

THE CRITERION

Vol. XXIII, No. 45, August 24, 1984

Indianapolis, Indiana



DANCE OF FREEDOM—Using mime and dance, Sister Carolyn Horvath of the Companions of the Redeemer, a member of the Cleveland Diocesan Pastoral Planning Office, tells the story of the liberation of the ancient

Hebrews from Egyptian bondage during the convention of the National Assembly of Religious Women in Cleveland. (See related story on page 10.) (NC photo by Sigmund Mikolajczyk)

Pope warns of danger of nuclear winter

by John Thavis

VATICAN CITY (NC)—Pope John Paul II on Aug. 19 urged an international meeting of scientists to help free the world from the grave risks of new nuclear weapons and the catastrophic "nuclear winter" their use could bring.

The papal message, signed by Vatican Secretary of State Cardinal Agostino Casaroli "in the pope's name," called on the experts to help build the mutual trust and respect which would lead to peace. The scientists, including representatives from the United States, the Soviet Union and China, began their week-long seminar on nuclear war in Erice, Sicily, on Aug. 20.

"The theme of nuclear winter and the new defense systems calls attention once again to the many grave consequences to which the use of nuclear weapons exposes all humanity," said the message to Antonio Zichichi, president of the seminar.

"It is his (Pope John Paul's) hope that this gathering will further the mutual respect and confidence between peoples, upon which peace must be built," the message said.

(See POPE WARNS on page 2)

Nicaraguan priests given deadline to leave posts

by Bill Pritchard

An Aug. 31 deadline for four Nicaraguan priests to resign their government posts was reaffirmed Aug. 18 by Bishop Pablo Antonio Vega of Bononia, president of the Nicaraguan Bishops' Conference, the day after the bishops received a proposal from the priests to resolve the situation.

Archbishop Miguel Obando Bravo of Managua, Nicaragua, had said Aug. 14 that the priest-officials had until Aug. 31 to resign their government offices or face possibly serious church sanctions. That deadline was repeated four days later by Bishop Vega. Both bishops cited an Aug. 10 Vatican statement which said new canon law forbids priests from holding government jobs that involve "the exercise of public power."

It was the second deadline announced by the bishops. The first, Aug. 15, passed without action from either side.

On Aug. 17, the controversial clerics presented their proposal on the confrontation during a scheduled meeting of the Nicaraguan Bishops' Conference, said Msgr. Bismarck Carballo, spokesman for Archbishop Obando Bravo. However, Msgr. Carballo would not reveal details of the proposal. Efforts by National Catholic

News Service to reach the priests were unsuccessful.

The priests are Father Ernesto Cardenal, minister of culture; his brother, Jesuit Father Fernando Cardenal, minister of education; Maryknoll Father Miguel d'Escoto, foreign minister; and Father Edgar Parrales, ambassador to the

Organization of American States.

The conflict with the priests reflects a split within the church over relations with the Sandinista government. Many Nicaraguan priests support the government and the priest-officials; others back the bishops.

A U.S. church official said Aug. 20

that the parties have been trying to avoid an irreparable clash. "The effort has been to string (the case) out as long as possible" in hopes of reaching an understanding both sides could live with, the official said.

On Aug. 13, the Sandinista newspaper, *Barricada*, quoted Father Ernesto Cardenal as saying that he, his brother and Father d'Escoto would stay in office. According to *Barricada*, Father Cardenal said that "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 said that they were aware of the Vatican's position on priests in public office.

The priests were to receive formal notices from their superiors to resign by the end of the month, according to an Aug. 18 news story quoting Bishop Vega.

It was hard to tell who set the Aug. 31 deadline. Msgr. Carballo said Aug. 20 that it came from an understanding the Nicaraguan hierarchy had with the Vatican. But a Vatican spokesman earlier said the Holy See had not set a deadline.

However, there has been no question that the Vatican wants the priests to resign. Its Aug. 10 statement quoting canon law was in support of a Jesuit order to Father

(See DEADLINE on page 2)

No decisions on renovation

by John F. Fink

No final decisions concerning the cathedral renovation were made at the renovation committee meeting Aug. 15 because several members of the committee were unable to be present. Msgr. Gerald A. Gettelfinger, chairman of the committee, insisted that all members must be present when final decisions are made.

Msgr. Gettelfinger emphasized the importance of the committee's work when he told the members that the cathedral's renovation is meant to serve as a model for other churches in the archdiocese.

Archishop Edward T. O'Meara has made it clear that the decision has already been made that there will be a renovation. That decision was first made by former Archbishop George J. Biskup in 1977 and was reaffirmed by Archbishop O'Meara in 1980. The question now is how the renovation will be done, not whether it will be done. The committee is to make recommendations on how it will be done. It has had wide consultation and some proposals have been made and circulated, but no decisions have yet been made.

At the Aug. 15 meeting, Msgr. Gettelfinger told the members of the committee that he has replied to the Historic Landmarks Foundation and the Indianapolis Historic Preservation Commission, both of which have expressed concern about the renovation plans, telling them that he is eager to meet with them to explain the renovation proposals.

Also at the meeting, architect Ed Sovik gave a progress report. He said that, while waiting for major decisions to be made, his firm is working on such matters as lighting, better access to the cathedral, getting more

air in the building, and landscaping around the cathedral.

He also presented new drawings showing alternative possible locations for the choir, the location of a new organ, and preservation and relocation of the reredos in the apse (the reredos is the sculpture behind and above the main altar). The tentative proposals call for moving the altar forward on a platform that would form a peninsula in the church. One proposal being considered would keep the reredos in the apse, but move it forward from where it is at present.

The committee also reviewed the steps in the decision-making process. As soon as a meeting can be arranged at which all members can be present, the committee will make final decisions that will be presented as recommendations to Archbishop O'Meara. The archbishop will either ratify the recommendations or return them with directions for revision. If ratified, the decisions will be given to the architect; if not, the committee will act on directions from the archbishop. Decisions will be made on proposals for the church itself, the Blessed Sacrament Chapel, the rectory and the old chancery building.

Meanwhile, Msgr. Gettelfinger has continued meeting with groups to explain the renovation plans. On Monday, he had two afternoon meetings at St. Mary of the Woods and an evening meeting at St. Joseph's parish in Terre Haute. On Tuesday, he met with people in the Richmond area at the Tri-Parish Center at St. Andrew's. Meetings are scheduled for Aug. 25, at 7:30 p.m. at the cathedral; at Providence High School in New Albany on Aug. 29, at 7:30 p.m.; at St. Columba, Columbus on Aug. 29, at 7:30 p.m.; and another meeting at the cathedral on Sept. 8, at 7:30 p.m.

Looking Inside

Father Bruce Ritter has become famous for his work with runaways in the United States. Read about what he is doing now in Guatemala. See the back page.

Many orders of Sisters are experiencing financial problems because their members have gotten older. Dick Dowd writes about this problem on page 4.

Father Buckel has been telling us about characters in the Old Testament. In this issue he finishes the book of Genesis with an article about Joseph. See page 9.

The head of the Vatican's doctrinal congregation explains why the Holy See is taking a critical look at liberation theology. See page 15.

the criterion

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Striving for day when all proud to be pro-life

by John F. Fink

Those in our society who must pin labels on everyone have somehow decided that liberals support nuclear disarmament, abortion, efforts to help the poor and hungry, and abolition of the death penalty, while conservatives support nuclear arms and the death penalty and oppose abortion and efforts to help the poor and hungry. If that is true, how do they label Pope John Paul and most of the U.S. bishops, who have shown great consistency when it comes to pro-life issues?



The pope has spoken out against abortion innumerable times. During recent months he has frequently urged the early resumption of arms control negotiations and has often decried the arms race, linking it with the diversion of resources from human needs. He has intervened more than once to try to stop executions.

The U.S. bishops have soundly condemned abortion, nuclear war, capital punishment, unjust immigration laws, and policies that violate human rights and degrade human dignity. Cardinal Joseph Bernardin of Chicago has

spoken and written about the "seamless garment" of the Church's concern for the sanctity of all human life.

It is too bad that many people in the pro-life movement are unable, or unwilling, to understand the need for consistency when dealing with pro-life issues. They seem to feel that linking abortion with other issues will tend to dilute efforts against abortion. A similar attitude is shown by those who are ardently committed to peace and justice issues but are unable to understand their inconsistency when they support abortion.

But on the practical level, such linkage isn't necessary or even likely. An anti-abortion amendment, nuclear war negotiations, budget items affecting the poor, or laws concerning capital punishment are all going to be considered separately, not as a package. There never will be linkage in that sense.

The linkage must be in the educational process that will convince a woman who is active in the anti-nuclear movement or working for human rights that it is inconsistent for her to be pro-abortion because abortion is the denial of the basic human right to life. It is the same process that must convince those in the pro-life movement that they must truly be pro all human life.

It's this educational process that, if successful, could give all pro-life issues much greater support. Each issue will still be acted upon separately on the political front,

but the results will show a consistency that is missing today.

That is clearly what the bishops had in mind when they issued this year's manual for the "Respect Life" program. The introduction to the manual states: "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."

The introduction continues: "The 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."

The manual, however, makes a point similar to the one I made above when it says that prudence requires particular people to concentrate on particular issues. Thus, it is not necessary for someone now strenuously involved in the battle against abortion to dilute his or her efforts by getting just as involved in the fight against capital punishment. If, however, that person were to campaign in favor of capital punishment, it would show his or her inconsistency on pro-life issues.

We should strive for the day when both liberals and conservatives will be proud to be labeled as pro-life.

Father Raban buried at St. Meinrad

ST. MEINRAD—Benedictine Father Raban Hathorn, 68, a monk of St. Meinrad Archabbey, died suddenly on Aug. 15 during morning prayer services in the abbey church. His funeral was on Saturday, Aug. 19.

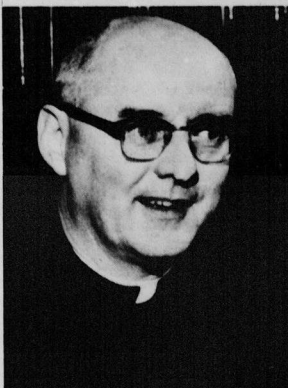
Father Raban was a native of Indianapolis. He attended St. Anthony grade school in Indianapolis. He received his high school, college and theological training at St. Meinrad Seminary. In 1952 he received a master's degree in English from Catholic University of America.

In 1940, Father Raban made his solemn profession of vows as a Benedictine monk. He was ordained to the Roman Catholic priesthood in 1942.

From 1942 to 1959 Father Raban taught at St. Meinrad Seminary. For part of this time, he also served as pastor of St. Meinrad parish in the town of St. Meinrad. He again served the parish as pastor in the early 1970s.

Father Raban was appointed associate editor of Grail Magazine in 1948. He became editor of the magazine in 1958. He continued as editor of Marriage magazine, the successor of Grail Magazine, until 1966. He was then named editor of Abbey Press Paperback Books and served in this capacity until 1967.

During the late 1960s and 1970s, Father Raban served as chaplain to three convents of Benedictine Sisters. He also conducted



Father Raban Hathorn

retreats for Religious and lay persons, especially married couples.

In 1980 Father Raban began living at St. Benedict's parish in Evansville. In recent months he retired to the monastery at St. Meinrad.

Pope warns of nuclear winter

(Continued from page 1)

The message said the Erice conference, which has met every year since 1961, offered a chance to consider the impact of the nuclear arms build-up on food production, social development and culture.

"May this experience of active collaboration likewise contribute to a deeper understanding of the interconnections between the problems which confront humanity today," the message said, "and help awaken within the community of nations a lively sense of man's dignity, his common future and spiritual destiny."

In the past, the Erice conference has resulted in commitments by participating scientists to conduct experiments which would gauge the effects of nuclear warfare. Last year, the scientists agreed to collaborate on a computerized study of such effects.

The "nuclear winter" to which the pope referred is one such possible effect being studied by the Erice conference. The position by some experts is that the rapid cooling of the earth's temperature following nuclear warfare would have catastrophic results.

The U.S. delegation to the conference is headed by Joseph Knox, a physicist at the Lawrence Livermore Laboratory in California.

Funeral services are held for Msgr. James Jansen

NEW ALBANY—Funeral services were held last Friday in St. Mary's Church, New Albany, for Msgr. James H. Jansen, 81, a retired priest of the archdiocese.

He died on Aug. 15 in his home in New Albany. Archbishop Edward T. O'Meara, who had visited with Msgr. Jansen less than an hour before the priest's death, was chief celebrant of the funeral liturgy. Burial was in the parish cemetery.

Msgr. Jansen was born in Chicago on March 15, 1903, and was ordained to the priesthood in St. Meinrad Archabbey Church on June 7, 1927.

His first assignment was as assistant pastor at St. Joseph parish, Indianapolis. In 1932 he was named assistant chaplain and instructor at Gibault Home, Terre Haute. He was named assistant pastor of Holy Trinity parish, New Albany in 1934, and administrator of St. Nicholas parish, Ripley County, in 1938.

He returned to Indianapolis in 1942 as assistant pastor of St. Joseph parish. In 1947, he was named synodal judge for the archdiocesan Metropolitan Tribunal.

The next 22 years of his priesthood were spent at St. Mary parish in New Albany. He arrived there as administrator in 1949. Six years later, he became pastor of the parish



Msgr. James J. Jansen

and dean of the New Albany Deanery. In 1961, he was named a domestic prelate or monsignor.

He became pastor of St. Michael parish in Bradford in 1971, and retired a year later.

Deadline for Nicaraguan priests

(Continued from page 1)

Fernando Cardenal to resign the education ministry and clearly applied to the other priests.

There was no statement from the bishops or the Vatican setting out sanctions if the Aug. 31 date passed without the priests' resignations.

But Bishop Vega told the Washington Post Aug. 18 that the priests could be barred by the Vatican from publicly performing their priestly duties. That action would turn a 1981 agreement between the bishops and the priests into a formal order. The agreement prevented the priests from publicly pursuing their priestly duties while holding their government jobs. But the Nicaraguan bishops continued to insist that the permission to hold public office was only temporary.

A more serious Vatican sanction, Bishop Vega said, would be to reduce the priests to lay status, meaning they could never again serve as priests.

He said that the severity of the penalties and the speed with which the cases would be handled could depend on how the priests react.

"If they choose to make a scandal of the entire process," the penalties could be severe, he said.

The conflict within Nicaragua's church over the role of priests in government and over relations with the Marxist-oriented ruling Sandinistas surfaced recently in Bogota, Colombia.

Archbishop Obando Bravo told reporters at a press conference that "there is a state of persecution in Nicaragua." He said he had received death threats. The archbishop was in Bogota for a July 23-28 meeting of the Latin American Episcopal Conference.

Archbishop O'Meara's Schedule Week of August 28

SUNDAY, August 28—125th anniversary celebration of St. Mary Parish, Greensburg, Mass at 2:30 p.m. at the Decatur County Fairgrounds.



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Arsonist's fire damages church in New Marion

by Jim Jachimlak

NEW MARION—An arson fire in St. Magdalen Church here burned itself out before it was discovered, but not before it had done some damage to the church.

The fire was confined to a closet where vestments and other items were stored, but the rest of the church and its contents suffered smoke damage. The state fire marshal's office is investigating the fire.

Father John Minta, administrator of the Ripley County parish, said the fire burned itself out inside the closet. The damage was later discovered by parishioners on Aug. 15, before an evening Mass for the feast of the Assumption of Mary. "They went in to turn on the air conditioning and smelled smoke," Father Minta said.

He said that the closet door was closed, and "as soon as the oxygen (in the closet) was used up, the fire burned itself out. But it was pretty close to getting out of the closet. We're very fortunate that it did not."

The amount of damage has not yet been determined. Although the fire itself was confined to the closet, he said, "the smoke damage is extensive. Everything has to be cleaned. It smells pretty bad now." Damaged items included vestments, servers' surplices which were stored in another closet, and the carpet.

Charles Meisberger, New Marion fire chief and a member of the parish, said the fire "was definitely arson."



St. Magdalen Church, New Marion

Thomas Huser of the state fire marshal's office agreed. "It was definitely set," Huser said last Friday. "We've ruled out all accidental sources of ignition. It was in a closet—a closet with no lights."

However, Huser has not determined how the fire was set. No flammable materials which might have been used to start the fire have been found, and there were no signs of forced entry into the building.

"But," Huser added, "we can't verify that the front door was locked. It might have accidentally been left unlocked." The parishioner who entered the church on Aug.

15 "didn't check the door before he unlocked it, or he couldn't remember checking it. He just put the key in it and opened the door."

It is also not certain when the fire occurred. St. Magdalen has no resident

pastor, and Mass is celebrated there only on Saturdays and holy days of obligation. Father Minta's residence is at St. John's parish, Osgood, where he is pastor. The last Mass in the mission church before the damage was discovered was the Saturday evening liturgy on Aug. 11.

Huser said he has "talked to a lot of people" during the investigation, but "so far nobody who has seen anything."

The church will not be cleaned until after the investigation is completed, but regular Saturday evening liturgies will continue there.

The church, a former bank building, was purchased in the late 1940s. It replaced the original St. Magdalen Church, which was located in southern Ripley County. When that land was purchased for the Jefferson Proving Ground ammunitions testing site in 1943, the church was demolished and the parish was disbanded. Many parishioners' homes were also claimed by the proving ground, but those who remained received permission to reorganize the parish and later purchased the building in New Marion.

Polish faith impresses cardinal

by Christopher Guntz

BYDGOSZCZ, Poland (NC)—Cardinal Joseph L. Bernardin said during his 10-day trip to Poland that he was "very impressed by the faith of the people."

Speaking while on his way to the shrine at Czestochowa for Masses marking the Feast of the Assumption Aug. 15, the cardinal said it was evident that the Polish people are attached to the Catholic Church. "It is an important factor in their lives," he said. The bishop was traveling in Poland with a group from the Chicago Archdiocese Aug. 9-20.

He said he was also impressed by the strength and dynamism of the church despite restrictions imposed on it by the Polish government. He cited a boom in new church construction, which began in 1980 following demands from the Solidarity movement, as one strengthening factor.

According to Auxiliary Bishop Jerzy Dabrowski of Gniezno, there were approximately 1,200 new churches under construction in Poland at the time of Cardinal Bernardin's visit.

"The number of new churches seems impressive because we are trying to catch up for 40 years of not building churches," said the bishop, who is an official of the Polish bishops' secretariat. "Now it's more

or less over. It's not so easy to get permission now."

Cardinal Bernardin said that the church is still very limited in Poland. For example, the Polish church is barred from running hospitals, schools, charities or publications. The publishing ban covers catechetical texts, missalettes and song books.

Despite the limits on their religious freedom, Polish Catholics "are strong," the cardinal said.

He also said that "the spirit of Solidarity (the banned union) is very much alive though the movement itself has been suppressed."

During the concluding song at some of the Masses participated in by Cardinal Bernardin and the Chicago Archdiocese, people in the congregations raised their hands in a victory sign, the symbol of Solidarity.

The cardinal often spoke of solidarity between the people of the United States and the church in Poland during talks at Masses and prayer services at many stops along his travels.

He said that he sensed the Polish people appreciated the visit of the Chicago delegation. "They are glad to have the support of the people of the United States," he said.

Greensburg church ending anniversary celebration

GREENSBURG—St. Mary's Catholic Church of Greensburg will end a year-long "Festival of Faith," a celebration of its 125th anniversary, this Sunday.

A closing liturgy will be held at 2:30 p.m. in the grandstand at the Decatur County fairgrounds. Archbishop Edward T. O'Meara will be chief celebrant of the Mass. It will be followed by a catered picnic. The liturgy and picnic are open to the public.

The celebration incorporates the 125th anniversary of the parish and the 100th anniversary of the construction of the present church. The theme of the celebration has been "Unity through Worship, Service and Education." It began last summer with a special opening liturgy and a dance. A pictorial directory, cookbook and Christmas tree ornament were especially designed for the anniversary celebration.

The cornerstone of the church was removed last summer, and several documents were found in it. Among them was a handwritten letter by Father George L. Seigerwald, who was St. Mary's pastor when the church was built. A few palms and a sprig of cedar were also contained in the cornerstone.



The parish was established in 1858 and ground was broken for the present church on Feb. 26, 1884. The building was dedicated on June 17, 1885. The brick structure, costing \$40,000, was considered one of the most beautiful in the diocese at that time.

Extensive remodeling and redecorating of the interior of the church was completed in 1979.

The parish has a membership of 1,163 families and 3,588 individuals. Father John Geis has been pastor of St. Mary's since 1973 and Father Mark Gottmoeller has been associate pastor since 1981.

Co-chairmen for the year-long celebration have been Glenda Porter and Martha Muckerheide.

The SUNDAY READINGS

by Fr. JAMES A. BLACK

Isaiah 22:19-23
Romans 11:33-36
Matthew 16:13-20

21st SUNDAY IN ORDINARY TIME

AUGUST 26, 1984

Background: In the first reading for next Sunday, the prophet threatened the Southern Kingdom of Judah with destruction. Because of their unfaithfulness, even the court officials would be put out of office. Eventually, a new Davidic king would rule with authority.

The reading from Paul's letter to the Romans reminds us clearly that God's ways were different from those of humanity. God was obliged to follow our rules or customs.

The Gospel reading from Matthew is an important one because of the question that is asked. Jesus asked his disciples, "Who do you say that I am?" They had to come up with an answer. Incidentally, some people claimed that Jesus was Elijah because of a widespread Old Testament belief that Elijah would return.

Reflection: "And you," he said to them, "who do you say that I am?" Undoubtedly, this is one of the most important questions in the Gospel, for it is the one that requires

an answer of personal faith. Additionally, it must be answered by each individual person when that person is confronted with it.

We could answer with the words of the catechism formula, "You are God, the Second Person of the Blessed Trinity." But Jesus didn't ask who the catechism said he was. He asked each of us.

He wanted to know what we had to say—what our response would be.

It's a particularly troublesome question because it cannot be answered with words alone. If we answer it as Peter did, then we have to be willing to live lives that prove we believe what we say.

The question is most difficult because it can only be answered satisfactorily with our lives.

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



CHURCH ANNIVERSARY—Four priests who have served Brownstown's Our Lady of Providence Church flank Archbishop Edward T. O'Meara, who celebrated Mass on Aug. 12 to mark the 50th anniversary of the mission parish. They are, from left, Father Carmen Petrone, pastor of American Martyrs, Scottsburg; Father Joseph Sheets, pastor of St. Ambrose, Seymour, and administrator of Our Lady of Providence; Father Eugene Weidman, retired, of Tell City; and Father Gerald Renn, pastor of St. Gabriel, Connersville. Following Mass, a pitch-in dinner was held at the Brownstown Elementary School, where many present and former parishioners and guests joined the archbishop for an informal meal. (Photo courtesy Brownstown Banner)

COMMENTARY

Ferraro and women's issues

by Antoinette Bosco

When news broke that Rep. Geraldine Ferraro of New York was Walter Mondale's running mate on the Democratic presidential ticket, reaction among U.S. feminist groups was fast and affirmative.

Kathy Wilson, head of the National Political Women's Caucus, stated elatedly on an NBC-TV news broadcast: "Mondale changed the rules."

No question: The selection of Ms. Ferraro makes history because she is the first woman to be a major party's vice presidential candidate.

That fact, however, has been followed by an amazing number of assumptions, criticisms, confusions and predictions. The bottom line question raised by all this furor is blunt—and I paraphrase more commentators than I can count:

"Has Ferraro broken the mold and opened the doors for women in America to aspire to the highest offices? Or, will she, if the Democratic ticket is defeated, set back the cause of equality in public life for women?"

I don't know the answers. But I have been involved in many discussions about Ms. Ferraro. A number of people have asked me if I identify with the 48-year-old woman from Queens—implying that this would cause me to vote for her.

We have several similarities. We both are daughters of Italian immigrant fathers; attended Catholic schools and graduated from Catholic women's colleges; got married young and raised families.

But the similarities—and the iden-

tification—end there. And if I vote for her, it will be for her stands on issues, not because she is a woman or because I might "identify" with her.

One can't help but relate Ms. Ferraro's escalation in public life now to John Kennedy in 1960. I asked a priest friend if he identified with Kennedy back then.

He answered, "He was male, Irish and Roman Catholic and that's where the identification ended. But he inspired me, made me believe in great principles again and I respected him. That's why I voted for him."

My friend also believed, he said, that by 1960 the time had come to put aside the barrier of religion in electing a leader to public office.

He expressed precisely what I am feeling now. By inviting Ms. Ferraro to run with him, Mondale has read the signs of the time and taken a giant step forward in politics.

The choice of Ms. Ferraro is highly symbolic. She is the visible witness that just as religion no longer can exclude one from a high position in public office, neither can gender.

Her nomination is to be applauded because it moves us as a nation closer to democracy, where equal opportunity has substance.

If anyone still has doubts about how major a step this is, I would suggest remembering the camera action during her acceptance speech. One camera was positioned on Ms. Ferraro's mother in her Queens home, flanked by neighbors.

Here was Antonetta Ferraro, a widowed seamstress, who raised a daughter alone, glowing and applauding.

She looked like so many Italian mothers I have known, pleased with and proud of their children. That's when I knew for sure: This was a night for women.

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Sister, can you spare a dime?

by Dick Dowd

In some ways our American religious Sisters are as up-to-date as tomorrow. Yet, like the rest of us, they continue to suffer from the policies and practices of their past.

Sisters in the United States are a phenomenon beyond imagining. They have staffed our schools and hospitals and nursing homes. They have watched over our abandoned children and teen-agers. They have done their tasks quietly, without fanfare, day in and day out for two centuries.



I was taught music and spelling and geography and prayer and meditation and selflessness and obedience and the value of suffering by Sisters. My mother was never happier than when a Sister came to visit (in pairs, of course). My uncle remembered them as sprightly angels of mercy from the trenches of World War I.

Times change. As there are more older Americans these days (the ranks of the over 65 are now 11 percent of the population and climbing), there are more older Sisters.

This has led to one of the major unreported crises in American religious life: How do we support retired Sisters?

The problem has two facets: The median age of women Religious in the United States is climbing at the same time as the numbers of replacements are dwindling—a direct result of the vocation shortage.

In 1960, an average of 10.3 Sisters were

joining religious communities each year. In 1980, research by Sister Marie Augusta Neal shows that figure as one per community.

Therefore, a Sister today may have to search out the most lucrative job offer to match her education, training and ability simply because her community with fewer "working" sisters is depending on her for support.

There are three major reasons for the current crisis, according to a joint task force from the National Conference of Women Religious, Men Religious and Bishops:

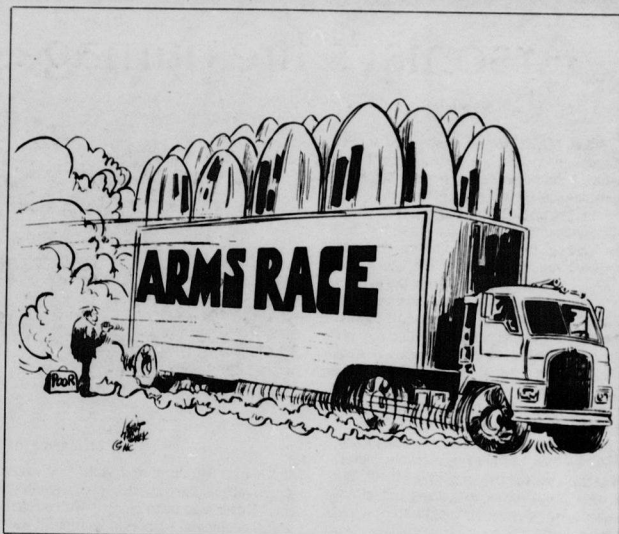
1.) The pay for Sisters has always been so low they haven't been able to put any money aside for retirement. ("If we can get a Sister for the job we'll cut costs in half.")

2.) Women's religious communities have few assets except their Sisters and are generally "uninterested in finances" as a ministry. ("If I wanted to worry about balancing the books and watching interest rates I'd have gone to work for a bank.")

3.) They see the task at hand to be so important as to exclude the need for long-range planning, especially "unfunded retirement liability," the accountant's term for support for Sisters too old, sick or poor to support themselves. ("The tomorrow that was supposed to take care of itself is already here. What do we do now?")

Well, we can begin paying what the Leadership Conference of Women Religious calls "support model" salaries to Sisters. Enough for them to support themselves.

The task force, however, urges an even more difficult step for the communities than asking the bishop for a raise: Strategic planning for the future.



Easy doesn't really do it

by Richard B. Scheiber

Along with millions of Americans, this writer watched the recent summer Olympics, on television of course. Couldn't find an excuse to travel to Los Angeles.

The pageantry of the opening ceremonies was impressive, with the special routines, the bands, the march of the nations and the carrying of the torch by Jesse Owens' granddaughter, plus the lighting of the flame by Rafer Johnson. But what stuck in my mind, and probably in many others', was the world class crack trick that saw 90,000 spectators hold up their cards to form the flags of all the participating nations.



All the showmanship was a fitting prelude to the games themselves, which were, I thought, really fun to watch. There were also a couple of tugs at the heart-strings, particularly when the men's gymnastic team won a gold medal. It was almost equal to the surprise in the winter games four years ago when the U.S. hockey team beat the team from the Soviet Union.

As I watched the women's gymnastic competition the first week of the games, I marveled, as I always do when I watch good gymnastics, at the almost total control these remarkable athletes have over their bodies. To a barely coordinated, stiff-backed person like me, who can just manage to bend over to pick up the morning paper off the porch floor, the feats of those young gymnasts seemed little less than miraculous.

Even more amazing is the fact that after one of those intricate tumbling runs, the athletes did not appear even to be breathing hard. If I mow the lawn, I feel like resting for awhile before working up enough energy to uncup a beer can.

The athletes make it look so easy. In fact, right after an extremely demanding tumbling run by one of the gymnasts, a television commentator described the athlete's performance as "effortless."

How stupid, I thought. How can any observer who has even the remotest idea of the science of physics and the laws of gravity describe such precise throwing of one's body into an air-born series of contortions as "effortless"? One look at the muscles of those performers, and the trim, lithe bodies they have developed, and you get at least some idea of the effort involved, not only in performing those acrobatics, but in preparing for them. Only those who expend an immense amount of effort in such a performance can make it look effortless.

Isn't that true of any human endeavor? The skillful way an artisan plies his tools; the easy lope of the good runner; the

graceful leap and pirouette of the baseball infielder or the dancer; the flow of sound from the musician, or of words from the writer. The easier these things appear, the more effort has gone into making them happen. No matter how much natural talent the performer possesses, it takes hard, sweaty work to make it, as the saying goes, "look easy."

That Olympic commentator wasn't fooling anybody. We all know how true that is, because we've all experienced it in our lives in one way or another. The difference is, we've chosen to aim our pursuit of excellence in another direction than that of top athletes, and as a general rule have chosen not to devote ourselves to our goals with quite the singleness of mind the athlete has.

That is especially true in the approach most of us take in trying to perfect our spiritual lives. We know how tough it is to progress spiritually, so we settle for the bare minimum—just enough to get by, and sometimes, maybe, a little less than that. Maybe we are put off by the fact that so many spiritual giants of the past (saints) never tried to "make it look easy." They were very public in what they wrote and what they did to show us how to get close to God. St. Paul said that he had been poured out like a libation. The Ignatian "exercises" are a monumental challenge to those who would immerse themselves in spiritual meditation. And the martyrs of all ages tell us in no uncertain terms what total dedication to God can result in.

Some of the quiet saints—Therese of Lisieux, for example—may have made it look easy, but her "Little Way" is a big step. And who knows how many of these "quiet saints" there are walking around today, making it look easy but living lives of heroic self-denial.

Point is, anything performed close to perfection—physical, mental or spiritual—is never easy, and only those who put forth the most effort are likely to make it look that way.

the criterion

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

Official Newspaper of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$11.00 per year

25¢ per copy

Second-Class Postage Paid at Indianapolis, Ind.

ISSN 0574-4350

Most Rev. Edward T. O'Meara

publisher

John F. Fink

editor-in-chief

Dennis R. Jones

general manager

Published weekly except last week in July and December.

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



ENTERTAINMENT

VIEWING WITH ARNOLD

A film constructed in brainstorming session

by James W. Arnold

"Grandview, U.S.A." sounds like it could be anything from an updated "Our Town" to a documentary on Middle America in the year made famous by Carl Lewis and George Orwell. Too bad. I might have liked either of those, but "Grandview" is less grand.

This is a movie, in fact, that seems to have been constructed in a brainstorming session at a script conference. Somebody says, let's start with a graduating senior in a small town. Why not? It's worked for everything from "American Graffiti" to "Breaking Away" to "Footloose." So we get another 17-year-old hero. Do you know that men used to be heroes in movies? Some of them were even 35 or 40 years old. The average age of heroes in pictures recently must be eight.

Okay. Kid (C. Thomas Howell) wants to get somewhere, anywhere. (Hollywood writers always assume people want to escape towns in Illinois.) Let's say he wants to be an oceanographer. That's exotic. Allows a lot of jokes about being a cornfield Jacques Cousteau or scuba diving in the bathtub.

Dad (Ramon Bieri), of course, is opposed. A stuffed shirt real estate operator, he wants the Kid to study something like accounting at the local cow college. Poor slob can't even eat a meal without belching and grossing out the kids. He's the kind of movie old man who's always telling his son to straighten out his attitude or "we're going to the mat."

Complete the family with a wisecracking kid sister just entering puberty and a Mom who exercises with Richard Simmons. The first scene has Dad loan the Kid his new white Cadillac for the prom. While Kid and girlfriend are necking in the back seat, the Cad sinks into the mud of a swamp (variation on Dad's Porsche in "Risky Business"). Funny stuff!

But how do we get star Jamie Lee Curtis into this movie? She's the "older woman" (27!) who gives the Kid his first experience. But how does she get into his life? Well, she just happens to run the Demolition Derby speedrome on the fringe of town. A class act, right? Don't complain. When things bog down, the camera can always look at the crashing cars. The Kid staggers in there from his sinking Caddy, sees Jamie and the cars, and it's love at first sight.

Jamie is cool and smart, a divorcee who's been to California. But not only does

she get involved with the budding oceanographer, she's losing her track to his dad, who's a crooked county commissioner and wants to build a country club on her property (everybody in the film has high ambitions). Will the bad guys foreclose on the Demo Derby? I know you can't wait to hear.

Jamie's great taste in men also inclines her to fall for a fruitcake her own age, a hard-hat maniac named Ernie (Patrick Swayze), who's the local champ at wrecking cars. He spends most of the movie working up a fit because his tartish blonde wife is having bizarre dates with a slick washing machine salesman (Troy Donahue, fallen into middle age). Early on, he stomps and kicks on the guy's car. For an encore, he bulldozes their house of rendezvous—a scene you may well recall from some other movies. In any case, the violence is projected onto objects rather than people.

Naturally, Jamie takes compassion on him, gets him out of jail, and he says something like, "Damn, I love you" (you were expecting Shakespeare?). By now the speedrome has burned down, thanks to a mentally handicapped minor character who had previously been shooting people with a cap pistol. Dad buys the property fair and square, and generous Jamie and her crazy (now rich) boyfriend stake the Kid to his dream of going to Florida.

Incidentally, when the Kid dreams, he dreams in music videos. The dreams are so awful, it's hard to tell if the intention is to satirize or work in a popular trend. This is the first music that is just as terrible to see as to hear.

It may sound strange in summary, but you can see that writer Ken Nixon has worked in more sure-fire audience grabbers than Cecil B. DeMille working his way through Exodus. The only trouble is it's totally ridiculous, a C paper in Creative Writing I.

Writer Nixon and hotshot director Randal Kleiser ("Grease," "Blue Lagoon"), obviously want us to like these seamy-side characters who come to the rescue of the trapped high school hero. But they're the kind of folks who exist only in bad, desperate bad, movies.

Ms. Curtis is perhaps not so bad, putting a Joan of Arc quality into a character who is more like a candidate for psychotherapy.

But good movies only end with acting. They start with brains and moral and social insight. "Grandview" (shot in Pontiac, Ill.) lost them somewhere on the interstate from Chicago.

(Nudity, implied sex and promiscuity, anger and property violence; not recommended.)

USCC rating: not available.

Documentary on TV violence

NEW YORK (NC)—A documentary funded largely by the Catholic Communication Campaign and exploring the social, political and financial implications of television violence is scheduled to air Sept. 28 on PBS.

The one-hour program, "On Television: The Violence Factor," will suggest ways viewers can influence the quality of television programming, including writing letters to networks and local station managers, working with citizen groups and participating in public hearings on television.

Hosted by journalist Edwin Newman,

the program will feature interviews with Rep. Timothy Wirth, D-Colo., chairman of the House Subcommittee on Telecommunications, entertainer Steve Allen, NBC chairman Grant Tinker, George Gerbner of the Annenberg School of Communications and Joan Ganz Cooney of Children's Television Workshop.

South Carolina Educational Television has made a study guide available for the program for \$5 from On Television, South Carolina Educational TV, P.O. Drawer L, Columbia, SC 29250.



INCURABLE DISEASE—"AIDS: Profile of an Epidemic," an hour-long documentary examining the incurable disease, will air on many PBS stations Aug. 29. The program is hosted by Edward Asner and includes interviews with five AIDS victims including David McKee (left), a hemophiliac from rural Kentucky, and his family. (NC photo)

TV program contributes to understanding of AIDS

by Henry Herx

NEW YORK (NC)—Since it was first diagnosed in 1981, the rare but lethal disease AIDS (Acquired Immune Deficiency Syndrome) has caused fear and alarm on the part of the general public.

Examining the facts as well as the myths about this new and still incurable health hazard is "AIDS: Profile of an Epidemic," a documentary airing Wednesday on PBS (check local listings for time in your area).

AIDS is a disease which destroys the body's complex immune system, leaving its victims helpless in combating even ordinary germs such as the cold virus. How the immune system normally works and how AIDS causes it to malfunction are explained through a series of clear, clever animation sequences.

The program points out that although press coverage of AIDS has been declining sharply, the number of people contracting the disease continues to double every six months. Some important progress has been made in identifying the cause of AIDS but its cure and much else about the disease is still beyond our medical grasp.

It is important that the public know AIDS is transmitted primarily through sexual contact between male homosexuals or through the blood of an infected person, chiefly by drug abusers sharing the same needle. To avoid AIDS, the medical advice is direct: Don't be promiscuous and if addicted to drugs, get help.

One of the misconceptions about AIDS had near disastrous effects for the nation's blood banks and those who depend on them. Many in the public began to associate blood transfusions with transmitting AIDS and were afraid to give blood. If there are any lingering doubts about this, the program spells out how blood is screened for AIDS and that after a donor has given blood, the needle is discarded.

The documentary profiles five AIDS victims representing the groups most at risk: male homosexuals, drug addicts, Haitians, hemophiliacs and the children of addicts. In their life-and-death struggle with AIDS, its victims bear the further burden of the public's fear of the disease and its aversion to those who contract it.

The Haitians perhaps are the group

most unfairly stigmatized by the AIDS epidemic. Although medical research originally indicated that Haitians were in the high-risk category, there is now considerable disagreement about this. One of the doctors interviewed on the program states that it is ridiculous to classify a single nationality as being more susceptible than others to the disease.

Narrated with feeling and concern by actor Edward Asner, the program makes a significant contribution to the public's understanding of this deadly disease and the medical progress toward conquering it.

Following the broadcast, a number of PBS stations will air a one-hour open forum program, "AIDS: A Public Inquiry." A panel of five experts, including Sister Rosemary Moynihan, a Sister of Charity of New Jersey and administrative supervisor of the department of social work at Memorial Sloan-Kettering Cancer Center in New York, will discuss the preceding documentary as well as answer questions from a New York studio audience.

TV Programs of Note

Saturday, Aug. 25, 9-10 p.m. (NBC) "Silent Shame: The Sexual Abuse of Children." NBC correspondent Mark Nykanen reports on the sexual abuse of children and child pornography and shows how, despite efforts by law enforcement officials and concerned citizens, the country is failing in its responsibility to protect the young.

Wednesday, Aug. 29, 8:30-9 p.m. (PBS) "Chappy Goes to the World's Fair." Chappy Hardy, a New Orleans journalist and hometown booster, takes viewers on a quick tour of the current Louisiana World's Fair Exposition, showing highlights of its exhibits and shows as well as its glitter and silliness.

TV Film Fare

Sunday, Aug. 26, 8-10:32 p.m. (ABC)—"... And Justice for All" (1979)—Al Pacino stars as an honest and abrasively anti-establishment lawyer who is blackmailed into defending a "law and order" judge (John Forsythe) accused of rape in this heavyhanded and muddled expose. The U.S. Catholic Conference classification is O—morally offensive.

TO THE EDITOR

We need more 'ordained nitwits'

That letter to the editor ("Fr. Widner uninformed about business," The Criterion, July 20) sneering at the church, bishops and priests brings wonder at the bitterness unleashed therein. Could it be the writer's toes have been stepped on?

There is greed in big business and if a priest feels compelled to speak out against it he is sincerely trying to emulate his model. Jesus Christ had no degree in business administration, but when he recognized unethical practices he lashed out against them.

As for the church's dependency on "blood money of the capitalist cheats," the reverse is true. It is the consistent contributions of the majority of faithful, the "little people" who may be living just above poverty level that keep parochial schools open; that make it possible to burn church mortgages.

The callous reference to "ordained nitwits" is just a case of multiple astigmatism. Many of our priests are highly lettered men of keen intelligence, perception and business acumen even though they may not be offspring of the "successful American families" which the letter-writer holds up as role models for producing vocations.

Just because a gifted priest subjugates his considerable talents to the needs of others doesn't mean plenty of grey matter isn't there. The guiding motive is the same as that of a gifted mother subjugating her talents to the needs of her family: caring.

Who spends much of his time counseling ever-increasing numbers of troubled? Who is first on the scene of tragedies, fires,

explosions or other dangerous situations? Who leaves the comfort of home and country to "teach all nations" even those living in primitive poverty? The priest.

Who braves -20 degree weather to bring rites of anointing to a soul desperately awaiting his arrival? Who walks the last mile with condemned persons? And who keeps the torch of faith burning day in and day out for diverse members of the faith communities of this world? The priest.

If these are "ordained nitwits," pray heaven to send many more of them

Alice Dailey

Indianapolis

Bosler, Jackson, cathedral

First, I extend deepest appreciation to Msgr. Bosler for his long years of service to all by writing his column. Each week, we looked forward to what he had to say. His knowledge of church teaching and his good common sense were blended well in his written statements. I do miss him. Thank you, Msgr. Bosler.

Second, we read views in The Criterion about the Democratic convention and also about the continued reactions to the U.S. Catholic bishops' 1983 pastoral letter on war and peace.

It seems that one man has been overlooked. The Rev. Jesse Jackson never once veered from his stand on "talks instead of nuclear war" and on his plea for help to suffering people of this nation and the world. How come the similarity bet-

ween his words and the bishops' letter has received little concern? One would think they would have spoken up for him, since they seem to think a great deal alike.

Third, we agree with those who think we had better just restore and refresh the cathedral. If the great bronze doors are warped, maybe some weather stripping could check drafts. If there is a need for more light, tastefully chosen light fixtures could be fit in.

There is a great deal of art in the cathedral and it is cherished by many. Together, it achieves a total effect of beauty and inspiration. It seems a shame to

tear it out and stick it piecemeal in side places where the total effect is less impressive and not so noticeable.

It seems God's house should be "the nicest one in town" and not just a pedestrian attempt at a house of worship. We do go to church to worship, don't we? How can a building of beauty and stately elegance be frowned upon? Are we doing wrong to feel closer to God in a very specially lovely place? Isn't the place where the holy sacrifice of the Mass is celebrated, a place different from a meeting house for social activity?

Betty Cull

North Vernon

Secondary role for preservationists

In reading the various letters in both The Criterion and the secular press regarding the planned renovation of SS. Peter and Paul Cathedral, it appears that most of the criticism revolves around two points: the "beautiful" marble altar and the "gorgeous" wood pews. In all cases the letter writers argue for the historical and artistic significance of the church.

What should be remembered, it seems to me, is that the Cathedral, as it now stands, is not even 50 years old. The present renovation (yes, renovation!) was only done in 1936 by then-Bishop Joseph Ritter to meet the need of a cathedral for that time.

Historic preservationists serve a valid function in today's society. However, they need to be reminded that the purpose of a cathedral is not to stand as a museum of how things were but rather as a vibrant and functioning model of what is best for the celebration of today's liturgy. Preservation for preservation's sake does not serve the needs of a community of faith.

In this project historic preservationists must take a secondary role to liturgical architects and artists. There are those artists, liturgical and otherwise, who question the artistic value of the present cathedral interior, including the altar. As for seating, pews do not have an intrinsic place in the church's worship. One only need visit St. Peter's at the Vatican for proof.

While some aspects of the proposed cathedral renovation may be subject to critical appraisal, I believe the plan as presented is generally a good one and deserves the support of the Catholics in the archdiocese. Archbishop O'Meara, Msgr. Gettelfinger and the cathedral committee

should be congratulated for their determination in pursuing this project.

Rev. James R. Bonke

Pastor, Church of the Nativity

Indianapolis

Renovation committee commended for its efforts

For a number of years, the archdiocesan liturgies have provided a model for emulation by parishes concerned about the quality of their worship. When the cathedral renovation is accomplished, there will finally be a setting which will enhance the beauty and prayerfulness of these rites.

The renewed liturgy, mandated by Vatican II, requires a worship space more suited to the active participation of the Christian community, not only in the eucharistic liturgy, but in the communal celebration of the other sacraments as well as the liturgy of the hours.

The U.S. bishops' statement, "Environment and Art in Catholic Worship," states: "Because the Sunday eucharistic assembly is the most fundamental ecclesial symbol, the requirements of that celebration will have the strongest claim in the provision of furnishings for liturgy... This primacy of the eucharistic assembly, however, should not discourage a liturgical life of greater richness and variety in the local church. In planning construction, renovation or refurbishing of liturgical spaces, baptism and the other sacraments, morning and evening prayer, services of the word, prayer meetings and other community events be kept in mind."

The cathedral renovation committee is to be commended for the creative, tasteful plan they have developed. Their proposal, reflecting the principles provided by "Environment and Art in Catholic Worship" and other liturgical documents, incorporates the elements of good design in a warm, hospitable environment designed to meet the diverse needs of the worshipping community.

Mary Ann Ryan

Indianapolis

Wants Arnold on back page

I write to ask that you consider returning the "Viewing with Arnold" movie review column to the last page of The Criterion. To have a movie reviewer of James Arnold's caliber is something to be valued, not something to be hidden away on inner pages.

Arnold combines a rare talent for appreciating the artistic while maintaining an awareness of moral values. He speaks out against the subtle sleaze (see his Sept. 16, 1983 review of "Risky Business"), while adeptly analyzing the finer points of quality movies.

I would hope that The Criterion's editorial staff would recognize the impact that movies have on people in our society today, especially young people. Reliable movie reviews such as James Arnold writes are helpful guides and have significance for The Criterion's readers. The reviews deserve to be printed in an easily accessible part of the newspaper.

Irene L. Hoffmann

Indianapolis

Simplicity has its place in the church

We have just returned from vacation, traveling through Wisconsin and Minnesota. We visited many churches, both large and small, where we found very little, if any, change in the interiors. We found that these people have a deep religious heritage, which is reflected in their church edifices, which they intend to retain.

We did visit the Benedictine convent at St. Joseph, Minn., and the Benedictine Abbey and university at Collegeville, Minn.

A beautiful convent chapel had been gutted of all its beautiful altars and statues, also kneelers. It resembled a big meeting hall. The Blessed Sacrament was reserved in a small corner room, which was not noticeable to the visitor. We had to ask in order to find the Blessed Sacrament Chapel.

At Collegeville, we found the beautiful old church being used as a reception hall and information area. In front of it has been built a huge concrete building, which they call a church. No beauty can be found in the drab, gray concrete walls, and nowhere could be found the Blessed Sacrament. We felt as if we were in a convention center.

We hope that this fate does not come to our beautiful cathedral or to any of our beautiful churches in the archdiocese.

We feel we can make changes to be in accord with Vatican II and still preserve our beautiful churches for future generations. Simplicity has its place and the \$1.5 million is a lot to spend for simplicity when money could be put to better use in helping those who truly need it.

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Seeing Christ in people around us

by Cynthia Dewes

Meeting Christ on the road to Emmaus comes to mind at the strangest times. Like when Junior runs his Big Wheel over your foot for the third time, or Grandpa belches out loud during the exchange of vows at your daughter's wedding. Once the urge to kill is suppressed you remember that Junior and Grandpa are other Christs (although, frankly, I don't think Christ would act like that).

If you remember this fact about others often enough, you are eligible for sainthood. Dorothy Day and Mother Teresa are typical of those atypical few who see Christ in derelicts, dopeheads, petty crooks, or displayers of open sores. They listen to the dull, live with the lice-infected and suffer fools.

Other imperfect perceptions also hide Christ from most of us. Charming, successful, accomplished or beautiful people can seem so awesome that we don't reach beyond their appearances. We may even resent them. Which of us would be so presumptuous as to greet Elizabeth Taylor or Pope John Paul II as easily and warmly as we would the guy next door? Dorothy Day and Mother Teresa would.

Cheerful encounters do happen all the time, however, to reinforce our faith and make the Gospels ring true. We used to have a milkman whose never-ending jokes made us look forward to his stops. Once, on a cold winter day, he even rescued a Mom and her passel of little kids by lighting the pilot light on their gas water heater after it went out. He'd have been astonished to think of himself as another Christ, but the recipients of his kindness sure did.

It's easy to find Christ in our friends and (sometimes) relatives, but the going gets tougher with strangers. Especially threatening strangers like teen-agers, blacks, the elderly, foreigners, whites, the born again, young upwardly mobile professionals, or whatever unknown strikes fear in our imaginations.

The secret is confrontation. Dorothy Day and Mother Teresa not only didn't run away from the poor, the bad and the ugly, they embraced them. They sought them out and took up their lifestyles. But before we all rush off to the Bowery or India, which is crowded enough already, we should check the home front.

It is possible to encounter Christ in that gruff neighbor in church who hasn't returned a greeting in 15 years. We can find Him in the longest supermarket checkout line on Friday night. We may even find ourselves listening intently to Him as He babbles away in the guise of a confused old man in the nursing home.

I think it would be easy enough to recognize Christ on the road to Emmaus (if I could find it), or in the faces of the poor. It's those other people who make the thing hard.

Rural meeting planned

DES MOINES, Iowa (NC)—"Power Out of Powerlessness: Directions for a New Age" will be the theme for the 1984 National Catholic Rural Life Conference's annual diocesan directors' consultation.

The meeting, sponsored by the Des Moines-based rural life conference, will be held Oct. 8-11 in Jasper.

Archbishop Ignatius J. Strecker of Kansas City, Kan., NCRLC president, will give one keynote address. A second keynote will be delivered by Benedictine Father Eugene Hensell, vice rector of St. Meinrad Seminary.

In February, Archbishop Strecker testified on behalf of the conference before the House Agriculture Committee to urge Congress to adopt a more comprehensive agriculture and food policy.



check it out...

✓ The Office of Worship has announced its Fall Program for Pastoral Musicians, which includes workshops for organists and cantors, a course on "Music in Catholic Worship," and training for parish music coordinators. A certification program for cantors and organists is also planned. For more information or a free brochure on music programs and services available, contact the Office of Worship, P.O. Box 1410, Indianapolis, IN 46206, 317-238-1483.

✓ The Booster Club of Secena Memorial High School invites all parents, alumni and friends to a Chuckwagon Buffet on Sunday, Sept. 9 beginning with cocktails at 5 p.m. Dinner follows at 6:15 p.m. Parents of freshmen students are especially welcome. Tickets at \$6 apiece may be purchased from Tom and Marilyn Jeffers 357-6656 or Mike and Eleanor Kolbus 894-4750.

✓ All Former Students of Holy Angels School are asked to contact the school immediately for the purpose of forming a Holy Angels Alumni Association. Call or write: Holy Angels School, 2822 Northwestern Ave., Indianapolis, IN 46208, 317-928-5211.

✓ Central Indiana Regional Blood Center seeks volunteers to serve as telephone recruiters in the donor recruitment department. A 10-hour training program will begin the week of Oct. 8. Call Catherine Russell 927-3005 for more information.

✓ Catholic Engaged Encounters of Indianapolis will hold a three-day marriage preparation weekend on Sept. 7-9 at St. Mary of the Woods. Registration deadline is Aug. 29. Call 812-238-1210 or 812-832-7023 for information.

vips...



✓ Harry J. and Mary E. Gehrich celebrated their 50th Wedding Anniversary on Aug. 18 with a Mass at St. Bernadette Church, followed by a reception hosted by their children. The couple was married August, 1934 in SS. Peter and Paul Cathedral. They have six children including Helen Stuller, Harry L., Rosemarie Warren, Max, Richard, and Donald, 17 grandchildren and five great-grandchildren.



✓ Mr. and Mrs. Berton Jones will celebrate their 50th Wedding Anniversary

with a Mass at 5:30 p.m. on Saturday, Aug. 25 in St. Philip Neri Church, followed by a reception in the church hall. Berton (Casey) Jones and the former Margaretha Schoettle were married August 21, 1934 in St. Patrick Church. They have five daughters, including Elizabeth Van Noy, Mary Frances Doyle, Kathleen Carter, Margie Litz and Donna Monaghan. They also have 13 grandchildren.

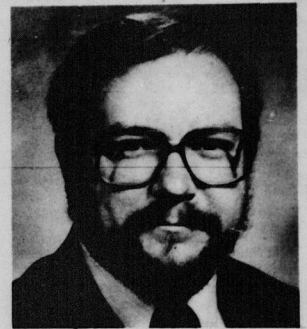
✓ Wabash College junior Mike Raters, a member of Nativity Parish, was chosen recently as a first team selection on the NCAA Division Three Midwest Region baseball team. Raters hit .362 and was named most valuable player of the Little Giants during the past season.



✓ Franciscan Sister Dolores Jean Nellis, former social studies chairperson and teacher at Secena Memorial High School, is the first director of development for the Academy of the Immaculate Conception in Oldenburg. Sister Dolores will work with public relations, recruitment, alumnae relations and fund raising.

✓ Mr. and Mrs. Francis Hopper will celebrate their Golden Wedding An-

niversary on Saturday, Aug. 25 with a Mass at St. Philip Neri Church and a reception at the home of their daughter. Francis Hopper and the former Faye Pittman were married Aug. 25, 1934 in St. Joan of Arc Church. They have one daughter, Alice Faye Dye, and one grandson.



✓ James E. Smith, a member of Immaculate Heart of Mary Parish, has been appointed a planning associate of the Community Service Council of Metropolitan Indianapolis, which researches, plans and coordinates this eight-county area's network of human services. Smith served three years as coordinator of aging services on the 926-HELP line, and administered the Winter Assistance Fund during the winter of 1983.

✓ Lawrence Divita, a member of St. Gabriel Parish and graduate of Ben Davis High School, has been named one of 30 Insignis Scholars who will receive scholarships to the Jesuit-run University of Detroit during the next four years. The half-tuition, full-room scholarship is given to students who score within the top five percent nationally on college board exams, and who graduate in the upper 10 percent of their high school class.



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Role of the handicapped

by Fr. John Dietzen

Q Is it possible for handicapped persons to be eucharistic ministers and lectors at Mass? I have never seen them in our parish. Do other parishes have handicapped people doing these duties? If not, why? I feel they could, just as well as a person who is not handicapped.

A There is no reason handicapped persons could not serve as lector or eucharistic minister, assuming of course that their handicap would not make these particular ministries impossible.



Perhaps one of the main reasons it is not done more often is simply that the handicapped persons have not asked. If you or a friend are interested in one of these ministries please discuss it with your parish priest. Perhaps the two of you can work something out.

Q I am a constant reader of your column. Can you please give me a definition of "soul"?

A Please realize that only a very sketchy definition can be given here. Put very briefly, our soul is the spiritual (non-material) part of our nature that makes us distinctly and specifically human.

Long before Christianity, ancient Greek philosophers, for example, arrived at the knowledge that some important things about us simply cannot be totally explained by brain cells or nerve endings or anything else "material."

There must be something else to explain things like our ability to know and love and laugh, to be happy, to forgive and be forgiven, to reflect and plan and think. For these there must be some "part" of us that has no "parts," something we cannot cut in half, something in other words that cannot be fully explained by physical generation from parent to child, but which (as our Christian doctrine puts it) requires a unique creative act of God.

In the tradition of Greek philosophy, which Christians borrowed heavily from

for centuries, this immaterial part of us was called the soul. In other traditions, such as the Hebrews of the Old Testament and the early Christian writers like St. Paul in the New Testament, the distinction between body and soul was not nearly so neat and exclusive, nor were they separable.

Even then, however, especially among Christians, no one denied that there was a "spirit" part of us which constitutes our real dignity and which, along with our bodies, identifies us as human beings.

Q I recently moved to this state and do not belong to a parish. Is this

necessary in order to process an annulment?

A Technically it is not necessary to be registered in a parish to obtain an annulment.

However, the process would normally be initiated and pursued through the pastor or other priest in a particular parish. Logically—and properly—of course, this would be the parish to which you belong.

Please go to the parish nearest you, register as a member and arrange to talk with the priest about your annulment.

(A free brochure answering questions about annulments in the Catholic Church is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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FAMILY TALK

The difficulties of singles in the church

by Dr. James and Mary Kenny

Dear Dr. Kenny: The single adult is not identified anywhere. No typical organization or church program has ever been addressed to single adults.

Believe me, there are many problems to face for the person who remains single—the greater percentage "not by choice."

Does anyone who is married give moral support to a single adult? How many come to the aid of a single man or woman when they are caring for an aged or ill parent, brother or sister?

Very few families truly share the burden. Immediate family members shun the responsibility. The married say they have their own problems. Others say Jack or Mary is doing a good job, or we don't want to interfere. So very few offer to relieve the single member so they can have a breather.

I find the greatest need is for support of an adult who is too old for the CYO or Catholic activities groups, but too young for senior citizens groups. Somehow the divorced, the separated, the widowed are thought of sooner.

You say the Marriage Encounter started small, but if you review the initial efforts, so many individuals and a Religious were there to be support. Perhaps a Religious is not always present, but they know someone is available when there is a need. There is no apostolate to help the single person.

Answer: I am sympathetic to your position, but am not sure what you are asking. Do you wish for more understanding in your role as a single? Are you asking for the church to set up support groups for singles? Or are you asking to be accepted into a family in some loose but substantial way?

I think you are asking for all of these, but we have already responded in an earlier column to the second and third questions.

Your first point is that being single is hard. I agree, and we all need to hear your frustrations and desperation as you face important life tasks alone.

Beyond the problem of singleness, be careful of the fallacy of thinking that the grass is always greener on the other side of

the fence. Everyone spends time wanting to be somewhere else.

You might focus on some of the good aspects of being single. It is not clear what permanent commitments you face, but in most cases as a single you are free of commitments, which means you are free to develop latent talents. Use your freedom creatively.

You have more time for recreation and entertainment. Hurrah! Learn to recreate by yourself or with a friend. Enjoy traveling. Find local places of interest to visit.

Develop your mind. You can take an adult education course, a vocational course or a college course. Visit your library. Learn more about your religion. Take lessons in arts and crafts.

Develop your body. Learn about aerobic exercises to develop heart, lungs and endurance. Try calisthenics to strengthen muscles and improve posture.

Making friends should have a high priority. Don't wait for people to come to you. Give thought to where you might meet new people. Consider taking part in various community and church activities.

Try serving others. Do your local schools, nursing homes, hospitals, probation departments and welfare agencies need volunteers? Are there overburdened families where you might help occasionally as a cook or baby sitter? To paraphrase President Kennedy, "Ask not what others can do for you, but what you can do for others."

Singleness, like every other state in life, has both problems and opportunities. If you take advantage of the opportunities, the problems may take care of themselves. In any case, by so doing you will remain more positive and in charge of your life.

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, Renaselaer, Ind. 47778.)

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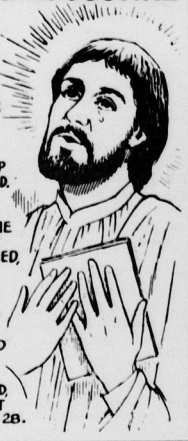
the Saints *by Luke*

AUGUSTINE WAS BORN AT TAGASTE IN NORTH AFRICA IN 354. HIS FATHER WAS A PAGAN WHO WANTED HIS SON TO BE A MAN OF LEARNING. HIS MOTHER WAS ST. MONICA, WHO URGED HER SON TO LIVE A CHRISTIAN LIFE. AT 16 AND STILL NOT BAPTIZED, AUGUSTINE LOST BOTH HIS FAITH AND HIS INNOCENCE. FOR 13 YEARS HE LIVED AN EVIL LIFE, EMBRACING PAGAN RELIGIONS AND FINALLY MOVING IN WITH A WOMAN WHO BORE HIM A SON.

ST. AUGUSTINE

AUGUSTINE WENT TO ITALY. HE OFTEN LISTENED TO ST. AMBROSE, THE ARCHBISHOP OF MILAN, PREACH, BUT WAS NOT CONVERTED. HIS MOTHER KEPT PRAYING FOR HER SON. ONE DAY WHILE READING THE LETTERS OF ST. PAUL, HE MADE UP HIS MIND TO BECOME A CHRISTIAN. HIS MOTHER'S PRAYERS WERE ANSWERED. AT 33, HE WAS BAPTIZED, RETURNED HOME AND GAVE ALL TO THE POOR.

LATER AUGUSTINE BECAME A PRIEST AND THEN SERVED AS BISHOP OF HIPPO FOR 35 YEARS. HE PREACHED AND WROTE MANY BOOKS. HE IS CONSIDERED ONE OF THE CHURCH'S GREATEST CHAMPIONS AGAINST HERESY. HE WROTE, "OUR HEARTS WERE MADE FOR YOU, O LORD, AND THEY ARE RESTLESS UNTIL THEY REST IN YOU." HE DIED IN 430. HIS FEAST IS AUG 28.



The story of Joseph shows good wins over evil

by Fr. John Buckel

"Life looks rather gloomy at the bottom of a dried up well," Joseph contemplated. "What a strange turn of events that I, Joseph, the great-grandson of Abraham and the favorite son of Jacob, should be left to die in a cistern in the middle of a great desert. Such is life ... and death."

The final chapters of the book of Genesis relate the story of one of the great personalities of the Bible—Joseph. Joseph was one of 13 children—12 boys and one girl. Like his forefathers, Joseph learned to tend the flocks. Having special privileges and a light workload, Joseph was the obvious favorite of his father, Jacob. When Jacob presented Joseph with a "coat of many colors," the other brothers were displeased to say the least. To make matters worse, Joseph was a dreamer. He dreamed one night that his brothers all bowed to him in homage. Joseph felt obliged to tell his brothers this dream.

"Enough is enough," the brothers told one another. "Something must be done. Joseph is getting out of hand." Following the example of their ancestor Cain, they plotted to kill their brother. After waiting for the right moment, the brothers kidnapped Joseph and threw him in an old dried out cistern to die of hunger and thirst.

An event took place which we might consider accidental; it was in reality an act of divine providence. A caravan came upon this dried up cistern and took Joseph into slavery. "Slavery can't be worse than the hunger and thirst of that dreadful cistern," Joseph reflected as he was taken away in chains.

Joseph's new owner took a liking to him and put him in charge of the household and all of his possessions. Once again, Joseph's privileged position was not to last long. The wife of the master was furious when she was unsuccessful in her attempt to seduce Joseph. "Hell hath no fury like a woman scorned," She falsely accused Joseph, and he was immediately thrown into the Egyptian prison.

The days dragged on and on. Joseph felt abandoned by everyone, including God; but he never gave up hope. While in prison, Joseph interpreted the dreams of two prisoners and correctly predicted their futures. Two more years passed and still Joseph remained in that forsaken prison. "Perhaps I shall spend the rest of my life in this dreary place," Joseph thought.

One day the Pharaoh had a dream that

puzzled him. Joseph was summoned by the Pharaoh to listen to the details of the dream. Joseph then prophesied, "Seven years of plenty will be followed by seven years of famine." He went on to advise the Pharaoh, "Prepare for the famine during the years of plenty." The Pharaoh was so impressed by Joseph that he made him second in command of the entire kingdom. "I place you in charge of the whole land of Egypt," Pharaoh declared to Joseph. Because of Joseph and his careful planning, the Egyptian people and all of Joseph's family were saved from starvation during the years of the great famine.

While Joseph served in the court of Pharaoh, the dream of his youth came true. All of his brothers came to Egypt and bowed in homage to Joseph. Many years later, Jacob died and Joseph's brothers became deathly afraid. "Suppose that Joseph has been nursing a grudge against us and now plans to pay us back in full for all the wrong we did him!" The brothers had felt safe while their father was alive. Joseph would not have harmed them because of his love for Jacob. "Now that Jacob is dead, who knows what Joseph will do?" the brothers said to themselves.

Joseph's response to his brothers was profound and full of compassion. "Even though you meant harm to me, God meant it for good, to achieve his present end, the survival of many people. Therefore, have no fear."

Joseph, like many great people of the Bible, was close to God. Being close to God does not exempt one from trial and tribulation; just the opposite is true. It seems those people closest to God are forced to face extremely difficult situations. Who is closer to God than Jesus, and yet who suffered more?

A striking similarity exists between the life of Joseph and the life of Jesus. Both Joseph and Jesus were faced with death at the hands of those who felt threatened. Joseph was betrayed by his own brothers; Jesus was betrayed by one of his close companions, Judas. Joseph saved a people starving for food; Jesus saved a people starving for love. Joseph forgave his brothers with words of kindness; Jesus' last words on the cross were those of forgiveness for his executioners. People meant harm for Joseph, but God meant it for good. People meant harm for Jesus, but God meant the death of Jesus as a means of giving eternal life.

Time and again, the Bible has shown that in the end, good always triumphs over evil. If God can bring forth such a great event as resurrection and eternal life from such a terrible thing as crucifixion, he can easily bring forth great things from the trials and difficulties we experience in this life.



Protest use of U.S. jet by papal diplomat

by Jerry Fliteau

WASHINGTON (NC)—Americans United for Separation of Church and State has protested the use of a U.S. Air Force jet to fly Archbishop Pio Laghi, papal pronuncio to the United States, from a meeting with President Reagan in California Aug. 1 to the ordination of a bishop in the Virgin Islands.

White House and church officials said it was the only way the diplomat could make the church appointment.

"The use of a government plane and government personnel to fly a church official to a church service is an egregious violation of the principle of church-state separation," said the Rev. Robert L. Maddox, Americans United executive director, in a statement Aug. 14.

A White House press officer said Archbishop Laghi met with Reagan as a diplomat, not as a religious figure, and said it was "irrelevant to the case" whether the Virgin Islands event was religious or not.

Archbishop Laghi met with Reagan at the president's California ranch to discuss the Holy See's views of a new amnesty for political prisoners in Poland and the implications for U.S. policy toward Poland. The president had requested the meeting.

Afterward the archbishop was flown in an Air Force jet to the Virgin Islands to make a previously scheduled appearance for the ordination the following day of Bishop Sean O'Malley as coadjutor bishop of the Virgin Islands.

The White House spokesman, Marlin Fitzwater, said the president had made a "last-minute request" to meet with the archbishop, and it was "impossible" for the archbishop to reach the Virgin Islands in time through commercial airline connections.

"The Air Force plane had to fly all night to get there. It left Santa Barbara in the afternoon (after the meeting) and flew all night," he said.

Father Blase Cupich, secretary of the Vatican nunciature in Washington, said Americans United mistakenly cited Aug. 3 as the ordination date for Bishop O'Malley and said Archbishop Laghi would have missed the Aug. 2 ordination without the special flight.

Archbishop Laghi was originally scheduled to arrive in the Virgin Islands Aug. 1 for meetings before the ordination, Father Cupich said. He said the Reagan meeting forced diocesan officials in the Virgin Islands to delay some planned events.

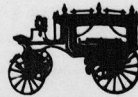
FATHER CUPICH also said that in order to accommodate the president's request Archbishop Laghi also had changed his original schedule for departure from the Virgin Islands from Aug. 3 to Aug. 4, and then had to revise plans again and cut short his stay because his brother, Roberto, had died in Italy.

Father Cupich also noted that the archbishop flew to California on a commercial flight, "and the nunciature picked up that expense."

Although the president's meeting with the papal pronuncio was billed as a diplomatic consultation, Mr. Maddox said press accounts indicated that U.S. policy had already been formulated.

The "much-publicized and much-photographed" meeting "was largely for political purposes," Mr. Maddox said.

Fitzwater said, "The Vatican does have a role in the affairs of Poland, both directly and indirectly" and the pronuncio's contribution "was crucial" to the formulation of the U.S. response to the events in Poland.



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

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 1964 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.

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville, will host its Second Annual Summer Festival from 10 a.m. to 8 p.m. Games, dunk machine, pony rides. Chicken and noodle dinners. Adults \$2.50, children \$1.25.

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.

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 issues pertinent to singles. Call Judy 253-0834 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.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every

Sunday in St. Joan of Arc Church, 42nd and Central.

The St. Theresa Ladies Auxiliary #908, Knights of St. John, will hold their regular Card Party at 2 p.m. in Little Flower Parish Center, 1300 N. Bosart. Admission \$1.25.

August 27

Separated, Divorced and Remarried Catholics will hold a citywide meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Speaker Fr. Jim Farrell. Call Sara Walker 259-6140 or Fran Lutocka 698-0003 for information.

Aug. 31-Sept. 3

An Intensive Journal Retreat including Life Context and Process Meditation Workshops will be conducted by Dr. Faye Schwelits at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

September 1

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

St. Philip Neri Parish, 550 Rural St., will sponsor an Outdoor Beer Garden and Ice Cream Social after the 5:30 p.m. Mass. Food, prizes, dancing.

September 2

A Sign Mass for the Deaf is offered at 10:30 a.m. every

Sunday in St. Joan of Arc Church, 42nd and Central.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 230 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



"Bert, you won't!"

NARW members urged to take wider pro-life stand

by Mary Englert

CLEVELAND (NC)—Women should assume the lead in issues affecting them and take a pro-life political stand that includes more than just opposition to abortion, speakers told the National Assembly of Religious Women conference in Cleveland Aug. 9-12.

Abortion opponents should not judge political candidates by that single issue, Dominican Sister Marjorie Tuite of Chicago, NARW coordinator, told the 250 participants. She said candidates' stands on other issues, including the death penalty, the arms race and gun control, should also be considered.

"There is no way that pro-life can remain a single issue," she said. "We are pro-life in the wider context."

Conference participants expressed support for what they called an "anti-abortion, pro-choice" stance that does not impose personal beliefs on others, but no formal resolution was made.

Mercy Sister Theresa Kane, former president of the Leadership Conference of Women Religious, said there is no atmosphere for dialogue in the Catholic Church on questions of authority and on women's sexuality.

She said others have noted that women's sexuality "is perhaps the most critical area for the church for the rest of this century."

Women want to be agents of their own destiny, she said, and "that translates that women need to be the primary authors of the documents, of the pronouncements, of any of the articulations of church that define women."

St. Joseph Sister Catherine Pinkerton, current LCWR president, told the conference that "we do not see questioning, objecting, challenging—all focused on the common good and rights of us all—as disloyalty or disobedience."

Rather, she said, they are necessary conditions of discipleship and belonging.

"It is not what women or other minorities want in the church," Sister Pinkerton said, "it is rather what church and society need to come to their own wholeness, witnessing to human liberation and Gospel freedom—in other words, authenticity."

Founded in 1970, with its original membership comprised of both sisters' councils and individual nuns, NARW has since been expanded to include women who are not members of religious orders. There are about 2,000 members in the United States.

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Vatican won't support U.N. plan

MEXICO CITY (NC)—The Vatican declined endorsing the population plan of the International Population Conference, which ended Aug. 14, because the plan supports artificial birth control programs and other policies objectionable to the Holy See.

The World Plan of Action adopted by the United Nations-sponsored conference encourages methods of family planning "that the Catholic Church finds morally unacceptable," said Bishop Jan Schotte, who headed the delegation. Bishop Schotte is vice president of the Vatican justice and peace commission.

Although the plan includes "some valuable proposals with regard to development, the important role of the family, migration and aging" the Vatican also cannot approve "those sections that assert for individuals, including unmarried adolescents, the prerogatives that belong to married couples in regard to sexual intimacy and parenthood," Bishop Schotte said.

The Vatican took the stand "in light of its understanding of the nature of the human person, the sacredness of life, marriage and sexuality," he said.

The Vatican also declined endorsing the plan developed 10 years ago at the last international population conference, held in Bucharest, Romania, which established the role of governments in population planning. The Mexico City conference was designed to update the 1974 recommendations, which it said were "valid."

Among its recommendations to governments, the Mexico conference called for increasing funds to make voluntary birth control methods and education more widely available.

The conference also adopted a statement on reproduction and the family which included sections saying:

► All couples and individuals have the right to "decide freely and responsibly the number and spacing of their children." To exercise the right they must have "access to the necessary education, information and means to regulate their fertility."

► Governments are urged to ensure that adolescents receive adequate education on the role, rights and obligations of parents, and changing individual and cultural values. That should include sex and family life education.

► Legislation and policies on the family should not use coercion or discrimination to achieve population goals.

The conference also said that governments should "take appropriate steps to help women avoid abortion" as a means to reduce maternal death and illness. It said



DEBATE—James Buckley, head of the U.S. delegation to the U.N. International Population Conference in Mexico City, asks for the floor in the final plenary session that ended with the adoption of an 88-point world population action plan. Because the plan supports artificial birth control and other policies objectionable to it, the Vatican called the plan "morally unacceptable" and declined to endorse it. (NC photo from UPI)

that abortion "in no case should be promoted as a method of family planning." A Vatican delegate, Msgr. James T. McHugh, said that the delegation had pushed for the abortion statement and considered its adoption one of the delegation's major successes.

The conference said that family planning should be included as a "health measure in maternal and child health programs." The goal should be to reduce births "too early or too late in the mother's life," increase spacing between births, lower high birth rates, and give "special consideration" to the needs of mothers who have just given birth, or who are still breast-feeding.

The conference said that economic development programs "must reflect the inextricable links between population, resources, environment and development."

The Vatican has argued that making population control the cornerstone of development policy is "simplistic and unreal." It has urged more aid to families to help them achieve decent living.

Bishop Schotte noted that the Holy See participates in many U.N. activities "in the hope of eliciting an ethical consensus." The Vatican seeks agreements that "spring from a universal concern for the dignity and the rights of the human person," he said.

At the same time, the Vatican "must preserve coherence and consistency in its moral commitment and teaching," Bishop Schotte said.

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.)

† **CARMICHAEL, Freda C.** Knecht, 88, St. Anne, New Castle, Aug. 7. Mother of JoAnn Jones, Marion R., Frederick R. and John L.; grandmother of seven; great-grandmother of nine; sister

of Bertha Fennell, Eva Wright and Amanda Mettert.

† **HENDRICKSON, Roberta, 71,** St. Vincent de Paul, Bedford, Aug. 12. Sister of Roxie Malinowski, Renee Simovic, Rhea Roberts, Regina Milom and Rebecca Sims.

† **KASPER, August M., 92,** St. Joan of Arc, Indianapolis, Aug. 9. Husband of Lorraine; father of Dr. August M. and Robert R.;

brother of Anna Welsh, Beatrice Waters and Herman; grandfather of four; great-grandfather of three.

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

† **QUINN, Marcella A. (Jarboe), 62,** Holy Name, Beech Grove, Aug. 10. Wife of John J.; step-mother of Paula Cross, Maura Willig, Jack, Mike and David; sister of Chester Jarboe; aunt of Lynne Halloran and Wayne Wittry; grandmother of eight.

† **SCHMALZ, Franciscan Father** ODM, 76, formerly of Indianapolis, Aug. 9. Brother of William, and Frieda Benedick.

† **WEISBROD, Clifford A., 94,** St. Mary, New Albany, Aug. 14. Father of Ruth, Pat Rankin and Charlene Ingemann; grandfather of eight; great-grandfather of six.

† **WHITEMORE, Mary K., 79,** St. Thomas Aquinas, Indianapolis, Aug. 8. Mother of Ann Kinser, and Jack.

Rites held for Sister Didion

ST. MARY OF THE WOODS—Eighty-two-year-old Providence Sister Marie Aloyse Didion died here Aug. 15 and received the Mass of Christian Burial on Aug. 18. A native of Fort Wayne, the former Jeanette Didion had been a member of the Congregation of the Sisters of Providence since 1919.

Sister Burns buried

ST. MARY OF THE WOODS—Providence Sister Rose Ann Burns, 79, died here Aug. 10 and received the Mass of Christian Burial on Aug. 14 in the Church of the Immaculate Conception.

A native of Galesburg, Ill., the former Inez Marie Burns attended grade and high schools there, later attending St. Mary of the Woods College. She entered the Congregation of the Sisters of Providence in 1923 and made her final vows in 1931.

Sister Rose Ann was a primary teacher during most of her career and taught in California, Washington, D.C. and Illinois. Her Indiana assignments included schools in Greenwood, Indianapolis, New Albany and Peru. She retired to the motherhouse in 1974.

Survivors of Sister Rose Ann include a brother, Paul, and sister-in-law, Mary, of Galesburg, Ill., nieces and nephews.



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'Baby Jane Doe' case dropped

NEW YORK (NC)—The federal government dropped efforts Aug. 17 to obtain the medical records of "Baby Jane Doe," the handicapped infant whose parents originally decided to withhold corrective surgery for her birth defects.

"We are not going to ask the Supreme Court to hear the case," Justice Department spokesman Mark Sheehan said, noting that the infant was out of the hospital and at home with her parents.

Sheehan said a second case also in the federal courts raises "the identical issue." In that case the American Medical Association and five other groups have sued the government over regulations prompted by similar cases of infants who have had medical treatment withheld.

The Justice Department in March renewed efforts to obtain Stony Brook Hospital's medical records for "Baby Jane Doe," whose real name is Keri-Lyn, by filing for a

hearing before all 11 judges of the 2nd U.S. Circuit Court of Appeals. The federal government wanted to determine if the infant had been discriminated against by the treatment she received for her defects.

The government's request for the medical records was denied by three of the judges in February and previously by a federal district judge.

Keri-Lyn's parents later agreed to major surgery, and the infant went home for the first time in April.

"Baby Jane Doe" had been born last October with an incomplete closure of the spinal cord, an abnormally small head and a build-up of fluid around the brain.

The parents initially allowed minor surgery but would not consent to major

surgery. Some doctors had said without major surgery her life expectancy would be two years or less, but others said with surgery she could have a near-normal existence.

Priests face new challenges in the liturgy

WASHINGTON (NC)—Liturgical formation of future priests faces new challenges, says a newly-published

commentary on the subject by two secretariats of the National Conference of Catholic Bishops. The commentary says the challenges include new needs priests must meet as liturgical leaders, conflicting demands on the time of seminarians and confusion about the proper place of personal devotions. The NCCB secretariats for liturgy and priestly formation released the commentary as part of a 116-page booklet, "Liturgical Formation in Seminaries."

Report atrocities in Uganda

LONDON (NC)—British officials said Aug. 15 that British diplomats in Uganda had no independent confirmation of U.S. government reports that thousands of Ugandan civilians may have been killed by government troops or forced starvation. Official British sources also discounted the idea that the deaths resulted from Ugandan government policy.

"There is no evidence to substantiate reports of hundreds of thousands being killed," the Foreign Office said, quoting an assessment from the high commission (Commonwealth embassy) in the former British colony. Catholic Church sources, however, have reported cases of killings and other atrocities by the country's military.

LEGAL NOTICE

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

CASE TITLE: Delcum V. Wilson
RESPONDENT: Michael Wilson
DESIGNATED DATE: September 5, 1984
PRESIDING JUDGE: Rev. Charles Koester

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

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Book reviews

Turning starry-eyed idealists into Gospel workers

THE RADICAL VISION OF SAUL ALINSKY, by P. David Finks. Paulist Press (Ramsey, N.J., 1984). 306 pp., \$9.95.

ACTIVISM THAT MAKES SENSE: Congregations and Community Organization, by Gregory F. Pierce. Paulist Press (Ramsey, N.J., 1984). 148 pp., \$6.95.

Reviewed by Thomas P. McDonnell
NC News Service

If you happen to have but the merest drop of conservative blood in your veins, you may still become suddenly chilled to the bone when you discover back-cover blurbs on P. David Finks' "The Radical Vision of Saul Alinsky" by the likes of Ed Asner and Father Charles E. Curran. Frankly, the book does not require their recommendation, which is to say it is good enough on its own.

Moreover, on the inside, this light and almost chatty account of one of the great social activists of our time comes well recommended enough from a source whose credentials are above reproach. This source is no less than the late Jacques Maritain, perhaps the most outstanding Thomist of the century, but whose reputation was shamelessly tarnished by some critical liberals at the end of his career.

So this book is put to good purpose in both honoring Saul Alinsky himself and in redressing, at least to some extent, the reputation of Maritain's advanced social thought as well.

Saul Alinsky was of course a natural genius. As such, he was obsessed by a single passionate idea—the capacity of people to better their own lot and con-

sequently the lot of others against seemingly stacked odds. He was not only a genius in the concept of organization as a philosophical notion, or even as a biblical injunction, but all the more so when it came to the pragmatic arts of implementation.

A supreme irony obtains in this regard, however, and leaves us confronting a bittersweet dilemma. We know that Saul Alinsky was mainly on the side of the

angels, a rough-hewn angel, to be sure, with a West Side of Chicago accent; but we have reached a point of contradiction in the fact that Alinsky's highly workable methods may now be serving base as well as noble causes.

In any case, this brace of texts for present and future Alinskians is bracing material indeed in the continuing effort to advance the Judeo-Christian social

ministry beyond mere individualism and the general ineptitude of isolated discontent. Both books should serve the necessary purpose of turning starry-eyed idealists into pragmatic Gospel-workers.

(McDonnell, a veteran journalist in the church press, was involved in Boston-based activities relating to Cesar Chavez and the farmworkers' movement.)

One problem, one solution for mothers

MOTHERS ARE PEOPLE TOO, by Anita Spencer. Paulist Press (Ramsey, N.J., 1984). 108 pp., \$5.95.

Reviewed by Mary Kenny
NC News Service

Seeing such an engaging title, this reviewer, a stay-at-home mother, looked forward to new insights on the changing role of women in our society and how to integrate motherhood and family with pursuits outside the home.

Unfortunately, I found instead a single-minded book with a single message: the only way to produce mentally-healthy mothers and children is for mothers to get out of the house early in their children's lives and stay there.

If you are a stay-at-home mother or if you contemplate staying home with your children while they are young, a conversation with this author might go like this:

Stay-at-home mother: "I want to stay home with my babies. I love being home with my babies."

Author: "Having mothers be the

primary caretakers of children has damaging effects that have never been considered before."

S-A-H mother: "If I did leave my children, who would raise them?"

Author: "Many of the attacks on day care in the popular press have focused on day care as it typically exists, whereas research on non-maternal care has dealt with high-quality day care."

S-A-H mother: "In other words I'm all right so long as I avoid care that typically exists. I do like your point about the isolation that young mothers frequently experience. When one adult is home all day with one or two children, she is frequently crawling the walls. What might young mothers do about this? How might they link up with other young mothers, older persons, teens, singles . . . ?"

Author (quoting another): "The truth is that the traditional set-up puts all women in an impossible role."

S-A-H mother: "My friend, a nurse, after what she describes as a '20-year maternity leave,' returned to nursing in a hospice where she cares for dying patients. She finds it important and fulfilling."

Author: "A college graduate who hasn't worked in 15 years will find herself with a job that pays little more than minimum wage."

S-A-H mother: "I was really impressed with your figure that 56 is the average age of widowhood. Certainly women need to be able to support themselves and their families if the need arises. I would really like to explore this issue. How can women at home prepare for a job?"

Author: "In the past I have often been asked if I believe women should have a choice of whether they stay home and raise their family or go out and join the work force. When I am now asked the same question regarding women's choices I emphatically state that I no longer believe that there is a real choice for women."

There it is, readers. One issue. One solution. If you believe the role of mothers admits to wider options and wider exploration than full-time employment outside the home, you'll have to find another book.

(Mrs. Kenny is co-author of four books on family and parenting and of the National Catholic News Service column Family Talk.)

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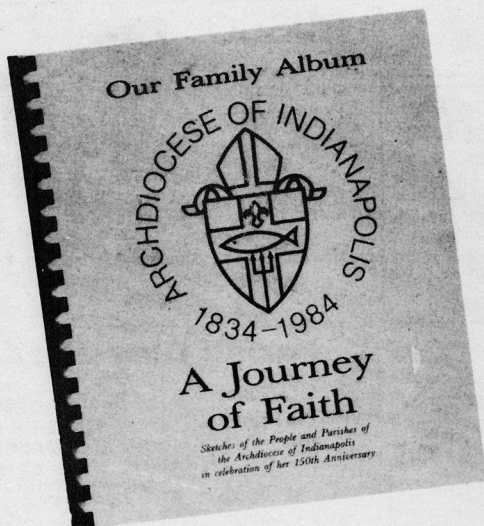
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Ratzinger: Social theory is not theology

by Agostino Bono

ROME (NC)—The church is taking a critical look at liberation theology because the ideas behind it try to raise social theories to the level of theology, said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

He said that the basic criticism is not that liberation theology uses aspects of Marxism for its socio-economic analysis nor the social commitment of its exponents.

The problem is that it "elevates to theology that which in reality should be a social ethic or a social theory, even if naturally these coincide with fundamental postulates of the Gospel," he said. The cardinal's remarks came in an interview published in August in Herder Correspondence, a West German publication.

Making theology of social theories is dangerous because it can lead to theocracy and to a level of certainty that is not proper to social and economic theories, the cardinal said.

"I can't deduce from the Gospel of Mark or from the Letter to the Galatians what I should do in South America. This is simply a foolishness," he said.

FATHER Thomas Herron, a member of the doctrinal congregation staff, said Aug. 17 that Cardinal Ratzinger gave the interview in Gorman in June to Herder Correspondence. An Italian translation appeared in the August issue of Trenta Giorni (30 Days), a monthly magazine published in Rome.

A March article in Trenta Giorni quoted Cardinal Ratzinger as criticizing specific liberation theologians for incorporating Marxist elements in their theories. The piece was a direct translation from the Spanish text that appeared in several South American newspapers of material described as having been written by the cardinal. Father Herron said these were adequate but unauthoritative and incomplete reflections of Cardinal Ratzinger's thinking and probably were based on notes taken at a private meeting between the cardinal and a group of theologians.

Liberation theology "mixes two levels, that which is Christianity and that which is social ethics," Cardinal Ratzinger told Herder Correspondence.

"I should let Christology remain Christology and should treat economic and social questions with all the seriousness that is required," he said. "Only then will I be able to understand Christology in a new way and then in turn will this new Christology illuminate the other things."

The mixing of theology and social theories is "an abuse" of theology, he said.

Theology helps sustain "a specific degree of certitude" and "even theocratic claims, which do not belong in any way to the social order," he added.

Cardinal Ratzinger said that the church is not condemning anyone in its critique of liberation theology and mentioned specifically Peruvian Father Gustavo Gutierrez, author of several books on liberation theology and a theology professor at the Catholic University of Lima, Peru.

Last April 27 the Peruvian bishops said they were studying the works of Father Gutierrez but were not ready yet to issue a public evaluation of his thought. Peruvian church sources have said that the bishops were studying the works of Father Gutierrez at the request of the Vatican.

"It is not a case of condemning the person of Gutierrez, but of the issue: How are political beliefs, Christian theology and the act of faith mutually related?" said Cardinal Ratzinger.

Father Gutierrez has often said that he incorporates aspects of Marxist social analysis in his works but that as a theologian he does not take partisan political stands.

Cardinal Ratzinger said that his criticism of liberation theology "is not so much the fact that its exponents are socially committed and the problem is not so much that in Marxism there are elements for a social and economic analysis which can be critically utilized, under determined conditions, in the social process."

The problem is affirmations "derived from theological speculation and the mixture of the Bible, Christology, sociology and economy," he added.

Cardinal Ratzinger said church authorities do not have an official position on liberation theology. He said that his criticisms are "only part of the process of forming an opinion."

The comments on liberation theology were contained in an 11-page question and answer format interview in which Cardinal Ratzinger described the work of the doctrinal congregation. He said the congregation's role is to critically aid theologians in the development of their thoughts. Cardinal Ratzinger described that role as positive.

In March, Trenta Giorni published a controversial article attributed to Cardinal Ratzinger on liberation theology in which he criticized Father Gutierrez and other liberation theologians for using aspects of Marxism.

Father Herron subsequently said the article was not an official document of the church and was issued without Cardinal Ratzinger's permission.

Alver Metalli, chief editor of Trenta Giorni, said Aug. 16

that the March article was translated from a Spanish text which appeared between January and March in three South American publications. Metalli said none of the publications said how they got the text.

An English translation of the March article was recently published by the National Catholic Register in the United States. According to Father Herron, Cardinal Ratzinger gave permission for the English translation only because the article already had become public and was being quoted in U.S. publications. Cardinal Ratzinger has not said publicly what was the genesis of the text.

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Father Ritter provides long-term care for Guatemalan boys

by Marianne Comfort

Every two or three months Franciscan Father Bruce Ritter leaves the runaways and exploited youths he ministers to in North America's large cities and visits orphaned or neglected boys living in rural Guatemala.

The home in Guatemala City is a far cry from the crisis shelters the priest has established in New York City, Houston and Toronto. But he saw a need in the area surrounding Guatemala's capital and he decided to meet it, said Doug McCown, adviser for the Central American program.

He said that Covenant House in New York City and the centers in Houston and Toronto serve youths in immediate danger on the streets and are geared to short-term stays. However, Casa Alianza is a long-term program where most of the 165 youths will live until they reach at least young adulthood, McCown said.

While in Guatemala City in 1980 attending a conference on children, Father Ritter was approached by

Guatemalan citizens about starting a home in the area, McCown said. The priest then sent a team of lay community members to Guatemala to study the situation, said McCown, who works in New York as a facilitator and adviser for the program.

One year later boys aged 5 to 16 began moving into Casa Alianza, a former hotel in Antigua, a village of 13,000 located 25 miles outside Guatemala City. Now about 165 boys, orphans or those from poor family situations, live in the residence.

Like Father Ritter's other centers, Casa Alianza is funded by private contributions.

McCown, who visits Antigua every four to six weeks, said the program has "been evolving and growing over the years."

The operation now includes intensive education, agricultural training, and apprenticeships in Antigua and nearby Ciudad Vieja. In addition to Casa Alianza, group homes are being established in town to provide "more of a family-style mode" for the youths, McCown said.

Most of the original five members of the lay community have returned to the United States, McCown said. Now, among the 80 workers at Casa Alianza, there is only one American, executive director Pat Atkinson. "The vast emphasis is for Guatemalans to be on staff," McCown said.

Father Ritter is "pretty involved" in the program, McCown said. "He goes down there every two or three months. He likes to see how the children are."

The priest's most recent visit was to celebrate Casa Alianza's fourth anniversary.

"It's not only the celebration of the anniversary but also a celebration of the spirit," McCown said, noting that it has a special significance because Casa Alianza was Father Ritter's first program outside New York City, where he began his ministry to youths in trouble.

McCown said "there's a very large difference" between Father Ritter's urban centers and Casa Alianza.

In Guatemala, "we want to see them get the independent living skills to have a good quality life and that takes a while to build," McCown said.



GUATEMALA CELEBRATION—Franciscan Father Bruce Ritter, director of Covenant House for homeless boys in New York, visits with two boys at Casa Alianza in Guatemala, which Father Ritter established three years ago. At a Mass marking the third anniversary of the casa, Father Ritter and Bishop Eduardo Fuentes of Solola, Guatemala, distribute Communion to some of the 187 orphans living at the home. (NC photos by Budd Gray)

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