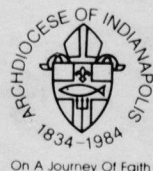


# The CRITERION

Vol. XXIII, No. 48, September 14, 1984

Indianapolis, Indiana



## A celebration for golden jubilarians

by Jim Jachimiak

During a special Mass last Sunday, more than 100 married couples joined hands and renewed the vows they had made to each other at least 50 years ago.

The liturgy, the second annual Golden Wedding Anniversary Mass, was planned by the archdiocesan Family Life Office. Its purpose was to highlight married life and to honor those who have been married for 50 years or more.

Archbishop Edward T. O'Meara was chief celebrant and homilist at the Mass, which was held at SS. Peter

and Paul Cathedral. Concelebrants included about 20 priests who serve some of the parishes represented by the jubilarians.

At an informal reception in the Catholic Center after the Mass, the couples received certificates marking the celebration. In addition, Archbishop O'Meara presented special religious mementos to 11 couples married 60 years or more.

Heading the list of those 11 couples were two cousins and their wives—Nunzio and Josephine Vinci, married 66 years; and Nunzio and Philomena Bruno, married 65

years. The Vincis are members of Holy Name parish in Beech Grove, and the Brunos are members of St. Joan of Arc parish in Indianapolis.

The Vincis were married in 1918 in Holy Rosary Church, where they were members during most of their married life. The wedding took place in the basement, since the present church had not yet been built.

Although both were born in this country—Nunzio in Indianapolis and Josephine in New Orleans—their families were from Sicily and that is how they met.

Vinci and his four brothers

worked with their father, who operated a fruit and vegetable commission house on Delaware Street in Indianapolis. After their father died, they took over the business, which became known as Vinci Brothers.

Even today, Mrs. Vinci points out, "the family sticks together." Three generations were represented at the celebration on Sunday.

Her advice to other couples on the subject of marriage is simple: "You just have to stay with it, that's all."

The other couples receiving special recognition for 60 years or more of marriage were:

John and Lorean Holzer of St. John the Baptist parish, Osgood, married 64 years; Andrew and Viola Coyle, St. Susanna parish, Plainfield, 63 years; Russell and Marie Lane, St. Joan of Arc, Indianapolis, 63 years; John and Angelina Mercurio, Holy Rosary parish, Indianapolis, 62 years; Harry and Agnes Reifel, St. Luke parish, Indianapolis, 62 years; Joseph and Margaret White, Our Lady of Lourdes parish, Indianapolis, 62 years; Victor and Cecilia Hammerle, Holy Cross parish, Indianapolis, 61 years; Orbie and Mary Padgett, St. Michael parish, Greenfield, 60 years; and Lawrence and Matilda Suttman, St. Pius X parish, Indianapolis, 60 years.

(See GOLDEN on page 20)



**GOLDEN MOMENT**—At a reception following last Sunday's Golden Jubilee Mass, the two couples married longer than anyone else in attendance are joined by Archbishop Edward T. O'Meara. They are Nunzio and Josephine Vinci, left, married 66 years, and Nunzio and Philomena Bruno, married 65 years. Vinci and Bruno are cousins. (Photo by Jim Jachimiak)



**RENEWAL OF VOWS**—With their right hands joined, golden jubilarians renew their wedding vows during a special Mass held in SS. Peter and Paul Cathedral last Sunday. (Photo by Jim Jachimiak)

## Pope's trip to Canada begins with humble note

by Agostino Bono

QUEBEC (NC)—Saying that he did not bring answers to all spiritual and social questions, Pope John Paul II set out on a 12-day visit to Canada Sept. 9 with an appeal to Canadians to join him in seeking the answers.

It was an unusual, almost humble beginning for a papal trip.

"My word does not claim to furnish an answer to all your questions, or to replace your searching," the pope said in a speech

at the airport shortly after arriving from Rome.

"I would like my words to be an act of sharing. The sharing of a brother in faith. The sharing of a pilgrim, a witness to the lives of the men and women of today. The sharing of a man aware of the spiritual crisis of the times, concerned with justice; of a man confident too in the possibilities of the human heart once it has been transformed by the love of God.

"I would like to speak to you about the issues of our times, concerning culture, the

community, technology, the family, sharing and justice.

"Brothers and sisters, friends already, let us travel together," the pope said.

Later, in a homily at the first Mass of the trip, Pope John Paul noted that the Catholics of the French-speaking region, the cradle of Canadian Catholicism, must find "a new culture that will integrate the modernity of America even while preserving its deep-seated humanity."

This humanity "doubtlessly derives

from the fact that your culture was nurtured by Christianity," he said.

His homily was a plea for Catholics not to divorce faith from culture but to make it "illuminate culture" and "give it its savor" amidst the "changing times" of America.

"You are being called at the present time to a new missionary effort," he said.

The pope focused on the need for Catholics to make their faith mold cultural values in modern industrialized societies where the church is only one of many institutions exerting influence in society.

### Looking Inside

Our religious education supplement, "Faith Today," examines ethical dilemmas in our technological age and answers the question, "If something can be done, does that mean it should be done?"

Religious issues continue to make the news in this year's political campaigns. An article on page 3 summarizes the various controversies that took place this past week.

Dale Francis says that Citizens for Educational Freedom has come a long way since it was formed in St. Louis back in 1959. See page 4.

Father John Buckel was one of 13 children. He tells what it was like on page 13.

## Pope says four Nicaraguan priests face sanctions

by Agostino Bono

QUEBEC (NC)—If four Nicaraguan priests holding government posts refuse to leave their jobs they will receive sanctions under canon law, Pope John Paul II said Sept. 9 during an informal press conference aboard the papal plane traveling to Canada.

The pope spoke the day after he met Bishop Pablo Antonio Vega, president of the Bishops' Conference of Nicaragua, at the papal summer residence in Castelgandolfo, Italy.

A Nicaraguan government delegation met Cardinal Agostino Casaroli, papal

secretary of state, Sept. 6 and 7 at the Vatican to discuss church-state issues. The Vatican announced the meetings, but neither the Nicaraguans nor the Vatican said what was discussed.

On the papal plane the pope was asked by National Catholic News Service if the priests will be sanctioned if they do not leave government.

"This is the normal procedure of canon law," he answered. But the pope did not say what the sanctions could be.

In a Sept. 7 NC News interview Bishop Vega said the sanctions could include an indefinite suspension from the priesthood (See NICARAGUANS on page 16)

The CRITERION  
Serving the Archdiocese of Indianapolis

# FROM THE EDITOR

## Is a Catholic anyone who claims to be?

by John F. Fink

About a year ago, my then high school-age son learned that a woman acquaintance believes that a woman should have the right to have an abortion. He was incredulous. "How can she believe that when she's a Catholic?" he asked.

The following day, my college-age daughter told me that a Catholic friend of hers was taking a course at the University of Notre Dame on Catholic beliefs and the friend was surprised to learn that she was expected to believe in angels, the devil and hell. Surveys and polls indicate that many Catholics don't believe in these basic teachings of the Catholic Church.

Polls and surveys can be good and bad, but one that is considered good was conducted as part of a Parish Evaluation Project. Working with 73 parishes for up to three years, the project surveyed more than 13,600 parish members. Among other things, the study showed that only 15 percent of those Catholics now believe that artificial birth control is always wrong, only 20 percent believe that divorce and remarriage is always wrong, and only 52 percent believe that premarital sex is wrong (among those in the 18-35 age group, only 33 percent said they believe that premarital sex is always wrong). Yet the Catholic Church teaches that all of those things are sinful.

On the subject of abortion, 61 percent agreed with the statement, "It is wrong for a woman who wants an abortion in the first three months of pregnancy to have

one." Twenty-five percent had mixed feelings or thought that it depended on the situation and 10 percent disagreed with the statement.

Other polls indicate that Catholics are even more tolerant of abortion than the Parish Evaluation Project's survey. A recent Gallup poll showed that only 48 percent of Catholics believe that abortion is wrong. The difference probably is explained by the fact that Gallup interviewed people who said they were Catholics whereas the Parish Evaluation Project surveyed Catholics actually registered in a parish.

Various studies in the past have also indicated that many Catholics don't accept all that the Catholic Church teaches. In his book "Adventures in Immortality," George Gallup includes results of numerous Gallup surveys on people's beliefs about life after death. We learn, for example, that only 64 percent of people who claim to be Catholic believe that there is life after death, 73 percent believe that there is a heaven, and only 48 percent believe in hell.

Here's what Gallup said about Catholic beliefs: "We've come up with some findings that you might not expect—namely, that there's been a steady decline during the last 30 years in Roman Catholics who believe in heaven. When we first asked our question about heaven in 1952, 83 percent of Catholics said they believed, but now that figure is down to 73 percent."

With survey results such as this, we can't help but wonder: what is a Catholic? In the past, a Catholic was considered to be someone who believed in and followed the teachings of the Catholic Church. Today a Catholic seems to be anyone who claims to be a Catholic regardless of his or her beliefs.

While many members of the church still look to it for answers to all spiritual and moral questions, others apparently only consider the church as one voice among many and feel free to reject Catholic doctrine. In the Parish Evaluation Project, only 34 percent agreed completely with the statement, "Catholics should follow the teachings of the pope and not take it upon themselves to decide differently."

Some years ago, sociologist Father Andrew Greeley coined the term "communal Catholics" for those who call themselves Catholics, were born into a Catholic family, and would never consider themselves as anything else, but who don't pay particular attention to what the Catholic Church teaches. Many of these people simply don't have much interest in religion. They might go to church on Sundays, but that's about it. Their religion is effectively divorced from the rest of their lives. They have their own beliefs which might or might not coincide with the teachings of the Catholic Church.

We do have a pluralistic church. There is room for many differing opinions about the application of particular moral and social justice principles. However, there should be no disagreement about the basic teachings of the church.

So what should be done about all those people who reject Catholic doctrine but still call themselves Catholics—mass excommunication? No, that wouldn't do any good. Rather, we must do a better job of teaching all Catholics the truths of the Catholic faith. The fact that so many people who call themselves Catholics do not think with the church is a serious problem that can only be overcome by more effective education, both of our children and adults.

## Fr. Buechlein installed at St. Meinrad

Saying that St. Meinrad thrives as a national counter-cultural paradox because of fidelity to tradition and its commitment to plan for the future, Benedictine Father Daniel Buechlein was installed Sept. 7 as president-rector of St. Meinrad College and School of Theology.

Father Buechlein had been president-rector of the school of theology and acting president-rector of the college.

The convocation ceremony was followed by a buffet lunch and Mass with Archbishop O'Meara as the main celebrant. The program concluded with a picnic supper.

In his convocation address Father Buechlein characterized the tradition of St. Meinrad as the monastic paradox of hospitality and separation. "Separation is an essential mark which distinguishes monastic life from other forms of Religious life... it is a protected way to seek God and not the world."

At the same time that St. Meinrad has sought to remain separate, it has also reached out to the world by educating students for the priesthood. "This is yet another paradox: Monks educating diocesan priests," he said. "The record shows it has worked and worked well for 130 years."

But, like other seminaries, St. Meinrad has had to deal with the decline in

enrollment over the last 20 years. "St. Meinrad Archabbey and Seminary is a counter-cultural paradox whose future has been questioned more than a few times in its 130-year history, including this post-Vatican II era," he said. Father Buechlein cited the fact that nationwide there are 75 percent fewer college seminarians and 50 percent fewer theological seminarians in 1984 than in 1968.

"Now, here as elsewhere, it is time to face creatively the challenges posed by secular and ecclesial realities as we look toward the turn of a new century."

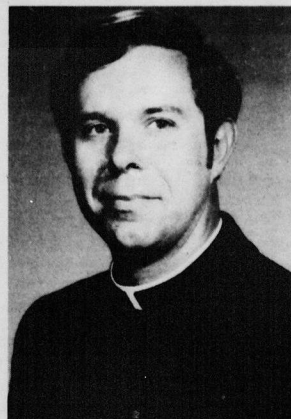
Among the secular challenges he listed the unwholesome permissiveness of social life, the decline in religious belief, and the lack of courageous moral leadership.

Added to the pressures from without are the pressures from within the church. "Expert leadership is needed to avoid a

reactionary conflict within the church in the U.S. and between 'factions' of the church in the U.S. and the Apostolic See." He expressed the hope that the graduates of St. Meinrad would not become the victims of growing conflicts over theology of church and ministry.

"As we applaud the burgeoning ranks of lay people assuming their rightful and responsible role in church apostolates, we have a certain kind of 'facing up' to do about the need for priests of the highest quality," he said. He called for a better definition of the leadership of the priest that would not compete with or lower the role of lay leadership.

Father Buechlein also defended the value of the connection of celibacy with priesthood. "In an era when the sacrament and institution of marriage is in even worse shape than celibacy, why would one argue



Father Daniel Buechlein

for the removal of the reminding, counter-cultural symbolism of celibacy?"

He challenged the seminarians to continue to seek a way to embrace the paradox of remaining true to one's tradition while at the same time remaining open to the future for the sake of the church and the kingdom.

"The history of monasticism bears witness to the creative power of this strange, counter-cultural paradox," he said. "While refusing to let go of the wisdom and richness of the past, we move forward, preparing the way for those who will come after us."

## Archbishop's message

Sunday, Sept. 16, has been designated as Catechetical Sunday for the Church in the United States. The theme, "Rich in Compassion," is most appropriate and timely. We are reminded that the Church as a sign of God's presence in the world is called to be a reconciling parish rich in compassion. Catechesis re-echoes the good news that God is compassionate and merciful.

As followers of Christ, we have the mission of proclaiming a God rich in compassion to a world hardened by injustices and fear. The hungry of the world are unfed, the innocent are killed, the pall of nuclear war casts a dark shadow of fear over our planet. Men and women of compassionate hearts are needed to change these conditions.

Catechesis plays an important role in forming compassionate hearts. We know that compassion is best learned by experiencing compassion in our own lives. Catechesis cannot take place outside of the faith community which puts into action the message of faith communicated in our school and parish religious education programs. Therefore, the life of a compassionate, parish faith community which responds to the needs of the poor and the oppressed, the sick and the lonely, the troubled and the depressed will have a profound impact on members of the parish, adults as well as children. Such a parish truly tells the world "the Lord is kind and merciful; slow to anger, and rich in compassion" (Psalm 103).

Catechetical Sunday is a time to affirm our past and look to the future. For my part I thank the Lord for all of you parents, catechists, Catholic school teachers, priests and educational administrators who have worked so hard in handing on the faith.

May our compassionate God always be with you and may the Lord who has begun this good work in you bring it to completion.

Sincerely yours in Our Lord,

*Edward T. O'Meara*

Most Rev. Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis



### MOVING?

We'll be there waiting if you give us 2 weeks Advance Notice

Name \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
New Parish \_\_\_\_\_  
Effective Date \_\_\_\_\_  
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THE CRITERION

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### Archbishop O'Meara's Schedule Week of September 16

SUNDAY, September 16—150th anniversary of the founding of Immaculate Conception Parish, Millhouse, Eucharistic Liturgy at 3 p.m. with dinner following.

MONDAY, September 17—Benefit Dinner for the Sisters of Providence, Radisson Plaza Hotel, 6:30 p.m.

SATURDAY, September 22—70th Annual National Convention of the Society of St. Vincent de Paul, Detroit, Mich.



# Decisions a computer can't make

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

Several months ago I purchased a personal computer. Until then, I never had anticipated how helpful it could be. I am even using it to write this article.

But I have a question: How does a computer discover the difference between right and wrong?

Make no mistake, the question is important. From the assembly lines of big automakers to the vineyards of California, the stainless-steel hands of computerized machines are hard at work. Technology is reshaping the world.

Yet, I suspect that ethical dimensions of the technological revolution are being seriously overlooked. Charles Muscatine, an educator at the University of California, made this point at a 1983 conference of the American Association of Colleges.

He said universities are becoming expert at helping students master modern technology. But, he maintained, these institutions are not teaching what is perhaps the greatest need — how a person makes ethical decisions.

Before asking how questions of right and wrong enter the world of technology, let's be clear on definitions. What does it mean?

Think of technology and you may think of a computerized world. We readily draw mental pictures of it — complete with elaborate control panels and techni-

cians who quietly watch over their oscilloscopes and robots.

But what technology is really about is something different, something we can't put into images. Technology isn't principally about machines.

Technology above all is about information. It has to do with storing, controlling, communicating and using information.

Today information can be processed almost instantaneously. Knowledge can be put to use in ways that change the world and change people's lives.

This raises ethical questions.

Several weeks ago a commission of U.S. bishops conducted a hearing in California. The hearing concerned the national pastoral letter on the economy being developed by the U.S. bishops.

An expert on world geography, agriculture and climate conditions told of some ways knowledge is put to use to change the world. He cited the Green Revolution — the development of new food plants to increase production.

He also talked about how the unplanned effects of science and technology commonly turn out to be greater than anticipated.

For instance, the Green Revolution is bringing a new dependency on a very narrow genetic pool in the plant world. Once there were many varieties of rice. When stronger strains were developed, they gradually replaced the many varieties.

That might mean that, in the event of a new rice disease, a huge part of the world's rice crop would be wiped out. The risk needs to be considered now, not later.

Then there is the ongoing removal of trees in the world's tropical regions as the march of modern civilization proceeds. Some fear that the large-scale loss of trees in the tropics will cause harmful climate changes, possibly great enough to affect the world.

Experts who addressed the bishops' commission pointed out that complex issues in technology cause many people to throw their hands up in the air, saying, in effect: "This is too complicated. Leave it to the experts."

That is the greatest danger. The issues must be addressed.

This brings me back to my original question. How does a computer recognize the difference between right and wrong?

Obviously it doesn't. Technology relies on human beings for decisions about ethical matters.

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

# FOOD...

## ...for thought

The campsite was nestled on a heavily wooded mountainside. In it, young Girl Scouts moved happily about from one activity to another. They made pottery jars and they wove placemats on 100-year-old looms. They swam, they biked, they sang — and they programmed computers.

They programmed computers? Yes. In a cabin alongside a gurgling mountain stream, a group of computers awaited groups of the girls each day. A computer instructor was on hand to help introduce the young learners to skills increasingly regarded as essential in the electronic age.

Today, more and more schools are finding a place in the curriculum for computers. Among parents computer skills are a frequent topic of discussion.

Parents are worried that children who lack the right kind of computer background will lack a necessary skill for survival in adulthood.

Parents and educators have a sense that computer technology is changing society in profound ways.

Computer technology often is regarded as one way humanity currently carries on the work of God's creation. The assistance computers provide in meeting worthwhile goals speedily — e.g., in planning and monitoring

valuable social programs, or in assessing emergency medical needs — can be seen as a way human beings carry out God's desire that they extend dominion over all the earth.

But risks accompany almost every new effort to extend humanity's earthly dominion. People may grow apprehensive, fearing they will become victims of their own creations. Some begin to wonder what kind of place will exist for them in the world 20 years into the future.

In the midst of the pluses and minuses of an emerging world, people can lose perspective.

Some then may make decisions about the future much more on the basis of their fear of what is happening in the world than on the basis of their real values and hopes in life.

It seems that a chain reaction occurs. Humanity extends its reach into the world through technology. But the changed world of technology reaches back, changing the ways people live, the ways they use their leisure time, the kinds of jobs they find — even, it is said, the ways they think.

The new world around us calls for new kinds of decisions from us. What does "maintaining perspective" mean in this changing world?

## ...for discussion

1. Television is probably the major means by which the modern electronic age makes its way into homes. How has television changed homes? What advantages do you find in television? What are its disadvantages?

2. Can you think of a time when you faced a moral question because of a scientific or technological development in society? Perhaps it was a medical question concerning the care of a sick relative. Perhaps it was a question about how to spend your leisure time. Perhaps it concerned children's activities or the education of children. What happened? What were your concerns?

3. Katharine Bird's article suggests that technological developments can be very good, provided they keep in mind the dignity of the human being. What is meant by "the dignity of the human being?"

## SECOND HELPINGS

"The Bible, the Church and Social Justice," by Redemptorist Father Richard Schiblin. This little handbook on social justice includes discussion questions and recommended readings. This makes it useful for discussion groups and families that want to explore the justice dimensions of Christian ethics. Actions to promote justice are included too. "The Bible is not aloof from the problems of justice that plague society," Father Schiblin comments. He discusses poverty in America, Latin America's cry for justice, the roles of grassroots communities and other questions in this easy-to-read, 64-page booklet. (Liguori Publications, 1 Liguori Drive, Liguori, Mo. 63057. \$1.50.)

## value

theirs: "Everything is lawful for me." Paul responded: "That does not mean that everything is good for me" (1 Cor. 6:12).

The same principle applies to Christians today.

The fact that we "can" do all sorts of things does not mean that we should. For instance: We can harness atomic power today. But what right have we to use that power to incinerate human beings?

We "can" control fetal development. But what right have we to use those techniques for the production of a select master race?

We "can" do so many things today. But freedom demands that we count the cost to human society. The only acceptable freedom is responsible freedom.

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

## CHILDREN'S STORY HOUR

## Is life about money and things?

By Janaan Manternach  
NC News Service

The man was rich, but not rich enough. He owned a huge farm, but wanted a still larger farm. His harvest was good, but he was not satisfied.

The rich farmer sat for a long time under a tree on a hill overlooking his farm. He loved to sit there and think of all the money he was making.

"I deserve it," he said to himself with a smile. "Now I can buy just about anything I want. I worked hard. Now I can enjoy myself. That's what life's all about, isn't it?"

But he still was not satisfied. He looked at the barns and grain bins. They were larger than those on any other farm. But he saw the huge stacks of grain in the fields. There was much too much grain to fit in the barns.

"What shall I do?" he asked



himself. His stomach tightened as he worried. His heart beat faster as an exciting idea rose in his mind. "I know what I'll do," he said to himself. "I'll pull down those barns. I'll build even bigger barns. I'll build still larger bins."

He leaned against the tree and dozed off. He dreamed of big new barns. He dreamed of huge

grain bins filled to overflowing. He dreamed of the money he would get. "What a life I'll have," he thought as he dreamed. "I'll have money to buy whatever I want. I'll have lots of fun. People will look up to me. They will think I'm powerful and great because I am rich."

Then he woke up. His dream ended. His stomach was tight as a knot. He had everything, but was not satisfied.

"Relax," he told himself. "You have plenty saved up for years to come. Enjoy yourself. That's what life is all about anyway. Eat well. Drink the best wines. Enjoy yourself."

He was feeling rather good about himself. He looked again at the fields, the stacks of straw, the barns and grain bins. He imagined how the new, larger barns and bins would look. It's all mine," he mused aloud. "And I'm still young enough to enjoy

it."

Just then God spoke to him in his heart. "You fool!" God said. "You foolish little man. So that is what life is all about. This very night you will die. Who will get all the money you have saved up? Who will enjoy the good things you worked so hard for?"

The rich farmer felt faint. And he felt afraid.

"What good will all this do me tomorrow, if I die tonight? Who will get it all? Maybe there's more to life than money, power and pleasure!"

In a parable long ago, Jesus told of a man like this.

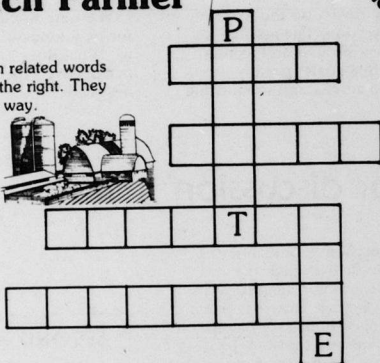
*Story Hour biblical quotes — this week from Luke 12:13-21 — are paraphrased.*

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

## The Rich Farmer

Put these farm related words in the blocks to the right. They will only fit one way.

RAKE  
PLOWS  
TRACTOR  
HAYSTACK  
SILO  
PIGLET



## HOW ABOUT YOU?

□ Most people want to be happy. What makes people happy? What makes you happy? And what can you do to make others happy?

## Children's Reading Corner

"A Solitary Blue" is a story by Cynthia Voigt in which something sad happens to a second-grade boy. Children and adults might read it aloud together and discuss it. Afterward they might think about what it means to love someone who isn't there to love you back. And they might talk about how much they love each other. In the story, the boy's mother has left home. He deals with what he understands of his situation the best he can. But he runs up against a hard question he must work out. This helps him make an important choice. The story is a moving journey into relationships among friends and within families. Part of its joy comes from the satisfying relationship that the boy and his father develop. Atheneum Publishers, 122 E. 42nd St., New York, N.Y. 10017, 1983. Hardback, \$10.95.)



## Forgiveness

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

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

Father Whalen is part of a team of home missionaries who, together with Extension, pursue the vital and urgent task of evangelization here in the

United States. But the team is too small to do the job without help. It needs new members. It needs you.

Join us. Become a member of the Extension Society team. Although you won't be present in the home missions personally, your impact will be felt in this holy effort. Together we can bring the Word of Christ to those who don't have it.

Write for a free subscription to Extension magazine today and discover the difference you can make. Together, and with God's grace, we can achieve His missionary goals here in our own beloved country.



The Catholic Church  
**EXTENSION** Society  
35 East Wacker Drive • Chicago, Illinois 60601



# ENTERTAINMENT

VIEWING WITH ARNOLD

## Clint Eastwood in gloomy cop thriller

by James W. Arnold

There is a darkness in all of us  
—"Tightrope"

Clint Eastwood steps up a notch in class in "Tightrope." He's always a tough cop. This time he's a tough cop with genuinely human psychological problems.



In this moody and depressing script by writer-director Richard Tuggle, who wrote Eastwood's critically successful "Escape From Alcatraz" (1979), the squinty-eyed legend plays a police inspector in wicked New Orleans. It's not clear whether he always specializes in sex crimes, but he's put in charge of investigating a string of Jack-the-Ripper style murders of prostitutes and massage parlor girls in the French Quarter.

Despite the almost impenetrable murkiness of Bruce Surtees' cinematography, we soon surmise that Eastwood's Wes Block, who is a recently divorced single parent, knows his way too easily around the fleshpots. He and the killer seem to have the same kinky tastes in women. (As a lady suggests later on, there is confusion as to whether his attraction to them is a cause or result of the divorce.) The killer knows about it, and begins to suggest slyly that deep down, they are just alike.

Thus we have a police story with a Freudian overtone dear to the heart of Hitchcock. It's something about the transference of guilt, which comes about because the policeman subconsciously has the same desires as the criminal. In some of Hitchcock, the guilt was even passed on to the audience.

THE FILM therefore has much less of Eastwood's patented rough-'em-up, anti-punk style. ("Go on, make my day.") This cop, indeed, is plagued with self-doubt, and even has nightmares in which he imagines himself committing the crime. Needless to say, Clint snaps out of it before it all gets too tedious, and nails the bad guy in a traditional hair-raising chase through an N.O. cemetery and freight yard.

Tuggle's basic method of construction is to cross out from episodes of the hero working his way through the sleazy sex netherworld (we get the whole smorgasbord from brothels to whips to gay bars) to sequences where he's at home, playing Daddy to two nice little girls (the older is his real-life daughter, Allison) and a houseful of cute orphan puppies. The contrast is deftly set up between dark and light, sickness and normality, corruption and innocence, but the home scenes also work simply as desperately needed relief from the sordid.

While "Tightrope" means to go deeper, it also illustrates the familiar motif not only of many modern detective stories but of real police work—that the cop's association with crime and the dregs of human life contaminates him. The hero's work slowly penetrates his relationship with the children, reaching a predictable climax when the killer (somewhat illogically, given his pattern of operation) comes after them.

The danger is in making "Tightrope" sound too interesting and adult. It falls heavily into the sex and violence category (though it is much healthier than Eastwood's last, "Sudden Impact"). The plot

allows us to be voyeurs in several ways. Thus, we observe all the lowlife spots in the city, a tour definitely not arranged by the Chamber of Commerce. The half-dozen victims are all super-sexy women, to the point of ludicrousness, and we participate, if not in their actual slayings (gore is held to a modest total), then at least in the preliminaries of their being stalked and terrified.

UNQUESTIONABLY, such films suggest a perverse thrill in offering up deserving "bad women" as a sacrifice to a maniacal killer. It's also always amusing in Eastwood films to see superficial concessions to feminists, as if he had something to prove (he does). E.g., the heroine here is intelligent Genevieve Bujold, who plays a rape counselor and teacher of self-defense. But she functions in the story traditionally, as love interest and as a potential victim the hero must save.

Perhaps it's progress that one of the victims is a homosexual male. I'm kidding, of course. It's also noteworthy that, despite the locale, there is only one black in the entire film, and she's a sultry hooker who appears to be a mulatto.

In his favor, first-time director Tuggle does seem conscious of the need for subtlety and style. (Many others in this situation would just hack it out.) But he has borrowed suspense film tricks from every filmmaker since D.W. Griffith. There's the dog who jumps out of the closet, the corpse in the dryer, the foreground gun that belongs to a fellow cop, plus a lot of thunder and lightning and rainy windows for the hero to stand against.

Among the more gothic gimmicks: a creepy investigation of a warehouse full of Mardis Gras floats and grotesques; the killer disguised as a street clown selling balloons to the little girls; closeups of feet scurrying across the city's wet pavement; bodies floating in tubs, fountains, etc.

Overall, "Tightrope" is a downbeat thriller that does its job well. The hero's problem is far from solved. At the end, when Clint and Genevieve go off together in the cliché last "happy" shot, you wonder if she knows what she's letting herself in for.

(Gloomy, sex-saturated psychological cop story; some nudity, many somber sex-and-violence implications. Not recommended.)

USCC rating: O—morally offensive.

## TV programs

Sunday, Sept. 16, 9-10 p.m. (PBS) "The Mask of El Zorro." Through the work of Arizona artist El Zorro Guerrero, viewers will be introduced to the art and symbolic meaning of mask-making and visit the Mexican homelands of the Nahuatl Indians where El Zorro learned his craft.

Tuesday, Sept. 18, 9-10 p.m. (PBS) "The President vs. Congress: Executive Privilege and Delegation of Power." Using a hypothetical case in which a presidential appointee's views conflict with congressional intentions for a federal agency, a distinguished group of authorities discusses the constitutional questions this situation involves in the premiere of the new series, "The Constitution: That Delicate Balance."

Wednesday, Sept. 19, 8-9 p.m. (PBS) "Change, Change." In the last episode of his "Walk Through the 20th Century" series, Bill Moyers examines the rapid change in American society during the 1960s.



ON CHILD ABUSE—A five-part series, "Child Sexual Abuse: What Your Children Should Know," begins Sept. 17 on PBS. In part four of the series, the Minneapolis Illusion Theater Company (above) acts out some typical and traumatic situations which young people encounter during adolescence. The series is hosted by Mike Farrell. The first segment is intended for parents, teachers and other adults responsible for the care of children. (NC photo)

## Series of specials examines child sexual abuse

by Henry Herx

NEW YORK (NC)—The neglect, abuse and exploitation of America's young is a problem of national concern. What parents can do to prevent their children from being victimized is the subject of "Child Sexual Abuse: What Your Children Should Know," a five-part series starting Monday, Sept. 17 on PBS. (Check local listings for time in your area.)

This first program is intended for parents, teachers and other adults responsible for the care of children. It looks at the problem in light of recent studies which indicate that one out of three girls and one out of 10 boys will be abused sexually by age 18. Significantly, in about 85 percent of these incidents, the assailant will be known by the child.

Parents need to teach their children more than to "beware of strangers." The program offers some practical techniques for talking with youngsters about such subjects as "good" and "bad" touches. Basic, however, is the need for parents to assure their children that they can talk about whatever is on their mind and for parents to pay attention to what the children are trying to say.

The series continues the next three evenings with programs for different age groups. The program Tuesday, Sept. 18, is for children in kindergarten through the third grade, followed by a half-hour program for fourth through seventh-graders.

Both programs were taped at St. Jerome's Catholic School on Chicago's north side, and both use a storytelling technique developed by Mary Ellen Stone, director of King County Rape Relief in Seattle. Ms. Stone has excellent rapport with her young audience, involving them in a story and stopping to consider what they could do in a similar situation.

Junior high school is the age level for the program on Wednesday, Sept. 19. The Minneapolis Illusion Theater Company performs some skits dramatizing typical sexual situations encountered by adolescents. In discussing the skits, the emphasis is on helping teen-agers protect themselves from sexual advances made by people with whom they are familiar.

The final program, airing Thursday, Sept. 20, is a discussion taped with seniors at Evanston Township High School. Billie Jo Flerchinger of King County Rape Relief leads the students in considering how sexual assaults happen, how to anticipate situations which can lead to an assault and how to minimize the risk of assault.

What is impressive about this series is that it doesn't try to be anything other than an educational aid for home and school. Produced by WTTW-Chicago, the programs rely upon the expertise of professionals in the field rather than video technique or show business glitter.

Hosting the series is actor Mike Farrell, who is there not as a TV star but as a parent concerned about his own two children. If any viewers tune in because of his popularity, all the better.

The value of the first program is to inform viewers about the nature of the problem and the need to get deviant acts out of the closet of secrecy in which, until now, they have thrived. The subject is too important for parents not to talk about it with their children.

Valuable also is approaching the subject in ways appropriate to different age levels. Parents are encouraged to watch these programs with their children so they can clarify or amplify the information as appropriate. In this way parents can add a specifically Christian dimension to the moral values underlying the series.

Much along the lines of the PBS series is "Strong Kids, Safe Kids," a 49-minute videocassette teaching children and parents about preventing child sexual abuse. Distributed by Paramount Home Video, the program is loaded with production values—expensive video graphics, songs, cartoons, TV stars—but the content seems to offer only minimal help to parents of young children.

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### "Lyman H. Howe's High Class Moving Pictures"

A charming piece of Americana as well as a fascinating sidelight of movie lore is "Lyman H. Howe's High Class Moving Pictures," a documentary airing Monday, Sept. 17, on PBS. (Check local listings for time in your area.)

Based in Wilkes-Barre, Pa., Howe was a traveling exhibitor who toured America with show shows as a model coal mine and photographic concerts.

### Recent USCC Film Classifications

C.H.U.D. .... A-III  
Flashpoint .... A-III

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the \* before the title.

# TO THE EDITOR

## Reader is critical of poll

I read with interest your comments (From the editor) in the Aug. 31 edition. You almost had me believing what you wrote . . . until I read the headline and article on the facing page (page 3). The headline "Reagan leads by less among Catholics in new poll" leaves a little to be desired in the areas of integrity and accuracy.

First of all, the "new" poll was taken July 27-28, just 10 days after the Democratic Party national convention, and about three weeks before the Republican Party convention. My feelings are that (1) this was not a "new" poll when it is reported one month after it was taken, and (2) the article conveniently avoids any mention of any polls which may have been taken among the same groups after the Republican convention. Other polls taken after each convention indicated that the voters react positively to each convention's rhetoric and the end result after both conventions was that very little change took place in voter's final thoughts.

Perhaps you may have other polls on which to report in the near future. If so, I hope that you will provide a little more background concerning, for instance: Who paid for the poll? What circumstances existed or what pressures made the poll timely? Are there plans to "re-poll" after some period of time?

W.H. Green

Indianapolis

(Editor's note: Yes, The Criterion plans to report on future polls. The article stated that the poll was taken after the Democrat convention. It also stated that it had been commissioned by Our Sunday Visitor. It was reported as quickly as those things can be done. It takes some time for Gallup to tabulate the responses and give them to Our Sunday Visitor. That periodical's editorial content is selected two weeks before subscribers receive it, and our article reported it a week later.)

## Hope for Cathedral?

I receive The Criterion every week and enjoy it very much. I have been following the various letters and articles concerning the renovation of the cathedral. The first time I was in the cathedral was for the installation of Archbishop O'Meara. On that occasion, I spent some time around the cathedral and wondering if I had ever seen anything uglier.

I am not saying what should or should not be done in the cathedral, but it surely is not a beautiful cathedral. Hopefully your wise and cautious archbishop, who has a real sense of liturgy, and his committee will rectify, "put together a package which will be most pleasing and liturgically proper."

Fr. Sal E. Polizzi  
Pastor, St. Roch's Church

St. Louis, Mo.

## Election choice is tough in 1984

Why are some Catholics disgusted with those who cannot in good conscience vote for Mondale and Ferraro? Why are in-nuendos doubting our intelligence and responsibility aimed at us? Really, I expected to hear such talk, but from "pro-choicers," not from pro-lifers!

Have a heart, won't you? Look at our choices! One candidate "swallows hard," while inflicting financial agony on us with his policies, and takes our breath away with bouts of belligerence.

However, he's had the courage to actively support our position on abortion by speech and action. He quite possibly will appoint new pro-life justices to the Supreme Court. Given his past record, I believe he will continue in this vein.

As for war, anyone elected president will have to deal with its ugly threat. I doubt whether the Democrats will improve any situations there. Actually, I fear the Russian leaders more than ours in that regard.

On the other hand, we have the "revolutionary" Fritz and Gerry whose only promises I believe they'll keep are to raise taxes and support abortion. I'm still waiting to hear any practical plan for the achievement of their high-sounding goals.

If you sacrifice our chance for a pro-life president for a gamble on Fritz and Co., what assurance can you give me that they'll be an improvement? Those who ignore their most important convictions and actively support the opposite can hardly be counted on to keep campaign "promises," not perhaps, because of an intention to be, but because their heart would not be able to give the 110 percent it

takes to fulfill those promises.

Have some Christian understanding, won't you? The choice is very hard, and I believe that those who follow the issues and consider them as best they can, while praying to God for guidance, will make the best decision in '84. Nobody deserves to be called names for that!

Diana Ryker Brunsmann

Sumner

## Praise for Sister

On the occasion of the special Sisters of Providence benefit in Indianapolis on Sept. 17, I wish to single out one of the honorees for a personal/public note of gratitude and appreciation.

It was my privilege during the 1940s at St. Catherine's School, Indianapolis, to have been taught by Providence Sister Marie Rosalie Mullen for three memorable years. They were the years of double grades with 40-50 pupils per room, but our education was not short-changed.

Besides being an excellent and challenging classroom teacher, Sister Marie Rosalie instilled in all her students a strong loyalty—to church, parish, family, friends and job. Her dynamic personality and intense devotion to her students' needs—both academic and personal—are vividly remembered.

You and the other Sisters of Providence deserve this benefit, Sister. Sorry I can't be with you, but I have to work the parish bingo.

Paul G. Fox

Indianapolis

## Many attend anti-porn event

by John F. Fink

About 350 people from a wide cross section of religions met in Cincinnati Sept. 6 and 7 for the second annual national Consultation on Obscenity, Pornography and Indecency.

Cardinal Joseph Bernardin, Catholic Archbishop of Chicago, was the featured banquet speaker on Sept. 6. Other prominent Catholic speakers included Franciscan Father Bruce Ritter, founder of Covenant House; Jesuit Father Morton Hill, founder of Morality in Media; and Archbishop Daniel Pilarczyk of Cincinnati. Among other religions represented were the Methodist, Presbyterian, Nazarene, Baptist, and Church of God.

The consultation tried to show the seriousness of the pornography problem; its effects on the family, children and victims; the laws against pornography and their enforcement; present and possible strategies within denominations; some success stories in various cities; and help that is available from organizations battling pornography.

Indianapolis Mayor William Hudnut was the luncheon speaker on Sept. 7. He told the assemblage about the Indianapolis ordinance that bans pornography because it is a form of sex discrimination in that it degrades and subordinates women and denies them an equal opportunity in society. The ordinance is now in the courts and Hudnut predicted that, whichever side wins the first test, it will eventually be taken all the way to the Supreme Court because it is a landmark case.

Another Indiana city with a prominent role at the consultation was Fort Wayne. Mayor Win Moses and others described how the citizens there have been able to close adult bookstores and x-rated movie theaters.

Cardinal Bernardin said that the theological basis for combating pornography is the dignity of the human person. He said that human life is sacred and that his constant plea for a consistent ethic of life demands efforts to combat pornography and indecency. He called these "life-diminishing" issues because "human life is diminished when women and children are exploited" and said that "life-diminishing issues often lead to life-threatening."

Cardinal Bernardin also told: those present that morality and law are related

but also differentiated: moral principles affect individuals while laws are made to serve the public good. "It is necessary to strike a balance between freedom and restraint," he said. "Constraint must protect a freedom. There must be balance or you won't receive broad support from the people."

Father Ritter told the assemblage, "We live in a sex-for-sale society and we teach our children that every day on television." He said we have separated sex from love, family and fidelity.

Father Hill described a five-year plan for Catholics that was developed during a meeting in New York in June organized by Cardinal John Krol of Philadelphia and Archbishop John O'Connor of New York. The overall goal, he said, is to secure vigorous enforcement of federal obscenity laws and passage of state laws on cable TV.

Numerous speakers said that present federal laws to control pornography are adequate but that they are not being enforced. They stated that President Ronald Reagan has said that he supports vigorous enforcement but that the justice department, the postal service, and customs are not acting. They urged a letter-writing campaign to the president asking him to order these departments to start enforcing anti-pornography laws.

Perhaps the speakers who most impressed those present were a pediatrician, Dr. Elizabeth Holland, who has treated numerous children who have been the victims of pornography, and a woman who was the victim of incest from the age of eight to 17. Dr. Holland spoke about men who, after becoming aroused by pornography, raped their children. Other cases involve parents who force their children to engage in sex in order to produce kiddy porn.

The national Consultation of Pornography was organized by Rev. Jerry Kirk, minister of the College Hill Presbyterian Church in Cincinnati. He formed Citizens Concerned for Community Values in 1982. Today Cincinnati has no adult bookstores or x-rated movie theaters. Kirk said that has happened because the prosecutor and the head of the vice squad are enforcing the laws. After being involved in Cincinnati, Kirk organized the first national consultation last year. This year's meeting attracted many more participants.



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## CORNUCOPIA

## Exercising the 'Magic Finger'

by Cynthia Dewes

We call it the Magic Fingers response to TV: turn it off. Now that cable TV is here, the urge to darken the tube is even greater than before. So is the necessity.

After we flip past the beesting-lipped aerobic (erotic?) dancers, raunchy teenage movies and soft-porn made-for-cable soaps, there's not much left to watch. You can only stand so many eleven-inning baseball games, old movies and televised legislative sessions.

For kids, the choices are pure disaster. It's not that they haven't heard of all the wonders displayed on the small screen, or spoken the bad words on them when mom wasn't around. They are not unacquainted with the real world, much as we wish they were.

No, the problem is that a lot of us parents would rather gripe than switch. We have effectively promoted the TV set to Babysitter, and now we feel guilty about the values it teaches our children.

Besides raising the usual cries against gratuitous sex and violence and general low moral tone, we should also be objecting to the pervasive mediocrity TV displays. The "entertainment" and "talent" proclaimed by TV programmers would stultify anyone, never mind their age. Boredom is being developed into a fine art on the home screens of America.

So what are we raising here, children or created market? We're allowing whole generations of descendants whom we hope will see us lovingly through old age, to turn into robots. They're being programmed to have low sensitivities for cruelty and dullness and high expectations of undisciplined sensuality.

Another complaint is that ingesting great hunks of TV is a passive activity (a contradiction in terms, but true). Kids are encouraged to watch rather than to do, to be told rather than to find out for themselves. They are not learning, but being trained.

Admittedly, it's a lot easier to stick the kids in front of the TV set than it is to spend actual time with them, reading, discussing, enlarging their (and often your own) horizons. It's also a slightly nicer solution than the old parental joke about "Go outdoors and play in the middle of traffic."

So let's get real. Next time that kid who's fourteen going on thirty-five wants to turn the TV dial to Sodom and Gomorrah on Channel 666, threaten to break his hand. Or just say NO. After you've said it enough times, and backed it up by using the Magic Finger method yourself when necessary, he'll get the message.

Youth has never been as innocent a time of life as parents like to believe. But it's no wonder Mr. Rogers is the guru of the under-fives. His blandness, maddening as it is, must be downright soothing to oversophisticated tots.

## check it out...

Historic St. Mary Church in rural Loogootee will celebrate its Sesquicentennial on Sunday, Sept. 23 with a Mass, dinner, and festival beginning at 10 a.m. St. Mary was included in the Archdiocese of Indianapolis until 1944, when it became part of the Evansville diocese.

Beginning Experience, a nationwide movement ministering to the needs of persons who have suffered loss through divorce or widowhood, will sponsor retreats at the Beech Grove Benedictine Center on the weekends of September 21-23 and November 16-18. The weekends help the suffering to cope with their feelings. Fee \$75. Call Jim O'Donnell 786-0305 or Margaret Locker 738-3254 for information.

The fourth annual catechist convention sponsored by the Terre Haute Deanery Religious Education Center, titled "Celebrate!", will be held Saturday, Sept. 22 from 9 a.m. to 3:15 p.m. at the Center, 2931 Ohio Blvd., Terre Haute. Keynote speaker is Providence Sister Barbara Doherty. Fee \$3 for persons within the Deanery and \$5 for others; maximum per parish \$30. Call 812-232-8400 for information.

Due to a severe shortage of blood, the Central Indiana Regional Blood Center is requesting immediate blood donations, especially from persons with blood type O. Please call Andy Murphy 927-3003 or 928-2381 for information.

Bishop Chatard, Cardinal Ritter, and Secne Memorial High Schools will be among the nearly 50 participants in the 11th Annual Midwestern Marching Band Festival at Bush Stadium on Saturday, Sept. 22. Tickets will be available at the gate at \$5 for adults and \$2.50 for students. Senior citizens and pre-schoolers free.

The Adult Catechetical Team of St. Joan of Arc Church, 4217 N. Central Ave., will sponsor a three-part series on Stress on consecutive Wednesdays, beginning Wednesday, Sept. 26 at 7:30 p.m. in the Parish Center. Speakers include Mary Owens, of St. Vincent Stress Center, Sr. Sheila Shine from the Catholic Center, and Judy Russell, Director of the Senior Companion Program. Call Sr. Becky Keller 283-5508 or Mary Bein 251-8347 for information.

Beginning Tuesday, Oct. 16 at 7 p.m. in the Catholic Center, Catholic Social Services will sponsor a Families in Remarriage program to provide support and education to remarried couples with children, or those who are preparing for remarriage. Call Ella Vinci 236-1500 for information.

Knights of Columbus Council #6923 and its Ladies Auxiliary will host a second annual Oktoberfest on Sunday, Sept. 23 from noon to 7 p.m. at St. Louis de Montfort Church, 11441 Hague Road in Fishers. Die Doppel Adler will provide live German music from 2 to 6 p.m. German food, crafts, games and handmades will be available. Admission free.

## vips...

Benedictine Brother Guerric DeBona pronounced Solemn Vows as a Benedictine Monk of St. Meinrad Archabbey last month. Four novices were also received into the Benedictine community, including: James Delpha, of Bedford, Rev. Bruce Farmer, Kelly Frazier, a former Latin School of Indianapolis student, and Scott Rouns.

Liz Vissing, local radio and TV personality, was recently appointed Director of Development and Public Relations for Providence High School in Clarksville.

An exhibition of photographs by Sharon L. Calhoun is on display through September in the Cordell Art Gallery at Brebeuf College Preparatory School, 2801 W. 86th St. Gallery hours Mon. through Fri. are from 9 a.m. to 4 p.m.

Two Sisters of St. Francis have assumed new positions in preparing women to become Oldenburg Franciscans. Sister Marjorie Jeanne Niemer, a graduate of Immaculate Conception Academy and Marian College, will be vocation director, a recruiting position. Sister Jane McConnell, a native of Princeton and graduate of Marian College and Creighton University, will be novice director.

A testimonial celebration to promote

the book, "The Fragrance of God's Creations," written by Lucy Gice of St. Simon the Apostle Parish, will be held Friday, Sept. 21 at 7 p.m. in the church. The book is a tribute to Princess Grace of Monaco.

F. Schaefer, Jr., president; John J. Heidt, Jr. and Joseph D. Barnette, Jr., vice presidents; Sonja Eiteljorg, secretary; and Edward J. Bennett, Jr., treasurer.

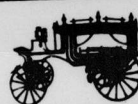


Mr. and Mrs. Raymond J. Millier will celebrate their 60th Wedding Anniversary with a 10 a.m. Mass of Thanksgiving on Sunday, Sept. 30 in St. John Church, Osgood. A family dinner will be held at noon, followed by a public reception from 2 to 4 p.m. in the church hall.

Newly elected officers of the St. Vincent Hospital Foundation include: Norb



A 50th Wedding Anniversary celebration by Mr. and Mrs. Paul G. Byron will begin with a Mass of Thanksgiving at 1:30 p.m. on Sunday, Sept. 16 at St. Mary Church, North Vernon, followed by a reception at the Guard Armory. Paul Byron and the former Helen McCauley were married September 11, 1934 in the same church. Their three children, who will host the reception, include: William, Daniel Pierce, and Kathleen Stadler. The Byrons also have six grandchildren.



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## QUESTION CORNER

# Excommunication rare

by Fr. John Dietzen

Q One reads in history about persons and groups being excommunicated or placed under interdict. We read little about it happening in modern times.

What does present canon law have to say about excommunication and interdict? In what circumstances are these measures applied?

A Excommunication and interdict are two of the sanctions, or "punishments," which Christian people have applied to those who seriously violate the Christian or Catholic rule of life.

In practice, for the average Catholic both of these sanctions are basically the same. In either case, the individual is forbidden any liturgical ministry in the Mass or other public worship of the church and may not receive or celebrate any of the sacraments. Other consequences refer mostly to those who hold some public office in the church.

The occasional need of the Christian community to isolate gross offenders from

participation in community activities dates all the way back to biblical times. The Gospels and the letters of the New Testament refer on several occasions to situations in which the offender should be expelled from their midst. (See, for example, I Corinthians, Chapter 5.)

Excommunication and other sanctions were far more significant and powerful, of course, in past centuries when the church and at least some civil governments had a far more intimate relationship than they have today. Partly for this reason, church laws regarding these sanctions were in the past far more complicated and severe than they are today.

Our present Code of Canon Law provides automatic excommunication for only seven serious offenses in the church: desecration of the Blessed Sacrament; laying violent hands on the pope; absolving an accomplice in sin; a bishop consecrating another bishop without a mandate from the pope; direct violation of the seal of confession; procuring a successful abortion; rejection of the church through apostasy, heresy or schism.

However, it must be noted that many circumstances, such as the age of the individual (no sanction applies to an individual under the age of 16), fear or ignorance that might have been involved and so on, affect whether or not the ex-

communication or other sanction actually was incurred.

It also is important to remember that application of such severe sanctions, whether in the New Testament itself or in the church's law, are intended both for the good of the community and for the direction and healing of the one who has sinned against that community.

No excommunication, interdict or other sanction is ever permanent and irrevocable. It always includes the invitation to repentance and return, and

holds out promise of forgiveness from God and the Christian community, the church.

It should be obvious from what I've said that, while our present laws are much simplified, this part of the church's legislation remains quite involved, because the church wants to make them applicable only in the most serious cases and only when absolutely necessary for the common good of the Catholic people.

Specific cases should be taken up with one's parish priest or confessor.

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(A free brochure explaining Catholic rules about membership in the Masons and some other societies 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.)



## FAMILY TALK

# Shared actions heal more than words

by Dr. James and Mary Kenny

Dear Dr. Kenny: I feel something is missing in our marriage. Spouses should have a deep sense of intimacy and we don't have this. My wife and I have been in marriage counseling for more than a year. I think we know how to talk with each other. We have been open about giving good as well as bad messages.

Despite the fact that we both work, we have found time to communicate. However, we don't seem to be drawing closer. What's wrong? Is our goal of intimacy too much to ask? Or are we trying to get there in the wrong way?

Answer: No, a goal of intimacy is not too much to expect in human relationships. Yes, I think you are trying to get there in the wrong way.

Do some things together. As simple as that sounds, one common action is worth 10 shared feelings.

Verbal exchange is much overrated as a medium of communication. Two people can use language to rationalize, rearrange reality and unintentionally mislead one another in their search for truth and honesty.

"Truth" is more than a sequence of words. Truth is more evident in a mother holding her baby or a boy and girl embracing than in a verbal dialogue.

One action, like a picture, is worth a thousand words. The memory of you and your wife eating together, camping out, going to a movie, nursing a sick child or taking a course together will remain long after meaningful words have faded.

A common activity is even more beneficial in troubled moments. When people are angry at each other and do not wish to be, expressing that anger in the name of integrity may aggravate the problem. Why not find something of mutual interest and do it together?

Better to leave mean things unsaid. Words have a way of hanging around like unwelcome ghosts to spoil further relations.

Counseling that stresses insight and

advice and emphasizes improvement in verbal communication has been much oversold as a cure for marital ills. Such therapies take months, even years.

Behavior modification is much more direct, being a straightforward technique for changing behavior in a short time. Insights and attitudes remain secondary. Focus on positive actions rather than trying to eliminate negatives.

Choose what it is you would like to do. Perhaps you would like some time out together. Begin in small ways. You might agree to go out to dinner every two weeks. If your budget is tight, try a picnic.

Find some simple way to give yourselves credit for doing as you planned. Perhaps a penny in a small jar on your dresser for each time you go out will serve as a symbol that you are doing something.

Trust that a change in your attitudes toward each other will follow a change in behavior.

In our book "When Your Marriage Goes Stale," (Abbey Press, 1979), we describe the action cure for the marital blahs. Finding common tasks becomes the quest. Once found, the common task is remedial.

So stop talking each other to death. Go sit on a hillside together and watch the sun set. Repaint your bedroom. Rent a tent and brave a night out in the wild. Learn a skill together.

Choose activities where you each have a vital part to play. Let your verbal communications follow as the expression of activities accomplished (or blown) in common.

\*\*\*

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

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

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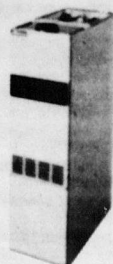
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Photo: Messia 9/84



# Faith Today

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

## Adrift in a high-tech sea

By Dolores Leckey  
NC News Service

Can humanity develop the moral capacity to decide wisely how to use its technology?

That crucial question would confront people in the latter part of the 20th century, German theologian Father Romano Guardini observed many years ago.

Now, in the final decades of the century, his question resurfaces. Two events this year highlighted the importance of his question for me.

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First, I attended a meeting of European Catholic laity on peacemaking. My small discussion group, which included participants from eight different countries, focused on the recent TV film, "The Day After." The film raised the question: What

might life be like after a major nuclear-weapons attack?

One participant from an Eastern-bloc country thought the film did nothing to convince viewers of the real horrors of nuclear war since everyone knew it was a fantasy. I suggested that while fiction, it had a basis in truth.

Another member recalled that during World War II she had seen an actual film of the bombings of Hiroshima and Nagasaki with her War Office colleagues. Though of different faiths, they knelt and prayed for a long time afterward in the viewing room, she said.

A young Greek teacher said that a kind of despair settled over his primary school children after seeing the TV film.

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Later our group was struck by this fact: Our very discussion had been stimulated by technology — by films and by television.

We were eight people struggling with a common language, English. We found a connecting link in the communications media.

These media, with all their limitations, can draw people into dialogue about their fears and their hopes for the world, we decided. They can help to expand our sense of moral responsibility for the world and for each other.

Later, when I visited a hospital where a friend was having a defective pacemaker replaced, I again had the opportunity to reflect on the strengths and limitations of modern technology.

A hospital's cardiac-care floor is a prime vantage point for viewing the wonders of medical technology. There one sees machines to steady an irregular heartbeat and machines to monitor the heart rhythms of a whole floor of patients. One sees the kidney dialysis equipment — and, with a little imagination, one can envision the devices for human organ transplants.

I tend to gaze uncritically on these wonder machines. That's why it was good for me to read Jane Brody's book, "The New York Times Guide to Personal Health."

Ms. Brody contends that much of modern medicine provides "sickness-care," not health care. Her analysis indicates that even with all the marvels of medical technology, there is still much we ought to do ourselves to protect the gift of life.

Taking personal responsibility for good health, she suggests, means "avoiding hazardous behaviors" such as cigarettes and excess alcohol; "pursuing health-enhancing activities" such as regular exercise; and taking time for routine checkups and other protective health measures.

I find Ms. Brody's suggestions helpful in these times when we might be tempted to leave things up to medical devices. And — much like the peacemaking

meeting I attended earlier — she helps me to expand a sense of what moral responsibility means, even in a technological age.

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Technology not only challenges us right here on Earth, it also is doing so among the stars. Space travel is upon us and it offers adventures of all kinds, even adventures of grace, if we are to believe British writer C.S. Lewis.

But it presents moral dilemmas: Does the technology of space travel deserve such large expenditures of money when whole populations — in Africa, for example — are on the verge of starvation?

What about space stations being used as battle stations by one country or another? Surely space technology warrants public discussion.

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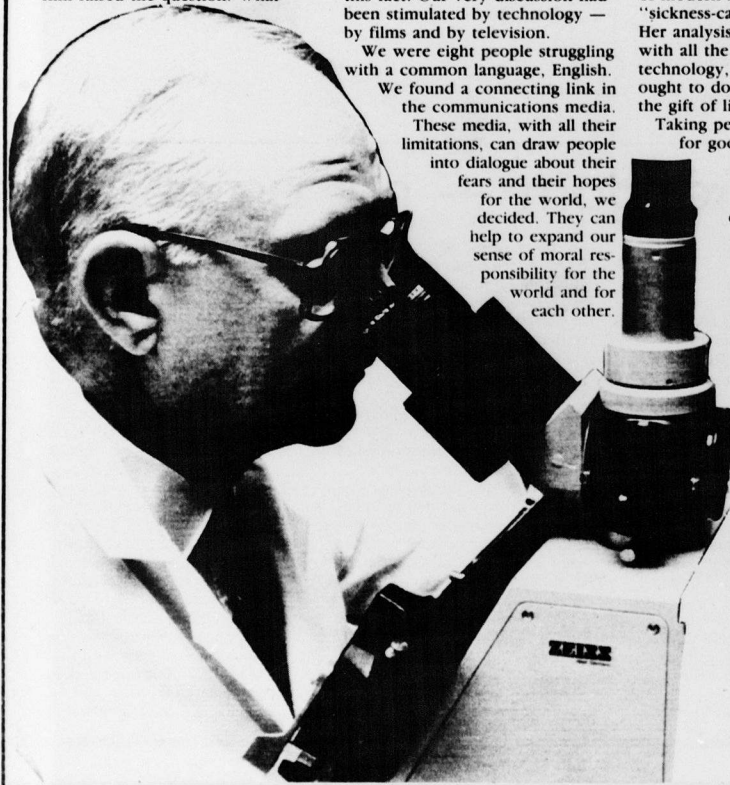
Technology saves lives and stretches human creativity. It also touches humanity's dark side.

That is why I believe the church has a place in the technological dialogue. The church encompasses spiritual wisdom and tradition, as well as respect for scientific truth. The church has a unique contribution to make to the moral development it hopes will accompany technological advances.

For certainly in our time, the church's pastoral concern is like that of Isaiah, articulating a vision of peace and justice and freedom for all.

(Mrs. Leckey is director of the U.S. bishops' Committee on the Laity.)

From medical laboratories to space stations, advancing technology is an unmistakable fact of life. But in addition to expanding our capabilities, technological developments raise moral and ethical questions. Will humanity wisely use its technology?



# When there's no two ways about it

By Katharine Bird  
NC News Service

## Case 1.

The young husband and wife were deeply worried as they looked hopefully ahead to having a baby. In their family history a relative had died of Gaucher's disease, a relatively rare genetic disorder. The disease prevents lipids, or fats, from being eliminated from the body.

Hoping to better understand this, they consulted a genetic counseling team at a medical facility. What they learned both dismayed and tantalized them.

A geneticist told them that scientists had just succeeded in cloning (genetically duplicating) the gene for an enzyme that causes Gaucher's disease. This could pave the way for fixing or replacing the defective gene in the cells of victims, she explained.

The bad news was that the procedure probably wouldn't be available for at least 10 years.

## Case 2.

Since birth the child had suffered from a diseased liver. The toll was high, keeping the child's physical development far below that of others her age. When 2 years old she had a liver transplant. For a short time it looked as if the operation was a success.

Then, despite round-the-clock medical care, the child's condition began to deteriorate badly. The doctors informed the parents that a second liver transplant was her only hope.

While the call went out across the country for a donor, the anguished parents puzzled over the decision: Should they OK another traumatic operation for their little girl.

Both case histories are fictional. Both could be fact. For today technology is making available medical possibilities undreamed of previously.

But the possibilities also bring giant-sized problems. In the medical area, individuals are called on to make decisions at a time when "so many things come crashing in on them," said Father Kevin McCoy. "And there are no easy answers."

A priest of the Diocese of Sioux City, Iowa, Father McCoy is studying genetic counseling and Catholic health care at the Alphonsian Academy in Rome.

Decision making can be complicated because people jump to the conclusion that "if we can do something, we must," Father McCoy observed during a recent interview. There is a tendency to

"look at the end consequence and judge all by it."

Because of technological marvels, Father McCoy pointed out, "what is medically ordinary today is different from what it used to be." He thinks that sometimes "what is medically ordinary today could be considered extraordinary from a moral aspect."

Asked about the ethical issues involved in a child needing a second organ transplant, Father McCoy stressed that the parents would have to make the final decision. The parents need "to do all that is possible" for the child, he said. But they may have to face up to the fact that "a certain point comes when you can do no more."

He explained that he chose his field "in hopes of being of help to people" as they make medical-care decisions.

In counseling and supporting people, Father McCoy works with certain key points. For instance, a "fundamental concern in medical ethics is the dignity of the human person," he said.

Keeping respect for human dignity foremost in mind can help people as they wrestle with difficult decisions, Father McCoy indicated. It can aid them as they try to balance the abilities of technology with the most profound needs of the human person.

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



# Freedom — not an absolute

By Father John Castelot  
NC News Service

St. Paul's converts at Corinth were a troublesome lot. Like most communities, they represented many levels of society: free citizens and slaves, rich and poor, men and women, Jews and gentiles, simple and sophisticated.

It was the sophisticated who caused most of the trouble. The Corinthians of 2,000 years ago got as excited about philosophies as many people do today about sports. The Corinthians fancied themselves to be very intellectual.

In fact, though they were intelligent, immature pride blinded them to the weaknesses in their pet theories. Once the Corinthians subscribed to a fascinating idea, they judged everything against its background. This led to distortions of the truth.

Paul, for instance, had insisted

on the principle of Christian freedom: That salvation is a free gift from God, not something we earn. He put his case in a nutshell in Galatians 5:1: "It was for liberty that Christ freed us."

Like children with a new toy, some Corinthians were fascinated. Seeing and hearing nothing else, responsible freedom degenerated into unbridled license.

School was out! No more classes, no more homework, no more restrictions. The Corinthians could eat and drink what they wanted, sleep with whomever they wanted.

Not even the ordinary conventions of social decency bound them. One man married his stepmother and considered this quite smart, a protest against the strictures of social morality.

If some fellow Christians had serious misgivings about the propriety of buying meat used in pagan sacrifices, the Corinthians

did not. After all, they knew that idols were a fiction. So what difference did it make?

In all of this, the Corinthians forgot something very important: Freedom can never be absolute. As long as even just two people live together, the freedom of one is limited by the rights of the other.

As for eating meat already sacrificed to idols, Paul admitted the Corinthians were right. The fact that food is used in pagan sacrifice does not taint it.

But some Christians thought it did, Paul observed. He warned against parading freedom in such a way that others, who thought it wrong to eat meat sacrificed to idols, were tempted to do what they believed was sinful.

We have obligations to our brothers and sisters, and those obligations limit our freedom.

People with an axe to grind love slogans and the Corinthians had



# Life in family of 15 instilled values of the gospel

by Fr. John Buckel

"What was it like to grow up in a large family?" people generally ask after discovering that I am one of 13 children. It never occurred to us that large families were unusual. On the contrary, I remember thinking how strange it was that my best friend was an only child.



Meal times were one of the rare occasions when we would all be together... sort of. Three tables in two rooms were necessary to accommodate the entire family. We were always on time for meals; those who were late lost weight. Leftovers were never a problem—they didn't exist. Spilt milk and overturned dishes were a matter of routine. The ever-present baby in the high chair provided the entertainment. Preferring to wear the food rather than eat it, the baby would often fall asleep in the mashed potatoes. As a family, we rarely received dinner invitations.

Hand-me-down clothes were a part of life. Unfortunately, hand-me-downs were usually two sizes too big. "You will grow into them," Mom always assured us. To this day, we feel more comfortable in baggy clothes.

Going to bed at night was always an ordeal. Each bed had double occupancy. Lengthy discussions took place to determine which side of the bed belonged to whom. Repeated trips to the bathroom, pillow fights and an occasional jump on the bed were also part of the nightly ritual. "You kids better get to sleep or else!" we heard from downstairs. These and other words of persuasion would keep us quiet... at least for a few minutes.

THERE WAS always a shortage of bobby pins and hair curlers. For nine sisters, this posed quite a problem. Even though one went to bed with bobby pins or hair curlers, one did not always wake up with them. The same was true of pillows.

For a long time, one bathroom had to meet the needs of the entire family. To ensure a smooth flow of traffic in and out of the bathroom early in the morning, we were awakened in shifts: 7:00, 7:05, 7:10 and so on. Even so, it was not uncommon to wait (while half asleep) for the bathroom to clear. "Hurry up!" we would scream while pounding on the door. "I'll be out in a minute," she would reply for the 10th time.

The 13 children could be divided into two groups: those who were civil in the morning and those who were not. Some woke up smiling and talking and ready to begin a new day. Others were silent, barely conscious, and unaware of surrounding activities. Even a word to those of the latter category had grave consequences. As a result, minor skirmishes often took place early in the day.

Dad was always looking for his tools, often finding them under the couch, in the baby crib or in the sand box. "I don't know how they got there," each of us would testify. Most of Mom's time was spent in the kitchen and in the laundry room (washing piles of clothes six days a week). Mom was very clever in stretching the dollar. She would seldom buy cereal that we really liked; otherwise, it would be gone in two hours instead of two days.

GOING TO church on Sunday was always a major undertaking. One couldn't find her shoes, another's hair was standing on end, and still another had put her blouse on backwards. All had to be remedied before we left for church. The result: late for Mass again. It was difficult to enter the church quietly and unobtrusively with 13 children. Fortunately the pastor was an understanding man.

Happiness abounded whenever we were told that Mom was expecting a baby. Sitting around the kitchen table, we would discuss and vote on the name of a new child. Three of us, though not triplets, shared the same birthday. When number two of the three was born, the elder was furious that Mom was gone on her birthday. It took her years to get over it—and then it happened again! "I don't mind sharing a

room, but do I have to share my birthday, too?"

Our family was on a first name basis with the maternity ward staff and the personnel of the emergency room. Over the years, we experienced broken bones, cuts, gashes, third degree burns and the like. The people in the emergency room used to wonder about Mom and Dad. Finally they realized that our family was just accident prone.

Our childhood experiences taught us a great deal about life. We didn't have much,

but we had each other. Material possessions were few, but love was abundant and we appreciated all that we had. Though we were many, each one felt important and each one felt loved. When one suffered, we all suffered; when one rejoiced, we all rejoiced. We found strength in family prayer. Trust in God and a sense of humor enabled us to overcome difficult situations. What was instilled in us can best be summarized as: how to live, how to love, how to be happy—in short, the message of the Gospel.

## THE SUNDAY READINGS

by Fr. JAMES A. BLACK

Sirach 27:30-28:7  
Romans 14:7-9  
Matthew 18:21-35

24th SUNDAY IN ORDINARY TIME SEPTEMBER 16, 1984

**Background:** The theme common to all of next Sunday's readings is that of forgiveness. In the first reading, from the Old Testament Wisdom book of Sirach, the sage reminded his readers that, if they forgave others their faults, then others would be more likely to forgive them.

In the second reading, Paul reminded the Romans that no one is his own master; we're all accountable to the Lord. The Lord asked us to forgive, so we'd better give the idea serious consideration.

Symbolic numbers occur with surprising frequency throughout the Bible. Their multiple forms usually mean approximately the same thing as their individual forms. The number "seven" signifies totality and perfection. Thus, when Peter asked Jesus how often he was to forgive his brother, the Lord answered "seventy times seven times." The idea was that he was to forgive infinitely.

**Reflection:** I believe that Christianity is the only religion in which we are required to forgive one another. Many religions demand some sort of satisfaction when one of their members is wronged. Some even urge their members into a "holy war," whatever that is.

Scripture records no incident in which Jesus ever tried to get even with anyone for a grievance, either real or imagined. Even when on the cross, he told his followers to forgive those who had taken his life.

This is the same Jesus who told us to follow him; that is, to do what he did.

So if there is anyone with whom you are not at peace, what are you going to do about it?

\*\*\*

(Father Black welcomes your comments and letters, and will try to answer as many as possible. Send them to him at 2300 Elliston Place, Nashville, Tenn. 37203.)

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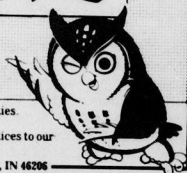
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# THE ACTIVE LIST



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

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

## September 14

St. Anne Parish, Hamburg, will hold a Turkey Supper from 5 to 8:30 p.m. in the church hall. Adults \$3.50, children 12 and under, \$1.50. For reservations call 812-834-3487 or 812-834-3978 by Sept. 12. Country store, crafts.

The Serra Club bi-monthly Mass for Vocations will be celebrated by Fr. Cosmas Rainondi at 7 a.m. in Holy Cross Church. Public invited.

An Adult Pep Rally and Bonfire will be held at Chatard High School at 7 p.m. \$5 admission includes food and drink.

St. Thomas Aquinas Singles will play a Softball Game at Riverside #3 at 7:45 p.m.

## September 15

The Catholic Widowed Organization (CWO) will hold a Cookout at the home of Elizabeth Thane beginning at 4 p.m. Bring a lawn chair.

The Terre Haute Deaneary "Youth in Action" Dance will be held at the K of C Hall, 823 Poplar St., Terre Haute, from 7 to 11 p.m. Youth from grades 9-12 are welcome. Admission \$1.

St. Thomas Aquinas Singles

will attend Penrod Art Fair together, meeting at the church at 11 a.m. Call Tim 299-3445 or 545-2102 for information.

Nativity Parish, 1300 Southeastern Ave., will hold its annual Runmage Sale for the missions from 8 a.m. to 2 p.m. in the church hall.

## September 16

St. Bernadette Parish, 4826 Fletcher Ave., will sponsor an Italian Dinner by Dominic and Madeleine Sgro, serving from noon to 7 p.m. \$4 adults, \$2.50 children age 12 and under. Monte Carlo in the gym. For tickets call 353-2796 or 356-5067.

A Sesquicentennial Celebration will be held at Immaculate Conception Church, Millhouses, beginning with Mass at 3 p.m. Dinner follows at 4:30 p.m. in the school hall. Adults \$6, children 10 and under \$3. For information call 812-501-2381 or 812-663-9245.

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

Our Lady of Perpetual Help Parish, New Albany, continues its series on the U.S. Bishops

Peace Pastoral, "The Challenge of Peace: God's Promise and Our Response" at 7:30 p.m. in Ed Day Hall.

St. Louis Church, Batesville, will hold its annual Festival, serving Country Style Beef and Chicken Dinners from 10:30 a.m. to 2 p.m. Cafeteria supper 4:30 p.m. Fun for everyone.

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

## September 17

The Children of Divorce Program sponsored by Catholic Social Services will be held from 7 to 9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1500 for information.

The regular monthly meeting of St. Thomas Aquinas Singles will be held in the basement of the parish center at 7:30 p.m. Call Judy 253-6934 for more information.

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

## September 18

A Mature Living Seminar on "Papua, New Guinea: A Glimpse Into an Emerging Nation" will be held in Room 251 of Marian Hall, Marian College, from 10 a.m. to 2 p.m. Bring sack lunch or buy inexpensive hot lunch in cafeteria.

Franciscan Father Justin Belitz continues his Successful Living course from 7:30 to 9:30 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

## September 19

The Monthly Cemetery Mass will be celebrated by Fr. Joseph Rautenberg at 2 p.m. in St. Joseph Cemetery Chapel.

The Catholic Widowed Organization (CWO) will offer Mass at 5 p.m. in Cathedral Chapel for deceased spouses. Regular meeting follows in Catholic Center at 7:30 p.m. IUPUI Professor John Kremer will speak on Stress.

## September 20

The first session of a Women's Growth Group program sponsored by Catholic Social Services will be held from 9:30 to 11:30 a.m. in the Catholic Center, 1400 N. Meridian St. Cost determined on sliding scale. Call Roseanne Killen or JoAnn Weber 236-1500 for information.

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

## September 21-22-23

An AA- and Al-Anon-oriented Day-by-Day Retreat for Alcoholics and Family Members will be held at Kordes Enrichment Center, Ferdinand. Registration due by Sept. 15. Call 812-367-2777 for information.

A Tobit Weekend for Persons Considering Marriage will be conducted by Franciscan Father Martin Wolter at Alverna Retreat



Center, 8140 Spring Mill Rd. Fee \$110 per couple. Call 257-7338 for information.

A Beginning Experience weekend for persons who have suffered loss through divorce or widowhood will be held at the Beech Grove Benedictine Center. Fee \$75. Call Jim O'Donnell 786-0306 or Margaret Locker 738-3254 for information.

## September 22

A Youth Mass and Barn Dance will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

St. Simon Parish Athletic Booster Club will present a Las Vegas Night from 8 p.m. to 2 a.m. at 8400 Roy Rd. Admission \$1.

St. Bernadette Church, 4838 Fletcher Ave., will hold a Progressive Euchre Card Party at 7 p.m. Refreshments will be served.

The Catholic Alumni Club invites all single Catholic adults

to a 50's-60's Party at 9 p.m. in Salem Courthouse Apartments Clubhouse, located at E. 56th St. and I-465. \$3 cost for members, \$3.50 for non-members. Music, dancing, refreshments. Call Mary 255-3841 or Frank 546-3402 evenings for information.

The PTO of St. Charles Parish, Bloomington, will sponsor their Second Annual 3rd and High Festival of the Arts from 10 a.m. to 5 p.m. Kids amusements, Country Store, arts and crafts, music.

## September 22-23

Our Lady of the Greenwood Parish will hold its annual Country Store from 10 a.m. to 6 p.m. Sat. and from 8:30 a.m. to 1 p.m. Sun. Handcrafted items and baked goods.

## September 23

Our Lady of Perpetual Help Parish, New Albany, continues its series on the U.S. Bishops' Peace Pastoral, "The Challenge of Peace: God's Promise and Our

(Continued on next page)

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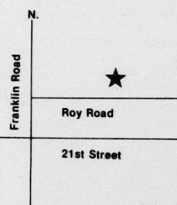
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# Roncalli goes for third volleyball crown

by Kevin C. McDowell

The state-ranked and defending city girls' volleyball champion Roncalli High School has plenty to yell about this year as the Rebels attempt to win their third straight city crown.

Coach Kathy Nalley-Schembra, who began her 13th year as the Roncalli mentor with an overall 237-80 record, lost two all-stars from last year's 38-4 squad that advanced to the final four. But the 34-year-old

coach said Roncalli has plenty of talented players to fill in, led by seniors Susan Hoereth, Lisa Minardo and Amy Corsaro.

Miss Hoereth, described by her coach as "the best all-around athlete" on the team, also has a sister on the squad, Diane, a six-foot junior who plays middle hitter. Minardo and Corsaro "play all the way around" while another junior, Estelle Armbruster, takes over the setter's chores.

Coach Nalley-Schembra

said that while the county schools have been doing well, "the city schools just do not have that many strong teams." She sees her team's toughest challenges for a repeat city championship coming from either Chatard or Cathedral.

"We won't have to play both of them (in the city tournament) because Chatard and Cathedral are in

the same bracket. But one of those two will be our main challenger."

Cathedral has one of the finer players in the area in junior Whitney Shewman, while Chatard is expected to rebound from last year's 16-17 squad. Chatard, Cathedral and Roncalli have dominated city volleyball action for nearly 10 years.

John Marshall High

School was the last public school to win the city crown, accomplishing the feat in 1974.

This year's city champion will be determined Oct. 4 at Marshall High School's gymnasium.

The Rebels, under Coach Nalley-Schembra, won the state title in 1981 "when eight teams were in the finals. They have changed the

format so now there are four teams in the finals." In addition, Roncalli has won six sectional championships, two regional ones and the semi-state last year, the first year for that elimination round.

The success of her volleyball teams at Roncalli is in stark contrast to her own high school days.

She is a 1968 graduate of the old John F. Kennedy High School (formerly Sacred Heart). Her school had no girls' athletic teams and would not join the former Girls' Athletic Association "because they said they didn't have the room."

The year after she was graduated, Kennedy was merged with Chatard to form the present Roncalli High School.

She attended Ball State University, where she learned the fundamentals of volleyball, and she has since attended clinics to keep abreast of the latest developments in her sport.

Athletics are evident in her family. Her younger brother, Dick Nalley, was a member of the U.S. bobsled team in the 1980 Winter Olympics at Lake Placid, N.Y. Her husband, Larry Schembra, coaches freshman football and girls' varsity track at Roncalli.

## Coping with frustration

by Tom Lennon

**Question:** What is the best way a teen-ager can cope with constant frustration?

**Answer:** In your teen years you begin to assume more and more responsibilities. These may come in a part-time job, for example, or in some extracurricular activity at school.

With these responsibilities comes the increasing potential for things going wrong—and you become frustrated.

It may also happen that either your parents, or your friends, or you yourself are pushing you into many new activities—bowling, photography, baseball, cooking and so on.

If you take on too many new activities, you may become so busy you'll have too much to do. Then the chance of frustration increases.

So how about spending some time examining what's happening in your life right now. Check to see what are the main causes of your frustrations.

If you have too many responsibilities, it is possible to eliminate any of them? If you are involved in too many activities, is it possible to cut down on some of them?

At the same time, be aware that you never will remove all frustrations.

Right now it might be interesting for you to watch your parents carefully for

several days and see how many frustrations they encounter.

Maybe the dryer will break just when Mom has loaded it up with a huge batch of wet clothes.

Or maybe your dad will have to work late on a day when he is exceptionally tired at the very start of it.

All sorts of things can go wrong on any day—as you are beginning to learn.

So what to do when, within an hour, about 100 things go wrong? Some persons would advise you to go off by yourself and give a loud, loud scream. Not a bad idea.

A young mother on our block sometimes finds it necessary to retreat to her bedroom, shut the door and tell God what an awful day it is and how bad she feels. She says it gives her a sense of relief to complain to God. It is likely too that the silence helps put her heart at ease.

Another neighbor counsels patience. "In life," she says, "we have to cultivate endless patience so that we can bear our frustrations. It seems to me we have to be patient most of all with ourselves and our failings."

We even have to be patient about developing this quality of patience, for it is not one that is easily acquired. It comes to us slowly only after we have dealt with many, many frustrations.

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

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## Mahern, Sexton tops in meet

by Kevin C. McDowell

Seccina's Brian Mahern and Roncalli's Heather Sexton were the individual cream of the crop at last Saturday's Ritter Cross Country Invitational, held at Marian College, but Park-Tudor and Cathedral walked away with the hardware.

Mahern, the son of state senator Louis Mahern (himself a former cross country runner for Cathedral), took control of the boys' 5,000-meter race before the mile mark. He went on to win over second-place finisher Derek Elliott of

Roncalli with a time of 16:17. Park-Tudor won the boys' trophy with 53 points while Cathedral was second with 64; Seccina, third (76); Roncalli, fourth (77); Speedway, fifth (133); Ritter, sixth (139); Hamilton Southeastern, seventh (173), and Washington, eighth (201).

Sexton led the girls' 4,000-meter race from start to finish, winning in 15:54. Cathedral sophomore Cindy Troy was a distant second, but her team, despite having three of its top seven runners out with various ailments, easily won the team title with 33 points over Roncalli (56),

Park-Tudor (62) and Washington (78).

Ritter freshman Steve Eddington won the junior varsity 5,000-meter race, while Park-Tudor won the team trophy over Cathedral, 40-43.

In the girls' junior varsity race, Cathedral freshman Bridget Kelly led a Cathedral sweep of the first five places as the Irish won the team trophy in that event.

Cathedral High School plays host to its second annual cross country invitational tomorrow at Butler University. The first race will be at 10 a.m.

## Carpet Town

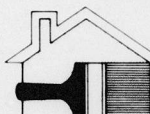
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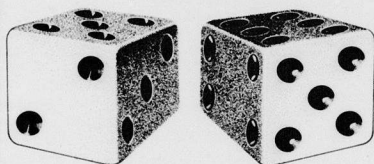
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The 25th Annual St. John Academy Alumnae Reunion Luncheon Buffet will begin with 11 a.m. Mass in St. John Church, followed by buffet at the Atkinson Hotel. Call 545-9548 or 898-6804 for information.

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The Secular Franciscan Order will hold a Public Open House at Sacred Heart Church, 1530 Union St., at 3 p.m. Call 638-5551 for information.

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

# Liberation theologian deepens thought after talk at Vatican

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Franciscan Father Leonardo Boff said he could be led to "deepen" his thought on liberation theology following the review of his arguments by the Vatican's doctrinal authorities.

But the Brazilian priest, a leading liberation theologian, told reporters minutes after his Sept. 7 meeting with the head of the Congregation for the Doctrine of the Faith, Cardinal Joseph Ratzinger, that the session had been a "good" opportunity to "explain my arguments."

He also said the Vatican's latest critique of liberation theology represents a "European point of view" and needs further documentation with help from "those involved in liberation theology."

"It is a very good day because we in Brazil today have Independence Day and for me it is also independence of this problem in Rome," the priest said in halting English. The press conference was held in front of Franciscan headquarters.

Father Boff was called to the meeting by the congregation, formerly known as the "Holy Office," to discuss his book, "Church: Charism and Power."

He said that he had been told by "insiders" at the congregation to expect a response from the cardinals, who make up its membership, by Christmas or the first part of 1985. The response of the cardinals, Father Boff added, will then go to the pope who, he said, "has the last word."

Shortly after the meeting, the Vatican press office issued a statement, developed by Cardinal Ratzinger and Father Boff, describing the meeting as "a conversation."

Father Boff said that during the meeting, which took place in a small room within the congregation building, he had the "freedom to express myself."

He said that he had answered questions "clearly" and had "no worries" as to the outcome. He added that he wrote the book, which consists of a series of lectures, "within the context of human rights and not to provoke discussion."

The meeting at the congregation, he added, was "not a question of victory or defeat."

"I am not here to win a fight," he explained after the meeting, "just to explain the truth as I see it." He added that there has been no attempt to silence him on the

issues but admitted that the cardinals could lead him to "deepen his thought."

The brief joint statement said the conversation "had developed in a fraternal spirit" and concerned issues which had been presented in a May 15 letter to Boff in which Cardinal Ratzinger cited "some problems coming from a reading of the priest's book."

The scope of the meeting, said the Vatican statement, was "to offer Father Boff the possibility of clarifying, in view of the previous publication of the same work, some aspects of the book which had been listed and which created difficulty."

The Vatican did not specify which aspects of the book were in question. Father Boff, however, during the press conference said that among the issues of concern were ecclesiology, his methodology, and the language in which he expressed himself when he criticized church authority.



VATICAN MEETING—Father Leonardo Boff arrives in Rome to meet with Cardinal Joseph Ratzinger and the Vatican Congregation for the Doctrine of the Faith. (NC photo from UPI)

## Nicaraguans in Rome

(Continued from page 1)

or reduction to the lay state. The bishops and heads of orders who are the priests' immediate superiors are drafting an official statement about the priests' "church situation," he said.

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

The bishops of Nicaragua and the Vatican have pressured the priests to leave their government posts, citing new canon law which bars priests from holding public posts which involve an exercise of civil power.

Also during the airplane press con-

ference the pope said that the Sept. 3 Vatican document criticizing the uncritical use of Marxist concepts by Catholic theologians does not preclude dialogue between the church and communist governments.

The church is always willing to dialogue, but the dialogue cannot be a manipulation of the church, he said.

While stating that theology which draws uncritically from Marxism is incompatible with Catholicism, the Vatican document leaves the door open to theologians who can prove they have separated some elements of Marxism from its atheistic and materialistic underpinnings.

Regarding death threats against him in Canada, the pope shrugged and said, "I am in the hands of the providence of God. Every one of us is in the same situation."



ROME ARRIVAL—Representatives of Nicaragua's Sandinista government arrive in Rome for a meeting with Cardinal Agostino Casaroli, Vatican secretary of state. They include Social Security Minister Reynaldo Tefel, left, and Rodrigo Reyes, right, of the three-man ruling junta. (NC photo from UPI)

## Bishops laud document

(Continued from page 3)

continues the church's "authentic concern for the poor" and its opposition to "illusory and dangerous" ideologies which are contrary to Christian teaching.

"It is my sincere hope," he said, "that this document will invite all to readress the problem of world poverty with increased urgency and to purify our motives and methods to rid them of any tendency to endorse class division and struggle and violence as a shortcut to the perfect society of the future."

Archbishop Hickey said that the instruction is relevant to American Catholics, even though the United States

has "not yet experienced a widespread attraction to Marxist analysis or violent revolution."

For U.S. Catholics, he said, "a more pressing challenge is fashioning our own 'preferential option for the poor' in a society blessed by God with enormous resources and freedom, yet still haunted by poverty. Materialism in our society has the same deadening effect as Marxist philosophy."

The Washington prelate said that the document also challenges Americans to fashion foreign aid policies which promote "the human spirit" and the dignity and independence of the recipients.

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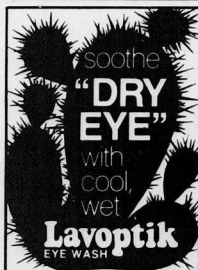
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† **BROWN, James W.**, 88, St. Mary of the Immaculate Conception, Aurora, September 2.

† **ELIXMAN, John V.**, 77, Little Flower, Indianapolis, September 1. Husband of Catherine; father of John R. and David A.

† **GILDAY, Anna Mae**, 67, Our

Lady of Lourdes, Indianapolis, September 1. Daughter of Mary; sister of Agnes Prieshoff and Rosalind Brant.

† **HARVEY, Lillian**, 83, St. Lawrence, Indianapolis, August 30. Mother of Joyce Ryan, Patricia Hoffman, and George.

† **HENRICKS, Bernard**, 67, St. Agnes, Nashville, September 5. Husband of Helen; father of Bernard G.; grandfather of three.

† **HUNGERFORD, Mary E.**, St.

Philip Neri, Indianapolis, September 1.

† **KING, Ethel J.**, 50, St. Thomas Aquinas, August 31.

† **MAYER, Ralph A.**, 90, St. Philip Neri, Indianapolis, August 31. Husband of Anna M.

† **McANDREWS, Irene**, 89, St. Lawrence, Indianapolis, August 28. Mother of Sheila A. Wood, Bernard F., Thomas R. and Roger L.

† **NOBBE, Raymond J.**, 71, St. Gabriel, Connersville, August 30. Husband of Ruth (Clawson); stepfather of Ruth Ann Seffrin, Keith, Robert, David and Mike Clawson; step-grandfather of 12; step-great-grandfather of five; brother of Margaret Welch, Harry and Sylvester.

† **SMITH, Clare P. Schuler**, 70, St. Mary of the Immaculate Conception, Aurora, August 17. Wife of Delbert; aunt of three.

## Sister Veronica Therese dead at 87

ST. MARY OF THE WOODS—Sister Veronica Therese, a member of the Congregation of the Sisters of Providence, died here September 2 at age 87. She received the Mass of Christian Burial on September 6.

The former Mary Teresa Malone was a native of St. Helena, England. She entered the Providence Order from Chicago

in 1914, attended college at St. Mary of the Woods, and also did some work at Boston University in Massachusetts.

Sister Veronica Therese taught primary and intermediate grades in Massachusetts and Illinois, as well as in New Albany, Whiting, Hammond, and Indianapolis in Indiana. She returned to St. Mary of the Woods

in 1970, and thereafter used her natural talent for nursing in serving as a Nurses' Aid in the infirmary.

Survivors of Sister Veronica Therese include a sister, Margaret Coughlin of West Des Moines, Iowa, a brother, James, of Martin, Tennessee, and nieces and nephews.

## Burial of Sr. Schaaf at St. Mary of the Woods

ST. MARY OF THE WOODS—Providence Sister Mary Agreda Schaaf died here August 31 at the age of 97. She was buried in the convent cemetery after a funeral liturgy in the Church of the Immaculate Conception on Sept. 3.

The former Louise Schaaf was born in Schnellville and attended high school and college at St.

Mary of the Woods. She entered the Congregation of the Sisters of Providence in 1907, making her final Vows in 1918.

A primary teacher, Sister Mary Agreda taught in Illinois and Indiana. Her assignments in the Indianapolis archdiocese included schools in Washington, Vincennes, Jasper, Indianapolis

and New Albany. She returned to St. Mary of the Woods in 1968.

Sister Mary Agreda is survived by two sisters, Martena and Catherine Schaaf of Jasper, a cousin, Providence Sister Mechtilde Schaaf of Lake Charles, La., and many nieces and nephews.

## Help aliens, obey law, Vatican official says

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Pointing to the example of U.S. bishops, a Vatican official said Sept. 3 that the Catholic Church should stay within the law in its support for illegal aliens' human rights.

Father Giulivo Tessoro, secretary of the Vatican Commission for Pastoral Care for Migrants and Tourists, spoke with National Catholic News Service three days after the Vatican released a strongly worded letter sympathetic to the plight of illegal aliens.

Father Tessoro said the letter emphasized that local churches "have to try all ways and means to help illegal aliens."

But he said the pope's message, which called on Christians to bring their "zeal, generosity, and Christian charity" to efforts to aid illegal aliens, does not advocate civil disobedience.

However, he pointed out that despite the refusal of the U.S. bishops to support sanctuary, the U.S. church

still "has done more than the church in any other country" to legally help unlawful aliens.

In May, Stacy Merk, a lay worker at Casa Romero in San Benito, Texas, was convicted of transporting illegal aliens, given a three-month suspended sentence and put on probation for two years. Bishop John J. Fitzpatrick of Brownsville, Texas, whose diocese sponsors the emergency refugee shelter, told the Post that he does not advocate civil disobedience.

"What I've advocated is Christian: taking care of, feeding, helping them make telephone calls to get in touch with their families," he said. Providing shelter or food to illegal aliens is legal but concealing or transporting them is not.

The United States Catholic Conference, the public policy arm of the U.S. bishops, made numerous appeals to Congress this year to include less restrictive cutoff dates for legalizing undocumented aliens in immigration reform legislation.

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## Pope plans new trip

VATICAN CITY (NC)—Pope John Paul II plans a pastoral visit to the Dominican Republic capital of Santo Domingo and to Puerto Rico Oct. 11-13, the Vatican announced Sept. 5.

The trip to Puerto Rico, a U.S. commonwealth, would be the first papal visit to the island, which neighbors the Dominican

Republic. More than 80 percent of Puerto Rico's 3.7 million population is Catholic.

More than 94 percent of the Dominican Republic's 5.5 million people are Catholic.

The Vatican press office statement added that the trip would include a stop in Zaragoza, Spain, but gave no further details of the planned visit.

Diplomats in Rome have said the pope's trip to the Dominican Republic, which would be his second to the Caribbean nation, would coincide with the Oct. 12 anniversary of Christopher Columbus' first voyage to the Americas and with a meeting there of the Latin American Bishops' Conference.

## Court supports archdiocese

NEW YORK (NC)—A court decision has upheld the contention of the New York archdiocese that Mayor Ed Koch lacked authority to forbid discrimination against employing homosexuals by groups providing contractual services to New York City.

Judge Alvin Klein of the New York State Supreme Court, in a decision released Sept. 5, said the mayor "is not empowered to bypass the legislative process and create new social policy absent a proper legislative basis."

The decision affects millions of dollars in city funds provided to social service agencies, including Catholic agencies, under annual contracts for day care, foster care, senior citizen programs and other services.

Koch said the city would appeal the decision and that he would ask the City Council to pass legislation forbidding discrimination. Such proposed legislation has been repeatedly voted down in past years.

At issue was Koch's Executive Order 50, which required that agencies receiving city social service funds sign agreements promising not to discriminate in employment on the basis of "sexual orientation or affectional preference."

Agencies in the Diocese of Brooklyn, which includes the New York boroughs of Brooklyn and Queens, raised no objection to the order. Auxiliary Bishop Joseph M. Sullivan, who directs Catholic Charities of Brooklyn, said non-discrimination did not imply approval of homosexual behavior and that Executive Order 50 had not created any problems for the diocese.

However, Archbishop O'Connor, whose archdiocese includes the New York boroughs of Manhattan, Staten Island and the Bronx, as well as seven upstate counties, said agreeing to the requirements of the order would mean a compromise of Catholic moral principles and said archdiocesan agencies would give up city funds rather than sign.

## Book review

### 'Our Best Years' tells how to enjoy life

OUR BEST YEARS, by Helen Hayes with Marion Glasserow Gladney. Doubleday (New York, 1984). 178 pp., \$10.95.

Reviewed by S.J. Miragliotta NC News Service

What the distinguished actress Helen Hayes (born in 1900 in Washington) offers in her book "Our Best Years" are practical wisdom, comfort, inspiration, joy and humor to persons of any age, but especially to those who are 60 years old or older. Her brief commentaries are collections of her daily two-minute syndicated radio spots made possible by Mutual of Omaha, a company which apparently believes that a long life is better insurance than a short life.

In her paean to longevity, the vivacious Miss Hayes, whose honors include the University of Notre Dame's Laetare Medal, co-authors her book with Marion Glasserow Gladney who, with her husband, co-produces the

radio program "The Best Years."

Miss Hayes talks little of the theater, and when she does it is mainly to show how some theatrical personalities are guideposts to living in a golden age where inner resources and willpower give a second wind to life's third stage: accentuating the positive, eliminating the negative; overcoming drug and alcohol problems; praising enduring marriages, golden weddings and golden ponds.

The brevity of her essays is the soul of her wit. They read as one-liners on diverse topics which tend to sound as "how to" brochures from an industry specializing in mature people. "Mature" is the word correctly preferred in this book instead of the insipid phrase "senior citizens."

Miss Hayes has something for everyone and on everything (so it seems): reflections on widows and widowers, second marriages, sex after 60, nursing homes,

vintage clothing, computers and funeral costs. Throughout these scores of reflections, her dominant note is the virtue of active people whose fruits of labor are garlands of productivity.

Those who have not seen her perform on stage may seek her in such films as "Arrowsmith," "Anastasia" and "A Farewell to Arms." It's then easy to see how her lead role (1935) in Laurence Houseman's drama "Victoria Regina" was an outstanding success.

This play about Queen Victoria, from her ascension to the throne of England through her old age, is the one Helen Hayes used in 1983 for selected readings at Minnesota's Mayo Clinic. "This presentation," she says, "was arranged to help physicians and medical students gain empathy and understanding of common problems of the elderly."

Long live the queen of the theater, Helen Hayes!

(Miragliotta is NC News librarian.)

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## Anglican-Catholic talks making progress

by Robert Nowell

LONDON (NC)—"Substantial progress" towards agreement on justification—one of the crucial divisive issues of the Reformation—was reported by the Anglican-Roman Catholic International Commission (ARCIC II), at the conclusion of its second meeting, held in Durham, England, Aug. 22-31.

A statement issued after the meeting said the discussion on church and salvation "made substantial progress in the preparation of a statement on fundamental doctrinal principles concerning salvation, justification and the role of the church in God's plan for the redemption of the whole human race."

The concept of justification involves the question of how people are freed from sin to gain salvation in heaven: through faith, good works or a mixture of the two.

In September 1983, theologians participating in a U.S. national Lutheran-Roman Catholic dialogue made a landmark agreement on justification, declaring in part that God alone "forgives sins and makes us truly righteous."

IN THAT joint declaration, the theologians rejected the idea that humans can simply earn or "merit" salvation by their actions, but they also rejected the notion that good works flowing from faith are totally irrelevant to God's saving plan.

The Durham meeting also began studying growth in

reconciliation and the stages on the way to full communion. Preliminary work on some of these latter questions is to be done by the various national Anglican-Roman Catholic committees on the basis of their experience of local relations between the two churches.

In May, Bishop Raymond Lessard of Savannah, Ga., a member of ARCIC, said the ecumenical dialogue of Catholics and Anglicans had reached "an awkward period."

He said expectations were high for an eventual full communion between the two faiths, but he said significant obstacles still hindered that goal, including disagreements on the questions of papal authority and the ordination of women.

The Episcopal Church and some other Anglican bodies now ordain women to the priesthood, a position which the Catholic Church has strongly opposed.

THE SETTING up of these Anglican-Catholic dialogues was announced by Pope John Paul II and Anglican Archbishop Robert Runcie of Canterbury in a common declaration signed in May 1982. They said the meetings would examine the outstanding doctrinal differences still separating the two churches with a view toward their eventual resolution, study all that hinders the mutual recognition of their ministries and recommend the practical steps necessary for the restoration of full communion on the basis of unity in faith.

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# Religious issues refuse to die

(Continued from page 3)

Geraldine Ferraro," Archbishop O'Connor said in Altoona. "I will not tell anybody in the United States you should vote for or against Geraldine Ferraro or anybody else."

Ms. Ferraro said she does not think she has publicly misrepresented church teaching and hoped to discuss the matter with Archbishop O'Connor.

She also backed the archbishop's right to address issues. "He's a leader in the church. He has not only the right but the responsibility to speak out," she said.

The O'Connor-Ferraro exchange came a few days after Ms. Ferraro, when questioned in Missouri about how she can balance her Catholicism with her views on abortion, responded, "My policies are not the policies of the Catholic Church, quite frankly . . . ." She added that if she were pregnant as a result of rape, "I don't think I'd be so self-righteous" about condemning abortion.

On Monday, Sept. 10, Senator Edward Kennedy entered the controversy when he supported Ms. Ferraro and New York Governor Mario Cuomo. Kennedy said that Catholics in politics must be able to accept the teachings of the church in their personal lives "without seeking to impose it across the board."

Others who were commenting on religion and politics included several Catholic bishops, two Catholic governors and a group of religious leaders which included a Catholic nun.

► Archbishop Bernard F. Law of Boston and bishops from four New England states termed abortion "the critical issue" of the 1984 election. In a statement, the church

leaders cited nuclear war and abortion as the major issues of the election, but stressed abortion because "while nuclear holocaust is a future possibility, the holocaust of abortion is a present reality."

The document criticized as "irresponsible" politicians who privately oppose abortion but publicly vote in favor of it. It also said that charges Catholics are concerned only with abortion were "baseless."

► Bishop Rene H. Gracia of Corpus Christi, Texas, urged Catholics to weigh the issues and "strike a balance" when they vote. He termed it "not only contradictory but theologically absurd" for Catholic politicians to hold public positions which contradict Catholic doctrine.

The bishop said he would "vote my conscience" and said he might vote either for the Mondale-Ferraro ticket, which he criticized for its stand on abortion, or the Reagan-Bush ticket, which he criticized for its "nuclear proliferation policy."

► Gov. Mario Cuomo of New York, a Catholic who also has sparred verbally with Archbishop O'Connor over the politics of abortion, said he was preparing for his Sept. 13 speech at the University of Notre Dame on religion and politics by studying, reading hundreds of letters and articles on the subject and talking to Catholic bishops and Protestant fundamentalists. He said he would not give a speech on church and state or Mondale and Reagan but would attempt to explain his personal opposition to abortion and his views as a governor that government should not ban it.

► Another governor, Rhode Island's J. Joseph Garrahy, said politicians who are personally against abortion have a "leadership responsibility" to speak

against it publicly. He said he has opposed abortion and state funding of it.

Garrahy, a Catholic Democrat, also said he supports the Democratic presidential ticket, especially the nomination of Ms. Ferraro, and that voters must consider

## Minority scholarships available to students at Brebeuf

Minority students at Brebeuf Preparatory School will be eligible beginning this fall to receive scholarship money being provided through the Arrupe Minority Scholars program by the Chicago Province of the Jesuits.

Minority groups included in the program are blacks, Hispanics, American Indians, Haitians and those from the deprived countries of the Orient.

Announcement of the \$400,000 in awards to be granted over the next four years was made by Jesuit Father J. Leo Klein, provincial of the Jesuits' Chicago Province, which includes Illinois, Indiana, Kentucky and southwestern Ohio. The scholarships are earmarked for minority students in addition to those currently funded by traditional financial resources and who would otherwise not be helped, Father Klein said.

The program is named in honor of the Jesuits' 28th superior general, Father Pedro Arrupe. "Naming the program after Father Arrupe is highly appropriate," Father Klein said. "During the years following Vatican II, Father Arrupe invigorated the Society's mission and sensitivity to the importance of education of

more than the abortion issue when voting. "There are so many issues where the Democratic Party supports the Catholic view," he said.

► A panel of religious leaders, including Notre Dame Sister Margaret Ellen Traxler, founder of the National Coalition of American Nuns, urged Democrats and Republicans to reject "the pernicious notion that only one brand of politics or religion meets with God's approval."

youth and the awakening of respect for local cultures.

"In a letter to American Jesuits on 'The Interracial Apostolate,' Father Arrupe specifically articulated the Jesuit responsibility to increase efforts to encourage enrollment of qualified members of (minority) groups through scholarship funds and financial assistance."

Father Arrupe served as superior general from 1965 until his resignation in 1983. Prior to his election to that post, he was provincial of Japan. Earlier he served in Hiroshima and witnessed the devastation caused by the atomic bomb in 1945.

"The donation of these funds by the province is welcome indeed," said Jesuit Father M. Joseph Casey, president of Brebeuf. "The Arrupe Scholarships give us the opportunity to impact the lives of an increased number of worthy people, opening doors to academic achievement that otherwise may have remained closed."

Brebeuf, located at 2801 W. 86th St. in Indianapolis, is a co-educational high school with an enrollment of 600.

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# Golden jubilarians

(Continued from page 1)

John and Margaret Mills of St. Patrick parish, Indianapolis, who celebrated their 70th anniversary this year, were unable to attend for health reasons. They were to be presented with a religious memento from the

Vatican in their home.

On Tuesday, two days after the celebration, Paul and Helen Byron of St. Mary parish in North Vernon became the third generation of their family to celebrate a golden wedding anniversary. Their son Dan was one of the readers at the jubilee Mass.

The three servers during the Mass were also related to jubilarians. They were: Jeff Erlenbaugh, grandson of Clarence and Callie Chesterton; Mark Heisig, grandson of Joseph and Helen Dippel and Jeffrey Knuckles, grandson of John and Cleo Kelly.

## Social action grant form available at office

Pre-applications for grants from the national Campaign for Human Development (CHD) are now available from Grace Hayes at the local Campaign for Human Development Office, 1400 N. Meridian, P.O. Box 1410, Indianapolis, Ind. 46206 (317-236-1550).

The campaign funds projects organized by low-income groups that benefit the poor by addressing root causes of poverty—unjust institutions, laws or policies that promote poverty and powerlessness. Funds from the campaign are not available for groups providing direct charitable services.

Unlike previous years, pre-application is a required first step in the process for all potential applicant projects not currently being funded by a grant from the cam-

paign. Materials for preparation of a full application and proposal will not be made available to groups which do not submit a pre-application.

Pre-applications are due at both the local CHD office and the national office by Nov. 1. Groups with approved projects will then have until Jan. 31 to submit a full application and proposal.

The Campaign for Human Development will celebrate its 15th anniversary in 1985. Several trends have been noted in the past five years. The number of grants has increased from 120 in 1979 to 217 in 1984 while the average amount of the grants has decreased from \$49,000 to \$32,000. The number of projects involving integrated communities has increased from 29 in 1979 to 81 in 1984.



**FAMILY AFFAIR**—Last Sunday's Golden Wedding Anniversary Mass became a family celebration for some of the more than 100 couples attending. The liturgy at St. Peter and Paul Cathedral honored couples married 50 years or longer. Many of them attended the celebration with children, grandchildren and other relatives. In upper photo, Matthew and Caroline Sherlock of St. Pius X parish in Indianapolis lead the Offertory procession during the Mass, followed by their grandchildren. In lower photo, Aloysius and Clara Richart of St. Mark's parish in Indianapolis are joined by children and grandchildren at an informal reception in the Catholic Center following the Mass. Their son, Father Paul Richart (second from left), is a priest of the archdiocese and a chaplain and lieutenant colonel in the U.S. Air Force. He is stationed at Randolph Air Force Base in Texas. He was one of about 20 priests-most of them pastors of the jubilarians—who concelebrated the Mass with Archbishop Edward T. O'Meara. The Sherlocks and the Richarts celebrated their 50th anniversaries this year. (Photos by Jim Jachimiak and Chuck Schisla)

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# As political campaigns gear up, religion issues refuse to die

by Liz S. Armstrong

WASHINGTON (NC)—Although President Reagan and his Democratic opponent, Walter Mondale, in early September praised the "wall of separation of church and state," religion continued to be the election-year issue which would not die.

Both presidential contenders used their campaigns to talk about religion, despite claims from both camps that the candidates did not want to discuss religion any more.

Reagan Sept. 9 visited the National Shrine of Our Lady of Czestochowa in Doylestown, Pa. There he praised Pope John Paul II, was complimented in turn by Cardinal John Krol of Philadelphia, condemned communism and claimed the Democrats stand for "defeatism, decline and despair."

"Thank God for Pope John Paul II," Reagan said, citing in particular a comment by the pope that "freedom is given to man by God as a measure of his dignity."

Reagan said "guns and brute force" could not conquer the Polish spirit and added that Soviet domination of Eastern Europe violated the 1945 Yalta agreement provision for elections in the Eastern bloc.

CARDINAL KROL praised Reagan for a "sustained effort to reduce and eliminate the ugly blotch of injustice and discrimination" that he said exists because parents of parochial school children are denied tuition tax credits. The cardinal also said that food aid for Poland "comes from your benevolence, Mr. President."

In separate speeches Sept. 6 to B'nai B'rith International, a Jewish service organization, Reagan and Mondale endorsed the concept of religious pluralism.

Mondale told B'nai B'rith he was doing something he "never thought" he would have to do, "... Defend my religious faith in a political campaign."

He denied it was "proper for political leaders to use religion to partisan advantage" in campaigns and claimed that the "Reagan administration has opened its arms to" a "determined band" seeking to impose its religious views on all.

"It is troubling that (the) Rev. Jimmy Swaggart, who insists that Catholicism is a 'false religion' and that Jews are damned to go to hell, is a welcome policy adviser in the White House," Mondale said.

HE ADDED that the "wall of separation" described by Thomas Jef-

erson "has made Americans the most religious people on earth."

Reagan told B'nai B'rith that as Americans experience a "rebirth of faith ... we must even more fervently attack ugly intolerance. We have no place for haters in America."

"The unique thing about America is a wall in our Constitution separating church and state," he added.

A few days later, Mondale's vice presidential candidate, Rep. Geraldine Ferraro, D-N.Y., a Catholic who has been under attack for her opposition to anti-abortion legislation, was criticized by name by Archbishop John J. O'Connor of New York. She in turn supported his right to speak out.

During several public appearances Sept. 8 and 9, the archbishop said Ms.

## Bishops laud liberation theology text

by Jerry Filteau

American bishops commenting on the new Vatican instruction on liberation theology praised it while accenting different aspects of the document.

Cardinal Joseph L. Bernardin of Chicago and Archbishop John R. Quinn of San Francisco emphasized that, while warning of dangers in liberation theology, the document basically supports its development.

Archbishop James A. Hickey of Washington focused on implications for U.S. Catholics in the document. The

The text of the instruction on liberation theology by the Vatican Congregation for the Doctrine of the Faith is available from Origins, the NC Documentary Service. The price for one copy is \$3 and includes postage and handling.

Send orders with payment to: Origins, NC News Service, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005. For multiple-copy rates call 202-659-6742.

document challenges Americans to look at their own materialism and "review our programs of foreign aid," he said.

Cardinal John Krol of Philadelphia said that "some expressions of this (liberation) theology are authentic, some are ambiguous, and some seriously endanger the faith." The Vatican instruction "takes issue not with the end or goal of the movement, but with some of the means and methods proposed," he said.

Archbishop John O'Connor of New York said that the "key error" in "many theologies of liberation" lies in "making everything hinge on the 'class struggle' in the Marxist sense," not in their goal of

liberating people from "grinding poverty and oppression."

"THE GOAL is an admirable one, and the church has made it her own," he said, but it must be achieved "in ways consistent with human dignity, not by systematic and deliberate recourse to blind violence."

Bishop James W. Malone of Youngstown, Ohio, speaking as president of the National Conference of Catholic Bishops, called the new instruction "a particularly lucid and helpful analysis" of the issues involved in the liberation theology movement.

The new Vatican instruction "warns unequivocally of the serious dangers to which certain theologies of liberation may lead," said Bishop Malone.

But its "great strength," he said, derives "from its penetrating treatment of the abuses to which so-called liberation theology is addressed ..."

Archbishop Quinn called attention to the "colossal human tragedy" of "poverty, violence, hunger and oppression" in the world.

## Millhousen church celebrates 150-year anniversary

MILLHOUSE—Immaculate Conception Parish in Millhousen will celebrate its 150th anniversary this weekend with colorful events looking toward the past, the present and the future.

On Saturday, Sept. 15, at 5:30 p.m. there will be a sung Latin Mass to celebrate Immaculate Conception's origins. Roman vestments will be used as well as a chalice given by the parish to former pastor Father

Ferraro was misinterpreting Catholic doctrine by making the doctrine "open interpretation" on abortion when, he said, "there is no variance, there is no flexibility there is no leeway."

VISITING Altoona, Pa., for a Pennsylvania Pro-Life Federation convention he told reporters that Ms. Ferraro had "said some things about abortion relating to Catholic teaching which are not true."

The next day, after Mass at St. Patrick's Cathedral in New York, he added that Ms. Ferraro had indicated "that there are a variety of positions that can be held consonance with Catholic teachings."

"I have absolutely nothing against" (See RELIGIOUS ISSUES on page 19)

In the face of these phenomena liberation theologians "have sought in the Gospel of Christ a key to understanding a guide for action," he said.

"It is important to affirm that, general, these theologies of liberation constitute a moment of great promise said the San Francisco archbishop.

At the same time, he said, some of the theologies have "aspects ... which are not compatible with the Gospel," such as "the use of Marxist analysis" based on principles of materialism and class struggle.

Cardinal Bernardin noted that the instruction spells out "potential difficulties and 'certain concepts not in accord with Catholic teaching' within the 'complicated, complex and sometimes confusing matter' of liberation theology."

But the basic thrust of the document, Chicago prelate said, is to provide "a very helpful framework for carrying out a well-reasoned, public dialogue to ensure that liberation theologies develop within the parameters of our Catholic heritage."

Cardinal Krol said the instruction (See BISHOPS LAUD on page 16)

John Ulrich for his 25th anniversary. Father Ulrich died in 1939. A German supper will follow the Mass.

On Sunday the parish will celebrate present and future. Present and former members of the parish are invited to gather outside the church starting at noon. Soft drinks will be served to the accompaniment of old-time music.

At 3 p.m. Archbishop Edward O'Meara will concelebrate Mass with priests. Religious sisters who served the parish or are vocations from the parish will have a prominent place in the procession and in the sanctuary.

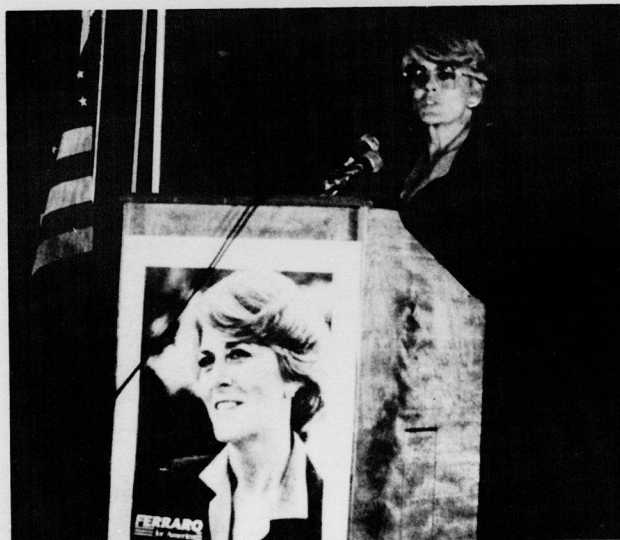
Before the Creed, the two oldest members of the community will be forwarded and trace the sign of the cross the foreheads of the two youngest members of the community to signify the faith that has been handed down for 150 years in the parish community.

As the procession leaves the church the archbishop will give a signal and parishioners will release balloons with messages proclaiming Immaculate Conception's 150th anniversary and ask those who find the balloons to write back.

A catered dinner will be served in school following the Mass. A rosette displaying historical items will also be on and a grandfather clock made by one of parishioners will be raffled off to help for the celebration. Souvenir cups and plates may also be bought.

The present church was dedicated 1868, 34 years after Millhousen was founded by German Catholic settlers. The church more than 500 members are served by Msgr. Joseph D. Brokhage, administrator, Raymond T. Bosler, and Kneuen, the only full-time lay pastor, associate in the archdiocese. A religious education program is supervised by Benedictine Sisters Mary Cecile Deken and Mary Philip Seib.

## Ferraro in Indianapolis for Demo fundraiser



Geraldine Ferraro in Indianapolis. (Photo by Richard W. Cain, Jr.)

Democratic vice presidential candidate Geraldine Ferraro campaigned in Indianapolis on Monday, Sept. 10. She told a gathering at the Hyatt Regency hotel that the next president will make appointments to the Supreme Court and, therefore, it is important that the next president be someone concerned about civil rights, human rights and religious rights.

Appearing with her husband, John Zaccaro, and their daughter Donna, Ms. Ferraro also criticized the arms build-up that has taken place during the present Reagan administration and challenged President Reagan to "put up his plan" for decreasing the federal deficit as Walter Mondale did on Monday.

When Ms. Ferraro arrived at the hotel, she was met by pickets from pro-life groups. They held up signs that spelled out "Ferraro=Abortion."

The Criterion made numerous attempts to interview Ms. Ferraro during her visit to Indianapolis, but to no avail. Telephone calls were made both to Democrat state headquarters and to Ferraro's headquarters in Washington. We were told that she would be in Indianapolis only for a little more than two hours and had to spend that time meeting with financial supporters.

# COMMENTARY

the HUMAN side

## Research can renew the church

by Fr. Eugene Hemrick

Recently I was privileged to be part of a think tank at the Lilly Endowment in Indianapolis. Lilly had funded us to conduct research on some of the critical problems that confront the church.

Though many people may not be aware of it, there are a number of such think tanks where brainstorming about the church's future is the main preoccupation.

Our host began the meeting in Indianapolis by outlining concerns he thinks are certain to affect religion's future impact in the United States. The concerns were ecumenical, leading to discussions of the historic black church, the mainstream Protestant churches and Catholicism.

After a brief discussion of the first two concerns, the attention of our group focused on the Catholic Church. One colleague who is studying projected statistics on the number of diocesan priests who will be serving in the U.S. church in the year 2000 predicts there will be more than a 50 percent decrease.

This raises a big question: When will the decreased number of priests become so dramatic that it causes an explosive pressure for immediate drastic change? What form will this change take?

And, in light of such concerns our group asked: How well is lay ministry doing? If, as many contend, we will have to rely more heavily on lay ministry, do present trends indicate that lay ministry is one answer to the decreasing number of priests and Religious?



A member of our group suggested that church leaders need more exact information on how young people perceive the priesthood and religious leadership. He proposes to interview college students, other lay people and priests in order to study their perceptions of the church.

Another member of our think tank is compiling computerized information on all priests and members of religious orders, including the parishes, schools and institutions they served, over the last 70 years. The information will help us see compare past realities and future possibilities.

Our group also discussed constructing a profile on all 4,300 men in major seminaries, studying the impact of theologically trained women on the local church and scrutinizing parish operations.

During our two-day meeting I was struck most by the depth of the discussions and the concern for exactness and detail. There was a rich cross-fertilization of ideas you could never get from books or an ordinary meeting.

Our host compared our work to the creation of an "early warning system." Just as modern medicine or communications can spot trouble before it is visibly apparent, he sees research on the church in the same role: protecting against surprise and unpreparedness.

I see an additional value in research. It is like composing rousing music. Each new idea compares to various movements in a symphony in which the heart is stirred, the spirit reaffirmed and new energies are generated.

Thanks to dedicated scholars and their exciting insights the church has many hope-filled seasons of renewal before her.

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## TO TALK OF MANY THINGS

### Give all a share of educational tax dollars

by Dale Francis

It was Father James Keller who used to tell anyone who would listen, "You can change the world."

Back in 1959 in St. Louis there were some parents who tried. They formed an organization called Citizens for Educational Freedom. It challenged attitudes that were firmly established, it proposed the unheard-of idea that all children in all schools share in educational taxes.

What anyone who understood the situation could have told you at the time was that the organization never had a chance. The concept was unacceptable to virtually all of the population. How could a handful of parents from St. Louis, without a power base or financial backing, think they could change the way things were?

But in September in Philadelphia, Citizens for Educational Freedom celebrated its 25th anniversary with a national forum in which Protestant, Catholic and Jewish CEF leaders met with national educational, governmental and congressional leaders to discuss freedom



and quality in American education. Among the speakers on the program at Philadelphia were Martin and Mae Duggan, co-founders of Citizens for Educational Freedom.

Today the situation is so different, it may be difficult to recall how it was in 1959. There was an inequity in education that exists yet today but then all of the thinking about how that inequity might be eased was directed towards institutions. It was pointed out that while Catholic schools were educating some 5 million students each year, they received no benefit from educational taxes. The problem was, however, a real one. Aiding Catholic schools was seen as a violation of principles of separation of church and state.

Citizens for Educational Freedom took the emphasis off of institutions and placed it where it properly belongs—on children. It did not seek aid for schools but for all children. Far from working in contradiction to the Constitution, it emphasized the constitutional principle that the primary right to educate belongs to parents.

Public schools do not exist because the state has a primary right to provide education—a totalitarian concept—but because a great majority of parents choose them as the means for implementing their primary right to educate. Non-public

schools do not exist by the sufferance of the majority but, as do public schools, because parents choose them as the means for implementing their primary right to educate.

Once this is understood, the concept of educational freedom, as introduced by Citizens for Educational Freedom, can be understood, too. If all children in all schools are where they are because their parents exercise an equal freedom, it is not just that some of the students should get all of the benefits provided by the taxes paid by all and some of the students receive no benefits at all.

Legislative remedies, whether tuition tax credits or voucher systems, are designed to provide some equity by allowing all children to share. It in no way threatens public schools. Because they are the choice of the great majority they will always receive the great majority of tax benefits—that's only right. But it is right, too, that all children share in those benefits.

This was the concept introduced 25 years ago by Citizens for Educational Freedom. People of many faiths have supported that principle. Once not understood at all, it is understood by most now. Supported by the president, many in Congress, that seemingly quixotic dream of 1959 may soon become reality.

## THE YARDSTICK

### Young ignore unions

by Msgr. George G. Higgins

Gary Wills, one of the most prolific U.S. Catholic journalists and authors of the present generation, once came up with a sure-fire way of distinguishing "the older generation of Catholic liberals from the younger."

According to Wills, who though he began his writing career on the staff of William Buckley Jr.'s National Review has since parted company with conservatives and moved considerably to the left, older liberals "still think of labor unions as a sacred cause."

"Placidly mellowing monsignori," he wrote, "if they hear criticism of the unions, still get red under their white Roman collars, and begin to froth the rhetoric of the 1930s. The cause of labor was, for many of them, the Great Fight; and, like all victorious veterans, they get a bit misty-eyed and prosy on the subject. Like the battlemore in the Book of Job, they sniff that old battle from far off."

This is such a simple, self-explanatory litmus test that even a monsignor ought to be able to apply it successfully without any advance training. Try as I will, however, I can't seem to get the hang of it. I have met



my fair share of monsignori, but few ever had anything to say in public about unions.

That doesn't mean, of course, that Will's definition is inadequate. It may simply mean that he and I would draw from it different implications.

The danger posed by a handful of has-been monsignors too deeply committed to the cause of organized labor, I confess, causes me no lost sleep. But I am concerned that so many of their presumably more enlightened juniors either don't give a hoot about trade unionism or cynically dismiss an important social movement to which they owe much more than they realize or are willing to admit.

One doesn't have to be a labor partisan of the type Wills caricatured to lament the fact that so many young Americans enter the working force today with such a woeful lack of knowledge about and interest in the labor movement and the problem of industrial relations.

One reason for their attitude, according to a study published by the New York School of Industrial and Labor Relations at Cornell University, is that "by and large students receive an inadequate, often distorted and sometimes biased picture of the role of labor unions and the practice of industrial relations."

The study, "Teaching Industrial Relations in High Schools" by Robert E. Doherty, was based solely on a survey of courses offered in public high schools, but there is little reason to think that the record of non-public high schools is any better.

While our high schools should not be expected to turn out budding labor relations experts, they can be expected, I think, to provide their students with enough information and sophistication to enable them, as young men and women almost old enough to vote, to think reasonably straight about labor-management problems.

At present, however, as an earlier Purdue University study pointed out, "lack of knowledge about industrial relations must make the average teen-ager especially vulnerable to emotional appeals and social pressures."

This is not a very healthy situation and, it seems to me, a cause for concern.

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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

