

# THE CRITERION

Archdiocese of Indianapolis

## Khomeini scores pope for alleged double standard on human rights violations

WASHINGTON—Papal intercession for nine Italian Salesian priests in Iran accused of spying received a cold reception from Ayatollah Ruhollah Khomeini, leader of Iran's Islamic revolution.

Khomeini said Pope John Paul II should be sending messages to President Jimmy Carter condemning treatment of arrested Iranians in the United States. The ayatollah said the arrested Iranians have been tortured and mistreated.

"Why doesn't Mr. Pope ask any questions about these boys and girls who, at this moment, are chained in prison and under torture," said Ayatollah Khomeini in a radio broadcast Aug. 3.

Khomeini was referring to 192 Iranian demonstrators who were detained July 27 in Washington after battling with police. At the time he spoke three of the Iranians were hospitalized reportedly suffering from dehydration. The others were in various federal prisons awaiting deportation proceedings.

"Our young people are chained and handcuffed, and some of them are unconscious with broken ribs," he said.

The broadcast came after the ayatollah met with Melkite-Rite Archbishop Hilarion Capucci in the Iranian capital of Tehran. Archbishop Capucci delivered a personal message from the pope.

"I WISH THAT a messenger had been sent with a letter to Carter," Khomeini said. "Our youths are passing under the boots of the slaughters of Carter and the United States."

The contents of the message, given to Archbishop Capucci July 25 during an audience with the pope at Castelgandolfo, Italy, were not immediately revealed.

But the pope was believed to have written about the Iranian government's decision to expel Christian missionaries and about the investigation of nine Italian Salesians on charges of spying for Israel.

"The Catholic schools are not true and proper schools but spy nests," said Ayatollah Khomeini in his radio message.

"How can I respond to the people if they tell me that the Christian clergy is at the service of the super-powers?" he added.

According to reports in *La Stampa*, daily newspaper in Turin, Italy, more than 30 priests and nuns of various religious congregations were ordered to leave Iran in early August. Another 90 Religious were expected to receive expulsion orders.

Through Radio Teheran, the ayatollah told Archbishop Capucci to "tell the pope to change his attitude and to support the oppressed" and to "tell those who call themselves Christians to free our youth."

"WHY HAVE I not heard even once an expression of the pope's support for the oppressed Iranians and for those subjected to torture?" Khomeini continued.

"But when we occupy a nest of spies like the American embassy in Tehran, where espionage activity has been proven, (See KHOMEINI on page 2)



BEAT THE HEAT—A youngster in Virginia finds a way to escape the effects of a hot sultry summer day as he calls out the bucket brigade. (NC photo by Robert Mengert)

## Vatican synod on family slated for fall

WASHINGTON—More than 200 Catholic leaders from around the world will attend a meeting this fall in Rome on marriage and family life.

The meeting, the world Synod of Bishops, begins Sept. 26 at the Vatican and continues through October. Its theme, chosen by Pope John Paul II, is "The Role of the Christian Family in the Modern World." Pope John Paul will preside.

The synod is a consultative body which advises the pope on topics of his choosing. Past meetings have dealt with priestly life and ministry, social justice, evangelization and religious education.

Family life has been a priority for the church in the United States for several years. At their general meeting in May, 1978, the U.S. bishops adopted a compre-

hensive Plan of Pastoral Action for Family Ministry. The plan designates 1980 as Family Year and calls for the 1980s to be devoted to study and action on behalf of marriage and the family.

Four elected delegates of the U.S. National Conference of Catholic Bishops (NCCB) will take part in the Rome synod. They are Archbishop John R. Quinn of San Francisco, president of the NCCB and the U.S. Catholic Conference (USCC); Archbishop Joseph L. Bernardin of Cincinnati; Archbishop Robert F. Sanchez of Santa Fe, N.M., and Auxiliary Bishop J. Francis Stafford of Baltimore, who is chairman of the USCC Family Life Commission.

Attending ex officio in his capacity as a major metropolitan archbishop of one of

the Eastern Rites will be Byzantine-Rite Archbishop Stephen J. Kocisko of Pittsburgh.

Also taking part will be two U.S. superiors general of religious communities, Passionist Father Paul Boyle and Father Stephen Tutas of the Society of Mary.

Other participants will include elected delegates of bishops' conferences from around the world, patriarchs and other leaders of the Eastern-Rites, the heads of Vatican congregations and a number of superiors general of religious orders.

The participants may, with the approval of the pope, issue a major statement at the close of the synod or they may turn over their recommendations and findings to the pope as input for a papal document.

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# Khomeini (from 1)

he (the pope) sends messages and a letter," he added.

"Why do you discriminate among persons?" the Moslem religious leader said. "Was Jesus Christ perhaps for one class and against another?"

Archbishop Capucci, a 58-year-old Syrian, is the apostolic visitor for Melkite-Rite Catholics in Western Europe. In a telephone interview with the Rome daily, *Il Tempo*, he said the meeting began in "an atmosphere of conciliation and understanding" but rapidly deteriorated.

Since the Islamic revolution which brought Ayatollah Khomeini to power, Archbishop Capucci has been a steady traveler to Iran and was instrumental in obtaining the release of the eight corpses of U.S. servicemen killed in the failed mission to rescue the hostages. On several occasions he has been allowed to visit the hostages.

The Vatican has refused to say if Archbishop Capucci has been officially representing the Vatican during these trips.

**THE LATEST** series of visits by Archbishop Capucci concern the closing of the Salesian-run Andicheh School on July 16 by the Iranian Ministry of National Education and the spy charges placed against nine priests associated with the school. The priests were ordered to remain in Iran until an investigation is completed.

Other accusations against the priests include cooperating with the secret police of the overthrown shah and tearing a photograph of the Ayatollah Khomeini.

Education ministry inspectors said they found "documents which demonstrate the existence of relations between (the school's) directors and Israeli organizations."

In Rome Salesian officials denied the spy charges and said they were the result of "the increasingly bitter struggle between various local factions."

Some political factions "influenced by outside forces have abandoned the policy of respect for the Salesians always expressed by the Islamic revolutionary authorities," said the Salesians.

Regarding the charges of cooperating with the shah's secret police, the Salesians said relations with the previous

regime had been "correct and legal, nothing more."

The Salesians in Rome said the order's provincial headquarters for the Middle East has been located in Bethlehem, currently under Israeli control, since 1886—62 years before the modern state of Israel was created—and that it impartially administers Salesian institutions in Lebanon, Syria, Turkey and Iran.

Archbishop Capucci traveled to Teheran immediately after the closing of the school.

**PRIOR TO** Khomeini's rebuke of papal efforts Aug. 3 Archbishop Capucci was optimistic about resolving the situation of the Salesians.

On July 23 he said "only some details remain to be resolved." Part of the problem was that under new Iranian laws "Moslems can no longer attend Catholic schools" as they had in the past.

"An example of this is the nephew of Khomeini, who, after having attending the Salesian school for a long time, cannot do it anymore," said Archbishop Capucci.

The archbishop also said that he had raised the question of the U.S. hostages with Iranian leaders while discussing the Salesian situation and asked that Iran release the hostages during the holy month of Ramadan (July 13-Aug. 11) as an act of "mercy and charity."

"I pointed out to them the great value which a tension-easing gesture in regard to the American hostages would have and the favorable echo it would have throughout Islam and the whole world," he said July 23.

Archbishop Capucci is a controversial



**EMISSARY**—Archbishop Hilarion Capucci and Father Darrell Rupiper of Omaha, Neb., are shown discussing the American hostage situation with newsmen in a photo taken last April. Archbishop Capucci recently carried messages from the Vatican to Iran in an attempt to free the hostages. (NC photo)

figure in Middle East affairs and is an outspoken supporter of Palestinian causes.

In 1974, while he was Melkite-Rite patriarchal vicar of Jerusalem, he was convicted by Israeli courts of smuggling

weapons to Palestinian guerrillas. He was sentenced to 12 years but released in 1977 after the Vatican gave Israel guarantees that he would not return to the Middle East or publicly discuss Middle Eastern issues.

## Priest Senate urges draft counseling

By a vote of 10-1, the Priests' Senate of the archdiocese approved a resolution calling for all archdiocesan high schools and other Catholic institutions "to provide draft counseling for high school and college age people to help them to understand the moral and ethical questions

(See editorial on page 4)

related to registration, conscription and military service."

The resolution, introduced by Father Joseph Wade, pastor of St. Patrick parish, Terre Haute, specifically identifies all archdiocesan high schools plus Cathedral

and Brebeuf High Schools, Marian College, the Archdiocesan Vocation Office, all religious education centers as well as all Newman Centers in the archdiocese.

The resolution was adopted at the group's August 4 meeting.

Father Wade introduced the resolution by noting that the United States Catholic Conference had in February issued a statement in February calling for consciousness raising and counseling about military service.

"For my part," Father Wade stated,

"we need to let people know that Catholics along with other religious bodies cannot be helter-skelter part of the arms race."

Father Wade chairs the Church Witness Committee of the Priests' Senate.

Father Wade noted in the resolution that the Church is called to proclaim peace and that questions of conscription involve moral issues which bear on the decision making of young people. He expressed his hope to the priest senators that the public at large as well would respond to the need to be informed.

## Gibault School announces building drive

Gibault School for Boys in Terre Haute has announced a capital improvement campaign for the 1980's, with a \$3-million goal.

Gibault's board of trustees report the money will be used to improve the school's educational and recreational facilities.

The campaign, called Project Update, Phase II, will be conducted in four separate fund-raising drives. Part one will be a \$300,000 goal during 1980, earmarked for conversion of the present Walsh building

into the Martin Vocational Education Center. The key to this effort will be a special \$250,000 fund drive later this year among Knights of Columbus members, Gibault's principal sponsors.

Other parts of the fund drive will include remodeling of Alerding Hall (goal \$700,000) construction of a new counseling and program center (\$500,000), and construction of a new multi-purpose sports and recreation building (\$1,500,000).

Gibault's first capital improvement

campaign, Phase I, was successfully completed last September, with dedication of the school's fourth and final new residence hall, Sherer Hall.

Justin Clements, development director, said that although the sole purpose of the first phase was to build residence halls, "Gibault's friends responded so generously that Gibault was also able to build a new swimming pool, add a new counseling center, and make many needed improvements in Alerding Hall."



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# Catholic alcoholics to convene here

Indianapolis has been chosen as the site for the 23rd International Convention of the CALIX Society, a Catholic organization for alcoholics.

The convention, with "Yesterday, Today, Tomorrow & Today" as its theme, will be held in Indianapolis from Friday, Sept. 5 to Sunday, Sept. 7. St. Peter Claver Special Ministry on Alcoholism will act as host organization for the convention, according to Vitus Kern, director. He said delegates from some 30 states are expected.

The convention keynote address will be given by Father Joseph C. Martin, a parish priest in Aberdeen, Md., at Stouffer's Inn on North Meridian street, at 8 p.m. on Friday, Sept. 5. Father Martin has long experience in the field of assisting alcoholics towards recovery.

The CALIX Society, headquartered in Minneapolis, is designed to assist alcoholic Catholics who have achieved sobriety through Alcoholics Anonymous to continue their spiritual growth. The group has affiliates in 70 American cities and in Great Britain and Canada.

CALIX works with programs like A.A., which has a heavy non-denominational spiritual emphasis, to give Catholic alcoholics the opportunity to continue in sobriety and in spiritual growth.

CALIX's founder, William J. Montroy said, "A.A. restores your health and keeps you from an early grave. Calix saves your soul and puts you on the road to heaven."

For more information about the convention or CALIX, contact Vitus Kern at 317-926-8347.

Father Martin has served as a consultant for the U.S. government and the armed forces on the problem of alcoholism.

On Saturday, the convention will feature talks and workshops on the work of CALIX in its fight against alcoholism.

The convention will conclude with an 8:30 a.m. Mass on Sunday morning to be celebrated by Archbishop Edward T. O'Meara at Sts. Peter and Paul Cathedral. The Mass will be followed by a communion breakfast at St. Peter Claver Center.

The communion breakfast will feature Frank Carter of Philadelphia who will speak on "Life Without Alcohol." The convention will also feature entertainment, including a special golf tourney at the Valle Vista course on Friday morning and a Saturday night dinner dance.



Father Joseph C. Martin

## 2 bishops describe Bolivian outlook as 'grim'

by Gerald M. Costello

PATERSON, N.J.—Two bishops serving in Bolivia agreed in separate interviews Aug. 1 and 5 that the military coup which rocked the nation makes the outlook grim for Bolivia's people and the church, especially for the next few months.

However, they pointed out that Americans should try to understand the complicated events in both the civil and church spheres which helped to bring it about.

"You can't defend the coup, but you can explain how it happened," said Auxiliary Bishop Gennaro Prata of La Paz.

Franciscan Bishop Thomas R. Manning

of Coroico offered a similar view. "To be realistic you just can't sit back and criticize the military," he said.

Both bishops expressed full support for the statement of the Bolivian hierarchy which condemned the takeover and its effect on the political process. Political factors were primarily responsible for the coup, which took place July 17 when a three-man junta took over the country "to avoid leftist terrorism and economic chaos," as the junta described it.

Bishop Prata, who handles many financial details for the Bolivian bishops' conference was in the New York City area to deal with financial problems which he said have been aggravated by the coup.

The arrest of militant priests and nuns stands as testimony to the junta's fears about elements of the Bolivian church, Bishop Manning noted, again with a measure of understanding.

"Some church people in Bolivia from other parts of the world are very naive about the local situation and haven't had enough time to get into it. And some Religious are dedicated to a kind of sociological Utopia," he said. "They really don't seem to be interested in preaching the Gospel. Some are leftists and some, by their own admission, are Marxists."

"Now, you get a military man who sees everything in black-and-white terms, hearing leftist doctrine from church peo-

ple, and he can't understand why the church doesn't take a stand against them," the bishop continued. "The church has to come to grips with this; it's a serious problem."

Can the church work comfortably with the new government?

"I wonder (if) the church can work comfortably with any government anywhere, if it preaches what it should be preaching," said Bishop Manning. "That goes for the United States, too, where we're confronted with immorality, abortion, the absence of God from day-to-day affairs. The difference is that here in America, there's at least a right to speak out and to fight."

## Treat one another equally in marriage, says pope

VATICAN CITY—Men and women must treat one another as equals in marriage, Pope John Paul II told about 15,000 visitors at his Wednesday general audience July 30.

He said some key passages about man and woman in the Old Testament give

proof that women suffered "social marginalization" at the time, and these passages were dictated by those circumstances.

Nevertheless, he said, those texts carry an underlying truth about the personal, loving union of man and woman desired

by God, which is independent of the conditions of the time.

The pope's comments came as part of a continuing series of talks on the theology of marriage and the body, which he began nearly a year ago.

Addressing the passage in Genesis in which God tells the woman, "yet your urge shall be for your husband, and he shall be your master," the pope said:

"If the man relates to the woman in such a way as to consider her only as an object to be owned and not as a gift, at the same time he condemns himself to becoming, for her, only an object to be owned and not a gift."

Both then lose an essential aspect of the intrinsic "marital meaning of the body," he said.

IN EARLIER talks the pope had described the passage on man's domination of woman as an effect of sin, and not part of the original communion between man and woman willed by God.

In his latest talk he compared the Genesis passage with the one in the Gospel of St. Matthew warning "anyone who looks lustfully at a woman."

"What we are dealing with here, perhaps, is not above all the fact that the woman becomes the object of 'lust' on the part of man, but rather that—as we have already highlighted—man 'from the beginning' ought to have been guardian of the

reciprocity of the gift and of its authentic equilibrium," the pope said.

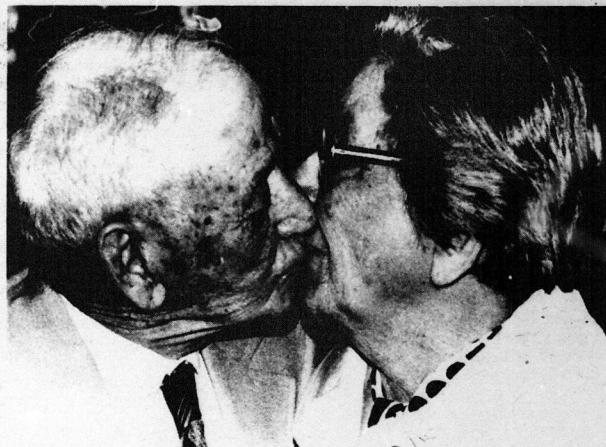
"The analysis of that 'beginning' shows precisely the responsibility of man in welcoming femaleness as a gift and in making the exchange mutual and two-sided," he added.

He said this approach is "in open contrast" with that of "taking the woman's gift from her through concupiscence."

"Even if keeping the equilibrium of the gift should seem to have been entrusted to both, a special responsibility rests above all on the man, as if it depends mostly on him for the equilibrium to be kept or broken or, if already broken, to be eventually reestablished," the pope commented.

THEN HE added: "Certainly the diversity of roles (between man and woman), according to these statements to which we are referring as key passages, was also dictated by the social marginalization of woman in the conditions of those times, and the sacred writings of the Old and New Testament furnish sufficient proofs of that; nevertheless, there is a truth enclosed there which has its own importance independently of the conditions owed to the customs of that specific historical situation."

That truth, he said, is that men and women were meant to belong to each other in the sense of a mutual, sharing personal relationship, and not in the sense of possessing property or material objects.



A BEAUTIFUL DAY—"C'est une belle journée" (It's a beautiful day) said Mrs. Norbert Ortego at a special Mass celebrated in Louisiana for Catholic couples renewing their wedding vows. Pope John Paul recently addressed the issue of equality in marriage. (NC photo by P.C. Piazza)

# Editorials

## Draft counseling: The church's duty

Did the members of the Archdiocesan Priests' Senate really know what they were doing when they approved a resolution this past week calling on all archdiocesan institutions which work with youth of high school age and older to provide draft counseling?

We applaud the work of the Senate and its Church Witness Committee. Such principled resolutions are the stuff of which the Church in the archdiocese is made in its most glorious moments. A realization has occurred. In response to a call from the American bishops last February, our own Priests' Senate has recognized its responsibility and now calls on our educational institutions to recognize their responsibility.

Draft counseling in the eyes of the Church simply means educating youth about the requirements and options found in service to one's country. Last week we spoke for the importance of service to one's legitimate defense of country. Such legitimate defense is all too often ignored. Or it is downgraded.

But while it includes a recognition of one's duty, it also requires a recognition of one's values. Service to one's country can take many forms. It is not necessarily militaristic.

Christian ethics used to speak of the "just war theory," a principled means of defending one's participation in war. Basically, a Christian has the right and duty to go to war in order to defend oneself from an illegitimate attack by another nation.

But since World War Two that ethical principle has become muddled by the advent of nuclear warfare. There are those who argue that no war could in our own age ever be considered just due to the inherently destructive power of nuclear warfare.

On the ethical level there is disagreement with the principle. It is unlikely that agreement will be universal ever again.

That is why the American bishops last February recognized the right of the state to register citizens for purposes of military conscription, but opposed the reinstitution of such conscription except for a national defense emergency.

The bishops chose to support not only the right of conscientious objection, a right "derived from the Gospel and Catholic teaching, and recognized as well in U.S. civil law," but also selective conscientious objection. The bishops called upon legislators, lawyers, ethicists and other religious leaders to "transpose this moral position into effective legal language." Their rationale concerned the experience of the Vietnam war and a conclusion derived from the classical moral teaching of just-war theory.

Draft counseling then must be a totally comprehensive program which clearly and simply educates a young person about service to one's country. All important to any such counseling is who counsels. Training is important and cannot be left up to any teacher or individual who volunteers or who is appointed because it fits into a schedule. Great care must be taken to select individuals as draft counselors who will research the subject and develop a thorough knowledge of the issues.

Will our schools and institutions respond? The Church stands in a very precarious position in dealing with youth in our own time. In many ways the Church walks a tightrope between interest in youth and lack of interest. Service to country is a very practical and important part of the lives of all youth. It is immoral for the Church to refuse to take a part in assisting youth in making truly formative, conscientious decisions about their part in that service. Catholics cannot assume that today's youth must respond in the way youth has in the past. To do so is to condemn today's youth to the same mistakes of war which have been made in the past. —TCW

## Happy birthday, Archbishop!

Archbishop O'Meara celebrated his 59th birthday this past Sunday. Such events sometimes go unnoticed but Chancery staff did not fail to notice it and they provided him with a cake, ice cream and a song during the lunch break at the Priests' Senate meeting. Congratulations, Archbishop, not for getting older for we all do that! Congratulations on getting fresher and instilling your freshness in the archdiocese!

—TCW

## Washington Newsletter

### Stage set for debate over IRS rules

by Jim Lackey

WASHINGTON—In a battle that has divided some segments of the Catholic community, Congress is headed for another showdown over government efforts to keep private schools from discriminating against minorities.

On one side are the representatives of private schools concerned that the Internal Revenue Service not be given the power to dictate minority enrollment and hiring practices for their schools.

On the other side are civil rights groups which fear that some private schools are

havens for avoiding integration. The groups want the IRS to have ample power to remove the tax-exempt status for those schools found to be discriminatory.

The showdown will come when the House debates the appropriations bill for the Treasury Department—which includes the IRS—some time shortly after Congress reconvenes after the Democratic National Convention.

A year ago Rep. John Ashbrook (R-Ohio) and Rep. Robert Dornan (R-Calif.) succeeded in attaching amendments to the appropriations bill prohibiting the IRS from using any of its funds to implement its most recent regulations on private schools and tax exemptions.

But the appropriation lasts for only one year. And since the appropriations committee refused to include the amendments in this year's bill, Ashbrook has promised that the amendments will be introduced again on the floor of the House.

AT ISSUE are IRS regulations first published in August 1978 and then revised in February 1979 aimed at making sure that the Christian academies springing up across the country were not actually "segregation academies."

The regulations required that schools founded or expanded at the time of public school desegregation prove they were not discriminating in their enrollment or hiring practices. To do that the schools would have to show that they had a minority enrollment equal to a percentage of the minority population in a community or that special circumstances prevented them from reaching such a percentage.

Ashbrook and Dornan said their amendments were necessary because the IRS, in issuing the regulations, was involved in

setting social policy rather than enforcing the tax laws. Without specific guidelines from Congress, they argued, the IRS should do nothing but enforce its previous regulations on tax-exempt schools.

The two congressmen also objected to the way the regulations put the burden of proof on the schools, making them "guilty until proven innocent."

WHILE THE same arguments will be advanced this year, the debate will have a slightly different twist because of a federal court decision in May ordering the IRS to take immediate action to remove the tax exemptions for private schools in Mississippi which were judged to be discriminatory.

According to IRS and its supporters, the procedures which were ordered implemented by the court were similar to the procedures which the IRS is prohibited from implementing because of last year's Ashbrook-Dornan amendment.

Thus, the argument continues, the IRS can no longer wait for congressional guidance on how it should deal with discriminatory schools because it has been ordered to take action by the court.

Leading the fight for implementation of the IRS regulations and against the Ashbrook-Dornan amendments are Rep. Charles B. Rangel (D-N.Y.) and Rep. Louis Stokes (D-Ohio), two members of the Congressional Black Caucus who say the regulations are a legitimate exercise of the mandate given IRS to prohibit discrimination in private schools by denying them tax exemptions.

RECENTLY a coalition of religious and civil rights groups, including the National Catholic Conference for Interracial Justice, sent letters to all members of the



House urging defeat of the Ashbrook-Dornan amendments. But groups such as Citizens for Educational Freedom, a heavily Catholic private school lobby, favor the amendments.

The U.S. bishops' civil action arm, the U.S. Catholic Conference, meanwhile, has taken no position on the Ashbrook-Dornan amendments. The USCC has warned of problems that could arise if the regulations are applied to Catholic schools, but also has said it can live with the regulations as revised a year ago February.

If past votes are any indication, though, the Ashbrook-Dornan amendments should sail through the House even though they could not gain committee approval. Last year the House approved the Ashbrook amendment 297-63. And in another vote the same amendment was approved 326-81.

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# Church should defend rights of the poor, pope says

by Jerry Filleau

VATICAN CITY—"The church would not be faithful to the Gospel if it were not close to the poor and if it did not defend their rights," Pope John Paul II said in the longest interview he has granted since becoming pope.

The pontiff was interviewed at length by his long-time friend Jerzy Turowicz, editor of *Tygodnik Powszechny*, the leading Catholic newspaper in Poland, which is based in the pope's former Archdiocese of Cracow.

The interview, done after the pope's trip to Brazil (June 30-July 11), was published in the original Polish in the Aug. 3 issue of the Polish Catholic weekly and in Italian translation in the Aug. 2 issue of the Vatican daily, *L'Osservatore Romano*.

The pope focused mainly on the trip to Brazil and the church there, but also spoke of the other trips that in less than two years have made him history's most widely traveled pope.

Asked about his visits to the poor at several points during the trip, the pope said his visit to Brazil "would not have been authentic if these 'presences' were missing."

"This is the pure and simple mission of the Gospel," he said. "The church would not be faithful to the Gospel if it were not close to the poor and if it did not defend their rights in that vast society."

"BY DOING SO, I am convinced, the church is not only faithful to its evangelic mission—when I say 'church' I am thinking of the hierarchical church and of the laity, of the apostolate of the laity—the church, then, is not only faithful to its evangelical mission, but it is also acting for the good of society," the pope continued.

He explained that it is also "in the interests of those who wield power" to have a just society because true justice forestalls the possibility of "revolts, violence and bloodshed."

The pope also explained why he did not meet separately with leaders of the "basic Christian communities" which are a significant part of church life in Brazil, but instead delivered a message to them through the Brazilian Bishops' Conference.

He said the Brazilian bishops had told him such a separate meeting was unnecessary because the leaders of such communities would make up part of the other groups he was meeting everywhere he went.

He said that apart from some facts such as "the politicization of some of these communities," these basic communities "as such are one of the most interesting forms of the incarnation of the teaching of the (Second Vatican) Council about the apostolate of the laity."

ASKED ABOUT the main problems of the church in Brazil, the pope mentioned Brazil's lack of priests and popular religiosity, in which Catholic belief is combined with superstition and witchcraft.

When asked about the purpose of his numerous trips abroad, the pontiff commented, "There is talk at times that these trips are taking place too frequently."

"But each one of them is the result of an invitation, the result, that is, of some need



BACK HOME—Pope John smiles and waves as he walks alongside Italian Premier Francesco Cossiga at Leonardo da Vinci Airport in Rome upon his return from Brazil last month.

In the first lengthy interview with the pope since his return, he talked about his trip. (NC photo)

that is presented to me by the individual bishops' conferences, by the local churches—and thus, one could say, from the 'grassroots,'" he added.

"Besides, in these pilgrimages I see a way for the church to realize itself, which is so necessary today. The church must, in a certain way, be able to take a look at itself," he said.

"It is necessary for the church at times to recognize itself in the dimension of unity and universality that is proper to it. The presence of the pope responds precisely to this need," he said.

The pope also attributed his frequent travels to "the development of the means of transport."

HE NOTED that Pope John XXIII made a symbolic journey to the Marian Shrine in Loreto, Italy, before the Second Vatican Council. Although Pope John never traveled outside Italy, he set the stage for future popes to travel abroad, Pope John Paul said.

He added that Pope Paul VI made numerous trips abroad.

"I, then, am simply continuing along this line, which seems to me to be amply motivated from a theological and historical point of view," added Pope John Paul.

He said that in a certain sense the church has always considered itself an "ecclesia itinerans"—a traveling or pilgrim church.

The pope noted that this was also a basic theme of his Brazilian trip. He described the whole trip as a development of the idea, "whither goest thou?" that was the theme of the National Eucharistic Congress that he opened in Fortaleza, Brazil, near the end of his visit.

He said it was a question that the church everywhere must ask itself: "Where to go? That is, who must I be, who must I become to respond to the truth about the church as it is reflected in the teaching of Vatican II... How to be a church 'in the world of today?'"

## To the Editor...

### Praises series on homosexuality

The *Criterion* is to be commended for the recent series of articles on the subject of homosexuality; the articles were objective and non-sensational, and gave a strong yet unemotional call for dialogue and understanding between the gay and straight communities. Special commendation, though, is due the editorial which appeared in the July 25th issue in which homosexuals are cited as being among our "poor."

I have been engaged in ministry to the gay community for the past six years and feel that I have an intimate understanding of the manifold difficulties with which homosexuals must live and contend. Persons who are constitutionally homosexual must first travel the long and difficult path of self-recognition and self-acceptance, a journey which not uncommonly takes an entire lifetime. Once this process has been set in motion, the gay person encounters a complete lack of understanding and support from both society and the church—which profoundly complicates the cultivation of a healthy attitude and sense of esteem toward one's self; as a result, the homosexual is forced into the "gay ghetto" and into the activities of the "gay sub-culture" because it is the only environment in which he or she can find any acceptance as well as an atmosphere in which to live and act comfortably.

As an active member and supporter of Dignity, I too look forward to the day when such organizations will have outlived their purpose and homosexuals can be welcomed into the worshiping community of their local parishes as full and equal members, recognized as possessing a particularly prophetic yet unthreatening

charism. Organizations such as Dignity do not condone promiscuity or licentiousness, but seek to assert the Christian identity and dignity of each person and to challenge homosexuals to a life of full Christian commitment; such organizations also appeal to the heterosexual community to recognize the struggles and good will of their gay brothers and sisters, and to accept them compassionately and lovingly.

Through your series of articles, I hope the people of the Archdiocese of Indianapolis will begin to appreciate the gifts and the richness that the members of the gay community are anxiously waiting to share with them. Just as important, I hope that Archbishop O'Meara will be moved to institute and promote programs of counseling and ministry to the homosexuals of the Archdiocese so that soon all the "poor" among God's people may be incorporated into the richness of that community which is characterized by "how they love one another!"

Allen David  
Strongsville, Ohio

### A brave stand

I am writing a note of praise for Geoffrey A. Von Burg for the brave stand he is taking against war. More people feel like he does, but don't have the courage to speak up.

There is no such thing as a just war. By registering, we are taking the first step toward war.

Elizabeth Boesing  
Floyds Knobs

# Archbishop Jadot: U.S. church needs scholars and more of a world view

by Roberta Ward  
& Fr. John P. Penebsky

SAN FRANCISCO—Archbishop Jean Jadot, looking back on seven years as apostolic delegate in the United States, said the U.S. church needs more intellectuals, greater understanding of other countries and more post-graduate study of theology and philosophy by the clergy.

The 70-year-old Belgian archbishop, who has been appointed by Pope John Paul II to head the Vatican's Secretariat for Non-Christians, said he has been impressed by the generosity of U.S. Catholics and the rising level of intellectual life among them.

"You know, when I came here in 1973," Archbishop Jadot said, "I discovered very quickly the level of comfort and wealth in the United States. It hurt me very much to see this.

"Two weeks before leaving Cameroon (where he was apostolic nuncio until his U.S. appointment), I was invited to a feast in a village in the heart of the tropical rain forest. It was a small village of about 5,000 Christian people. Their church was a shack. They asked me to help them raise \$10,000 for what they thought would make a fitting church.

"Five weeks later—three weeks after I came to the United States—I was visiting a parish and the pastor was showing me his renovations, especially his new mosaic pictures, which cost \$90,000. And so, now, I think sometimes, after seven years here, I have lost the feeling of poverty in the rest of the world," he said.

"I ALSO MADE another discovery in 1973, one I was not ready for," Archbishop Jadot continued. "The church in the United States is a lot more intellectual than I had thought. I have been impressed with the level of intellectualism here. I have been pleasantly surprised to see the quality of many of your theologians."

He added, however, that "the church in the United States would be better off if more gifted young priests would do more theological studies." By this, he said, he meant more post-graduate work in theology and philosophy.

"For too long," he said, "priests here have studied social work, psychology and sociology—all necessary, of course—but we need real scholars in theology."

"Of course," he went on, "we have to look at the U.S. church and see where the clergy are coming from. This is a new country, populated historically by many poor immigrants and, according to statistics, this is the first generation of Catholics who have been college-educated. It takes time to make a generation of scholars."

Archbishop Jadot said he sees a rift between clergy and laity in the church in general. One reason for this, he said, is the lack of clarity about the roles of the clergy and the laity.

"WE HAVE made a job description for the priest without looking at who he is," he said. "The focus is on what he is doing instead of what he is. This is a problem." He said this focus sometimes causes an identity crisis in priests.

"Priests sometimes don't understand the responsibility of the laity and the laity don't understand the role of the priests. They sometimes want to do each others' jobs, and sometimes," he smiled, "the priests do everything and the people are very happy to let them.

"This is a major question in the U.S. church, and I think there must be more collaboration, working together and trust. Each must discover the responsibilities of the other."

"During his trips to Africa and Brazil, 'the pope has said the organization of social and political life according to Gospel values is the special work of the laity,' the archbishop noted. 'This is really their role in the church.

"Catholics have something to give to society. The role of the church is not direct collaboration with society, not establishing formal church-state relations. Rather, it is to give value and meaning to life.

"In the United States, you have not had many people well trained for this job, especially on the national level," Archbishop Jadot said. "This goes back again to the history of Catholicism in the United States—a poor immigrant people who had to struggle to survive, and until recently, were poorly educated.

"FOR MANY YEARS in this country, Catholics were better trained in local politics than on the national level. This is changing, however. In some of our Catholic universities there are schools of international affairs. They are highly regarded and so in future years you will have some specialists."

The archbishop said he has noticed a major change in the mood of Americans. "They are becoming more conservative at every level," he said.

"There is one thing that is very obvious. North Americans have a resentment of other countries. They say: 'We are the good guys. After all we've done for you, why don't you love us?'"

"And I understand this because Americans have done a lot, but Americans must begin to have a broader view. They tend to consider their own problems and their own well-being first and not to be as concerned for the traditions and cultures of those other countries—what's good for people in other countries."

Archbishop Jadot said lack of education and information about other countries is a problem and that the U.S. press provides very inadequate coverage of international news.

"You know, when I was in Cameroon, in a town of 135,000 people in the middle

(See JADOT on page 8)



**OFFICIAL DUTIES**—Archbishop Jean Jadot, former apostolic delegate in the United States seen at right, has been a part of many ceremonies like the one pictured above. Retired Cardinal John J. Carberry hands the crozier, a symbol of his office as leader of the St. Louis archdiocese, to newly installed Archbishop John L. May at the St. Louis Cathedral. Archbishop Jadot summarized his work in seven years in this country in the accompanying article. (NC photo)

## Caring adults are the foundation of youth ministry

by Father Jeff Godecker  
(First of a series)

"If it wasn't for you and your interest and the faith you share, I probably would not be a part of any religion."

Besides being a satisfying statement to the youth minister who hears such words, those words shed critical light on the most important element in any archdiocese or parish or person struggling to build youth programs.

If the youth of your parish aren't able to make that kind of statement about the parish and some individual adults, odds are the parish youth program already has been through several deaths.

Actually, there are many golden opportunities for Catholic youth today, not the least of which is the new Confirmation policy. There also exist many fine retreat programs, new staff members at the Catholic Youth Organization (CYO), and fine youth ministry programs springing up in many parishes.

Several new and excellent textbooks, kits and other kinds of programs have developed over the last few years. Unfortunately, many youth programs don't fare

well, beginning with the "golden opportunities."

It is the persons working with youth who are the basic foundation of all successful youth ministry. There are no magic techniques, no gimmicks, no free pizza parties, nor other candy-coated motivators that will help a youth program do much more than provide an initial burst—only to suffer the "youth-group blues" a few weeks later.

Above all, working with youth today is a relational ministry. This does not mean that youth programs should not be organized and structured (both qualities are highly important). But it does mean there is a need for most parishes and in the archdiocese itself to reverse the current model of youth programming:

- It means beginning with human faith-filled adults who are willing to remain adult and share with young people.
- It requires time . . . and ten volumes of patience.
- And mostly, it requires reversing the old attitude that "the kids will come to us if only we find something attractive." That is a myth.



## Generally Speaking

## 'Something a note from home can't do'

by Dennis R. Jones  
Criterion General Manager

As the cost of a bottle of aspirin increases, so does the price tag placed on "higher" education. The knife will plunge deep into your savings account when the expenses are figured for your child's college tuition, books, clothing, food, dormitory fees, pocket money, etc.

In less than a month, junior will leave you an empty room and a severely crippled savings account ... he's gone away to college.

It's his first semester and in the beginning you write letters to him every week. Before you realize it, you've skipped a week ... and when you do write, sometimes you don't get a reply from your busy student.

In your letters, you try to condense the news of the week ... but you don't have space to keep him totally informed. You write about grandma and cousin Hubert and about Johnny and his wife, Sarah, and their new baby.

A week or so later, you receive the following note:

Dear Mom:

It's great to hear from you. I haven't thought much about home for several weeks. This is a whole different lifestyle than anything that I had imagined. I've been awful busy, but I've made a lot of new friends here at school. I'm really looking forward to mid-term break though so that I can spend some time with you and dad. I really miss you ... and by the way, don't be upset, but I don't go to Mass any more, I'm considering membership in the Unification church. See you soon.

Love, Sam

P.S. What did Johnny and Sarah name their new baby?

You've sent him away to school for an education that will, hopefully, help him when he fills out that all-important "job resume." But is a degree all that's impor-

tant? What about Mass? How about his church ... or is it just your church now?

Isn't there something that you can do, or has your influence in Sam's life suddenly vanished?

Sam is like many other young adults in the same situation. He's out on his own now and he wants to make his own decisions. He's decided that his new friends and surroundings are more important than the life he left. He's put Christ in his back pocket ... at least for the time being.

The question is: "How can you change his mind about going to Mass without broadening the age-old 'generation gap,' and in doing so, push him further away from the church and you?"

Your responsibility as a parent doesn't end when you help your son or daughter pack for the future. Your children are Catholic ... you've seen to it that they were at Mass nearly every Sunday ... they've studied the Sacraments ... First Communion ... they had accepted the church as a part of their lives ... or had they?

But, they've left home now and even if you had been successful to this point ... the apron strings that once held them to you, lay broken on those steps to higher education.

Maybe there is no solution to this problem.

But, on the other hand, maybe we can help ... but it's up to you to take the first step.

In addition to the thousands of dollars you're spending on your kids' education, why not help them reinforce their faith by keeping them aware of the Christian world around them.

Sure you should keep in touch, but how much can be said in a letter from home once a week? One possible aid can be found in the pages of *The Criterion*.

There's continuing education in our "Know Your Faith" section ... James Arnold might succeed in keeping them out of an "objectionable" movie ... Msgr. R.T. Bosler's "Question Box" could help

them understand something about church teaching a bit more clearly.

Education ... information ... news ... research material ... opinion ... It's all there, every week in *The Criterion*. But we can't give it to your children ... you must.

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I don't mean to sound like an idealist. As a matter of fact, we can't guarantee results but we can assure you that your children will be kept informed and aware of the news events and opinions that happen every day in the Catholic Church ... and that's something a note from home can't do.

## Check it out . . .

✓ **Father Jeff Godecker**, assistant to the director of religious education for the archdiocese, is recovering from an operation at St. Vincent Hospital, Indianapolis, where he had been confined for the past few weeks.

Word received recently from *Today's Catechist*, a monthly magazine, has surely been a factor in hastening his recovery. A representative from the magazine had notified Father Godecker that they were interested in publishing the articles that he authored on the "Experiences of a Catechist." The 4-part series appeared in the Sept. 21 through Oct. 12, 1979 issues of *The Criterion*.

The specifics have been worked out and the articles are scheduled to appear in the September 1980 issue of this national publication.

Congratulations to Father Godecker on this noteworthy accomplishment—and best wishes for a speedy recovery.

✓ Three monks of **St. Meinrad Archabbey** recently celebrated the 25th anniversary of their profession to monastic life. They include **Benedictine Brothers Placid McIver, Charles DeSutter and Gabriel Herbig**. Their day of celebration began with a community Mass in the archabbey church followed by a banquet and reception. Relatives, friends and fellow monks joined the brothers in their celebration.

✓ **St. John Church** in Bloomington will mark the tenth anniversary of its founding with a Mass on Sunday, Aug. 10. **Archbishop Edward T. O'Meara** will be the celebrant for the 10 a.m. Mass.

After the regular schedule of weekend Masses on Sunday, Aug. 17, parishioners

## "Jigsaw"



**WINNER—Anita McMahon** was drawn from the winners who correctly identified the current "Jigsaw" as Rep. Henry Hyde (R-Ill), author of the "Hyde amendment" which places restrictions on federal abortion funding. The \$25 "pot" is on its way to the diocese of Ft. Wayne/South Bend ... Anita resides in Ft. Wayne, Indiana. The first piece of the next "Jigsaw" will be printed in the Sept. 5 issue of *The Criterion*.

and friends are invited to a potluck picnic at 3 p.m.

**Father Francis Buck** has been the pastor at St. John's since its founding.

✓ **The Ursuline Sisters of the Immaculate Conception**, Louisville, installed **Sister M. Angelice Seibert** as president of the community on Aug. 3. She will serve a four-year term. The Ursuline Sisters are represented in the archdiocese at the parishes of St. Mary and St. Michael at Madison.

## Archbishop O'Meara's Schedule

Week of August 10

**SUNDAY, August 10**—Visitation at St. John parish, Bloomington. Mass at 10 a.m. with reception following.

**MONDAY, August 11**—Visitation at St. Mary parish, Richmond. Mass at 7:30 p.m. with reception following.

**TUESDAY, August 12**—Visitation at St. Meinrad parish, St. Meinrad. Mass at 7:30 p.m. with reception following.

**WEDNESDAY, August 13**—St. Meinrad Alumni Association meeting. St. Meinrad Seminary. Mass at 10:30 a.m. Visitation at St. Michael Parish, Bradford. Mass at 7:30 p.m. with reception following.

**FRIDAY, August 15**—Visitation at St. Mary Parish, Navilleton. Mass and blessing of the Blessed Virgin Mary Shrine at 7:30 p.m. with reception following.

**SUNDAY, August 17**—Archbishop O'Meara will attend a two-week bishops' theological consultation program.

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## Question Box

## When will the Anti-Christ come?

by Msgr. R. T. Bosler

**Q** I am reading a book that says the Anti-Christ was born Feb. 5, 1962; that he is a Jew who will be the monarch of the whole world, ruling from Jerusalem for three and a half years, from where he will persecute the church as it has never been persecuted before. What does the church teach about the Anti-Christ?



**A** The word Anti-Christ appears in Scripture only in I John 2:18-22, 4:3 and II John 7, where he is described as one who denies that Jesus is the Christ. John uses the term as though it were well known by his readers and argues that since there are already many Anti-Christ's the final hour is at hand.

The idea of a powerful ruler who will appear at the end of time to struggle with God is found in the Apocalypse or Book of Revelation. Though the name Anti-Christ is not used, Christians from the beginning have identified this figure with the title. In language and metaphors borrowed from the Book of Daniel, the author of the last book of the Bible describes the evil one as a beast. It is difficult to discern how much the beast refers to the Roman Empire and in particular the emperor then persecuting Christians and how much to an evil ruler yet to come. Much has been made of the number 666 given to the beast. Many Scripture scholars have concluded that the best explanation is that this refers to the numerical values of the Hebrew letters in the name Caesar Nero, who first put Christians to death.

The idea of the Anti-Christ has fasci-

nated Christians from the earliest days of the church. Christian writers speculated that he would be like Christ in many ways so as to deceive Christians; hence he would be a Jew. In every century Christians have seen the coming of the end of time in the appearance of someone dubbed the Anti-Christ. In the 14th and 15th centuries so many Christians were frightened by preachers who proclaimed the Anti-Christ had come that the Fifth Lateran Council forbade priests to preach about the imminent end of the world.

Throughout the history of the church, it was the custom of Christians to condemn one another as the Anti-Christ. Popes and kings would denounce each other in such terms. Luther and other reformers denounced the papacy as the Anti-Christ. To this day there is anti-Catholic literature circulating that denounces the pope as Beast 666. Stalin and Hitler were considered the Anti-Christ.

So, don't take your book too seriously. Our church has made no pronouncements about the Anti-Christ except to condemn as wrong those who claimed the papacy was the Anti-Christ.

**Q** My Catholic cousin recently married a Protestant girl in a Protestant church. The Protestant minister performed the ceremony while a Catholic priest stood silently beside him. After the exchange of vows the priest blessed the couple. A few members of my family did not attend the wedding because they felt the marriage was not valid. Some feel my aunt and uncle were out of line asking the priest to be present. Perhaps you can clear the air.

**A** For a good reason the church now grants a dispensation permitting a Catholic to be married before someone other than a priest. The marriage is recorded in the Catholic Church as valid.

to such a wedding to include a care explaining that a dispensation from the Catholic form of marriage was granted and, therefore, the union is authorized by the Catholic Church. This would have avoided the unfortunate misunderstanding in your case.

(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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## Jadot (from 6)

of the tropical forest, I learned more about the rest of the world by reading the stenciled newsletter they had there.

"OUTSIDE OF a few newspapers like *The New York Times*, *Los Angeles Times*, *Christian Science Monitor* and *The Washington Post*, media in the United States give poor coverage to the rest of the world," he said.

"This strengthens this trend to parochialism and much has to be done to open people to the universal dimension. This is a big concern of Pope John Paul II: that Catholic people in the United States become sufficiently aware of their responsibility to the whole world and the whole church.

"Actually," he added, "the average U.S. Catholic is probably more open and aware of the world's problems than a lot of other people are."

The apostolic delegate coordinates the consultation process involved in the appointment of a new bishop to head a diocese or of an auxiliary bishop. Many observers believe the consultation process has been broader and more open during Archbishop Jadot's tenure. "I have only applied the rules that were issued in 1972," he said. "My predecessors did not have the advantage of those rules." Many observers have also credited Archbishop Jadot with the appointment of bishops who are inclined to take a pastoral approach to moral issues. But he said: "I do not appoint bishops; the pope does."

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# KNOW YOUR FAITH

## Alienated youth

by Ronald Krietemeyer

Those who count the number of young adults under the age of 30 attending Sunday Mass do not need sophisticated research data to know that a great many young adult Catholics are not active members of the church.

Nevertheless, the data is startling. Older Catholics still participate in Sunday Mass and other church functions with a high degree of regularity. But among those under 25, there has been a massive dropout.

It appears that about half those who have stopped practicing their faith in the past three years are between the ages of 16 and 25. The result: a church which is missing many vital and energetic members, those on whom the future life of the church depends.

Overall, there are an estimated 12 million inactive or non-practicing Catholics in America—roughly one in every four Catholics.

Too often today, people do not turn to the church for support. Some commentators on modern life believe that many people are replacing traditional religious practice with what can be called "secular religion."

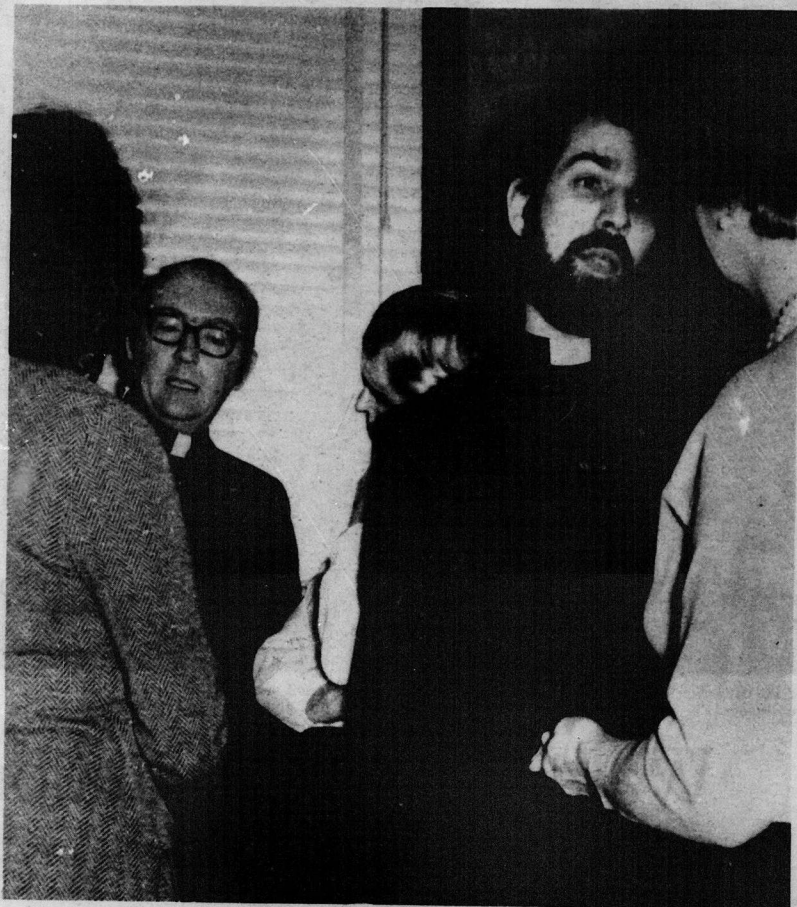
**IN SECULAR** religion, people seek community in secular affairs rather than in church. Shopping centers replace sanctuaries as places of worship. Sunday "liturgies" take place in football stadiums rather than before church altars. Inspirational messages are given from the television screen rather than the pulpit. People share Schlitz beer and taco chips rather than bread and wine.

Why are so many Catholics, especially the young, alienated from the church? What can be done to bring them back?

Obviously, there is no single cause of the problem. Nor should people jump to the immediate conclusion that the fault lies entirely within the church.

First of all, American society has undergone a virtual revolution in lifestyle and social attitudes in recent decades, particularly in the area of sexual morality and personal freedom.

The U.S. economic system has produced a level of material wealth unprecedented in human history. Yet, as a people, Americans increasingly are characterized by competitive individualism rather than unselfish service to the common good. Profit and efficiency too often come before family and community values.



**LISTENING**—Two priests listen to divorced and separated Catholics discuss their problems. The divorced and separated frequently are among those

who no longer attend Mass but they still should be regarded as part of the parish community. (NC photo by Katharine Bird)

**THESE TRENDS** and external forces spell rough times for the church and contribute significantly to the phenomenon of the alienated Catholic.

On the other hand, there are aspects of the church which some people feel are a problem. Some young people drift away from the institutional church. They may point to various reasons for their disaffection: perhaps they are impatient with certain church positions; for example, in the areas of personal and sexual ethics. They may feel that church teachings on such issues as divorce, premarital sex and birth control are incompatible with their own lives.

Others say the church does not do enough to meet social and human needs or focuses too much on finances. The church is boring, some say. Or, they may feel it should be more socially active, more challenging.

Again, for many Catholics the church is simply no longer the center of daily life that it once was. In the past the local church was more often an integral part of the daily lives of Catholic individuals and families.

**CATHOLICS** then were a struggling people, often an

immigrant people trying to adapt to a new country. The church was their pillar of support, the defender of their struggles. The church was at the heart of their lives, not only religiously but also socially and culturally.

Despite the large number of Catholics who do not actively participate in the church, some thinkers see hope for the future. They think the realization is emerging that, in the end, the secular religion of material consumption and competitive individualism is totally unsatisfying.

In the most profound moments of human existence, secular religion is revealed as a hollow creed. It leaves people empty—without sacred ritual, without deep personal fulfillment or a strong sense of community. People are left without an awareness of the ultimate, the transcendent. They still seek a response to those kinds of profound and universal human needs.

These needs are shared by practicing Catholics and by those who are alienated and inactive. The search for meaning in life and for ultimate values is a common ground that is shared. Perhaps this is a common ground that should be carefully explored by practicing and non-practicing Catholics together.



WELCOME—A priest gets a friendly reception as he visits a parishioner. Christian communities which care enough will reach out to their lost sheep and find ways to minister to them. (NC photo by Susan McKinney)

## Waiting for an invitation

by Fr. John J. Castelot

In Luke's Sermon on the Plain there is a series of sayings beginning with, "Be compassionate, as your Father is compassionate" (6:36).

These sayings seem to be loosely connected, from a logical point of view. But perhaps all could be summed up in this paraphrase: Strive to be Godlike, but be careful not to play God. In imitation of him, people must be compassionate and extend pardon to those in need of it. But "do not judge, and you will not be judged. Do not condemn, and you will not be condemned" (6:37).

This combination of the sayings of Jesus alerts us to a danger which can be ignored only at great risk to ourselves and others. It is the danger of letting sincere efforts at righteousness slip into smug self-righteousness. The psychological factors involved are complex. But, if anything, those factors make the danger more real.

Engaged in the struggle for perfection and always aware of how difficult it is to cope with our weaknesses, we can become subtly annoyed at the sight of those who apparently could not care less.

They seem completely unaware of their mediocrity and quite content with themselves as they are, even though that leaves

a great deal to be desired. We succumb to the fatal error of making comparisons—and comparisons, as the saying goes, are odious, and very misleading.

**PERHAPS** that is why, just a few verses later, we are brought up short by these blunt questions: "How can you say to your brother, 'Brother, let me remove the speck from your eye,' yet fail yourself to see the plank lodged in your own? Hypocrite, remove the plank from your own eye first; then you will see clearly enough to remove the speck from your brother's eye" (6:41-42).

Now, all of this may be perfectly clear, but it is far from simple. For one thing, it can paralyze us, leading to a self-centered kind of religion which shows not the slightest concern for the spiritual well-being of our brothers and sisters. Oh, we can reach out most generously to bring the love of Christ to people thousands of miles away by assisting missionaries. And that is wonderful, of course.

But who is going to reach out to the members of our own family or parish who have abandoned active participation in the life of the Christian community? If we don't do it, who will? Can we just sit back, leaving them to struggle alone?

**THERE IS** a crying need for evangeli-

zation in our own back yards. When we see the crowds at Mass for Christmas and Easter, we are made sadly aware of just how many of God's children have, for all practical purposes, cut themselves off from his family. These are the only times they come home, even though they may live just around the corner. They were all baptized in the body of Christ, the Christian community, the parish. Cut off from this vine (John 15), for whatever reason, they are in danger of withering and dying.

Reaching out to these brothers and sisters of ours is a sacred obligation; it is not playing God. We are not condemning, simply inviting.

It is surprising how many people are just waiting for an invitation, for some sign of welcome. In issuing an invitation—sensibly, subtly—we are not holding ourselves up as self-righteous paragons of virtue. On the contrary, we are very humbly admitting that we are weak and struggling and that, left to ourselves, we are helpless.

We need the support of the community, the life of the body of Christ. We are simply suggesting that they, too, might be happy to know that they don't have to face life all by themselves, that they do have a home, a family that really cares—and misses them.

## In part of unbelief

by Katharine Bird

A "tide of unbelief" is spreading over the Western world, shaking the foundations of faith and eroding traditional supports for the Christian life, said Father Ernan McMullin during a recent interview.

The professor of philosophy at the University of Notre Dame said this process is occurring most rapidly in Europe, in such countries as England and France where recent polls indicate less than 20 percent of the people attend church. This low figure is "widely thought to reflect belief in God is correspondingly low," Father McMullin explained.

In the United States, this is occurring somewhat slower, he said, perhaps because of the strong parish system and this country's firm religious foundations. A late 1970s Gallup poll indicated that more than 90 percent of Americans claim belief in God.

Church interest in unbelievers is coupled today with great interest in inactive Catholics. These Catholics may be outside the church for a wide variety of reasons.

**PERHAPS** some more or less drifted out of the church. Others may have become inactive after a divorce or they may have stopped practicing the faith when they were young and continued in the habit as they grew older. Whatever the reasons, there are many of these people.

A committee of the U.S. bishops recommended in 1978 that evangelization efforts focus particularly on the "unchurched"—those Catholics so functionally inactive in the church that they can be classed as churchless."

Dioceses and parishes are implementing the call for evangelization in a variety of ways. Some have initiated programs specifically directed to those with special problems. Earlier this year, Bishop Lawrence Welsh of Spokane, Wash., invited divorced and separated Catholics to meet with him so they would feel "part of the

## Discussion of Know Your

1. What changes in American life does Ronald Krietmeyer offer as reasons for the alienation of young adults?
2. What universal needs of human beings does Krietmeyer think will help bring young adults back to church membership? Do you recognize these as important to you? Discuss.
3. According to Father Ernan McMullin, how can prosperity and material possessions undermine religious values? How can they lead to what he calls a "Santa Claus" view of spiritual values?
4. Name two ways the church has reached out to non-practicing Catholics, as found in Katharine Bird's article. How



# rsuit lievers

family of the church." Three hundred responded.

**ANOTHER** parish, near Atlanta, Ga., sponsored "Operation Homecoming," an effort to attract former Catholics through a carefully planned series of activities.

Unbelievers can differ greatly from inactive Catholics. But the two groups may have some similar problems. In America there has been an effort to "identify the sources of unbelief in Christian life," said Father McMullin.

The priest, who was a consultant to the Vatican Secretariat for Non-Believers from 1965-79, emphasized that "most Christians experience doubts about their faith sometime during their lives. They carry on a dialogue between belief and unbelief within themselves to resolve these doubts."

Complicating the picture, Father McMullin said, is the fact that society no longer offers much support for Christian belief. Aspects of ordinary life make it increasingly difficult for people to maintain their faith. In addition, some people experience intellectual difficulties with the faith.

**BUT FEW** people today abandon religion primarily for intellectual reasons, Father McMullin continued. Instead, many cease to believe when they observe how unimportant religious values are to so many around them.

Another contributing factor is "deep-rooted Western materialism," he said. Over the past century, prosperity has grown so enormously that it is almost an "addiction" for many people. Father McMullin explained that the "devotion to material objects" is likely to go hand-in-hand with a "decreased hold on otherworldly, spiritual values." Many begin to regard religious values as part of a "Santa Claus world" that is unrelated to reality or one's behavior, he observed.

Unbelievers and inactive Catholics represent a sort of missionary frontier for the church. But this mission land is not far away. As often as not, it is right next door.

## Questions for r Faith'

effective do you feel these would be in your parish?

Why does Father John Castelot warn Catholics against becoming self-righteous in practicing their faith? Can you see this as a problem? How?

Think of someone you know—a relative, a friend or a neighbor—who once practiced the Catholic faith. Why did the person stop participating in the church?

Under what circumstances would you ask an inactive Catholic to go to a church service with you? Do you feel this is your responsibility, as Father Castelot suggests?

## The Story Hour

# Parable about a servant

by Janaan Manternach

One thing people quickly learned about Jesus was that he understood human nature. He understood what went on inside people. He had a gift for knowing what people were thinking and how they felt. There were people who felt he could see into their hearts.

That frightened some people who did not want Jesus to know what was in their hearts. But most people were happy Jesus knew what they were thinking and feeling. They knew he loved them no matter what he knew about them.

One day a group of people gathered around Jesus. They had a very high opinion of themselves. Especially in matters religious, they felt they kept God's law so well that God owed them a big reward.

They did not say that in so many words, but that is what they really felt. Jesus understood how they felt. He knew they were good people. But he knew that attitude of theirs was wrong.

Nobody deserved God's love or earned it by what he or she did. God loved people simply because he loved them. They were good because God loved them.

**TO GET HIS** point across Jesus told them a story, a parable. "If one of you had

a servant who worked all day plowing your fields or caring for your sheep, would you invite him in to have dinner with you?"

The people smiled at one another. Many of them had servants. The servants were paid to work for them, not eat dinner with them.

Jesus saw that they understood his story so far. He continued, "Wouldn't you tell the servant to get supper ready for you? 'Put on your apron,' you'd say, 'and wait on me while I eat and drink. You can eat afterward when I am finished.'"

The people nodded. That is exactly what they would do. In fact most of them had probably done just that many times with their servants.

Then Jesus began to make his point. "Would the master be particularly grateful to his servant who was just carrying out orders?"

The crowd shook their heads. "No." The servant was simply doing what he was getting paid for. That was what he was expected to do.

**NOW JESUS** surprised them. He turned the story against them and their attitude of being so special. They felt God owed them something because they were keeping his law. Jesus wanted them to see

that that was not true.

"It is just the same with you," Jesus told them. They were very quiet. They did not know just what Jesus was getting at, but they felt it would not make them very happy to hear.

"When you have done everything that you have been commanded to do," he told them, "say to yourselves, 'We are useless servants. We have done no more than our duty.'"

They felt the sting of Jesus' words. They knew he understood their feeling that God owed them a special reward because they were so good.

What he was telling them was that they were simply doing what was expected of them as God's servants. Any special love or reward from God was something God was free to give or not. They could not earn it.

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

### PROJECTS

1. Sometimes there are people in our lives who almost seem to know what is going on inside us. They are able to tell something of what we're thinking and feeling. If there is someone like that in your life, write a story about him or her and tell how you think the person feels about you. Also tell how you feel about the person.
2. Look over the comic strips in a daily newspaper. Look for pictures in which it seems easy to tell what the comic-strip characters are thinking. Look particularly for a situation in which one character loves another and acts generously toward that person, no matter what he or she does. This is, in part, what Jesus' parable says: God loves us, not because we deserve to be loved, but simply because that's how God is toward each of us: completely loving.

**After reading the story, "Parable About a Servant," talk together about it. Questions like the following may guide your conversation.**

### QUESTIONS

- How did people feel about Jesus' ability to read hearts?
- What were the people like who gathered around Jesus one day?
- What story did Jesus tell these people?
- What did Jesus teach the people about God's love?
- What have you learned from the story?
- Learn the Act of Love below and pray it often. It can be found in the prayer book, "Living Water Prayers of Our Heritage," by Janaan Manternach and Carl J. Pfeifer. (New York, Paulist Press, 1978)

"My God, I love you, because you are so good, and because you love me so much. I love you in loving myself, because your love makes me lovable. I love you in loving other people, because your love gives them life and dignity. I love you in loving the world because the world reveals your creative presence. Through your Holy Spirit let my love grow ever deeper. I ask this in Jesus' name. Amen."



## Our Church Family

# Woman wins battle over depression

by Fr. Joseph M. Champlin

Jean and David Lehman's first baby, "a miraculous answer to years of prayer," brought understandable deep happiness to this long awaiting married couple.

Yet for some inexplicable reason Jean slipped into a heavy depression afterwards, an inner sadness the petite woman so struggled with that only her husband and closest friends knew it even existed.

The arrival of a second child did not alleviate, but rather intensified those negative feelings which so dragged her down. What caused Jean additional anguish was the supposed baselessness of it all: she had a caring husband, a good marriage and two beautiful, healthy children.

Good Friday six years ago this music teacher/wife/mother approached a priest for the sacrament of penance and poured out the story of her interior conflict. He listened and finally held out a crucifix



toward the tormented woman and said—"Do you realize how much the Lord loves and cares about you?" The confessor also suggested she come to a newly formed prayer group meeting the next week.

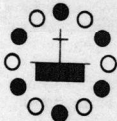
His words, a Life in the Spirit seminar and regular participation at these sessions released all those sad feelings and restored joy to her life.

Jean actively became involved nights in the developing charismatic prayer group until one free evening her little boy remarked: "Mom, how come you are home tonight?"

The innocent question cut deeply and she suddenly realized the family's deprivation because of her over-involvement in these meetings. Stronger now, she was able at once to give up those helpful sessions and turn attention to the home.

**GOD WORKS** in unexpected ways. Gradually, her husband and children adopted the kind of prayerful approach to life and the trust in a personal Lord who constantly breaks into our world which she had discovered at the prayer group.

During a reflective moment of meditation in that period, Jean once asked God to use her in some special manner for others.



## LITURGY

Wisdom 18:6-9  
Hebrews 11:1-2, 8-19  
Luke 12:32-48

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

AUGUST 10, 1980  
NINETEENTH SUNDAY  
OF THE YEAR (C)

by Fr. Richard J. Butler

The cycle of life varies among people. Some follow a 9 to 5 schedule with steady routine, and most of their lives are measured accordingly. Others are on another cycle where nothing happens before noon and the peak of life is in the evening hours. Some are very much Monday to Friday people; weekends are escapes, times for sleeping and resting. Others find excitement and life in the weekend hours and the weekdays are drudgeries with little growth or spirit.

Even holidays vary from person to person. These are the moments which by definition should be hours of celebration. For all too many, however, the holiday is the hour of depression. It is the time dreaded because of the contrast of the joy of others with the personal inner cycle of less joyous agenda.

**THE MESSAGE** of the Gospel today speaks to this. It is a reminder that the test of life may not come in the peak moments. It is a call to look at the valleys of life as well as the mountaintops. At midnight or before sunrise or when we least expect, there is a call to be alert and to accept the measure of life as it comes.

It's interesting to reflect on this as we consider the moment itself when the word is proclaimed. Sunday liturgy can have a sameness to it. Most people experience it in a rather routine cycle. Whether it is Saturday evening or early Sunday morning or at another hour of the weekend, many get into a set routine. For some it may be a peak hour; for others it may be the dark valley.

A summer Sunday such as this may be providing the contrast to other Sundays of the year. People on vacation or breaking routine for some other reason may be experiencing liturgy in a different psychological set than normally experienced. If so, the message is all the more timely.

**LITURGY** committees and all involved in pastoral planning should look closely to the message of this Gospel. All too often there can be an upbeat presumption in pastoral planning. It is the suggestion that people are at peak moments when things of God are being discussed. It is the attitude that all the congregation is vigilant and waiting when the word is proclaimed.

In point of fact much of pastoral activity is ministry in the darker moments of life. As often as not when the lector reads or the deacon preaches, most of the congregation is not at a peak high moment of life.

Liturgy planning should not be focused only on Easter and Christmas and other intense hours. There is a need for special liturgy planning for the quiet hours of life, for the darker moments of human experience, for people who aren't at a height of vigilance.

And for the people themselves there is a need to rise to vigilance at the dawn moments of life. We cannot expect every time we go to church to feel enthused and excited. But in the routinizedness of life we can develop a discipline of vigilance which opens us to the power of God's word and the sharing of God's people and the banquet of the Lord's Body and Blood with all grace these bring.

A surprise response unfolded over the next year or so.

She first received an impulse to pray for criminals or prisoners. That was utterly out of character for this woman whose total training, experiences and very being abhorred any type of violence, law-breaking or destructive behavior.

But Jean prayed and conveyed to her husband this impulse within to tell some hopeless person in prison how much Jesus loved him or her.

Within a few months, they attended a parish adult education evening not knowing the speaker or topic beforehand. The guest lecturer was a priest working full time in the local jail ministry program.

**THE NEXT** day, she phoned the man and told him of her desires. However, as

he pursued the matter, it became evident the absence of a car and babysitters made it impossible for Jean to follow up this apostolate—then.

Within six months, in a totally unrelated step, the Lehmans moved to another section. There, also for other motives, her husband found a ride to work and they placed their child in nursery school. Suddenly, Jean realized she was free for prison ministry.

Under direction of the priest chaplain she paid her initial visit to the local jail. Scared to death, Jean wondered how to react and what to say to the violent young man behind the screen across from her who had been arrested several times for robbery and assault. Hostile and unresponsive during their first meeting, he wept at the second, accepted a Bible, began asking questions and, a natural leader, organized a scriptural study class among his fellow prisoners.

What brought those tears and changed him? Jean's words that the Lord really loves him.

## the Saints by Luke

### ST. CLARE



CLARE WAS BORN OF A COUNT AND COUNTESS. AT 18 SHE HEARD ST. FRANCIS PREACH IN THE STREETS OF ASSISI. SHE TOLD HIM OF HER DESIRE TO GIVE HERSELF TO GOD AND THEY BECAME CLOSE FRIENDS. ON PALM SUNDAY IN 1212 THE BISHOP OF ASSISI STEPPED DOWN FROM THE ALTAR AND PRESENTED CLARE WITH A PALM. THAT SAME NIGHT SHE LEFT HER CASTLE WITH A COMPANION AND WENT TO THE CHURCH OF OUR LADY OF THE ANGELS. WHERE SHE MET ST. FRANCIS AND HIS BROTHERS. AT THE ALTAR OF OUR LADY, FRANCIS CUT OFF HER HAIR AND CLARE GAVE HER LIFE TO CHRIST.

IN AN OLD HOUSE OUTSIDE ASSISI, SHE STARTED HER ORDER, THE POOR CLARES. THEY LIVED A LIFE OF PRAYER WHILE OBSERVING SILENCE, POVERTY AND FASTING.

ONE DAY THE ARMY OF FREDRICK II WAS ABOUT TO ATTACK THE CONVENT. CLARE HAD THE BLESSED SACRAMENT PLACED IN A MONSTRANCE ABOVE THE GATE AND KNEELING BEFORE HER LORD SHE PRAYED FOR HELP. SUDDENLY THE ENEMY FLED.

DURING HER ILLNESS OF 28 YEARS, THE EUCHARIST WAS HER STRENGTH. SHE DIED IN 1253.

THE FEAST OF ST. CLARE IS AUG. 11.

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# Vatican delegation gives support to UN program on women, with reservations

by NC News Service

The Holy See's delegation to the United Nations World Conference on Women in Copenhagen, Denmark, gave general approval to the program of action produced by the conference, but expressed reservations about several points, including one on family planning.

In a statement issued at the end of the July 14-30 conference, Bishop Paul J. Cordes, vice president of the Pontifical Council for the Laity and head of the Vatican delegation, said: "The Holy See is pleased to be associated in the deliberations and final consensus on the program of action for the second half of the United Nations Decade for Women." The U.N. Decade for Women is from 1975 to 1985.

The conference approved the 186-point program of action, but most of Europe abstained and the United States, Canada, Israel and Australia voted against it. The program included controversial paragraphs equating Zionism with racism and providing that U.N. relief funds for Palestinian women be distributed "with the consultation and cooperation of the Palestine Liberation Organization."

It also called for women's enfranchisement, equal opportunities, better health and education services, better job possibilities, the elimination of sexual discrimination and a fuller integration of women into national life in all countries.

**EXPRESSING THE reservations** of the Holy See's delegation, which consisted of five women and three men, Bishop Cordes said "the strong emphasis on socio-economic matters in this conference has tended to distract from the full range of women's roles, prerogatives and responsibilities, and the valuable contributions that women make in many other areas of society."

The Holy See's delegation also believed, Bishop Cordes said, that too little attention was given to the family as the basic social unit. "If it is important to stimulate a greater participation of women in public life as well as to promote a greater participation of men in family life, is also important to remember that the family is the source of the real growth of human persons, a growth which has ramifications and repercussions in every domain of social life."

He continued: "It is primarily in the family that men and women learn to recognize each other's dignity as equals, enriched by their differences. It is in the family that they find the opportunity to develop the quality of their personality in interpersonal communion. It is in the family that they are gradually educated to live in peace, based on freedom, mutual understanding and love."

Expressing the delegation's reservations concerning conference references to family planning, Bishop Cordes said: "The interpretation and utilization of these recommendations could lead to indiscriminate use of methods which violate human dignity and responsible parenthood."

Noting that the debates at the conference had involved "different and sometimes opposing viewpoints on the part of various nations in regard to political systems and economic theories," Bishop Cordes said: "We do not wish our participation in the consensus to be interpreted as acceptance or endorsement of one or the other viewpoints on these disputed questions." The Holy See, he said, "is primarily interested in human values, ethical principles, and in a recognition of the spiritual dimension of the

(See WOMEN on page 17)



**LESOTHO ROAD GANG**—Women comprise a work crew building a cross-country road from east to west in Lesotho. The condition of women in the world was the subject of an international conference in Denmark recently. (NC photo from the United Nations)

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Talbert, Mary Agnes  
Monaghan, Adeline A.  
Stanley, Gertrude Natter  
Riley, Jane L.  
Kirsch, Florence M.  
Sweeney, Maurice D.  
Folger, Lyman R.  
Williamson, Forrest  
Denton, Nancy A.  
Foncanon, Inf. Catrina  
Nolan, Francis L.  
Gaughan, Ruth F.

Costello, Mary  
Brodhecker, Allyson A.  
Gick, Herman H.

### St. Joseph

Kritsch, Frank W.  
Backmeyer, Albert C.  
Fuller, Estella M.  
Derheim, Catherine M.  
Conerty, Helen E.  
Lange, Anthony P.  
Eagan, William T.  
McClain, Clara M.  
Escott, Elenora T.  
Hawks, Stella  
Kunz, Emily  
Kasner, Mary G.

### Calvary

Nicholson, Trabue F.  
LaFata, Joseph  
Saltans, Marija A.  
Rennier, Carla M.  
Rocap, John T.  
Feeney, Harry J.  
Self, Michael R.  
Tinder, Marion F.  
Kinney, Dale J.

### Calvary Mausoleum

Curran, Frank J., Sr.  
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The annual Roncalli High School Booster Bash will be held in the school hall beginning at 7 p.m. Dinner, dancing and Monte Carlo. For further information contact Francis "Lefty" Cunningham, 881-4629.

\*\*\*

St. Philip Neri parish, 550 N. Rural, Indianapolis, will have a beer garden and ice cream social beginning at 6:30 p.m. Details are found in the parish ad in today's paper.

**August 10**

The annual picnic and chicken dinner at St. Paul parish, New Alsace, will begin at noon (EDT). For details consult the picnic ad in this week's *Criterion*.

**August 12**

The New Albany Deanery will host the first quarterly meeting of the Archdiocesan Council of Catholic Women at the Tommy Lancaster Restaurant, New Albany. The proceedings will begin at 10 a.m. (EDT).

**August 12-14**

The following meetings are scheduled for parish groups of SDCR in Indianapolis:

- Aug. 12: Our Lady of Grace cafeteria, Beech Grove, 7 p.m.
- Aug. 13: St. Simon School, teachers' lounge, 7:30 p.m.
- Aug. 14: St. Thomas Aquinas rectory and St. Gabriel School, 7:30 p.m.

**August 13**

A luncheon/card party is scheduled at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis, beginning at 11:30 a.m.

**August 14**

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

**August 14, 17**

Acts II, sponsored by the Archdiocesan Vocations Center, will have an information day Aug. 14 for eighth grade boys and recent graduates. The Center will sponsor a parish visit to Holy Cross parish, Indianapolis, on Aug. 17. The group will leave the Center, 520 Stevens St., Indianapolis, at 9 a.m. The parish Mass is at 9:30. For complete information call the Center, 636-4478.

**August 15, 16**

Registration for evening classes will be held at Marian College from 9 a.m. to 4 p.m. on Friday and from 9 a.m. to noon on Saturday.

**August 15-17**

A pastoral training weekend for people involved in the charismatic renewal will be held at St. Andrew School, 4050 E. 38th St., Indianapolis. Registration will begin at 6 p.m.

**August 16**

All married couples are invited to attend a picnic at Holiday Park, Indianapolis, sponsored by the Fifth Wheel Club. For information contact Aleen Yocum, 251-5122.

\*\*\*

The graduating class of 1975 of Our Lady of Grace Academy will hold its first reunion with a pitch-in cookout in the grove of Our Lady of Grace Convent. It begins at 11 a.m.

**August 17**

An Indianapolis area Pre-Cana Conference will be held at Our Lady of Grace Center, Beech Grove, from 12:30 to 6 p.m. Pre-registration is required. Call 634-1913.

\*\*\*

The CYO unit of St. Gabriel parish, 6000 W. 34th St., Indianapolis, will have an ice cream social from 7 to 10 p.m. on the back parking lot of the parish.

\*\*\*

A special pillowcase card party will be held at St. Patrick parish hall, 936 Prospect St., Indianapolis, at 2 p.m.

**August 18**

The St. Vincent Wellness Center, 622 South Range Line Road, Carmel, will sponsor two

courses: Preparation for Childbirth, six weeks' course on Mondays or Thursdays, from 7 to 9 p.m. A cardiopulmonary resuscitation (CPR) course will be given on Monday and Wednesday, Aug. 18 and 20, from 6:30 to 9:30 p.m. Call the Center, 317-846-7037, for information.

**Socials**

**MONDAY:** St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.  
**TUESDAY:** K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m.  
**WEDNESDAY:** St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m.  
**THURSDAY:** St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road.  
**FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m.  
**SATURDAY:** Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m.  
**SUNDAY:** Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

**August 20**

The monthly cemetery Mass will be celebrated at 2 p.m. in the Calvary Cemetery chapel. Father John O'Brien, pastor of St. Bernadette parish, will be the celebrant.

**August 21**

A city-wide praise gathering with special music ministry by Craig Smith will be held at St. Andrew parish, 4050 E. 38th St., Indianapolis, at 8 p.m. Channel of Peace is program sponsor.

## Assumption Festival & Fish Fry

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**Fri. & Sat., August 8 & 9**

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Public Auction (Saturday — 7:30 p.m.)

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# Abortion 'greatest misery'

GUATEMALA CITY, Guatemala—In an address to 2,000 participants of the Family Congress of the Americas, Mother Teresa of Calcutta said "the greatest misery of our time is the generalized aborting of children."

Abortion "hurts home, church and society," she said.

For a full week at the end of July, delegates from 30 nations dealt with the impact on the family of current trends in population policies, legislation, medicine, psychology and religion. They also heard from Pope John Paul II and from the originators of the Billings method of regulating births.

The congress was sponsored by the World Organization Ovulation Method-Billings (WOMB).

"I rejoice with you for your commitment in promoting a regulation of births which show respect for God's law and the dignity of man and woman," the pope said in a message read by Archbishop Simon Lourdasamy, secretary of the Vatican Congregation for the Evangelization of Peoples.

"The Holy See has a deep interest in all efforts toward sound family life," Archbishop Lourdasamy said. He offered apologies because the pope could preside over the congress.

Mother Teresa, who was awarded the 1979 Nobel Peace Prize for her work among India's poor, visited the center in Guatemala opened by her congregation, the Missionary Sisters of Charity, to rehabilitate victims of a 1976 earthquake.

"Do you know your own poor?" the nun asked Guatemalans attending the congress. "They are our hope of salvation, deserving our love and attention, for there is much we can learn from them."

Regarding abortion, she said there are an estimated 120,000 induced abortions per day in the world.

"What is happening to the human heart?" she said.

woman who became a citizen of India was the center of attraction of the congress.

"Pure love can prompt young couples to keep the children they conceived for love," she said. "Love among the poor prevents many from aborting. Some, as it happens in Calcutta, prefer to give them away than to kill them."

"There is no need for guns and bombs to solve the world's problems. All we need is love, for there is much hunger for it."

## Remember them

† **BOYLE, Edward J.**, 42, Little Flower, Indianapolis, Aug. 2. Husband of Brenda; father of Linda, Jacqueline and Wanda Ann; son of Freda Boyle; brother of Sylvia Fager, Jacqueline Fager, Dolores Gemmill, James and Matthew.

† **CHILTON, Paul H.**, Sacred Heart, Clinton, July 29.

† **DAILEY, Woodrow W.**, Holy Rosary, Indianapolis, Aug. 4. Husband of Cecelia; father of Elizabeth Mann, Mary Redington, Nancy Miller, Vera Jean Martin, Sandra Hicks, James and Edward; brother of Noreen List and Lydia Dailey.

† **GRAF, Charles E.**, 89, St. Joseph, St. Joseph Hill, July 28. Husband of Catherine; father of Charles J. and Donald.

† **GRANDE, Edward C.**, 80, St. Joseph, Indianapolis, Aug. 5. Husband of Florence; father of Mary Alice Boarini and Edward C. Jr.; brother of Clara Maloney.

† **GREENWOOD, Claude L.**, 75, St. Anthony, Clarksville, Aug. 4. Husband of Edith; father of Betty Williams, Charles and Claude J.

† **HAAG, Alice E.**, 88, St. Michael, Greenfield, Aug. 2. Mother of Mildred Parks; sister of Millie Kline.

† **HEID, Leo G.**, 77, Holy Spirit, Indianapolis, Aug. 5. Husband of Wilma; father of Frances Lekens and Helen Heid.

† **HOFFMAN, John N.**, Annunciation, Brazil, July 29.

† **KELLY, Eugene (Pat)**, St. Luke, Indianapolis, Aug. 5. Husband of Margaret; father of Kathleen Brezette and Eugene Jr.

† **KINNEY, Dale J.**, 69, Little Flower, Indianapolis, July 31. Husband of Louise; father of Donna Eisenhut, Dee Ann Scharfenberger, Joseph and Maurice; son of Mary Kinney; brother of Sr. Marian Thomas, Maurice, Patrick and Donald.

† **LONG, Cathryn**, 64, St. Lawrence, Lawrenceburg, July 30.

† **MADDEN, Alice M. (Conway)**, 92, St. Roch, Indianapolis, Aug. 1. Mother of Helen Harding, Louise Gregg, Edward, L.J. and Carl Madden.

† **MAHER, Mildred K.**, 75, St. Gabriel, Connersville, July 31. Mother of Eileen Perin; sister of Marie Patton, Helen Eshelman, Martha Fritz, Robert and Earl Miller.

† **McCULLOUGH, H. Earl**, 70, Annunciation, Brazil, July 31. Husband of Grace; brother of Lucille Giltz, Howard and Ruth McCullough.

† **McGOVERN, Pauletta E.**, 70, St. Mark, Indianapolis, Aug. 2. Wife of Ralph; mother of Mary Anna Mack, Betty Fisher-Keller, Jane Harnishfeger and Philip R. McGovern; sister of Mrs. Dewey Arvin, Lawrence and Curtis Nolan.

† **QUINLAN, Joseph T.**, 82, St. Malachy, Brownsburg, Aug. 5. Father of Kathleen Melton and John J.; brother of Agnes Rasmussen, Raymond and Frank.

† **SCHULER, Marcus J. (Jack)**, 58, St. Paul, Sellersburg, Aug. 2. Husband of Marjorie; father of Sue Cissel and Marc J.; brother of Frank, Jerome, Al, Fred and Floyd.

† **RICHARDSON, Carl E.**, 81, St. Ann, Indianapolis, Aug. 1. Husband of Marie; father of Arnold and James.

She said that her congregation fosters the Billings method in India. "Some 30,000 couples practice this method," she said.

Dr. J. J. Billings said in a message from Melbourne, Australia, that in his country "the use of contraceptive

pill has dropped to about 50 percent of what it was few years ago." He added his ovulation method has no ill effects and complications derived from artificial means of birth control.

"Programs financially supported by affluent coun-

tries on contraception, sterilization and abortion have created ill-will because of the physical and mental harm they cause and because the encroachment on the conscience of the people and their freedom to decide," he said.

## Youth invited to vocations' day

All young men in 7th through 9th grades have been invited to participate in an information day on priesthood and Religious life on Thursday (Aug. 14).

Father Kim Wolf, associate director of vocations, said the program would be

held from 9:30 a.m. to 5:30 P.M. at the Vocations Center, 520 Stevens street, Indianapolis.

On the day's schedule are talks and discussions with priests, Religious and seminarians, as well as a movie, lunch and snacks, organized

recreation and games, prayer, and evening Vigil Mass of the Feast of the Assumption, to which parents also are invited.

Cost of the day is \$2. To register, call the vocations center, (317) 636-4478.

† **STROLE, Pauline C.**, 86, St. Barnabas, Indianapolis, Aug. 1. Step-mother of Opal Keith, Lethia Terry and William Strole; sister of Helen Reinfeels.

† **TRUSTY, Beverly D.**, 30, St. Monica, Indianapolis, Aug. 4. Wife of Robert S.; daughter of Carl and Wilma Goodwin; sister of Kenneth Goodwin; granddaughter of Lenora Gerth.

† **WALSH, Paul J.**, 53, Holy Cross, St. Croix, Aug. 2. Brother of

Elanore Allen, Mary Agnes Dailey, Ambrose, Bernard, Mark and Lucille Walsh.

† **WILLIAMS, Regina (Smith)**, 80, St. Augustine, Jeffersonville, July 29. Mother of Lucille Schauer, Mrs. George Kraft, Marie and A. Leo Williams; sister of Leona Burham.

† **ZELLER, Frances P.**, 60, St. Mary, New Albany, July 28. Mother of Paul T. McCowan and David Zeller; sister of Paul Burrus.

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## Rites held for Franciscan

OLDENBURG, Ind.—The funeral liturgy for Franciscan Father Cassian Sand was held at Holy Family Church here on July 22. He was a member of the Cincinnati Province of the Order of Friars Minor.

Father Cassian served as pastor of Holy Family parish for ten years from 1962 to 1972.

Recently he has been in residence at the Franciscan Friary in Oldenburg and assisted as chaplain of the Franciscan Convent.

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# Pope asks Arrupe to stay on

by Jerry Filteau

ROME—The Jesuit superior general, Father Pedro Arrupe, wanted to retire and began the resignation process several months ago, but Pope John Paul II asked him to stay on, the press office of the Jesuit generalate announced Aug. 1.

The announcement said that Father Arrupe, "with ready and filial obedience," has accepted the pope's decision and suspended the process that would have led to his resignation.

It said that Father Arrupe, who has been head of the Jesuits for 15 years and is approaching his 73rd birthday, had wanted to resign "for reasons of advancing age and its consequences."

But the pope asked him to suspend the resignation process for the time being "in view of the good of the church and of the Society of Jesus," the announcement said.

The contents of the announcement flatly contradicted a rumor floating around Rome in June, according to which Father Arrupe was supposed to have reluctantly agreed to resign at the direct request of the pope.

If Father Arrupe does eventually resign from office instead of remaining superior general until death, he will be the first Jesuit superior general to do so in the history of the order.

In the past the head of the world's Jesuits was elected for life and could be removed for serious causes by a general congregation of the order—a power that has never been used.

But at their 31st general congregation (1965-66), the Jesuits changed their rules to state that the "father general may in good conscience and by law resign from his office for a grave reason that would render him permanently incapable of the labors of his post."

**THE NEWER** rules require the superior general to consult with his general assistants concerning such a decision and then to submit it to a secret vote by the general assistants and the provincial superiors around the world.

If the majority of voters agree in the secret balloting, the superior general is to call a general congregation.

His resignation from office "does not take effect until it has been accepted by the society in a general congregation," the rules say.

The press release from the Jesuit generalate did not spell out what steps Father Arrupe had taken before Pope John Paul asked him to suspend the process for the time being. But presumably he had taken at least the first step of communicating his views to his general assistants and asking their advice.

Father Arrupe, a Basque from Bilbao, Spain, is 28th superior general of the famous order, founded by St. Ignatius of Loyola in 1540, which at various times has been known as the pope's "personal army" or "shock troops."

Born in Bilbao on Nov. 14, 1907, he was founder of one of the first Spanish Catholic dailies, *La Gaceta del Norte* (*Northern Gazette*).

After studying medicine in Valladolid and Madrid, Spain, he joined the Jesuits in 1927. His studies in Spain were interrupted in 1932 by the Spanish Civil War and the expulsion of the Jesuits from the country. But he continued them in Belgium and the Netherlands, and was ordained a priest in the order in 1936.

IN HIS theological studies he specialized in medico-moral issues. He continued that work with his final theological studies in 1936-37 at the University of St. Louis in the United States.

He also spent his last step of religious formation as a Jesuit, the "third year of probation," in the United States, in Cleveland in 1937-38.

In October 1938 he went to Tokyo to join Jesuit missionaries in Japan. After two years of studying the Japanese language and civilization he spent several months in social work in the suburbs of Tokyo under the direction of Tokyo's Jesuit-run Sophia University.

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Father Pedro Arrupe, S.J.



# Women (from 13)

human person—male and female—all of which are pertinent to equality, development and the attaining of a lasting peace."

IN AN INTERVIEW after the conference, one of the Vatican delegates, Msgr. James T. McHugh, a priest of the Archdiocese of Newark, N.J., who is a member of the Pontifical Council for the Laity and former director of the U.S.

bishops' Office for Pro-Life Affairs, said the Vatican delegation's reference to family planning methods "which violate human dignity and responsible parenthood" meant any methods other than natural family planning.

He said participants in the conference kept insisting that nations allow women to decide on their own whether to have another child and give them the means to

carry out that decision. That approach "destroys the concept of responsible parenthood and mutuality" in decision-making by married couples, he said.

Msgr. McHugh also cited assertions in the conference's program of action that inadequacies of governments in providing family planning methods were major obstacles to socio-economic development. Such assertions are unproven, he said.

He said the conference was strongly politicized and its debates were "put into the context of present international tensions." The time and attention given to

discussing the impact of what Third World delegates call unjust socio-economic and political structures, he said, took away from the conference's ability to reach more specific recommendations on matters like health care systems, education and employment.

There were "some positive accomplishments," Msgr. McHugh said. "The conference gave women from various parts of the world a chance to express themselves, to come to some agreements, to highlight advances and areas where there is a need for further development."



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# John Milton like modern theologians, professor says

LOUDONVILLE, N.Y.—A Franciscan English professor at Siena College who has specialized in the works of the 17th-century English poet John Milton said there is not much difference between Milton's Puritan thought and 20th-century Catholic theology.

What was considered heretical by Catholics in the 1600's would not be considered so now, said Franciscan Father Peter Fiore, who has spent more than 25 years studying Milton's writings.

While admitting that Milton's "Paradise Lost" is not easy reading, Father Fiore called the epic poem "a great Christian experience." It contains an entire system of theology, he said.

"In our Milton seminar this past term at Siena, 15 of the brightest kids in the English Honors Program researched and discussed the doctrines of grace, Trinity, original sin, incarnation, redemption, etcetera, as articulated by Augustine, then as treated by Milton and the 17th-century Protestant theologians, and

finally how the doctrines show up in 'Paradise Lost.' It was a great learning experience for all of us," Father Fiore said in an interview at the college.

"The main appeal that Milton has for today's reader is that his works deal with major theological issues, important Christian concerns which are endemic to all ages, but most especially to the 20th century," said Father Fiore, whose second book on Milton, "The Most Judicious: Patterns of Augustinian Thought in Paradise Lost," will be published this fall by Penn State University Press. He is already preparing to write another book on the poet.

Father Fiore's interest in Milton and "Paradise Lost" was sparked by the suggestion of a professor at the Catholic University of America that he do his master's degree thesis on the poem. Later, while studying at London University, he decided to write on Milton's theology in "Paradise Lost" for his doctorate.

"I think the reason why

many serious-minded students are attracted to Milton is that he took a very definite stand on issues," Father Fiore said. "He may have been wrong on some things—for instance, his Trinitarian teaching, his doctrine of creation—but he wasn't willy-nilly about his opinions. He had definite answers to questions of theology and religion, and his clearly defined teachings and powers of logic and rhetoric are refreshing to today's computerized generation."

"Milton had a body of truths that people could fall back on. That's what we don't seem to have today and a lot of people are confused."

Father Fiore's first book on Milton, "The Upright Heart and Pure," was published in 1968 by the Duquesne University Press. He has also written a book entitled "Just So Much Honor," on John Donne, the 17th-century Anglican clergyman and poet, which was published in 1972 by Penn State University Press.



**PLIGHT OF MIGRANTS**—Correspondent Chris Wallace talks with a woman who picks oranges in a citrus grove in central Florida in "NBC Reports: The Migrant 1980." The news feature, which airs Aug. 15, examines the plight of the itinerant farmworkers who harvest the food that finds its way into the nation's super markets. (NC photo)

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## Television Films

**Last of the Red Hot Lovers** (1972) (ABC, Friday, Aug. 8): Alan Arkin is marvelously funny, as usual, in a deftly mounted film version of Neil Simon's wacky, but strangely uplifting comedy about a man who is too nice to be the swinger he wants to be. The women he tries to seduce, before going back to his wife, are Sally Kellerman, Paula Prentiss and Renee Taylor.

**Topnotch**, ultimately moral adult comedy.

**The Duchess and the Dirtwater Fox** (1976) (NBC, Sunday, Aug. 10): One of the more forgettable western spoofs, in which incompetent gambler George Segal and saloon singer Goldie Hawn flee a gang of robbers who are after their ill-gotten loot. Not recommended.

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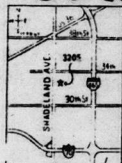
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## Father Farrell to speak on liturgy

Father James Farrell, member of the Archdiocesan Liturgical Commission, will speak at a series of "Recollections for Liturgical Ministers" to be held this fall in three locations in the archdiocese.

The programs, sponsored by the Office of Worship, will be held from 7 to 10 p.m. on Sept. 25 at St. Joseph's church, Rockville; Sept. 29 at St. Andrew's church, Indianapolis; and on Oct. 2 at St. Paul's church in Sellersburg.

Father Farrell, associate pastor at St. Barnabas parish, Indianapolis, is chairman of the Liturgical Commission's subcommittee on

ministry in worship. He will speak on the faith development of liturgical ministers and also will preside at the celebration of the Eucharist.

Purpose of the evenings, according to sponsors, is to provide "prayerful and spiritual enrichment for priests and all who prepare for and assist at parish liturgies."

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# Viewing with Arnold

## 'Airplane'

by James W. Arnold

"Airplane" is the latest hit comedy to be thrown at the world by an irreverent young director. Its success shows once again how desperate is our need to laugh in these hard times and how deplorable is the general level of genius in movies. The status of comedy is most wretched of all, and the situation worsened with the death (July 23) of Peter Sellers (see below).

"Airplane" is actually the offspring of three novice directors, who also served as their own writers and exec producers—a unique situation unlikely to lead to great art. They are David and Jerry Zucker and Jim Abrahams, a trio from Wisconsin whose first film, a satire of television called "Kentucky Fried Movie," evolved from a nightclub revue. That film was fashionably raunchy and tasteless, and earned enough to finance "Airplane," which is decidedly more polished and "big budget," if not exactly morally uplifting.

Like most of what passes for humor just now, "Airplane" is a putdown—of romance, of life in general, of movies past and recent, especially of disaster movies like the "Airport" series, which has always been funny enough on its own. To the filmmakers' credit, they work very hard, and try so many gags on so many levels that even a success rate of 25% makes the movie seem hilarious.

The point, though, is that they're parasites living off the creativity investment of others. That's why parody is called the lowest form of humor. All it really takes is the ability to recognize clichés, and then quote them endlessly.

IT OFFERS no relevance to the real world, but only to the world of movies and TV. (The few excep-

tions are jokes about politicians and air travel, like stewardesses saying "Have a good day" as passengers leave by sliding down escape chutes). The cast has no comedians, just straight actors (Robert Stack, Lloyd Bridges, Peter Graves) doing campy versions of typical disaster movie characters.

(Among the "Catholic

jokes:" a St. Christopher statue on the big jet's "dash-board;" a young nun in an old habit who sings sickeningly sweet, upbeat music on her guitar.)

"Airplane" stands for nothing positive as great comedy always has. Even its invention tends to follow hackneyed routes, such as taking metaphors literally and visualizing them.

WHEN a woman wants light reading, you know she'll get a leaflet; when Bridges asks for every available light to be poured onto the field, you know you'll see a truck dumping a load of lamps. When someone says the stuff is sure to hit the fan, you duck.

The plot is a ripoff of "Zero Hour," a 1957 film in

which the whole crew and most of the passengers got food poisoning and the plane had to be landed by an ex-combat pilot with severe psychological hangups. There is much kidding of movie technique (e.g., heavily dramatic music, watery flashback dissolves) as well as content, which will be especially appreciated by cinema buffs.

The outrage/offend-every-one level is relatively low, although several drug and homosexual jokes, as well as others at the expense of blacks and women, are extended and heavy-handed. "Airplane's" tone ranges somewhere between Mel Brooks and "Saturday Night Live," and that is not precisely the stratosphere.

(Above average sophomoric cynicism, but its immaturity makes it unsuitable for the immature). NCMP RATING: A-3, morally unobjectionable for adults).

\*\*\*

The death of Peter Sellers at 54 leaves a gaping void. He was simply in a class by himself as a comic actor in movies, the clear descendant of the great tradition that began with Chaplin and Keaton and continued through Kaye, Hope and Jerry Lewis. Woody Allen, a very different sort of artist, is the only contemporary who could conceivably be mentioned in the same paragraph.

There is no "Catholic angle" on Sellers, whose personal life seemed somewhat muddled. But his loss marks the bottom of a sad decline in the humanist/moral art of comedy, especially slapstick, with its grace, innocence and appeal to the child in us all.

HIS FILMS with director Blake Edwards—especially "The Party" but also most of the "Pink Panther" series—will be respected as long as movie comedy is discussed, analyzed and loved.

Sellers' particular genius was not only for physical clowning but also for uncanny impersonation, which is really the highest level of acting—the actor's ability to "become" someone quite different from himself.

Sellers tended to zaniness off as well as on-screen and appeared in his share of terrible movies. But few actors, much less comedians, could boast such formidable credits as "The Ladykillers," "I'm All Right Jack," "Lolita," "Dr. Strangelove" and "Being There," for which he received an Oscar nomination. Sellers-as-Strangelove has indeed entered the realm of pop mythology.

It's hard to say goodbye to such talent, because it is unique and irreplaceable. Preserved on film, the delight Peter gave us all will remain. He was, and is always, a very funny, enormously gifted, human being. May he rest in peace.



## 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)

Airplane.....A-3

The Black Stallion.....A-1

The Blue Lagoon.....B

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

The Blues Brothers.....A-3

Bronco Billy.....A-3

Brubaker.....A-3

Cheech and Chong's

Next Movie.....B

(Contains foul language and crude sexual references)

The Children.....B

(Excessive violence)

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

Don't Go In the House.....C

(Exploits nudity and violence)

Dressed To Kill.....C

(Excessive nudity and violence)

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

Fame.....B

(Irreverent attitude toward religion coupled with some nudify)

The Final Countdown.....A-2

The Great Santini.....A-2

Herbie Goes Bananas.....A-1

Honeyuckle Rose.....A-3

How to Beat the High

Cost of Living.....A-3

The Hunter.....A-3

The Island.....B

(Excessive violence, profanity and brief nudify)

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

Oh, Heavenly Dog.....A-3

Raise the Titanic.....A-2

Roadie.....A-3

Rough Cut.....A-3

The Shining.....B

(Contains rough language,

graphic violence and a seriously offensive erotic sequence)

Up the Academy.....B

(Contains sexual play and low moral tone)

Urban Cowboy.....B

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

Wholly Moses.....A-3

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