

## Pope restates ban on women priests

*Women priests in Anglican churches cited as serious obstacle to ecumenism*

by Agostino Bonio

VATICAN CITY (NC)—Because the Catholic Church will not ordain women, such ordinations by some Anglican churches has become "an increasingly serious obstacle" to unity between the two churches, Pope John Paul II told the primate of the worldwide Anglican community.

The Catholic Church believes it cannot change the 2,000-year-old tradition of an exclusively male priesthood, the pope added in a previously confidential Dec. 20, 1984, letter to Anglican Archbishop Robert Runcie of Canterbury, England, head of the Church of England.

Another top Catholic official also wrote Archbishop Runcie that any dialogue on the issue must focus on how ordination of women is an obstacle to unity.

The strong Catholic stand was made public June 30 when the Vatican released the letters on the issue exchanged among the pope, Archbishop Runcie, and Cardinal Johannes Willebrands, head of the Vatican Secretariat for Promoting Christian Unity.

"The increase in the number of Anglican churches which admit, or are preparing to admit, women to priestly ordination constitutes, in the eyes of the Catholic Church, an increasingly serious obstacle" to ecumenical progress, the pope said.

**THE POPE SAID** his letter was prompted by the growing trend among Anglican churches to ordain women.

The issue is controversial among Anglicans. Many Anglican churches, such as the Episcopal Church in the United States, allow women to be ordained. Others, such as the Church of England, considered the "mother church" of the Anglican Communion, do not.

In a Nov. 22, 1985, answer to the pope, Archbishop Runcie proposed "the urgent need for a joint study of the question of the ordination of women to the ministerial priesthood."

Cardinal Willebrands, answering for the Catholic Church, said the issue was bound to arise naturally in current Anglican-Catholic dialogue on obstacles to full unity between the two churches.

"In the context of the Anglican-Roman Catholic dialogue, the most immediate question will be about how the ordination of women in some parts of the Anglican Com-

munion affects progress toward fuller communion between us," the cardinal said in a June 17, 1986, letter to the archbishop.

In a previous letter to Cardinal Wille-

brands, Archbishop Runcie outlined the "sincere conviction" held by the Anglican leaders supporting female ordination. He said he wrote the letter after consultation with worldwide Anglican leaders.

"On the Anglican side there has been a growing conviction that there exist in Scripture and tradition no fundamental objections to the ordination of women to the ministerial priesthood," Archbishop Runcie said.

"The humanity taken by the Word, and now the risen and ascended humanity of the Lord of all creation, must be a humanity inclusive of women, if half the human race is to share in the redemption he won for us on the cross," the archbishop added.

"Because the humanity of Christ our high priest includes male and female, it is thus urged that the ministerial priesthood should now be opened to women in order the more perfectly to represent Christ's inclusive high priesthood," he said.

The archbishop noted, however, that there is "deep division on this matter among Anglicans." He said that he did not expect the Church of England to change its opposition to female priests in the near future.

ANGLICAN churches which have ordained women "have indicated to me that their experience has been generally beneficial," he said.

Cardinal Willebrands, in answer, criticized Anglican theological support for women priests.

"A development like the ordination of women does nothing to deepen the communion between us and weakens the communion that currently exists," the cardinal said.

"The ordination only of men to the presbyterate and episcopate is the unbroken tradition of the Catholic and Orthodox churches. Neither church understands itself to be competent to alter this tradition," he said.

The Catholic position is that "we can never ignore the fact that Christ is a man," said Cardinal Willebrands. "His male identity is an inherent feature of the economy of salvation," he added.

(See WOMEN PRIESTS on page 9)



**GIFT OF LIBERTY**—At the pope's weekly general audience in St. Peter's Square, the president of the Liberty Statue Association, Cyril Viguer of France, presents Pope John Paul II with a replica of the statue. July 4 marks the centennial of the gift of the statue from France. (NC photo from UPI-Reuters)

## Catholic school students denied due services

*Special education students caught in middle of confusion over interpretation of Supreme Court ruling*

by Richard Cain

Because of confusion in interpreting a Supreme Court ruling, many Catholic school students may have to go a second

year without receiving special educational services to which they are entitled under federal law. The exact number of students affected will not be known until the Archdiocesan Office of Education completes a survey of services provided to parochial schools in the first part of July.

The ruling, "Aguilar v. Felton," dealt only with federally-funded remedial education programs (usually called Chapter I programs after the part of the federal law which provided for their funding). But it has also thrown special education programs (also known as Chapter II programs) into confusion because they are administered in a similar way.

The ruling stated that remedial programs could be offered to students in non-public schools, but not in the non-public school buildings themselves.

The ruling itself did not address special education programs. But two months after the ruling last July, the Division of Special Education of the Indiana Department of Education issued a letter to all local directors of special education advising them that "sending public school teachers to the parochial schools to provide special

education services is no longer permissible."

"THEY JUMPED the gun," said Nancy Walker, principal of Little Flower Elementary School in Indianapolis. Since the ruling, four of her six special education students have been unable to receive services because acceptable arrangements could not be worked out for providing them outside the parochial school.

A month after the state letter, the U.S. Department of Education also sent out a letter. But this letter advised local administrators that the Felton case did not apply to special education. The conflict in interpretations has left local administrators in a difficult position. "Right now, we don't know whether Felton applies," said Kevin McDowell, legal counsel for the Indiana Department of Education's Division of Special Education.

At the present time, local administrators face the possibility of being sued from two directions. They can be sued for violating separation between church and state if they go into the parochial schools and for denying children their rights under federal law if they do not go in.

"It's a classic damned if they do and damned if they don't situation," said McDowell.

The only alternatives are frequently (See SPECIAL EDUCATION on page 9)

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## FROM THE EDITOR

## We should replace 'Banner' with 'Beautiful'

by John F. Fink

This column is a bit of a change of pace for me. On this anniversary date of the signing of our country's Declaration of Independence I thought that I would jump on the bandwagon in support of Congressman Andy Jacobs' bill to replace "The Star-Spangled Banner" as our national anthem with "America the Beautiful."

Jacobs, of course, is only one of many people who has campaigned for changing the anthem. A poll conducted by the Boston Globe back in 1977 showed that people prefer America the Beautiful over The Star-Spangled Banner by better than two to one. I have long favored it simply because I think the sentiments expressed in the lyrics of "Beautiful" are more appropriate than those of "Banner."

Music experts complain about "Banner's" music rather than the lyrics. Caldwell Titcomb, a professor of music at Brandeis University, writing in the New Republic, said that the song is unsingable except by trained opera singers. When played in the key of C, it ranges from middle C to the G, 12 notes higher. When crowds try to sing the song at ballgames or whatever, they try all sorts of ways to hit the notes, usually unsuccessfully. For me, when we get to the high notes, I drop my voice an octave, which means that I change octaves four times while singing one verse of Banner. The result is ridiculous.

But I base my argument more on the lyrics than the music. Those of "Banner" were inspired, as we were all

taught in school, when Francis Scott Key watched the British bombardment of Fort Mchenry, Md., in the War of 1812. The first verse sings about "the rockets' red glare" and "bombs bursting in air." It's a war song set to the music of an old British drinking song written by John Stafford Smith for London's Anacreon Society. Why should that be our national anthem?

"Banner's" first verse ends with a question (the world's only national anthem that does, I think): Does the banner still wave? So maybe the song would be nice to keep around for Flag Day. We could try to sing it every June 14.

There are three other verses of "Banner," fortunately seldom sung. They answer the question of the first verse in the affirmative, but in dreadful verse. But they also have some nasty things to say about the British. The third verse calls them hirelings and slaves whose blood has washed out "their foul footsteps' pollution." Should our national anthem be so insulting to one of our allies?

BY CONTRAST, "America the Beautiful" has nice lyrics by Katherine Lee Bates put to singable music by Samuel Ward. The lyrics tell us about the beauty of our country, remind us that "God shed his grace" on it, and speaks of brotherhood "from sea to shining sea." Aren't those lyrics much more appropriate for our national anthem?

(In candor, I must confess that the lyrics in the second, third and fourth verses don't impress me much as they try to celebrate pilgrim feet, heroes, and patriot dreams, but they're better than "Banner's." And every verse includes a reference to God.)

If we would change our national anthem, it would not be as though we were changing something that has been part of our tradition since the founding of our republic,

and therefore kind of sacred. The "Star-Spangled Banner" has been the nation's official song only since 1931.

I SEE SOME signs that "Beautiful" will gradually replace Banner whether or not it is officially made the national anthem. During ceremonies of various kinds where you used to have "Banner" played, you now hear "Beautiful." I noticed that, as just one example, at this year's graduation at the University of Notre Dame; the commencement exercises started with the playing of "America the Beautiful."

Notre Dame has, as a matter of fact, seemed partial to "Beautiful" for a long time. For years now, every home football game has what I have long felt is the most impressive pre-game flag ceremony in the country: As the band softly plays "America the Beautiful," the announcer over the public address system recites excerpts from the Declaration of Independence while the flag is carried to the flagpole. The spectators are then asked to join in the singing of, not the "Star-Spangled Banner," but "America the Beautiful." Only then does the band launch into the "Star-Spangled Banner" while the flag is being raised.

AT THE HANDS Across America attempt to link Americans from coast to coast on May 25, "America the Beautiful" was one of the three songs participants sang while holding hands. The organizers probably didn't even consider "The Star-Spangled Banner." "America the Beautiful" was far more appropriate.

Perhaps Andy Jacobs' bill won't be given serious consideration by Congress. It's really all right with me if it isn't because there are much more important things that Congress should be doing. I simply wanted to use this holiday as an opportunity to express my views on the matter.



## Serrans hear calls for help in vocations crisis; vote to admit women

by Eugene Horn

MILWAUKEE (NC)—Serrans meeting in Milwaukee June 23-25 received calls for help to increase vocations, were praised for the work they have done and voted to admit women as members.

With 16,000 members in 31 countries, Serra promotes vocations to the priesthood and religious life. About 1,400 people, including 270 delegates, attended the Milwaukee convention.

Barely making the required two-thirds margin, the delegates voted to break tradition and admit women. Membership has been restricted to Catholic lay men since the organization was founded in 1935.

The vote was 216-102 for admitting women to membership. With 318 eligible votes, including 98 by proxy, 212 were needed for the two-thirds necessary for passage.

SURVEYS AND studies show that the Catholic population is increasing while the number of priests and Religious is declining but Bishop Lawrence Welsh of Spokane, Wash., chairman of the U.S. bishops' com-

mittee on vocations, said Catholics should be optimistic for several reasons:

► Priest morale is significantly higher than 15-20 years ago.

► Priests are providing more encouragement to those interested in religious vocations.

► Newly-ordained priests rate seminary training more favorably than those ordained one to two decades ago.

Bishop Welsh said he believes that "a strong faith will see us through the present vocation crisis, regardless how much that faith is tested by doubt and tempted by despair."

He said one survey suggested that the two most influential factors moving men toward priesthood are "a sense of inner calling and the example of a particularly influential priest."

He praised Serrans for initiating programs that have been adopted by the bishops' conference for promotion throughout the country. He described one project, "Called by Name," as "the most creative to come along so far." The project asks parishes to "call" young men and women to consider becoming a priest, brother or sister.

bring men and women the message of Christ and his grace but also to penetrate and perfect the temporal sphere with a spirit of the Gospel."

"Where you fulfill your distinctive function, where you play out your spirituality, is not the sanctuary but our sin-scarred earth," he said.

Archbishop Patrick Flores of San Antonio, the first Mexican-American to become a U.S. bishop, said Hispanic vocations are practically non-existent and attributed the situation to the discouraging attitudes among white clergy and laity, a lack of effort to recruit Hispanics, and the lack of role models.

Archbishop Flores said Hispanics have been instilled with a fear that "they do not have what it takes to be priests" and added that he was once told by his pastor that he wouldn't make it.

He told Serrans that the most important

message to Hispanic youth is "If I can make it, you can make it too . . . and I hope this is the message you also pass on to them."

Serrans favoring admitting women as members said there is a need to get in tune with the church and society, cited the inability to attract new members, called for the recognition of women as willing workers in the church, said the move would be an opportunity for Serra to join with other church organizations in being non-discriminatory.

Those opposed said there was no groundswell of women seeking membership, said acceptance of women would diminish a feeling of "male spirituality" unique to Serra, expressed a fear that women may take over the organization, and said that the acceptance of women may be regressive and cast a shadow of uncertainty over the future of the organization.

Passage was recommended by a long-range planning committee. During the past three years the committee has consulted with Serra leaders around the world, along with bishops, priests, male and female Religious and wives of Serra members. The committee also requested discussion in the 481 Serra clubs in operation around the world.

## Pastoral musicians plan activities at Indy convention

by Richard Cain

Eight hundred to 1,000 people from seven states are expected to gather at the Radisson Plaza Hotel July 21-24 for a regional convention of the National Association of Pastoral Musicians. At the convention they will hear among other things a presentation of a new musical, "Family Tree," by Steven Schwartz, the composer of "Godspell" and "Pippin."

The convention, which is open to the public, will also feature showcases, or live performances of the latest in liturgical music, lectures, and special interest sessions for those interested in music and worship. Publishers will also have exhibits of current books, music, resources and recordings.

The theme of the convention is forming a community through the power of music. Or as Father William Stumpf, associate

pastor of St. Luke in Indianapolis, put it: "Given that unity doesn't mean uniformity, how do we go about gathering people as church?" It will also feature a debate between Father Patrick Collins, director of the Office of Worship for the Diocese of Peoria, and Tom Conry, composer author and liturgist, on the topic: "Have We Lost a Sense of the Sacred?"

The performance of Schwartz's "Family Tree" is for voices and synthesizers and will be sung by Youth Sing Praise, a choir formed as a part of a program designed to foster an interest among high school people to dedicate their musical talent to the church. It is based at Our Lady of the Snows shrine in Belleville, Ill.

People may register for one or more days of the convention. For more information about the convention, contact LeJean Buehler at 250-4373.

JESUIT FATHER Walter J. Burghardt told the Serrans that as lay people dedicated to promoting vocations they must reflect a "distinctive spirituality" in a world scarred by sin.

Father Burghardt, theologian in residence at Georgetown University in Washington, said the church's mission "is not only to

### OFFICIAL APPOINTMENTS

Effective July 2, 1986

REV. BERNARD HEAD, from associate chaplain of St. Mary of the Woods Motherhouse and Convent, St. Mary of the Woods, to chaplain of St. Mary of the Woods Motherhouse and Convent, St. Mary of the Woods.

The above appointment is from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

### When Are You Receiving Your Criterion?

We have recently received several calls from subscribers who are not getting their *Criterion* until Monday or Tuesday following the date of publication. We wish to correct this situation.

If you aren't receiving your paper by Friday or Saturday (note that Friday is the publication date), please clip this coupon & mail it to *The Criterion* at P.O. Box 1717, Indpls., IN 46206.

What day do you normally receive your *Criterion*?

NOTE: When you clip this coupon be sure that your address label is on the reverse side.



## Archdiocesan Catholic Charities

# Psychiatrist helps Catholic Social Services

by Sr. Sheila Shine, OSF

"Feelings," says contemporary psychologist Willard Gaylin, "are those fine instruments which shape decision-making... signals directing us toward goodness, safety, pleasure and group survival."

This view of mental health as the functional arrangement of our feelings permeates the work of the Family Counseling Unit of Catholic Social Services. Eleven therapist/social workers are employed by the archdiocese to work with individuals, couples and families in dealing with this rich, emotional part of themselves.

Although most people who approach CSS for counseling respond to short-term therapy, others present more complicated challenges. For expertise in developing a treatment plan, these therapists turn to Dr. Joseph Fitzgerald, the agency's psychiatric consultant.

For 15 years Dr. Fitzgerald has made himself available for consultation with therapists and thereby touched the lives of hundreds of persons throughout the diocese. Staff members are quick to acknowledge his astute observations and gentle interpretations as a major force in leading them not only to an understanding of symptoms, but a compassion toward the suffering they represent.

Joanne Weber, a CSS therapist for 11 years, says, "Dr. Fitzgerald has been a great help to me in bringing services to clients. In addition to his knowledge, experience and expertise, he brings a sense of

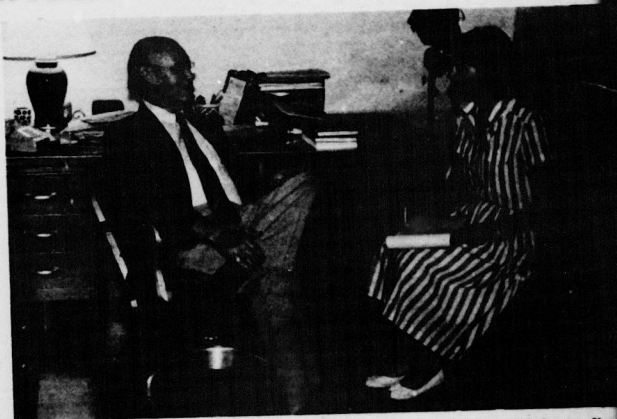
dignity and respect for others to the arena of human problems."

Catholic Social Services is not the only agency to profit by Dr. Fitzgerald's blend of clinical skill and fond regard for the church as "a caring mother." He says, "I feel fortunate to be a part of the church's efforts. My view of church is not simply that of a 'no-no' institution, but a concerned community which supports its conclusions by sharing concern in a practical sense."

This belief has led him to serve as consultant to church-related endeavors throughout his career. He served young women many years ago at Marydale, and more recently served unwed mothers while on the board of St. Elizabeth's Home. Many couples seeking to put their lives back together after hurtful marriages received his services when he was consultant to the archdiocesan Metropolitan Tribunal. His interest in youth led him to serve the St. Vincent Perinatal Study, St. Luke Parish's board of education and presently as medical director of St. Mary's Child Center.

Dr. Fitzgerald reflects on his years of service as "a fortunate thing to be able to do. I have worked with people of all ages who are experiencing stress with changing life circumstances." In this regard, he cautions against too much intervention. "People need help up to a certain point," he says. "We don't want to make them dependent on medication or on counseling."

It is that attitude that CSS therapists take with them, thanks in large part to Dr. Fitzgerald's direction. They serve 900



**CONSULTATION**—Counselor Joanne Weber consults with Dr. Joseph Fitzgerald about a client of Catholic Social Services. Dr. Fitzgerald has served as psychiatric consultant for CSS for 15 years. (Photo by Jim Jachimiak)

families a year at the Catholic Center and in six parish-based offices.

Family therapist Linda Lohede-Clark says that "It feels good to be working with a group of highly trained and caring people who are committed to helping others reach their own goals and solve their problems."

Robert Riegel, director of CSS, is often asked why the church offers professional counseling when it is available elsewhere in the community. He says, "Aside from its

sacramental ministry, the mission of the church is to educate and to serve the poor. I believe that those who come to us needing more choices in solving their emotional problems are indeed made richer by a caring church through the efforts of our entire counseling staff. Dr. Fitzgerald is an example of the type of person epitomizing an integrated sense of Catholic values and compassionate care of the person. We are blessed to have him."

## First Urban Parish Assembly to be held July 18-19

by Jim Jachimiak

Two figures involved in the urban church will address Indianapolis' first annual Urban Parish Assembly, to be held July 18-19 at the Catholic Center.

The theme of the assembly is "Evangelization and Church Growth." Speakers will be Holy Ghost Father Vincent Donovan and Precious Blood Father Clarence Williams.

The assembly will involve the 14 parishes which are members of the Urban Parish Cooperative (UPC)—their staff members, parish councils, evangelization teams and parishioners at large. They will study, plan and address the issue of how to keep the church present in the center city of Indianapolis.

A liturgy at SS. Peter and Paul Cathedral will open the assembly at 7 p.m. on July 18. Choirs from the UPC parishes have been invited to participate. The liturgy will be followed by an evening of socializing in the Assembly Hall at the Catholic Center.

On July 19, Father Donovan will deliver a keynote address on evangelization at 9:15

a.m., followed by small group discussions. Then the small groups and a panel will offer their responses to Father Donovan's talk. The same format will be used in the afternoon, with a presentation by Father Williams on church growth at 1:30 p.m., plus small group discussion and responses. A wrap-up session will be held at 4:15 p.m. and the assembly is to close at 4:30 p.m.

Father Donovan is pastor of St. Peter Claver Parish in Philadelphia. He also spent 17 years as a missionary in Tanzania. In his book, "Christianity Rediscovered," he reflects on his experiences as a missionary and relates them to the needs of the church in the United States.

Father Williams is pastor of St. Anthony Parish in Detroit and associate director of evangelization for the Archdiocese of Detroit. He is president of the Academy of the Afro-World (AAWC), an organization for Catholics of African descent. He is also the author of a multi-media training program for evangelization in the black community and operates a television ministry covering Michigan, Ohio and central Canada. He was the first black priest ordained in Cleveland.

Charles Green, a member of the task force which planned the assembly, said that the UPC member parishes hope the event will allow them to achieve five goals:

- To foster unity among UPC parishes through praying, working and worshipping together;
- To build up relationships among the

parishes by sharing hopes, dreams, desires, pains and frustrations;

- To focus on growth within the member parishes;
- To socialize and celebrate the existence of the UPC; and
- To raise awareness of and stimulate commitment to the UPC's long-range goals.

## Average AAA pledge is 14 percent above last year

After seven weeks, the 1986 Archbishop's Annual Appeal has reached 77 percent of its \$2.05 million goal in pledges from members of the Archdiocese of Indianapolis.

Preliminary results indicate that \$1,574,000 has been pledged, with the average gift totaling \$63. That represents an increase of \$8 in the average gift over last year. The 77 percent figure is about 1 percent higher than last year at this time.

"The 14 percent increase in this year's average pledge is a very positive sign that the 1986 goal is within reach," said Cathy Verkamp of the archdiocesan Development Office. Verkamp is acting director of the appeal.

With the 164 parishes and missions of the 39-county archdiocese continuing their follow-up efforts, it is hoped that the final \$500,000 in pledges will be received before the campaign concludes later this summer.

Verkamp said, "The local follow-up efforts to reach those who have not yet

pledged to the appeal is critical to the campaign's eventual success."

The Archbishop's Annual Appeal supplies 67 percent of the operational income for some 30 archdiocesan agencies, departments and deanery programs.

Services of the offices of Family Life, Pro-Life, Catholic Education, Catholic Social Services, Council of Priests, and others receive support from the annual appeal. The funding allows them to maintain and, it is hoped, expand the services available to the 200,000 Catholics in the Archdiocese of Indianapolis.

The 1986 campaign theme, "Let's do together what we cannot do alone," captures the spirit of the appeal. It reflects the need for the entire Catholic community to support the wide range of services to its members throughout the archdiocese.

Those wishing to make pledges to the 1986 appeal may send their donations to: AAA '86, P.O. Box 1410, Indianapolis, Ind. 46206. All donations are tax-deductible.

## 'This Far By Faith' schedule for July 1986

Following is the schedule for "This Far By Faith: The Black Catholic Chapel of the Air" for July. The program can be heard from 2:30-3 p.m. Sundays on WGRT-AM, Indianapolis (810 kHz).

Date	Homilist	Choir
July 6	Bp. James Lyke (Cleveland)	St. Rita Gospel Ensemble (Indpls.)
July 13	Fr. Clarence Waldon (Indianapolis)	Holy Angels (Indianapolis)
July 20	Fr. Clarence Williams (Detroit)	Rejoice National Choir (Wash. D.C.)
July 27	Fr. Robert Seay (Brooklyn)	St. Francis Xavier

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**FINAL PAYMENT**—Father Harry Kneuen (left), pastor of St. Simon Parish in Indianapolis, stops by the Accounting Office to deliver a check to Harry Dearing, business administrator of the archdiocese. The check is the final payment of St. Simon's parish debt. In return, Dearing gives Father Kneuen the notes which have been paid. They were burned at a mortgage-burning party last weekend. (Photo by Jim Jachimiak)

# COMMENTARY

## To Talk of Many Things The tide is turning against legalized abortion

by Dale Francis

It is my contention that the June 11 Supreme Court decision that struck down Pennsylvania statutes that established conditions related to abortion offers a temporary setback to the pro-life cause but is really the last hurrah of the legal abortionists.

The 1973 decision on Roe vs. Wade legalized abortion by a 7-2 vote; the vote in June of this year was 5-4. But something more than a closeness of the decision occurred. The four dissenters emphasized that the problem was not just with this decision but the 1973 decision on which it was based.

Justice Byron White said in 1966, as he had in 1973, that the Roe decision departed from a proper understanding of the constitu-



tion and must be overruled. Chief Justice Warren Burger, noting that in 1973 all justices were opposed to abortion-on-demand, regretfully concluded that concerns of dissenting justices to Roe have been realized. He agreed the 1973 decision must be re-examined.

Justice Sandra Day O'Connor referred to the court's abortion decision as having "already worked a major distortion in the court's constitutional jurisprudence." She referred to Roe as a "temporary aberration." The history of the Supreme Court has examples of decisions which, after more careful thought, have been reversed—the Dred Scott decision in which blacks were at first treated as without rights being the best-known example.

What lies ahead is an inevitable challenge to the 1973 Roe vs. Wade decision. The later Supreme Court decisions on abortion, as this one, have been decided by a majority that has based its decisions on the Roe decision. Now the growing dissent is saying the pro-

blem rests with the 1973 decision, that it was flawed, that it violated constitutional principles.

While we who support the right to life of unborn infants are motivated by moral convictions, this does not determine the constitutional principle. Justice William Brennan Jr., who consistently has voted for the pro-abortion decisions, has recently argued that Supreme Court justices are not constrained by what the framers of the constitution had in mind but what justices believe is a logical projection of constitutional principles in contemporary society. But, as Chief Justice Burger said in his present dissent, the court majority has "astonishingly" moved into areas far afield.

If the Supreme Court does in the future come to a decision the 1973 Roe vs. Wade verdict was wrong, it will not be because the justices see abortion as morally wrong, although they individually may. It will be because that decision was constitutionally flawed.

How will that reversal of the 1973 decision come about?

Chief Justice Burger changed his vote after serious reflection. Is it possible that other members of the now narrow majority might change their positions?

It is possible but not likely. As most commentators have observed, the reversal of Roe will probably await appointment of new justices who are committed to a more firm allegiance to the responsibilities of constitutional government.

There is no certainty that President Reagan will have the opportunity to name another Supreme Court justice. If he does, it is to be hoped that zealots within the pro-life movement will not give him the disgraceful hassle they gave when Sandra Day



O'Connor was nominated. It is an unwarranted expectation that the nominee should be on record as opposed to abortion; it might even be a liability to confirmation. A justice does not enter the court to facilitate personal views but to adhere to constitutional jurisprudence.

Presidential nomination of a Supreme Court justice will face its most serious problem with senatorial confirmation. If President Reagan has an opportunity to name another justice, success will be determined by whether he still has a majority in the Senate and whether those who support the pro-life cause understand the Supreme Court well enough not to insist on their choice.

## The Bottom Line

## Natural Family Planning gives best of both worlds

by Antoinette Bosco

For those who missed it the first time around, I highly recommend the recently revised edition of "The New No-Pill, No-Risk Birth Control," by medical journalist Nona Aguilar.

Aguilar's book presents information about natural family planning, a method of postponing pregnancy which does not rely on the use of drugs, chemicals, IUDs or barrier devices.

NFP does require a period of abstinence but it is not the old rhythm method. As my sister, Rosemary, who had 10 pregnancies, used to say with a laugh, "The trouble with rhythm is that it goes calypso."



NFP offers an approach which is now undoubtedly familiar to most Catholic couples. Used correctly, advocates report, it is 99 percent effective, even if a woman's cycles are erratic. The advantage over the old rhythm method is that NFP tells you precisely when you are fertile and when you are not.

An enormous amount has been learned about women's fertility in the past 10-15 years, including the effects of stress on fertility. We now know that there are several easily detected changes that occur in a woman's body when she is ovulating. Learning to understand these "fertility signs" is what NFP is all about.

NFP is a scientific method of "fertility awareness." Following the step-by-step instructions in Aguilar's book, a woman, or a couple, is shown how to chart daily changes in body temperature, cervical mucus secretions and the position of the cervix. A couple can use NFP either to avoid or to try to

initiate a pregnancy. NFP can also alert a couple to possible infertility problems long in advance of the time when they hope to have a baby. If a problem exists, steps can be taken to encourage fertility before it is too late.

NFP is as effective as artificial methods of birth control, Aguilar says, without the dangerous or uncomfortable side-effects of those methods.

It also offers a healthy alternative to surgical sterilization. More than one-fourth of the married women in the United States have chosen sterilization, Aguilar says.

The obvious drawback to NFP is that it requires a period of abstinence from sexual activity in every cycle. But in many reports from couples who use NFP, abstinence is called a positive element of their sexual relationship, enhancing their appreciation of lovemaking.

Aguilar points out that "the deferred act

of lovemaking is a positive affirmation of the sweep and power of the couple's creative potential."

Fertility should be seen as a shared condition. Unlike artificial methods, NFP makes birth control the responsibility of the couple, not just one partner.

Many men report that at first they resented having to be involved in the birth control process. Later, however, many developed a feeling of gratitude for being able to take part in something so important.

In reading Aguilar's book, I was struck by the sense of joy that the author communicates. The joy comes from the fact that NFP is a way of living in harmony with fertility instead of fighting against it.

A couple can confidently choose to defer pregnancy while still experiencing a monthly reminder of the miraculous potential for human conception.

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## The Yardstick

## Xavier Rynne alive and well and has book on synod

by Magr. George G. Higgins

We've all had the startling experience of reading the obituary of a famous citizen so long out of the news we thought he or she had been dead for years.

I had the opposite experience when I received Xavier Rynne's account of the 1985 extraordinary Synod of Bishops ("John Paul's Extraordinary Synod: A Collegial Achievement," Michael Glazier Inc.). Not having heard of Rynne for many years, I assumed he had long since gone wherever "insider" journalists are committed or consigned when the Angel of Death taps them on the shoulder.

It came as a pleasant surprise to learn I was wrong. Xavier Rynne, a praise the Lord, is still going strong. He has mellowed a bit, as humans tend to do in their later years, but remains basically the same zestful and well-informed reporter and analyst whose series of "Letters from Rome" appeared in The New Yorker before and during Vatican II.



Rynne's identity remains a mystery, however, at least so far as the public record is concerned. During the past 20 years a number of diligent sleuths have tried to unravel this mystery; some have even claimed to have done so.

(For obvious reasons, one such claim sticks in my memory. A.J. Matt Jr., editor of The Wanderer, once informed his readers that I was the real Xavier Rynne. My suspicions aroused, I carefully reviewed the evidence and concluded that Matt himself was the real Rynne—his pinning the name or, in his view, blame, on me simply a diversionary ploy.)

Rynne's new book is an informative exercise in what he terms "theological journalism." It summarizes in adequate detail the daily synod bulletins and briefings at the Vatican press office, and it draws on a number of articles about the synod in European publications. It also quotes to good effect several books written on the eve of the synod by European journalists and prelates, including a remarkable series of frank interviews with Cardinal Franz Konig, the retired archbishop of Vienna who played such a crucial role in Vatican II and in the concave which elected the present pope.

Rynne interprets this disparate mass of

material in the light of numerous conversations he had with synod participants, journalists and a host of clerical and lay friends on the Roman scene. It is clear that he is not only indefatigable, but also highly ingenious in tracking down knowledgeable sources and persuading them to talk freely.

To round out his synod coverage, Rynne analyzes its "Message to the People of God" and final report. Both documents are reproduced, for ready references, as appendices to the book.

Rynne disarmingly admits that, while intent on reporting without emotion or prejudice, he is aware of a certain personal bias—in his own words, a "tendenz"—"favoring the forward-looking stance of a majority of the synod prelates."

Under his credit, he keeps this "tendenz" under fairly tight control and succeeds in being as objective as one could hope in covering an event many predicted would be a dramatic, and metaphorically bloody, shoot-out between conservatives and liberals, with the pope siding with the former. That such dire predictions proved to be largely unfounded was a source of profound disappointment and chagrin among a number of Rynne's less-experienced and less-sophisticated journalistic peers.

Rynne criticizes the synod in certain respects, but never harshly. By his own admission, his book is only a partial record, not a taxative account of the synod's many facets. But it is a readable and informative interim report on the synod, and I recommend it.

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the criterion

1400 North Meridian Street  
P.O. Box 1717  
Indianapolis, IN 46206

Official Newspaper  
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$12.00 per year

30¢ 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 1717, Indianapolis, IN 46206





# ENTERTAINMENT

## VIEWING WITH ARNOLD 'Edge' is reminder of what movies all about

by James W. Arnold

Let's escape the hype of the commercial summer movies this week and talk about "On the Edge," a stirring little sports film that reminds us again of what movies are really all about.

That would be visual beauty, poetry-in-motion, the exaltation of seeing the world of nature and human experience in ways that you haven't quite seen them before. It's splendid if we also get a gripping story and characters, crackling and perceptive dialogue, understanding of people and their struggles to achieve God's purposes in the world. But first there ought to be something astonishing to see.

"Edge" has a surplus of glorious fundamentals, if not all the extras that would push it to greatness. It's the latest work of Rob Nilsson, a young writer-producer-director who made a memorable prize-winning debut at Cannes in 1979 with "Northern Lights," a spare semi-documentary about the beginnings of the farm labor movement in the Upper Midwest.

This new film is also a documentary of sorts, fleshed out with a fictional story and characters. But it's more accessible and appealing. The subject is the Dipsea Race (called Cielo-Sea in the movie), a crazy and gruelling 14-mile cross-country run against nature as much as distance, held annually since 1906 and long antedating the road race boom.

Hundreds of competitors, of both sexes and all ages, run up and down the labyrinthine trails of rugged Mt. Tamalpais north of San Francisco, ending at the Pacific on Stinson Beach. The course winds through woods, rocky gulleys, muddy creekbeds and precipitous crags, with shortcuts through the



bush allowed as long as you reach the summit. It requires the stamina of the marathon and the footing of a mountain goat. Since it's a handicap race, everyone has a chance to win, and often the winner is an old man or girl, because those categories get off to a significant head start.

Okay, it helps to be a running junkie to sense the full excitement of the challenge. But there's something marvelously endearing and pure, and of course, picturesque, about it. (A few years ago, I saw a brilliant short documentary about a blind athlete who made this awesome race with a selfless companion guiding the way.) It's a lot more fun to watch than a track meet.

Nilsson and cameraman Stefan Czapsky have used every conceivable state-of-the-art skill to shoot and edit the race, as well as hero Bruce Dern's training sessions, through the redwoods and along the grassy slopes in low sun. The runners are tracked from the side and above, in fabulous long shots and closeups in super-slow motion. During the race there is dazzling work with multiple TV monitors and a magnificent circling helicopter view of runners winding around the peak with the ocean as background.

This must be the world's most beautiful setting for a sports event. But it's exciting as well as aesthetic when Nilsson tracks runners through the wilderness with a motorcycle-mounted Steadicam waist-high from the ground. It's like seeing the wild through the eyes of a galloping antelope.

The story offers Dern (one of Hollywood's most dedicated runners) in the role of a middle-aged (44) ex-champion who returns to his home area after 20 years of obscurity. His intent is not only to conquer the mountain (where his mother is buried) but to mend the relationship with his estranged father (Bill Bailey), a crusty political radical who thought his son wasted his life in athletics. As it develops, they have much in common, since Dern was banned from competition in the '60s for trying to reform the sport's hypocritical approach to amateurism.



FANTASY FILM—Sarah, played by Jennifer Connelly, is aided by Hoggle on her search for her baby brother in "Labyrinth," a Tri-Star release. The film is "a visual feast especially designed for youngsters," says the U.S. Catholic Conference which classifies it A-I. Jim Henson is director of the film and George Lucas is executive producer. (NC photo)

Of important help is the late John Marley, who does his usual film-stealing job as Dern's feisty veteran coach, with most of Nilsson's best lines. He perceives the sport as more art than science, and describes running downhill as "almost pure religion": "You put your foot down and you're committed... (every step) is like falling and finding a place to land at the last minute."

Dern's motivation is a bit fuzzy; another lack, more surprising, is romance. Perhaps it's all to the good. An earlier version, shown last year at Cannes, had Pam Grier as an old flame and lots of only vaguely relevant lovemaking. Grier is no longer in the film, not even as a gleam in Dern's eyes.

Nilsson provides an ending that is both fully satisfying and rare in an era that glorifies macho competitiveness and the amateur ideal—that runners compete not

against each other but against the "mountain," whatever and wherever it may be.

(Outstanding sports film that lifts the spirit; satisfactory entertainment for all but very young children.)

USCC classification: A-II, adults and adolescents.

### Recent USCC Film Classifications

About Last Night	O
Big Trouble	A-III
Big Trouble in Little China	A-III
Mona Lisa	O
Running Scared	O

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



SPECIAL RELATIONSHIP—Pat Morita, left, as Miyagi, and Ralph Macchio, as Daniel, strengthen the bonds of their special relationship in "The Karate Kid Part II." Calling it better than the first "Karate Kid," the U.S. Catholic Conference classifies it A-I. (NC photo)

## Wonderful world of Library of Congress

by Henry Herx and Tony Zaza

Although silence is the policy of most libraries, the music division of the Library of Congress wants to be heard. And so it is in "The Unquiet Library," airing Friday, July 11, 9-10 p.m. EST on PBS.

The division traces its origin to 1814, when the British set fire to the young nation's capital. When Congress acquired Thomas Jefferson's library to replace its own, part of Jefferson's consisted of music books, which happened to be one of his many interests.

When the music collection was officially organized as a separate division at the turn of the century, the division soon began holding chamber music concerts, a tradition which has flourished over the years.

The music division began to see its mission as more than simply a repository receiving and storing musical composi-

tions and artifacts. In 1928 it began its archival collection of folksongs by recording singers in the field and discovering such talents as Leadbelly and Woody Guthrie. Under John Lomax, the collection added oral histories and began publishing books and records for the general public.

The radio collection of the music division is another way in which the aural popular culture of America has been preserved for future generations. Here is found not only radio coverage of national events but also radio concerts and dramatic programs such as "Mary Noble, Backstage Wife," one of the progenitors of today's TV soap operas.

Based on the incomplete version available for previewing, this documentary is as entertaining as it is informative. Instead of being about books and musical scores it is about people, their words and music as seen in the photographs and heard in the recordings and films made by the division over the years.

## Television programs of special interest to viewers

Sunday, July 6, 9-10:30 EST (PBS) "Burning Patience." A postman's friendship with the famous Chilean poet Pablo Neruda in the years before the present military regime seized power is told in this West German television production written and directed by Chilean exile Antonio Skarmeta. The subtitled program is the first in the four-part series, "International TV," hosted by actress Leslie Caron.

Monday, July 7, 9-10 p.m. EST (PBS) "Joseph Schwanter and His Music." This documentary profile of the Pulitzer Prize-winning composer features a rehearsal of his composition "New Morning for the World," a work for narrator and orchestra using the words of Martin Luther King Jr.

Wednesday, July 9, 8-9 p.m. EST (PBS) "Growing Up with Rockets." The story of the U.S. space program is told through the personal commentary of a young girl who grew up in the

rocket boom town which has been established in Cape Canaveral, Fla.

Friday, July 11, 8-10 p.m. EST (NBC) "Running Out." This is a rebroadcast of a 1983 made-for-TV movie about a young woman who, after abandoning her husband and daughter 12 years earlier, returns in hopes of re-establishing a relationship. More prime time soap opera for those who don't have enough problems of their own.

Saturday, July 12, 7-9 p.m. EST (PBS) "The Killing Floor." First presented on the "American Playhouse" series in 1984, this excellent historical drama details the struggle of the Chicago slaughterhouse workers to unionize during and after World War I. Although there are some tense scenes and a bit of violence, the film's treatment of social and racial justice is for all except the youngest members of the family.

# TO THE EDITOR

## Base policies on trust, not fear

I would like to add a few thoughts to your timely column of June 20, "The true realists about nuclear weapons." Douglas Roche's insights were well-stated and appreciated by all of us "new realists."

Those of us involved in promoting peace and social justice issues can relate to the frustration and discouragement caused by the length of time required to change societal mentalities. My experience has led me to believe that overcoming the cultural phenomenon known as "psychic numbing" is our biggest challenge.

Simply defined, "psychic numbing" is nothing more than a resistance to knowing, and it affects much of the U.S. population. It is both personal and collective. People resist learning the facts about issues they perceive to be controversial.

Rep. Morris Udall, D-Ariz., is quoted as saying that "perhaps 90 percent of our citizens live and die without ever taking the time to express a single opinion to the man or woman who represents them in Congress—a representative who decides what price they pay for acts of government, either in dollars or human lives."

With those observations in mind, I ask your readers to consider the fact that we now have a historic opportunity to sign a comprehensive test ban treaty with the Soviet Union. This is an important first step in stopping the insanity we call the nuclear arms race. However, it is going to take public involvement and pressure on Congress to bring this about.

The Reagan administration has said that its objection to a test ban treaty is that it could not be verified if the Soviet Union was cheating.

However, the facts are that:

- The technology for reliable verification does exist.

- The Soviet Union has agreed to have monitoring devices placed on its soil.

- Six heads of state, representing five different continents, have agreed to take part in the monitoring process.

- The Soviet Union has agreed to on-site inspections of facilities.

- The Soviet Union has extended its unilateral moratorium on nuclear testing to August.

On April 29, Reagan administration

arms control spokesman Kenneth Adelman testified before a Senate committee. When asked if the United States would join in a comprehensive test ban treaty if verification were reliable, Adelman replied, "No, we would not." This mentality by the Reagan administration is why it is important that the public contact its elected representatives. Let them know that we demand a test ban treaty. We have everything to gain and nothing to lose. If

the Soviet Union is caught cheating, we would simply resume testing ourselves.

It is time to start formulating policies based on mutual trust rather than fear. The command to do so is more than political reality; it is biblical.

Richard P. Monroe Jr.  
Vice Chairman  
Indiana Nuclear Weapons  
Freeze Campaign

New Albany

## Female priests are not God's will

You recently published the results of a poll conducted by the Catholic University of America indicating that 47 percent of American "Catholics" (nominal?) think that female priests are a good thing.

I recall previous surveys of nominal Catholics which indicate they also favor easier divorce and remarriage rules; think artificial contraception is "a good act;" reject the reality of purgatory and hell; reject the virginity of Mary and "all things seen and unseen" (does that include evil spirits?). In general, nominal Catholics reject all things which make them uncomfortable or which inconvenience them. Not true for Roman Catholics in good standing.

It is important to consider that fewer than 50 percent of those who call themselves "Catholic" attend church services regularly. To be an authentic survey of Roman Catholics, only those who try to follow the moral and administrative guidelines set by the magisterium ought to be polled.

But wait! Who says the Roman Catholic Church is a democracy? If it is not true that the Holy Spirit guides the magisterium more so than any other institution, then it is fraudulent. All Roman Catholic doctrine

falls apart if such is not true, including the traditional interpretation of the basic: "This is my body."

Through many, many previous uprisings demanding the "feminization" of the priesthood, the magisterium has always ruled against it. I trust that the Holy Spirit would have "cracked the whip" by now if such were not his (her?) will.

Jerome W. Schneider

Jasper

## Counselors reply

There were approximately 20 counselor/social workers here at Catholic Social Services who were concerned at the article by Cynthia Dewes, "Lord, save us from the experts" (Cornucopia, June 20).

Reactions here ranged from incredulity at the description of us as doers of "damage at a lower level... giving others dubious advice" to amazement at a journalist setting herself before the archdiocese as an expert on the experts.

Sr. Sheila Shine, OSF, ACSW  
Program Director  
Family Counseling Unit, CSS

Indianapolis

## the pope teaches

## With the help of God's grace, we further the kingdom of God

by Pope John Paul II  
Remarks at audience June 25


Continuing the theme of the mystery of divine providence, I wish to speak today about the relationship between human development and the growth of the kingdom of God. I am basing my reflections on the teaching of Vatican II.

All human activity proceeds from the human person and is intended for his or her own good and for the good of all. Who I am as a person is more important than what I have. What people do to make the world more just, more fraternal, more truly human, is of greater value than technological advances, since ethical and spiritual values are more important than material ones.

The major obstacle to human development is moral evil or sin. Because of moral evil, individuals and groups are tempted to consider only their own ad-

vantage and to disregard the good of others. However, there is another dimension of the historical evolution of the world, namely, the role of the Holy Spirit. Through God's marvelous providence, the Holy Spirit is active at all times, directing the course of human events, renewing the face of the earth. By opening our hearts and minds to the Spirit, we can overcome evil and use our talents and abilities to build a world which is more truly human.

Although the growth of the kingdom of God cannot be identified with the evolution of the world, nonetheless it is true that the kingdom of God is in the world; above all it is in each man and woman who lives and works in the world. We Christians know that, by our commitment to human progress and with the help of God's grace, we are cooperating in furthering the kingdom of God as it moves toward its historical fulfillment according to the designs of God's providence.

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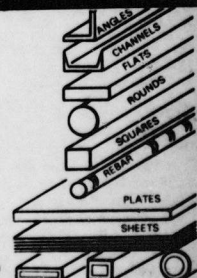
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## CORNUCOPIA

# Yearning to breathe free

by Cynthia Dewes

Today is the day we get all mushy about our country. Especially this year, when the Statue of Liberty has undergone stone tummy tucks and is being widely admired, we'll be particularly moved to mist up over the flag and the national anthem and the nobility of fellow patriots from George Washington to Lee Iacocca.

We'll brag about our scenic beauty "from the mountains to the prairie," as rendered by Kate Smith, and wonder why anyone needs to go abroad to look at wonderful sights. We'll defend national policy, no matter how indefensible, and put partisan politics aside for a day.

We'll remember how our naive 17-year-old grandparents traveled alone from the old country on unreliable sailing ships during the last century, and then lived to see their many American descendants prosper. We'll be grateful for their courage and pleased with the country they helped shape.

We have a right. Nationalism may not always be a good thing, but Americans do have a right to be proud of this country. It is still the place which refugees seek. It is still a haven for the world's "huddled masses."

Immigrants are not a thing of the past, although their origins have mostly changed. In our parish alone we have Chinese, Filipino, Korean, Vietnamese and other "foreigners," direct from the old countries.

They are the leaven that keeps the American dream alive.

But the American dream is elusive. It has meant freedom of religion to some, freedom to speak out against authority to others. Some of us think it means two houses, three cars, and a personal computer for each kid.

Freedom to make a fortune at others' expense, or to escape prosecution by manipulating the judicial system, are not the best aspects of the American dream, but they exist. Struggling to escape from an underclass created by slavery and years of semi-official oppression is not the dream, but it is a reality for many.

The founding fathers were an elite group who were separated in every way from their countrymen, but they believed in sharing what they valued: freedom of thought and its expression. That is the American dream.

The resulting America offers contrasts because we all dream in different colors. For some, being a surfing instructor during the summer and a ski bum during the winter constitutes the good life. For others, parlaying Mama's recipe for bologna tacos into a chain of fast food restaurants is the goal.

We have plenty of critics, and rightly so. But we are still the country where freedom is the standard and people expect to exercise the free will God gave them. God bless America.

## VIPS...

✓ New officers of the Indianapolis Separated, Divorced and Remarried Catholics (SDRC) group have been elected for one-year terms. They are: **Jane King**, coordinator; **Don Kilmark**, co-coordinator; **Virginia Brazis**, secretary; and **Terry Kramer**, treasurer. SDRC, sponsored by the Family Life Office, meets every Monday evening at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. For more information call 236-1596.

✓ **Jerry Finn**, New Albany Deanery youth coordinator, recently completed phase two of a Certification in Advanced Studies in Ministerial Development, with

emphasis on adult learning style and designing adult curricula. Phase three involves a practicum in which Finn will design a certification program for parish volunteers in youth ministry. Next May he will become the first person in the archdiocese to complete the certification.

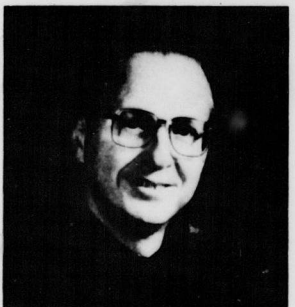


✓ Benedictine Sisters Mary Constance Kleeman, Mary Xavier Mueller and Mary Anne Krueger, left to right, will celebrate their golden jubilees in religion with a solemn liturgy at 2 p.m. on Sunday, July 6 at Our Lady of Grace Convent, Beech Grove. A reception for friends and relatives will follow. All three sisters have been members of the Beech Grove Benedictines since their appointment as founding members in 1960.

✓ Evelyn Kesterman, director of the Indianapolis Province of the National Council of Catholic Women recently represented Indiana at a NCCW board of directors meeting in Illinois. The board's agenda included reports on the bishops' pastoral response to women's concerns, pending bills in the U.S. Congress, the Chautauqua Trilogy leadership institute and Women Gathered for Peace.



✓ Mr. and Mrs. Norbert V. Peter of Tell City celebrated their 50th Wedding Anniversary on June 8 with Mass at St. Mark Church, Perry County, and a reception given by their children and grandchildren. Norbert Peter and Marie Harpenau were married June 9, 1936, in the same church. They are the parents of ten children: William, Ruth Messick, Margaret Hodde, Norma Hawkins, Marty Joyce, Thomas, Lucy Matthews, Jennie Peyton, Susie Rothgerber and Vicky Reed. They also have 21 grandchildren.



✓ Benedictine Father Meinrad Brune, a monk of St. Meinrad Archabbey, will celebrate his 25th anniversary of ordination with a concelebrated Mass of Thanksgiving at 11 a.m. on Sunday, July 20, in St. Catherine of Siena Church, Indianapolis. A

reception will follow in the parish hall. Father Meinrad is a native son of St. Catherine Parish, where he attended grade school, and is a graduate of Cathedral High School.

✓ George H. Maley, a past president of Indianapolis Serra Club and former district governor, has been elected to a two-year term on the Board of Trustees of Serra International. As a trustee he will determine policies for the international organization and serve as a liaison between the board and local Serra clubs.

✓ Mary Ann (Mrs. James) Hollinden, a member of St. Paul Parish in Tell City, has been appointed as the first Catholic Charities Director of the Tell City Deanery. Beginning on a half-time basis, Hollinden will work with Catholic Charities Advisory

Board, priests and parishes in the deanery to establish how the agency might best serve local needs.



✓ Joseph and Carmela (Gervasio) Pappano, parents of Father William Pappano, pastor of St. Michael Church, Bradford, celebrated their 50th Wedding Anniversary on June 27. The Pappanos were married June 27, 1936, in Middletown, Ohio, and are now members of St. Mary Parish, Richmond. Their children include Father Pappano, Mary Rose Vecera, Elizabeth Maddox, Anthony and Joseph Jr. They also have 19 grandchildren and one great-grandchild. (See VIPS & CHECK IT OUT on page 9)

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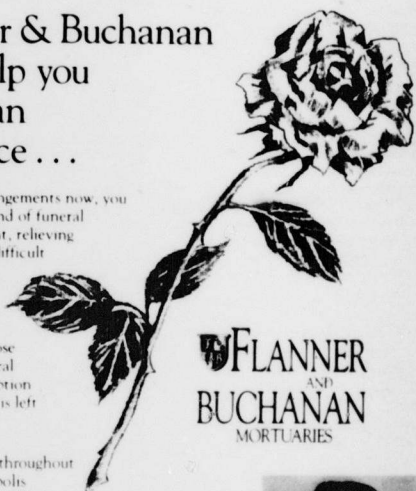
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QUESTION CORNER

# Distractions during prayer

by Fr. John Dietzen

**Q** I need some help when I pray. Often wild thoughts come into my mind and I have to start all over. Sometimes I even rush through my prayers trying to get these thoughts out of my mind.

Maybe I am superstitious, but can you help in some way? (Louisiana)



**A** You are not alone in wondering how to deal with these kinds of distractions.

It is important to recall that the essentials of our prayer are not in the number of words we say but in the desire of our hearts to spend the time as intimately as possible in the presence of God.

God knows, perhaps better than you, that you would not be "praying" at all unless you wanted to spend that little time with him personally. Knowing also our human nature better than we do, he accepts the fact that our minds wander, especially when prayer time comes during the distracting everyday business of our lives.

Whenever we become aware that our mind is wandering during prayer, the best thing is to humbly, patiently and calmly turn back to God and continue without attempting to go back and say things over again.

Otherwise we might, as you suggest, become mechanical and almost superstitious about it.

As is so often true, we can learn much here about our relationship with God by comparing it with other friendships. If our minds wander in a conversation, we don't go back and start all over again. We simply pick up where we are and go on.

We should do the same when we spend time and conversation with God. Our desire to offer him our presence, to just be there, wanting calmly and lovingly to give him our attention and wanting openly to experience his attention to us is what prayer is all about.

**Q** I gave my son up for adoption about nine years ago and have wondered ever since what my position is in the church. Am I still able to go to church and receive Communion? This may seem like a strange question but I really don't know. (Illinois)

**A** I cannot imagine why you would think that placing your baby for adoption would separate you in any way from the church. From your letter I assume you were not married, at least then. You surely made your choice having in mind what was best for everyone concerned at that time, particularly your son.

If there were somewhat selfish motives mixed in with your decision it would be difficult and unnecessary to sort them out and identify them for yourself at this late date.

Probably it was a difficult and extremely painful sacrifice for you.

Please receive the sacraments of penance and the Eucharist soon. There is nothing in your decision to give your child for adoption that would hold you back.

(A free brochure on cremation and other


Catholic funeral regulations is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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## FAMILY TALK

# Reader asks how to enjoy her teenagers

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** My two teens are so self-centered. They are never around for meals or for work, but always there to ask for money. And they can't make up their minds. One minute they are so sure they want to do something; next minute, it's just the opposite. I keep telling myself that it's just a stage, but then I get terrified: What if they stay like this? More to the point, I want to like and enjoy my teens. How can I? (Indiana)



**Answer:** The teen-age years are difficult times, but they are exciting as well. I don't know if you can "enjoy" your teens. I am sure, however, that they can add spice to your life.

Teen years are an in-between time. On the one hand, youngsters are pulling at the reins, trying to break free. In an immature attempt to demonstrate their adulthood, they may break every household rule.

On the other hand, they are scared. Despite their need to break out, they do not have a partner or career of their own. They are rebelling against their family of childhood without having the security of a replacement or the status of a career.

For these reasons, the teen years pose an identity crisis. Not content with the status of unemployed child, the teen strains to break free. It is the parents' privilege (or problem) to try to hold all the pieces together while the teen finds out who he or she is and what life is all about.

Teens are not the only ones to be scared. Parents get scared too. Parents can see all the "big-time" dangers inherent in trying one's wings. Cars that go too fast. Sex that leads to pregnancy. Drugs and alcohol that can steal a mind and warp behavior. The price of a mistake may seem too high for a parent to tolerate. The temptation of many parents is to tighten controls and enforce strict obedience.

On the other hand, teens must have room to grow. If independence is the goal (and it is), strict obedience is not a good prelude to complete freedom. There must be a more gradual loosening of the reins.

If you give them room to grow, teens will add spice to your life as well as gray to your hair. You must take some risks. You must also be there to applaud them when efforts go well, and even more, to support them when they stumble.

Let them gain some life experience while living at home, before going away to college or moving into their own apartment. You should be available when they make their first big mistakes.

Use common sense. Let them drive, but if they drink or speed, take away the keys for a month. Let them date, but see that they get home at a reasonable hour. Let them drink a beer or a glass of wine at home, but if they come home drinking, enforce a strict curfew.

Parents of teens are caught between two difficult choices. If you set up multiple rules and enforce total obedience, teens will not be prepared to make choices on their own when they leave. On the other hand, if you have no rules, teens may run wild and destroy themselves. Parents need considerable wisdom to strike a middle path.

The best answer may be to impose some general rules without filling in all the details. Curfew and driving behavior are two good areas to address. Don't let them drink and drive, or drive too fast. And see that they are home at a proper time. Stick to these rules and give them some freedom in other areas. Then watch and pray.

(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. 47878.)  
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## Criterion Readers:

# "WHERE THERE'S A WILL, THERE'S A WAY."



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Reverend James D. Barton, Archdiocesan Director



# Special ed students

(Continued from page 1)

costly, inconvenient and detrimental to the education of parochial students. Public school administrators must sit down with the parochial schools in their area and agree on a site and a way of getting the students there. Some of the sites used in the past year include nearby public schools, public libraries and houses or other "neutral" buildings. One parish, St. Philip Neri in Indianapolis, even used a room attached to the parish garage.

But in many cases, such as the one involving Little Flower and Indianapolis Public Schools, the parties have been unable to come to an agreement. According to Walker, Indianapolis Public Schools originally offered to transport the students in cabs to a nearby public school near the end of the day.

LATER, HOWEVER, they withdrew that arrangement, offering instead to bus the students during the middle of the day. Because the students would go as a group and wait until all of them were done, the plan would have involved a total of over an hour away from their normal instruction for 20 minutes of speech therapy, time Walker and the parents felt the students could ill-afford to miss.

"They gave us no options at all," said Daisy Cole, mother of one of the students. As a result the parents have filed a grievance against Indianapolis Public Schools. When contacted, Fred Rice, an attorney for IPS, declined to comment on

the case, which is scheduled for a hearing July 10.

Such a grievance could ultimately result in a court ruling which would answer some of the questions raised by the Felton case. The Evansville-Vandenburg School Corporation has filed suit in the U.S. District Court, Southern District of Indiana, with the hope of obtaining such a ruling. But McDowell expects it to be dismissed on a technicality.

Should the courts rule that special education and related services programs are included in the Felton ruling, the best solution would be to provide the services in mobile units. But schools are reluctant to commit the money that would be needed unless the ruling applies. Also at present, Indiana has no regulations for approving mobile classrooms. According to McDowell, emergency rules for approving mobile classrooms will not be completed for another year or more. In the meantime, however, some school districts are now using unapproved mobile units as classrooms.

According to Providence Sister Lawrence Ann Liston, director of schools, negotiations are still continuing at local and state levels to see that those students not already receiving services will be able to receive them. "We encourage parents to speak out on these issues if they feel their needs are not being met." Parents should contact their principal or the Office of Education at 317-236-1430 or 1-800-382-9836 for more information.

## Women priests question

(Continued from page 1)

"The priest represents Christ in his saving relationship with his body the church. He does not primarily represent the priesthood of the whole people of God," he said.

"IT MUST BE clearly stated that this is a theological issue and can not be resolved on sociological or cultural grounds," said Cardinal Willebrands.

"The question of the rights of women to hold secular office is a quite separate matter and should not be connected or parallel-

ed with the question of women's ordination," he said.

At a June 30 London press conference, a top member of the dialogue group said it would consider the issue.

Anglican Bishop Mark Santer of Kensington, co-chairman of the Anglican-Roman Catholic International Commission, said the discussion would be "primarily an ecclesiological question."

"What kind of communion can you have when you cannot actually recognize all of each other's ministers?" he asked.

## Vips and Check It Out continued

(Continued from page 7)

✓ **Benedictine Sister Mary Luke Jones**, principal of Christ the King School for the past nine years, has been named director of development for the Beech Grove Benedictine Sisters. The newly created post will involve public communication, programming and fund raising for Our Lady of Grace Convent, the Beech Grove Benedictine Center and St. Paul Hermitage.

✓ **New officers of the Advisory Board for Catholic Charities in the Tell City Deanery** have been elected. They include: Shirley Kurtzhals, St. Isidore Parish, Bristow, president; Sam Oberhausen, St. Paul Parish, Tell City, vice-president; Sister Rosemary Dauby, St. Meinrad Parish, St. Meinrad, secretary.

✓ **Patrick J. Harper** has been elected president of the Catholic Youth Organization Board of Directors for 1986-87. A member of the CYO board since 1981, Harper is a member of Immaculate Heart of Mary Parish. Other newly elected officers of the board are Mrs. Thomas J. Jeffers, vice-president and Mrs. Wayne A. Kolbus, secretary.

## Marcos Mass ended

HONOLULU (NC)—Private home Masses for deposed Filipino President Ferdinand Marcos and his wife, Imelda, were to be stopped after June 29, the Diocese of Honolulu announced. Sunday Masses have been celebrated at the Marcos' rented beachfront home since Easter Sunday, March 30. Father Clarence Liu, episcopal vicar for the diocese, said June 25 the diocese had been thinking for some time that the Masses should stop because the diocese could not continue to

## check it out...

✓ **Catholic Social Services** will again sponsor a **Children of Divorce** program from 7 to 9 p.m. on six consecutive Wednesdays beginning Wednesday, July 16 at the Catholic Center, 1400 N. Meridian St. The program is designed to aid separated or divorced parents help their children deal with feelings generated by separation and divorce. Parents and children in grades one through eight are welcome. Call 236-1500 to register.

✓ **The Annual July Novena to Our Lady of Mt. Carmel** on the theme of Mary, Queen of Peace will be held at 7:30 p.m. Tuesday through Wednesday, July 8-16 at the Carmelite Monastery of St. Joseph, 63 Allendale Place, Terre Haute. The evenings will include recitation of the rosary, novena prayers and Mass. Father Donald Meehling, pastor of St. Margaret Mary Parish in Granite City, Ill. will deliver the homilies.

✓ **The Urban Parish Cooperative**, in cooperation with the roof maintenance division of Tremco Co., will sponsor a **Roof Seminar** for all parishes of the archdiocese from 9 a.m. to 12 noon on Wednesday, July 23 at the Catholic Center assembly hall, 1400 N. Meridian St. Preventive maintenance, record keeping, problem detection and repairs will be discussed. Parish representatives should RSVP before July 14 by calling 317-283-6179.

✓ **St. Francis Hospital Center** recently received a \$10,000 gift from the Fraternal Order of Eagles during the organization's statewide conference. The gift will be used



**EVANGELIZATION STRATEGY**—Shown here at a strategy session with Father Clarence Waldon and Sister Julia Wagner (rear) of the Office of Evangelization are representatives of five parishes which are approaching the outreach stage of evangelization. They are, from left, John O'Neil, St. Mary, Indianapolis; Carla Ailbright, St. Mary, Mitchell; Billie Roeder, St. Rose of Lima, Franklin; Omer Brewer, St. Vincent de Paul, Shelby County; and Bernie Hagerty, St. Mary, Greensburg. (Photo by Bette Lux)

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## July & August, 1986 TV Mass Schedule:

Date	Celebrant	Congregation
July 6	Fr. John Elford	St. Joseph Parish, Indianapolis
July 13	Fr. Paul Landwerlen	St. Gabriel Parish, Indianapolis
July 20	Fr. Kenneth Bohlinger	St. Ambrose Parish, Anderson
July 27	Fr. Joseph Riedman	Our Lady of the Greenwood Parish, Greenwood
Aug 3	Fr. Samuel Curry	St. Jude the Apostle Parish, Spencer
Aug 10	Fr. James R. Bates	Our Lady of Grace Parish, Noblesville
Aug 17	Fr. David Lawler	Catholic Widowed Organization
Aug 24	To be announced	
Aug 31	To be announced	

# THE SUNDAY READINGS

14TH SUNDAY IN ORDINARY TIME

JULY 6, 1986

by  
Richard  
Cain  
Isaiah 66:10-14  
Psalm 66  
Galatians 6:14-18  
Luke 10:1-12, 17-20

Six years ago the thought of walking away from God first crossed my mind.

I no longer remember the particulars. But things weren't going the way I had expected. I was beginning to feel restricted by my relationship with God. I wasn't actually going to walk away. But for the first time I considered whether going back was possible. For me.

Then I realized that for me there was no going back. God had me hooked. I knew it was possible to walk away. But I could never undo the fact that we had had a relationship. And I could no longer imagine living without that relationship. Looking back now, that's when I should have realized that I was in love with God.

But let's be frank. Love relationships have many sides. One of them is the battle for control. It's threatening to face the fact that I am vulnerable in my relationship with God. I have this need to feel in control. (I forget that God has chosen to be vulnerable to me, too.) One of the ultimate weapons in the battle for control is the threat of breaking off the relationship. In this Sunday's readings, I am encouraged to see other people struggling with this challenge, too.

The first reading comes from the last part of Isaiah. This part was written at a difficult time in the history of Israel. The

exile in Babylon has ended and a remnant of Jews has returned to Israel to rebuild its land. Expectations have been running high. But the task of rebuilding the nation has proved difficult and discouraging. It is not going the way the people had hoped.

Into the situation steps the author of this last part of Isaiah. In the part just before the reading, he makes a good point by comparing the rebuilding of the nation with a mother giving birth. Just as God does not allow a woman to conceive and then close up her womb, so God will not let the Israelites set about rebuilding their nation without enabling them to succeed.

Then through a series of images, he seeks to pep up his people. There are people rejoicing as at a great festival. There are children nursing contentedly at their mothers' breasts and being bounced on their laps. There is a river crashing through a dry river bed to water a thirsty land. Finally there is a flourishing field of grass.

At the same time, there is an important shift in the images. At first, the mother nursing her child is Jerusalem. At the end, the mother is God. (This is just one of many feminine images of God in the Bible.) The lesson is in the last verse: If we continue to risk being vulnerable to God, he will not disappoint us.

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## the Saints

by Luke

### ST. ODO of Canterbury



ODO WAS BORN OF DANISH PARENTS IN EAST ANGLIA. HE BECAME A MONK AT FLEURY-SUR-LOIRE AND WAS LATER NAMED BISHOP OF RAMSBURY.

ODO WAS WITH KING AETHELSTAN WHEN THE KING DEFEATED THE DANES, SCOTS AND NORTHUMBRIANS AT THE BATTLE OF BRUNANBURH IN 937, AND IN 942 BECAME ARCHBISHOP OF CANTERBURY. HE PLAYED AN ACTIVE ROLE IN SECULAR AS WELL AS ECCLESIASTICAL AFFAIRS, ESTABLISHED EAST ANGLIA AS A SEPARATE DIOCESE, AND SUPPORTED ST. DUNSTON'S MONASTIC REFORMS AT GLASTONBURY. HE WAS CALLED ODO THE GOOD AND WAS REPUTED TO HAVE PERFORMED SEVERAL MIRACLES. HE DIED IN 959. HIS FEAST IS JULY 4.

The second reading is from Paul's Letter to the Galatians. A big issue at this time was whether Christians also had to become Jews and keep the Jewish law. In this letter, Paul answers with an emphatic "no." The purpose of the law, he says, was to help people understand and respond to Jesus. Once Jesus had come, its purpose was fulfilled.

Underlying this issue is the deeper one of control. Some people were unwilling to let go of the law because they had twisted it around. They were using the law to maintain a feeling of control in their relationship with God. Their approach was: If I keep these laws, then God must save me.

It is true that law, like training wheels, is meant to give us security. It does this by giving us guidelines to help us develop our capacity to judge for ourselves what is loving in a particular situation. But if we turn it around and use it to escape learning how to judge, then we are undermining the whole purpose for having law.

Usually, the first reading is selected to harmonize with the gospel reading. But in this case, I don't see a clear connection. Jesus had earlier selected 12 men to be his apostles. The number 12 reminds us of the 12 tribes of Israel and suggests that the apostles were designated to represent the foundation of a New Israel. In the gospel reading, Jesus selects another group of 72. The number 72 is the same as the number of Gentile nations listed in Genesis 10:2-31 and thus suggests that these are designated to carry Jesus' message to the rest of the world.

Jesus then gives them a number of practical instructions on how to carry out their mission. The end of the reading describes the results of their mission. There is a hint of the control theme here, too. When the 72 come back thrilled at their power to heal the sick and exorcise demons, Jesus reminds them not to focus on their power, but on their relationship with God from which any power they have comes.

## Catholic League criticizes Liberty gala

WASHINGTON (NC)—A Catholic League for Religious and Civil Rights official has criticized organizers of the Liberty Weekend gala for not including an Irish, Italian or Polish American, or a Catholic, among its 12 Medal of Liberty recipients.

Kevin Long, public affairs director for the Catholic League, told National Catholic News Service June 26, however, that he was not certain of the religious background of all the honorees. In a letter to Lee Iacocca, chairman of the Statue of Liber-

ty Commission, Long complained that the "exclusion of Catholic ethnic groups from the celebration is a painful reminder of the humiliating nativist slogan, 'No Irish Need Apply.'"

In his letter, Long said that none of the winners was Catholic. Sheila Malaskiewicz, media spokeswoman for Liberty Weekend, said that the Liberty Medal winners were selected "for individual achievement" and not as representatives of their homelands or ethnic groups.

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# Faith Today

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## A Vision for all Seasons

By Father Herbert Weber  
NC News Service

A college graduate, six months into the work world, came for a visit. She indicated how happy she was with her job, how much she was enjoying the independence of a steady income and how quickly she had adjusted to the role of career woman.

Then she sighed and said, "The only thing I miss is a cause — something to put my extra energies into."

There are many who espouse causes and plenty of issues that need someone to champion them. My response to the young woman, however, was not about how to pick a cause. Instead I suggested that she look for a vision that could underlie a cause.

Causes may be won or lost; but a vision has a staying quality that can be applied to many individual concerns.

A particular vision that Cardinal Joseph Bernardin of Chicago has championed is known as the con-

sistent ethic of life. It states that many life-and-death issues — many causes — have a common starting point: an awareness of the full value of life.

In any parish, much of what is done daily focuses on life. New life is celebrated, the dying are visited and those who are grieving receive consolation.

Within most communities, there are also reminders of specific life-threatening issues. Hospitals struggle with questions of when to allow terminally ill patients to die; violence is found in homes as well as on the streets; friends and neighbors cancel European travels because of a fear of terrorism. Even as I wrote this article, someone phoned and talked for an hour about her fright in facing an unwanted pregnancy.

A consistent ethic of life addresses all those issues by providing an underlying vision that holds all life sacred.

Sometimes it is easy to see how much life is valued. This spring I spent days consoling a woman whose fiancé was stationed on the carrier Saratoga in the Gulf of Sidra off the coast of Libya.

Two days ago I visited the neonatal intensive-care unit of a major hospital to see a two-pound baby.

The high regard for human life experienced in those two cases is the essence of the common vision I'm describing here.

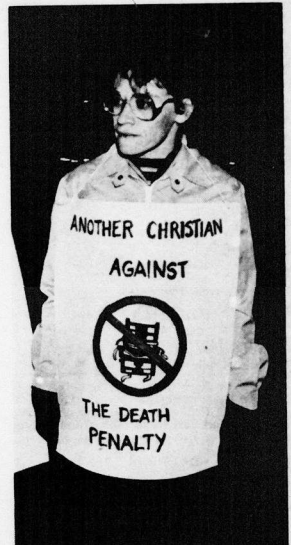
At other times, though, life is not readily valued. A couple of years ago I saw the film "The Killing Fields." In this true story about two reporters in Cambodia, there were some frightful scenes depicting the Khmer Rouge regime. The young soldiers did not hesitate to kill, in cold blood, others whom they disliked or disagreed with.

But the people of most parishes and communities do not have to look to Cambodia to examine attitudes toward life. Instead we might simply ask ourselves how we respond to the loss of life suffered by teenage mountain climbers on Oregon's Mount Hood, by residents of Chernobyl, by astronauts aboard Challenger or by Libyan soldiers in Tripoli.

The common vision that starts by prizing life's very existence does not stop there. The quality of that life is involved too. A community of faith that places value on life also will work for life's improvement, as can be seen in the church's social services, health care, orphanages or residences for the elderly.

It is no wonder, then, that many people see the U.S. bishops' two national pastoral letters on nuclear arms and on the economy as bookends. Where the first addresses life's preservation, the second addresses the rights of all people to a means of living that is just.

Finally, a consistent ethic of life allows room for the uniqueness of each life issue. Its vision holds that life has to be treated with certain reverence, but it does not



pretend that all issues are the same. Those who spend time and energy protecting the life of the unborn or working to prevent a nuclear holocaust are certainly aware of the distinct issues and strategies involved in each case.

Several years ago a friend made me a beautiful Mass vestment. It was white with colorful pieces of material sewn into the center of the front and back. I wore it proudly. When it was laundered, however, the colored material shrank and the cloths pulled at each other's seams. I rarely wore the vestment again.

Like a beautiful vestment, the consistent ethic of life holds out hope that the one who "wears" it will not be torn apart at the seams. Though causes change, the vision must remain.

(Father Weber is a pastor and writer in Bowling Green, Ohio.)



When a young woman tells Father Herbert Weber that the only thing she misses from her college days is "a cause," he suggests she look instead for a vision of life that could underlie a cause. One particular vision, he says, is the consistent ethic of life. With its basic assertion that all of life is sacred, the consistent ethic links many life-and-death issues. And it remains fresh, long after individual causes fade and disappear.



## Achieving consistency

By Debbie Landregan  
NC News Service

Cardinal Jaime Sin left a recent group of listeners in Dallas with more than a nice statement when he urged them to go home and give their babies "a flying kiss from the cardinal" and to "wipe the tears from the eyes of the old people in your homes." Those remarks by the archbishop of Manila, the Philippines, illustrated two modern problems that threaten life at both ends of the spectrum — abortion and euthanasia.

Protecting the sanctity of life from womb to tomb has been a concern of the church since the time of the apostles. Then believers were urged to reach out to those less fortunate than themselves, from orphans and widows to lepers and the poor.

Today this focus is sometimes called the "consistent ethic of life" or the "seamless garment" of life.

The work of the U.S. bishops to cultivate a consistent ethic of life in the church and in society at large has taken various shapes. Since 1972 the bishops have sponsored the annual Respect Life program in parishes to heighten awareness within the Catholic community of the "sanctity of human life and the many threats to human life in the modern world, including war, violence, hunger and abortion."

Many Catholics have no problem accepting the bishops' premise that the sanctity of life be preserved and protected in all instances. Where problems arise is in applying the ethic consistently.

□ □ □

Consistency is hard to achieve even in the simple things of life, such as following a recipe for beef stew, maintaining an even pressure on a car's gas pedal or being fair in disciplining or rewarding children. How much more difficult, therefore, is it for a person to be consistent in matters of life and death, particularly when time and resources are limited. One risks the temptation to isolate an issue, such as abortion or nuclear warfare, without looking for its link to other life issues.

How can a person be consistent in applying the consistent ethic of life?

Perhaps the U.S. bishops have outlined a way in their pastoral letters by focusing on people.

Cardinal John J. O'Connor, archbishop of New York, told 1986 graduates at The Catholic University of America in Washington that the U.S. bishops try to answer two central questions in all their pastoral letters: "What

does it do to people? What does it do for people?"

"What those questions do," he continued, "is remind us that the sense of the sacred, the reverence for creation, for the human person, is too often the missing calculus in our studies of war and of peace, of wealth and of poverty, of abortion, of euthanasia, of medical ills and living wills, of drugs and violence and child abuse, of marriage and divorce, and ambition and goals of individuals and cities and states and nations."

□ □ □

A Dallas priest actively involved in many social justice activities came to the same conclusion.

"Seeing the person in every instance can help in applying the ethic consistently. Then it's not so abstract," suggests Father Tim Gollob, pastor of Holy Cross Church in Dallas, a multicultural parish in a low-income neighborhood.

Father Gollob says he tries to seek out the personal dimensions of each situation he finds himself in — whether a county jail, a local hospital, a job bank, an abortion clinic or a food pantry.

The priest also suggested that some people have trouble tuning in to the ways life issues interrelate with each other because they live in a self-made "ghetto," isolated from people and issues that could support their way of life.

(Ms. Landregan is editor of The Texas Catholic, Dallas diocesan newspaper.)



## Respect for person underlies res

By Father John J. Castelot  
NC News Service

The hubbub in the temple court came to a sudden stop and all heads turned in the same direction. What caught the eye was a group of leading citizens practically dragging a disheveled woman toward the spot where Jesus was addressing a group of people. The men were obviously indignant, with that special indignation which springs from offended self-righteousness.

As for the woman, she was terrified, like a defenseless animal being led to the slaughter. Her shame and embarrassment were painful. Every shred of humanity had been torn from her.

They pushed her in front of Jesus and informed him that she had just been caught in the act of

adultery. There was no mention of her partner, after all, a man had his rights!

According to the law, the woman, and she alone, was liable to death by stoning. Well, what did Jesus think? Should they kill her or not?

It was a clever trap. If Jesus said she should not be stoned, he could be accused of contempt for the Law of Moses. If he said she should be, there went his vaunted reputation for mercy and compassion.

It was such an obvious trap that Jesus simply ignored it. He showed his contempt by doodling in the dust, saying nothing.

Furious at the rebuff, the woman's persecutors persisted. Finally Jesus answered, in effect: "All right, go ahead and stone her, but let the one who is with-

out sin throw the first stone." Then he returned to his doodling. All the starch went out of the men's stiff backs and, one by one, they slunk away (John 8:7-9).

All this time the woman had just stood there like a wounded doe. But now Jesus stood up and faced her.

Suddenly she was no longer a thing, she was a person with whom this wonderful man entered into quiet dialogue. He did not condone her actions but with his simple graciousness showed that he considered her a human being with God-given dignity.

The Bible has so many examples of Jesus teaching a profound respect for the human person. He made a special point of doing it for people who were considered, for all practical purposes, non-persons.



# The connecting threads

By Katharine Bird  
IC News Service

Canadian author Margaret Atwood creates a brutal, falsely religious society in her riveting novel "The Handmaid's Tale" (Houghton Mifflin Co., 1986). Reminiscent of George Orwell's "1984," it portrays a society where human dignity is trampled in ruthlessly and human rights don't exist. People's lives are controlled by the state: friendship is forbidden by law; women are valued only as wives and if they can bear children. People in training camps are "encouraged" to move along by electric cattle prods. Old women and women who can't have children are classified as "unwomen" and sent to clean up uninhabitable zones still contaminated by a nuclear accident.

Ms. Atwood also pays tribute to the indomitable human spirit which, against great odds, refuses to submit without a struggle. Her novel, though fiction, offers a horrifying reminder of what might happen if people are not alert to human rights.

A glance at newspapers brings unsettling evidence of the fragility of human life, the pain felt when that life is lost, the diverse needs encountered when life's dignity is threatened.

□ In 1985 an earthquake in Mexico City injured 9,700 people, killed 2,900 and destroyed portions of the city. In its aftermath,

many individuals as well as church and government agencies throughout the world dug deep into their pockets to help the victims recover.

□ On Memorial Day weekend, some 5 million people in Hands Across America joined hands across 16 states and 4,152 miles. The unprecedented event drew attention to the distressing case of the homeless and raised millions of dollars to help them.

—At Georgetown University Law Center's graduation, Sandra Day O'Connor advised graduates to develop a sense of responsibility for the needy because cost puts legal help beyond the reach of many Americans today. The first woman appointed to the Supreme Court, she told graduates to keep fighting against obstacles to justice, pointing out that no major law firm would hire her when she graduated in 1952 because of her sex.

□ □ □

For me, those examples illustrate the sorts of issues involved in a "consistent ethic of life."

Cardinal Joseph Bernardin, chairman of the U.S. bishops' Committee for Pro-Life Activities, first elaborated on the theme of the consistent ethic at a Fordham University address in 1983: "The purpose of proposing a consistent ethic of life is to argue that success on any one of the issues threatening life requires a concern for the broader attitude in society about respect for life."

Recognizing that "the spectrum of life cuts across" such issues as genetics, abortion, capital punishment, modern warfare and the care of the terminally ill, the cardinal focused attention on the threads that he sees connecting one issue to another.

"A consistent ethic of life does not equate the problem of taking life...with the problem of promoting human dignity," Cardinal Bernardin continued at Fordham. But it "identifies both the protection of life and its promotion as moral questions. It argues for a continuum of life which must be sustained in the face of diverse and distinct threats."

The cardinal believes that the Catholic Church's moral vision "has the scope, the strength and the subtlety to address this wide range of issues in an effective fashion." In this 1984 speech at St. Louis University, he also observed that the help of many Christians was needed to accomplish the task.

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

# FOOD...

## ...for thought

just like her; if nothing else, their circumstances will often differ too much.

But it is interesting to note how the connections Mother Teresa makes in living out her Christianity have captured the public imagination. She has become known as a peacemaker, winner of the Nobel Peace Prize. And why?

The Nobel committee chairman said she deserved the award "because she promotes peace in the most fundamental manner — by her confirmation of human dignity."

When she accepted the Nobel award in December 1979 she said she did so "in the name of the hungry, of the naked, of the homeless, of the blind, of the lepers, of all those who feel unwanted, unloved, uncared for throughout society."

"I have come more and more to realize that it is being unwanted that is the worst disease that any human being can experience," she added.

Said Mother Teresa of her religious order's work: "We may be doing social work in the eyes of the people. But we are really contemplatives in the heart of the world."

What worthwhile connections does Mother Teresa make between her different concerns as a Christian? What difference does it make that she does so?

What is the main interest of Mother Teresa of Calcutta?

As she travels, her words against abortion and on behalf of the unborn have become well known.

Well known also is Mother Teresa's work in Calcutta among the poor who are dying.

And her efforts for children caught in a Middle East war zone were widely publicized.

Of course, Mother Teresa speaks often of the need to provide food to the poor. But what she says about this seems almost always to be joined with the advice that in giving one will receive — that the poor have a way of getting a message across to those who are better off about what it really means to share.

Mother Teresa is a tiny woman with a large message. But how does one sum it up? Is it about abortion, or hunger, or children's needs, or the dying?

It is about life and about Christianity; that much is certain.

Mother Teresa is a woman who makes many connections that she considers important — not just plane connections as she jets around the globe, but connections regarding the scope of Christian action that serves life.

Should others try to be as much like Mother Teresa as possible — directly involved in so many areas of concern? Mother Teresa is Mother Teresa. Most others probably cannot be

## ...for discussion

Father Herbert Weber advises a young college graduate who wants a cause to occupy her energies to look first for a vision worthy of girding up such a cause. Why does he consider this underlying vision so important?

How does Father John Castelot demonstrate Jesus' constant concern for the dignity of each individual?

Cardinal Joseph Bernardin of Chicago regularly returns to the theme of the consistent ethic of life. What do you understand by this phrase?

What importance might a consistent ethic of life have for people and groups in local parishes?

## SECOND HELPINGS

Chicago's Cardinal Joseph Bernardin has spoken widely on the need for a consistent ethic of life. Two of his major addresses on this were in 1983 at Fordham University in New York and in 1984 at St. Louis University. His aim, he explained at St. Louis, is "to cultivate a dialogue within the church and in the wider society among individuals and groups which draw on common principles (in promoting life issues)...but seem convinced that they do not share common ground." Without a broader perspective, people can pursue individual causes — fighting abortion, nuclear arms, euthanasia, capital punishment — without realizing the common links that bind one life issue to another, he said. The cardinal added that respecting the good motives of people working on other life issues is part of this ethic. (Origins, Dec. 29, 1983; Origins, April 5, 1984. 1312 Mass. Ave. N.W., Washington, D.C. 20005. \$3 each issue.)

## ...for life

When he cured the lepers, he touched people declared untouchable because they had contracted the sort of unsightly skin infection judged incurable and ostracized from human society. Legally, lepers were dead.

Those who became non-persons were beneath consideration and could be treated accordingly.

They could be ignored, like poor lepers at the rich man's gate, or used in any number of ways. Jesus turned all that around, not putting the unfortunate on a pedestal but by restoring their human dignity and personhood. He taught us that without respect for the human person as such, there can be no respect for life in any sense.

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

## CHILDREN'S STORY HOUR

## Lily of the Mohawks

By Janaan Manternach  
NC News Service



Kateri's father was chief of the Turtle Clan of the Mohawk Indian tribe. Her mother was an Algonquin Indian who had been captured by the Iroquois and forced to marry the Mohawk chief. Kateri had one younger brother. They lived in what is now the town of Auriesville in upper New York.

When Kateri was just 4 years old a terrible smallpox epidemic struck the Mohawks. Her mother, father and brother died within a few weeks. Kateri survived. Her aunt and uncle took her into their longhouse and cared for her. The disease left her almost blind with her face badly scarred.

Because she could hardly see, she could not play with the other children. Kateri was shy and sensitive, but she developed great inner strength.

As a child, Kateri heard about the Jesuit missionaries called blackrobes because of their long black robes. She also learned that her mother had been a Christian when she was captured by the Mohawks.

When Kateri was about 20 a blackrobe visited the Mohawk village. Father Jacques de Lamberville came to minister to Christian captives held by the Mohawks. Kateri asked about Jesus and the Christian religion.

Father de Lamberville talked with her about Jesus. Her uncle was very upset when Kateri said she wanted to become a Christian. But he could not stop her because of a peace agreement the Mohawks had with the French Christians. After a year of instruction Father de Lamberville baptized Kateri on Easter Sunday in 1676.

Kateri was filled with joy at being a Christian. But the Mohawks were angry with her and made it very difficult for her to live according to the Gospel. Her relatives would have nothing to do with her. Her uncle in particular hated the blackrobes and their teachings. Her life was threatened.

So Father de Lamberville advised her to escape to a Christian Indian village near Montreal in Canada. Kateri slipped away and walked 200 miles through the

wilderness to get there. That Christmas she received Communion for the first time.

Kateri lived simply and went out of her way to care for others. She died at 24. Her people called her the "Lily of the Mohawks" because she was such a beautiful example of what is best in her Mohawk culture.

In 1980 Pope John Paul II beatified Blessed Kateri Tekakwitha as a model for all Christians.

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)



## Word Scramble

Unscramble the words below. All the words are in this week's children's story.

Example: WAOHKM

MOHAWK

1. TARIKE

\_\_\_\_\_

2. CLOERBBAKS

\_\_\_\_\_

3. ATIRHINCS

\_\_\_\_\_

4. NADISNI

\_\_\_\_\_

5. CLUNE

\_\_\_\_\_

Answers: 1. Kateri, 2. Blackrobes, 3. Christian, 4. Indians, 5. uncle.

## HOW ABOUT YOU?

☐ How would you describe Blessed Kateri Tekakwitha? Was she courageous? Tender? What kind of great inner strength do you think she developed?

## Children's Reading Corner

What does love look like? In "The Josephina Story Quilt," by Eleanor Coerr, a family is going to California in a covered wagon. Faith, one of the family's children, has a pet hen that she wants to take along. But the hen is too old to lay eggs and too tough to eat. So her father says the hen can't go along. But because the child cares so much, the hen does get to go along; the caring continues and deepens during the trip. This is a special story with a surprise ending. (Harper and Row, 10 E. 53rd St., New York, N.Y. 10022, 1986. Hardback, \$8.95.)



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# Top aide to Nicaraguan cardinal says he is exiled

MIAMI (NC)—Msgr. Bismarck Carballo, head of communications for the Archdiocese of Managua, Nicaragua, said he was exiled from the central American country June 28.

Msgr. Carballo is a top aide to Cardinal Miguel Obando Bravo. The priest said he was denied his reservation on a flight home from Miami. He was quoted as saying that the incident would "clarify the human rights position of Nicaragua."

"Sandinistas always disrespect human rights," he said. In Nicaragua, Cardinal Obando Bravo confirmed the ban on Msgr. Carballo's return. "The government should reflect on the matter because (Msgr.) Carballo is not a foreign priest," the cardinal was quoted as saying after celebrating a June 29 Mass in the town of Niquinohomo. The town, 20 miles from Managua, is the birthplace of Nicaraguan hero Augusto Cesar Sandino, a revolutionary in the late 1920s and early 1930s, whose name the Sandinistas adapted for their movement.

The cardinal referred to Msgr. Carballo while in Niquinohomo, the Washington Post reported, noting he was born in a nearby village. Cardinal Obando Bravo did not mention Sandino, the newspaper reported.

In Washington, Francisco Campbell, an officer at the

Nicaraguan Embassy, said there was no official word on the clergyman's status.

Msgr. Carballo was said to be on "retreat" somewhere in Florida after his comments. A spokeswoman for the Miami Archdiocese said the Nicaraguan priest spoke by telephone with Cardinal Obando Bravo.

Friends and relatives of the monsignor would not reveal his whereabouts. They said the cardinal had ordered the clergyman to stay outside Miami and not to speak publicly about his situation for a few days.

The churchman was returning through Miami from a Paris peace conference on Nicaragua when he was told by Taca International Airlines that it had received a message from Nicaragua barring his return.

MSGR. CARBALLO and the Nicaraguan government have clashed in recent times.

On Jan. 2, the government indefinitely closed Radio Catolica, which the monsignor directs, for breaking a communications law by failing to broadcast President Daniel Ortega's New Year message to the nation.

Msgr. Carballo said the failure was inadvertent.

On Dec. 12, 1985, the government seized the first edition of a new archdiocesan publication, Iglesia, headed by the monsignor. It was alleged the publication did not have government clearance. Some observers also said it contained sensitive military information.

HE TOLD NATIONAL Catholic News Service that the military material was not in the original version of Iglesia. He said it appeared only after the government seizure.

Msgr. Carballo also said that government officials gave him conflicting directives when he went to have the publication registered.

There is continuing confrontation between the Nicaraguan hierarchy, led by Cardinal Obando Bravo, and the Sandinista-led government.

The government has accused the bishops of supporting President Reagan's campaign to win congressional approval for \$100 million worth of aid to anti-government rebels, popularly called contras.

The hierarchy said the government is suppressing religious freedom and attempting to subvert the official church by creating a pro-government parallel church.

## Cardinal O'Connor has plan for reconciling Vatican, Fr. D'Escoto

by Bill Pritchard

WASHINGTON (NC)—Cardinal John J. O'Connor of New York said he might have a way for Father Miguel D'Escoto, Nicaragua's foreign minister, to reconcile his dedication to the Sandinista government with canon law and the Vatican.

The cardinal told National Catholic News Service that he has suggested to Nicaraguan and Vatican authorities that Father D'Escoto, a Maryknoll priest, resign his post, but stay on as a non-official personal adviser to President Daniel Ortega. That could open the way to lifting the Maryknoll's suspension from the priesthood, imposed when he refused to resign under pressure from the Vatican and the Nicaraguan hierarchy, the cardinal said.

Canon law bars priests from holding offices which involve the exercise of political power.

A well-placed Vatican source said the cardinal's proposal is being viewed by the Holy See as an idea that might or might not work.

Vatican press spokesman Joaquin Navarro-Valls said June 27 the Vatican has no comment on the suggestion.

"I would be optimistic that this could break a deadlock," said Cardinal O'Connor, in Washington June 26 to chair a meeting of the U.S. Catholic Conference's Social Development and World Peace Committee. However, he said that none of the parties, including Father D'Escoto, had yet endorsed the proposal.

Father D'Escoto's situation is one element of deep tensions between the Vatican and Nicaragua's bishops on the one hand and the Nicaraguan government on the other.

The cardinal said he became involved in the issue because Maryknoll headquarters is in his archdiocese and the missionary order's leaders "discuss many of their problems and interests with me."

When the Nicaraguan problem arose "Maryknoll approached me to ask advice and assistance," he said. Maryknoll officials have said in the past that the order has no desire to expel Father D'Escoto.

Father Ernesto Cardenal, Nicaragua's culture minister, also was suspended from his priestly duties for refusing to resign his post. His brother, Father Fernando Cardenal, the country's education minister, was expelled from the Jesuit order for the same reason. A fourth priest, Father Edgar Parrales, Nicaragua's ambassador to the Organization of American States, applied for laicization.

The priests, in an agreement with Nicaragua's bishops, were allowed to take the posts after the Sandinista-led revolution overthrew the government of President Anastasio Somoza Debayle in 1979. They were to remain in their posts until lay people could be found to fill the jobs.

But the clergymen stayed on past the time the bishops said was necessary. That confrontation ultimately involved Pope John Paul II, who insisted that the priests resign their government positions.

Cardinal O'Connor said he first made his suggestion to Ortega while visiting Nicaragua Feb. 24-28, 1985, with a delegation from the U.S. bishops' conference.

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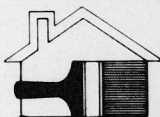
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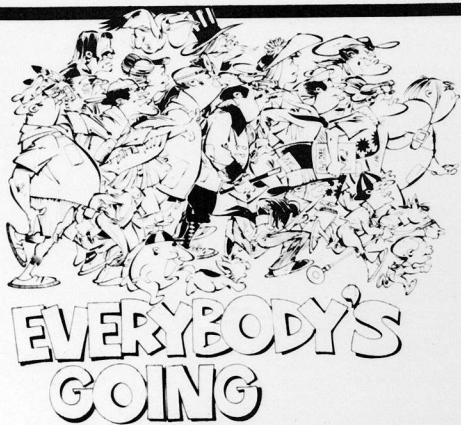
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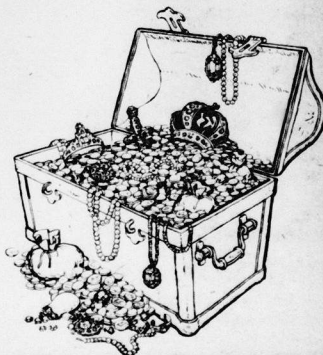
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# New catechism may help, pope says

by Agostino Bono

VATICAN CITY (NC)—A universal catechism, used as a reference for locally produced catechisms, could end instructions and interpretations opposed to official church teachings, Pope John Paul II has said.

In comments June 28, the pope expressed hope that the universal catechism would be ready by 1990, the 25th anniversary of the end of the Second Vatican Council.

He also spoke about a study of the nature of bishops' conferences.

The 1985 extraordinary Synod of Bishops recommended the catechism and the bishops' conference study.

The universal catechism recommendation stems from the "demand currently felt in the church for a greater clarity and doctrinal security to put an end to teachings or interpretations of faith and morals which disagree among themselves or are opposed to the universal magisterium," the pope said.

**DRAFTING THE** universal catechism will involve consultations with the world's bishops, he told a meeting of the Vatican Curia, the church's central administrative agencies, and cardinals in Rome.

On June 10, the Vatican announced that a 12-member commission had been formed

to prepare the document. The commission is to be headed by Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

After a draft has been prepared there will be "consultation with the Eastern churches and with bishops' conferences," the pope said.

The pope also announced that a synod-recommended study on the theological and doctrinal nature of bishops' conferences is to be headed by Cardinal Bernardin Gantin, head of the Vatican Congregation for Bishops.

The study will aim to clarify "doctrinal and pastoral problems" that have arisen because of the growth and development of bishops' conferences, he said.

**THE POPE** did not mention any specific problems. During the synod, however, delegates disagreed about whether bishops' conferences shared in the church's teaching authority and about their relationship to the Vatican Curia.

"It is true that there is no lack of valuable contributions by bishops' conferences, but the growth of their structures and influence also give birth to doctrinal and pastoral problems, resulting from the logic of their development and their importance," the pope said.

"The desired study, therefore, will concern doctrinal aspects about the nature and

authority of bishops' conferences," he added. The study will involve consultations with local church leaders and Curia officials, the pope said.

Pope John Paul added that the Vatican hoped to have a preliminary report ready by autumn on a synod-recommended study about whether the concept of subsidiarity as applied in society can be applied to the Catholic Church.

**THE CONCEPT** of subsidiarity says that authority and responsibility for issues should be exercised at the lowest level of society capable of dealing with the specific matter.

The pope said the study of subsidiarity is "strictly linked to that of the nature and scope of bishops' conferences."

But among church structures, communion and participation are better terms than subsidiarity in expressing hierarchical relationships, he said.

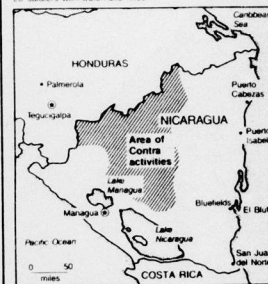
The study of subsidiarity is being done by the Council of the Synod General Secretariat, which plans to examine the preliminary report at its autumn meeting, he said.

Pope John Paul noted that his predecessors, Popes Pius XI and Pius XII, had said that subsidiarity is valid for general society but should be applied "without prejudice to the hierarchical structure" of the church.

Subsidiarity is "a subtle question, which originates in problems of a social, not ec-

## Contras in Nicaragua

The Nicaraguan Democratic Force, or Contras, estimate their numbers at 14,000. In contrast, the Defense Ministry of the Sandinista government says there are only 4,000. Contras retain the U.S. aid package; the NDI estimates it will be able to supply four out of every 20 soldiers with automatic rifles.



**REBEL ACTIVITY**—The U.S. House of Representatives voted 221-209 to approve President Reagan's request for \$100 million in aid to the Nicaraguan rebels, or contras. Map shows the area of contra activity. (NC map from UPI)

clesial, nature, the pope said. To avoid using the term "subsidiarity," Vatican II and the Code of Canon Law "have encouraged participation and communion among church organisms, the pope added.

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- 41 21-foot pews (with kneelers) @ \$260.00 each
- 6 16-foot pews (with kneelers) @ \$210.00 each
- 2 16-foot shields (with kneelers) @ \$60.00 each
- 2 5-foot shields (with kneelers) @ \$25.00 each

A minimum deposit of \$50 per pew is requested by Sunday, July 27, 1988, or before, payable to the St. Lawrence Building Campaign. The balance is due on or before the date the pew is removed from the church. Part of the monies generated from this sale will go toward the gym/auditorium renovation.

You will have the opportunity to select the specific pew(s) you want with your deposit. It is the responsibility of the purchaser to remove the pew on the designated dates after the opening of the new church. You will be notified of the dates for removal. The Sports Committee will assist in taking the pews loose from the floor.

Anyone who wishes to purchase a pew, please call the rectory at (317) 543-4921, by Sunday, July 17, 1988.

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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 notices, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

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

## July 4

First Friday devotions of Rosary and Way of the Cross will precede the noon Mass at 11:45 a.m. at St. Mary Church, 317 N. New Jersey St. Refreshments afterward.

## July 5

The World Apostolate of Fatima (The Blue Army) will hold a First Saturday Holy Hour at 2:30 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone is welcome.

The Fifth Wheeler Club will hold its regular monthly meeting at 8 p.m. in the Catholic Center, 1400 N. Meridian St. For information call 255-4789.

## July 6

St. Vincent Hospital Caltix Unit will meet at 8:30 a.m. in the chapel for Mass followed by a 9:15 a.m. meeting in the cafeteria.

St. Maurice Parish, Decatur

Co., will hold its Annual Picnic, serving chicken and roast beef dinners and mock turtle soup, from 10:30 a.m. to 3 p.m. Adults, \$4; children under 12, \$1.50. Games, prizes.

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

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

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

## July 7

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St., for "Let's Get Acquainted" small group sharing. For in-

formation call 236-1596 days or 259-8140 or 255-3121 evenings.

The South Central Separated, Divorced and Remarried Catholics (SDRC) will hold a business meeting and open forum discussion at 7:30 p.m. at St. John the Apostle Church, 3410 W. Third St., Bloomington. For information call Patrick Fitzgerald at 812-336-1500.

## July 7-11

Our Lady of Lourdes Vacation Bible School will be held for preschoolers through grade 6 from 9 a.m. to 12 noon.

## July 8

The Ave Maria Guild will meet at 12:30 p.m. in St. Paul Hermitage, Beech Grove for dessert and coffee followed by a business meeting.

## July 9

A Luncheon and Card Party will be held beginning at 11:30 a.m. in St. Mark Parish Hall, U.S. 31 S. at Edgewood Ave. Men are welcome.

## July 11-12

St. Mark Parish Festival will be held from 4-11 p.m. Fri. and from 12 noon-11 p.m. Sat. at U.S. 31 S. at Edgewood Ave. Fish and chicken dinners, beer garden, booths, games.



## July 11-12-13

Holy Spirit Parish, 7243 East 10th St., will sponsor a Festival and Monte Carlo. Advance ride tickets available to 6 p.m. July 11. Call 353-4404.

## July 12

The Catholic Widowed Organization (CWO) will hold a cookout at the Watershed. \$7 fee includes boat rides. Reservation deadline July 7. Call Earlene Stanley, secretary, or the Family Life Office 236-1596 for information.

A Flea Market will be held at St. Joan of Arc School from 8 a.m.

to 5 p.m. Booth rental \$5; table rental \$10. Call 923-2343 for information.

## July 13

Sign Masses for the Deaf are celebrated every Sunday at 9 a.m. in St. Barnabas Church, 8300 Rahke Rd. and at 10:30 a.m. in St. Joan of Arc Church, 42nd and Central.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center,

3110 Sutherland Ave., 6 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 Rd. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, a.m.; St. James Church, 5:15 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 457, 130 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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# Church urged to lower barriers to handicapped

CINCINNATI (NC)—Break down the physical and attitudinal barriers that prevent Catholics with disabilities from participating fully in the life of the church, a Cincinnati woman wrote in Catholic Update, citing her own experiences.

Jo Ann Ballinger, who has had cerebral palsy since birth, wrote for the July issue of the monthly publication of St. Anthony Messenger Press in Cincinnati.

"Won't you please open your doors and invite us in?" she wrote. "We so much want to be part of the parish and believe that we truly belong. We who have disabilities also have many gifts and talents to offer. . . . Why not recognize and accept our differences as potential gifts and tools for the building up of parish life?"

"I'm very adamant for this cause," Ms. Ballinger said in an interview. "Very much can be done. I think that people have to realize we all have the same human needs."

Although cerebral palsy has impaired her speech it should not be an excuse to keep her from practicing her faith, she said.

She cited examples of one woman who serves as a lector from her wheelchair and another, born with Down's syndrome, who is a eucharistic minister. And a 13-year-old Down's syndrome child is an altar server in his parish, she said.

Alerting people to problems faced by people with handicaps is a major obstacle, she continued. "We don't want to be just an object of charity but

a vital part of the church and community. That can be done with love, compassion and a realization of our worth as human beings."

Ms. Ballinger called for the building of ramps and other

structural improvements in churches and schools.

But she said changes must also be made in language to avoid prejudice or a patronizing tone.

Ms. Ballinger urged special

support for families with handicapped children.

She suggested that parishes form an advisory committee and friends group to draw up plans to bring about the fuller participation of parish

members with handicaps.

Conduct a survey to find out what the needs are and promote awareness of those needs through homilies, she said. She also urged introduction of "Access Sundays,"

where parish members with disabilities plan the liturgy and serve in various lay ministries.

Beyond that, Ms. Ballinger said, Catholics should do something at the personal level to befriend or help fellow Catholics who have disabilities.

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## YOUTH CORNER

# Mo. Teresa to youth: World needs your love

By Pat Hillyer

ESTES PARK, Colo. (NC)—Young people must spread love and joy in a world which is in much need of holiness, Mother Teresa of Calcutta told a gathering of about 700 youths in Estes Park June 15.

"Realize God's great love for you. And once you realize it, share it," she urged, adding that such love begins with the family.

Mother Teresa, founder of the Missionaries of Charity and winner of the 1979 Nobel Peace Prize for her work among the poor, addressed the youths at a retreat weekend called Awakening, sponsored by the Archdiocese of Denver and its Renew program for parishes.

It was held at a mountain YMCA camp in Estes Park, which is in the Denver Arch-

diocese. Young people from all over the country attended the retreat.

Her 45-minute address was punctuated by cheers and applause.

"We will pray for each other. Pray that you and I may grow in holiness and love for one another, always spreading our joy and love," she said.

In a world where "there are so many unwanted, unloved people, you have your family. Make sure you pray and love at home," she added.

She asked them to "unite your sufferings with those of Jesus on the cross."

The nun also related the story of a 25-year-old man dying of AIDS at a house run by her order in New York, saying he is wracked with pain but identifies it with "the pain of Jesus" and that has transformed his life.

"He will be dead by the time I get back," she added.

Mother Teresa discussed the work her order performs "for the unwanted and the unloved" and also told of people who have shared in that work through contributions.

She told of a child in Washington, D.C., who sent money received as a gift for her First Communion. Later, Mother Teresa said, the child's father wrote a letter about how his daughter had taught him "how to love by that act."

"See how love grows and spreads?" Mother Teresa asked.

The nun also discussed vocations, saying that to be chosen is a great privilege.

"The call of God is everything," she said. "Pray that God may give us wonderful young people like you who will consecrate their lives to him."

But, she added, "if you are called to be fathers and mothers, make your family something beautiful for God."

Mother Teresa, whose headquarters are in India, arrived in Denver following a visit to Gallup, N.M.



**WELCOME KISS**—A young girl welcomes Mother Teresa with a kiss at the Estes Park YMCA Camp of the Rockies near Denver. The nun, who works among India's poorest of the poor, told 700 youths from across the nation to spread love and joy in a world much in need of holiness (NC photo from Wide World)

## CYO Summer Outdoor Dance

The CYO Summer Outdoor Dance will be Sunday, July 13, at St. Lawrence in Indianapolis. The dance will be from 7-10 p.m. There will be an admission charge. St. Lawrence is located at 4650 N. Shadeland Ave. For more information, call the CYO Office at 317-632-9311.

## Is love requirement for marriage?

by Tom Lennon

**Question:** Do you think it's right to marry a girl you got pregnant if you don't love her?

**Answer:** Let's change this question to read: "For a Christian marriage, is it required that the man and woman love each other?"

Where would a person find an answer to this question? In the room in which I'm writing are quite a few shelves of books. I've been browsing in them searching for an answer—and I can't find one.

All the books that mention marriage seem to assume that a man and woman who want to get married already are in love with one another.

And probably most priests presume that when two people come to them and want to get married, the two of them are in love.

That's what marriage is all about—a communion of a man and woman in love. This union is so close that they become "two in one flesh," as the Bible puts it.

For a Christian marriage, two persons who are not in love should not get married.

If you marry this girl who will become the mother of your child, you are likely to end up feeling you were forced into the marriage by circumstances.

The chances are high that

this marriage will end up in divorce, probably sooner than later.

Does this mean that you can simply walk away from the situation?

Hardly. The child is your child just as much as it is the mother's. Now and forever you are the father of that person and you bear certain responsibilities for that person. You have certain obligations to the infant—just as the young mother does.

You and the mother together must work out how you both will fulfill these responsibilities and obligations.

Perhaps it's also worth noting that many people would object to your phrase, "a girl you got pregnant." It sounds as though the male was the only one responsible for the pregnancy.

Not so. Normally it takes two people to bring about pregnancy and both should bear responsibility for it.

Sexual activity is not a form of play for children. It is for mature, responsible adults and is an activity that always has important consequences.

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

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## 'Lifesigns' schedules for July

The following are the schedules for the 'Lifesigns' series for July on the four Central Indiana radio stations that carry the program. All times are E.S.T.

- Date   **WICR-FM, Indpls., Sunday at 11:30 a.m.**  
 July 6 "Death of a Loved One" — Roncalli H.S., Indpls.  
 July 13 "Concerts" — Brebeuf Prep. School, Indpls.  
 July 20 "Prayer" — Roncalli H.S., Indianapolis  
 July 27 "Tests" — Brebeuf Prep. School, Indpls.
- WRCC-FM, Rushville, Sunday at 6:35 p.m.**  
 July 6 "Death of a Loved One" — Roncalli H.S., Indpls.  
 July 13 "Concerts" — Brebeuf Prep. School, Indpls.  
 July 20 "Prayer" — Roncalli H.S., Indianapolis  
 July 27 "Tests" — Brebeuf Prep. School, Indpls.
- WWVY-FM, Columbus, Sunday at 10:30 a.m.**  
 July 6 "Death of a Loved One" — Roncalli H.S., Indpls.  
 July 13 "Concerts" — Brebeuf Prep. School, Indpls.  
 July 20 "Prayer" — Roncalli H.S., Indianapolis  
 July 27 "Tests" — Brebeuf Prep. School, Indpls.
- WAXI-FM, Rockville, Sunday at 10:30 a.m.**  
 July 6 "Weekends" — St. Patrick and Sacred Heart, T.H.  
 July 13 "Health" — St. Patrick and Sacred Heart, T.H.  
 July 20 "Cars" — Chataud High School, Indianapolis  
 July 27 "S.A.D.D." — Chataud High School, Indianapolis



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## Book review

## On allowing Christ to take you over

**DARE TO BELIEVE: ADRESSES, SERMONS, INTERVIEWS 1961-1984**, by Cardinal Jean-Marie Lustiger. Crossroad (New York, 1986). 176 pp. \$16.95.

Reviewed by Greg Erlandon  
NC News Service

When visiting the archdiocesan offices of Paris, one is struck by the number of bright, committed young peo-

ple who have clustered around Cardinal Jean-Marie Lustiger, France's first Jewish-born archbishop.

After reading "Dare to Believe," the cardinal's first book to be translated into English, one begins to understand why.

Cardinal Lustiger's "dare" is a challenge to believe and to act upon that belief. He combines a powerful, contemporary critique of modern life

with a realistic message of Christian hope.

Cardinal Lustiger is a serious man, to judge from these interviews and speeches. In part this may be due to his extraordinary past, revealed in his remarkable interview with two Israeli journalists, "Well, If I Must."

A precocious youth who read a Protestant version of the Bible from cover to cover at age 10, Lustiger at 14 asked

permission from his non-religious parents, emigres from Poland, to be baptized.

Having spent his summers in Germany, the young Lustiger witnessed the rise of Nazism. He recounts meeting a 13-year-old member of Hitler Youth who showed him the knife he would use to kill all the Jews. Years later, his mother died in Auschwitz.

So when the cardinal tells his interviewers he consid-

ers himself to be Jewish, he speaks with some authority, even when he adds: "I am not ceasing to be a Jew; on the contrary, I am discovering another way of being a Jew."

His critiques of anti-Semitism and Catholics' estrangement from their Jewish roots are compelling. And when Cardinal Lustiger refers to Jews as Christianity's "older brothers," one sees his influence on Pope John Paul II.

In light of his experiences, it should not be surprising that Cardinal Lustiger grows most serious when discussing the meaning of the Cross, suffering and the Eucharist. For example, concerning the role of the parish—which he has been trying to revitalize in Paris—

he declares that its "very first task" is the Eucharist.

The parish Cardinal Lustiger envisions is not a social club or a "public facility," says, but an "assembly of those who believe that Christ gave them unity." He defines his own episcopal role "ceaselessly reminding believers that Christ is the heart of a church that is constant from within because it is made up of sinners."

The real question, Cardinal Lustiger says, is, "Have you taken up Christianity, or have you allowed Christ to take you over?"

For Catholics who have grown up in this post-conciliar period and who feel an unsated hunger for a deeper experience of God, Cardinal Lustiger's question strikes the heart. And makes this book eminently rewarding to read.

(Erlandon is a staff writer of National Catholic News Service.)

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## REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents, and Religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other close connections to it.)

† BANET, Bertha, 87, St. Mary of the Knobs, Floyd Knobs, June 16. Mother of Elmer, Robert, Ethel Book and Martha Gesenhues; grandmother of 24; great-grandmother of 26.

† CHUMLEY, James Michael, 27, St. Benedict, Terre Haute, June 19. Husband of Cheryl; father of Patricia and James; son of James B. and Judith Kaye (Robinson); brother of Robert, Charles, and Christina Hallet.

† CLOUTIER, Caralene M., 92, St. Joseph, Terre Haute, June 22. Sister of Emma Lau; aunt of 12.

† FAHEY, John Patrick, 49, Little Flower, Indianapolis, June 22. Husband of Judith A. Feeney; father of Sean F., James P. and Shannon M.; son of Mr. and Mrs. Curtis E. Fahey; brother of Michael J., Timothy J., Dennis P., Kevin M., Terrence P., Mary Jo Stevenson, Sheila M. Murphy, Eileen M. McFadden and Kathleen A.

† FARRELL, Rosemary, 87, St. Louis, Batesville, June 22. Mother of Mrs. Roger Burke; grandmother of four; great-grandmother of six.

† FERGUSON, Vivian, 73, St. Anthony, Indianapolis, June 16. Sister of Clara Owings.

† FITZGERALD, Freda, 73, St. Mary of the Woods, St. Mary of the Woods, June 16. Mother of Peggie Marilli, Paul, Steve and Mike; sister of Raymond and Bill Smith, Jerry Sims, Hermine Smith, Rose Bauermeister, Katherine Tiffensee, Ann Nasser and Martha Sims; grandmother of four.

† GOHMANN, Charles H., 78, St. Augustine, Jeffersonville, June 22.

† GREENWOOD, William, 87, St. Mary of the Woods, June 22. Brother of John.

† GREENWOOD, William, 87, St. Mary of the Woods, June 22. Brother of John.

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† GREENWOOD, William, 87, St. Mary of the Woods, June 22. Brother of John.

† GREENWOOD, William, 87, St. Mary of the Woods, June 22. Brother of John.

20. Father of Timothy; brother of Ella Hess and Elizabeth Seebach; grandfather of two. † HANNUM, Maude, 89, St. Mary of the Woods, June 21. Aunt of Gill Stucker.

† JAMISON, Paul, 78, St. Spirit, Indianapolis, June 21. Husband of Bea; father of Michael and Paula Guinn; grandfather of two; great-grandfather of three.

† KELLY, Peter, 68, Benedict, Terre Haute, June 21. Cousin of Margaret Volk; Providence Sister Veronica Rooney.

† KREUTZJANS, Richard H., St. Anne, Jennings Co., June 21. Husband of Rosemary Day; father of Shirley, Cecilia Ray, Eugene, Timothy, Rita Elia, Judith and Leon; brother of Mildred, Anna Walters, Mary Magdalen, Sylvester, Joseph, George, Aloysius and Edward; grandfather of six.

† LEEP, Mary L., 80, St. Heart, Jeffersonville, June 22.

† LUSTIG, Lorraine Rose, 74, Benedict, Terre Haute, June 22. Sister of Lambert, Alvin, J. Baird, Clara Donahue, Mildred McIntire; aunt of 12.

† MCGOVERN, James L., 74, Thomas Aquinas, June 22. Husband of Alice E. Damm; father of Ann Delaney, Gail Kille, Patricia, James L. and George E.; brother of Patricia; grandfather of 15.

† SMRIGA, George, 74, Christopher, Indianapolis, June 22. Husband of Mary Damm; father of Margaret, Yolanda, Greenwood, William; grandfather of six; brother of John.

† SPICUZZA, Louise, 87, Rosary, Indianapolis, June 22. Wife of Lawrence.

† STEPHENSON, Julia A., St. Anthony, Indianapolis, June 22. Mother of Winifred E.; grandmother of four; great-grandmother of 14; great-grandmother of seven.

† WOLTER, Henry, 91, St. Francis, Greensburg, June 24. Father of Isabella Schoettmer, Charles, Leo, Paul and Robert; brother of Mary, Rose and Edward.

## Sr. Mary Jane Kennedy dies

ST. MARY OF THE WOODS—Providence Sister Mary Jane Kennedy, 94, died here June 24. She was buried from the Church of the Immaculate Conception on June 26, with burial in the convent cemetery.

The former Ada Jane Kennedy was born in Daviess County and attended St. Simon grade and high school in Washington, Ind. She earned a B.A. in English from St. Mary of the Woods College and did graduate work in history at the University of Notre Dame.

Sister Mary Jane entered Congregation of the Sisters of Providence in 1918 and made final vows in 1926. She taught in Illinois and Indiana archdiocesan assignments included Catherine, St. Agnes, Ladywood in Indianapolis. Our Lady of Providence in Clarksville.

In retirement, Sister Jane gave part-time service as a librarian at Owens Hall from 1961. She is survived number of nieces.

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# Recent film classifications

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

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

- A-1—general patronage;
  - A-2—adults and adolescents;
  - A-3—adults;
  - A-4—adults, with restrictions;
  - O—morally offensive.
- Some films receive high commendation by the USCC. These are indicated by the \* before the title.

- Creator ..... O
- Creepers ..... O
- Critters ..... A-II
- Crossroads ..... A-III
- Dangerously Close ..... A-III
- Dark of the Night ..... A-I
- Day of the Dead ..... O
- Death of an Angel ..... O
- Death Wish III ..... O
- The Delta Force ..... O
- Desert Bloom ..... A-II
- Desert Hearts ..... O
- The Doctor ..... O
- Down and Out ..... A-III
- in Beverly Hills ..... O
- Dreamchild ..... A-II
- Dream Lover ..... O
- Echo Park ..... A-IV
- 8 Million Ways to Die ..... O
- The Emerald Forest ..... A-IV
- Enemy Mine ..... A-III
- The Explorers ..... A-III
- F-X ..... A-IV
- Fast Talking ..... A-III
- Femme de Personne ..... O
- Ferris Bueller's Day Off ..... A-II
- Fever Pitch ..... A-III
- Fire With Fire ..... A-III
- Flanagan ..... A-III
- A Flash of Green ..... A-III
- Follow That Bird ..... A-I
- Fool for Love ..... O
- French Lessons ..... O
- Fright Night ..... O
- Ginger and Fred ..... A-III
- Gobots, Battle ..... A-III
- of the Rock Lords ..... A-II
- Godzilla 1985 ..... A-II
- A Great Wall ..... A-I
- Gung Ho ..... A-III
- Hail Mary ..... O
- Hamburger, ..... O
- The Motion Picture ..... O
- Hannah and Her Sisters ..... A-IV
- The Heavenly Kid ..... A-III
- Highlander ..... A-III
- The Hitcher ..... O
- The Home and the World ..... A-II
- Home of the Brave ..... A-II
- House ..... O
- In the Shadow ..... O
- of Kilimanjaro ..... A-III
- Invaders from Mars ..... A-I
- Invasion U.S.A. .... O
- Iron Eagle ..... O
- Jagged Edge ..... O

- Jake Speed ..... A-II
- The Jewel of the Nile ..... A-III
- Jo Jo Dancer, Your Life Is Calling ..... A-IV
- Joshua Then and Now ..... A-IV
- The Journey of Natty Gann ..... A-I
- Just Between Friends ..... A-III
- Kaos ..... O
- The Karate Kid Part II ..... A-I
- Key Exchange ..... O
- King Solomon's Mines ..... O
- Kiss of the Spider Woman ..... A-IV
- Krush Groove ..... A-II
- Labyrinth ..... A-I
- Lady Jane ..... A-III
- Legal Eagles ..... A-III
- Legend ..... A-II
- The Legend of Billie Jean ..... A-II
- Letter to Brezhnev ..... A-III
- Lucas ..... A-II
- Macaroni ..... A-III
- The Man With One Red Shoe ..... A-III
- The Manhattan Project ..... A-II
- \* Marie ..... A-II
- Maxie ..... A-III

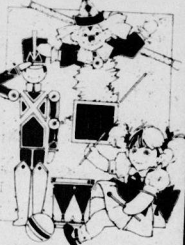
- Mishima: A Life in Four Chapters ..... A-III
- Mr. Love ..... O
- Mona Lisa ..... O
- The Money Pit ..... A-II
- Murphy's Law ..... A-II
- Murphy's Romance ..... A-III
- National Lampoon's European Vacation ..... O
- 9½ Weeks ..... O
- Nomads ..... O
- Off Beat ..... A-III
- The Official Story ..... A-II
- On the Edge ..... A-II
- On Valentine's Day ..... A-II
- Once Bitten ..... O
- 101 Dalmatians ..... A-I
- One Magic Christmas ..... A-II
- Out of Africa ..... A-IV
- Pee Wee's Big Adventure ..... A-IV
- Pleanty ..... A-III
- Police Academy III ..... A-IV
- Poltergeist II, The Other Side ..... A-II
- Power ..... A-III
- Pretty in Pink ..... A-III
- The Protector ..... O
- Psycho III ..... A-III
- Quicksilver ..... A-III
- The Quiet Earth ..... A-III
- Rad ..... A-II

- Rainbow Brite and the Star Stealer ..... A-I
- Ran ..... A-II
- Raw Deal ..... O
- Real Genius ..... A-III
- Re-Animator ..... O
- Red Sonja ..... A-III
- Remo Williams: The Adventure Begins ..... A-III
- Return of the Living Dead ..... O
- Revolution ..... A-II
- Rocky IV ..... A-II
- Ronja, Robber's Daughter ..... A-I
- Room With a View ..... A-III
- Runaway Train ..... O
- Running Scared ..... O
- Ryder, P.I. .... O
- St. Elmo's Fire ..... A-III
- Savage Island ..... O
- Shoah ..... A-II
- Short Circuit ..... A-II
- Silver Bullet ..... O
- Silverado ..... A-II
- Sleeping Beauty ..... A-I
- Smooth Talk ..... O
- Spies Like Us ..... A-I
- Streetchaser ..... A-III
- Strawwalkin' ..... O
- Stripper ..... O

- Sudden Death ..... O
- Summer Rental ..... A-II
- Sweet Dreams ..... A-III
- Sweet Liberty ..... O
- Target ..... A-II
- Teen Wolf ..... A-III
- That Was Then, This is Now ..... O
- Three Men and a Cradle ..... A-II
- To Live and Die in L.A. .... O
- Top Gun ..... A-III
- Transylvania 6-0000 ..... A-III
- The Trip to Bountiful ..... A-II
- Trouble in Mind ..... O
- Turkey Diary ..... A-II
- Twice in a Lifetime ..... O
- Vagabond ..... A-III
- Violets are Blue ..... O
- Volunteers ..... O
- Warning Sign ..... O
- Water ..... A-III
- Weird Science ..... O
- Wetherby ..... A-III
- When Father Was Away on Business ..... A-III
- White Nights ..... A-II
- Wildcats ..... O
- Wise Guys ..... O
- Year of the Dragon ..... O
- A Year of the Quiet Sun ..... A-II
- \* Young Sherlock Holmes ..... A-II

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# Welcoming lamp for immigrants has flickered

*In the past, immigrants from Southern and Eastern Europe, Asia and Africa have been restricted*

by Stephenie Overman  
(Second in a two-part series)

WASHINGTON (NC)—The Statue of Liberty took up its place as guardian of the nation's "golden door" 100 years ago, about the same time the first groups of immigrants felt the welcome mat being pulled out from under them.

During the first century of the new democracy almost no laws existed on immigration. But by the time the statue was dedicated in 1886 the first wave of restrictionism, aimed at Chinese workers, had begun. The welcoming lamp on the statue began to flicker.

In the 1880s Oriental immigrants were barred from the door. Today, in a 180-degree turn, Orientals make up almost half of the immigrants arriving in the United States. Latin Americans also make up about half, leaving only a tiny percentage of northern Europeans, once treated as the cream of the crop in immigration quotas.

Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame, said immigration policy in the United States has had "a checkered history." Father Hesburgh headed the federal Select Commission on Immigration and Refugee Policy in the late 1970s.

Throughout that "checkered history" the Catholic Church has been involved in some way. In the 1880s the church, itself a relative newcomer, often worked at the local level setting up parishes in the native languages of the various groups. Later a more estab-

lished church lobbied for changes that would eliminate racism from immigration policy.

"The church has acted as a transmission belt for the assimilation of newcomers," said Scalabrini Father Silvano M. Tomasi, director of pastoral care of migrants and refugees for the National Conference of Catholic Bishops.

Father Tomasi, whose ship sailed past the Statue of Liberty when he came to the United States from Italy in 1961, said the church realizes that immigrants add "a new spark" to American life.

While Father Tomasi sees the church's historic role as that of a "powerful network" helping immigrants settle in their new land, historian Msgr. John Tracy Ellis noted that "there was a great deal of internal squabbling" and "a very dangerous" split between the Germans and the Irish back in the late 1800s because the Irish controlled the episcopacy.

Today, Msgr. Ellis added, the hierarchy "is much more representative" of the ethnic diversity of the church.

Over the years, Father Tomasi said, U.S. immigration policy has been a struggle between "the desire to maintain this country as a refuge for everybody and the fear that the culture may change too much."

In 1886, he said, the fear was that immigrants "were taking jobs and resources and were from too-distant cultures." He noted that "the same is said now" of the newest groups of Asians and Hispanics.

Between 1848 and 1882 nearly 100,000 Chinese contract laborers had been imported

to work on the railroads and in the mines. Then Congress passed a law forbidding the immigration of any more Chinese workers, a law that stayed in effect until 1943.

"The first immigration action was after the Chinese built the railroads...we tried to shove them all back home," according to Father Hesburgh.

Years of restrictionism against various ethnic groups followed, based on the belief—by Americans of northern and western European heritage—that northern and western Europeans were superior and that new groups would pollute the genetic pool.

As immigration peaked between 1880 and 1920, southern and eastern Europeans were included on the not-wanted list. The Immigration Act of 1924 established an annual quota based on national origins and succeeded in its goal of reducing immigration from southern and eastern Europe.

Under the act most Asians were denied admission on the grounds that they were not eligible for citizenship, a right they did not gain until 1952, and Africans were excluded outright.

The legislation was fought by groups such as the Knights of Columbus and the American Jewish Committee.

Finally in 1965, in a ceremony at the Statue of Liberty, President Lyndon Johnson signed the act that eliminated the quotas.

"It was a signal at the feet of the Statue of Liberty that racist criteria were no longer acceptable," Father Tomasi said. Today, he added, immigration follows the "first-come, first-served principle."

Current policy aims to reunite new immigrants with family members already in the United States and to offer asylum refugees fleeing political persecution. Critics contend that in practice some groups, particularly Central Americans, face discrimination because it would be embarrassing for the U.S. government to recognize that the persecution exists in the homelands.

Attempts at reforming immigration policy floundered almost annually in Congress as various interest groups reject one of the major parts of the reform proposal—some form of temporary worker program, and safety for at least some illegal aliens, and sanctions against employers who hire illegal aliens.

Those proposals were among the changes suggested by Father Hesburgh's commission in 1981. "We said close the back door (of legal migration) and open the front door again as wide" to America's immediate neighbors, Father Hesburgh said.

Today, according to Father Tomasi, awareness has developed in the Catholic community that although we are no longer an immigrant church the way we were at the turn of the 20th century—we are now a grown-up church—there are still very large segments of the population functioning "sidestream" rather than "mainstream" in the United States.

But now, he said, "the diversity is accepted, it is seen as part of what America is about. Being different is part of being American."

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