and Sarah E.; son of Mr. and Mrs. Robert V., Sr.; grandson of Alma Inman; brother of Carolyn Gill and Cathy Ramono.

† GOGEL, Alvin F., 66, Our Lady of Perpetual Help, New Albany, July 11. Husband of Rita (Ernst); father of Dennis, Virginia Hyde, and Michelle; brother of Zeno, Carl, Fr. Odo, Pauline Kern and Sr. Mechilde; grandfather of two.

† HARTMAN, Alvadore, 61, St. Anthony of Padua, Morris, July 8. Husband of Marjorie; father of Roger, Francis, Diane Hornbuckle, Jean Johnson and Rose Berger; son of William and Anna; grandfather of four; brother of Paul, Cecilia Bauer, Bernice Rowce, Irma Lother, Irene McCann and Stella Wulsek.

† HOHLT, William F., 101, Little

Flower, Indianapolis, July 4. Husband of Marie C.; father of Dr. Frederick A.

† LANDES, James C., 17, St. Vincent de Paul, Bedford, July 3. Son of Kenneth and Judy; brother of John, Susan and Mary Ellen.

† MAYER, Frederick R., 49, Little Flower, Indianapolis, June 23. Husband of Sally M.; father of Joseph S., Cheri L., Jennifer A. and Melinda M. Karres; son of Dorene A.; brother of Carol A. Cady.

† McDANIEL, Robert F., 68, St. Joseph Hill, Sellersburg, May 16. Husband of Dorothy.

† PEPE, Wilfred J., 79, St. Thomas Aquinas, Indianapolis, July 6. Husband of Roselda; father of Wilfred Dennis, Stephen and Phillip Randall; brother of Joseph, and Viola Kaylor.

† PRESUTTI, Joseph C., 64, Little Flower, Indianapolis, June 25. Husband of Vera; father of Betty Jo Goshorn, Mary Ann Neidhamer, Diana Lynn DeMore, Suzanne Marie Gomez, Joanne Marie Parson, Marilyn Ann and Carolyn Ann; brother of Anthony, Adeline Hickson, Louise Gaskins, and Lucy.

† RUSSELL, Wilfred W., 71, St. Christopher, Indianapolis, July 11. Father of James Belcher.

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Lowlife scene reveals humanity

by James W. Arnold

Troubles come in all shapes and sizes. One is having a friend who keeps getting you involved in disastrous schemes. Another, in contemporary urban America, is to have a rich man's appetite and a poor man's bank account.

This is the basis for "The Pope of Greenwich Village," a Manhattan-based crime movie that succeeds in some key areas where gangster films usually fail. It creates likeable characters and describes a unique moral environment—the shadowy landscape of New York ethnic enclaves inhabited by Americans struggling to complete their dream a few inches on either side of the law—and largely avoids the mistake of bogging down in low-life ultra-realism, brutality and violence.

There is little explicitly religious about the film: the title comes from the habit of the Italian ethnics who are the major focus of the action to use religious metaphors when describing the holders of power. But the film also describes some of the Irish cops and/or crooks who inhabit this world, and symbols of the old religion, respected but followed only in mysterious ways, abound. Thus, "Pope" is a movie of more than routine interest to Catholics.

Superficially, the characters are lost souls. The hero, Charlie (Mickey Rourke), is a natty supervisor at a good restaurant, where he makes \$600 a week ("but it costs \$100 just to take a girl out"). His friend, Paulie (Eric Roberts), is a waiter and they're supporting their elegant tastes in gambling, clothes, cars and digs by skimming their profits. But ever-hustling Paulie makes a dumb mistake, and both are fired.

Then Paulie gets them embroiled in a sure-fire \$150,000 burglary with a



finds a tape recorder, and we learn that the officer was taping all his illegal activities and contacts as an insurance policy for his planned retirement in Arizona, running a liquor store with his aged Irish mother. Again, the mix of obvious corruption with human motives anyone can identify with.

The rest of the film deals with the psycho mobster's cruel efforts at compensation and revenge, and his pressure on the weak link of the trio, the charming but unstable Paulie, to reveal his accomplices. We're taken through severe highs and lows of loyalty and betrayal, strong-suspense, and a twist ending.

The real subject, however, is the humanity in the twilight world, and the sharp contrast in its rules of survival and its implied ethics vs. those of Middle America. The WASP point of view is represented by Charlie's girlfriend (Daryl Hannah), who keeps asking him when he will outgrow the troublesome Paulie. His reply: "Italians outgrow clothes, not people."

THESE characters do break laws, and their stated values are not terribly profound. In a typical scene, Paulie visits his father in a hospital. The father praises another relative who "has a house on Staten Island and gets a new Olds every year."

On his body, Charlie



BIG DREAMS—Mickey Rourke as Charlie, a small-time crook with a dream of making it big, and Daryl Hannah as Diane, are lovers whose relationship is in trouble in "The Pope of Greenwich Village," a United Artists release. Thanks to a good script and some good acting, the U.S. Catholic Conference says, the film is "interesting and entertaining" and classified A-III. (NC photo)

Paulie scoffs. For him, success is in style—in ordering Cordon Bleu instead of brandy, or having tickets at a Sinatra concert "only two seats away from Tony Bennett."

But they follow deeper laws. The friendship between Charlie and Paulie is unshatterable, as is the bond between burglar Barney and his family. ("I wasn't the smartest kid on the block... but I did the best I could for the three of us.") One of the best scenes occurs when the dead cop's mom (a bravura bit by Geraldine Page) turns aside a threat by police by shrewdly suggesting she'll go on TV with her brother, "a real parish priest," and win

her case in the press as an injured, persecuted widow.

The tale, adapted by Vincent Patrick from his own bestseller, bristles with good, if decidedly street-tinged, dialogue. It's knowingly directed by the capable Stuart Rosenberg ("Cool Hand Luke," "Brubaker"). While stuffed with superb minor characterizations, it is dominated by Rourke (a young Cagney) and Roberts, two of the best and hottest new generation actors.

Since "Pope" is essentially a serious film (with con-

siderable leavening humor), and not an entertainment, the occasional violence and tawdriness are more acceptable. It's clear that the nether world lifestyle is only described, not endorsed; only the human relationships are admired and celebrated.

(Flawed but compassionate drama of urban humanity under stress; strong language; violence mostly implied; satisfactory for adults.)

(USCC rating: A-III, adults.)

Recent USCC Film Classifications

Bachelor Party O, morally offensive
Cannonball Run II A-III, adults
Careful, He Might Hear You A-III, adults

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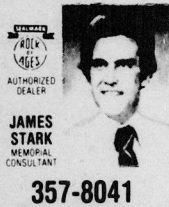


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