

# THE CRITERION

Archdiocese of Indianapolis



## Crash! Bang! Gong!

On cue from her conductor, Jodie M. Widner sounds the cymbal announcing the Fourth of July for all to hear. This year celebrates the 204th American Independence Day. Jodie's parents, Robert and Mary, are members of St. Barnabas Parish. (Photo by Mike Widner)

## Supreme Court upholds restrictions on federal funding of abortion

WASHINGTON—The Supreme Court has upheld the constitutionality of the Hyde amendment restricting federal funding of abortions.

In a 5-4 decision June 30, the court ruled that the Hyde amendment "places no governmental obstacle in the path of a woman who chooses to terminate her pregnancy, but rather, by means of unequal subsidization of abortion and other medical services, encourages alternative activity deemed in the public interest."

The court said that, although it decided in 1973 that a woman in certain circumstances was free to choose to have an abortion, that freedom of choice does not constitutionally entitle her to the money to have an abortion.

**THE COURT ALSO** rejected arguments that the Hyde amendment violated rights secured by the religion clauses of the First Amendment. Recalling previous rulings that a law is not unconstitutional because it happens to coincide with the tenets of some or all religions, the court said it was convinced "that the fact that the funding restrictions in the Hyde amendment may coincide with the religious tenets of the Roman Catholic Church does not . . . contravene the Establishment Clause."

First passed in 1976 and named for Rep. Henry Hyde (R-Ill.), the Hyde amendment to the annual appropriations bill for the Department of Health, Education and Welfare originally restricted federal abortion funding to cases in which the life of the mother is in danger. In its current form it also allows funding in cases of rape or incest that have been reported promptly to a law enforcement agency or public health service.

At Indianapolis, Michele McCrae, Indiana Right to Life president, applauded the decision, declaring that "we have told our legislators by letters and votes we don't want our tax money to be used for abortion. They have responded by enacting the Hyde amendment."

"Now that its constitutionality is upheld, support for the amendment should solidify," Mrs. McCrae stated. "Indiana citizens should contact their legislators in Washington as Congress again considers the amendment for the 1981 appropriations bill."

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bill for the Department of Health, Education and Welfare originally restricted federal abortion funding to cases in which the life of the mother is in danger. In its current form it also allows funding in cases of rape or incest that have been reported promptly to a law enforcement agency or public health service.

Former HEW Secretary Joseph Califano estimated that the Hyde amendment cut federal abortion funding through Medicaid by 99%. Previously, Medicaid, a joint federal-state program of health care for the poor, paid for an estimated 250,000 abortions a year. Sixteen states still use their own money to pay for abortions.

The majority opinion in the case, *Harris v. McRae*, was delivered by Justice Potter Stewart. Chief Justice Warren Burger and Justices Byron White, Lewis Powell and William Rehnquist joined in that opinion. Justices William Brennan, Thurgood Marshall, Harry Blackmun and John Paul Stevens dissented.

Brennan said the Hyde amendment's denial of funds for medically necessary abortions intrudes on the constitutionally protected right of a woman to decide whether or not to terminate her pregnancy. The amendment, he said, "both by design and in effect . . . serves to coerce indigent

(See ABORTION FUNDING on page 2)

THE CRITERION

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Indianapolis, Indiana

# Pope reassigns Jadot from U.S. to Curia

by Nancy Frazier

VATICAN CITY—Pope John Paul II named Archbishop Jean Jadot, apostolic delegate in the United States, pro-president of the Secretariat for Non-Christians as part of major changes in the Roman Curia, the church's central administration.

The changes announced June 27 also involved the resignations of three cardinals as heads of Vatican bodies, the appointments of two cardinals and an auxiliary bishop to replace them and the naming of a new secretary for the Vatican's Justice and Peace Commission.

Archbishop Jadot, a 70-year-old native of Belgium, is likely to join the College of Cardinals in the next consistory announced by the pope as the secretariat is normally headed by a cardinal. If he becomes a cardinal, his title would change to president of the non-Christians secretariat.

The archbishop, who had also been serving as the Vatican's permanent ob-

server to the Organization of American States, succeeds the late Cardinal Sergio Pignedoli, who died June 15 in Reggio Emilia, Italy.

**THE RESIGNATIONS** accepted by Pope John Paul involve Cardinal Pierre Paul Philippe, 75-year-old prefect of the Congregation for Eastern-Rite Churches; Cardinal Corrado Bafile, prefect of the Congregation for Saints' Causes, who will be 77 in July; and Cardinal Franz Konig, president of the Secretariat for Non-Believers, who will be 75 in August.

Curia cardinals and heads of dioceses are required by church law to submit their resignations when they reach 75.

Cardinal Konig will continue as archbishop of Vienna, Austria, and ordinary for Byzantine-Rite Catholics throughout Austria.

Cardinal Philippe, a Frenchman who has served in the eastern-rite churches congregation since March 1973, was succeeded by Cardinal Wladislaw Rubin, a 62-year-old Pole who had been secretary general of the world Synod of Bishops

until he was named a cardinal in June 1979.

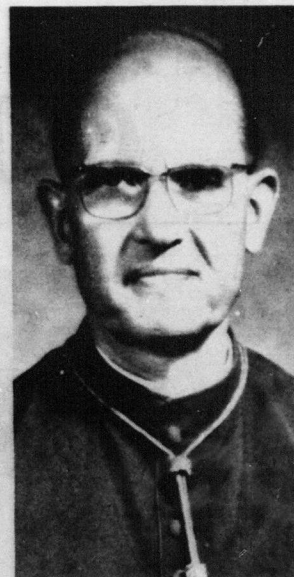
Cardinal Bafile, a native of Italy and prefect of the Congregation for Saints' Causes since May 1976, was replaced by Italian Cardinal Pietro Palazzini.

The pope named Auxiliary Bishop Paul Poupard of Paris, the 49-year-old rector of the Catholic Institute of Paris, as pro-president of the Secretariat for Non-Believers and titular archbishop of Uslua.

Archbishop-designate Poupard, who met Pope John Paul June 1 at the Catholic Institute of Paris, is also likely to be named a cardinal and become president of the secretariat. He succeeds Cardinal Konig.

The pope's final appointment was Father Jan Schotte, a Belgian member of the Congregation of the Immaculate Heart of Mary, as secretary of the Pontifical Justice and Peace Commission.

**FATHER SCHOTTE** succeeds Bishop Roger Heckel, a Jesuit who was recently named coadjutor with the right of succession in Strasbourg, France.



Archbishop Jean Jadot

## Abortion funding (from 1)

pregnant women to bear children that they would otherwise elect not to have."

The Supreme Court's decision reverses the decision by U.S. District Judge John F. Dooling Jr. last Jan. 15 that Congress has no right to place limits on the use of federal funds for welfare abortions.

The case was originally filed in federal court in New York on the day the Hyde amendment was first passed in 1976. Plaintiffs included Cora McRae, a pregnant Medicaid recipient who wanted an abortion; the New York City Health and Hospitals Corp., which operates 12 hospitals providing abortion services; officers of the Women's Division of the Board of Global Ministries of the United Methodist Church and the Women's Division itself.

Before taking up the issue of the constitutionality of the Hyde amendment, the Supreme Court said that the federal law establishing the Medicaid program does not require a participating state to provide any services for which Congress had with-

held federal funding. Therefore, the court said, the Hyde amendment operates to relieve states of the obligation to pay for abortions for which federal reimbursement is unavailable.

Beginning its discussion of the Hyde amendment's constitutionality, the court recalled that in its 1973 *Roe v. Wade* decision it had recognized an "implicit constitutional liberty" which "includes the freedom of a woman to decide whether to terminate a pregnancy." But it noted too that in that decision it had also recognized that a state has legitimate interests during pregnancy in both insuring the health of the mother and protecting potential human life."

**THE COURT POINTED** out that in *Maier v. Roe*, it had upheld a Connecticut regulation barring Medicaid payments for medical services related to nontherapeutic abortions. The same reason, it said, applies to the present case: "Although government may not place obstacles in the path of a woman's exercise of her freedom of choice, it need not remove those not of its own creation. Indigency falls in the latter category."

The lack of money that prevents a poor woman from choosing to have an abortion is not caused by the government, the court said, and "the Hyde amendment leaves an indigent woman with at least the same range of choice in deciding whether to obtain a medically necessary abortion as she would have had if Congress had chosen to subsidize no health care costs at all."

The court continued: "It cannot be that because government may not prohibit the use of contraceptives, or prevent parents from sending their child to a private school, government, therefore, has an affirmative constitutional obligation to insure that all persons have the financial resources to obtain contraceptives or send their children to private schools."

"To translate the limitation on governmental power implicit in the Due Process Clause into an affirmative funding obligation would require Congress to subsidize

the medically necessary abortion of an indigent woman even if Congress had not enacted a Medicaid program to subsidize other medically necessary services."

The court rejected arguments by plaintiffs that the Hyde amendment violated their right to freely exercise their religion. It said that the pregnant women suing had not proved that they sought abortions under the compulsion of religious belief and that the women officers of the United Methodist Church unit had not claimed to be pregnant or to be eligible for Medicaid. Therefore, neither group had grounds to sue, the court said.

**THE COURT RULED** that the Hyde amendment did not violate the Fifth Amendment's guarantee of freedom from discrimination in governmental activity, such as classification by law. Although the Hyde amendment principally affects the indigent, the court said, that fact does not constitute discrimination as long as it is relevant to the achievement of a legitimate governmental objective.

The Hyde amendment, it said, was related to the legitimate governmental objective of protecting potential life. "By subsidizing the medical expenses of indigent women who carry their pregnancies to term while not subsidizing the comparable expenses of women who undergo abortions (except those whose lives are threatened), Congress has estab-

lished alternatives that make childbirth a more attractive alternative than abortion for persons eligible for Medicaid. These incentives bear a direct relationship to the legitimate congressional interest in protecting potential life."

In his dissent, Justice Marshall argued that "for women eligible for Medicaid—poor women—denial of a Medicaid-funded abortion is equivalent to denial of legal abortion altogether."

He continued: "Because legal abortion is not a realistic option for such women, the predictable result of the Hyde amendment will be a significant increase in the number of poor women who will die or suffer significant health damage because of an inability to procure necessary medical services."

In a related case, *Williams v. Zbaraz*, the court upheld the constitutionality of an Illinois law imposing abortion funding restrictions like those imposed by the Hyde amendment.

Referring to its decision in the *McRae* case, the court said the state law, in withholding public funding for certain medically necessary abortions, while providing funding for other medically necessary health services, does not violate the equal protection clause of the 14th Amendment. The court also noted its conclusion in the other case that the law establishing Medicaid does not oblige states to pay for those medically necessary abortions for which federal payment is barred by the Hyde amendment.



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## Looking Inside

Complete text of the new Vatican document on euthanasia is found on page 15 with a summary of reactions on page 4.

A new series by Peter Feuerherd on the Church and homosexuals begins on page 10

This week's Know Your Faith discusses the plight of the elderly in our Church and nation. See pages 11-14

A complete listing of parish subscriptions to the Criterion appears on page 17.



# Right to Life tells plan for passage of amendment

by John Truxaw

ANAHEIM, Calif.—A three-year plan to have a human life amendment to the U.S. Constitution ready for ratification by the states was announced by Dr. Carolyn Gerster, retiring president of the National Right to Life Committee, at the eighth annual Right to Life convention.

The Scottsdale, Ariz., physician was retiring as president but had been newly elected vice president for international affairs. She told the 1,800 pro-lifers the plan, aiming for either congressional or convention action, represents grass-roots consensus. "Working together we can change the course of history so that our children and our children's children will grow up in a nation where human life once again is protected no matter how young, how old, how poor, or how handicapped," she said.

Dr. Bernard N. Nathanson, in his keynote address on "Aborting America," called for "an immediate halt to the senseless destruction of our greatest national resource—our children."

The New York obstetrician, once the director of one of the world's largest abortion clinics, told how scientific studies had led him to the inescapable conclusion that "human life exists within the womb from the very onset of pregnancy." Nathanson declared that "the anti-abortion conviction is no more a religious position than the civil rights issue."

"I am an atheist," Nathanson said.

Dr. J. C. Willke of Cincinnati, new president of the National Committee, emphasized that the right to life is a civil rights issue.

Pro-abortion picketers outside the convention center were carrying signs that demanded a choice for women. The Ohio physician insisted two words should be added to their slogan. They are demanding "the choice to kill," he said.

A WORKSHOP leader, Erma Clardy Craven, Minneapolis social worker, also underscored the civil rights issue.

"The abortion movement in America is racist, elitist and genocidal," the black author and social worker said.

Cardinal Timothy Manning of Los Angeles, in a convention invocation, prayed, "Merciful father, forgive those who suffocate and slaughter life in its uterine beginnings—forgive them, for they know not what they do."

Speakers included Rep. Henry J. Hyde of Illinois, author of the Hyde amendment, which limits federal funding for abortion and which was upheld by the U.S. Supreme Court June 30. The convention was held June 26-29.

Also at the convention, James Buckley, former Republican-Conservative senator from New York, suggested that a grass-roots pro-family movement is at work across America.

Buckley described this development as being different from government-organized programs such as the White House Conference on Families, whose first session he said "was dominated by groups calling for ERA and gay rights and publicly funded abortion..."

He said "... Over the past year or so, something has been happening in



**GIFT FROM GOD**—Mary Craisto of Southern Pines, N.C., holds her young son, Justin, during an anti-abortion rally in Raleigh, N.C. About 500 abortion foes gathered on the state capitol lawn to hear pro-life leaders call on legislators to stop funding abortions with tax dollars. (NC Photo)

America—something unplanned, spontaneous, the expression of a million individual concerns," he said. "I refer to a phenomenon which is occurring in more and more cities and neighborhoods across the country, as Americans of diverse backgrounds put aside their differences, their economic and personal interests, to

defend together what they all believe to be of the most fundamental importance to American life—the family."

"If there is ever such thing as a spontaneous movement in American politics, this is it," Buckley said. He is currently seeking a Senate seat as a Republican from Connecticut.

## USCC, Charities refuse to rejoin White House coalition

By Liz Schevchuk

WASHINGTON—Despite new explanations from the Coalition for the White House Conference on Families, the U.S. Catholic Conference and the National Conference of Catholic Charities



**MOST-TRAVELED POPE**—John Paul II waves goodbye as he sets out for a 12 day, 13 city tour of Brazil. Next week's Criterion will carry an update of the first days of his South American visit.

said they will not rejoin the coalition but will continue to participate in the conference itself.

The two Catholic groups resigned from the coalition June 25 because, they said, the coalition had circulated a statement opposing Catholic positions. They said the statement, which the coalition denied was officially issued, advised delegates to the conference at Minneapolis June 19-21 to oppose recommendations for a human life amendment to the U.S. Constitution and for requiring parental permission for juveniles seeking abortions or sterilizations. They said the statement had been drafted without consultation with coalition members.

Both Msgr. Lawrence J. Corcoran, NCCC executive director, and Francis Butler, the USCC's associate secretary for domestic social development, said June 27 that letters carrying the coalition version of the controversial events would not prompt the Catholic groups to rejoin the coalition.

"We don't anticipate any such action," said Butler June 30, speaking for Msgr. Francis Lally, secretary for social development and world peace. Msgrs. Lally and Corcoran were recipients of the nearly identical letters.

"I wouldn't see any change in our decision," Msgr. Corcoran added.

The letters were signed by Joseph Giordano, an executive of the American Jewish Committee who chairs the coalition, and three others. The signers stated they wanted to "clarify" the "misunderstandings." They said the statement circulated in Minneapolis "was developed with the full and explicit understanding that the coalition could not endorse it... that the coalition's name was not on that paper which was distributed; that the coalition did not participate in its distribution; that some coalition members were independently involved... and that they did not speak for the coalition."

The letters added that the coalition has "greatly valued the membership" of the USCC and NCCC and their "clear dedication to the families of this country."

**IN A SEPARATE** letter to Msgr. Corcoran, Giordano wrote of the coalition's "deepest regret" over the resignation. "Your organization's participation has been positive and constructive... and we shall be the poorer without it," he stated.

But Msgr. Corcoran said the coalition "can't explain away the impression and understanding people had that this was a coalition paper" circulated in Minneapolis. The paper does not contain the coalition's name, but, Msgr. Corcoran said,

two or three sources had told him it was from the coalition.

Meanwhile, Paul Fisher, correspondent for the National Catholic Register, said he has a transcript of a recording from Minneapolis in which Giordano said a meeting was held to review recommendations. Giordano reportedly said, "We decided to put down on paper so that when they walked into the meeting they would have some guidance around what issues the coalition was making some suggestions about and we distributed it this morning."

**ACCORDING TO** the transcript, Giordano added, "It was not done in the room, it was done outside."

Giordano could not be reached June 30 for further comment.

Meanwhile, another USCC official has reiterated that the withdrawal from the coalition does not affect the USCC's participation in the White House Conference itself.

"This action of withdrawal from the coalition by the USCC and the NCCC clearly does not nullify our support for the White House Conference on Families itself," Father Donald Conroy, USCC representative for family life, said. "In fact, we think it is important that Catholics and other citizens supporting basic family values should continue to be involved," he stated.

## Editorials

### Strengthening the welfare state

Chrysler has succeeded. At least for the moment. The money is being supplied to prevent Chrysler's inexorable and inevitable bankruptcy a little bit longer. The last of the banks to hold out finally relented. It would be un-American to suggest that the public should not be grateful.

Unfortunately, such a bailout—however emotionally we may be glad it has occurred—is ironically strengthening the welfare state which many individuals think our nation has become. And we agree with Senator Mark Hatfield that such a bailout sets a bad precedent. Insofar as government control disables the free market system, the Chrysler bailout can only be viewed as portending government control of similar inefficient corporations.

In a truly free market, the Chrysler Corporation would collapse. Indeed, it has. Its internal failure to understand the consumer and to adjust to a changing economy is the mortal sin of any free enterprise business. Whether or not one agrees that such a system is just or even perfect, free enterprise in its purest form means survival of the fittest.

In today's economy the free market system is working extremely well. Companies like Chrysler which are not keeping up with the changing demands of the economy are failing. That's what happens in a free economy. Restricting it is the *'deus ex machina'*—the government. According to a free market system, Chrysler should collapse, employees should move into other skills and new ideas and goods will be generated.

Now the free market system is endangered by the "protectionist" policies appearing daily. Automakers want the government to restrict the import of Japanese cars. Recently the state of New York agreed to give American steelmakers first

chance on state contracts over foreign steelmakers. Foreign competition long ago surpassed American companies in meeting the demands of the automobile consumer public. Protectionist policies will save the American companies but the consumer is likely to suffer with less than adequate goods.

The real tragedy of the system, however, is not the value of American vs. foreign markets. The real tragedy is the innumerable who are unemployed and who fall victim to the competitive nature of the system. They are hardest hit when a company fails. In the short run, the government bailout may put them back to work. In the long run, however, they are likely to be not only out of a job but stuck with a skill which is no longer marketable.

Business fails when it refuses to see beyond its own desire for profit and ignores the needs of its employees. Employees fail when they remain ignorant of the system's method of operation. Government fails when it attempts to rescue both through paternalistic and dehumanizing aid programs. The free market system may be desirable in many ways, but it is not the most perfect system of business ever created.

Any system which fails to take into account the importance of those who work in it deserves some reform.

### The meaning of freedom

As we celebrate our Fourth of July, could we not recommit ourselves to the sense of freedom for all men and women? In a nation which continues to restrict the lives of its people, freedom appears to be less achievable and, for some, even less desirable. As we shoot our fireworks, could we not consider in what our freedom consists and what is necessary to keep it? Too many of us seem to think it is something owed us, rather than something to be worked for. As we see in struggles throughout the world, freedom can neither be taken for granted nor obtained without some continual suffering.

## Vatican euthanasia document praised by experts

Moral theologians and church officials commenting on the Vatican's Declaration on Euthanasia said the document was a "timely" statement which showed "sensitivity to new circumstances" surrounding the care of the terminally ill. Those commenting pointed out that the declaration by the Vatican Congregation for the Doctrine of the Faith was essentially a restatement of the church's opposition to euthanasia, or mercy killing, and of the principles traditionally applied to treatment of the dying.

Calling the declaration "a good document," Jesuit Father Richard A. McCormick, Rose F. Kennedy professor of Christian ethics at Georgetown University's Kennedy Institute, said, "It says nothing new, but what it says it says well and with a sensitivity to new circumstances."

Father McCormick said the declaration's position was situated between "medical-moral optimism" and "medical-moral pessimism." The former attitude, he said, favors using "every means to keep life going whatever the cost," while the latter attitude is that life should be ended when it is "onerous."

The Vatican declaration is "sensitive to the complexity of the means used to save life," Father McCormick said.

"It insists on a proper balance between costs and benefit to the patient," he said, and states that "means need not be used which only prolong dying; means which do not offer a proportionate benefit need not be used."

**FATHER McCORMICK** also praised the document for stating that decisions about treatment are "the patient's prerogative first of all" and then of the patient's family" in consultation with the physician. Recourse to court should not be the usual way of dealing with such situations, he said.

Bishop Thomas A. Kelly, general secretary of the National Conference of Catholic Bishops, called the Vatican declaration "a timely and welcome statement of the Catholic Church's teaching on the sanctity of life and the moral issues which pertain to the preservation of life."

"An unanticipated consequence of the progress of medical technology in recent years has been to add a new dimension of ethical complexity to these questions," Bishop Kelly said. "At the same time, there has been a disturbing deterioration of respect for life, not only before birth but after."

"The declaration is therefore most helpful for its firm, clear, compassionate setting forth of moral principles and its guidance in applying them."

Jesuit Father John R. Connery, professor of moral theology at Loyola University in Chicago, said the declaration is "a restatement and updating of the traditional position" on treatment of the dying. Calling it "a good statement," he said he had not found "anything specifically new" in it.

He said the declaration's use of the terms "proportionate" and "disproportionate" in speaking of remedies for illness, rather than the terms "ordinary" and "extraordinary," was a use of different terminology to express the same principles.

The declaration "takes account of the progress that has been made in medicine," Father Connery said, when it says that it is not necessary to use "sophisticated means of preserving life without hope of cure."

In the declaration, he said, "there does seem to be a balancing between the use of costly, burdensome means in proportion to what they will actually do."

**CARDINAL TERENCE** Cooke of New York said: "We welcome the instruction on euthanasia from the Holy See as a restatement of the biblical teaching that every human life from the moment of inception to the moment of death is a gift from God. It offers us a restatement and an application of timeless truths so basic to a civilization whose laws and institutions are founded in Judeo-Christian roots."

Father William B. Smith, professor of moral theology at St. Joseph's Seminary in Yonkers, N.Y., said the document represented no change or major shift, but was a compilation of the medical-moral teachings on the subject from the time of Pope Pius XII.

Father Edward M. Bryce, director of the secretariat of the U.S. bishops' Ad Hoc Committee on Pro-Life Activities, praised the document as "a pastorally necessary step" to clarify the church's position on the treatment of the dying. The document is "deeply rooted in the traditional teaching of the church," he said, and is a "very sensitive restatement" of that teaching.

Commenting on the document's use of the words "proportionate" and "disproportionate" to describe means of treating illness, Father Bryce said: "The reality is complex and no word is going to eliminate that complexity. The decision to use or omit a particular medical procedure demands that many aspects be considered."

The older usage of "ordinary" and "extraordinary" to describe means of treatment "made sense to those who

studied what was intended," Father Bryce said. "What had been key in the definition of 'extraordinary' is key in the definition of 'disproportionate,'" he said. What the document is saying, he explained, is that there is no obligation to use a treatment that will not cure.

In Rome, Msgr. James McHugh, former director of the secretariat of the bishops' pro-life committee, said the document's treatment of "ordinary" and "extraordinary" means of preserving life was a clear development and expansion of the church's official teaching. The document "amplifies the traditional understanding of the ordinary-extraordinary means of preserving life as found in (the teachings of) Pope Pius XII," Msgr. McHugh said.

"Use of experimental means is permitted. Cessation of experimental means is permitted, because of their seeming uselessness (for a particular patient) and/or because they constitute a waste of scarce medical resources," he added.

**HE SAID** The document's treatment of the issue in terms of the principle of "due proportion" can help medical personnel and ethical specialists to "discuss this from a new perspective, in a different dimension."

Msgr. McHugh said the document also deals with two concerns that theologians are discussing in the area of preserving or prolonging life through medical technology:

► It discusses the means of preserving life "in terms of the best interests of the patient," and

► It states that "in determining these means the family should have priority in the process."

In this regard, he noted that the document views the doctor as an extension of the family.

This approach is important because "people in these tense situations often feel abandoned," Msgr. McHugh said. "Family involvement, and the knowledge that the family is there beside him, is a great boon to a person who is dying."

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## Washington Newsletter

# Bills to end 'marriage tax' run into budgetary snags

by Jim Lackey

WASHINGTON—While most of the stories about the White House Conference on Families have focused on the intense ideological splits of the delegates, there have been several issues which have gained the delegates' near unanimous approval.

One of those issues is the so-called "marriage tax," the added federal tax burden two-worker couples incur when they marry. According to one estimate, a husband and wife earning \$20,000 each would pay \$9,366 in taxes as a married couple, but only \$7,674 if they were unmarried filing as single persons, a \$1,692 penalty.

At the first White House Conference in Baltimore June 5-7, 472 delegates "strongly agreed" and 88 delegates "moderately agreed" with a recommendation that legislation be enacted eliminating the marriage tax by permitting married individuals to file as if they were single. Only 25 delegates either moderately or strongly disagreed, making the marriage tax the fourth most approved recommendation of the Baltimore conference.

In addition, a Gallup Poll commissioned for the White House Conference found 83% support for a change in the current tax structure, which allows unmarried couples living together to pay less tax

than married couples earning the same amount of money.

Several proposals for eliminating the marriage tax are floating around Congress, but prospects for passage seem dim, at least for the time being.

The marriage tax issue has emerged only because of the marked increase in two-worker families, an increase attributable both to the women's movement and to inflation's effect on household income. But the tax itself dates to 1948, when Congress legislated a tax break to married one-paycheck couples at the expense of two-paycheck couples and singles.

**FEW OBJECTED THEN** because Americans were predominately in one-paycheck households. Even now, according to John P. Paone, an aide to Rep. Edward J. Patten (D-N.J.), older couples don't notice the effect of the marriage tax as much as young couples who filed separate returns as singles and then see their taxes go up once they marry.

But the existence of the marriage tax has brought various schemes to avoid the penalty, including "tax divorces" and one report of a Lutheran minister who advised a young couple not to marry because it would cost too much.

Supporters of eliminating the marriage tax thus range from traditionalists, who don't like the way the tax acts as an incentive for couples to live together without marriage, to feminists, who oppose the tax on the grounds that it acts as a disincentive for wives to pursue their career aspirations.

The various congressional proposals to end the tax basically take one of two

forms: a tax credit for two-worker married couples aimed at offsetting the marriage penalty, or a restructuring of the tax code giving singles and couples the same tax tables and giving husbands and wives the option of filing separately or jointly, whichever is more beneficial.

Both ideas have their detractors. The tax credit plan, for instance, has generated some opposition because the proposed credits in some cases would be bigger than the actual marriage penalty, thus contributing to the "marriage bonus" still enjoyed by one-paycheck couples.

But an even bigger obstacle is the current Washington passion for balancing the federal budget.

According to Paone, the various proposals would cost the Treasury from \$4 to \$11 billion in payments by American taxpayers. And at a time of balanced budget fever, such a loss on the income

side of the budget could not be absorbed without more cuts in expenditures.

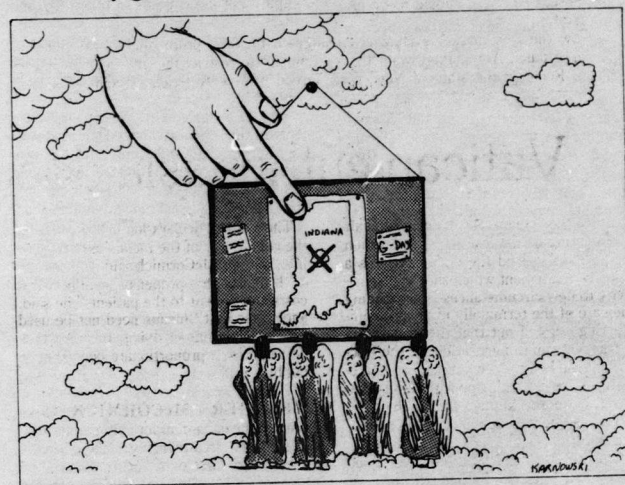
**PAONE SAID THE** House Ways and Means Committee, which held hearings in early April, wants to endorse one of the proposals but feels it cannot do so until the current recession forces abandonment of a balanced budget or until other income can be found to offset the loss of the marriage tax.

Catholic officials, meanwhile, have been fairly silent on the issue, although, according to Auxiliary Bishop J. Francis Stafford of Baltimore, chairman of the U.S. bishops' Commission on Marriage and Family Life, individual bishops have at times expressed an interest in eliminating the marriage tax.

Bishop Stafford said his commission has not been able to give the issue a high priority because of other issues facing it, such as mixed marriages and developing a theology of marriage.



## Hand of God



## Book Review

# Economist describes Brazil's struggle to develop economy; cites impact on poor people

**The Cruel Dilemmas of Development—20th Century Brazil** by Sylvia Ann Hewlett. Basic Books, Inc. (New York, 1980). 243 pp., \$15. Reviewed by Jaime Fonseca, NC News Service

It is interesting to see how Sylvia Ann Hewlett, an economist at Barnard College, pursues through extensive evidence the contradictions and frustrations of Third World countries such as Brazil as they make belated attempts to develop their economies.

Because they have to compete in many ways—for capital, technology, and markets, and, not least, politically—with the developed nations and their sophistication, the price of such efforts to grow is tragic trade-offs and dilemmas. The

result is that an increase in the real income of an elite associated with the state and foreign investors is secured at the price of imposing restrictions in wages, living conditions and consumption for the mass of the people.

In Brazil the much publicized "economic miracle" of the recent past has been accomplished to a great degree by extracting savings and investment capital from the poor.

With keen insight into the history, social structures and political forces of this big nation, Ms. Hewlett joins the select group of economists and social scientists who in the last decade have discovered a link between growth and massive poverty in the Third World. Their main contention, and a frightening one, is

that hundreds of millions of desperate people throughout the world have been hurt rather than helped by economic development and that unless their destinies find a way into the political will of the elite, development in the 1980s will continue to promote social injustice.

Indeed Brazil, a nation aspiring to become a world power, has developed sophisticated industries and increased manufactured and agricultural exports. But a tradition of inequity in land and economic structures remains. This the author recognizes. In nine chapters crowded with references and tables and presented with logic and organization, Ms. Hewlett has these key observations:

"This capitalist nation has experienced extremely high rates of growth in the last three decades, but such economic dynamism has been bought at a high price.

"In the social sphere, a third of all Brazilian families have been excluded from the modernization process, and they remain in a state of abject poverty.

"In the political sphere, the recent period has been characterized by military dictatorship, periodic violent repression and restricted range of political rights for elite groups."

As viewed by investors and the ruling groups, Ms. Hewlett goes on, "effective

stabilization means suppression of wages, budget cutting, credit restrictions and high taxation, all unpopular measures which in the Brazilian context could be carried out only by a repressive authoritarian regime able to suspend many political and civil rights."

Since the 1964 military coup "the elite classes rallied behind these repressive measures as the only method of avoiding a much more painful turn to the left in domestic politics," the author points out.

The reader of "Cruel Dilemmas" is left convinced that more than economics must change before growth and social justice go together in Brazil. What must change are deep-seated attitudes among the ruling groups. Ms. Hewlett gives two vivid examples, one at the beginning, one toward the end:

► In 1639 payments to the slave labor force amounted to about 3% of total colonists' income, while the colonists, mostly sugar growers and exporters, spent a quarter of their earnings on French wines.

► Today, while incomes for the majority stay at poverty levels, color televisions fill the homes of the rich. The subsidized automobile industry, which is also protected by tariffs, is selling high-priced cars, including Mercedes-Benz autos.

(Fonseca is Latin America editor for NC News Service.)

## To the Editor . . .

### Laws work against farmworkers

I have read with interest your articles of May 2 relating to the school boycott of Campbell's Soup Program in order to help migrants and the sister who did not think it wise earlier.

I am not an expert on migrants, but I lived in Elwood until I was 19 and grew up working with them. Later I served a period of time as president of the Elwood-Migrant Ministry.

As I look back, I wonder if the migrants have a problem or if Hoosiers have a problem accepting migrants who do stoop labor. When I was a child, some 200,000 migrants came to Indiana from Texas, Florida and old Mexico. They camped in woods, under their trucks, lived on farms as farm hands, and lived in small buildings furnished by larger farmers and canning factories which were free. Elwood boasted of being the tomato capitol of the world and during the depression everyone worked during the tomato season.

Then a law was passed to help migrants from Texas and Florida by not letting migrants come up from old Mexico. Another law was passed to help migrants and it required minimum housing (free) for migrants. Thus, no camping in woods, etc. Each law reduced the number of migrants coming to Indiana, canning factories closed, farmers switched away from tomatoes, and thousands of Hoosiers could not work in the canning factories, etc.

Then a law was passed making the employer of migrants liable for all bills of migrants hired including medical expenses of the migrants' family. This resulted in Hoosiers not hiring migrants directly. They went to the crew chief system or Hoosiers contracted with a crew chief who hired migrants. This works like Manpower and Kelly Girls. Larger farmers and canning factories with housing are about the only ones left hiring or contracting with crew chiefs. The crew chief has his workers work for any farmer until the workers are needed by the prime company. The crew chief receives all monies and pays his migrant workers.

This year less than 10,000 migrants will come to Indiana and this decrease from 200,000 was due to laws passed to upgrade them. I found in working with migrants in the field and in the migrant ministry that the migrants feared two groups, the KKK that went through their rituals near the camps and those who want to upgrade them which results in

loss of jobs.

Hoosiers have a double standard. One for migrants and one for Hoosiers. Hoosiers and migrants work on farms, but migrants should be unionized. Hoosier primitive camp, but migrants cannot. Employers of Hoosiers are not liable for

### Praises schools that support boycott

On May 23, *The Criterion* noted that "social justice demands honesty," referring to how many schools of the Indianapolis archdiocese are honoring the boycott of the Campbell's label program by the Farm Labor Organizing Committee (FLOC), a farmworkers' union. We fully agree with the emphasis on honesty and regret that our announcement was somehow interpreted in some news reports to mean "all" archdiocesan schools are involved, a meaning which we certainly did not intend.

Our announcement clearly indicates that of the schools which cooperated with our survey, 20 are discontinuing the program, 13 are considering the matter and 18 never participated. There were only two schools that said they intended to continue participation in the labels program. (Since our announcement, we have learned that several more schools are planning to honor the FLOC boycott of Campbell.)

Articles in the popular press, including the *Indianapolis Star* and the *New York Times* clearly indicated that many, but not all, archdiocesan schools were involved. And the article in *The Criterion* even listed the schools involved so that readers should have been aware that some were not involved. The fact remains, however, that many Catholic institutions in the archdiocese and around the state, including Notre Dame University, are supporting the FLOC boycott.

The main point, of course, is not how many schools support the FLOC boycott. We would like to reaffirm one of the main emphases in our announcement, that many of the Catholic schools in our area are taking a stand on social justice.

These schools are taking a moral stand for the rights of farmworkers to organize and to determine their own life conditions. We feel that these schools are also a positive role of education—to develop our young people to be responsible members

family liabilities, but of migrants, they are. Hoosiers do not have to be registered as farm workers, but migrants must. Our state laws related that Hoosiers can take care of themselves, but migrants cannot.

California has unionized farm labor and I read that the workers are earning less than before being unionized because the union flooded the field with workers. More workers, more union dues collected.

Jesus Christ taught dignity of all work and we should have a pure love of everyone. Did he teach a double standard?

Arnold W. Cluggish

Indianapolis

### Against Ms. title

For some reason I received two copies of the *Criterion* last week. The new copy has Ms. before my name. I don't like that Ms. I am against Women's Lib.

I believe that women in this country have enough rights and freedom. They don't appreciate it. In Russia they have equal rights and those women would be more than happy if they could change their rights with these unhappy women in this country.

I don't believe that women should be equal with men. God made women different from men and that's the way it should be. There are things that men can do better than women and there are things that women can do better than men.

It seems like more and more people want rights without responsibilities, freedom without discipline.

Women ask for the rights to kill unborn babies, to use contraceptives so they can have pleasures without responsibilities. Many women dress immodestly and encourage rape.

I came to this country 30 years ago, and I thank God for the rights and freedom that we still have here. I pray for my country which has been under communist tyranny since World War II and I pray that God will protect this country from the same tragedy.

Anna Memluks

Indianapolis

of society, including awareness of social issues and living moral values like social justice.

Baldemar Velasquez, president of FLOC, has expressed his appreciation to these Catholic schools and to the Catholic press who have covered this story for their moral support in seeking equal opportunity and social justice for farmworkers. We invite people who wish more information on the farmworkers' movement to contact the Farm Labor Organizing Committee, 714½ South St. Clair Street, Toledo, Ohio 43609.

Ken Barger, Coordinator

Farm Worker Support Committee

Indianapolis

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### Abortion the most important issue

In the article in the June 20 *Criterion* on the family life hearings, Father Clarence Waldon suggested one avenue of support was through politics and government by supporting particular social programs. It also stated that he spoke of the "one-issue mentality." Could Father Waldon be suggesting that one trade off his support of a pro-life candidate for a pro-food stamp candidate or pro-day care or maybe even one that supports both?

As one that supports pro-life candidates, we, as so many others, feel there are some main characteristics of a good leader. One of these is respect for life. If our elected officials do not have concern for all life at every state of its continuum, how can we hope they can ever develop

and support valid social programs?

The concern for life has always been of the highest priority in our society. When one has taken the life of another in our society, and we have sent him to prison based upon that one life, how can we begin to consider a candidate who advocates abortion? Last year alone abortion took the lives of 1.5 million babies and 7 million since the 1973 Supreme Court decision. Hitler took the lives of only 5 million!

How can we ever hope to maintain the high priority for life in our society if we do not demand all elected officials to respect it?

Mr. and Mrs. James P. Hellmann  
Terre Haute



## Generally Speaking

# 'Proofing error' causes negative reaction

by Dennis R. Jones  
General Manager

I've really gotten a lot of heated reaction from a number of readers generated by last week's guest columnist . . . "The Tacker."

In the column, Fred W. Fries, retired *Criterion* managing editor, came briefly out of retirement to report on the annual Archdiocesan clergy golf tournament in which he had participated.

Fred had done such a fine job that I felt it appropriate to nominate him for the 1981 "B.S. (Blarney Slinger) Award" of which he had spoken very highly . . . an honor referred to in the column as a "cherished" trophy and the highlight of the annual golf dinner following the tournament.

Evidently, the trophy isn't as desirable as I was led to believe . . . on Monday of this week, I received the following letter:

Dear Dennis:

Thank you for permitting me to use your column to cover the recent Archdiocesan clergy golf tournament.

Several readers who caught the piece asked me if I were disinterring the old Tacker column, but I hastened to assure them that my column was given the last rites at the time of my retirement.

One final word: I would like to file a

vigorous objection to your nominating me for the 1981 "B.S. (Blarney Slinger) Award." Blarney has always been alien to my Teutonic nature, and I am proud to say that I have never resorted to such "devious" devices.

Fred W. Fries  
Retired Managing Editor

Uh, let's see . . . "tetter" . . . "Tetzel" . . . "Teuton" . . . Ah, there it is . . . "Teutonic—of or relating to the Germanic languages." What would I do without my Webster's unabridged?

I must admit that I was stunned with Fred's comments until I read the original copy on the column. A typographical error slipped by our proofreader . . . one which I think changed the meaning of the gesture to a great degree.

Instead of nominating Fred for the "B.S. (Blarney Slinger) Award" . . . the copy should have read . . . the "G.B.S. (German Bologna Slinger) Award."

I'd like to publicly apologize to Fred for this unfortunate error.

\*\*\*

Many thoughtful readers have asked about the status of my three-year-old son, Jon, since his bout with hepatitis . . . I've received telephone calls, letters and cards expressing concern for his well being . . . many thanks.

Jon is doing just great . . . over the past few weeks, the little guy has continued to improve at such an accelerated rate that the latest tests show he is "back to normal." Every day he seems to get just a little meaner than the day before.

It's hard for me to believe that only a short time ago he was so very sick . . . I have truly deepened my belief in prayer.

## Check it out . . .

✓ **Father Joseph Dooley**, pastor of **St. Mary parish** in downtown Indianapolis, and **Carl E. Jacobs**, president of the Indiana Catholic Deaf, Chapter 38, will represent Indianapolis as moderator and delegate, respectively, for the convention of the International Catholic Deaf Association. The convention is being held July 6-12 in Milwaukee. As a sidelight to the convention, they plan to visit St. John's School for the Catholic Deaf.

✓ The board of directors of **St. Meinrad Alumni Association** elected **Father Anthony Heitzman**, pastor of St. Barnabas parish, Louisville, as president of the board at a meeting held June 22.

At the same time, **Robert Doerr** of Indianapolis was elected vice president. **Father Gerald Gettelfinger**, chancellor of the Indianapolis Archdiocese, was re-elected for a three-year term on the board, and **Father Kimball Wolf**, archdiocesan associate director of vocations, was newly named for a three-year term.

Special recognition was given to two members who were ending three-year terms; namely, **Father Edwin Sahn**, a retired priest of the archdiocese, and **Father Robert Borchertmeyer**, pastor of St. Charles parish, Bloomington.

WEEK #1—\$25

## "Jigsaw"



Identify and send your entry to:

"Jigsaw"

THE CRITERION

520 Stevens St., P.O. Box 174  
Indianapolis, IN 46206

✓ The 1940 graduation class of **St. Philip Neri School**, Indianapolis, has set Saturday, July 12, for its 40th reunion. A Mass at 5:30 at St. Philip Neri will open the evening's activities with a social hour at 6:30 followed by dinner at 8 p.m.

The following members of the class have not been located: Joan Casler Dunbar, Suzanne Pursian, Rosemary Tracy Halligan, Florence Bryan Randall, Joseph Campbell, Gerald Foy, George Williams and William Robison.

Contact persons for the reunion include **Leo McNulty**, 849-6031; **Barbara Hirschauer**, 356-6861; **Mary Lou Madden**, 888-8467; and **Mary Bindner**, 842-1460 or 842-7622.

✓ The committee that is planning a reunion on Aug. 29 for the 1939 graduating class of **St. Catherine School**, Indianapolis, is having a particularly difficult time in locating members of the class—there is no graduation list at the school. If anyone has information concerning members of this class, contact **Mary (Wendling) Jennings**, 786-0157; **Mary (Blank) Poppa**, 784-9708; **John McAndrews**, 535-4969; **Dan Sullivan**, 786-3384; or **Mary (Sauter) Busald**, 786-2073.

✓ **Father Robert Borchertmeyer**, pastor of **St. Charles parish**, Bloomington, has made a correction in his parish's summer Sunday Mass schedule that will be in effect until Aug. 17. The anticipation Mass at the university city church is at 5 p.m. with the Sunday Masses set for 8, 10 and 11:30 a.m.

Mark your handy Mass schedule folder that appeared in *The Criterion* on May 30.



✓ **Mr. and Mrs. Robert Gartin Sr.** will celebrate their 50th wedding anniversary Sunday, July 6, at the 11 a.m. Mass in **St. Rita Church**, Indianapolis, where they were married.

A reception will be held at the St. Peter Claver Center from 2 until 4 p.m. Their children, **Therese Leeke**, **Veronica Montgomery** and **Robert**, will co-host the reception.

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For further information call:

**Catholic Charismatic Community Center**  
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"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)



✓ **Mrs. Anna Butwin** is a fantastic lady. She was born on Oct. 26, 1888, and is already planning to celebrate her 92nd birthday. She holds the record for being the oldest parishioner at **Holy Rosary Church**, Seelyville, where she has been a member since 1910. All of her nine children were baptized, received their first Communion and were confirmed there. Her children include **Wendell**, **Steve** (deceased), **Anna**, **Mary**, **John**, **Frank**, **George**, **Helen** and **Dorothy**.

Mrs. Butwin is proud of her 36 grandchildren and 17 great-grandchildren as well as the three that are due to arrive soon. She is looking forward to her Oct. 26 birthday when she will be joined by her "flock" to celebrate and thank God for her blessings.

## Question Box

## Does the church believe in purgatory?

by Msgr. R. T. Bosler

**Q** Does the Catholic church still teach there is a purgatory? Where are the Scripture proofs for it, especially punishment by fire?

**A** Vatican Council II proposed again the teaching of previous councils concerning our "vital fellowship with our brethren . . . who are still being purified after death." But, like other councils, it called for the prevention and correction of "all things to a more ample praise of Christ and God" (Chapter 7 of the Constitution on the Church). This seems to imply that the basis of Catholic belief in purgatory is the mercy of God revealed so clearly in the Scriptures.

So much of what we Catholics have accepted as true about purgatory is not based upon the official teaching of the church but upon popular sermons and devotional books of the past, which handed down to us the frightening descriptions of purgatory found in the questionable private revelations of the saints. And there have been endless arguments among theologians concerning the amount and type, the length and intensity of the punishments of purgatory, as though the merciful God were some kind of supreme torturer.

The Council of Trent must have had these in mind when in its decree on purgatory it instructed bishops to see to it that "the more difficult and subtle controversies, which neither edify nor generally cause any increase in piety, be omitted from the ordinary sermons," and urged them not to permit "anything that is uncertain or anything that appears to be false to be treated in popular or learned publications."

What the church teaches as certain about purgatory is what was required of

the Greek Church at the Council of Lyons, 1274, when efforts were made to end the schism between the East and the West: "If those who are truly penitent die in charity before they have done sufficient penance for their sins of omission and commission, their souls are cleansed after death in purgatorial or cleansing punishments." And: "The suffrages of the faithful on earth can be of great help in relieving these punishments." Nothing more. No mention of fire or a place of purgation, or of the duration or nature of the punishment.

The notion of purgatory cannot be found explicitly in Scripture, but tradition, the living experience of the church with the word of God, discovered that it must be presumed from other truths clearly contained in the Bible. The Biblical doctrines of the divine judgment and punishment due to sin, and above all, as mentioned, the limitless mercy of God, are the bases for concluding that God affords an opportunity even after the moment of death for imperfect human beings to make up for their failure in life to be purified from their attachment to whatever is not God.

How long it may take to prepare a soul for ultimate union with God in heaven we have no way of knowing. The dead no longer live in what we call time. What is more, the soul going through the experience of purification may live through such an intense realization of its own unworthiness and feel such a remorse for sin that the suffering might endure for what we call an instant.

Many theologians teach today that our prayers and Masses for the dead do not satisfy for temporal punishment. They are petitions to God which we feel will be effective because God wants us to pray for one another.

There are some texts in scripture that may refer indirectly to purgatory. The clearest is Matthew 12:32, where mention is made of sins "which will not be forgiven either in this world or in the world to come." The text from Second Maccabees

relating the fact that Judas Maccabee had sacrifices offered in Jerusalem for those slain in battle (12:39-45) has traditionally

been used to prove that the Jews at the time of Jesus believed in purification from sin after death, but modern Scripture scholars have concluded that this reflects rather a belief in a resurrection at the end of time.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 600 North Alabama, Indianapolis, Ind. 46204.)

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# 3 generations of Zeihers called to lay ministry

by Peter Feuerherd

That old adage, "The family that prays together, stays together," has been taken a step further by three generations of the Zeiher family. Grandfather William, 80, son Robert, 58, and grandson Richard, 27, all serve as Eucharistic lay ministers.

William, a retired mailman, is a regular fixture at St. Mary's church in downtown Indianapolis. His long gray beard gives the appearance of a thin and kindly Santa Claus. But many of St. Mary's churchgoers, seeing the obviously intense spirituality of the man and his constant work around St. Mary's, mistake him for a Trappist or Benedictine monk.

As he has aged, William has had to cut down on many of his activities around the church, although he still distributes Communion every Sunday.

"I'm still active, maybe active enough for an old man. I feel my age a good bit now," he said.

William, raised a Protestant, converted to Catholicism in 1927 and upon his retirement from the post office became heavily involved in volunteer work around St. Mary's. At various times, he has worked as a driver for the parish priests, a custodian around the church grounds, and from one admiring parishioner even earned the nickname of "Earl the Squirrel" for his work in cleaning the ceiling of the tall Gothic-style church.

The late Msgr. Victor Goossens, former pastor of the downtown parish, commissioned the oldest Zeiher as one of the archdiocese's first lay ministers of the Eucharist.

Never one to be afraid of changes in the church, William's spiritual life has taken a new twist since becoming involved in the Charismatic Renewal Movement.

"I've lived through all the changes that have come up and I've seen people hostile about them. But they never bothered me. . . . Whatever the church officially decides is my choice too. . . . I haven't found any fault with the church changing various things."

**THE BEARDED OLD** gentleman joined a local prayer group, and at the age of 72 entered into a "wonderful spiritual experience" at a Charismatic convention at Notre Dame University that changed his life.

During a Mass at the convention, God "gripped my mind and whole body and soul. . . . It really made a difference in my life," William explained.

That interest in the church has rubbed off on William's 58 year old son Robert, the only son in a family of five. Robert, also a father of five, works as a machine repairman.

He lives in Plainfield, and has served for the past three years as a Eucharistic minister at the nearby Indiana Boys' School. There Robert works with Father Donald Buchanan, Catholic chaplain for the institution.

Robert sees his work at the Boys' School as more than just distributing communion. Possibly the most important aspect of his work there is being a role model for the youthful residents, most of whom have been in frequent trouble with the law.

"We try and reach the boys and to show them that there is a better way of doing things than the way they've been doing them. . . . A lot of them come in with the opinion that their fathers were in jail, their brothers are in jail, so they're going to be in jail, too."

"We try to break this continuing pattern. We're not successful very often, but we win one once in a while, and that makes it worth it."

**MANY OF THE BOYS** at the school who haven't been to church in years are surprised that a lay person can distribute communion. As Robert described it, "Some of the boys thought I was a priest."

He sees lay people getting involved in the church as "the strength of the church. If more people let themselves become involved, then the stronger the church will be."

Robert's son Richard follows the same credo. For the past year, the 27-year-old has been a lay minister of the Eucharist at St. Rose's parish in Franklin. He has also served the parish as a commentator, altar server and usher for the past four years.

Although at first Richard wasn't sure if he was "worthy" of the job, Father Robert Mazzola, pastor of St. Rose, convinced him to give it a try.

Richard's reasons for becoming a lay minister of the Eucharist is because "I love the Mass, I love being around the altar. I just felt that this would be another extension of my love for Jesus, and for the other people in the church."

## Church describes El Salvador massacre

**SANTA ROSA DE COPAN**, Honduras—Bishop Jose Carranza of Santa Rosa de Copan and 39 priests and nuns denounced what they described as a massacre of at least 600 men, women and children by Salvadorean troops and mercenaries.

The massacre occurred in El Salvador near the Honduran border as Honduran soldiers blocked efforts by the 600 victims to escape across the Sumpul River into Honduras, said a statement by the church people.

The river divides the two countries. Thousands are fleeing El Salvador as fighting escalates in the strife-torn Central American country.

The mass killing took place May 14 and was witnessed by many villagers, said the statement. The church statement was not published in the news media until June 24.

The Honduran and Salvadorean governments issued denials that they were involved in a massacre.

The bishop, priests and nuns said the massacre included the torturing of women before they were killed and target shooting at babies thrown in the air. Medical and relief teams were prevented from entering the area, they added, and vultures and dogs devoured about 300 bodies that could not be immediately buried.

"A fisherman found the bodies of five infants in his nets," the statement said. It



**THREE GENERATIONS**—The Zeiher men—William, Robert and Richard—are all Eucharistic ministers in their parishes. (Photo by Peter Feuerherd)

Richard's activities around the Franklin parish are fitted into a heavy schedule that includes working as a computer operator and being a father to an infant son. His wife Amy makes it all possible, Richard explained.

"My wife has been very patient with the various ministries that I have around St. Rose's parish. We have a little one, and sometimes it's very hard if I have to serve and she's got to take care of the baby. Sometimes, she gets very exasperated but she usually takes it well."

**LIKE HIS FATHER** and his grandfather, Richard thinks it is important that lay people give their time in service to the church.

"To me, it's something that everyone

should get involved in. If you say that you're a Christian, that you love God, then you should also try to get involved in some way in the church.

"I think until we start getting more Religious back into our churches lay people are going to have to get involved. There are just not enough priests to fill all the vacancies in the churches. Right now the days of 'let Father do it or let Sister do it' are all gone.

"There aren't enough of them to go around and it seems as though the ones that are are very overworked."

**T**he Zeiher men, you can be assured, will never be content to sit back and wait to "let Father do it." After all, being involved in the church is something that's practically "in the blood."

added that about 1,500 refugees from El Salvador who crossed the border before or after the massacre are in dire need of aid and live in fear after raids by Salvadorean troops.

**EARLIER, FATHER** Roberto Yalaga, a missionary at Gaurita, Honduras, near the border, was quoted in *El Tiempo*, daily of Tegucigalpa, Honduras, as saying that about 325 Salvadoreans who were trying to cross the Sumpul River had been killed by Salvadorean troops and mercenaries.

The statement by the church people claimed the governments of Honduras and El Salvador are covering up the massacre, which occurred at La Arada, a Salvadorean border village. It also criticized a group of observers assigned by the Organization of American States to watch over a no-man's land established after a short war in 1969 between the two nations. La Arada is across the river from the Santa Rosa Diocese.

The statement said:

►The May 14 massacre was the culmination of a campaign of hostility by the National Guard of El Salvador against "women, children and the elderly who since January have taken refuge" in the no-man's land and other border areas.

►The day before the massacre Honduran soldiers, arriving in 14 trucks, cor-

doned off the river banks near the villages of Santa Lucia and San Jose and through loudspeakers warned Salvadoreans not to attempt to cross the Sumpul. The soldiers stood guard.

►Early in the morning of May 14 at La Arada and the surrounding area, gunfire from two Salvadorean army helicopters, from ground troops and from the paramilitary squad, Orden, started "indiscriminate killing of defenseless peasant families, and this genocide did not end until mid-afternoon, leaving at least some 600 bodies."

►"Women, including mothers, were tortured before being shot dead. Babies were thrown into the air and killed in target practice."

►At least 300 bodies which could not be buried for lack of help "were devoured by dogs and vultures for several days, others were lost in the waters of the river. A fisherman found the bodies of five infants in his nets. The river is polluted."

►The 1,500 Salvadorean refugees in Honduras "live in utmost insecurity, both from confusing orders from our authorities to leave and from threats of further raids by Salvadorean troops to finish them off. . . . In fact troops have entered the town of Dorozal to intimidate the refugees and (Salvadorean army) helicopters have

(See MASSACRE on page 20)

# Catholic homosexuals tell their stories; ask church for acceptance and ministry

by Peter Feuerherd  
(First in a series)

Jim, a California native in his mid-30s, is an executive for a giant multi-national corporation. He lives in a luxury apartment complex in an exclusive Indianapolis suburb and is a recent convert to Catholicism.

George, a product of an extensive Catholic school education, is a teacher in Indianapolis.

Susan, 20, a high school graduate from a large Catholic family works for a public utility.

All three (the names have been changed at their request) have two things in common—they are homosexual and Catholic. These three people illustrate what is one of the most sensitive pastoral and doctrinal questions facing the church today.

That question is, what should the church do, if anything, for what has been variously estimated as the 4-10 per cent of people who are homosexual?

The official church stance, reiterated in dozens of church documents and pastoral statements, is that genital homosexual activity is an objective moral evil.

Yet some Catholic gays, working through organizations like Dignity and New Ways Ministry, have challenged traditional church teachings. They claim that the Scriptural references to homosexuality are not a condemnation of homosexual practice as it is known today.

In the first part of this series, two Catholic homosexuals talk about themselves and their relationship with the Church.

**"ANYBODY WHO WANTS** to know knows because I'm not particularly secret about it. I think you hide only things that you are ashamed of."

That is how George, a middle-aged Indianapolis school teacher, explained why he has let most of his friends, family and co-workers know that he is homosexual.

Yet he admitted his job would be endangered if his name were made public in a newspaper story about homosexuality.

"I don't experience any great difficulty with people who know me. It's the people for whom you are a number or an item—those are the people that scare me. They make judgments about people as a group without really knowing them."

George sees no contradiction between being a homosexual and a Roman Catholic, despite the numerous official church statements that condemn homosexual activity.

George asserted, "I think that if you take that (the official church position) you are lost to begin with on all counts. I don't think that has anything to do with being gay."

"What the church means to me is in Christ's statement 'Whenever two or more are gathered together, there I am in their midst.' That's all we need for a church."

George added, "The most important thing is that whatever kind of relationship you have with anyone, that they are honest, open, caring, responsible and faithful. If you have that, I can't see how you can possibly go wrong."

"The homosexual act is morally ambiguous," George believes. "The fact of it doesn't tell you a thing. The questions are where, with whom, what for...? The same moral determinants that one has to consider are true for everyone... By and large, I don't think there is a big difference in morality for gay people."

George, a "cradle Catholic," is a former president of the Indianapolis Dignity chapter, a nation-wide group that ministers to homosexual Catholics. He says that he knew he was gay "before I knew a word for it. I was 13 before I heard the word... I cannot remember a time when I was not. I don't think it's something you become."

**THE TEACHER** explained that being raised a Catholic is such a strong part of his personality, that even though he has strong disagreements with the official church, there is no way he would leave it. He recalled once making a conscious attempt to stay away from the church for an entire year.

"I was going to wash my hands of it. I couldn't do it... I discovered I was still an instrument in God's hands. It didn't do me any good to try to get away from it."

George, unlike some other homosexuals, believes that it is good that his family, friends and colleagues know about his sexual orientation, because he feels it is a way of "witnessing."

"It does no good for a gay person to be a good person if nobody knows he is gay, because then he is not witnessing to anything."

Should monogamous sexual relationships be the goal for gays? That would be a "good ideal," George stated.

"I would set the same standards for everybody... It's the quality of the relationship that matters... I've always been given the impression that the church finds preferable the most perverted, the most debased, the most master-slave type heterosexual relationship you can imagine to any homosexual relationship."

**SHOULD GAY** people be in a position to influence young people as school teachers? That's a controversial question, one to which George, who is personally involved, retorted to sharply.

"I don't have much inclination to seek out someone who is 16 years old, however attractive I might find them, any more than a heterosexual man would have a real inclination to pursue a high school girl even though he might find the girl attractive."

Jim, in his mid-30's, converted to Catholicism two years ago. Unlike George, he has not made his homosexuality known to his professional colleagues. He has a high-paying position in a large corporation.

While living in California, Jim had no compunction about "coming out," where the attitude to such a revelation, he said, was often "Who cares?" But he doesn't feel as comfortable in letting his business colleagues know about his sexual orientation since he moved to Indianapolis five years ago.

If he "came out," Jim would expect to be demoted at work and lose chances for advancement that he has worked years for.

"I really feel different in Indianapolis. The whole ethic out here is different," he said.

Jim explained that he disagreed with the official church position on homosexuality, stating that the important factor in sexuality is "what you do with it."

Jim, raised a Methodist in an affluent and what he described as a "sheltered" seacoast suburb, became a Catholic after a long search. Because he felt a "latent Christianity," he attended various Indianapolis Protestant congregations but discovered "it just wasn't for me."

**A FORMER NUN** who has become a close friend recommended that Jim try St. Thomas Aquinas parish. That was two years ago. Since that time Jim has

received instructions and has been baptized a Catholic.

Jim was pleasantly surprised to find that, although some of the people and the priests know that he is gay, they held no objections to his entering fully into parish life.

"I would have joined earlier, I told the parish priest, but I really felt guilty about being gay. I just figured you wouldn't want any of these people in your church."

"I think the way that things are at St. Thomas is just really healthy. I don't feel like I am accommodated. I'm really taken for what I am. I don't feel like I'm being graded or categorized."

Jim's favorite Gospel story is the account of Jesus talking with the Samaritan woman at the well, an action that shocked Jesus' contemporaries because Jewish males did not usually talk with Samaritans or women.

"It was really out of character for a Jew at that time to go up and talk to this woman. I feel like one of those people. It's a helluva thing to really find that you are a minority."

Jim is enthusiastic about being a Catholic, yet he hopes that one day the church will change its traditional position on homosexuality.

"I think it's a crucial time for the Catholic Church (See HOMOSEXUALS on page 20)

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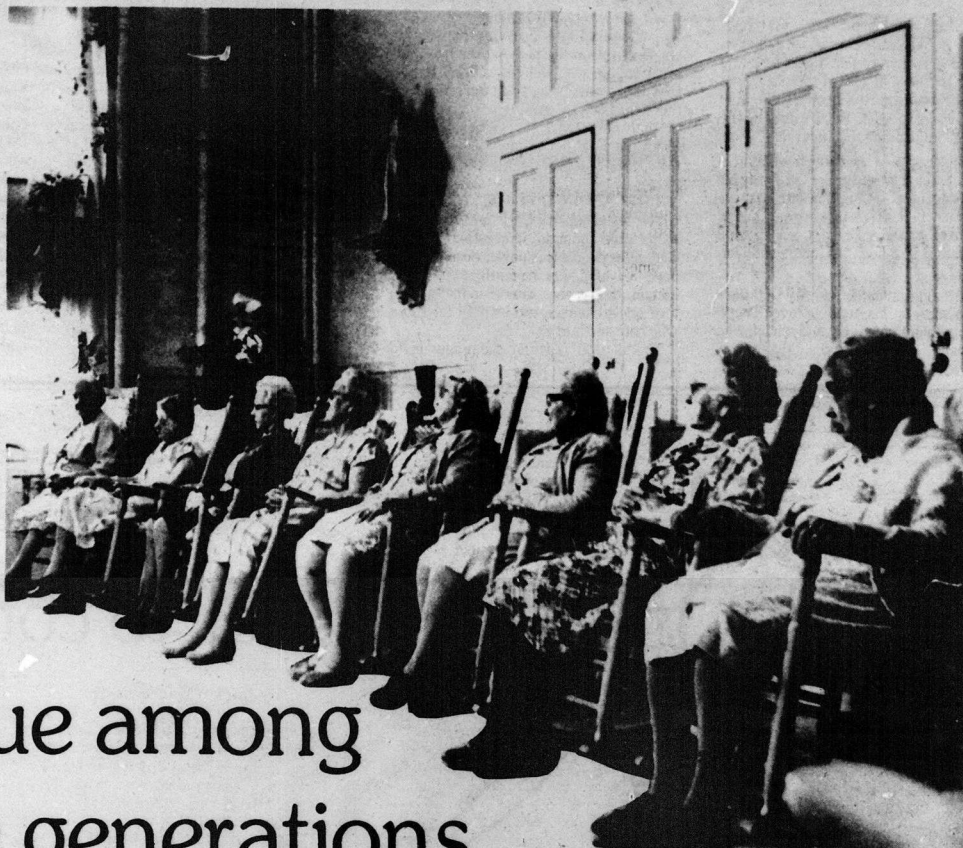
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# KNOW YOUR FAITH

Aging relatives sometimes are cared for at home and sometimes in institutions such as Notre Dame Hospital in Manchester, N.H. (NC photo by David S. Strickler)



## Dialogue among the generations

by David Gibson

More and more of society's elderly people live apart from their closest relatives—often far apart.

Although there are many exceptions, the three-generation family that lives together under one roof almost seems to be regarded as a lifestyle of the past. The Waltons, television's big family in which the grandparents were always on the scene, derived part of its popularity from the nostalgic feelings it evoked.

Mobility is one factor separating the generations of a family today. As children grow up, they often go away to school and to work. They may locate hundreds of miles away from childhood homes. They may relocate again and again in new communities as careers develop and jobs change.

An emphasis on privacy and independence in society also contributes to changing lifestyles. Often people pride themselves on "making it alone."

The measure of solitude in daily life that many people regard as a necessity, may be difficult to find in a crowded urban home. In addition, many young couples

today want to make their own decisions and say they do this best when living away from their parents.

Then again, certain facts of life in modern society keep a family's different generations apart. Many people become grandparents in their mid-40s, when careers are peaking. They anticipate many years of good health and look forward to new opportunities in life.

**PERHAPS THESE** young grandparents plan to travel or even go back to school. They may become mobile themselves—selling a family home, moving to a new apartment or even to an entirely new community.

On the other hand, some feel attached to their longtime homes or communities and do not wish to move at all. Often they can afford an independent lifestyle with the aid of pension plans and Social Security.

Whatever the case, some older people really do not wish to move in with their adult children nor to have adult children move in with them. As these parents grow older, they find they have established a pattern of life which involves having their own home, their own things, making their

own decisions, setting their own schedules, making their own purchases.

All these factors can separate the generations of a family. Of course, the lifestyle desired by older people in contemporary society varies from person to person, as does the degree of an older person's separation from younger relatives.

Many elderly people are gripped by loneliness and a sense of isolation. As the U.S. bishops said in 1976, the elderly are victims of discrimination in a society that has not learned to appreciate the unique abilities and special challenges at this stage in life.

The separation of younger and older generations in modern society raises questions and leads to a lot of soul-searching. People of all ages wonder about their responsibilities toward one another. They recognize that separation does not necessarily mean they do not desire happy, worthwhile relationships with one another. But they may feel uncomfortable with their questions and their real feelings.

**THE NEED** seems great for dia-

logue—for open discussion among the generations—about each others' real needs and desires. The potential hidden within present relationships can be great; it needs to be tapped. But the potential is hard to tap if the older people are not accorded respect, if the value of their lives now is not considered.

Many older people today ask how they can contribute in meaningful ways to the lives of their grandchildren. They want to make a contribution and they want this desire to be taken seriously. Grandchildren and their parents also ask how they can relate best to the older generation.

Discussion could lead to the realization that an older family member no longer wants to live alone and that this concern needs attention. But discussion may also reveal that what older relatives really want are special times with their families. They do not want to simply "get together." They value the times when the generations are together and want to share important concerns with the younger members of their families on those occasions.

# In His image and likeness

by Father John J. Castelot

Matthew ends the first chapter of the Sermon on the Mount with a challenge, "In a word, you must be made perfect as your heavenly Father is perfect" (5, 48).

This seems unrealistic. God is infinitely, divinely perfect and no creature can even hope for such perfection. Jesus certainly knew that. Since he issued the challenge, he must have expected people to be able to accept and meet it. What would be the point in commanding the impossible?

The perfection of the heavenly Father is our model in this sense: As the Father is divinely perfect, so Christians are to strive for human perfection by carrying out in their lives the purpose for which God created them, to be in his image and likeness.

By creating humans this way God gave them a share in his creative love. Therefore, by loving creatively and unselfishly, Christians exist in God's image and

achieve their authentic humanity. To the extent that they do not, people become somehow subhuman.

The lines that preceded the challenge to be perfect suggest all this. "My command to you is: Love your enemies, pray for your persecutors. This will prove that you are children of your heavenly Father, for his sun rises on the bad and the good, he rains on the just and the unjust. If you love those who love you, what merit is there in that? . . . And if you greet your brother only, what is so praiseworthy about that? Do not pagans do as much?" (Mt. 5:44-47).

**THE ASPECT** of God's perfection which Jesus exhorts Christians to imitate is his indiscriminate, unquestioning love. God gives people this power because they need his help, his strength, even to be human. It appears almost unnatural to love one's enemies and to pray for those who hate and hurt us.

The natural reaction seemingly is to

return hatred for hatred, hurt for hurt, and to avoid those who annoy us or get in the way. But this, in fact, is not natural. Fulfilling the purpose for which God created people is natural. He creates people to love, not to hate; to create, not to destroy; to embrace, not to shun or repel. Any deviation from this purpose is unnatural and subhuman.

Luke's version of this same saying of Jesus is much more specific. "Be compassionate, as your Father is compassionate" (6:36). He continues with practical examples: "Do not judge . . . Do not condemn . . . Pardon . . . Give" (6:37-38). Luke's whole portrait of Jesus is one extended example of how to be perfectly human.

Throughout this Gospel, Jesus comes through as exquisitely sensitive, kind, forgiving and giving—and what he gives is nothing less than himself. He is the perfect man, the perfect image and likeness of God, because he is authentically human.

**IF CHARITY** begins at home, so does humanity. If Christians cannot love their relatives, those who share their home, their prospects for loving others are dim indeed. The problem is aggravated when the household is made up of two or three generations.

Generation gaps always have hampered communication, but now those gaps have widened into culture gaps. Children are the products of an amazingly different culture from that which formed their parents. Grandparents can seem like incredible oddities.

Gaps can easily degenerate into conflicts unless everyone is willing to understand, make allowances, communicate and acknowledge mutual contributions. Laughter is very important, as is love.

This would be much easier if people were not living in, and inescapably influenced by, a frankly pagan culture, one which simply laughs at the Christian way as naive and stupid. Such a culture has its own challenges: Push! Grab! Get! Step on people who get in your way or annoy or inconvenience you. Eliminate the weak and helpless. Get even. Fight.

What wonderful formulas for growth—in immaturity, in ungodliness, in savagery and in subhumanity.

The dancing of Herodias' daughter, Salome, led King Herod to grant her anything she wished, including the head of John the Baptist. (NC sketch by Beryl Newman)



The Story Hour

## Call to compassion

by Janaan Manternach

A large crowd gathered one day to listen to Jesus. They had come from all of Judea, and even beyond, from as far as Tyre and Sidon on the seacoast. It was the same day Jesus chose 12 of his followers to be his apostles.

Jesus wanted to teach the Twelve a very important lesson now that they were his apostles. He wanted the whole crowd to learn the same lesson. It was very important. What Jesus told them that day surprised them all.

He began: "To you who hear me, I say, love your enemies. Do good to those who hate you."

There was a gasp of disbelief. People looked at one another in amazement, wondering if they had heard correctly. "Love people who are your enemies?" they asked themselves. "What sense can that make? Why be good to people who hate you? What a strange new teaching!"

**JESUS LET** them know that they had not misunderstood him. "Bless those who curse you," he went on to say. "And pray for those who mistreat you. When someone slaps you on one cheek, turn the other cheek."

The people found Jesus' words hard to accept. As Jews they knew well that the law of God commanded them to love their neighbors. That command was in their Bible. But they never thought neighbors included enemies. The normal thing to do to those who were hurting you was to fight back. But Jesus was telling them to

pray for people who treated them badly and to bless those who cursed them.

Jesus could see how surprised the crowds were at his words. He went on to challenge them all to treat everyone the way God himself does.

"Love your enemy and do good," Jesus continued. "If you do, your reward will be great. People will call you sons of God, because you will be acting the way God acts. He is good to people who are ungrateful and wicked."

Jesus paused a moment to let his words sink in. Then he added a sentence the apostles would never forget. That sentence summed up what he most wanted people to learn. "Be compassionate, and God, your Father, is compassionate."

**THE PEOPLE** understood the meaning of the word "compassionate." It was a word that the Bible often used to describe how God acts toward people. Other words for compassion are "mercy," "kindness" and "tenderness."

Some people in the crowd surely recalled the famous description of God in the Book of Exodus: "The Lord, the Lord, a merciful and gracious God, slow to anger and rich in kindness . . . continuing his kindness for a thousand generations and forgiving wickedness and crime and sin."

Jesus was telling the people that they were to treat others with the same kind of forgiveness and kindness God shows to everyone—even those who turn against him. God provides sun and rain, food and drink for good and bad alike.



# Two or three generations under one roof

by Mitchel B. Finley

Aunt Agnes, 94 years old, lives with Tom and Mary Levinson and their eight children in a suburban home. A single woman all her life, Aunt Agnes has lived with the son and daughter-in-law of her sister for several years. Because of her senility, the Levinsons say, this is somewhat like having a baby in the house again, especially in recent months as Aunt Agnes has become less and less able to control her own bodily functions.

Living with Aunt Agnes is most difficult in some ways for Mrs. Levinson. Because she works in the home all day, she finds it frustrating at times to respond with patience to Aunt Agnes' behavior. Sometimes Aunt Agnes moves in the patterns of her younger days—puttering about the

kitchen, replacing utensils and food items in completely different places from where she found them.

Because of her condition, if the family wants to spend an evening away from home, someone must be found to stay with her, much like a baby sitter.

**ON THE OTHER** hand, the Levinsons are pleased with the ways in which their children have learned to care for Aunt Agnes with consideration for her needs. The children seem to have gained a certain maturity from living with a person of 94. All the family members have thought about and discussed the fact that they too will grow old. In some ways the Levinsons are able to see themselves in Aunt Agnes.

The Levinson family also has gained a deeper appreciation for how dependent each family member is on the others. Aunt Agnes is simply the most obvious example of this need.

Sociologist Philip Slater has discussed the American tendency to simply "flush away" things that offend or cause discomfort. Death itself is a part of life, yet how many people have ever seen another person die? More often, Americans set aside hospitals and nursing homes for death. Morticians do their best to make the dead look as alive as possible for the funeral.

A similar attitude is at work when people grow old. They are shunted into special homes whenever possible. Yet the absence of old people leads to impoverished lives for all. If old people are segregated, society creates a world with an illusion of perpetual youth. Any truly old person who remains in their midst seems an oddity whose presence can make people feel uncomfortable.

**THE APPEARANCE** in recent decades of much-publicized retirement villages in the warmer climates of the United States is another illustration of this process. But the sad thing about retirement villages is perhaps that the people who live in them sometimes feel this is where they ought to live—away from regular contact with young people, children and babies.

The one lesson the Levinson family would like to teach others is that the different generations need to be in regular contact with one another. The aging process is part of the way God created human life. Aging is meant to help people learn to be more caring, to grow in authentic human wisdom and to stay in touch with the mystery of God.

On days when Aunt Agnes' senility is particularly debilitating, Tom Levinson takes an hour or so to sit with her. At such times Aunt Agnes can be reached only through music. So Tom will sing the old songs, like "Bicycle Built for Two" or "Let the Rest of the World Go By."



Family members sometimes feel angry when a relative is senile as they see the relative's behavior as a reflection upon themselves. (NC photo by Ray Barth)

This new teaching of Jesus was as challenging as it was surprising. It seemed to turn everything upside down. Loving enemies makes sense only for those who want to be like God.

**Suggestions for parents, teachers and young people using the children's story hour for a catechetical moment:**

## PROJECTS

1. Write a story, real or imaginary, on the topic, "Love your enemies. Do good to those who hate you." Illustrate your story with drawings and pictures and make it like a little book.
2. Sit and think for a time of things that you might do to show forgiveness, kindness and tenderness to others. Act in these ways this week.
3. Search for stories in your local daily newspaper that tell about people acting toward others with mercy, kindness and tenderness. Look also for newspaper stories about people who act toward others in ways which are not compassionate. If your parents approve, clip the newspaper stories out and put them in a scrapbook or on a bulletin board.

**After reading the story, "Call to Compassion," talk together about it. Questions like the following may guide your conversation.**

## QUESTIONS

- Why, do you feel, was this an important day for Jesus?
- What did Jesus tell the people that day?
- Why did the people find Jesus' teaching hard to accept? Do you find it difficult or surprising?
- How did Jesus explain his teaching further?
- What one sentence would you use to summarize Jesus' teaching?
- How does this story help you understand compassion?
- What does this story tell you about the relationship between God and people?

## Discussion questions for 'Know Your Faith'

1. Why do more and more aging people live far apart from their relatives today, according to David Gibson?
2. Why would the elderly choose to live with their children? Why might some older people prefer not to do this?
3. Why is dialogue among the different generations important? Do you do this?
4. Father John Castellet explains that people are to strive for perfection by loving as God the Father loves. Discuss how Christians can do this.
5. Why does Mitchel Finley say that the care of Aunt Agnes is hardest on Mrs. Levinson?
6. How old were you when you first became a grandparent? Were you retired, in good health, living in your own home? Compare your circumstances with those of your parents when they first became grandparents.
7. What influence have grandparents played in the lives of your children?

## Our Church Family

## Couple returns from spiritual desert

by Fr. Joseph M. Champlin

Bob and Judy became husband and wife 13 years ago, with Judy entering the Catholic Church around the time of their marriage.

Two children came forth from this union who were immediately baptized according to then basically pre-Vatican II ritual.

A house move, the common priorities of couples their age and unsatisfactory experiences with parish structures led them to drift away from regular worship. Bob generally stopped going to Mass; Judy returned occasionally to her former church; the children received little religious training.

Through these years, however, the family bond remained tight and loving. It was that close union which finally brought about a spiritual conversion and remarkable journey back to the Lord.

Realizing their daughter and son, ages 12 and 9, were religiously confused and impoverished, they both knew something had to be done and this step would have to be taken as a family.

Through a fascinating series of providential circumstances, they came in contact with the priest who witnessed



their vows and received Judy into the church. In a painful three-hour visit with him, they described their aimless wanderings, their hurts, their anxious desire to discover inner peace, but their confusion as to where or how.

He suggested the family go to Mass together, judge if they feel comfortable and see in what way the Lord leads them.

The next Sunday they were there, ten minutes early, and the next and the next.

During that tear-filled three hour discussion Judy surfaced her difficulty, even disbelief in confession. The priest offered the same counsel: go to church, pray and let God do the rest.

Two months later Judy, without any prompting, sought out penance and, several weeks afterwards, her husband did the same. Their joint reception of the Risen Lord one Sunday seemed a high point of this return home to the Father.

But there was more to come.

The children began receiving individual instruction from a Catholic neighbor in preparation for first Eucharist and penance.

**JILL, THE OLDER** child, was ready first and, on an Advent weekday night at a Mass in their home with that same priest, received the Lord. Robbie found not communicating at Mass with the other members a deep pain which prompted him to study his religion lessons more zealously.

After Easter, once again in their home, the cycle seemed completed as the lad

made his First Communion surrounded by neighbors and relatives.

Bob and Judy shared the scriptural readings during that Mass. The father read St. Paul's account in Corinthians of the Last Supper. When, at the words "Do this in memory of me," he looked intently, strongly, lovingly at his young son, it seemed he wanted so to impress this message on the boy's heart that little Robbie might be spared in the future the dark years of a spiritual desert his parents had known.

This couple has become deeply involved in parish activities. Moreover, the return to a richer, patterned life of prayer and worship has expanded their hearts and prompted them to reach out toward others in need.

**EVERY FEW** months Judy carries a tiny baby to Sunday liturgy, not her own, but another mother's. As foster parents, they take the infant into their warm, secure dwelling for a few weeks until the

adopting parents are found and come for the child.

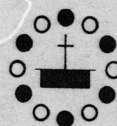
Leo, a 74-year-old widowed uncle of Bob's, recovering in the hospital from major surgery, felt greatly depressed over his condition and future. "Where will I go? Who will care for me? How will I end up?"

Bob and Judy sensed his need and simply said: "Come and stay with us until you are able to return home and live on your own."

Uncle Leo broke down and wept for joy when they made that generous offer. This couple who had regained such peace as they returned home to the Father now were bringing similar happiness to a lost person by opening their house and hearts to him.

## Return to the Father

In the sacrament of penance the Father receives the repentant son who comes back to him, Christ places the lost sheep on his shoulders and brings it back to the sheepfold, and the Holy Spirit sanctifies this temple of God again or lives more fully within it. This is finally expressed in a renewed and more fervent sharing of the Lord's table, and there is a great joy at the banquet of God's Church over the son who has returned from afar."



## LITURGY

Isaiah 66:10-14  
Galatians 6:14-18  
Luke 10:1-12, 17-20

reflection prepared by  
THE CENTER FOR PASTORAL LITURGY  
THE CATHOLIC UNIVERSITY OF AMERICA

**JULY 6, 1980  
FOURTEENTH SUNDAY  
OF THE YEAR (C)**

by Fr. Richard J. Butler

Peace be with you. From one parish to the next, hour after hour, this greeting is echoed every Sunday. Some times it's set in the midst of full embrace and kiss; other times it's set in the rigid formality of a ritual bow.

What is the sign of peace? To some it is a measure of sociability. It is friendliness and togetherness. It is the comfortable feeling of being with people who agree with you. To others it is a distraction, an annoyance. It is contacting this man or that woman just as one is about to enter the isolation of commune with God.

One wonders at times what it was like for the disciples whom Jesus sent out on missions they began according to the script: "Peace to his house." It probably had little to do with the programmed intimacy suggested by some encounter groups. Nor did it probably irritate the privacy of individuals as others claim from time to time today.

**IT WAS AND** is a bond of faith, a bonding that removes the anxieties that leave people in isolation and a bonding that operates at a level quite different from the level of sociability or the level of privacy.

Most of the difficulty with this ritual sign in our own day is that the present culture witnesses a lack of ease with the question of intimacy at both the level of sociability and the level of privacy. The sheer multiplication of human contacts in our day is overwhelming. It comes in part from the more crowded universe we occupy today. There are simply more people per square mile. We bump into people more frequently. And the struggle

between privacy and sociability is uncomfortable.

Even when we manage to achieve a balance in question of physical contact we must face the problem of media. In the quiet of our sitting rooms, we are bombarded with people of every part of the world, people in all sorts of crises, people sharing the most personal elements of their living and dying.

The intermingling of the cultures of the world does not lessen this issue. Simple signs and gestures carry varied meanings from culture to culture. Gestures given as an indication of sociability in one culture may be received by other cultures as invasion of privacy.

**TO UNDERSTAND** the sign of peace we must transcend questions of group dynamics and cultural customs. We must come to the root of the Gospel and the level of faith. For the peace we share in liturgy is the bond of Christ that unites persons who have been plunged into the waters of baptism and initiated to the sacred mysteries. The peace that is shared is the person of Christ.

Thus the logic of the disciples' task in the Gospel today to begin their ministry announcing peace. Thus the message of Paul today in the letter to the church of Galatia; "Peace and mercy on all who follow this rule of life."

And thus it must be in our liturgy. The peace of Christ that is shared should never be set in the measure of psychology. Our measure is the faith of the gospel. The feelings of sociability can enhance this sign. The feelings of tension in the community can be a challenge to the sign and a call to witness. In the sharing of the bond of peace, Christ's presence will strengthen us all.

## the Saints by Luke

**ON JULY 11, THE CHURCH CELEBRATES THE FEAST OF ST. BENEDICT, WHO WAS BORN IN 480 OF A NOBLE FAMILY OF ROME. HE WAS PLACED IN A PUBLIC SCHOOL, BUT FEARING THE IMMORALITY OF THE ROMAN YOUTH, HE FLED TO THE DESERT MOUNTAINS OF SUBIACO, WHERE HE LIVED THREE YEARS. SOON, MORE THAN 140 MEN JOINED HIS COMPANY.**

**ST. BENEDICT DREW UP A RULE, THEIR MOTTO WAS: "PRAY AND WORK." AFTER BUILDING 12 MONASTERIES, HE WENT TO MONTE CASINO, WHERE HE FOUNDED AN ABBEY ATOP A MOUNTAIN AND DIRECTED IT UNTIL HE DIED. FOR CENTURIES THEY WERE THE TEACHERS OF EUROPE AND WERE CALLED 'BENEDICTINES'.**

**THE 'OPUS DEI,' OR THE CHANTING OF THE DIVINE OFFICE IN COMMON WAS CALLED, "THE WORK OF GOD" AND THE CORE OF THE MONKS' LIFE. HE WROTE: "PREFER ABSOLUTELY NOTHING TO THE LOVE OF JESUS CHRIST."**

**HE HAD A TWIN SISTER, SCHOLASTICA, WHO ALSO BECAME A GREAT SAINT. SHE FOUNDED THE BENEDICTINE SISTERS.**

**SIX DAYS BEFORE HIS DEATH, ST. BENEDICT ORDERED HIS GRAVE TO BE OPENED AND BECAME ILL. HE DIED WHILE HIS MONKS HELD HIM UP BEFORE THE BLESSED SACRAMENT AFTER RECEIVING HOLY COMMUNION.**

## ST. BENEDICT





## Documentation

# Official English text of Vatican Declaration on Euthanasia

VATICAN CITY—Here is the official English text of the Declaration on Euthanasia issued June 26 by the Vatican Congregation for the Doctrine of the Faith.

## Introduction

The rights and values pertaining to the human person occupy an important place among the questions discussed today. In this regard, the Second Vatican Ecumenical Council solemnly reaffirmed the lofty dignity of the human person, and in a special way his or her right to life. The council therefore condemned crimes against life "such as any type of murder, genocide, abortion, euthanasia, or willful suicide" (Pastoral constitution, "Gaudium et Spes" no. 27).

More recently, the Sacred Congregation for the Doctrine of the Faith has reminded all the faithful of Catholic teaching on procured abortion. The congregation now considers it opportune to set forth the church's teaching on euthanasia.

It is indeed true that, in this sphere of teaching, the recent popes have explained the principles, and these retain their full force; but the progress of medical science in recent years has brought to the fore new aspects of the question of euthanasia, and these aspects call for further elucidation on the ethical level.

In modern society, in which even the fundamental values of human life are often called into question, cultural change exercises an influence upon the way of looking at suffering and death; moreover, medicine has increased its capacity to cure and to prolong life in particular circumstances, which sometimes give rise to moral problems.

Thus people living in this situation experience no little anxiety about the meaning of advanced old age and death. They also begin to wonder whether they have the right to obtain for themselves or their fellowmen an "easy death," which would shorten suffering and which seems to them more in harmony with human dignity.

A number of episcopal conferences have raised questions on this subject with the Sacred Congregation for the Doctrine of the Faith. The congregation, having sought the opinion of experts on the various aspects of euthanasia, now wishes to respond to the bishops' questions with the present declaration, in order to help them to give correct teaching to the faithful entrusted to their care, and to offer them elements for reflection that they can present to the civil authorities with regard to this very serious matter.

The considerations set forth in the present document concern in the first place all those who place their faith and hope in Christ, who, through his life, death and resurrection, has given a new meaning to existence and especially to the death of the Christian, as St. Paul says: "If we live, we live to the Lord, and if we die, we die to the Lord" (Romans 14:8; cf. Philippians 1:20).

As for those who profess other religions, many will agree with us that faith in God the creator, provider and lord of life—if they share this belief—confers a lofty dignity upon every human person and guarantees respect for him or her.

It is hoped that this declaration will meet with the approval of many people of good will, who philosophical or ideological differences notwithstanding, have nevertheless a lively awareness of the heights of the human person. These rights have often in fact been proclaimed in recent years through declarations issued by international congresses; and since



it is a question here of fundamental rights inherent in every human person, it is obviously wrong to have recourse to arguments from political pluralism or religious freedom in order to deny the universal value of those rights.

## I. The Value of Human Life

Human life is the basis of all goods, and is the necessary source and condition of every human activity and of all society. Most people regard life as something sacred and hold that no one may dispose of it at will, but believers see in life something greater, namely a gift of God's love, which they are called upon to preserve and make fruitful. And it is this latter consideration that gives rise to the following consequences:

1. No one can make an attempt on the life of an innocent person without opposing God's love for that person, without violating a fundamental right, and therefore without committing a crime of the utmost gravity!

2. Everyone has the duty to lead his or her life in accordance with God's plan. That life is entrusted to the individual as a good that must bear fruit already here on earth, but that finds its full perfection only in eternal life.

3. Intentionally causing one's own death, or suicide, is therefore equally as wrong as murder; such an action on the part of a person is to be considered as a rejection of God's sovereignty and loving plan. Furthermore, suicide is also often a refusal of love for self, the denial

of the natural instinct to live, a flight from the duties of justice and charity owed to one's neighbor, to various communities or to the whole of society—although, as is generally recognized, at times there are psychological factors present that can diminish responsibility or even completely remove it.

However, one must clearly distinguish suicide from that sacrifice of one's life whereby for a higher cause, such as God's glory, the salvation of souls or the service of one's brethren, a person offers his or her own life or puts it in danger (cf. John 15:14).

## II. Euthanasia

In order that the question of euthanasia can be properly dealt with, it is first necessary to define the words used.

Etymologically speaking, in ancient times euthanasia meant an easy death without severe suffering. Today one no longer thinks of this original meaning of the word, but rather of some intervention of medicine whereby the sufferings of sickness or of the final agony are reduced, sometimes also with the danger of suppressing life prematurely. Ultimately, the word euthanasia is used in a more particular sense to mean "mercy killing," for the purpose of putting an end to extreme suffering, or saving abnormal babies, the mentally ill or the incurably sick from the prolongation, perhaps for many years, of a miserable life, which could impose too heavy a burden on their families or on society.

It is therefore necessary to state clearly in what sense the word is used in the present document.

By euthanasia is understood an action or an omission which of itself or by intention causes death, in order that all suffering may in this way be eliminated. Euthanasia's terms of reference, therefore, are to be found in the intention of the will and in the methods used.

It is necessary to state firmly once more that nothing and no one can in any way permit the

killing of an innocent human being, whether a fetus or an embryo, an infant or an adult, an old person, or one suffering from an incurable disease, or a person who is dying. Furthermore, no one is permitted to ask for this act of killing, either for himself or herself or for another person entrusted to his or her care, nor can he or she consent to it, either explicitly or implicitly. Nor can any authority legitimately recommend or permit such an action. For it is a question of the violation of the divine law, an offense against the dignity of the human person, a crime against life, and an attack on humanity.

It may happen that, by reason of prolonged and barely tolerable pain, for deeply personal or other reasons, people may be led to believe that they can legitimately ask for death or obtain it for others. Although in these cases the guilt of the individual may be reduced or completely absent, nevertheless the error of judgment into which the conscience falls, perhaps in good faith, does not change the nature of this act of killing, which will always be in itself something to be rejected.

The pleas of gravely ill people who sometimes ask for death are not to be understood as implying a true desire for euthanasia; in fact it is almost always a case of an anguished plea for help and love. What a sick person needs, besides medical care, is love, the human and supernatural warmth with which the sick person can and ought to be surrounded by all those close to him or her, parents and children, doctors and nurses.

## III. The Meaning of Suffering for Christians and the Use of Painkillers:

Death does not always come in dramatic circumstances after barely tolerable sufferings. Nor do we have to think only of extreme cases. Numerous testimonies which confirm one another lead one to the conclusion that nature itself has made provision to render more bearable at the moment of death separations that would be terribly painful to a person in full health. Hence it is that a prolonged illness, advanced old age, or a state of loneliness or neglect can bring about psychological conditions that facilitate the acceptance of death.

Nevertheless the fact remains that death, often preceded or accompanied by severe and prolonged suffering, is something which naturally causes people anguish.

Physical suffering is certainly an unavoidable element of the human condition; on the biological level, it constitutes a warning of which no one denies the usefulness; but, since it affects the human psychological makeup, it often exceeds its own biological usefulness and so can become so severe as to cause the desire to remove it at any cost.

According to Christian teaching, however, suffering, especially suffering during the last moments of life, has a special place in God's saving plan; it is in fact a sharing in Christ's Passion and a union with the redeeming sacrifice which he offered in obedience to the father's will. Therefore one must not be surprised if some Christians prefer to moderate their use of painkillers, in order to accept voluntarily at least a part of their sufferings and thus associate themselves in a conscious way with the sufferings of Christ crucified (cf. Matthew 27:34).

Nevertheless it would be imprudent to impose a heroic way of acting as a general rule. On the contrary, human and Christian prudence suggest for the majority of sick people the use of medicines capable of alleviating or suppressing pain, even though these may cause as a secondary effect semi-consciousness and reduced lucidity. As for those who are not in a state to express themselves, one can reasonably presume that they wish to take these painkillers, and have them administered according to the doctor's advice.

But the intensive use of painkillers is not without difficulties, because the phenomenon of habituation generally makes it necessary to increase their dosage in order to maintain their efficacy. At this point it is fitting to recall a declaration by Pius XII, which retains its full force: in answer to a group of doctors who had put the question: "Is the suppression of pain (See EUTHANASIA TEXT on page 16)

# Euthanasia text (from 15)

and consciousness by the use of narcotics permitted by religion and morality to the doctor and the patient (even at the approach of death and if one foresees that the use of narcotics will shorten life?)"

The pope said: "If no other means exist and if, in the given circumstances, this does not prevent the carrying out of other religious and moral duties: Yes."<sup>15</sup> In this case, of course, death is in no way intended or sought, even if the risk of it is reasonably taken; the intention is simply to relieve pain effectively, using for this purpose painkillers available to medicine.

However, painkillers that cause unconsciousness need special consideration. For a person not only has to be able to satisfy his or her moral duties and family obligations; he or she also has to prepare himself or herself with full consciousness for meeting Christ. Thus Pius XII warns: "It is not right to deprive the dying person of consciousness without a serious reason."<sup>16</sup>

## IV. Due Proportion in the Use of Remedies

Today it is very important to protect, at the moment of death, both the dignity of the human person and the Christian concept of life, against a technological attitude that threatens to become an abuse. Thus, some people speak of a "right to die," which is an expression that does not mean the right to procure death either by one's own hand or by means of someone else, as one pleases, but rather the right to die peacefully with human and Christian dignity. From this point of view, the use of therapeutic means can sometimes pose problems.

In numerous cases, the complexity of the situation can be such as to cause doubts about the way ethical principles should be applied. In the final analysis, it pertains to the conscience either of the sick person, or of those qualified to speak in the sick person's name, or of the doctors, to decide, in the light of moral obligations and of the various aspects of the case.

Everyone has the duty to care for his or her own health or to seek such care from others. Those whose task it is to care for the sick must do so conscientiously and administer the remedies that seem necessary or useful.

However, it is necessary in all circumstances

to have recourse to all possible remedies?

In the past, moralists replied that one is never obliged to use "extraordinary" means. This reply, which as a principle still holds good, is perhaps less clear today, by reason of the imprecision of the term and the rapid progress made in the treatment of sickness. Thus some people prefer to speak of "proportionate" and "disproportionate" means.

In any case, it will be possible to make a correct judgment as to the means by studying the type of treatment to be used, its degree of complexity or risk, its cost and the possibilities of using it, and comparing these elements with the result that can be expected, taking into account the state of the sick person and his or her physical and moral resources.

In order to facilitate the application of these general principles, the following clarifications can be added:

► If there are no other sufficient remedies, it is permitted, with the patient's consent, to have recourse to the means provided by the most advanced medical techniques, even if these means are still at the experimental stage and are not without a certain risk. By accepting them, the patient can even show generosity in the service of humanity.

► It is also permitted, with the patient's consent, to interrupt these means, where the results fall short of expectations. But for such a decision to be made, account will have to be taken of the reasonable wishes of the patient's family, as also of the advice of the doctors who are specially competent in the matter. The latter may in particular judge that the investment in instruments and personnel is disproportionate to the results foreseen; they may also judge that the techniques applied impose on the patient strain or suffering out of proportion with the benefits which he or she may gain from such techniques.

► It is also permissible to make do with the normal means that medicine can offer. Therefore one cannot impose on anyone the obligation to have recourse to a technique which is already in use but which carries a risk or is burdensome. Such a refusal is not the equivalent of suicide; on the contrary, it should be considered as an acceptance of the human condition, or a wish to avoid the application of a medical procedure disproportionate to the



**LOVING EXCHANGE**—Six-year-old Stephanie Locaizo gives and gets a big hug from her counselor at annual summer camp sponsored by Cardinal Spellman High School in New York. About half the 62 youngsters at camp are mentally retarded, the other half deaf, and most of the counsellors are high school students. (NC Photo by Chris Sheridan)

results that can be expected, or a desire not to impose excessive expense on the family or the community.

► When inevitable death is imminent in spite of the means used, it is permitted in conscience to take the decision to refuse forms of treatment that would only secure a precarious and burdensome prolongation of life, so long as the normal care due to the sick person in similar cases is not interrupted. In such circumstances the doctor has no reason to reproach himself with failing to help the person in danger.

## Conclusion:

The norms contained in the present declaration are inspired by a profound desire to serve people in accordance with the plan of the creator. Life is a gift of God, and on the other hand death is unavoidable; it is necessary

therefore that we, without in any way hastening the hour of death, should be able to accept it with full responsibility and dignity. It is true that death marks the end of our earthly existence, but at the same time it opens the door to immortal life. Therefore all must prepare themselves for this event in the light of human values, and Christians even more so in the light of faith.

As for those who work in the medical profession, they ought to neglect no means of making all their skill available to the sick and the dying; but they should also remember how much more necessary it is to provide them with the comfort of boundless kindness and heartfelt charity. Such service to people is also service to Christ the Lord, who said: "As you did it to one of the least of these my brethren, you did it to me." (Matthew 25:40)

At the audience granted to the undersigned prefect, His Holiness Pope John Paul II approved this declaration, adopted at the ordinary meeting of the Sacred Congregation for the Doctrine of the Faith, and ordered its publication.

Rome, the Sacred Congregation for the Doctrine of the Faith, May 5, 1980.

Franjo Card. Seper  
Prefect

Jerome Hamer, O.P.  
Tit. Archbishop of Lorient, secretary.

## Footnotes

1. Declaration on Procured Abortion, 18 November 1974: AAS 66 (1974), pp. 730-747.
2. Pius XII, address to those attending the Congress of the International Union of Catholic Women's Leagues, 11 September 1947: AAS 39 (1947), pp. 2483 Address to Midwives, 29 October 1951: AAS 43 (1951), pp. 835-854 Speech to the Members of the International Office for Documentation, 19 October 1953: AAS 45 (1953), pp. 744-754 address to those taking part in the ninth Congress of the Italian Anaesthesiological Society, 24 February 1957: AAS 49 (1957), p. 146 Cf. also address to the members of the United Nations Special Committee on Apartheid, 22 May 1974: AAS 66 (1974), p. 346 John Paul II, address to the bishops of the United States of America, 5 October 1979: AAS 71 (1979), p. 1225.
3. One thinks especially of recommendation 779 (1976) on the rights of the sick and dying, of the Parliamentary Assembly of the Council of Europe at its 25th ordinary session; cf. Siepen, No. 1 March 1977, pp. 14-15.
4. We leave aside completely the problems of the death penalty and of war, which involve specific considerations that do not concern the present subject.
5. Pius XII, address of 24 February 1957: AAS 49 (1957), p. 147.
6. Pius XII, ibid. p. 145, Cf. address of 9 September 1958: AAS 50 (1958), p. 694.

## Cornucopia

# Someday 'sounding board' will retaliate

by Alice Dailey

Ever since childhood, people have singled me out as a sounding board for their boasting. Maybe it's because of the slightly dumb image I project.

When I was eight, there was this kid across the street who lisped through a missing front tooth. "I'm having a party on Thursday, with gameth and pritheth, but you're not invited."

In the sixth grade, a girl across from me was wont to swirl her hand round and round on a tablet and ask, two or three times a week, "Don't I write pretty with my new pen?" When I tired of acknowledging her prowess, she tried a new tack. "See that crippled girl over there? Well I always help her cross the street. Some girls don't want her clutching at their arm, but I don't mind if my sleeve gets dirty and mussed up." The



martyr would end this recital by batting her eyes modestly.

With the coming of dating age, the bragging got a little more grandiose. More than one girl told me, in effect, "I'm going steady with the most gorgeous hunk of man. Dreamy eyes, thick eyelashes, six feet, weighs 160." Others would crow, "Wait 'til you see my boy friend's car. It's a red (or green, or blue) convertible with a rumble seat and has lots of extras on it." Frankly, I didn't go around with a clipboard assessing my dates' looks or car accessories. I was just glad to go out in anything on wheels that took me places.

**ALL AT ONCE** there were weddings and honeymoons. One miss, who had snagged herself a well-heeled groom, chirped, "Guess where I'm going on my honeymoon. To Cherbourg, France. By steamship. I'll be gone a month."

With difficulty I refrained from asking if the husband would be allowed to go too. But a steamer crossing yet! Back then, you were lucky to get a couple of days off work to check in at some place like Hoig Hollow.

As time wore on and the body started wearing out, hospital trips were inevitable. I always seemed to be closeted with braggart roommates. Their kids had the curliest hair, the daintiest feet, the prettiest faces and got straight A's. "Not because they're mine, you understand. They're just outstanding kids."

**WHEN I WOULD** try to cut in with the conviction that my kids were also the prettiest/handsomest, smartest, etc., the roommates either had to go to the bathroom, to x-ray, or their stitches were hurting so they just had to rest.

But just you wait; some day I'll get in the last word. There'll be an old biddy somewhere who'll brandish her cane at me and boast, "That's a genuine Irish walking stick. It belonged to my grandfather, then to my mother, and now it's mine!"

And I'll just pound the floor with my cane and declare, "I wouldn't want to depend on an old moth-eaten relic to hold me up. Mine's brand new; Medicare's best!"



# Hey, Look Us Over

## ... Summer Is Here

There's no place in Indiana like VanBibber Lake for those great weekends, retirement or raising your family.

We have 390 acres of water for you to enjoy swimming, skiing or fishing.

We have travel trailers including nice camp sites from \$7,000 to \$15,000.

We have mobile homes including nice shady lots from \$13,500 to \$23,000.

We have modular homes from \$33,900 to \$42,900.

All travel trailers, mobile homes and modular homes are connected to our community sewer and water systems. No well or septic worries for you.

Let us show you around and we think you will agree that there's no place like ...

# VanBibber Lake

8 miles northwest of Greencastle  
45 miles west of Indianapolis

**739-6441**

# the Active List

## July 4

The annual festival at St. Michael parish, Brookville, will feature chicken dinners. Serving will be from 10:30 a.m. to 1:30 p.m.

## July 5

The Fifth Wheelers Club will meet at 8 p.m. at 1502 E. Riverside Drive, Indianapolis.

## July 6

The Indianapolis Cursillo Movement will have an Ultreya at Holy Cross parish house, 126 N. Oriental, at 7:30 p.m.

St. Maurice parish in Decatur County will have its annual picnic to begin at 10:30 a.m.



when chicken and roast beef dinners will be served. See the parish ad in today's *Criterion*.

\*\*\*

The Altar Society of St. Catherine parish will have a card party in Father Busald Hall, 2245 Shelby St., Indianapolis, at 2 p.m.

\*\*\*

The Edwin Carlton Chaney Singers will present a concert at Holy Angels Church, 28th St. and Northwestern Ave., Indianapolis, at 4 p.m.

## July 6, 7, 9

The Charismatic Renewal Communications Center has the following area parish prayer meetings scheduled. All are at 7:30 p.m. unless indicated otherwise. For more information call 255-6561.

July 6: St. Joan of Arc; St. Matthew, 8 p.m.

July 7: St. Andrew and St. Pius X.

July 9: St. Michael, Greenfield.

## July 6-10

St. Rita parish, 19th and Martindale, Indianapolis, will have a religious revival beginning each of the five evenings at seven o'clock. Divine Word Father Thaddeus Boucree is guest speaker.

## July 7, 8, 9

St. Vincent Wellness Center, 622 South Range Line Road, Carmel, will sponsor the following programs. Call 317-846-7037 for information.

July 7: Lean Teen for junior high school girls. Mondays and Wednesdays to Aug. 6.

July 7: Preparation for childbirth. Mondays or Thursdays for six weeks.

July 8: Introduction to stress management. Four Tuesdays.

July 9: Seminar in nutritional choices. Four Wednesdays.

## July 7-18

The Sisters of St. Francis will host two religious education workshops at their motherhouse in Oldenburg on the following dates:

July 7-10 and 14-18: "Church, Who is it?" Eight sessions from 7:30 to 8:30 p.m.

July 7-11 and 14-18: "St. Paul's Letters to the Romans and to the Ephesians." Ten sessions from 9:30 to 11:30 a.m.

Call Sister Francis Assisi Kennedy, 812-934-2475, extension 261, for information.

## July 8

The Ave Maria Guild will have its business meeting at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

\*\*\*

Mother Theodore Circle, Daughters of Isabella, will have a business meeting at 7 p.m. A light supper will be served at 6 p.m.

## July 8-13

The following schedule lists SDRC activities. All meetings begin at 7:30 p.m.

July 8: Southside meeting, Our Lady of Grace Center, Beech Grove.

July 9: Eastside meeting, St. Simon School (teachers' lounge).

July 10: Northside meeting, St. Thomas Aquinas rectory.

July 10: Westside meeting, St. Gabriel School.

July 13: Westside group invites all members for a day at Opryland. Leave St. Gabriel's at 5 a.m. For information contact Jim at 299-3391.

## July 9

An orientation session for a

new program in respiratory therapy announced jointly by Marian College and St. Vincent Hospital, Indianapolis, will be held at Marian at 7 p.m. in Room 251 of Marian Hall. The program, to begin in August, is limited to a new class of 15 students each year.

\*\*\*

Mrs. Pat Crossland, 4044 N. Pennsylvania, Indianapolis, will host a cook-out from 6 to 8 p.m. for all North District Band students. They are asked to bring their own hamburgers or hot dogs and a pitch-in dish. Contact Mike Lehosky at 251-1451 for further information.

\*\*\*

A luncheon/card party is scheduled at St. Mark parish hall, U.S. 315 and Edgewood, Indianapolis. Luncheon will be served at 11:30 a.m. followed by cards at 12:30 p.m.

## July 10

United Catholic Singles' Club (ages 35-65) will have a dinner meeting at 7 p.m. at Fatima Council K of C, 1313 S. Post Road, Indianapolis. Reservations requested. Call 297-3797 or 542-9348.

## July 11

The Indianapolis Cursillo community will sponsor an Ultreya at 7:30 p.m. in the community room at St. Thomas Aquinas parish. All interested persons are invited.

\*\*\*

A Pre-Canva Conference for couples in the Indianapolis area will be held at Our Lady of Grace Center, Beech Grove, from 12:30 to 6 p.m. Pre-registration is required. Call 317-634-1913.

## July 11-13

The annual Holy Spirit parish festival will be held on the church grounds, 7241 E. Tenth St., Indianapolis. The festival ad appears in this week's *Criterion*.

## July 11-14

A three-day music camp for high school students will be held at St. Mary-of-the-Woods College near Terre Haute. Complete information is available from the director of summer sessions at the college, phone 812-535-4141, extension 222.

## ST. MAURICE

Decatur County

## Annual Picnic Sunday, July 6

### Chicken or Roast Beef Dinners Mock Turtle Soup

Serving from 10:30 a.m. to 3 p.m.  
Adults \$3.50 — Children under 12 yrs. \$1.25  
Evening Lunches

### Plus Games & Amusements

Take I-74 to Newpoint Exit then  
County Rd. 850 E. 4 miles

## ST. JOSEPH'S ANNUAL PICNIC & FAMOUS CHICKEN DINNER

### Sunday, July 13th

### Fairgrounds — Corydon, Indiana

Take I-64 West from New Albany

One-Half Chicken Dinner Served Country Style

11:00 a.m. to 4:30 p.m. EDST

Under Shelter — Ample Seating

Dinners Served by Number Carry-Out Dinners Available

Hand Made Quilts  
Whole Beef to be Given Away

To Be Held — Rain or Shine

## Marriage Encounter

Weekend held Friday night through Sunday

For all couples and priests  
who have a sincere interest in  
deepening their commitment  
to their sacramental way of life.

The Church deserves to enjoy the richness of the sacramental life. Marriage Encounter promotes the renewal of priestly, religious and married vocations through deepened communication and the renewal of personal commitment. Whether married, vowed or ordained, you deserve the encounter experience.

Complete and mail this coupon with \$10 registration fee to Paul & Gloria Willaert (address below). You will receive a registration form by return mail.

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_  
PHONE \_\_\_\_\_

### Scheduled Weekends:

July 11-13: Fatima  
August 15-17: Fatima  
Sept. 5-7: Ramada Kokomo  
July 11-13: Fatima

### Locations:

Fatima — 5353 E. 56th St., Indpls.  
Ramada Kokomo — 1709 E. Lincoln Rd.  
Kokomo

For more information on weekends in your area contact:



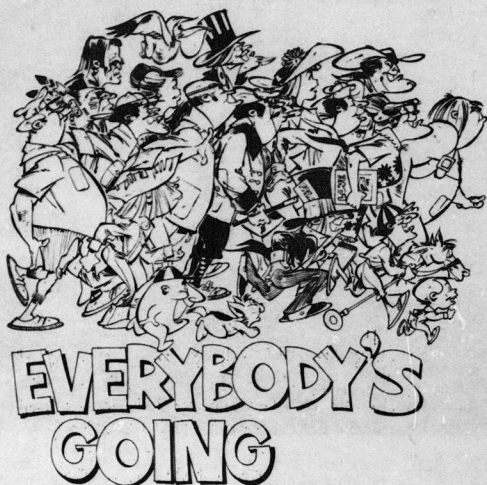
## Central Indiana Marriage Encounter

Paul and Gloria Willaert  
9025 N. Washington Blvd.  
Indianapolis, IN 46240  
317-844-1803

Fr. Clem Davis  
Holy Spirit Church  
7241 E. 10th St.  
Indianapolis, IN 46219  
317-353-9404

Serving the Indianapolis and Lafayette Dioceses





Holy Spirit  
7241 East 10th Street — Indianapolis

# ANNUAL PARISH FESTIVAL

**July 11, 12, 13**

Buffet Dinners Nightly

(All You Can Eat)

Friday — Fish      Saturday — Roast Beef  
Sunday — Chicken

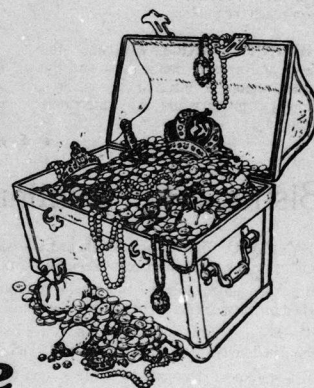
**Entertainment**  
**Every Night**  
**8:30-11:00**

☆ Games ☆ Rides  
☆ Beer Booth ☆ Prizes

Drawings Nightly:

Friday — \$500.00  
Saturday — \$1000.00  
Sunday — \$4000.00

Plenty  
of  
Parking



**Everybody Welcome**

# Homosexuals (from 10)

lic Church. A lot of things are changing and that's why I really feel that I'm going to be an active part of that. . . . Now is a chance for me to contribute to that."

**FOR JIM, WHO** now has what he described as a "steady" relationship, his conversion to Christianity has changed the way he lives. While in San Francisco, he acknowledged that he engaged in promiscuous, "anonymous" sex and was heavily into the drug scene.

"I feel I've wasted a lot of time. I'm really happy that I've survived as well as I have. I've had a lot of lonely, bummed-out times where it's caused me some real difficulty.

"I've gotten heavily involved in a lot of pot, drugs, and cocaine. . . . Fortunately, I don't think I've ever done any serious damage. That was an escape."

Is immorality, sexual promiscuity and heavy drug usage more a part of the "gay world" than the "straight world?"

"Yes, I think so. . . . But I think we're forced into it."

How?

"I am made to feel alienated and I don't like feeling that way; therefore, I want something that will cut the pain and make me feel good."

Jim, who looks very much like the "up and coming" business executive that he is, disdains those gays who fulfill the "limp-wristed fag" stereotype, and who feel a need for the ostentatious displays of affection that are commonly seen in gay

sections of cities like New York and San Francisco.

"My theory is that all those crazy things are done out of anger. A lot of those mannerisms are forced."

**LIKE GEORGE,** Jim said that he has been gay as long as he can remember. He said he finally found out words to describe that feeling while in junior high school.

"I know that I didn't choose it. I know that somewhere along the line I didn't pull a lever or make a decision or something like that. It happened. And that's that."

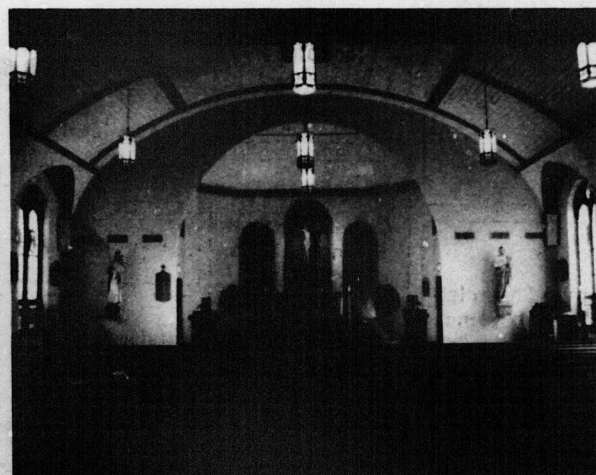
Asked what homosexuals can offer the church, Jim replied that they can give "what any other group can give."

Reflecting upon his favorite Gospel story, he added, "Maybe gays can give an example of what it's really like to be at the well. . . . If Jesus Christ were here right now I couldn't see him kicking me out (of the church). In fact I would see him saying just the opposite."

Jim explained that after his conversion to Catholicism and becoming involved at St. Thomas Aquinas parish, he is a much happier person.

"To find a Christian community and then to have people find out that deep, dark secret, the essence of who you are and what you are and really find out that that's O.K. . . . That's just a great thing. I just feel much better about myself. I have hope."

(Next week: How some Catholic parents have dealt with finding out that their children are homosexual.)



**SOMETHING OLD, SOMETHING NEW**—Sacred Heart Parish, Clinton, recently climaxed a building program involving the complete interior renovation of the 73 year old church. Brese Associates, Architects, and Billmyre Associates, Consulting Engineers, both of Indianapolis provided professional services for the project. Total construction cost for the project was approximately \$222,000 and included \$35,000 for new pews and interior furnishings. Conceptually, it was decided to retain the Romanesque character of the existing church. Existing statues and stations of the cross were refurbished, existing tinwork was repaired and decoratively repainted, and pews with Romanesque designed ends were selected. All the church furniture was custom designed in wood to create a warm setting for worship. The church was completely carpeted, relighted, and modernized in a manner harmonious with its original design. General Contractor for the project was Major and Sons, Clinton. The Terre Haute firms of Harrah Plumbing and Heating and B and A Electric were responsible for the mechanical and electrical work respectively, and interior furnishings were provided by Weberding's Carving Shop, Batesville. Father James Shanahan is the pastor.

# Massacre (from 9)

hovered over the villages of Talquilde and San Jose."

►Honduran families which have shared from the beginning "what little they had, are being black-listed and harassed by authorities."

►"Farmers who lend their animals to transport food from Caritas (Catholic welfare agency) warehouses to the refugees are being threatened. Conditions are aggravated when international organizations or foreign newsmen request permission to visit La Arada or other border points, for then refugees and others are intimidated by authorities who force them to abandon their quarters and flee into the mountains. Thus the sad reality of these refugees from El Salvador never reach the public."

**BISHOP CARRANZA** and the priests and nuns in Santa Rosa said the border region is infested by malaria, dysentery, mumps and skin infections,

but that medical teams were banned from the area by the Honduran government. They added that medicines and food distributed in June by Caritas among 3,000 refugees and Hondurans were enough for only 10 days.

The statement criticized the "oligarchy and the army in El Salvador as executioners, and the government of Honduras, the OAS and the political parties for closing their eyes" to the massacre.

The Honduran government of Gen. Policarpo Paz Garcia said the church statement was "irresponsible and slanderous." The government said it intended to take care of the defense of the nation's territory "without the interference of foreigners," alluding to foreign missionaries critical of the government.

The government also challenged the bishop and clergy to name the people who stopped medical teams from entering the refugee area.

★ ★ ★

# Bishops vow continued rights struggle

**SANTIAGO, Chile**—The bishops of Chile said a campaign of defamation and harassment of church personnel cannot keep them from defending human rights.

But, they added, grassroots Catholic communities suffer when their pastoral work is curbed by the government as "political action."

The bishops cited a long list of cases after issuing a statement that quoted Jesus' words to Saul in defense of the early Christians: "I am Jesus, whom you are persecuting."

The statement denounced the arrest and torture of civilians and a systematic media campaign "against the church, its institutions and pastors . . . in efforts to discredit and deprive it of moral authority."

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## Catholic Youth Corner

## Wagner joins CYO staff

by Peter Feuerherd

Carl E. Wagner, a science and math teacher at St. Simon parish school for 14 years, has been appointed associate of teen services for the CYO.

In his new post, Wagner, 36, will be in charge of developing programs for high school age youth. He will work with retreat programs for teenagers, including the "Search" program for juniors and seniors.

One of his first priorities, Wagner explained, will be to "Look to implement a freshman and sophomore program." With this aim in mind, the new CYO administrator plans to attend a retreat program for that age group in the archdiocese of St. Louis.

Another priority that Wagner has is working with the teenage youth councils throughout the archdiocese, and to foster programs to aid the development of

youth leadership.

"We're looking for our role in youth ministry," Wagner said. He hopes to develop more service-oriented projects for CYO teens.

Yet he acknowledged, "First of all, we have to find out what the needs are. In my three weeks here I can't tell what those are yet."

Wagner plans to develop more programs with the help of the Office of Catholic Education. "There's no sense in duplicating. You



Carl E. Wagner

don't need competition, you need cooperation," he said.

The youth worker brings extensive experience to his new job. Along with his experience teaching at St. Simon's, he has worked as a volunteer in the annual CYO archdiocesan science fair and as a track coach at St. Simon's.

Wagner is a recipient of the St. John Bosco medal, the highest award given to CYO adult volunteers. The new CYO employee is a Latin School graduate, attended St. Meinrad's, and received a BA degree from Marian College in 1965. In 1973 he received an MS degree in secondary education from Indiana University.

Wagner and his wife Kathy have a one-year-old son, Erik.

## David Henry appointed

David Henry has been appointed supervisor of the school counseling program of Catholic Social Services, according to an announcement by Dr. Robert H. Riegel, executive director of CSS. The appointment became effective July 1.

Henry will assume responsibility for counseling and consulting services for 22 elementary and three high schools served by 14 counselors.

He is a graduate of Indiana State University and

Butler University where he received his master's degree in counseling psychology in 1974. Prior to serving as director of the diagnostics and psychological clinic at the Indiana Boys' School, Plainfield, he worked as a child clinician at Gallahue Mental Health Center and as a probation officer of the juvenile court of Marion County.

Henry lives in Greenwood with his wife and two children and is a member of First United Presbyterian Church of Franklin.

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## Remember them

† BARY, Ora Edward, 71, St. Bernard, Frenchtown, June 26. Brother of Louise and John.

† DAVIDSON, Loretta A., 82, St. Lawrence, Indianapolis, June 30. Mother of Charlotte Haverkamp and Ellsworth (Mike) Davidson.

† DAWSON, Jerome W., 60, St. Michael, Bradford, June 28. Husband of Anna, brother of Evelyn Roby, Virginia Cruise, Catherine Armstrong, Blanny, Bob, Harold and Joe Dawson.

† DUFFY, Rosemary (Kay) Thompson, 66, St. Patrick, Terre Haute, June 26.

† FROEHLICH, Edward W., 83, St. Paul, Tell City, June 23. Father of Bernadine Alvey, Dorothy

Nash, Virginia Reddoar, William, Donald, Bernard and Larry; brother of John, Catherine and Pauline Froehlich.

† HERREL, Nancy, 57, St. Malachi, Brownsburg, June 25. Wife of James; mother of James Jr., William, Robert, John, Thomas, Karen, Joyce, Kathleen and George; sister of Robert and John Mead and Fern Hummel.

† JUNNEMANN, Martha C., 77, St. Patrick, Indianapolis, June 25.

† KLEE, Charles J., 81, St. Mark, Indianapolis, June 27. Cousin of Mary Hanahan, John Slifer, Edwin and William Schantz.

† LAMPERT, Michael R., 28, St. Gabriel, Connersville, June 26.

Son of Mr. and Mrs. Jerome Lampert; brother of Carol Ann Stechar, Mary and Susan Lampert.

† LINDSEY, Clement, 73, Sacred Heart, Clinton, June 24.

† MARRA, Lillian Mary (Gibbs), 64, St. Augustine, Jeffersonville, June 25. Wife of James C.; mother of Joella Schuster, Charles and James Marra; daughter of Ruby Gibbs; sister of Mary C. Cunningham.

† MOORE, Stanley A., 62, Sacred Heart, Indianapolis, June 26. Steptfather of Frank Kirkland.

† RAUCK, William F., 73, St. Mary-of-the-Knobs, Floyds Knobs, June 24. Husband of Margaret; father of Barbara Belcher, Robert and William Rauck; brother of Alice Miller, Henrietta Osterman, Mary, Frank and Matthias Rauck.

† SCHMUTTE, Clarence W., 62, St. Michael, Indianapolis, June 25. Husband of Elizabeth Ann; father of Nicholas, Stephen, John and Richard; brother of Louise Morgan, Margaret Siros, James and Raymond Schmutte.

† SHEERIN, James L., 50, Christ the King, Indianapolis, June 26. Husband of Marilyn; father of Jim, John, Joe, Margaret, Elizabeth, Mary Kay and Patty; brother of Charles, Tom, Patrick and Dennis.

† SULLIVAN, Dr. Stephen F., 75, St. Luke, Indianapolis, June 24. Husband of Helen; father of Margaret Ann Wagner and Stephen W.; brother of Margaret Kirk, Mary Agnes and Jack Sullivan.

† URBAN, Mary A., 87, St. Patrick, Terre Haute, June 27. Sister of Anna F. Zwerner.

† VOIVODAS, Michael G., 66, Holy Trinity, Indianapolis, June 24. Husband of Mary; father of George and Steven; brother of Tom Vadas.

Providence Sister  
Marguerite McCauley

ST. MARY-OF-THE-WOODS, Ind.—A Mass of Christian Burial was held here on June 23 for Providence Sister Marguerite McCauley, 70, who died on June 21.

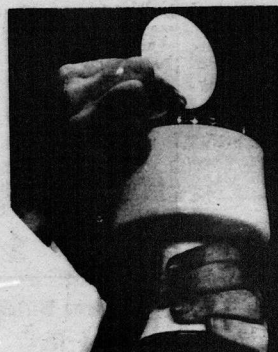
A Terre Haute native, she entered the Congregation of the Sisters of Providence in 1928. She was an elementary school teacher and had assignments in schools in Indiana, Illinois, California and Massachusetts. In the archdiocese she taught at St. Philip Neri, Indianapolis, and was the superior and

principal at St. Patrick, Terre Haute.

Sister Marguerite is survived by one sister, Helen McCauley Willis of Columbus, Ohio; a niece, Mrs. J. P. Garvin of Corapolis, Pa.; nephews, John and Robert O'Rourke, both of Terre Haute; an aunt, Providence Sister Germaine McCauley; cousins, Providence Sisters Teresa Aloyse Mount and Mary Ann McCauley and Jesuit Brother Kenneth McCauley of Brebeuf Preparatory School, Indianapolis.

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July 13	Fr. Lawrence Frey
July 20	Fr. Stephen Banet
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## TV Programming

## Should Catholics join the 'Electronic Church'?

In its issues of April 27 and May 4 *Our Sunday Visitor* ran two articles by John Butler on television evangelists which were sharply critical of the so-called Electronic Church, to use the term that has recently become so popular.

A large number of the *Visitor's* readers were sharply critical of Butler and lavish in their praise of the broadcast evangelists, so much so that the *Visitor* devoted a page of its June 8 issue to a representative sample of the letters.

The letters are obviously written by intelligent, well-educated Catholics, quite capable of arguing persuasively for the merit of this kind of Christian media enterprise while giving quite sincere testimony to the help and support they have experienced from watching these programs.

One of the most hard-hitting statements came from Ralph E. Meyer of Fair Oaks, Calif., who wrote:

"Doesn't it occur to Mr. Butler that it is wonderful that a Christian message is reaching so many people? Isn't it heartening to know so many people are searching for answers in religion?

Isn't it an indictment of our organized churches that they have been so puffed up with their own importance that they've forgotten that people are human and must be attracted, not ordered, to accept God's message.

These are strong words. Whatever reservations one

might have about Catholics becoming so devoted to the Electronic Church and offering it both spiritual allegiance and financial support, I think that we have to grant there is nothing extravagant about what he has to say. He makes some valid points.

And now comes the news that the PTL (Praise the Lord) Television Network of Charlotte, N.C., is presenting television Gospel programming on five continents. And though PTL is a fundamentalist group, their producers are bringing a sophistication to their work unheard of in the old days when touring evangelists would put on razzle-dazzle American-style shows in Korea and Ceylon that

might feature, for example, cheerleaders from Texas Christian.

No, now the word is to be presented not only in the local language but through the local culture. According to an article in the June issue of *Religious Broadcasting*, in almost every country PTL programming is produced by nationals in the "language, music and culture of the viewers."

"I don't discount ministers who dub their programs into foreign language," says PTL president, Jim Bakker, explaining that his approach grew out of personal experience overseas where he discovered that the local people often did not respond well to the format and content of made-in-America

shows. Thus PTL decided not to try to export the shows it produces for home consumption but rather to use the network's resources and technical expertise to sponsor overseas programming.

The Japanese program, its host a Japanese pastor and college professor, went on the air in April, broadcasting over six UHF stations and reaching four of Japan's largest urban areas, including the greater Tokyo area of some 19 million people. Similar in format to the American "PTL Club," the program includes both celebrities—Japan's most popular singer, for example—and ordinary men and women, all sharing their Christian testimonies.

For South America there is both a Spanish and Portuguese program, and PTL's African version, "The Redemption Hour," with a potential audience of 100 million people, was recently found in a poll to be the most popular program in Nigeria.

Follow-up is stressed everywhere. The Japanese program, for instance, has as an integral part a counseling center in Tokyo with six phones active 24 hours a day.

In the meantime, how are we doing? Someone, perhaps it was Chesterton, once remarked that the Catholic Church always arrives on the scene a little late and out of breath. If ever this observation was apt, and I'm afraid it has been, it certainly is now with regard to the media. As the letters to the *Visitor* remind us, the Roman Catholic Church has no real presence in the electronic media. Jim Bakker's PTL broadcast ministry across five continents now give the church's problems in this area an international dimension. Though there is a lot of catching up to do, the real catching up is not with our fundamentalist brethren but rather with the needs of a world crying out for spiritual sustenance.

One problem to be overcome has to do with getting started. If we were a real presence already in the Electronic Church, it would be far easier to attract further support. Thus in an editorial on Catholic support of television evangelists, *Our Sunday Visitor's* editor, Father Albert J. Nevins, notes that Catholics "give more to the '700 Club' alone than they do to the Bishops' Communication Collection." The "700 Club" is but one of the programs in the Electronic Church's annual billion-dollar effort in the United States. The fields are certainly white with the harvest, but somehow the Roman Catholic community has not yet properly marshaled its harvesters.

## 'Flambards' to chronicle a British family

During the summer slack of network reruns public television is introducing several new series, one of the most ambitious of which is "Flambards," a 12-episode dramatization of Kathleen Peyton's trilogy, premiering Tuesday, July 8, at 9-10 p.m. (EST) on PBS.

This British family chronicle is set in the years before and during World War I when the old ways of the landed gentry clashed with the new ideas of a world that included such outlandish gadgets as flying machines.

The central figure is that of Christina, orphaned at an early age and shunted from relative to relative until she ends at Flambards, the rundown ancestral estate of her uncle Russell and his two sons, Mark and William.

The first episode establishes that Mark is as obsessed with horses and fox-hunting as his father, while William despises it all as a barbaric blood sport. Within this strained household, the impressionable 16-year-old Christina learns to love riding and the chase but also sympathizes with William's scientific aspirations and social consciousness.

\*\*\*

A fascinating profile of a real grassroots movement,

one started by people and not Madison Avenue, is being offered on "Gasohol: Going with the Grain," a fast-paced and provocative documentary airing Friday, July 11, at 9-9:30 p.m. (EST) on some 120 PBS stations.

The idea of running automobiles on a mixture of alcohol and gasoline has been around a long time. Ford cars used to run on it and so did Hitler's tanks. Now that gasoline prices are rising out

of sight, people are rediscovering gasohol as a home-grown answer to OPEC's oil cartel.

The main opposition comes from the oil companies, which have a vested interest in gasoline and in alternate fuels made from their large holdings of coal and oil shale. As much as the oil industry may be dragging its heels on gasohol, the idea is catching on with the public across the country.

While the program examines the reasons for this grassroots phenomenon, it very clearly explains the advantages and the problems of gasohol as a still-controversial fuel of the future. In summing up, PBS correspondent Jim Lehrer points out that even with full government support gasohol could supply at best only 4% of our energy needs by 1985.

This documentary is an

excellent choice to premiere a new, 13-week public affairs series called "U.S. Chronicle." Each program will be the production of an individual PBS station belonging to a group that has created its own national programming network.

\*\*\*

Seeing a Chinese acrobatic troupe in rehearsal and on tour provides a rare opportunity to see something of the New China and its people on "One Hundred Entertainments," an Australian documentary airing Friday, July 11, at 9-30-10 p.m. (EST) on PBS.

The program is the first in a five-part series called "The Human Face of China." Produced over the past two years by Film Australia, the series focuses on ordinary Chinese and aspects of their life today.

Acrobatic performances are one of China's oldest art forms and are taken quite seriously by the government and by the acrobats whose effortless grace and precision come from long years of training.

Most impressive, however, are the audiences who throng to the troupe's performances. For them it is not only a rare break in the everyday routine, but a pure entertainment with little propaganda, something that is still traditional in a society of constant change.

\*\*\*

A concert of chamber music taped in January 1980 with violinist Isaac Stern, violist Pinchas Zuckerman

and cellist Leonard Rose is the program presented on "Tonight at Carnegie Hall," airing Wednesday, July 9, at 10-11 p.m. (EST) on PBS.

The broadcast gives a national audience a chance to see and hear the ensemble artistry of musicians who are in such demand as soloists that their schedules rarely allow them to perform together. For those who enjoy classical music, it is a concert to be savored.

What makes the program of even greater interest and appeal is that the camera shows the Stern-Zuckerman-Rose trio in rehearsal as well as performance. Home viewers, as a result, may gain a new appreciation of chamber music as an incomparable listening experience, the very "essence of harmonic relationships."

## Programs of Note

Friday, July 11, 8-9 p.m. (EST) (ABC) "Lights, Cameras ... Politics." Examining why television may be the most important political force since the printing press, this "ABC News Closeup" goes behind the scenes to interview candidates, media consultants, TV reporters and executives to learn how the image shapes the campaign.

Saturday, July 12, from 8-26 a.m. (EST) (CBS) "In the News." Ten two-and-one-half-minute segments of the CBS News series for young viewers will be devoted to reporting on the historical roots of the Republican Party, its past con-

ventions and the 1980 convention in Detroit.

Saturday, July 12, 8-8:30 p.m. (EST) (CBS) "Universe." Each program in this four-week science magazine series, anchored by Walter Cronkite, will report on four stories ranging in subject matter from those of immediate concern to less familiar areas of science.

Saturday, July 12, 10-10:30 p.m. (EST) (PBS) "Images of Indians." The first program in a five-part series on the portrayal of Indians in Hollywood movies deals with the warrior stereotype using excerpts from Robert Altman's 1973 "Buffalo Bill and the Indians."

## Double-Take

(Answers to Last Week's Puzzle)

by

Harry Schuck

G	U	I	S	E	R	A	C	E	R
A	B	A	C	A	E	B	O	N	Y
B	O	N	R	A	L	E	B	O	
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E	T	N	A	S	T	E	E	D	S
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A	G	E	N	T		A	L	D	E	N
S	E	M	I	S		M	O	O	R	S

## Movie Reviews

## Viewing with Arnold

by James W. Arnold

"The Shining," like all of Stanley Kubrick's films, is a mindbending experience. But it is ultimately sound and fury signifying very little. It's like expecting Beethoven and getting Alice Cooper.

Kubrick is well-known as a genius and perfectionist and certainly as one of the half-dozen most gifted filmmakers in the world ("Dr. Strangelove," "2001," "Clockwork Orange"). Normally, he takes four or five years on a film—his last was "Barry Lyndon" in 1975—and his rigorous standards in an industry that has become crass and sloppy are admirable, even awesome.

In "The Shining," his raw material is obviously not Shakespeare. This is Stephen King's 1977 horror novel about the world's largest haunted house, an old Colorado resort hotel named the Overlook, whose evil spirit all but devours a writer, his wife and small child. They are staying there isolated and alone (that is what the basic haunted house plot) as winter caretakers.

While King definitely reaches for all the gore and shock the genre can sustain, his book is an impressively complex blending of characters and events, as well as respectable literary antecedents, like Poe's "Masque of the Red Death." It is also very moralistic.

Thus, there is a strong Calvinist sense of sin and decadence about the hotel, plus a hint that it may be a kind of outpost of hell. The novel is a moral critique of the cultural, political and business elite of America's last 80 years, who have been the hotel's major clients. It's also uplifting. There is af-

fection, understanding and sympathy for all the characters, several of whom in the crunch perform with real heroism. There is a humane center about which the violence and madness spins.

Frankly, almost none of this survives in the screen-

play by Kubrick and Diane Johnson. The characterizations of both the hotel and the members of the caretaker family are obvious and superficial, limited mostly to what we can see and hear during the months at the Overlook.

One recalls what John Simon said about "Barry Lyndon," that "watching the movie is like looking at illustrations for a work that has not been supplied." The audience observes action it never gets information to understand in any depth. Thus the film works only as a very shallow, if elegantly staged horror show, or as a visual follow-up for those who have read the book and know what's going on.

**THE WORST** effect of Kubrick's changes is to move the focus from the hotel-as-monster to the caretaker (Jack Nicholson), who is weird to begin with and soon goes extravagantly batty. Sure, there are ghosts in the hotel, some of whom are seen by the clairvoyant child (Danny Lloyd) and finally even by the wife Wendy (Shelley Duvall) in her last stages of terror. But 95% of the hallucinations seem linked to Jack's combination of mental breakdown and alcoholism. At the end, he is the only villain stalking the hotel, and presumably the evil ends with his death. That is another story, less intriguing than King's.

Given center stage, Nicholson stomps all over it with an outrageous manic-in-a-horror movie performance that is fun in its way but on the level of Vincent Price. Ms. Duvall, who must have been chosen for her general impression of awkwardness and homeliness, is just ludicrously inadequate. In this version, she emerges as the scarcely credible heroine of the piece, since the boy and the black cook (Scatman Crothers) who comes all the way from Flor-

ida to help him prove to be impotent.

King's whole point about "shining"—the power of psychic sight that can be used for good or evil—is reversed, since the strongest character is the only one who doesn't "shine."

The strange images in the hotel, ranging from the naked hag to a ghostly bartender and a ballroom full of 1920's revelers, seem profound

because they are unexplained. A unique Kubrick vision—a blood-flood pouring from an elevator—is terrifying at first, but endured so often it seems silly.

**LET THERE** be no doubt that Kubrick's visuals are continually fascinating and often stunning as well as horrific. His climax in a snow-filled hedge maze in floodlit darkness is brilliant, and the constantly tracking camera through the hotel's ominous rooms and corridors gives the film an eerie, unified style. Predictably, Kubrick's soundtrack is full of odd noises, including wonderfully bizarre

music. To his credit, the long fight-chase passage at the end is much less brutal and blood than King's.

But the final truth is that Kubrick has made schlocky entertainment of a piece that started out as quite a bit more. "The Shining" is a film with bravura strokes, but it can't be taken seriously. No one could say this more sadly than this dedicated admirer.

(Some nudity, lots of fright, shock, nasty language and violence; of some interest to film buffs, but definitely not for the immature). NCOMP rating: B—morally objectionable in part for all.)



## Film Ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned)

Apocalypse Now ..... A-4

The Baltimore Bullet ..... B

The Black Stallion ..... A-1

The Blue Lagoon ..... B

(Contains a coy, peek-a-boo, nudity)

The Blues Brothers ..... A-3

Bon Voyage, Charlie Brown ..... A-1

Bronco Billy ..... A-3

Brubaker ..... A-3

Carny ..... B

(Contains sex, violence and profanity)

The Changeling ..... A-3

Coal Miner's Daughter ..... A-2

Die Laughing ..... A-3

The Empire Strikes Back ..... A-2

Fame ..... B

(Irreverent attitude toward religion coupled with some nudity)

Friday the 13th ..... C

(Contains excessive use of sex and violence)

The Gong Show Movie ..... B

The Hearse ..... A-3

Heart Beat ..... B

The Hollywood Knights ..... C

(Contains seriously offensive crudity and graphic sexuality)

The Island ..... B

(Excessive violence, profanity and brief nudity)

Kramer vs. Kramer ..... A-4

Little Darlings ..... C

The Long Riders ..... A-4

Mary Poppins ..... A-1

The Nude Bomb ..... A-3

The Outsider ..... A-3

Roadie ..... A-3

Rough Cut ..... A-3

The Shining ..... B

(Contains rough language, graphic violence and a seriously offensive erotic sequence)

Small Circle of Friends ..... B

Star Trek ..... A-1

Tom Horn ..... A-3

Up to the Academy ..... B

(Contains sexual bplay and low moral tone)

Urban Cowboy ..... B

(Contains brief nudity, sexually suggestive scenes, violence and profanity)

Where the Buffalo Roam ..... A-3

Wholly Moses ..... A-3

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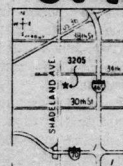
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