

THE CRITERION



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On A Journey Of Faith

Statement issued on politics

Bishops reject 'personal morality,' political use of religion

by Liz S. Armstrong

WASHINGTON (NC)—Bishop James W. Malone of Youngstown, Ohio, president of the U.S. Catholic Conference, has rejected political candidates' claims that personal morality should not influence policy decisions and warned against candidates' use of religion to appeal to voters.

In an unusual statement authorized by the officers of the USCC, public action agency of the National Conference of Catholic Bishops, the conference president also reiterated that the bishops' conference "does not take positions for or against political candidates." The statement was issued Aug. 9.

The statement said the bishops' opposition to "the direct taking of innocent human life (by abortion or by direct attacks on non-combatants in war)" is not merely a policy statement of a Catholic group but "a direct affirmation of the constant moral teaching of the Catholic Church."

Bishop Malone's statement, which a USCC spokesman said was intended first for Catholic and other voters and then for politicians and the bishops as teachers, followed issuance of the hierarchy's 1984 political responsibility statement and its testimony prepared for the Democratic and Republican platform hearings.

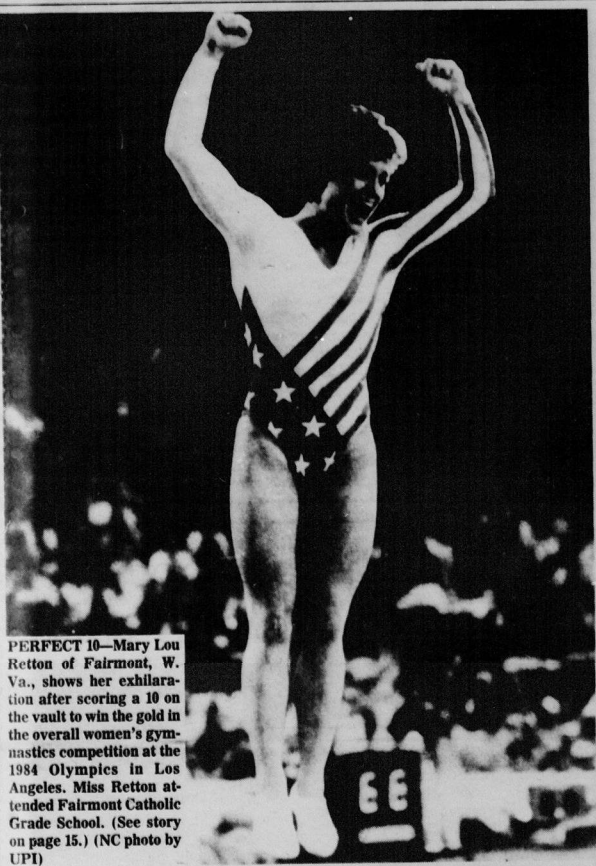
It also came in the midst of a heated presidential campaign in which religion has become an issue. A day earlier, Vice President George Bush told the Knights of Columbus at their annual convention in Denver that the Reagan administration shares the values of the Knights and other Catholics.

"IT WOULD be regrettable if religion as such were injected into a political campaign through appeals to candidates' religious affiliations and commitments," Bishop Malone wrote.

"We reject the idea that candidates satisfy the requirements of rational analysis in saying their personal views should not influence their policy decisions; the implied dichotomy—between personal morality and public policy—is simply not logically tenable in any adequate view of both," he said.

"This position," Bishop Malone added, "would be as unacceptable as would be the approach of a candidate or officeholder who pointed to his or her personal commitments as qualification for public office, without proposing to take practical steps to translate these into policies and practical programs. This is true of all candidates of all parties."

Bishop Malone also said that it is important for the public to understand that
(See BISHOPS ISSUE on page 2)



PERFECT 10—Mary Lou Retton of Fairmont, W. Va., shows her exhilaration after scoring a 10 on the vault to win the gold in the overall women's gymnastics competition at the 1984 Olympics in Los Angeles. Miss Retton attended Fairmont Catholic Grade School. (See story on page 15.) (NC photo by UPI)

Pope John Paul II called a 'moral super-power'

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Pope John Paul II is a "moral super-power" in the view of William Wilson, U.S. ambassador to the Holy See.

Wilson cited the pope's example of reconciliation in his post-Christmas visit to Mehmet Ali Agca and his efforts to reconcile Chile and Argentina by mediating the Beagle Channel dispute.

Although the dispute is unsettled, at Pope John Paul's urging the foreign ministers of the two countries signed a "Declaration of Peace and Friendship" at a Vatican ceremony Jan. 23.

Several other diplomats also cited the pope's mediation between Chile and

Argentina as an example of world-class leadership.

It is the kind of leadership that draws flag-decorated limousines with influential figures regularly to papal appointments in Vatican City.



William Wilson

At least 16 nations, including Great Britain, the United States, Sweden, Norway and Denmark, which are predominantly Protestant, have established diplomatic relations with the Vatican during the past three years.

PICTURES OF the pope have appeared on the cover of Time magazine nine times since his election in 1978.

Pope John Paul has become involved in

world affairs to a degree unprecedented in the modern papacy. Both diplomats stationed at the Vatican and church personnel place the pontiff in the category of world leaders.

Carl Hach, first counselor of the West German Embassy, said the pope's integrity makes him effective in disputes such as between Chile and Argentina.

"The pope has a special authority as a man who does not defend his own interests," said Hach. "People respect what the pope says more than they do what a politician says. Even non-Catholics respect his moral authority."

A Vatican source, who asked to remain anonymous, agreed.

"THE PROBLEM of the Beagle Channel existed for years," he said. "The two countries turned to the pope as mediator because they felt that he could be just and fair. He was approached not as a politician but as one who is respected for his justice, fairness and objectivity."

Ralph Griffiths, first secretary of the British Embassy, acknowledged the respect world leaders have for the pope.

"It is unusual for any leading statesman to come to Italy and not have an audience with the pope," said Griffiths.

Such audiences often go beyond mere pleasantries, as accounts of the encounters indicate. For example, following the June 20 audience with South African Prime Minister P.W. Botha, the Vatican released a statement condemning apartheid, the system of racial separation practiced by the South African government.

During the 1982 meeting with Yasser Arafat, head of the Palestinian Liberation Organization, the pope said he hoped the

solution to the conflict between the PLO and Israel would exclude "recourse to arms and to violence in any form, and especially to terrorism and revenge."

THE POPE SPOKE with the two men despite criticism that the meetings would appear to be endorsements of South Africa's apartheid and the PLO's terrorism.

Several diplomats said that the pope's position on human rights has helped establish him as a world leader because the issue goes beyond traditional church concerns.

"His constant preaching and stress on human rights surpasses all boundaries,"
(See POPE CALLED on page 3)

Looking Inside

Many Catholics were among the American athletes who inspired us during the Olympic games that ended last Sunday. Read about some of them on pages 14 and 15.

Politics is an ever-present topic this year. Besides the new bishops' statement reported on on this page, two of our commentators write about religion and politics on page 4 and articles concerning Catholics and next week's Republican convention are on page 13.

Father Buckel writes about Abraham this week on page 9. Other regular features include our entertainment columns on page 5, question and answer columns on page 8, and book reviews on page 12.

the criterion

Serving the Archdiocese of Indianapolis

Pessimism about the situation in Israel

by John F. Fink

It's difficult to be anything but pessimistic about the situation in Israel after its recent election. It's good news that the Labor Party won more seats in the Knesset than the Likud bloc (44 to 41), but bad news that the victory wasn't greater and that the 13 other parties share 35 seats.

It's good news that Shimon Peres was named by President Chaim Herzog to try to form a government, but bad news that, in order to do so, he undoubtedly will have to compromise the Labor Party's principles in order to get the support of other parties.

For example: On one of my recent visits to the Holy Land, I met with Yusef Bourg, the leader of the National Religious Party, minister of the interior, one of only three remaining members of the first Knesset, and one of the most influential men in Israel. He made it very clear that the Religious Party believes that Israel's borders should include all the lands now occupied by Israel up to the Jordan River. This is the position of the Likud bloc now headed by Yitzhak Shamir. There seems little doubt that Bourg would readily support Shamir, but I don't see any possibility of his supporting Peres.

The Labor Party advocates a pullout of Israeli forces from southern Lebanon and a halt to Israeli settlements in the Arab lands on the West Bank of the Jordan River. Semcha Dinitz, former Israeli ambassador to the U.S.

under three prime ministers when the Labor Party was last in power, told me that his party is opposed to annexation of the West Bank because it would change the character of the Jewish state.

"What would we do with all those Arabs?" Dinitz asked rhetorically. "Do we keep them permanently as second class citizens, which would mean that Israel would no longer be a democracy, or do we make them citizens and lose the Jewish character of the state?" Dinitz, who is foreign policy advisor to Peres, said that the Labor Party wants to enter into negotiations with King Hussein of Jordan because "it makes sense to combine the Palestine of the West Bank with Jordan."

Peres was given 42 days to try to form a government. Perhaps the people most affected by his success or failure in doing so are the Palestinian Arabs, many of whom are Christian (we should remember that almost all Christians in that area of the world are Arabs). The policy of the Israeli government under Menachem Begin and then Shamir has been to try to make life so miserable for the Arabs on the West Bank that they will leave. Then they are being replaced by Israelis.

The Catholic mayor of Bethlehem, Elijah Freij, said to me: "Why should I leave Bethlehem to go to Jordan? I was born here and my family has lived here for 500 years. Why should I be driven out?" But the Arabs are being driven out, and this is a serious problem for the church there. The youth, in particular, are leaving to try to find better opportunities elsewhere.

Archbishop William Carey, the apostolic delegate to Israel, Jordan and Cyprus, told me that the exodus of

Christians is alarming. In 1947, there were 45,000 Christians in Jerusalem and that has now dropped to less than 10,000. Catholics now comprise only 2 percent of the Israeli population, 4 percent of the occupied territories.

The Vatican has been doing its best to help the Arabs remain in the Holy Land ever since Pope Paul VI's visit there in 1964. At that time he said, "The Holy Land without Christians is unthinkable; it would be a museum." One of the most important efforts was the founding of Bethlehem University 11 years ago. It is for Palestinian Arabs and its enrollment is about 40 percent Christian and 60 percent Moslem. Its purpose is to train young Palestinians so they can live useful lives there and do not have to leave the Holy Land. (Sometime I'll write more about what Bethlehem University is accomplishing and the obstacles it has had to overcome.)

The Holy See has often said that it favors both a homeland for the Palestinians and a secure Israel. The best hope for that, and for any kind of just settlement in that area, would have been an out-and-out victory for the Labor Party. That didn't happen. Now, even if Labor can form a government (which in itself is doubtful), the compromises it would have to make would probably guarantee no change in present policy.

It's quite possible that money rather than principles will be the deciding factor in Israel's and the Palestinians' immediate future. Israel's economy is so bad that it cannot afford to build settlements in the West Bank as quickly as originally planned. (Those settlements, of course, ultimately are being built with U.S. money.)



Bishops issue statement

(Continued from page 1)

the bishops do not endorse or denounce candidates "lest, in the present political context, even what we say about issues be perceived as an expression of political partisanship."

He said that by taking positions on issues, however, the USCC hopes to establish "a framework of moral guidance for use by Catholics and other persons of good will in making their decisions on political candidates and parties."

THE BISHOPS' political responsibility statement and platform testimony deal with life-related issues, including abortion, nuclear war, human rights, nutrition, housing, education and health care, "with particular emphasis upon abortion and nuclear war," Bishop Malone added.

The bishops seek "not only to address Catholics and others who share our moral convictions but to make a religiously informed contribution to the public policy debate in our pluralistic society," Bishop Malone wrote.

He added that "it is our hope, in short, that the political debate in the months ahead will illuminate policy approaches." He also encouraged others to, like the bishops, evaluate policy proposals "from a moral perspective."

The statement did not mention any candidates or political parties by name.



Bishop James W. Malone

Both Democrats and Republicans have included religion-oriented appeals in their campaigns. Rep. Geraldine Ferraro, a Catholic vice presidential candidate on the Democratic ticket, has questioned the extent of President Reagan's Christian commitment. She also has adopted the policy of being personally opposed to abortion while backing efforts to keep it legal.

New York Gov. Mario Cuomo, a Catholic who also says he personally opposes abortion but does not wish to impose his views on others, has debated that issue with Archbishop John J. O'Connor of New York.

There was no comment on the statement from Cuomo, Reagan or Bush, aides for each said Aug. 10.

A day earlier, before the statement was released, Cuomo had commented on reports that the bishops were going to issue a statement noting their opposition to the church taking stands "for or against political candidates." In that context, Cuomo said he and the bishops "seem to

Malone: Bishops not telling Catholics how to vote

by Jerry Filteau

WASHINGTON (NC)—The U.S. bishops are not telling Catholics how to vote and their Aug. 9 statement on the elections should not be interpreted that way, said Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops and U.S. Catholic Conference.

"We are a multi-issue church," the bishop said in an interview with National Catholic News Service on Aug. 13 during a visit to Washington.

The bishops, he added, are seeking to promote "a consistent life ethic" across a spectrum of public policy issues.

Bishop Malone repeatedly refused to say anything that could be interpreted as supporting or opposing any party or candidate. He pointedly emphasized that the principles enunciated by the bishops on various issues ought to be applied by voters in evaluating all candidates.

He was asked if any particular event or series of events, such as the presence of a Catholic on the Democratic ticket or the many controversies over the place of religion in politics in recent months, had contributed to the unusual issuance of a second statement. No such follow-up statements accompanied the 1976 or 1980 USCC statements on political responsibility.

Bishop Malone said he did not consider it an unusual move. He and the USCC Executive Committee, which authorized the issuance of the second statement, decided to do so out of "an awareness that this was a year when the

public policy issues were under special scrutiny because this was an election year," he said.

The most controversial comment in the statement was the judgment that it is "not logically tenable" for candidates to say that "their personal views should not influence their public policy decisions."

Because Democratic presidential candidate Walter Mondale and his running mate, Rep. Geraldine Ferraro, D-N.Y.—the only Catholic on either national ticket—now, even if they personally oppose abortion but will not impose their view as public policy, the USCC statement was immediately interpreted as a criticism of the Democratic candidates.

Bishop Malone insisted that the principle should be applied to all candidates on the full range of public policy issues, and not just to the Democrats on abortion.

Asked if the next sentence in the Aug. 9 statement, which objected to candidates running on a record of their personal commitments without proposing practical policies that would effectively carry out those commitments, was meant as a "balancing" statement criticizing President Reagan for his frequent appeals to religious conviction, Bishop Malone again denied any partisan application.

Both sentences, he said, should be read in light of the "final and clinching" sentence in that paragraph—that those criteria should be applied to "all candidates of all parties."

agree" about the church avoiding partisanship.

Ms. Ferraro said through an aide: "I am amazed at how times have changed. Twenty years ago people were afraid John Kennedy would impose his religious beliefs on his decisions in government. Now some people are afraid I won't."

Russell Shaw, the bishops' conference secretary for public affairs, said Aug. 10 that the statement was not tied to any individual or event but reflects reaction to various developments.

"The real intent of the statement is not to comment on or make remarks about any individual," Shaw said. However, "in the

last several weeks, a lot of things have happened that have a bearing" on the concerns expressed in the statement.

He said these developments included the selection of Ms. Ferraro as vice presidential candidate, her questioning of Reagan's Christianity, Reagan's sudden scheduling of an appearance at a Catholic parish festival in New Jersey, Bush's speech to the Knights of Columbus, the meeting at Reagan's California ranch between Reagan and Archbishop Pio Laghi, the Vatican ambassador to the United States, and Cuomo's verbal sparring over religion and politics with Archbishop O'Connor.



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Archbishop O'Meara's Schedule Week of August 19

TUESDAY, August 21 and WEDNESDAY, August 22—The celebration of the 100th Anniversary of the Diocese of Helena, Montana.

Director of pastoral councils

Providence Sister to fill new archdiocesan post

by Jim Jachimiak

A new archdiocesan Office for Pastoral Councils will open Oct. 1, under the direction of Providence Sister Marie Kevin Tighe.

The office is being established by Archbishop Edward T. O'Meara as a result of a proposal made by the Council of Priests in May. The Council of Priests approved a recommendation that the archdiocese hire a staff member "to further the development and effective use of parish councils."

The director's major responsibilities will involve supporting existing parish councils and facilitating the creation of new ones. Eventually, the director will be responsible for similar structures at the deanery and archdiocesan levels.

One role of the director will be to serve as a consultant to pastoral councils in the archdiocese. That will include facilitating the development of a clear theological understanding of the laity. It will also include developing policy to guide lay



Sister Marie Kevin Tighe

Catholics as they seek to fulfill their role in the parish. It will also include providing for evaluation of the status and impact of parish councils. Finally, it will include facilitating the training and education of

council members to enable them to carry out their work.

Another role of the director will be to oversee the development of model constitutions for pastoral councils on all levels. Those model constitutions will take into consideration such factors as size, location and make-up of parishes and deaneries.

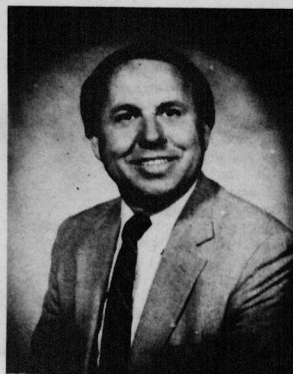
Other responsibilities of the director will include interpreting archdiocesan policy for pastoral councils, and advising all agencies and policy-making bodies about the impact their decisions will have on pastoral councils.

Sister Tighe has been employed at St. Meinrad College and School of Theology since 1980. She is currently the associate director of formation at the college and a member of the faculty of the school of theology. In the school of theology, she taught courses in Pastoral Leadership and in Collaborative Relationships and Structures in Church Management.

She holds a bachelor's degree in social studies from St. Mary of the Woods College, a master's degree in education from Indiana State University in Terre Haute, and a master's degree in spirituality from St. Louis University.

The Office for Pastoral Councils will be located in Room 301 of the Catholic Center. The telephone number in the office will be 317-236-1493. The new agency will be included in the Secretariat for Religious Ministries.

Day is chairman of pro-life advice council



Don Day

Don Day of Sacred Heart parish, New Albany, was recently elected chairperson of the Office of Pro-Life Activities Advisory Council. Bruce Trainowski of the Indianapolis East Deanery was elected vice-chairperson and Eva Westhafer of the Batesville Deanery was elected secretary.

Upon assuming the presidency Day made the following committee assignments: Publicity Committee—Bob Alerding of the Indianapolis North Deanery and Wayne Briscoe of the Seymour Deanery; Telephone Committee—Alfred Abell of the Bloomington Deanery and Becky Trainowski of the Indianapolis East Deanery; Youth Committee—Ann Curtis of the Connorsville Deanery.

The recently-formed advisory council will serve as a link between the parish pro-life activities chairpersons and the office. The council is composed of a representative from each deanery as well as special advisors. Initial efforts are being concentrated on planning for Respect Life Sunday, Oct. 7, and its observance in the archdiocese.

Pope called 'moral super power'

(Continued from page 1)

said a diplomat at the Vatican who asked to remain anonymous. "That was one reason cited in the U.S. Congress for establishing diplomatic relations with the Holy See. The pope's stress on human rights makes him a universal leader."

The diplomat also cited the pope's position as head of one of the 32 states to sign the Helsinki accords on human rights.

"Hardly a week passes when the Holy See does not make an intervention on someone's behalf," the diplomat said. "Usually the intervention concerns immigration for religious reasons."

The diplomat added that the Vatican's nuncios and pro-nuncios to more than 100 countries around the world also help establish the pope's global position.

"The embassies and the diplomatic relations of the Holy See make the pope a worldwide leader," he said. "No patriarch or Buddhist leader has this kind of international importance. He is a point of reference for the whole world."

An official at the Pontifical Commission for Justice and Peace noted a recent example of the pope's high standing among world leaders.

"President Reagan invited Archbishop Pio Laghi, pro-nuncio of the United States, to the western White House to hear the pope's views on Poland," he said. "Very few ambassadors, if any, are invited to the western White House. World leaders listen very much to the pope."

Observers of Pope John Paul differ in their views on why he receives the degree of respect he enjoys in the world.

► Griffiths cited the fact that the pope is the leader of 750 million Catholics.

► A source familiar with the establishment of diplomatic relations between the U.S. and the Holy See cited the pope's popularity, which was boosted by his trip to Poland. He also noted that the drive in Congress for full diplomatic relations with the Vatican began after that trip. "The pope's impact on television during his visit to Poland was phenomenal," he said. "People were fascinated by him."

► Another diplomat said that the pope's leadership is enhanced by the wide exposure he receives on his papal trips outside of Italy, the 24th of which will take place in September when he travels to Canada.

"On his trips around the world he touches Catholics and non-Catholics. He meets with leaders of all religions," the diplomat said. "In Asia and Africa he met with millions of people who had never seen him or any other pope before. He is worldwide. No pope is as well-known as this one."

Pope John Paul's ability to com-

municate through diplomatic and religious channels gives him a broad perspective, Griffiths said.

"The flow of information to and from Rome is impressive," he said. The British diplomat noted that the pope communicates with national leaders, religious leaders of other faiths, and bishops all around the world.

Church historian Jesuit Father Robert Graham said that in the 19th century papal statements were unwelcome outside the Catholic world. But in the 20th century the entire world is open to the voice of the pope, he said, although governments are free to ignore him.

The pope's frequent statements "keep certain ideas, for example, disarmament and aid to the poor, at the fore," the historian said.

Vatican tries to change proposed population plan

MEXICO CITY (NC)—The Vatican's delegation to the International Population Conference Aug. 6-13 tried to modify a proposed world population plan through a series of amendments to sections which the Vatican considered unacceptable.

Members of the delegation were reluctant to speculate on the final outcome of their negotiating efforts. But they noted that the Holy See refused to endorse the plan that grew out of the 1974 population conference in Bucharest, Romania because many of that plan's provisions on birth control were unacceptable to the Vatican.

In a speech to the delegates Aug. 8, the head of the Vatican delegation said that equating population control with progress "is simplistic and unreal."

"To see all progress as dependent on a decline in population growth betokens shortness of vision and a failure of nerve, and often results in policies or initiatives that violate human dignity and threaten the common good," said Bishop Jan Schotte, vice president of the Vatican's justice and peace commission.

Meanwhile, the controversial United States position on abortion received mixed reaction. The U.S. delegation said it would not permit the use of American funds for family planning programs which promote abortion and involuntary sterilization.

Countries which ban abortion or discourage it hailed the American stance. But some of them were critical of the U.S. view that the free market economic approach in the Third World would increase economic growth which would prompt couples to have fewer children.

The critics of the U.S. position appeared to be in the majority. They argued that countries which suffer from economic chaos and heavy indebtedness to foreign

states and banks were in no position to wait for the free market predictions to materialize.

China denounced the American position on abortion and sterilization as "not appropriate and not necessary."

The SUNDAY READINGS

by Fr. JAMES A. BLACK

Isaiah 56:1, 6-7
Romans 11:13-15, 29-32
Matthew 15:21-28

20th SUNDAY IN ORDINARY TIME

August 19, 1984

Background: Next Sunday's readings display a certain enthusiasm and hope. The first reading comes from the third part of the book of Isaiah (called "trito-Isaiah"). The reading depicts the coming together of all people of every nation to worship at the Lord's holy mountain. The Lord's Temple would become a house of prayer for all people.

In the reading from the letter to the Romans, Paul wrote that God had opened his covenant to the Gentiles so that the Jews who had rejected Christ might see what they were missing.

The gospel reading shows a woman rewarded for the enthusiasm of her great faith. God was willing to save someone regardless of nationality—an idea that many religious zealots of the time found hard to accept.

Reflection: There's been a lot of enthusiasm for the recent Olympic Games in Los Angeles. It was my good fortune to see many of the events on television.

The spokesman for the Chinese delegation, Shen Guoxiang, called a press conference to reject the American free enterprise theory. He said that "China can only be saved by socialism."

I was particularly impressed whenever I saw talented athletes doing things I didn't think human beings could do!

The games did seem filled with a spirit of enthusiasm and oneness, both at the opening and at the closing ceremonies. There were moments of genuine excitement.

We see enthusiasm and excitement of another sort reflected in Paul's letter to Rome and also in the Gospel account.

It just seems to me that if we can stage a spectacle such as the Olympics and have it come off well, how impressive and wonderful it would be if we could show the same excitement in solving some of the major problems of our nation and our world.

And there's already a way to do it. It's called Christianity—living a genuine life of faith.

I'm not sure which is more difficult: to live a truly Christian life or to bring some 140 nations together for a sports competition. But I am sure which one is more important.

COMMENTARY

Mixing religion and politics

by Msgr. George G. Higgins

The influence of religion in the political process is getting big play in the press as the presidential campaign shifts into high gear. While this isn't new, the tone of the discussion has changed somewhat from previous campaigns.

In the past the religious issue was discussed mostly in negative or fearful terms. Religion was alleged to be a potentially divisive influence in the political order, and politicians and pundits vied with one another in paying obeisance to the American tradition of separation of church and state.

John F. Kennedy's victory and administration, however, helped clear the air and break down the imagined barriers between religion and politics. Once skittish on the subject, politicians now beat the bushes for the stray votes of citizens who belong to this or that church or religious denomination.

On the other side of the street, as one reporter put it recently, "the growing sentiment among religious leaders is that religion and politics 'do mix' and that churchmen have a responsibility to deal with so-called public issues, especially those 'tearing people apart.'"

From one point of view, we are better off as a nation now that politicians, prelates and pundits—and the citizenry at large—are beginning to take a more relaxed attitude regarding the church-state issue and the role religion can play in the political order. At the same time, it would be naive to conclude that all of the problems, am-



biguities and uncertainties traditionally surrounding this volatile issue have been resolved.

While we can rejoice that more people admit that religion has a role to play in the political order and are asking that it begin to play that role more forthrightly and effectively, a lot of disagreement still remains as to how this ought to be done.

When people say they want the churches to face up to their political responsibilities, do they mean that they want clergymen to run for office or to endorse candidates? Some do; but, unless I am badly mistaken, the majority do not.

When people say that the church's concern about politics derives from her commitment to the Gospel, do they mean that the application of gospel principles to particular political problems is so clear and obvious as to foreclose any further argument or disagreement? I hope not, for that would be the most primitive kind of biblical fundamentalism.

Father Charles Curran, professor of moral theology at The Catholic University of America, tried to put this problem in perspective a few years ago. In this area, he warned, there is always "the danger of forgetting complexity."

While it is all to the good, he said, that Christians try to apply the Gospel to specific issues, they should not try to shape theology "to support their own opinions." Some statements from Christian groups, he noted, condemn certain bills in Congress on the basis of St. Matthew's Gospel "as if God acted in specific human single actions; this is truncated theology."

This, it seems to me, is a sensible and salutary warning to both "liberals" and "conservatives," particularly in the heat of a presidential campaign.

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Faith and tragedy

by Dale Francis

It was another city and a strange parish. The celebrant and homilist I did not know but he surprised me. It was the week of that terrible mindless massacre at a hamburger chain restaurant in California. The priest said he feared that a tragedy like this might shake the faith of ordinary people.

How he got that idea, I don't know, unless it somehow shook his own faith. I don't think there are many Catholics in this world who aren't aware that there are evil forces in the world and that madness can override sanity. And they understand that good people can be the victims of evil and madness in the world. This doesn't shake religious faith; it only emphasizes its necessity.

Now there are other things that are not so easy to accept, that may test the faith of believing people—floods and earthquakes and tornadoes and hurricanes. These for believing people may be hard to bear for they are beyond our comprehension. How can a loving God allow a village to be laid in rubble by a tornado, people killed and injured? That's a question for which you'll not find any certain answer.

We had a professor in college who was discussing this mystery in class one day. It was his habit not to situate himself before the class but to walk up and down the aisles as he talked, whirling to ask a question if he thought a student behind him might not be giving full attention to his words. Why is it God allows such things to happen? He whirled around on Lonnie, who was looking



out the window. "What is the answer, Lonnie?"

Lonnie didn't want to admit that he hadn't the vaguest idea of what the professor was talking about. "Well," he stammered, "it is . . . I'm sorry, I knew the answer but I've forgotten."

Professor Schultz raised both hands to his head in anguish.

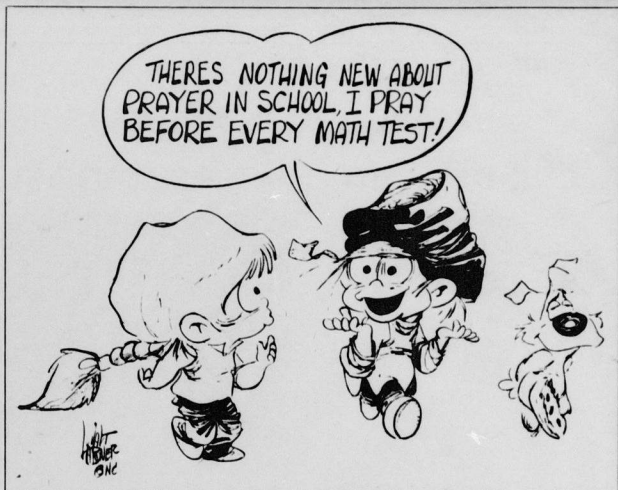
"Lonnie, Lonnie, Lonnie! Only two have ever known the answer to that question. One is God and He won't tell us and the other was you and you've forgotten!"

Good people are called upon to carry heavy crosses. Illness and misfortune come to those who are faithful to God. There's a story that St. Teresa of Avila complained to God about this and He answered, "I give the heaviest crosses to my best friends." St. Teresa answered, "No wonder you have so few good friends."

But what we may not understand, we can accept in faith. There are blessings in crosses. We cannot expect in our finite world to understand the infinite.

Sometimes we get hints of explanations. I found one when Marianne, who now has children of her own, was two or three. The doctor wanted to give her a shot, she didn't want it, he asked me to hold her still. I did and the doctor gave her the shot. She looked at me, tears in her eyes, with both reproach and bewilderment. I was her loving father. I not only didn't protect her against the pain, I held her so he could give her the shot. Why had I betrayed her, let it happen? No use to tell her; she wouldn't understand, not then.

If faith must strengthen us to meet the tragedies in our lives, to help us carry the burdens we are given, we must also not be surprised if such things come to us. The question for the believer is not, "Why me?" but, remembering how our Lord Jesus Christ suffered, "Why not me?"



Political campaigns and the Catholic press

by Liz S. Armstrong

WASHINGTON (NC)—The choice of Rep. Geraldine Ferraro of New York, a Catholic, as the Democratic vice presidential candidate, and the emergence of religion as a campaign issue in a perhaps more intense way than anytime since 1960, means the Catholic press will have even more reason than usual to cover the 1984 campaign.



It also raises the old question that crops up with every election, whether it is for town council or the presidency: How far can the religious press and other publications of non-profit organizations go in dealing with electoral issues without risking loss of tax-exempt status with the Internal Revenue Service?

According to federal law, non-profit tax-exempt organizations are prohibited from working either for or against particular candidates. As a service, non-profit publications can provide candidate surveys or voting records as long as they deal with a variety of issues and avoid any editorializing or other demonstrations of apparent biases.

The Catholic Press Association, in 1980 guidelines it still considers applicable, also advised religious papers to consider accepting political advertisements from all candidates, regardless of their positions.

The federal government's stand raises a First Amendment question applying not so much to the issue of freedom of religion but to the issue of freedom of the press. Editors can interpret—and some have interpreted—the IRS position to be a form of censorship, interference and prior restraint against their right to editorialize as they see fit.

In fact in 1980 one Catholic journalist, Oblate Father Brian Wallace, pointedly said "nuts" to the IRS in an editorial and suggested that Ronald Reagan was the only candidate who had a clearly anti-abortion position. Father Wallace then edited the San Antonio diocesan paper, Today's Catholic.

This year, in the guidelines it issues periodically on the subject, the U.S. Catholic Conference legal department advised Catholic papers to "avoid statements that indirectly support or oppose a particular candidate; e.g., labeling a candidate as pro-abortion or using plus or minus signs to evaluate candidates."

Meanwhile, several Catholic papers already have addressed the 1984 campaign in editorials, particularly the questions of Ms. Ferraro's position on abortion and the future make-up of the Supreme Court.

"One cannot fault Ms. Ferraro's position as a liberal or a feminist. But one can shudder at her voting record and position in the area of abortion politics," said an editorial in the July 20 issue of The Anchor, newspaper of the Diocese of Fall River, Mass. "It is a horrendous contradiction for a Catholic elected official to declare that he or she is personally opposed to abortion but approves of it for the public welfare."

The West Nebraska Register, newspaper of the Diocese of Grand Island, described Ms. Ferraro and other liberal Democrats as "pro-abortion."

"Notice we say, 'pro-abortion,'" wrote Father Bernard Berger, editor.

Dick Biow discussed future Reagan Supreme Court appointments in The Florida Catholic, newspaper of the Diocese of Orlando. He noted that "the fierce independence and absolute unpredictability of Supreme Court justices is one of the few stable realities of American law. . . . No presidential candidate can guarantee the end of abortion in America," either by naming Supreme Court justices or backing pro-life legislation, Biow said.

In their 1984 statement, "Political Responsibility: Choices for the 1980s," the U.S. Catholic Conference administrative board, a panel of bishops, said "We specifically do not seek the formation of a religious voting bloc; nor do we wish to instruct persons on how they should vote by endorsing candidates." Instead, they added, "we hope that voters will examine the positions of candidates on the full range of issues as well as their integrity, philosophy and performance."

Edgar Miller, executive editor of The Catholic Standard, newspaper of the Archdiocese of Washington, said in an editorial July 26 that the paper intends to provide election coverage but that readers "should not look to us to be told whom to vote for."

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

A tribute to the art of make-believe

by James W. Arnold

The wimpy kid who'd rather settle down with a good book than go out for the swimming team or get high grades in math finally gets a break in "The Neverending Story."

This is the \$27 million fantasy from West Germany, crafted by a huge staff directed by Wolfgang Petersen ("Das Boot"), that is a tribute to the arts of make-believe and those who love them. It's another comment, so to speak, in the eternal dialogue between those who see the universe as a place of mystery and magic and those who see it as an objective reality to be controlled and mastered. "Story" stands with the romantics.

The timid hero, Bastian (Barret Oliver), is in the dumps after the death of his mother. His father kindly tells him that it's time to shape up, stop daydreaming and get down to earth.

As the tale develops—it's based on a popular German book by Michael Ende—Bastian does exactly the opposite. He saves the world of the imagination from the oblivion destined for it in a realistic scientific society. His fantasy finally helps him cope with the death of his mother, who is reborn as the immortal young empress of his dreams.

All this seems rather fanciful and highfown, and unfortunately, it is. But the intellectualizing is mostly disguised inside a wonderful fable of adventure that falls somewhere between Lucas-Spielberg and the Muppets' Henson and Oz ("The Dark Crystal").

After being dumped in a dumpster by the local bullies, Bastian is befriended by a grouchy bookstore proprietor, who gives him a book that will, he promises, change his life. Dodging a hated math test, he goes to the school attic—its a stylized setting, full of the dusty relics of man's search for

knowledge—and reads through the day and night.

He (and we) are transported to Fantasia, which is full of bizarre settings and strange but mostly benign creatures. Among them: the humongous Rock Biter, a giant mudman with a tender heart who dines on gourmet rocks; Falkor, an out-sized "luck dragon" with the looks and temperament of a puppy, who flies like Superman; a racing snail; and Morla, an ancient turtle and spokesman for non-involvement. All these "monsters" are magnificently animated, despite their vast size, by flawless technology. There is almost no violence or nastiness, but the eye is never bored.

But this wonderland, the product of the bits and pieces of human dreams, and ruled by a beautiful child-empress from her Ivory Tower, is in danger of extinction. It's threatened by The Nothing, which Petersen visualizes as a monster storm that simply blows everything away. But it represents (as we're told late in the film by Gmork, the wolf-like villain) "the despair that is destroying this world... because people are losing their hopes and dreams." The Nothing is the emptiness that remains when people no longer dream.

A "great warrior," Atreyu (Noah Hathaway), a teen-age stand-in for Bastian—essentially the guy Bastian would be if he could be—is recruited and sent on a desperate quest to find the secret of defeating The Nothing (ultimately, it's winning back human children to literature and daydreams). En route, he meets odd characters, including a husband-wife elf team who are comic variations of mysticism and science, and passes physical and moral tests—despair in the Swamp of Sadness, facing his own true self and limitations (Atreyu's mirror image dissolves neatly to Bastian) at the gate to the Southern Oracle.

Uniquely, the multi-leveled "Story" constantly links the experience of hero and reader (and filngoer). When Fantasia is reborn at the end, it's clearly because Bastian (and the audience) have assented furiously that it will not be allowed to die.



FANTASY—Noah Hathaway (left) as Atreyu, hunter of the purple buffalo, receives instructions from Moses Gunn as Calron, the Empress' chief representative, to save Fantasia from a destructive force known as The Nothing, in "The Neverending Story," a Warner Bros. Release. (NC photo)

Given the gift of imagining, Bastian finds all things possible, including a happy revenge on his child tormentors. The movie could be a great stimulus for discussions on the benefits and effects of art. It's also a rare fantasy film with strong male orientation.

The theme is that of Tinkerbell writ large. If you don't believe in fairies, she'll disappear. My main complaint is that the messages are often too verbal and self-conscious. But this is, after all, fantasy, not

science fiction. There has always been a high moralizing quotient in fantasy, and it's expected.

As in "Alice in Wonderland" and "The Wizard of Oz," kids are likely to enjoy this film without understanding it all. Thoughtful adults will find it fun, and considerably more mentally engaging than other summer movies.

(Recommended entertainment for all ages.)

USCC rating: A-I, general patronage.

Program shows the terrible price of military victory

by Henry Herz

NEW YORK (NC)—Forty years ago, the Allies launched their long-awaited invasion of Hitler's fortress Europe and within two months had driven the Nazis from Paris. This campaign, the most decisive of World War II, is commemorated in "D-Day: The Liberation of France," a documentary airing Tuesday, Aug. 21 on PBS (check local listings for time in your area).

The program, using newsreel and military archive footage, quickly recounts Hitler's conquest of Europe, the Battle of Britain and the marshaling of Allied forces to retake the continent. The rest of the program centers on the invasion and the Allied advance on Paris.

The production is apparently of French origin although it has an American commentary delivered by Clete Roberts, a veteran journalist who covered World War II from both the Pacific and European battlefronts.

All such programs have to draw from the same basic sources of documentary footage but some of the material here rarely, if ever, has been seen in the United States. This refers in particular to several scenes of the French Resistance in action as well as battle footage taken by German army cameramen.

The value of the program, however, has nothing to do with how much new or rare footage it contains. The reality of that historic battle is preserved on film so that future generations may better understand the terrible price of military victory. Its chronicle of events, seen in the immediacy of the time, is a tribute to the sacrifice of all those who served in Normandy and every other campaign of World War II.

TV Programs of Note

Monday, Aug. 20 (PBS) (Check local listings for time in your area.) "Evening at Pops: Fiedler's Greatest Hits." Using interviews and selections from the performances of prominent soloists, this special program presents a retrospective look at the life and career of the late Arthur Fiedler, Boston Pops' maestro for more than 50 years and the founder of these popular public music concerts.

Wednesday, Aug. 22 (PBS) (Check local listings for time in your area.) "A Walk Through the 20th Century with Bill Moyers: The Twenties." Moyers pauses to listen to 19 Americans who talk about what life was like during the 1920s when an old America was vanishing and a new urban nation was not quite formed.

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

Oblates plan series on pastoral

by Tracy Early

NEW YORK (NC)—A five-part television series to stimulate interest in the development of the U.S. bishops' pastoral letter on the American economy is being produced by a group of Catholic media organizations headed by the Oblate Media and Communications Corporation.

Edward J. Murray, executive vice president of the Oblate agency and executive producer of the series, said in an interview that it would not be a televised version of the pastoral but would "help people get ready to deal with the pastoral."

"Search for Justice: Christianity and the American Economy" will be moderated by John J. Gilligan, a former governor of Ohio, now a professor and special assistant to the

president at the University of Notre Dame.

Murray said the producers do not plan to seek the endorsement of the bishops for the project but are working with the U.S. Catholic Conference, the bishops' public policy arm, to ensure that the content is not "out of synch."

A five-member administrative staff overseeing the project includes two USCC staff members—domestic social development director Ronald Krietmeyer, who is also an aide to the bishops' committee drafting the pastoral, and another staff member in the same department, Walter Grazer.

Murray said the Catholic Telecommunications Network of America has agreed to distribute the series to its affiliates in early March 1985. He said the programs would be available later in cassette form through Paulist Press.

Each of the five programs

will be one hour in length, the first half giving a general introduction to a topic treated by the first draft of the pastoral, and the second consisting of a panel discussion.

Murray said filming for the first halves could begin this fall, before the first draft of the pastoral is released in November, and the panel discussions would be taped in January. He added that a "substantially new program" could be produced after the final draft is approved by the bishops.

The pastoral is tentatively scheduled for final approval in November 1985.

Panelists will be mostly lay people, chosen to represent a diversity of viewpoints, Murray said.

The series is budgeted at about \$200,000, he said, with half of that coming from a grant from the Catholic Communication Campaign.

to the editor

Why I'm voting Mondale-Ferraro

I would like to take this opportunity to reply to the letter of Joseph A. Wicker ("The issues are clear," *The Criterion*, Aug. 3, 1984). I am a Catholic, white, upper middle class housewife and mother, and I'm against abortion—but I'm voting the Mondale-Ferraro ticket, and I'd like to tell you why.

Some years ago, my husband and I adopted a "hard to place" child to complete our family, which then included two small home-made children. Our adopted baby's background was such that I am sure that abortion must have been considered, given the mother's youth and the circumstances of the pregnancy. We have benefited, obviously, a great deal from that young woman's courage and wisdom and love in completing the pregnancy and giving our son up for adoption. How can I look at him—a bright, talented, loving and much-loved little boy—and not be grateful that she didn't abort? Of course, I am against abortion; how could I be otherwise?

In the early '70s when we adopted, we felt the world looked hopeful for children "of color," like our son. We felt that civil rights had happened and that the standard of living for poor people of every race was on the rise—certainly here in America, where we Catholics of the Selma generation were especially committed to social justice on all fronts. My husband and I felt that all three of our children would grow up in a society where people cared for one another in very real ways.

What has happened in four years of the Reagan presidency frightens and saddens me. In the realm of civil rights, we have been presented with grave threats to the voter registration act and legal representation for poor people. Hundreds of thousands of people are homeless, and a million Americans have fallen through the so-called "safety net" of social help agencies. One out of two black children lives below the poverty level.

(And contrary to Mr. Wicker's belief, by the way, there are countless children out there waiting to be adopted. They are not the perfect white infants that everyone seemingly wants to adopt; they are black or Hispanic or American Indian, or they are older kids, or handicapped or emotionally or mentally retarded. They are the available children that the pro-life movement doesn't seem to say much about ever, and that the Catholic Church hasn't taken much of a leadership role in finding homes for.)

Under the policies of our nice-guy, Teflon-coated president, poor people are taxed more and rich people less. A whole lot of people are currently asking themselves whether they are better off now than they were four years ago. Noting their newly-acquired microwave ovens, VCRs and home computers, how can they answer anything but yes? And yet, there are a lot of pathetic bag-ladies and hungry black children and war-ravaged refugees from Central America, and lots of handicapped and retarded and jobless and homeless who would answer otherwise. Who is going to speak for them, if not we Catholics, we Christians?

I don't honestly believe that I am one of the "lukewarm" Catholics that Mr. Wicker sits so readily in judgment upon. For very personal and poignant reasons, I certainly am against abortion, and I regret the pro-choice stand of Mondale-Ferraro. But because of priorities as I see them addressed by the two parties, I can only say that the Democratic ticket seems more willing to tackle the problems that I view as being most vital to me as a Christian and as a Catholic right now.

Name withheld by request

(Editor's note: *The Criterion* does not publish unsigned letters. However, it will withhold the author's name upon request if there appears to be a good reason for the request.)

Vote on full range of issues

"The hallmark of a democratic nation is its ability to engage the voice of its people in a broad range of public decisions. The United States, we fear, may be losing this capacity." Thus spoke the United States Catholic Conference in 1979. They cited three reasons for this crisis:

- 1.) Large numbers of Americans evidently feel a sense of powerlessness;
- 2.) As the patterns of our national life evolve, popular debate of issues become more complex and harder for the ordinary person to follow;
- 3.) Another cause of low participation is the persistent fact of widespread poverty in America. The poorer a person is, the less likely the person is to vote.

In his first edition as editor of *The Criterion*, John F. Fink said, "The

mission of *The Criterion* 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."

During this election year of 1984, the crisis the bishops spoke of has not lessened; in fact, the reasons they cite have all increased. It therefore becomes all the more urgent that *The Criterion* do in the next few months precisely what Mr. Fink proposes: "give Catholics all the information they need."

It therefore is important to point out that Walter Mondale and Geraldine Ferraro are in favor of legalized abortion. It is also important to point out that National Right To Life has endorsed Ronald Reagan and George Bush because of their anti-abortion stance.

But Pope John Paul II said in "Redemptor Hominis" that the church "must be aware of the threats to (humanity) and of all that seems to oppose the endeavor 'to make human life ever more human' and make every element of life correspond to humanity's true dignity—in a word, (the church) must be aware of all that is opposed to that process."

Prior to the 1982 elections, Archbishop O'Meara urged the people of the archdiocese to "examine candidates on the full range of issues as well as their personal integrity, philosophy, and performance." Thus, as the National Conference of Catholic Bishops points out in the 1984 Respect Life Program, we must deal with the abortion issue. But we must also consider issues of infanticide, euthanasia, the handicapped, hunger, homelessness, capital punishment and family life. In March 1984, the U.S. bishops said that the issues also include arms control and disarmament, the economy, energy, food and agricultural policy and human rights.

Support of single issues and single issue voting is an effective method of political action. But it is not the only method. The call of the Gospel is unfortunately (or fortunately) much more complex.

So as we begin the debate in this election year let us remember the quote of Mr. Fink from "Communio et Progressio": "The development of public opinion within the church is essential. Individual Catholics have the right to all the information they need to play an active role in the life of the church." The *Criterion* is the place where such balanced information must be available.

Rev. Larry P. Crawford, director
Office of Pro-Life Activities
Archdiocese of Indianapolis

Abortion views hypocritical

In this election year we are hearing a lot about "family values, fairness, justice, human rights," in one breath, and in the next breath we hear, "I am personally opposed to abortion, but I will not impose my religious beliefs on others." This is the ultimate hypocrisy!

We all fear nuclear war because of the arms race, but what frightens me is the wrath of God, whose justice may someday soon rain nuclear bombs on America for the one and a half million babies killed here every year. "Vengeance is mine; I will repay," says the Lord (Rom 12:19). He destroyed Germany in WW II for its holocaust. He may very well destroy us also for "our holocaust" in the abortion clinics of America. This is our Auschwitz, our Buchenwald—we should hang our heads in shame.

It baffles me how the Supreme Court could "reason" that killing a fetus on the last day of the first trimester is legal and not murder, but just one day later it is illegal and murder! If it is not a human being in the first trimester, what is it? A monkey that suddenly evolves into a human being overnight on the first day of the second trimester? What miracle happens to this fetus in one day to account for such a difference? Perhaps its fingerprints are 1/100 mm longer. This is supreme folly, not supreme wisdom—from the Supreme Court!

Finally, many people mistakenly believe that the pro-life movement is solely a religious issue. It is not. (Surely, we all already accept the "religious" concept that murder is wrong!) Pro-life is more accurately an issue of biological science. Pro-abortion groups (the Supreme Court included) have never presented any biological evidence that the living body in the womb is not a human being at any time of its existence, whereas medical science has presented ample evidence that this living being is basically human in all stages of its development.

To kill it, therefore, at any time during pregnancy, is to kill a human being, God and the Constitution of the United States prohibit this as a violation of human rights regardless of one's religious beliefs.

Fr. Charles J. Kraeszig
New Port Richey, Fla.

1936 desecration

Though I may be a bit late, I wish to protest the 1936 desecration of the Cathedral of St. Peter and Paul.

Bishop Ritter, that old iconoclast, heartlessly decreed the destruction of the beautiful and beloved painting of Christ and the saints in the apse of the church, and replaced it with a modern (shudder!) mosaic. He ruthlessly removed the old, familiar, homey wooden front porch which had graced the church in the old days and in its place installed a pillared facade of cold stone and bronze that made it look like the entrance to the First National Bank. He discarded the chandeliers that were installed in all their glory when the church was new—all but two of them, which he hung in the narthex. The stations, which once glowed with bright natural colors, were reduced to monochromatic white.

Worst of all, this was done during a great depression, when the needs of the poor were urgent. And no one knows how much money was spent on this devastating but extravagant project.

And still worse, there were actually people who approved of the desecration. And some, over the years, have even come to love it.

Rev. Richard J. Mueller

Indianapolis

Supports plan

Having attended one of the information meetings on the proposed renovation plans for our cathedral church, may I voice my support and enthusiasm for the tentative plans as outlined in the information meetings.

Even though I reside on the southern fringes of the Archdiocese of Indianapolis, and am active and supportive of my local parish, I consider the cathedral the mother church of our archdiocese. As such it is the home of our chief pastor, the archbishop, and is symbolic of the unity of Catholics within the archdiocese. As such it is the place I come from time to time throughout the year to join my brothers and sisters of the archdiocese to celebrate episcopal liturgies and experience a beautiful sense of diocesan unity.

It is too bad that some object, at times even vehemently and bitterly, to any plans to renovate our mother church. They evidently are not knowledgeable about the development of worship in the Catholic tradition and the history of church architecture. If we have a sense of history, our nostalgic notions, symbolic references and conventional concepts can be recognized.

As Michael Komechak has said, the question is: Is the building a shrine, important in itself, doing its work through stained glass, statuary, vigil lights, stations, various decorations? Or is the building a shell that provides covering, lighting and acoustics so the People of God can see and hear and experience themselves as a community at prayer?

I am confident the proposed plans for our renovated cathedral will make it a place of warmth, beauty, hospitality and prayer for contemporary people.

Victor W. Soergel

New Albany

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CORNUCOPIA

Dance shows that love never ends

by Jack R. Miller, Jr.

It's always nice to see people in love—especially older couples. They prove that love never ends, just as St. Paul said.

My family and I attended a Fourth of July celebration last month. The celebration included dancing, as well as a fireworks display. An elderly couple sat in front of us. They both appeared to be in their early-to-mid 70s. Her hair was cottony white; his hair was a distinguished shade of gray.

The couple never danced—until the band played "The Tennessee Waltz." Then, with the synchronism of Fred Astaire and Ginger Rogers, they both stood, embraced, and began to dance.

They were enchanting! Their bodies didn't always move fluidly, but when they danced I could see love in their eyes.

I don't know what was special to them about that song. Maybe it was their special song. I didn't ask them. I didn't want to intrude on their love.

By watching them dance I could picture them in their earlier years being young and in love. Now, many years later, that love was still there.

Their bodies had aged, but their hearts were still young and very much in love. And it was as beautiful as seeing a rainbow for the very first time.

O'Connor. Paul J. DeVault and Mari Hulman George were elected to three-year terms as new members of the advisory board.



✓ North Central High School senior Christine M. O'Brien, daughter of Mr. and Mrs. William O'Brien, Jr., will receive an Honor Scholarship from Xavier University in Cincinnati, Ohio. The scholarship criteria include rank in the top 15 percent of the high school class and a high score on ACT or SAT.



✓ Nativity parishioners Raymond and Mary Martin will celebrate their 60th Wedding Anniversary with an Open House hosted by their children in their home, 2837 S. Kenyon, on Sunday, Aug. 19 at 5 p.m. The Martins were married in Jeffersonville on August 17, 1924. They are the parents of John R., Mary F. Cline and Bobby L., and William R. (deceased). They also have 17 grandchildren and 18 great-grandchildren.

vips...

✓ Melissa Witte, a member of St. Mary Parish in Richmond, recently won \$50 for the pro-life essay she entered in a contest sponsored by the American Life Lobby, Inc. Melissa's essay will appear in the group's newsmagazine, "All About Issues."

✓ Providence Sister Marie Denise Sullivan will leave next month for Providence College in central Taiwan, where she will spend one year helping to establish a new master's program in English. Sr. Sullivan has served 23 years on St. Mary of the Woods College faculty, 12 of them in the Women's External Degree Program.

✓ St. Vincent Hospital and Health Care Center's advisory board, composed of civic leaders who serve in a consulting capacity, recently re-elected last year's officers. They are: president, Richard L. Glasser; vice presidents, Louis J. Renn and Needham S. Hurst; and secretary, John C.

check it out...

✓ The Intercongregational Alcoholism Program (ICAP) will sponsor a two-day program for women Religious recovering from alcoholism/chemical dependency from Friday, Oct. 5 until Sunday, Oct. 7 at St. Mary of the Woods College. \$60 cost includes tuition, board and room. To register, contact: Sr. Letty Close, B.V.M., P.O. Box 60123, Chicago, IL 60660, 312-342-1413. Deadline Sept. 15.

✓ St. Vincent Stress Center, Inc. needs Adult Volunteers from the city's east, west and south side to work in the Center's Hospice Program which cares for all needs of terminally ill patients and their families. A 15-hour training program for volunteers will begin Wednesday, Sept. 5 from 9 a.m. to 12 p.m. For information call Mary Owen at 875-4628.

✓ Catholic Social Services will sponsor a Children of Divorce program on six consecutive Monday evenings from 7 to 9 p.m. beginning Monday, Sept. 10 at the Catholic Center, 1400 N. Meridian St. Fee based on income. Call 236-1500 to register.

✓ "Dozynki," a Polish Harvest Festival sponsored by the Polish Cultural Society will be held on Saturday, Aug. 25 from 1

p.m. till dusk at the Indianapolis Horse Patrol Outdoor Pavilion, 1901 W. 106th St. Featured are a traditional festival procession at 2:30 p.m., dancing to a Polish-American orchestra at 3 p.m., and continuous entertainment until 7 p.m. in addition to Polish and American foods and crafts. Adults \$2.50, children under 12 free. For tickets call Ed Zebrowski 241-9356 or Esther Nowak 251-2389 evenings.

✓ A Catholic Charities Benefit Dance will be held Friday, Aug. 31 from 9:30 p.m. to 12:30 a.m. in Foley Hall at St. Mary of the Woods College. Music by Mourning Missed Part II. Call 812-466-2544 or 812-232-1447 for tickets.

✓ St. Francis Hospital Center's Community Outreach Program will sponsor a free session on "Cancer—How to Talk About It—How to Face It" at 7:30 p.m. on Wednesday, Aug. 22 in the hospital auditorium. For information call 783-8312.

✓ St. Francis Family Center has begun a series on Legal Self-Help in the ground floor, south building classroom. Remaining sessions include: Wills and Probate, Aug. 20; Child Support, Aug. 21; Medicare/Medicaid, Sept. 10; Consumer Law/Contracts, Sept. 4; and Bankruptcy, Sept. 20. Registration for each class \$10. For information call 783-8983.

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Sacred Heart Parish, Jeffersonville observes 30th anniversary



ANNIVERSARY—Sacred Heart of Jesus parish in Jeffersonville recently celebrated its 30th anniversary. Shown during a reception following Mass are (left to right) Father Jeremy King, OSB, a priest son of the parish; Father Wilfred E. Day, pastor; Mrs. Pat Schauer, president of the parish's women's club and Fathers Henry Tully and Joseph Kern, former associate pastors.

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QUESTION CORNER

Confusion on cremation

by Fr. John Dietzen

Q Five years ago the first of my two sisters died. At her request she was cremated without a viewing. The ashes were not allowed to enter the church during Mass. Why should this be? The soul is not present in body or ashes; both are "remains."

Last week my other sister died. Because I wanted a Mass of the Resurrection for her, I had her body carried into the church and delayed her requested cremation until later. People attending the Mass were confused because our cars left without waiting for the hearse.

Wouldn't it have been permissible to explain from the altar that interment would not occur today because the body was being taken to the crematorium?



Can you explain the church's official position on these actions?

A First, may I correct your terminology. In spite of rather wide usage otherwise, there is, perhaps apart from Easter, no such thing in our liturgy as a "Mass of the Resurrection." The proper designation for a funeral Mass is "the Mass of Christian burial."

Theoretically, I suppose you are right about the ashes being present at the funeral Mass. It seems to me, however, that the church suggests the ashes not be present for very good reasons. In our culture at least, a cup of ashes representing the "body" of the deceased person could easily appear bizarre and even a little ridiculous, if not outright offensive to the friends and relatives who are there.

It's simply, I presume, a matter of sensitivity to feelings.

If the fact that the body will be cremated is not generally known to the mourners, it certainly would be appropriate to indicate this at the communal prayers after the funeral Mass.

Q I was asked by a friend what the letters IHS on the cross stand for. Could you tell me?

A They are the capitals of the Greek letters, iota, eta and sigma, the first three Greek letters of the name of Jesus.

Q I would greatly appreciate your help. Can a 39-year-old woman, who was divorced and whose marriage was annulled

by the church, and who has a 19-year-old, self-supporting child, enter a convent and become a sister?

A It surely is possible. Your obligations to your child and to anyone else, of course, would need to be taken into consideration. But many women in circumstances similar to yours have entered the religious life.

From your letter I know you are interested in specific communities. Write to them and ask them what steps would be necessary in their own community or in others.

(Because of the volume of mail it is generally impossible for Father Dietzen to respond personally. Questions for this column should be sent to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Daughter-in-law is chronic complainer

by Dr. James and Mary Kenny

Dear Mary: How should I treat complaints from one of my daughters-in-law about my son? My husband and I have always stayed out of our children's affairs. We live a great distance from all of them, and they visit several times a year. In the meantime we correspond.

I always address my letters to both sons (daughters) and their spouses and try to write newsy letters. This one daughter-in-law always includes childish complaints about my son in her letters. She does not work, has only one child and a beautiful home.

On the other hand, my son is in law enforcement with long, irregular hours. Her remarks are, "I can't get John to do anything around the house" or "John never helps with the dishes or the baby." I have been ignoring the statements, but she continues to complain. This concerns me greatly.

Answer: My compliments to you. You sound like a wise mother and mother-in-law. When your daughter-in-law criticizes your son, your first reaction might well have been to defend him, to fight back. Apparently you have enough maturity to avoid this unwise response.

Second, you say that you are trying to ignore her criticism. Again I applaud you. Ignoring is an excellent way to get rid of

undesirable behavior. As you have discovered, it does not work instantly, but over time, ignoring can be very effective.

Third, you say that you and your husband try to stay out of your children's affairs. Right again. Parents are outsiders when it comes to the problems of their grown children.

When adult children have problems, parents sometimes would like to give advice, take charge and straighten matters out. This cannot be done. As with our other friends, we must offer what support and concern we can, but we must let the persons involved work out their own problems.

Essentially, I can only applaud your good sense and urge you to continue to do what you are doing. If you wish to take some action, you might give your daughter-in-law a straight message about your own feelings, such as, "I am caught in a bind between you and my son. Please don't ask me to take sides. You need to work out your own differences."

This message may or may not be effective. Remember that your daughter-in-law brings all the "baggage" from her own childhood and youth to her marriage. Perhaps complaining is her perennial response to problems. Perhaps she is playing "I'll tell my mother on you," a game she found effective in childhood. You may or may not be able to change the ways she copes with problems.

Continue to ignore her complaints. Give her lots of approval and recognition for the things she does well. Happy, contented persons are not so likely to be complainers.

Good luck in your efforts. I hope your daughter-in-law grows to realize how lucky she is to have in-laws who show concern for their children, welcome frequent visits, write newsy letters and have enough good sense to stay out of their children's problems.

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, Ohio 45210, and ask for the book "Happy Parenting." Contains more than 100 selections. Payment must accompany order.

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

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School bill passes

by Stephanie Overman

WASHINGTON (NC)—The Talented Teacher Act passed by the House Aug. 8 includes some provisions for private schools, according to a U.S. Catholic Conference official.

Richard Duffy, USCC representative for federal assistance, said the bill would give annual college scholarships of as much as \$5,000 to public and private high school graduates in the top 10 percent of their class who agree to go into teaching after college.

Duffy called the House bill "a modified version" of the original measure, which benefited only public schools.

For every year of financial assistance provided, the student would promise to teach two years in a public school or in a private school in certain low-income areas.

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Fr. James D. Barton, Archdiocesan Director

Salvadoran church members criticize increased U.S. military aid

Congressional approval of an additional \$70 million in military aid for El Salvador was criticized by a Catholic church spokesman in El Salvador as prolonging that country's civil war.

"We see the military aid with very little optimism because it prolongs the conflict and will continue the pain and suffering of the people," the spokesman in San Salvador said one day after the Aug. 10 House and Senate action.

Archbishop Arturo Rivera Damas of San Salvador said in his homily Aug. 5 that increasing aid to one side in the conflict spurs the other side to match the increases. The archbishop has called for dialogue among opposing groups, not military intervention, as the solution to the four-and-a-half-year-old political upheaval.

The House and Senate approved \$70 million of President Reagan's \$117 million request for additional military assistance to El Salvador for the current fiscal year

after appeals by Reagan and Salvadoran President Jose Napoleon Duarte.

The Democratic-controlled House had earlier rejected any additional arms aid to El Salvador during the current fiscal year, which ends Sept. 30. The House approved the compromise by a 234-161 vote after rejecting, 340-57, a \$40 million proposal presented by critics of the aid who were trying to block the higher figure.

The Republican-controlled Senate, which had approved Reagan's full \$117

million request, agreed to the compromise by a voice vote.

The aid to El Salvador was part of a \$6.2 billion catch-all spending bill for the remainder of the fiscal year. The additional funding brings the military aid total for El Salvador to \$196 million this year, three times that of last year. Economic aid was also raised from \$20 million to \$120 million.

Senior Reagan administration officials said the military aid will allow the Salvadoran army to counter the threat of a September major offensive by the rebels.

Priests to keep positions in Nicaragua

MANAGUA, Nicaragua (NC)—Three priests serving in Nicaragua's government will defy church pressure and will not resign from their posts, according to the Aug. 13 edition of the government newspaper *Barricada*.

The newspaper quoted Nicaraguan Culture Minister Father Ernesto Cardenal as saying, "because of the obligation to the poor and to the revolution of the poor, we are willing to accept any sanctions imposed on us."

Father Cardenal confirmed that he, Foreign Minister Father Miguel d'Escoto, and his brother, Education Minister Father Fernando Cardenal, a Jesuit, had been told of an Aug. 10 Vatican statement that clerics are forbidden from holding public posts "which entail a participation in the exercise of public power."

Father Fernando Cardenal was ordered in mid-July by Jesuit Superior General Peter-Hans Kolvenbach to decline the education minister post or face "painful" consequences. Father Cardenal "cannot carry out this assignment because of its incompatibility with his condition as a Jesuit," said a statement issued July 16 at Jesuit headquarters in Rome.

Father Cardenal took the post, saying he had received no formal direct order, said a Jesuit source in Nicaragua. Father Cardenal said he had only seen press reports of the Jesuit injunction, according to the source. Jesuit officials in Rome said that they had learned of Father Cardenal's appointment in the press and were not consulted ahead of time.

In May Reagan had called for his military aid package, saying that evidence was mounting showing that Cuba and Nicaragua had joined with the Salvadoran rebels to try to "bring down" Duarte's government. "Unless we provide the resources, the communists will likely succeed," he said.

Duarte, in a May 20-23 visit to Washington, asked for U.S. assistance and pledged to unify his embattled country.

The U.S. Catholic Conference has opposed increased military aid to El Salvador. Father J. Bryan Hehir, secretary of the USCC's Department of Social Development and World Peace, told a Senate subcommittee in March that "we are sure the political road is the only viable solution in El Salvador, because the basic problem is political with moral dimensions."

The Vatican in an Aug. 10 statement publicly supported Father Kolvenbach's order. The Vatican said it had received reports that Father Cardenal told the press he took the education post without opposition from his superiors. The priest's comments were "surprising and almost incredible," the Vatican said.

The statement also said that new canon law categorically prohibits priests from holding government posts.

Besides the Cardenal brothers and Father d'Escoto, another priest, Father Edgar Parrales, holds a Nicaraguan government job. Father Parrales, who is ambassador to the Organization of American States, was not mentioned in reports on the *Barricada* article.

The priests have retained their positions under a 1981 agreement with the bishops by which they suspended their public priestly ministry while holding their non-church jobs.

The bishops had in 1979 given priests permission to temporarily take government posts until "the exceptional circumstances" following the Nicaraguan revolution were overcome and lay people could be found for the jobs. In 1980, the bishops began demanding that the priests leave government because enough time had elapsed to train lay people.

Abraham's challenges have meaning for us

by Fr. John Buckel

When we first meet Abraham in the Old Testament, he is, by today's standards, old enough to collect Social Security and Medicare. At the age of 75, Abraham must have looked forward to living out his final days enjoying the fruits of his labor. God had other plans. Quite unexpectedly (as God is wont to do), the Lord spoke to Abraham. "Leave your country, your family, and your father's house for the land I will show you. I will bless you."



"Am I losing my mind?" Abraham wondered. "Am I hearing things, or is this truly the voice of God?" We can imagine the great turmoil Abraham experienced in making a decision. "What will my family and friends say if I choose a new life at my age?" The Bible simply states that Abraham "went as God told him."

"You will have many descendants," God later told Abraham, "as many descendants as there are stars in the sky." This seemed well and good, yet there was a problem. Abraham and his wife Sarah were advanced in years and without children. Under God's promise, the thought of children seemed an unfulfilled desire. Almost 25 years passed after God's promise, and Sarah was still barren. Nevertheless, Abraham continued to "put his faith in God."

At long last (Abraham was now 100 years old), Sarah gave birth to a son and they called him Isaac. Abraham's faith had been greatly rewarded. The birth of Isaac removed all doubt in regard to the voice that called Abraham to a new way of life and promised him many descendants. "Indeed," Abraham thought, "I will always put my faith in God."

What great joy this newborn son brought to the lives of Abraham and Sarah. All who knew this elderly couple also rejoiced at the birth of Isaac. The years passed and Abraham and Sarah grew in their love for Isaac. Then the greatest test of all was given to Abraham. "Take your son, your only child Isaac whom you love, and offer him as a burnt offering on the mountain," God commanded Abraham.

"Surely this is the voice of the devil and not of God," Abraham reasoned. "My life I would give gladly, but how could I take the life of an innocent child who trusts me?" Once again the Bible is silent about the questions and doubts of Abraham. "Rising early the next morning, Abraham started on his journey to the place God had pointed out to him."

What must have gone through the mind of Abraham (and Isaac) as they climbed that fateful mountain? With dagger in hand and arms extended, Abraham was prepared to sacrifice his son as quickly and as painlessly as possible. At the last possible moment, an angel of the Lord prevented Abraham from killing Isaac. "I know you fear God," the angel told Abraham. "You have not even refused me your son, your only son." It is readily seen why Abraham is called a man of faith.

Abraham experienced three great challenges of faith. When God told Abraham to leave his home, God was asking him to leave the secure and comfortable life for the insecure and difficult. Then, the faith Abraham placed in God's promise of descendants had to endure for some 25 years. Finally, Abraham was asked to sacrifice that which was more dear to him than his own life, the life of his son.

Each test of faith presented Abraham with a greater challenge. Each challenge presented an opportunity to deepen his faith and trust in God. The final test of Abraham led to an absolute faith and trust in God.

Abraham is a man everyone can identify with because we too experience challenges in our lives. Abraham was first confronted with the challenge of moving from his home to a strange land. Life often requires that we too leave the comfortable and secure for the difficult and the unknown. Leaving one's hometown for career reasons or military service, beginning a new job, entering the married or religious life are but a few examples of great change.

Abraham's faith in God's promise of children stood the test of time. God has promised through Jesus to grant us whatever we ask. We are often challenged with the test of time in having our prayers answered.

Abraham was asked to sacrifice the life of his son. Sometimes we too are asked to sacrifice that which is very dear to us. The death of a spouse, a parent, a child, or a close friend is a challenge of faith.

The life and challenges of Abraham can have great meaning for us. Every challenge in this life can provide us an opportunity to deepen our faith in God. Abraham saw the results of his trust in God in his own lifetime. God may ask more of us than he did of Abraham: some of us may not see the results of our trust in God until the next life.

As Abraham was prepared to sacrifice his only begotten son, so was God. In this case, no angel from heaven prevented the death of Jesus at the last possible moment. God asks nothing of us that he has not required of himself.

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The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

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

August 17

A Natural Family Planning class in sympto-thermic and ovulation methods will be presented by the archdiocesan Family Life Office from 7:30 to 9:30 p.m. in the Catholic Center, 1400 N. Meridian St. Call 639-2230, 236-1596 or (toll free) 1-800-382-9836 for information.

St. Pius X, K of C Guild will hold its annual Luau at the Council, 2100 E. 71st St., beginning at 7 p.m. per person includes hors d'oeuvres, dinner and dancing. Call 251-7659 or 849-5444 for reservations.

The August Ultreya sponsored by the Indianapolis Cursillo Community will be held at St. Christopher Parish, 16th and Lynhurst, from 7:30 to 9 p.m. in the church basement. Bring a friend.

August 17-18-19

A Men's Retreat for all ages on the Mystery of the Eucharist will be conducted at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

August 18

St. Thomas Singles will hold a Softball Awards Ceremony and Deck Christening at 6 p.m. Bring lawn chair and snack to share. Call Tim 299-3445 for information.

August 19

The Fifth Wheeler Club will take a dinner cruise aboard the Bonnie Belle at Jeffersonville. Meet at the Catholic Charities Center, 1400 N. Meridian St. at 2 p.m. sharp for the bus trip. For information call Mary 862-6510.

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

The Monsignor Downey K of C Council #3660, 511 E. Thompson Rd., will hold a Fund Raising Dinner beginning with cocktails at 5 p.m. \$100 donation includes everything. Limited to 350 tickets.

A Farewell Appreciation Reception for Fr. Don Halpin will be held after Vespers at 7 p.m. at Mount St. Francis Retreat Center. Youth and Young Adult follow-up.

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

Holy Trinity Parish invites friends and former parishioners to its Annual Picnic at the Slovenian National Home Picnic Grounds on W. 10th St. Picnic follows Mass at 12 noon. Bring covered dish.

Precious Blood Church's Annual Picnic, Hwy. 56-Ireland Road, Jasper, will feature family-style dinners served from 11 a.m. to 5 p.m. Adults \$5, children under 12 \$2.50. Handmade quilts, games, country store.

August 20

St. Thomas Aquinas Singles monthly meeting will be conducted around the pool at Hermitage Apts. Call Angie 243-7496 for directions.

Separated, Divorced and Remarried Catholics will meet for Trivial Pursuit at 7:30 p.m. in St. Thomas Aquinas Parish Center, 46th and Illinois Sts. Call Sara Walker 259-8120 or 259-8140 for information.

August 22

The monthly Cemetery Mass will be celebrated by Fr. Joseph Beechem at 2 p.m. at Calvary Cemetery.

St. Vincent de Paul Parish, Bedford, will hold a public reception for new and returning members of St. Vincent School at 7 p.m. in the school cafeteria.

August 23

The concluding session of the Romans 8 Spiritual Growth Program sponsored by St. Joan of Arc Catechetical Team will be

held at 7:30 p.m. in the parish center, 4217 N. Central Ave.

St. Thomas Aquinas Singles will hold a Happy Hour for August birthdays at Rosa Corona. Call Judy 253-6934 for information.

August 24-25

St. Monica Church, 6131 N. Michigan Rd., will hold its second annual Festival of the August Moon from 5 to 11 p.m. both days. Great food, kids' rides, country store, beer and wine garden.

August 25

St. Philip Neri Class of 1954 will hold its 30th Reunion at 7:30 p.m. in the Eastside Knights of Columbus Hall, 1313 S. Post Rd.

Mount St. Francis Retreat Center will sponsor a picnic featuring chicken and ham dinners from 11 a.m. Adults \$4.25, seniors \$3.50, children under 12 \$2.50.

St. Anthony Church will begin its Family Night Series at 7:30 p.m. in Ryan Hall with a free concert by Holy Angels Choir, conducted by Myke Hubbard. Free refreshments.

August 25-26

St. Lawrence Church, 542 Walnut St., Lawrenceburg, will hold its picnic beginning at 3 p.m. on Sat. and at 11 a.m. on Sun. Cincinnati Sonnenschein Band, German food and biergarten Sat., chicken and roast beef dinners Sun.

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

August 26

St. Thomas Aquinas Singles will sail and picnic at Eagle Creek Park. Meet at boat launching area, 38th St. and Dandy Trail after 10 a.m. Mass. Bring dish to share. Call Tim 299-3445 for information.

At 7 p.m. the St. Thomas Aquinas Singles will hold an organizational meeting for a small sharing/discussion group centering on spiritual ideas pertinent to singles. Call Judy 253-6934 for information.

The Booster Club of St. Vincent de Paul School, Bedford, will sponsor an Ice Cream Social from 2 to 5 p.m. in the school yard. Pie, cake, ice cream.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.; St.



"No offense, Zeke, but I kind of miss the sound of your harmonica."

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.

Pro-life director accused in clinic attack

BIRMINGHAM, Ala. (NC)—Benedictine Father Edward Markley, pro-life activities director in the Diocese of Birmingham, was bound over to a grand jury Aug. 7 to face charges of using a sledgehammer last May to do about \$5,000 damage at a Birmingham clinic where abortions are performed. The action came a month after Father Markley was convicted for a similar incident at a Huntsville, Ala. clinic. He received a \$200 fine and two 30-day suspended sentences, and was placed on 12 months probation for the Huntsville offense. He has pleaded innocent in both cases.

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RAIN OR SHINE

MAY THEY REST IN PEACE

(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.)

† CANTER, Rosa, 95, St. Paul, Tell City, July 31.

† CLEMENTS, Opal R., 75, Holy Name, Beech Grove, July 27. Mother of Michael G. and Stephen J.; grandmother of seven; sister of Margaret Noggle and George Hassenzahl.

† CURRY, Ned J., 67, Little Flower, Indianapolis, August 2. Husband of Esta A.; stepfather of Geraldine Layton.

† DOBBINS, Katherine M., 88, Little Flower, Indianapolis, August 2. Aunt of Josephine Carlson, Helen Schurr, Norman Kelly and Thomas Hoxter.

† DOERFLEIN, Mollie Gladys, 76, St. Michael, Brookville, July 22. Wife of Robert J.; mother of Leroy, David, Carol Gruber and Arlene Scott; sister of Luella Wagner, Chester and Paul Fields.

† DUFFY, Nellie, 94, St. Augustine, Jeffersonville, August 2.

† EICKHOLTZ, Johanna, 91, St. Michael, Charlestown, July 29. Sister of Sr. Clara Eickholtz.

† HIGDON, David L., 45, St. Michael, Bradford, July 28. Father of James D. and Beverly Ann; son of Joseph R., Jr., and Lillie; brother of Joseph R., Jr., Richard, Michael W., Robert, Agnus G. Winter and Mary E. Barr.

† HUBER, Randy Paul, 29, St. Francis Xavier, Henryville, August 5. Son of Helen Johnson; brother of Rick and Rheta; stepbrother of Doug Dunlevy.

† HUCKLEBERRY, Donald, 56,

Gannon to run TV station

ERIE, Pa. (NC)—The Diocese of Erie and Gannon University have formed Gannon University Broadcasting, Inc. to operate a commercial television station.

The new station, Channel 66, is scheduled to be operational by February 1986 and will offer educational, religious, cultural and entertainment programming 12 hours a day, six days a week, according to an announcement by the Diocese of Erie.

The Federal Communications Commission awarded the station a license in late July.

In addition to offering programming from the Catholic Telecommunications Network of America, the station also will offer ecumenical programming in conjunction with Inter-Church Ministries of Northwestern Pennsylvania. The Lake Shore Visitor, Erie diocesan weekly newspaper, also will offer a weekly news show and a weekly program, "Issues and Concerns."

Financing for the project will come from the university, the diocese and from the enlistment of contributing subscribers.

Gannon University is a 4,200-student Catholic liberal arts college which employs about 25 diocesan priests as full-time faculty members.

The station's power will limit its reach initially to one-third of the diocese, but plans call for expansion to reach the entire diocese in three years.

Little Flower, Indianapolis, August 8. Husband of Jean M.; father of Charles V., Donald J., Vincent P. and Anissa E.; son of Frances.

† KAHOE, Mary A., St. Mary, New Albany, August 1. Sister of Katherine.

† KEMPF, Darrel, 21, St. Paul, Tell City, August 5. Father of Darrel Eugene Harrison; son of Henry and Mary Belle; brother of Russell, Mary Davis, Joann Leinenbuch, Theresa Marie and Pamela Sue.

† KRAMER, Charles E., Jr., 77, Sacred Heart, Jeffersonville, August 6. Husband of Blanche.

† KRUPP, Stephen Scott, 27, St. Gabriel, Connersville, August 7. Son of Giles and Jeanne; brother of Robert G., James E., and Carol Irrgang; grandson of Frances Krupp and Robert McMeen; uncle of one.

† LUERMAN, Anthony (Tony), 80, St. Andrew, Richmond, August 3. Husband of Hilda; father of Romaine DeLucio, Jean Krebs, Sr. Joan, and Mary Anita Coblenz; grandfather of 11; great-grandfather of nine.

† MERKEL, Roman, 72, St. Anthony of Padua, Morris, July 28. Brother of Nicholas, Ottilia

Scheid and Franciscan Sisters Lidwina and Romana.

† MORITZ, Gaynelle M., 74, St. Ambrose, Seymour, August 5. Sister of Opal Sutherland; aunt of one niece and five nephews.

† POINTER, Oliver G., Sr., 67, Holy Name, Beech Grove, July 31. Father of Mary Anna Weddie, Frances Marie Rudisill, Nancy Ann Trapasso, Oliver G., Jr., and Vincent J.; brother of Bertha Schonover and Pauline Winters; grandfather of eight.

† PROVENZA, Victor J., 25, St. Mary, New Albany, August 4. Husband of Mary Ann Hargis; father of Brandon and Jessica; son of Mr. and Mrs. Vance J. Provenza, Sr.; brother of Vance J., Jr. and Valen.

† ROSS, William H., 54, St. Michael, Indianapolis, August 5. Husband of Theresa A.; father of Lynn T. and William J.

† SHILDMYER, Helen M., 90, St. Lawrence, Indianapolis, August 2. Mother of Patricia Herman, James C. and Thomas E.

† STURGEON, Jane, 71, Little Flower, Indianapolis, August 4. Wife of Alvin L.; mother of Julie Williams; mother-in-law of Barbara Peggs; sister of Clara Clouser.

the Saints

by Luke

MARY, OUR QUEEN



IN 1954, POPE PIUS XII INSTITUTED THE FEAST OF THE QUEENSHIP OF MARY.

POPE PIUS SAID MARY IS QUEEN BECAUSE SHE WAS THE MOTHER OF GOD AND BECAUSE SHE WAS INSTRUMENTAL IN HUMANITY'S REDEMPTION. HE QUOTED LITURGICAL REFERENCES AND SAINTS WHO DESCRIBED MARY AS QUEEN.

WHEN ST. ALPHONSUS LIGOURI WAS GATHERING WRITINGS ABOUT MARY, HE WROTE, "BECAUSE THE VIRGIN MARY WAS RAISED UP TO SUCH A LOFTY DIGNITY AS TO BE THE MOTHER OF THE KING OF KINGS, THEREFORE RIGHTLY AND DESERVEDLY THE CHURCH HAS HONORED HER WITH THE TITLE OF 'QUEEN'."

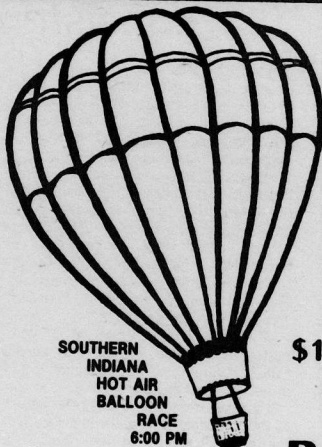
ORIGINALLY, THE FEAST OF THE QUEENSHIP OF MARY WAS CELEBRATED MAY 31. HOWEVER, IN 1969 WHEN THE LITURGICAL CALENDAR WAS REVISED, THE FEAST WAS CHANGED TO AUG. 22, CLOSER TO THE FEAST OF THE ASSUMPTION OF MARY, AUG. 15.

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Book reviews

Book on peace pastoral confusing

THE CATHOLIC BISHOPS AND NUCLEAR WAR: A CRITIQUE AND ANALYSIS OF THE PASTORAL "THE CHALLENGE OF PEACE," edited by Judith A. Dwyer, S.S.J., Georgetown University Press (Washington, D.C., 1984). 107 pp. Paper, no price given.

Reviewed by Joseph R. Thomas
NC News Service

In his introduction to this slim and intriguing volume Cardinal Joseph Bernardin, head of the episcopal committee that forged the U.S. bishops' pastoral "The Challenge of Peace," says that the bishops "readily admit that what we have said is not necessarily the last word."

Inclusion of that word "necessarily" is a nice touch, adding a note of ambiguity to his comments—a note that is quite appropriate in view of the ambiguities seen in the pastoral itself by the five contributors to this book.

Last word or no, the bishops did invite comment. However, if what appears here proves to be typical, some of the comment is likely to be more confusing than enlightening. Three of the five contributors lay claim to speaking realistically, with the two who refer specifically to Christian realism being so far apart that the reader is left bewildered.

Those two would be William V. O'Brien of Georgetown University, a consultant to the Bernardin committee, and Father Francis X. Meehan of the theology faculty at Immaculata College, Immaculata, Pa.

O'Brien, claiming to speak as a Christian realist (a realist being one, he says, who takes a pessimistic view of the possibility of avoiding war), calls the pastoral a flawed document (fatally so, he appears to believe), starting with the flaws of title (he would have called it "The Challenge of War").

Suffice it to say that O'Brien is a defender of the policy of deterrence and the use of nuclear weaponry in this less-than-peaceful age.

Conversely, Father Meehan, who surely would describe himself as optimistic, sees the document as a positive evolutionary step toward the ascendancy of a theology of pacifism.

I found Father Meehan's argumentation more appealing. Unfortunately (or fortunately, depending on your own view of realism) he is not totally convincing. On the other hand, O'Brien's pessimism has so strong a hold on him that it leads him to overstate his case, appearing to attribute to the bishops arguments and positions they neither hold nor advocate. (The bishops don't say such and such, therefore, says O'Brien, they must mean this.)

While O'Brien comes across as wordy and petulant, another critic of the document takes a more moderate approach. Michael Novak, whose contribution is titled "The U.S. Bishops, the U.S. Government—and Reality" (thereby also laying claim to the title of realist), makes a telling point when he cites Russia's sad disarmament record as evidence of the failure of the bishops to come to terms with the realities of deterrence.

Novak also argues that, in fact, many of the positions enunciated by the bishops are not quite as bold as they seem, being simply restatements of current government policy.

Also contributing to the book are Sister Judith Dwyer, the editor, who compares the bishops' stand with positions held by various contemporary theologians who have established reputations in this field, and Jesuit Father Francis X. Winters, another Georgetown consultant to the committee, who appears to be uncertain about the political impact of the bishops' document. On one hand he offers the view that "the auspices are good," on the other he suggests that "the bishops might as well be speaking Latin."

Everything considered, one must conclude that "The Catholic Bishops and Nuclear War" is unlikely to advance the cause of consensus.

(Thomas is editor in chief of The Christophers.)

yes. Her dry and witty style glitters in her short novel, "The Only Problem."

"The problem" of the title is stated explicitly and restated many times throughout the book. It is that of suffering. One of the characters ponders "... he could not face the fact that a benevolent Creator ... could condone the unspeakable sufferings of the world. ..." The speaker is Harvey Gotham, a very rich man who has hidden himself in a remote French village to write a monograph on the Book of Job, a subject he has brooded on for years. It is, to him, a great poem and the "pivotal book of the Bible."

Harvey's scholarly retreat and peace do not last long. His estranged wife, Effie, is accused of being a ringleader of a terrorist group and is wanted by the police. He is suspected of complicity, and this brings mobs of friends, acquaintances, police and, of course, the press to his hide-out.

When Effie is hunted as the murderer of a Paris policeman, Harvey is forced to meet with reporters, and his meeting with them is one of the funnier episodes in the novel.

As he is bombarded with rude questions about his wealth, his private life, his connection with the gang, he replies: "But I am delighted to get down at last to the subject of this conference; what was the answer to Job's question? Job's question was why does God cause me to suffer when I've done nothing to deserve it." What the newspapers make of this exegesis is hilarious.

Any attempt to outline the plot is bound to fail. Miss Spark has woven a neatly complicated tapestry of events and people. She has a deftly sardonic way of depicting her characters. Of a perennial student she remarks: "not that he was, in fact, an intellectual, really; he was only educated."

But below the bubbling and amusing surface of her story are a number of profoundly disturbing questions. The book can be read on two levels, and the serious reader will find much to interest and stimulate. The less serious will be highly entertained by the author's wit and style.

Miss Spark's crisply written books may not be to everyone's taste, but for those who want a novel that is considerably more than a time-passer, "The Only Problem" is highly recommended. And it will surely send the reader back to the Bible to reread Job.

(Mrs. Hoffman is a free-lance writer based in Indiana.)

A witty novel on suffering

THE ONLY PROBLEM, by Muriel Spark. G.P. Putnam's Sons (New York, N.Y., 1984). 179 pp., \$14.95.

Reviewed by Patricia B. Hoffman
NC News Service

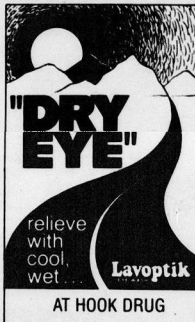
Can a novel dealing with terrorism, marital unhappiness and the interpretation of the Bible be entertaining and amusing? If the author is Muriel Spark, the answer is

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New manual emphasizes consistent life ethic

WASHINGTON (NC)—The concept of a consistent life ethic cutting across issues from abortion to nuclear war is emphasized in this year's manual for the "Respect Life" program sponsored by the National Conference of Catholic Bishops.

"The logic of a consistent ethic of life applauds all realistic measures on behalf of life—from a constitutional amendment to protect the unborn to positive initiatives to achieve arms control," says the introduction to the manual, issued by the NCCB Committee for Pro-Life Activities. The committee is chaired by Cardinal Joseph L. Bernardin of Chicago.

The manual is published by the committee as a guide for the 13th annual "Respect Life" program beginning Oct. 7 in dioceses, parishes and schools.

Cardinal Bernardin opened the debate on the consistent ethic of life in a speech at Fordham University in New York last December.

In that speech, he linked opposition to abortion, nuclear war and capital punishment as a "seamless garment" that the church should address together rather than separately.

That linkage, repeated in several forums since by Cardinal Bernardin, notably at the National Right to Life Convention in May in Kansas City, was criticized by some pro-life leaders who worried about diluting the anti-abortion message by coupling it with other causes.

The bishops' introduction to the manual said there was a "profound moral linkage" among social issues.

"This attitude of concern for the needs of others expresses the attitude of heart and mind which must be ours in defense of human lives, whether it be the lives of the unborn, the lives of the disabled, the elderly and the poor, or the life of the human race itself, threatened as it is by the specter of nuclear extinction," they said.

While noting that morality "requires a consistent commitment to the good of human life in oneself and others," the bishops said they recognized that prudence required particular people to concentrate on particular issues. Such a concentration, they said, was a practical necessity and heightened the chances of success.

But, they said, "We may never in any context choose and act against the good of life."

The manual includes articles on abortion, handicapped infants, capital punishment, the homeless and people with disabilities.

Besides Cardinal Bernardin, other members of the pro-life committee are Bishop Walter W. Curtis of Bridgeport, Conn., Bishop Elden F. Curtiss of Helena, Mont., Archbishop Thomas A. Donnellan of Atlanta, Bishop Justin A. Driscoll of Fargo, N.D., Auxiliary Bishop Francis J. Dunn of Dubuque, Iowa, Bishop James A. Griffin of Columbus, Ohio, Bishop Edward D. Head of Buffalo, N.Y., Auxiliary Bishop William J. Levada of Los Angeles, Bishop Andrew J. McDonald of Little Rock, Ark., Bishop Manuel D. Moreno of Tucson, Ariz., Archbishop John J. O'Connor of New York and Archbishop Edward T. O'Meara.

Ortega, 'a born Republican,' chosen to keynote GOP convention

A Hispanic Catholic woman who refers to herself as "a born Republican" will deliver the keynote address at the Republican National Convention in Dallas.

Katherine Davalos Ortega, who became the highest ranking Hispanic in the Reagan administration when she was sworn in as U.S. treasurer Oct. 3, 1983, will speak at the convention Aug. 20.

As a Hispanic Ms. Ortega represents a minority group that the Republicans have targeted during the presidential campaign. As a woman and a Catholic she offers a counterpoint to the Democratic Party's vice presidential candidate, Rep. Geraldine Ferraro, D-N.Y., and to the Democratic Party keynote, New York Gov. Mario Cuomo.

Ms. Ortega was nominated to be the 38th U.S. treasurer by President Reagan and was confirmed by the Senate in September 1983. She had been a member of the President's Advisory Committee on Small and Minority Business, a commissioner on the Copyright Royalty Tribunal and was president of the Santa Ana State Bank in California.

"I have often said that I was a born Republican," Ms. Ortega said at the time of her nomination. "I am the product of a heritage that teaches strong family devotion, a commitment to earning a livelihood by hard work, patience, determination and perseverance."

Bishops present platform testimony to Republican committee

DALLAS (NC)—The U.S. Catholic Conference, public action agency of the National Conference of Catholic Bishops, told the Republican Party platform committee Aug. 13 that the bishops regard protection of life from abortion and nuclear war as questions of human survival itself.

The testimony, scheduled for presentation by Auxiliary Bishop John E. McCarthy of Galveston-Houston at a hearing in Dallas, site of the Republican National Convention Aug. 20-23, was identical to testimony presented earlier to the Democrats.

The USCC said that the "fundamental insight" of Catholic social teaching is "the dignity of the human person" and expressed particular concern about nuclear war and abortion.

"Some wrongly regard abortion and nuclear war as altogether separate and unrelated issues, applauding our actions on

At Hispanic Heritage Week ceremonies, when Reagan announced Ms. Ortega's nomination, he called her a symbol "of the values the Hispanic community represents," and commended the "strength and decency" of Hispanic families.

The youngest of nine children, Ms. Ortega was born in Tularosa, N.M. Her father, Donaciano Ortega, was an active Republican who was a deputy U.S. marshal while still in his teens and then became a blacksmith in a copper mine.

Ethel Olson, Ms. Ortega's sister, said the children learned a sense of responsibility from their father and received a strict Christian upbringing from their mother Catarina. "She was a very religious person," Mrs. Olson said.

Mrs. Olson told the El Paso (Texas) Times that during the Depression, "we were a very poor family. We're not afraid of saying that. We worked for everything we got."

The family worked as sharecroppers on an Indian reservation in New Mexico and later ran a small cafe and then a furniture business in Alamogordo, N.M.

According to Mrs. Olson, her sister began working in the fields as soon as she was able to walk. She began waiting tables at the family cafe when she was 7 years old and soon was taking the money to the bank

to be deposited. "Katherine really liked doing that," Mrs. Olson said.

As a teen-ager Ms. Ortega worked in the bookkeeping department of an Alamogordo bank. She worked to put herself through Eastern New Mexico University with a degree in business.

She became a certified public accountant and was vice president of Pan American National Bank in Los Angeles before becoming president and director of the Santa Ana State Bank in California.

As treasurer she oversees the Bureau of Engraving and Printing, the U.S. Mint and the U.S. Savings Bonds Division. She serves as national director of the U.S. Saving Bonds Division and has been responsible for the Olympics commemorative coin program that supported the Los Angeles Olympic Games.



Katherine Davalos Ortega

Cardinal and bishop to pray at GOP convention

by Liz S. Armstrong

Cardinal John Krol of Philadelphia and Bishop Rene H. Gracida of Corpus Christi, Texas, will lead prayers at the Republican National Convention Aug. 20-23 in Dallas.

Cardinal Krol was scheduled to present the invocation opening the convention session Aug. 23, the night President Reagan gives his acceptance speech for re-nomination.

Bishop Gracida was scheduled to give the benediction closing the Aug. 21 convention session.

A third Catholic prelate, Bishop Thomas Tschoepe of Dallas, also had planned to offer a prayer at the convention after being asked to do so several months ago by the Republicans. But he withdrew after a scheduling mix-up assigned him to the same spot given Rabbi Fabian Schonfeld of New York.

"If they have one bishop, that's enough," Bishop Tschoepe said after learning of the scheduling confusion.

Cardinal Krol is giving the invocation "at the request of the president," said Judi Lippe, a Philadelphia archdiocesan communications office staff member.

The involvement of the cardinal and bishop in the convention was made public shortly after Bishop James W. Malone of Youngstown, Ohio president of the National Conference of Catholic Bishops and U.S. Catholic Conference, said in a statement

that the bishops' conference "does not take positions for or against political candidates ... lest, in the present political context, even what we say about issues be perceived as an expression of political partisanship."

Miss Lippe said Cardinal Krol does not believe his participation on the podium at the Republican convention poses any problems because he is not going to be privy to party deliberations while there and "has been invited as a religious figure to say a prayer."

Bishop Gracida said he sees "no conflict whatsoever" between his benediction and the church's position of non-involvement in partisan politics.

"My giving the benediction is in no way participation in partisan politics," he said Aug. 14. "We've had a long tradition in this country ... of clergy giving invocations and benedictions at each session" of political conventions of major parties.

Bishop Gracida said his benediction would be "nothing more and nothing less than asking God's blessing upon our system of government" and not a plea for God to bless one party over another.

"I would've accepted an invitation from the Democratic Party and done the same thing" had he been asked, he added. "I am a registered Democrat and have been all my life."

Bishop Gracida said the Republican Party is paying costs of his travel and overnight hotel stay.


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CATHOLIC ATHLETES AT THE OLYMPICS have their share of success. Theresa Andrews (above) of Annapolis, Md. screams for joy after winning the gold medal in the 100-meter backstroke. Miss Andrews gave her medal to her brother, Dan, who was paralyzed from the waist down after being hit by a car last fall. Mary T. Meagher (upper left) of Louisville, Ky. waves to the crowd after winning her third Olympic gold medal in swimming. Her family

celebrated with a Mass in a hotel room. Paul Gonzales (left) of Artesia, Ca., a former street fighter in the barrio of Los Angeles, was named outstanding boxer of the Olympics. Gonzales gave much of the credit for his gold medal to his "Dad," Al Stankie, the policeman who brought him from gang fighting to the organized boxing ring. (NC photos)

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Believe in yourself

by Tom Lennon

Question: Why do people conform and not have integrity and a sense of individualism?

Answer: One answer to your question can be found in the true story of Dave, a young man who has achieved a strong sense of individualism.

Dave is 30 now, an investigator for the police department of a large city in the southwest.

He is physically strong, runs five miles three times a week and works out with weights on three alternate days.

He is aggressive, tough, easy-going and possessed of great common sense.

In his work he must be prepared to deal with murderers, petty thieves, pimps, drug dealers, prostitutes, con men and all sorts of others.

Recently I talked with Dave about the peer pressure so many young people report they are subject to. I broached the topic by mentioning one of his unusual qualities.

"Dave, in all the time I've known you I've never heard you use even the mildest of four-letter words. You must hear a lot of that language in your work. Don't you ever feel pressure to talk that way too?"

"No," Dave said. "You see, when I was growing up, I was taught that it was wrong to use four-letter words, so I didn't. I never got in the habit of using them, and now I don't feel any urge or need to use them."

"But how about when you were growing up? Weren't

you afraid the other guys would think you were a wimp?"

"No," said Dave simply. Then I asked, "But so many young people say they feel peer pressure to do all sorts of things. How about you? Didn't you feel it, and how did you resist it?"

Again he spoke simply: "You have to have confidence in yourself and in the ideas you believe in. That's what makes it possible to resist the pressure to conform to other people's ideas."

I asked, "But where can young people get such confidence?"

"They ought to focus on their achievements. That's what will strengthen their confidence in themselves. And the achievements don't have to be big ones," he said.

Then he gave some examples: "Just getting up at 6:30 every morning is an achievement. So are going to school every day and getting even average grades. And holding down a part-time job regularly, that's an achievement too. All these things should strengthen a person's confidence."

My conversation with Dave suggests that one of the main reasons people conform and do not have a sense of individualism is, quite simply, a lack of confidence in themselves and their beliefs.

Do you think his suggestions could help you remedy your lack of confidence?

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

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Olympic athletes return with medals, memories

by Marianne Comfort

St. Anthony Parish in Fairmont, W.Va., welcomed home Mary Lou Retton with a painted wooden sign and gold ribbons at the church entrance.

Dan Andrews placed the gold medal he received from his sister, Theresa, in the family trophy case.

Mary Meagher's swimming success was an occasion for a family reunion.

Light flyweight Paul Gonzales' victories signified his transformation from a streetfighter in the barrio of Los Angeles to an Olympic boxing champion.

In an Olympics where Americans brought home a record number of gold medals, Catholic athletes had their share of successes.

GONZALES, who was named outstanding boxer of the Olympics by the executive committee of the International Amateur Boxing Association, gave much of the credit for his gold medal to his "Dad," Al Stankie, the policeman who brought him from gang fighting to the organized boxing ring.

"When I go into that ring I am never alone. There are three persons in my corner: God, myself and my coach Al Stankie," the 20-year-old said.

Stankie, member of Holy Family parish in the Los Angeles suburb of Artesia, said when he spotted Gonzales among feuding Mexican-American gangs "he was the meaneast 10-year-old kid I'd ever seen."

St. Bartholomew Parish in Cape Elizabeth, Maine, watched with pride as Joan Benoit won the first women's marathon in Olympic history Aug. 5.

"Everybody is talking about Joanie. We are all very proud," said Father Francis Kane, pastor of St. Bartholomew, which the Benoit family attends.

MISS BENOIT finished the 26-mile 385-yard race in 2:24.52.

"There are those who have questioned the ability of a woman to run the long distance race. I hope this race has answered those questions," said the 27-year-old marathoner, who now lives in Freeport, Maine.

Floy Meagher of Holy

Trinity Parish in Louisville, Mary Meagher's mother, said she found while at the games that the spirit of "peace and understanding among people of the world" was more important than the competition.

"Those kids, it didn't make any difference to them whether they were Romanians, communists or

who," she said. "They hugged each other and they congratulated each other when they won."

But the highlight for Mrs. Meagher was watching her 19-year-old daughter win gold medals for her individual performance in the 100- and 200-meter butterfly and her part in the 100-meter medley relay.

At a Mass in the family's hotel room the day after Mary's last victory, the swimmer's parents presented her with a gold cross and chain as a memento.

Mrs. Meagher said this signified that Mary, who graduated from Holy Trinity School and Sacred Heart Academy in Louisville,

"always strove for spiritual excellence as well as for physical excellence."

One of Mary Meagher's teammates, 21-year-old Theresa Andrews, gave away her gold medal in the 100-meter backstroke but decided to keep the medal won in the relay.

The graduate of Archbishop (See ATHLETES on page 16)

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Cemeteries stress preparedness

by Kevin C. McDowell

Death is said to be as inevitable as taxes; and yet when it is discussed, it is usually couched in euphemisms. No one discusses death directly... except Catholic Cemeteries Associations.

The archdiocesan Catholic Cemeteries Association, which encompasses the older Holy Cross and St. Joseph cemeteries and the newer Calvary Cemetery and Mausoleum, is sending

counselors to canvass the parishes and present information to the parishioners concerning the facilities available for Catholic interment.

Director Paul J. Wickham contacts pastors and, once the pastors approve, the Catholic Cemeteries Association mails letters to the parishioners indicating that a counselor will contact them soon to discuss the facilities available. One of the letters is from Archbishop Edward T. O'Meara.

The Archbishop, while noting that commercial cemeteries have been aggressively selling grave and crypt spaces to many Catholic families, reminded Catholics that the church teaches that "the human body is the Temple of the Holy Spirit" and that "the church has directed that sacred and blessed places be provided for the burial of her faithful departed."

Joseph E. McCormick, a counselor who is currently canvassing Christ the King parish, said the people should have a sacred burial ground. He noted that the grounds are blessed, and are owned and cared for by the Catholic Church. He added that although "you're not in trouble or disgraced for being buried (in a commercial cemetery), it seems illogical to spend your whole life as a practicing Catholic and then be buried elsewhere."

McCormick, who is

currently a member of Holy Spirit parish on the Indianapolis eastside, grew up in St. Patrick's, not far from the Holy Cross, St. Joseph and Calvary cemeteries. Holy Cross and St. Joseph cemeteries are nearly filled. Most of the information provided concerns nearby Calvary, which has 100 acres of land and the mausoleum. Certain sections have restrictions as to monument size, and expansion of the grounds is planned.

McCormick said he is a "pre-need" counselor. "I don't find this job difficult. I handle what we call 'pre-need.' I'm performing a service for the Catholic Church and its people."

The 59-year-old retired Indianapolis Police Department captain said the counselors do not "use high pressure tactics," but are only there with the pastor's approval.

"There is a need that has

to be met. This is necessary planning that every family should do. It is better to decide now than try to do so in a time of need when decisions have to be made while grief and other emotions are involved."

While he is a pre-need counselor, there are "need" counselors who handle arrangements at the time of death. McCormick said that generally a mortician will drive the spouse or family representative to Calvary, where the Catholic Cemeteries Association offices are, and there a representative will help them with making such decisions as method of interment, whether a container or vault will be used and what monument to use.

"They walk around the grounds and pick out a grave. In a state like that, how would you like to make a decision?"

It was a decision McCormick himself had to make when his father died at age 48.

"I lost my father when I was close to 24 years old. I

went with my mother, and we had to go around and do those things. I made a decision not to go through that. I bought four graves nearby. I want to be close to my father."

"It was kind of spooky at first when I did it (bought the plots). It felt like maybe I was putting a hex on us by doing it. But it was the right decision."

The canvassing of Catholic families will take "three to four years to make the rounds," McCormick said. He estimates he makes 25 calls a day.

Following his retirement from the police department in 1970 (his father was also a policeman), he worked in security. But he enjoys doing what he is doing now as a counselor.

"I had a background in dealing with people. I decided to get back into a helping-person situation again."

Demonstration

Demonstrators protesting the sale of what they called "anti-Christian porno magazines" picketed more than 400 7-Eleven stores in at least 300 cities Aug. 6. The demonstration was organized by the Mississippi-based National Federation for Decency, which also called for a boycott of the convenience stores unless they stop selling magazines like Playboy and Penthouse. A 7-Eleven spokesman said Aug. 8 his company has no plans to change its adult magazine policy.



TERMS OF INTERMENT—Joseph E. McCormick, a counselor for the Archdiocesan Catholic Cemeteries Association, explains the facilities available, relative costs and reasons for a Catholic burial. (Photo by Kevin C. McDowell.)



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Olympic athletes return

(Continued from page 15)
bishop Keough High School in Baltimore had given her Olympic ring and individual medal to her paralyzed 20-year-old brother Dan because "I believed we both deserved a medal for all the efforts we went through this year."

Dan had severed his spinal cord in a bicycle accident last August and was hospitalized until the day after Thanksgiving. Theresa left the University of Florida to be near him and train near their Annapolis, Md., home.

Mary Lou Retton, a graduate of Fairmont Catholic Grade School, was remembered back home as an excellent student and enthusiastic cheerleader who was modest about her gymnastic achievements.

The 16-year-old, who won

the gold medal in women's overall gymnastics competition, was honored by the town of Fairmont with a parade and gold ribbons tied around telephone poles. The bulletin board in the vestibule of St. Anthony's Church, which the Retton family attends, was updated to include the latest newspaper clippings on the gymnast's success.

The Los Angeles games were also a chance for Marist Father Joseph Fleury to work with the United States canoe team, which captured a medal for the first time in Olympic history.

Father Fleury, who was ordained in mid-July in Philadelphia and was to begin serving a parish in the Diocese of Cleveland as soon as the games were over,

joined 75 others in helping prepare the 18 athletes.

The priest first became interested in canoeing and kayaking during the Montreal Olympics in 1976. During the Los Angeles games he worked on the moored boats that serve as markers for the races.

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