

THE CRITERION

Pope offers to visit Lebanon for peace

by FATHER KENNETH J. DOYLE

VATICAN CITY—Pope John Paul II has offered to visit Lebanon if it would help the cause of peace.

"I affirm here publicly that I would be willing to go also, without delay, to the martyred land of Lebanon, if that would be possible, for the cause of peace," he said in a talk to cardinals living in Rome and to members of the Roman Curia, the church's central administration.

The day before, June 27, the pope had

PLO leader greets pope's declaration

BEIRUT—Yasser Arafat, Palestine Liberation Organization leader, responded immediately and favorably to Pope John Paul II's desire to come to Lebanon in an attempt to help resolve Arab-Israeli hostilities.

Arafat's view was released by a Palestinian news agency on June 28, the same day on which the pope had said he "would be disposed to go, without delay, to the martyred land of Lebanon, if that would be possible, for the cause of peace."

The PLO chief said, "We greet warmly the declaration of his holiness." He added that "the announcement of the intention of the pope to go to Lebanon will promote the cause of justice, of right, of humanity and of peace."

Arafat said that the pope's offer to visit Lebanon had shown "his support and his position at the side of the Lebanese and Palestinian people in the face of the criminal and treacherous attack of the neo-Nazi Israelis."

grieved over what he called the martyrdom of the Lebanese capital of Beirut and asked for a recognition of the rights of Palestinians and of all people involved in the current hostilities in Lebanon.

"I feel the pressing duty to renew the appeal to the entire church and to those of good will to pray for Lebanon in the tragedy that is oppressing it," said the pope to about 35,000 visitors to St. Peter's Square for his Sunday Angelus address.

THE POPE HAS asked several times for an end to the heavy fighting since June 6, when Israeli troops invaded southern Lebanon.

"The news reports and images that arrive from the martyred city of Beirut are terrifying," the pope said June 27 from the window of his Vatican apartment overlooking St. Peter's Square.

"They move one to compassion for the great number of victims and the immense destruction," added the pontiff, "and to worry for the threats of new and bloodier clashes if the proclaimed truce is not observed, and above all, if it is not transformed into a definitive cessation of hostilities."

As the pope spoke June 27, a fragile truce hung over Lebanon, where the death toll in the fighting between Israeli soldiers and members of the Palestine Liberation Organization, headquartered in Beirut, has been high, although the exact numbers are disputed. Most of the fighting has taken place in urban residential areas and many of the casualties have been civilians.

Fathi Arafat, brother of PLO chief Yasser Arafat and head of the Palestinian Red Crescent, a medical first aid group, said 35,000 people have died. The Lebanese Red Cross said the fighting in the southern city of Sidon,

(See POPE OFFERS on page 2)



FAITHFUL FANS—Roncalli students and fans enjoyed the semifinal game at Bush Stadium June 27 as the Rebels defeated South Adams. Though the Rebels lost the state championship, the players found that it's not always winning that counts. See story on page 16. (Photo by Gina Jung)

Court snubs ruling on religious schools

WASHINGTON—The Supreme Court, asked to rule again on the issue of religious schools and unemployment taxes, avoided the matter June 18 by deciding on procedural grounds to send the question back to the lower courts for further proceedings.

Ruling in a case from California, the high court said that a U.S. district court judge overstepped her legal authority last year when she struck down the state's requirement that independent religious schools pay unemployment taxes.

The judge, Mariana Pfaelzer of Los Angeles, had ruled that requiring the tax payments was a violation of the separation of church and state.

The Supreme Court said the lower court's injunction preventing the state from collecting the taxes was a violation of the Tax Injunction Act. The act prohibits federal courts from

intervening in state tax disputes.

Last year the Supreme Court ruled that Congress never intended that church-sponsored schools be required to pay unemployment compensation taxes for their lay employees. But it left open the question of whether schools incorporated separately from a church—such as schools operated by religious orders rather than a parish or diocese—could be forced to pay the taxes.

Schools not sponsored by a church are required by federal law to pay unemployment taxes.

This year's case before the Supreme Court had the potential of settling the issue left unanswered by the Supreme Court a year ago. Instead the court said that the independent religious schools which challenged California's collection of unemployment taxes should have pursued their case through the state courts.

"Because (the schools) could seek a refund of their state unemployment insurance taxes, and thereby obtain state judicial review of their constitutional claims, we hold . . . that the (federal) district court had no jurisdiction to issue injunctive or declaratory relief," the court said in a majority opinion by Justice Sandra Day O'Connor.

The court's vote in California vs. Grace Brethren Church was 7-2.

Last year's Supreme Court ruling, like its most recent decision, also avoided the constitutional issues surrounding the collection of unemployment taxes from church-run schools.

In that case the court said that since Congress never explicitly intended that church-sponsored schools pay the tax, the high court did not have to rule on whether collecting such taxes was a violation of separation of church and state.

the criterion

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Kids receive tummy full of spiritual goodies

by RUTH ANN HANLEY

When 200 children trooped into the Creations Unlimited section of St. Barnabas' cafeteria in early June, their expectations were high. They emerged with hand made pretzels, woven bread baskets and cookies that spelled their names.

But a full tummy wasn't all they got at the food center.

The goodies they made symbolized a Biblical truth. For the Creations Unlimited food center was but a corner of a full cafeteria housing the summer Bible school.

In another corner of the cafeteria was Promise Gate, a prayer center. Heritage Hall held arts and crafts. And finally, in Praise Place, the children, from age three through fifth grade, sang and danced for the Lord.

St. Barnabas is one of many Catholic parishes sponsoring Bible school during the first two months of summer. A spot check of the archdiocese reveals that from St. Paul's in Tell City to St. Mary's in Navilleton, from St. Mary's in New Albany to St. Luke's, Indianapolis, St. Gabriel's, Connorsville, small children are being taught and reminded about Jesus.

According to St. Joseph Sister Jane Francis Mannion, DRE at Immaculate Heart, Bible schools are on the increase since the 50's and 60's when they were mostly Protestant. Sister Jane began her Bible school programs in the mid-70's in Kokomo as part of the Lafayette diocese. Now in her first year at Immaculate Heart, she has planned her first Bible school here July 19-26 with 50 children aged three through 10.

Throughout the parishes asked, those ages are typical. St. Monica, which ended its week of morning classes last Friday, is the only parish contacted which is considering older children. "We began with 50 kids last year four through sixth grade," says DRE Mary Jo Thomas-Day. "This year we have 75, and have had to close two classes because they would have been unmanageable. But so many older kids wanted to come. We're considering junior high next year."

MRS. DAY CREDITS a lot of the enthusiasm to the text from Augsburg Publishing House. "It's so creative," she says. "It has all the crafts in it and the children get a record to take home."

St. Jude and St. Barnabas mentioned using this same text. St. Charles in Bloomington uses Scripture Press, and St. Mary's in New Albany,

which will begin July 26, uses Standard Publishing Company materials.

This year in New Albany the pastor is taking a break from Bible school according to DRE Carole A. Strohbeck. "Father Stan (Herber) always dressed as Jesus," she says, "and came and told the children Bible stories. But this year our youth minister will dress as a story teller from Biblical times."

St. Mary's enlists the aid of 30-40 adults. With the young group of four and five year olds and the grade schoolers from first through sixth grade, the school enrolls 100 kids. One of the children's favorite characters is a puppet fish who speaks to them at the end of each day about what they have learned in their lesson.

St. Gabriel's in Connorsville has the usual fun games, refreshments, crafts, study and prayer. St. Gabriel uses its own materials and had its first vacation Bible school in the mid 70's. Last week, in the midst of that school, Franciscan Sister Marlene Kochert was hard pressed to name numbers. "We keep adding on each day," the director of religious education laughed. "But I suppose we'll have about 85 aged three through third grade. We use fourth, fifth and sixth graders as aides. We have two teachers in each of five classes and two mothers as helpers in each. This year we have a handicapped child who fits right in."

AT THE END of the week St. Gabriel's holds a day of celebration. Parents are invited and each class sings or has some activity planned around the summer's theme.

At St. Jude's, according to DRE Shirley Dreyer, Bible study for 160 children will end on July 19 with a real celebration. On that last day there will be a liturgy for all and a party in the playground which will probably draw 300 to 400 parents.

At Immaculate Heart Sister Mannion has promised "a picnic in Father's back yard on July 26, though he doesn't know it yet."

St. Monica had its celebration Friday evening of last week with songs, plays and skits.

St. Mary's personnel in Richmond sounded wistful remembering parties and years of



SUMMER BIBLE SCHOOL—The sign advertising Vacation Bible School at Immaculate Heart of Mary Church attracts a youthful audience. Joseph Patrick Esselman, is shown with his sisters, baby Catherine and Margaret Rose, and cousins Phil and Tony Dall. (Photo by Ruth Ann Hanley)

summer Bible school. But this year due to work involved in consolidating with St. Mary's and St. Andrew's schools, there will be no Bible school.

Undoubtedly there are many more parishes besides these mentioned which hold summer Bible school for their children. But possibly

none have more fun than the 50 children, six adults and seven youth volunteers from St. Charles in Bloomington. According to DRE Jack Albertson, "There usually is a party at the end for the children. The seven youth volunteers had a pizza party. And the six adults were treated to dinner."

Pope offers visit to Lebanon (from 1)

captured by Israel, produced 1,200 deaths. Israel says the figures are much lower.

"Let us pray for the salvation of Lebanon and all its communities, who are called to live in concord and collaboration," said the pope.

"Let us pray as well for the Palestinian people," he continued, "so that there is an end to their suffering and so that their rights are recognized, as is just for all the peoples of the region."

THE POPE ALSO said he planned to celebrate Mass on June 29, the feast of Sts. Peter and Paul, "so that the Lord may guide those who govern and those who are responsible for the lives of peoples to seek without delay, with will and the desire for peace, an equitable solution to the problems that have caused Lebanon to be wracked by the torment of war."

In announcing June 28 his willingness to go to Lebanon, the pope said the search for peace by Christians is especially needed "in the Middle East where peace, so compromised but so necessary, has a religious character, a spiritual dimension."

A visit to Lebanon would include prayers and an "appeal for the hoped-for solution to the problems," of the Middle East, he said.

The pope added that he would undertake

"any other initiative to help those people, as impelled by my ministry as a father and a pastor."

More than 40 percent of Lebanese citizens are Catholics.

Lebanon has been caught in the middle of the Palestinian-Israeli conflict which involves Palestinian demands for a homeland and Israeli demands that its existence as a state be recognized and respected.

Palestinians have been seeking a homeland since the creation in 1948 of the state of Israel in territory that once formed Palestine. The fight to regain a homeland has included formation of the PLO, a coalition of Palestinian liberation organizations. PLO activities include guerrilla attacks in Israel and international diplomatic representation of Palestinian interests.

THE PLO HAS BEEN using bases in southern Lebanon to stage guerrilla raids across the border into Israel.

Israel has refused to negotiate with the PLO because of its guerrilla attacks and because of its public avowal to destroy the state of Israel.

When Israel launched its invasion, it said the purpose was to create a PLO-free zone 25 miles into Lebanon from the Israeli border as a way of protecting its citizens from PLO attacks. However, after Israel had captured the

25-mile zone, its troops continued advancing. On June 28, the day the pope offered to visit Lebanon, Israeli troops were in Beirut, about 60 miles from the Israeli border, and had surrounded the section of the city containing the PLO headquarters and about 5,000-6,000 PLO members, including Yasser Arafat.

On June 27, Israel proposed a peace plan that would allow the PLO members to leave Lebanon if they turned over their weapons to the Lebanese army. PLO leaders initially rejected the plan, saying they would fight "until victory or martyrdom," according to Wafa, the PLO news agency.

Lebanese officials, however, said June 28 that the PLO was studying the plan to see if it could find a face-saving way out of its situation.

NOTICE

The Criterion offices will be closed from Thursday, July 22, through Wednesday, July 28 because of the scheduled move to the new Catholic Center. Therefore, the July 30 issue of The Criterion will be suspended.



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Tax credit supporters fire letter campaign aimed at senators, representatives

by STEPHENIE OVERMAN

WASHINGTON—Now that President Reagan's tuition tax credit bill has been introduced in both the House and Senate, tax credit supporters have again launched a letter-writing campaign, this time directed at Congress.

Sen. Robert J. Dole (R-Kan.), chairman of the Senate Finance Committee, introduced S. 2673 on June 23, with Sen. William V. Roth Jr. (R-Del.) and Sen. Alfonse M. D'Amato (R-N.Y.) as cosponsors. Rep. Willis D. Gradison (R-Ohio) introduced H.R. 6701 on June 24. Gradison's bill has 16 cosponsors.

Reagan sent his "Educational Opportunity and Equity Act of 1982" to Congress on June 22. His bill, similar to one proposed last year by Sen. Daniel Patrick Moynihan (D-N.Y.) and Sen. Robert Packwood (R-Ore.), would give parents of children in non-public schools tax relief in the form of credits subtracted directly from the amount of taxes they owe, for half of the tuition, up to a maximum amount.

Catholic educators and officials, including Msgr. Daniel Hoyer, general secretary of the U.S. Catholic Conference, offered support for the basic thrust of Reagan's bill.

TAX CREDIT supporters had bombarded Reagan with letters and calls, urging him to keep his campaign promise to back tax credits. New York, for example, sent a truckload of half a million letters to the White House.

Father Thomas Gallagher, secretary of the USCC Department of Education, said the letter writing campaign now will be aimed first at Reagan, to thank him for his support, and "more importantly to Congressmen, to show them some of the facts."

The fact is, according to Father Gallagher, that tuition tax credits, instead of costing money in lost tax revenue, could be considered an investment because if parents no longer can afford to send their children to non-public

schools the public schools will have to take on the additional cost.

Edward Anthony, director of the USCC's Office for Educational Assistance, said letters will be directed to members the Senate Finance Committee and the House Ways and Means Committee, because those committees are responsible for all tax legislation.

Anthony and Father Gallagher said the tuition tax credit proposal could be attached to a larger tax package.

The strategy, Anthony said, is that "it could get through easier as part of a larger package."

However, Andrew Dorsey, Gradison's

legislative director, said, "I don't think it would fly on a tax bill."

Dorsey said it will be difficult enough to put together a tax package "without another \$100 million on the minus side."

Dorsey would like to see tax credit hearings in the Ways and Means Committee but he said that is up to Rep. Daniel Rostenkowski (D-Ill.), the committee chairman.

"OUR STRATEGY is to first get the cosponsors and build up a base of support, then go to the chairman with the support and say this is what this bill has generated," he said. "The first step is to generate support overall,

then coax the chairman into holding hearings," Dorsey said.

On the Senate side, hearings have not been scheduled in the Finance Committee but hearings on tax credits were held last year by Packwood and Moynihan in the committee's Subcommittee on Taxation and Debt Management.

Among opponents of tuition tax credits has been Albert Shanker, president of the American Federation of Teachers. The organization announced a campaign to get signatures for petitions urging an end to all efforts to enact any form of tuition tax credits.

Shanker said, "While the Congress and White House currently are grappling with the idea of tax increases for all of the American public in order to pay for Ronald Reagan's \$750 billion tax deficit, it is ironic that the president has the nerve to send up a tax cut bill that will benefit only about 3 percent of the American public, and at the same time, hamper the educational opportunities for the 40 million children in public schools."

Bishops called to build faith, community

WASHINGTON—If a bishop is to be a builder of community, he "must be active in the community. He cannot be a theoretician or a remote authority," said Archbishop William D. Borders of Baltimore at a national assembly of U.S. bishops in June.

Since the Second Vatican Council, Archbishop Borders said, bishops have had to become "shepherds more than overseers, shapers of collegial decisions rather than defenders of traditional structures."

The Baltimore prelate was one of six bishops who presented major theme papers for the consideration of 252 U.S. bishops who gathered June 13-23 in Collegeville, Minn., to discuss and reflect on their role today. The retreat-style meeting was closed to the public, but the theme papers were released afterwards.

ARCHBISHOP Borders said that the way a bishop exercises leadership may vary according to the size of his diocese, but "whether we are bishops in large, medium or small

dioceses, we are called to initiate, sustain and develop vital faith communities."

He said the bishop is called to develop unity in the face of "political, cultural, social and economic conditions" that are sources of division and in the face of a growing shortage of priests, the bishop's chief coworkers in the church.

"Since 1965, the number of (U.S.) Catholics has increased by 9 percent and the number of parishes by 7 percent," he said. "During the same period, the number of active diocesan priests has decreased by 18 percent... The clear decline in their number has not yet been taken seriously by the people who have unreasonable expectations of priests who remain active in parish responsibility."

He asked bishops to seek more ways to be supportive of their priests and at the same time to look positively upon developing new ministries as possible signs of the action of the Holy Spirit in the present day.

VIEWING THE bishop as a leader and minister of the community, Archbishop Borders emphasized that:

—"Community is always composed of

persons," and an effective minister must "know how to relate to people and engage them in dialogue, response and challenge."

—"Community ministry is always mutual," and bishops must know how to be both the providers and recipients of ministry and how to "recognize the right of others to minister without us."

—"An effective community "respects the right of all the members," requiring a "ministry of justice" both to society at large and to the rights of persons within the church. A ministry of justice includes justice to women and minorities within the church and just treatment of church employees.

—"A true community must "respect life."

—"Any community-based ministry respects the unique giftedness of each member," and those engaged in new ministries "need acceptance and training."

It is in the nature of community-building that "the building process can never stop," Archbishop Borders said.

"There are few of the baptized who are called in the way we bishops are called to shape the church that has shaped us," he said.

President Reagan's veto blocks rollback for postal rates

WASHINGTON—A temporary rollback in postal rates for the religious press and other non-profit groups was blocked at the end of June by President Reagan's veto of two congressionally-approved spending measures.

While the most controversial item in the spending proposals was a \$3 billion housing subsidy opposed by the Reagan administration, the measures also had included several other spending items, including a \$62 million subsidy that would have permitted the postal rate rollback.

Reagan, saying both the housing subsidy and the other spending proposals were unnecessary, first vetoed a bill which combined the housing and other subsidies, then vetoed a substitute measure stripped of the housing proposal but including all the others.

The \$62 million postal subsidy would have partially reversed cuts approved by Congress last year which resulted in postage rate increases of up to 150 percent and more for non-profit users of second-, third- and fourth-class rates.

The twin vetoes June 24 and 25 came less than a week after Congress approved a separate budget compromise for the 1983 fiscal year which could result in another 30 percent

postage rate hike for the religious press, beginning Oct. 1.

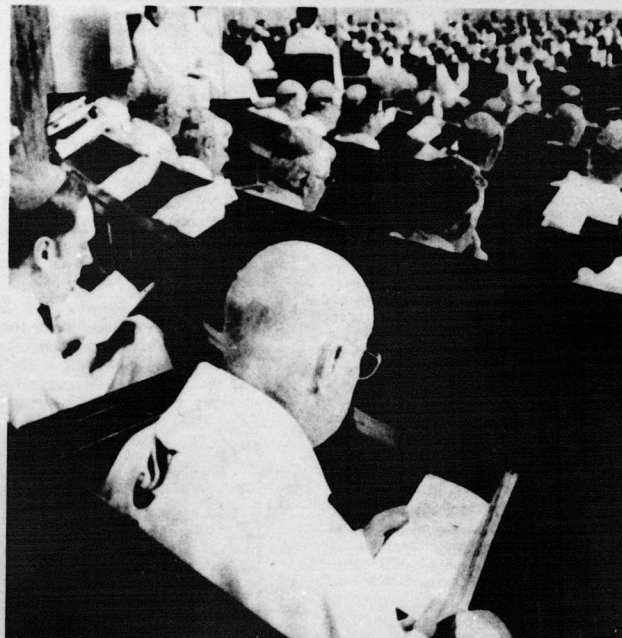
The proposed temporary rollback would have been in effect until the current fiscal year ends Sept. 30.

Non-profit groups had urged that the postal rate subsidy not be cut off until its scheduled expiration in 1987 so that rate increases could continue to be phased in rather than imposed all at once.

As Reagan vetoed the two spending measures, there also were indications that Congress was not yet ready to back down from its support of the additional spending proposals, including the postal subsidy.

To replace the two bills vetoed by Reagan the House proposed a third bill stripped of all but a few items needed to keep several government agencies from shutting down. But instead of granting Reagan's request that the agencies be funded for the rest of the fiscal year, the House proposed funding them only until July 20.

That will give Congress an opportunity after its Fourth of July recess to send Reagan yet another bill in which it might attempt again to force through some of the spending proposals Reagan finds objectionable.



BISHOPS IN PRAYER—Bishops recite prayers as an unprecedented 10-day meeting opens at St. John's University in Collegeville, Minn. The bishops called the meeting to pray and reflect on their role as leaders of the church. Some 250 bishops registered for the event. (NC photo from UPI)

EDITORIALS

No relief from postal increases

The hoped for respite from the drastic increase in postal rates which confronted the Catholic press in January of this year has been lost.

Congress responded to the need proclaimed by the religious press of all denominations through Senator Owen Burdick of North Dakota. Burdick sponsored a bill to roll back the rates until September 30, the end of the fiscal year. Unfortunately, his amendment was attached to the appropriations bill (which survived both Houses of Congress) which provided subsidies for a number of groups. Attached to that bill was an amendment for aiding the housing industry which President Reagan said all along he would veto. And veto he did!

The bill with the housing amendment sponsored by Indiana's own Richard Lugar was promptly vetoed the day after Congress sent the total package to the president.

For The Criterion this means that our postage costs will stay at present levels (about \$2,500 per week for a 48,000 circulation). The worry now though is that 1983 budget cuts (just passed by Congress) will result in another 30 percent increase October 1. That would amount to a weekly postage bill for us of about \$3,250.

Since the postage increase was reflected in the per piece charge, one option for The Criterion is to cut back the number of issues published yearly. This could be done without giving up the number of pages, however.

The Criterion carries a minimum of 20 pages per issue. If we cut out an issue, the next one could have 40 pages and our postage bill would not be increased because the "rate that kills" is the per piece rate, not the weight rate.

It is an option we have to seriously consider here. The Reagan administration has opted to discontinue subsidizing the non-profit and religious press in this country. In effect, insofar as the U.S. mail is concerned, The Criterion and other papers like ourselves are not considered providing a service which can't be met by for profit publications.

The Criterion will not increase its subscription rate during 1982-83. We do encourage our readers to remember that we are subsidized by your parishes. Most parishes ask for nothing in return. You would be helping your parish help us if you paid all or some of the \$11 per year subscription fee to your parish.

The Criterion has grown tremendously the past few years. Our circulation is now higher than it has ever been. We want to serve archdiocesan Catholics even better in the future. If only the political powers of our nation were as supportive as our readers.—TCW

Watching children watch TV

(This editorial appeared in the June 11 issue of The Catholic Free Press, the newspaper of the Worcester, Mass., diocese.)

An analysis has taken place of 10 years of TV research by the National Institute of Mental Health and has now been made public. It comes to the same conclusion that mothers, teachers and observers have known all along. It concludes that violence on TV begets aggressive, even violent behavior in the young.

Writing not only as critic but also as parent, TV columnist, James Breig has had some wise words on that topic.

Certainly TV has an influence on adults after watching TV, as after going to a movie. We've been influenced for good or for ill. We've been caught up in something outside ourselves for as long as the program or film lasts. At the end of both media viewing we return to planet "self," now made more peaceful or less so, pleasantly entertained or treated to an unbroken fare of nerve-jangling characters.

Given such a dosage of the latter, day after day, is depressing for the adult; then how is his or her younger counterpart affected?

All the more is this alarming when we consider that an adult can make rational judgments on what is seen and heard. Such ability to be judgmental is only a recent and fragile acquisition in the conscience of adolescents.

Further, there is a vitality in the young that needs to be nursed and activated. The same can be said of us all, whatever the age be. TV renders its audience passive.

Isn't that the reason that many of us adults turn to the tube? At times, physically, mentally tired, we turn the TV set on and try to locate some channel that suits our state of being.

Mothers know all this as well as they know their children. Sometimes instinct, like a mother's, out-distances science, like a social scientist's. Yet one can reinforce the other in the role chosen or found. Together they might be able to do what apart they could not.

Take censorship, for example. Where is it more effectively exercised than in the home? Mothers employ it by not allowing children to watch television at all (too late an hour), or not permitting them to watch specific programs (once heavily dosaged with bloodshed.)

Who would dare question or challenge the parents' right to protect their children from what they deem harmful on TV? Control of the TV on-off button and channel dial remain in the hands of the on-the-scene parent. Better this than it be controlled by the TV executive in his skyscraper office in New York or Los Angeles, far away from the reality and experimentally from the households of the Joneses or Smiths.

WASHINGTON NEWSLETTER

Abortion clouds Congress' last days

by JIM LACKEY

WASHINGTON—With the 97th Congress ended its final months the future of several legislative proposals dealing with abortion seems cloudier than ever.

A constitutional amendment on abortion proposed by Sen. Orrin Hatch (R-Utah) and approved by the Senate Judiciary Committee in March has yet to reach the floor of the Senate. There had been predictions that the measure would be debated by the full Senate in April, followed by other predictions that the amendment would be called up in June.



Now pro-life leaders are saying that the Senate may take up the amendment after July 12, when Congress returns from its Fourth of July recess. But they also admit that Senate Majority Leader Howard Baker (R-Tenn.), who has almost unlimited control over the Senate calendar, has made promises but has yet to make a firm commitment on when the Hatch amendment might be debated.

"It's still up in the air," said Steve Markham, a key Hatch aide.

Meanwhile, supporters of Sen. Jesse Helms (R-N.C.) are becoming increasingly concerned that time is running out on Helms' proposed human life bill. Rather than wait for Baker to schedule a full-scale debate on abortion, Helms' supporters want his bill attached to some other measure that might carry it through both the House and Senate.

AND IF ALL ELSE fails, there also is a fallback proposal, introduced by Sen. Mark O. Hatfield (R-Ore.), which would simply make permanent many of the abortion funding restrictions which must be enacted annually as part of the appropriations process. Hatfield offered his bill as an alternative should the Hatch and Helms measures fail.

Earlier this spring the pro-life community was spreading the word that the monumental debate on abortion in the Senate would come in mid-to-late June. Though the exact method of consideration was unclear, the Senate was expected to take up all three proposals—the Hatch amendment, the Helms bill and the Hatfield bill—at the same time.

But the length of Baker's legislative agenda—particularly this spring's extensive debate on the budget and the Voting Rights Act—pushed the abortion issue off the June calendar. There also are reports that Baker would like to see Hatch and Helms settle the differences in their two approaches, something that was tried and failed several months ago.

THE HATCH measure is a constitutional amendment requiring two-thirds votes of both houses of Congress, while the Helms bill requires only simple majorities but also can be struck down by the courts as unconstitutional.

Further confusing the situation was Helms' short-lived plan to attach his bill to the Voting Rights Act. Had that worked it would have forced the House into a roll call vote that quite possibly would have resulted in the Helms abortion bill becoming law.



Supporters of Helms now want him to find another "must pass" measure to which he can attach his bill. That strategy, if the right bill is selected, makes it impossible for the House to ignore the measure. But there also is no assurance that Helms has enough votes in the Senate, particularly if some senators don't like his round-about way of doing things.

The Hatch amendment, though, may be in a similar predicament. Even if it does survive a Senate test—and some doubt that it has the necessary two-thirds vote there—it too would have to be rushed quickly through the House. But the only way it will reach the floor, given the hostility of the House Judiciary Committee to most abortion proposals, is if 218 members sign a discharge petition, something which also could take some time.

The congressional delays on abortion also may be renewing the animosity between Helms and Hatch supporters, particularly since a version of the Helms bill cleared a Senate subcommittee one year ago but made little progress afterwards because of Hatch's insistence that a constitutional amendment also be considered.

To some then the pro-life movement has a tragedy in the making because of Congressional inaction on abortion, caused partly by internal pro-life disagreements over strategy. But others are insisting that there still is time for this Congress to act on abortion, even if time seems to be growing short.

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Nuclear war may end life as we know it, says president of physicians' group

by JIM JACHIMIAK

If a nuclear war began today, it would probably last no more than one hour, but could kill 90 percent of the world's population over the next 30 days.

That is how Dr. Helen Caldicott, president of Physicians for Social Responsibility, described the medical consequences of nuclear war at a press conference in Indianapolis last Friday.

Dr. Caldicott continued with a detailed account of what could result if there were a nuclear war. A 20-megaton hydrogen bomb, the equivalent of 20 million tons of TNT, would instantly kill every person within a six-mile radius. Within a 26-mile radius of the blast, clothing would ignite. Anyone within 40 miles looking at the explosion would be blinded. The blast would create a huge firestorm which would draw oxygen from fallout shelters, turning them into "crematoria."

"Millions of human corpses" would be left behind. Insects, resistant to the effects of radiation, would survive and transmit black plague, polio, tuberculosis, typhoid and other diseases. In addition, there would be starvation, dehydration and radiation sickness.

The ozone layer would be affected, changes in the earth's temperature could follow, and an ice age might result.

Because metropolitan areas would be targeted, most medical personnel would be killed and hospitals destroyed. Cancer, leukemia and genetic disorders would occur among survivors, according to Dr. Caldicott. "Anyone who does survive would merely be prolonging their life."

DR. CALDICOTT resigned as instructor of pediatrics at Harvard Medical School in 1980 to help PSR inform the public about the aftermath of a nuclear war. She stressed that PSR is educational, not political.

"We see this as the ultimate medical issue," Dr. Caldicott said, "because nuclear war would create the last epidemic that we will ever know."

Dr. Caldicott criticized the governments of the United States and the Soviet Union for a naive attitude about nuclear arms. "They still think of these bombs the way they thought of bombs during the second World War," she said. Furthermore, "man's nature hasn't changed. Men are very aggressive."

The current administration is "playing power games with life" according to Dr. Caldicott. "He's not talking the truth," she said of President Ronald Reagan's claim that the Soviet Union is superior to the U.S. in nuclear arms. "America has 30,000 nuclear weapons. Russia has 20,000."

Regardless of numbers, PSR is calling for a bilateral nuclear freeze and eventual worldwide nuclear disarmament.

Many believe that the Soviets can not be trusted to uphold such an agreement. Dr. Caldicott noted, however, that neither the U.S. nor the U.S.S.R. has ever violated a treaty involving nuclear weapons. And "in terms of who develops what weapons, it doesn't matter" because both countries can destroy the world several times over.

TALK OF "LIMITED nuclear war" and Civil Defense evacuation plans are "a total waste of time," according to Dr. Caldicott. "It's a placebo" to make people believe they could survive a nuclear war. "That's medically unethical."

Dr. Caldicott countered claims that stockpiling nuclear weapons deters war. When a child makes something with building blocks, "eventually one block will make the whole thing collapse."

Citing computer error and a high rate of

alcohol and drug use among those responsible for nuclear weapons, Dr. Caldicott pointed out that "we live on borrowed time every day."

Nuclear power plants also would be hazardous during war, Dr. Caldicott noted. The total energy contained in the nation's 73 nuclear reactors is about 1,000 times as strong as the atomic bomb dropped on Hiroshima. "That could contaminate permanently an area the size of West Germany."

PSR, inactive since the early 1960s, was reorganized in 1979 by physicians concerned about the dangers of nuclear power. Today, PSR has 16,000 members and 120 chapters and focuses on nuclear war. Dr. Paul Moeller of St. Vincent Hospital is one of a number of physicians who met with Dr. Caldicott last Friday to establish an Indianapolis chapter.

MOELLER EXPLAINED that once the chapter becomes active, its members will be available to speak on nuclear war.

Dr. Caldicott visited the Soviet Union in 1969. There she became concerned about the

Persian II missile, capable of reaching Moscow two minutes after deployment, and cruise missiles, small enough to go undetected by satellite. She noted that "the wounds of World War II" are not yet healed there.

In her native Australia, Dr. Caldicott led a movement in 1971 to halt nuclear weapons testing there by France. "I've seen a democracy work," she said.

She now lives in Boston, and believes that public outcry over Vietnam and Watergate prove that democracy can work in the U.S.

"One of the most important elections ever to be held in this country" will take place this year, she said. "The politicians are starting to feel the mood in this country. People are changing the way they think." She noted that 83 percent of those questioned in a recent poll favored a bilateral nuclear freeze.

"The hope lies with the people. I think for the first time in my life I have a little hope."

Dr. Caldicott and her husband, Bill, have three children. "That's why I am doing this," she said.



Dr. Helen Caldicott

Missouri diocese appeals court decision

JEFFERSON CITY, Mo.—The Diocese of Jefferson City plans to appeal a court decision ordering Bishop Michael F. McAuliffe of Jefferson City to restore the backs of two side altars removed from Holy Family Church in Freeburg, Mo.

The decision by Judge John Brackman of the 20th judicial circuit also forbids the bishop to do anything to the main altar of the church, located in his diocese.

The judge ruled that the bishop holds title to the church property in trust and has no right to make any changes against the wishes of the parishioners.

Bishop McAuliffe said in a statement that he personally regretted the court's decision.

"I find the intrusion of the court into religious matters incredible," the bishop said, "but even more important, I am concerned that the effect of the decision will be to reopen wounds at Holy Family—wounds that have just begun to heal. I wish we could close the matter, but we are forced to appeal because the nature of the decision threatens the structure and autonomy of any church in this country."

Six parishioners filed suit on Aug. 20, 1978, after the parish council, the bishop and the pastor agreed to remove the backs of the side altars.

"The basis for the appeal is the same as we had for the original trial," said Louis DeFeo, counsel for the diocese. "This case clearly violates the accepted interpretation of the free exercise of religion clause of the First Amendment to the U.S. Constitution, and also the Missouri Constitution."

The courts have no right to decide what is essentially a religious or doctrinal matter, DeFeo added.

In his decision, Brackman accepted the argument of the six plaintiffs that the matter of the altars was a question of property, not of religion.

"But one cannot separate the altar from its function in the liturgy," DeFeo said, "and that, for legal purposes, is a matter of worship, which Judge Brackman acknowledges in his decision is not a matter for the courts."

In his opinion, the judge said courts have no right to interfere in the government of the church.

"Yet," DeFeo said, "by deciding that the parishioners of a given parish govern the church, he has rewritten the constitution (the Code of Canon Law) of the Roman Catholic

Church, and made it congregational, not hierarchical. If the separation of church and state means anything, it means that the state has no right to tell the church how it is governed and how it should arrange its worship."

The changes at the Freeburg church were first proposed five years ago. Several years

before that an altar of sacrifice for the celebration of the Eucharist and other rites was placed in front of the old main altar.

The backs of the side altars were to be removed to make room for the tabernacle for the Eucharist.

The appeal process is expected to take up to a year before a final decision is reached.

Pope replies to Vatican workers

VATICAN CITY—Pope John Paul II plans to reply personally to a list of grievances from the 1,670-member Association of Vatican Lay Employees.

The papal secretary of state, Cardinal Agostino Casaroli, met June 25 with representatives of the association and read a letter written in the pope's name.

The pope said that the workers' problems merited "an examination deep and organic" and promised to review them himself and reply to them in a document.

The workers' grievances nearly caused the first strike in the history of Vatican City State. The association held a silent protest on May 3 inside the Vatican to demonstrate workers' solidarity with their elected representatives.

On June 14, workers planned a strike during the first two hours of each shift, but the action was postponed because of the pope's pressing schedule of trips to Britain, Argentina and Switzerland within a two-week period.

Vatican sources said that the strike has now been deferred indefinitely and that another meeting between Cardinal Casaroli and worker representatives was planned for July 2.

Among the workers demands are wage and benefit increases, pension plan modifications, a 36-hour work week and an end to a Vatican policy which prohibits hiring of employees' children.

The letter read by Cardinal Casaroli also suggested creating a Vatican Ministry of Work to receive worker complaints and suggestions.



VOICE OF THE POPE—One woman weeps while another applauds as they hear the voice of Pope John Paul II in St. Peter's Square. (NC photo from UPI)

USCC endorses immigration reform bill

WASHINGTON—The U.S. Catholic Conference voiced support for the immigration reform bill but listed "serious reservations" about some of its provisions.

In a June 17 letter to senators, Msgr. Daniel Hoye, USCC general secretary, said the major



factor leading to support of the Immigration Reform and Control Act of 1982 is a provision to establish legalization for illegal aliens who entered the United States prior to Jan. 1.

He said the relatively late date for legalization "makes possible relief for a larger proportion of a subclass which has been forced to live in fear, even while contributing to our society."

However, Msgr. Hoye said, other parts of the bill "run contrary to a fair and generous legalization program." These provisions include those relating to employer sanctions, family unity, temporary workers and the review of applications for asylum.

Msgr. Hoye expressed "hope for legislation we can endorse without reservations" and asked for Senate support for passage of "a workable, just and truly outstanding Immigration Reform and Control Act."

The USCC has long held that "the best safeguard against discrimination in hiring—likely otherwise to result from employer sanction provisions—is national employment identification system or card," Msgr. Hoye said.

While the proposal describes a temporary system, Msgr. Hoye said this cannot be considered "an adequate safeguard against discrimination."

The imposition of employer sanctions, which require the employer to determine the legal status of a job applicant, will result "in a strong disincentive to the hiring of minority citizens and legal permanent residents merely because of their appearance," he said.

This situation could be corrected with an "effective and uniform" system of identification, Msgr. Hoye added.

He also said that "the dehumanizing impact of previously attempted mass work programs" has prompted the USCC to give careful study of the bill's temporary worker provisions. Msgr. Hoye urged that the legislation "make it clear

that these provisions are not intended to become a new bracero program, but only to provide temporary, stop-gap assistance until the American labor force can make such adjustments as may be necessary to meet employers' needs."

Msgr. Hoye said the bill's proposal to change the administrative adjudicative process would have an adverse effect on applications for asylum and urged the continuation of the present provisions which allow for judicial review of the denial of applications for asylum.

Archdiocese gives contributions

WASHINGTON—The contribution of \$18,852 from the people of the Archdiocese of Indianapolis to the pontifical Catholic University of America was recently acknowledged in a letter of gratitude from Catholic University President Edmund D. Pellegrino.

In his letter to Archbishop O'Meara, Pellegrino said, "The need becomes clearer every day for teaching and research which are value-centered and which occur in a context that explicates the fullness of human personhood. We cannot conceive of genuine education in the absence of a constant appreciation of the presence of God in all his works."

Shrinking financial resources, both from private and public sectors, and new tax legislation making donations to private institutions less attractive "make us keenly aware of how important is the support we receive from the annual diocesan collection," Pellegrino stated.

"May I express to you, your people and your

priests the deep and sincere gratitude of the entire university community. Your true beneficiaries are the many students who will be enabled by your generosity to take advantage of a university education founded in faith."

Located in Washington, D.C., Catholic University was begun by the American bishops in 1887 and has been generously supported by the Catholic people of the United States in the annual diocesan collection since 1903. In the Archdiocese of Indianapolis, this funding comes through an allocation in the Archbishop's Annual Appeal.

Catholic University has approximately 3,000 undergraduate students and about 5,000 graduate students enrolled.

Last year diocesan collections totaled \$3,431,415—representing 7.28 percent of the university's budget. Pellegrino said with the support and generosity of such dioceses as the Archdiocese of Indianapolis that the university was hopeful of surpassing last year's totals.

TO THE EDITOR

Learning from a decade of controversy

Your June 11 "Living the Questions": "Controversy over confession, communion remains" was a refreshing approach to a topic that still causes tension in the archdiocese. Some of the readers may wonder what the archdiocesan policy is regarding first communion and first confession.

In the mid-70s when the controversy was much alive after the promulgation of the "General Catechetical Directory" in 1971, Archbishop Bishop, after consultation with Father Frank Bryan and also Father Bob Drewes, chose not to articulate any particular policy, but left it to the discretion of the local

pastor and to the parents of the children who were to be initiated into the sacraments.

In my memory, it was not simply a choice to act, but a choice not to act. The archbishop had considerable pressure from bishops throughout the state of Indiana who made recommendations as to when first communion and first confession should occur, but he again trusted the discretion of the local level.

When we are called and asked as to when the order of the sacraments we reply that those involved should be convened and that they should decide which is best for the parish. If no agreement can be made then both options should be provided.

Subsequently, a parish now has the "National Catechetical Directory" (promulgated in 1979) which includes guidelines for the preparation and celebration of first communion and first reconciliation (paragraphs 121-133 and 125-126).

Also available for catechists and parents is a kit from the Indianapolis Resource Center and the six area Resource Centers; New Albany; Terre Haute; Oldenburg; North Vernon; Connorsville; St. Mark, Perry County. This kit includes the textbooks that are available for use and some recommendations about preparation for catechesis and to check out readiness.

If we have learned anything from this decade of controversy over which comes first, either first communion or first reconciliation, it is that one is the sacrament of unity and the other is a sacrament of forgiveness and that neither should be the object of division and community fractions. We will continue to live the question for another decade, but at least I think we've learned something; that we don't have to repeat the 70s.

Sister Mary Margaret Funk, OSB
Former Diocesan Director
Department of Religious Education

Delighted about vocations article

I was delighted to see a recent editorial in *The Criterion* (June 11, 1982) in regard to vocations. I wholeheartedly agree with you in saying that vocations truly begin at home. I have found that all of our vocations in recent years come from homes where parents have had a positive experience of Church and have developed good relationships with the priests, sisters and brothers in their parishes.

I am grateful to see that St. Meinrad Seminary down in southern Indiana is taking an initiative at helping individual dioceses investigate areas of recruitment. I know that part of their interest in this is helping each vocation office in the various dioceses that their schools serve do something about the attitude many families have concerning religious life today. I am sure some positive recommendations will come out of this study that they are going to undertake.

Presently, in our Diocese, the Vocation

Office does some work in conjunction with a newly established office dealing with parish councils. It is the intention of this new office to assist each parish in developing strong councils. Part of our plan of action is to have each council have a vocation committee or a vocation subcommittee that will be responsible for promoting awareness amongst the parishioners in a local parish. I do hope that this program will meet with success here in our Diocese.

Again, my thanks for your editorial on vocations. Editorials such as yours only help to wake all of us to the crying need for ministerial service in the Church. The solution to this crisis is the concern all of us bring to this issue. Thanks for your words to awaken us.

Rev. William J. Jaeger
Vocation Director
Diocese of Joliet

Romeoville, Illinois

Holy Cross lauds nuclear freeze

I am happy and proud that the Midwest Province of Brothers of Holy Cross Provincial Chapter held June 13-17 at Notre Dame, Indiana, also endorses a statement on a halt to the nuclear arms race.

"As men of peace who are deeply concerned about the future of life on earth, we, the 1982 Chapter of the Brothers of Holy Cross, Midwest Province, hereby endorse the Call To Halt The Nuclear Arms Race.

The text reads: "To improve national and international security, the United States and the Soviet Union should stop the nuclear arms race. Specifically, they should adopt a mutual freeze on the testing, production and deployment of nuclear weapons and of missiles and new aircraft designed primarily to deliver nuclear weapons. This is an essential, verifiable first step toward lessening the risk of nuclear war and reducing the nuclear arsenals."

Brother Don Fleischacker, CSC
Notre Dame

Urging support for Hatch amendment

The Hatch anti-abortion amendment is to be up for consideration very soon by the U.S. Senate. Passage is earnestly sought.

In essence the amendment would take the abortion issue away from the Supreme Court and place it before our elected representatives where it belongs.

The U.S. Supreme Court has virtually given abortion the status of a constitutional right—then railroaded the states into acceptance of that position.

Until the high court is removed from law making on this issue, the states are helpless to stop the grim death of unborn human babies that continues to this very day.

We have come to the moment of truth. Those who have always wanted to help on the issue, those who have already done so much—don't stop now. Your telegrams, letters and telephone calls to lawmakers have the potential of saving lives. Please do contact

Senators Lugar and Quayle, Senate Office Building, Washington, D.C. 20510.

Mrs. William Rosner

Indianapolis

Draft registers are bravest men

I fully agree with Bishop Sullivan. Just say no to all preparation for war.

I also fully agree with Jim Siemer. The draft resisters are our bravest men.

Every parish should have its members that are against war to sign a petition and send it to Washington.

Help and encourage those brave men and women who are working so hard for peace.

Elizabeth Boesing
Floyds Knobs

CORNUCOPIA

Why is it harder to receive than to give?

by RUTH ANN HANLEY

Your plenty at the present time should supply the need so that their surplus may in turn one day supply your need, with equality as the result. It is written, "He who gathered much had no excess and he who gathered little had no lack."

—II Cor.

Last Sunday's Epistle to the Corinthians is rumbling around in my head with the insistence of the latest TV commercial. I can't forget it.

In a tithing parish there is so much security in these words from Paul. How easy to follow the first part of this Scripture: to give when things are going well. It's a pleasure, in fact, to support the things of the Lord. But lurking somewhere in all our hearts, is the unspoken fear of that future time when we may not gather, and not be able to give.

Giving in faith is easy. Receiving in faith is hard. There's that old nagging doubt that we're not holding up our end of it all. But we are. If I read Paul right, it's not to be seen as receiving. It's an evening up, an equality.

Nothing, if it's to make any sense whatsoever, means receiving too. And receiving in the assurance that when good times come for me again, and it's your turn to receive, it will be OK for you. Paul may have been the first to assert in writing that "You're OK; I'm OK."

If I lose my job, I'm OK. If sickness wipes out my next egg, I'm OK. I'm OK when that rainy day comes, because as long as God lets the sun shine on you, our parish will survive.

I can lift up my head no matter what

financial adversity strikes because this Scripture message tells me that tithing is a two-way street. A security beyond an 18 percent return—an equality.

This is the only way tithing makes sense.

I remember back to Christ the King, our parish in South Bend where we began tithing in the middle 60s. Our pastor asserted that tithing is such a sound concept, he'd be willing to guarantee the return of one's tithe if bad times struck.

But that's exactly what Paul is saying. An equality. When bad times hit, a Christian needs the security of equality more than in good times. A family needs to know it's OK.

I think the first assurance a family needs from the tithing committee or the pastor, is the assurance of this equality.

When a child is sick in bed, we don't remind him of his chores.

When a family is hurting, the tithing committee representative should first ask "How can we help you? Through all these years you have been with the parish, you have contributed regularly. The parish depends on people like yourself. And now it is important that you know how we treasure you. You are the real treasure in this parish."

It's terribly important to value our faithful parishioners. It's important to keep up their spirits. It's reasonable and charitable to assume that a family which has supported the parish for years will contribute as soon and as much as possible.

It's insulting to ask for a review of finances. It's as if a person down on his luck is also suddenly ungrateful and unsupportive of his parish.

But what about the deadbeats? Wouldn't people take advantage of the system? Probably a few.

But even the thief on the cross recognized goodness. And even if he hadn't, Jesus would have died for him.

It would be worth the inconvenience of carrying those who truly do not understand if the majority in a parish could feel each other's concern and warmth. It would wipe out competition, this Christian equality; and hopefully, wipe out the fear of someday not being able to give, which paradoxically might be keeping some from a more generous donation.

In the early 70s our family lost a business here in Indianapolis. We were pretty well wiped out. For a while our church contribution suffered. In fact, it disappeared.

Now that we've recovered we can look back on it as part of our history. It was a hard time. Perhaps we were diminished in some eyes, but I like to think we were evened up and made equal in Scriptural terms. Believe me, it takes lots more faith when you have nothing to give to your parish.

check it out...

✓ The significance of dreams will be the subject of a workshop by Sister of St. Joseph Elizabeth Reis July 9-10 at Alverna Center, 8140 Spring Mill Rd. The

workshop will study the purpose, language and power of dreams, and will examine Scriptural references to dreams. It will take place 7-10 p.m. July 9 and 9 a.m.-5 p.m. July 10. Sister Reis has studied in Israel and is a Scripture and spirituality consultant for her order and an instructor in the community education program at Nazareth College, Nazareth, Mich.



Sr. Reis

✓ Two new Mother and Unborn Baby Care Pregnancy Problem Centers have been opened in Indianapolis to assist women experiencing problems with unplanned pregnancies. The centers are privately funded by donations and volunteers are needed to help staff them. They provide pregnancy testing on a walk-in basis, counseling, information and referral services. Pro-life audio-visuals are shown at the centers. The new centers are located at 6337 Hollister Drive, 299-2241, and 5626 E. 16th St., 353-2995. Other centers are at 2716 E. 62nd St., 251-5369, and 528 Turtle Creek, N. Dr., 787-6327.

✓ Carondelet Sister of St. Joseph Mary Anne Smith is among four members appointed to the Provincial Council of the order's St. Louis Province. On the council, Sister Smith is regional superior for Indianapolis, Champaign, Chicago, Peoria and St. Louis. Others appointed include Carondelet Sisters of St. Joseph Patricia Cramer, Anne Kelly and Francis Borgia Robillard. They will be affirmed in a ceremony at St. Joseph Provincial House, St. Louis, on July 3 at 2 p.m. in Holy Family Chapel.



NEW ADMINISTRATION—A new council for the Sisters of St. Francis at Oldenburg will be installed during a liturgy celebrated by Archbishop Edward T. O'Meara at 2 p.m. today, July 2. Council members are, from left, Franciscan Sisters Annata Holohan, Ramona Lunsford, Marie Kathleen Mauldin, Julie Hampel and Carmela Whitton. They will serve for four years.

TELEPHONE DIRECTORY

THE CATHOLIC CENTER

Archdiocese of Indianapolis
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Indianapolis, IN 46206

All departments of the Chancery can be reached by dialing 236-1400. Individual agencies can be reached through their direct numbers or through the main switchboard number above. The Criterion will publish the telephone numbers of each agency as each one completes its move. The following numbers are effective as of Monday, July 5:

Chancery	236-1400
AAA	236-1425
Archdiocesan Purchasing Department	236-1450
Archives	236-1459
Building Manager	236-1457
Business Office	236-1410
Catholic Charities	236-1585
Catholic Charities Special Projects	236-1550
Birthline	241-1217
R.S.V.P.	236-1558
Catholic Communications Center	236-1585
Catholic Social Services	236-1500
Deaneries Payroll	236-1447
Employees' Insurance	236-1414
Metropolitan Tribunal	236-1400
Ministry to Priests	236-1497
Office of Catholic Education	236-1430
Office of Worship	236-1410
Priest Personnel	236-1495
Resource Center	236-1496
Society for the Propagation of the Faith	236-1485
Vocations Office	236-1490

These agencies are scheduled to move on the date indicated:

Office of Pro-Life (July 12)	236-1509
Office of Family Life (July 1)	236-1400
Office of Evangelization (July 12)	236-1489

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THE QUESTION BOX

What really became of Judas?

by Msgr. R. T. BOSLER

Q In the Bible accounts of the sad end of Judas, I find two passages I simply can't figure out. In Matthew 27:3-10, Judas threw back the 30 coins to the chief priests and went out and hanged himself. Matthew then says that the priests concluded that such blood-money could not be placed in the temple treasury so they purchased with it a potter's field that came to be known as the Field of Blood. But according to the Acts of the Apostles 1:18, Judas himself bought a field where he fell to his death, bursting open with all his insides spilling out, and therefore the people of Jerusalem named the place the Field of Blood. What really happened to the money, and how did Judas die?



A Apparently there were several legends in the early church about the tragic end of Judas. Seemingly there was a burial site near Jerusalem known as the Field of Blood. Matthew uses one story about how it got its name and Luke in Acts uses another.

The first Christians were deeply impressed

by the crime of Judas and wove many tales about how he was punished.

Papias, an early bishop who knew the apostle John, described Judas as "a dreadful walking example of impiety, with his flesh bloated to such an extent that he could not walk through a space where a wagon could easily pass—not even the huge bulk of his head could go through." He concluded: "He died after many tortures and punishments in a secluded spot which has remained deserted and uninhabited up to our time" (quoted from "Apostolic Fathers," CIMA Publishing Co.).

I have answered your question at some length because it gives me the opportunity to point out how the biblical authors sometimes used legends to teach. There can be discrepancies and inconsistencies in these legends without in any way distorting the essential message the authors want to proclaim. This can also hold true for some of the miracle stories in the Gospels.

Q My son's wife left him after a year of marriage, leaving their infant with a neighbor. My son has brought up his daughter, who is now 13 years old, and recently married a wonderful girl who is just like a mother to this child. Can he get an annulment? He refuses to try because several people told him that if he received an annulment that would mean his

daughter would be considered an illegitimate child. Is this true?

A No, it is not true. When your son had the child he presumed he was validly married. Our church law clearly takes care of situations like this, stipulating that when what was thought to be a marriage turns out to be

invalid, all children born of the union are considered legitimate.

A church declaration of nullity would in no way change a civil divorce into a civil annulment, so it would have no civil effects.

When a woman abandons her infant and husband after only one year of marriage, there is surely a strong presumption that she entered marriage under duress or had no serious intention of committing herself permanently to the marriage contract. In either case the marriage would not have been valid.

Urge your son to seek a church annulment.

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

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Overworking husband admits to problem

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: My wife wrote you recently about my overwork. She's right. I work too long and too hard, and I don't enjoy it anymore.

I feel compelled to handle everything that goes wrong at the office, as if no one else could do it right. I am tired all the time, yet I feel I have to keep on working. I wouldn't know what to do if I weren't working.

I can't play anymore. I don't know how to have fun. I truly want to be with my family, but I don't know how to make the switch. Help me before I lose all that I hold dear.

Answer: You have already taken the first and biggest step toward overcoming any addiction. You have admitted that you are a workaholic. I am optimistic that you can continue to move in the direction of good sense.

The next step is to do a little meditating. Rest is important for renewal. You will be a better worker if you learn to mix leisure with your labors. Follow God's example. With all his omnipotence and eternal energies, he saw fit to program a day of rest.

Make room in your life for your family. Analyze your job. What are the absolute essentials? What must be done? Then simplify your job. Throw all the extras overboard.

Use your talent to plan and schedule activities. Begin with a few selfish ones. You will need these to compensate for the loss you experience when you withdraw part of yourself from work.

Plant a garden to welcome spring. Take up jogging. Get yourself a pet. Are there any arts and crafts you would like to learn? Check a few books out of the library. Don't try everything, just one or two hobbies you might enjoy.

Develop some personal skills. Learn deep

relaxation. Practice contemplation. Rediscover your innate sense of awe and wonder. Let go again, as you did when you were young. Find room for laughter in your life.

Plan new experiences, perhaps something you have not done since you were a teen. Ideally, try something that involves some risk or danger. Taking a chance or two adds spice.

Schedule family activities. Sit down with your wife and plan family milestones. Celebrate all birthdays and anniversaries. And don't forget the more ordinary family events. Celebrate meals and bedtimes. Food and sleep can be enhanced with a song or a story. Live your days in the family with a bit of flair.

Schedule social activities. Now may be the time to renew old acquaintances. Invite a couple or family over whom you have been meaning to see for a long time. Perhaps this would be the time to make new friends. Reach out.

Schedule your time free from work. Stop bringing work home. Stop going to the office on weekends. Plan your evenings and weekends for personal or family activities. Plan now for a summer vacation.

Schedule breaks in your day. The coffee break is a sound idea. Phone your wife for fun. Have lunch with her. Make your "day breaks" sacred.

Taking this positive approach is the best way to overcome an addiction to work. Use your penchant for programing and your energy to reinvest in personal and family living.

Take the initiative and treat yourself, lest you find yourself in treatment.

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

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LIVING YOUR FAITH

Lady of Fatima statue bears important message

by JIM JACHIMIAK

The "national pilgrim statue" of Our Lady of Fatima, used to carry the message of Fatima throughout the United States, will be brought to the Archdiocese of Indianapolis July 21-29.

The statue represents "an urgent message," according to Bruce Fletcher of Indianapolis, a Blue Army member. The Blue Army is "the official apostolate of spreading the message of Fatima," Fletcher said.

The Blue Army is attempting to bring about "prayer and sacrifice for the souls of sinners, and conversion and reparation of sins in the world," Fletcher explained. The group is especially concerned with "those who are indifferent to God."

According to Guido Del Rose, traveling custodian of the statue, "Our Lady of Fatima explicitly warned mankind that their sins were so great that they merited punishment. She specified what those punishments would be and indicated that they could be avoided."

In subsequent appearances, she specified how they could be avoided. "The goal is to avoid these punishments by bringing about conversions, especially the conversion of Russia," Del Rose said. "We are attempting to raise an army of praying and sacrificing souls because that is what Our Lady requested."

If certain conditions are met, according to the message of Fatima, Russia will be converted. Ultimately, Del Rose said, "there will be enough conversions to bring peace to the world."

Fletcher noted that some predictions made at Fatima, including World War II and the spread of communism, have been fulfilled. He believes that visits to Fatima by Popes Paul VI and John Paul II "show that it is an urgent message."

In fact, he said, "It was the message that touched me. I attended last year when the statue came here and I had been away from the church a long time. It's what brought me back."

He noted that the Blue Army has "a big following" but is not well-known because most members take part in private devotions. "They are very simple, humble people, just trying to offer up everything they have for the conversion of sinners," he said.

Del Rose travels with the statue as it is taken to various dioceses in the country. This particular statue was carved in 1967, but there was an international traveling statue of Our Lady of Fatima as early as 1947.

By the 1960s there were two traveling statues which were carried to various countries. The demand became so great that Pope Paul VI decided that "national statues" could be made for individual nations. There are now "pilgrim" or "traveling" statues in 70 countries. Each represents the vision at Fatima as described by Sister Lucia dos Santos, one of three who saw the vision in 1917.

The United States was one of the first countries to receive its statue, Del Rose explained, because the first 20 statues were largely financed by the church here. When it arrived, the statue was entrusted to the national headquarters of the Blue Army in Washington, N.J.

Although Del Rose and others travel with the statue to make presentations, each diocese is responsible for arranging schedules during visits.

Each visit includes Mass or other worship activity, presentation of the statue and distribution of rosaries and scapulars. In the United States, the Blue Army distributes 20,000-30,000 rosaries and scapulars each month, according to Del Rose.

Expenses are covered by donation, with any excess used for buying rosaries and scapulars for similar devotions in poorer countries.

The statue will be presented at the following locations:

July 21, St. Catherine Church, Indianapolis, 7 p.m.

July 22, St. James Church, Indianapolis, 7 p.m.

July 23, St. Augustine Home for the Aged, Indianapolis, 2:30 p.m.

July 24, St. Mary Church, Richmond, 4:30 p.m.

July 25, St. Bridget Church, Liberty, 9 a.m.; St. John Church, 2:30 p.m.; St. Bridget Church, Indianapolis, 7:30 p.m.

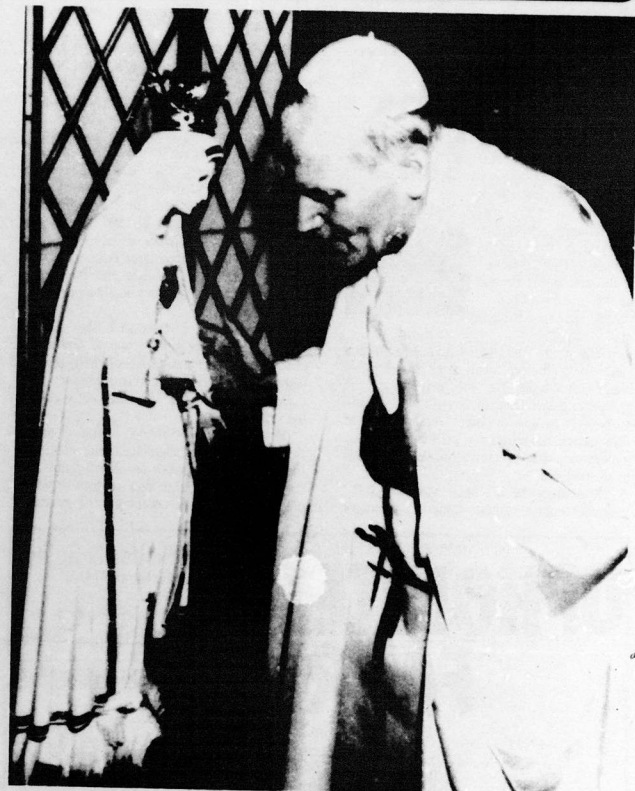
July 26, St. Paul Hermitage, Beech Grove, 2 p.m.; Holy Name Church, Beech Grove, 7 p.m.

July 27, St. Matthew Church, Indianapolis, 7:30 p.m.

July 28, St. Jude Church, Indianapolis, 7:30 p.m.

July 29, St. Rita Church, Indianapolis, 7 p.m.

Archbishop Edward T. O'Meara will celebrate the Mass at St. Jude Church.



FATIMA LIKENESS—Pope John Paul II honors Our Lady of Fatima by visiting a statue which represents the vision at Fatima. The "national pilgrim statue" of Our Lady of Fatima, which travels around the United States, will be brought to the Archdiocese of Indianapolis later this month.

Video games can give parents trouble

by DOLORES CURRAN

I suppose it's a given that every time our young people discover something new and pleasurable, there will be detractors, whether it's pool, like in "The Music Man," comic books, or roller skating. I don't want to be guilty of this in talking about video games, but I've had enough cautious questions from parents on them that I think we need to look at them and their effect on kids and families.

Obviously, they are immensely attractive to youths today who plunk a couple of dollars' worth of quarters into them in the same amount of time it takes their parents to drink a cup of coffee. They're showing up in movie lobbies, service stations and airports. And in the family room.

Commercially, they're a bonanza to any establishment willing to give them space. A Seven-Eleven manager confided that three Pac Man and Defender machines pay his monthly rent. I can see why. The copy machine in my supermarket sits next to one and since I spend almost as much on copies as on milk, I've had a

good opportunity to observe and eavesdrop on youthful players.

I've learned that a good number spend their lunch money on the machines without parental knowledge. I've also seen older siblings strong-arm younger ones for money, threatening them with bodily extinction if they tell parents, certainly a time-honored tradition not limited to video machines.

The money issue aside, should we be concerned about the attraction of these machines? Only if the time spent on them gets out of balance with other activities. Publicly, I don't think they're a concern. They sure beat the old pool hall for environment and companionship. Kids playing in the supermarket probably have more collective parental supervision than any other place.

Privately, in the home, kids can become addicted to the point that they aren't interested in anything else—sports, friends, chores, reading, and hobbies. A mother shared that her six year-old suffered migraine headaches after spring vacation. The probing pediatrician laid the cause on home video games which her son had played most of vacation.

He told her the intense concentration and noise inherent in playing these games can overload a person's stress level to alarming proportions, especially a young child's. He didn't forbid playing for his young patient but

prescribed a half hour of activity after every fifteen minutes of play.

As in so many areas of parenting, balance is the answer. While it may be convenient for parents to permit their children uninterrupted hours in front of TV because they aren't then begging, fighting or asking what there is to do, it isn't healthy. Children need exercise. They need to play with others to learn to live with them, not to interact solely with robots.

They need to become engrossed in a book they can't put down. They need to work in the garden so they can experience being part of a responsible family. Family therapists today are concerned about the number of activities that take individuals away from relationships and attract them to machines or activities that limit human interaction. Computerized football games, TV, video games and the like are becoming more prolific and more sophisticated. Each year we can expect more.

All of these are good in that they hone skills and teach but they aren't good if they become a child's primary companion. Eventually children may become jaded with video and computer games and turn to human companionship but parents shouldn't wait for this surfeit to set in. For some children, it may not. Common sense guidance is still the best role we can assume as parents.

Black African Catholicism hits crisis point

50 million Catholics on continent but few new priests

by Fr. RICHARD P. McBRIEN

When Catholics get a bit depressed about the decline of active Church membership around the world, we usually point to Africa as one of the really bright spots on the missionary landscape.

Black Africa numbers some 50 million baptized Catholics, a figure which increases by 1.8 million a year. Remarkable indeed!

But according to a recent, and extraordinarily important, analysis of the African Church by Henri Fesquet, of the prestigious French paper "Le Monde," Catholicism in Africa is at a crisis point.

While there are more than 50 million Catholics on the continent, there are very few black candidates for the priesthood and Western missionaries are growing older, with no hope of person-for-person replacement. In 1978-9 alone, the number of priests declined by a thousand, while the number of Catholics grew by the millions.

"And when the big seminaries are full," Fesquet reports, "their students' vocations



remain suspect: young men are attracted by a chance to climb the social ladder, by the opportunity to get a cut-rate university education, and in some cases, by the possibility of studying in Europe."

The situation in the hierarchy is also problematic. Papal nuncios have not been of the strongest caliber, and often weak men have been selected as bishops over obviously more qualified ones.

"A FEW SHINING exceptions aside," Fesquet observes, "the African hierarchy tends to be conservative and lackluster. It bears little resemblance to current clichés which portray the local African churches as vigorously imbued with the zeal of converts."

Many of the bishops have been trained in Western scholastic methods and have been "imbued with exaggerated docility in respect to the Holy See."

Why else should Nigerian Catholics have felt obliged to treat the pope to Gregorian chant during his recent visit? Why else do bishops quietly accept clerical celibacy in a culture where it makes even less sense than in the United States?

There are many different explanations for this state of affairs. Catholic Africa continues to depend far too much on outside help, and this, in turn, perpetuates "barely disguised colonial structures reeking of racism."

Financial subsidies come with strings attached.

A second problem arises from the lack of communication within Africa. Barriers exist everywhere between nations, elites, ordinary people, and churches as well.

Zaire and Congo, for example, are separated as if on two different continents. It is easier to make a telephone call to Europe than across the river.

MAGAZINES DON'T circulate. Mail is erratic. The press is reduced to "skeletal basics." Transportation is often primitive and unreliable.

Henri Fesquet agrees that the solution may lie in an African "black council," much like the great regional councils of past centuries. It could have the effect of bridging the many gaps created by some of the preceding problems.

The secretary-general of the Zaire Bishops' Conference suggests four themes for such a council:

First, the relationship of catechesis to culture. If the Church wants to transcend cultures, it has to embody itself in them. "The catechism must ring true to our terms."

Secondly, the need to promote grassroots church communities. In Africa the family and the village are the primary units of social organization.

Thirdly, the diversification of ministry. With the critical shortage of priests, the Church in Africa is in danger of cutting off its nose to spite its face. It refuses to encourage a more creative use of non-ordained ministers, including functions heretofore reserved to priests.

Fourthly, the connection between faith and justice. Working for justice is not an "extra" to Christian life and the mission of the Church; it is essential to both. "Yet in Africa as elsewhere," Fesquet writes, "the church neglects the poor."

ASIDE FROM THESE four major areas, a regional "black council" might also consider the development of black African liturgical rites and promote some flexibility in sacramental, canonical, and even moral discipline.

Wine, for example, is a Western product and doesn't carry the same meaning in the Eucharist as it does for us. And as for



WELCOME TO NIGERIA—Pope John Paul II acknowledges the gift of a bouquet of flowers from a Nigerian girl at Murtala Muhammed Airport in Lagos, Nigeria. (NC photo from UPI)

polygamy, it has been "a bogey that has to be faced squarely and reduced to its true dimensions."

Such a council could, in Karl Rahner's terms, give a major push to the Catholic Church's movement toward becoming a truly world Church, i.e., one that genuinely reflects and embodies the marvelous diversity of God's people on the whole of the planet.

Africa may indeed be the bright spot on the Catholic missionary landscape. But not for the reasons usually given by those who find comfort in baptismal statistics.

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The Word

by PAUL KARNOWSKI

Although circumstances may have varied, we have all been guilty one time or another. Each of us has been in situations when we knew that we must speak up. Our consciences had been hounding us all night, all week, or all month. But along came the opportunity to speak and what did we do? We closed our mouths, zipped our lips, and said nothing.

If we refuse to speak out when it's clear we should, we are rejecting God's call to prophesy.

Prophecy, we know, has nothing to do with foretelling the future. Prophecy is speaking God's word, acting as His mouthpiece. Our greatest fear in playing the prophet has nothing to do with being wrong; our faith reassures us that we are right. No, our greatest fear has to do with rejection; we are afraid no one will listen.

It's a legitimate feeling. In today's first and third readings we find evidence that supports our fear. In the excerpt from the book of Ezekiel, God says to the prophet, "Son of man, I am sending you to the Israelites, rebels who have revolted against me. They and their

fathers have revolted against me to this very day. Hard of face and obstinate of heart are they to whom I am sending you." Ezekiel's future audience, it is plain to see, would not be receptive to his words.

In the gospel, Mark tells of the reception Jesus received in his home town. "Where did he get all this?" the neighbors ask. "What kind of wisdom is he endowed with? Isn't this the carpenter, the son of Mary?" They found him too much for them, Mark says. Jesus puts it another way, "No prophet is without honor except in his native place, among his own kindred, and in his own house."

Rejection by friends, co-workers, or fellow citizens, the two readings tell us, is an occupational hazard of prophecy. And although we may fear it, it is unavoidable.

There is, however, another type of rejection that is avoidable: the "home town" rejection of ourselves. "Who are we," we ask, "that we should speak of moral implications? Couldn't a more 'religious' person do a better job?" If we give way to self-intimidation, we reject ourselves as prophets before we can even begin. And we are without honor—in any country.

JULY 4, 1982
Fourteenth Sunday in Ordinary Time (B)
Ezekiel 2:2-5
II Corinthians 12:7-10
Mark 6:1-6

LIVING THE QUESTIONS

Theology does little to teach us how to live daily

by Fr. THOMAS C. WIDNER

About 16 former residents of the House of Affirmation got together in Chicago two weekends ago for an evening of socializing with Father Tom Kane, priest of the Worcester, Mass., diocese who, along with Sister Anna Polcino, founded the renewal center which assists clergy and Religious in dealing with emotional problems.

There are four Houses of Affirmation in the United States—two near Boston, Mass., one outside St. Louis, Mo., and a fourth near San Francisco, California. A fifth House of Affirmation is located in England. Priests and sisters who are accepted for residency undergo an intensive program of therapy in a co-educational setting under the guidance of a staff of highly trained psychologists.

Having been a resident at the Whitinsville, Mass. House during part of 1981, the reunion was refreshing and helpful, particularly finding out that other former residents viewed their return to "civilization" in somewhat the same way I did. Many of us had gone to the House to learn to better deal with stress. On leaving we had to deal with the stress of "fitting back in."

Former House residents are able to quickly cut through a lot of jargon, a lot of surface, small talk most of us use to hide the uncertainty we often feel in dealing with one another. Perhaps because of the intensity of the program in which we

had been involved, former residents seem to be able to get to the point quickly without ignoring the dynamics of interaction.

To give you an example—I spent a day last April with a priest friend, also a former resident. We had not seen each other in eight months but we spent at least four hours of non-stop talking, catching up on what the other was doing, but clarifying the feelings we each had about our present situations. We were able to help each other perceive more clearly what was going on in our lives—not just our work, but how we personally felt about ourselves.

WHAT I AM GETTING to is that my experience at the House of Affirmation, and presumably the experience of many others who have taken part in the program, was an intensely psychologically therapeutic one which excited me because it helped me better know myself as a human being and better understand and appreciate my own feelings.

There is not, it seems to me, any comparable excitement in the fields of theology and religion.

Psychology today is exciting—religion and theology are boring. Why? Psychology is addressing my personal needs. Religion and theology are not.

I am speaking of these fields as areas of study and I realize the generalities I have made but I would hold to them. I cannot think of a single theology book which has interested me in the past several years in the way some works of psychology have. Indeed, the only theology book to come along in recent years to grab the attention of the public has been Richard McBrien's "Catholicism." And that book is a dictionary and not one of working theology.

On the other hand, I can name you volumes of psychology works which make a lot of sense because they address the way I am living my life. Theology seems to me to be in pursuit of an intellectualization with very little effort being made to make it readable or meaningful.

Theology is supposed to teach us how to live. Indeed, Jesus' life is supposed to be an example to all of us. If we would see God, we should live as Jesus did. Yet I don't find today's works of theology saying much to me about that. Many psychology works, on the other hand, are directly or indirectly addressing that very thing—how to live in imitation of the life of Christ.

FOR A FEW YEARS I taught high school English and I often found greater value in a good work of fiction than in most theology works. Theological principles and moral guidelines are often more meaningful when expressed and interpreted in the experiential reflections of novelists, playwrights and poets.

The same applies as well for many documents issued by the Church. While often beautifully written in theological language, they do not easily generate excitement to the reader's imagination. Even the American bishops have recognized a problem in this respect. Our theology needs to be reinterpreted for most of us to be able to understand it. Meantime psychology seems to be taking up the slack.

Intellectual pursuits are important. Nonetheless, the goal of any endeavor is learning how to live. On that score, I think theology is failing us.

OUR CATHOLIC HERITAGE

Vincennes priest begins ministry near Bardstown

by Msgr. JOHN J. DOYLE
(Last of a series)

There is nothing in the parish register at Vincennes of Simon Lalumiere's entrance into the seminary. It is likely that his parents had died before he went. They were certainly not living when their daughter Eleanor married Alexis Picard on October 23, 1820, for Father Ferrari noted in the record that they were deceased.

The record of the marriage of Simon's brother Antoine to Susanne Cartier on October 19, 1818 names four witnesses, all male, of course, but neither the bride's nor the groom's father's name is among them, as they would have had they been living. The first child of this marriage, born August 19, 1819, received the name Josette, perhaps in honor of her deceased grandmother. It may be that Simon's going to the seminary at so youthful an age was owing to his being an orphan.

After his baptism the first appearance of Simon's name in the register, simply as Simon Petit, was on December 9, 1822, when he was 18 years old. This was on the occasion of Father Chabrat's last visit to Vincennes before Father Champomier came as the resident priest. On that day Simon stood as the godfather of his brother Antoine's son, Stanislas, the godmother being the child's aunt, Antoinette Cartier.

There is nothing to show whether Simon was at that time not in the seminary or had come along from Bardstown just to serve as sponsor for his nephew.

THERE WAS REASON enough for him to wish to be present on this occasion, for among

those baptized were Jeannette Picard, his sister Eleanor's daughter, Anacleto Leon Lacroix, his sister Henriette's son, and Simon Gonzalez, son of his godfather, though he did not serve as sponsor for any of these.

As has been noted above, there is reason to believe that Simon was present for the Holy Year services in 1829 and even wrote the story of them for the newspaper; still there is nothing in the parish register to show that he had any part in these or in the instruction of the converts.

After his ordination in January, Father Lalumiere served in some of the nearby missions like the other priests ordained at Bardstown, though for a somewhat longer period, for it was not until June that he went to his permanent mission.

The reason for the delay may have been the news that came in May, but for some time preceded by rumors, that Francis Patrick Kenrick had been appointed coadjutor bishop of Philadelphia. Bishop Flaget, though he was not at all pleased with the appointment, having hoped that Kenrick would succeed him at Bardstown, still must have wished that as many priests as possible should be present for the ceremony of consecration, and it may be assumed that the young priest himself wished to have part in the episcopal ordination of his theology professor.

WE MAY THEREFORE take it that it was for this reason that Father Lalumiere's departure for his mission was delayed and that he was one of the 20 priests present in the sanctuary of St. Joseph Cathedral, along with four bishops, on Trinity Sunday June 6, 1830, when Bishop Flaget laid his hands on Kenrick to make him a bishop.

Father Abell, who, as was noted above, had become pastor of St. Louis parish in Louisville the preceding year, was building a new church, for which the cornerstone was to be laid the following Sunday, June 13, 1830 no doubt with a view of attracting the priests who attended the

consecration to grace this celebration also. Father Lalumiere was among those present on this occasion. After all, Louisville was on the way from Bardstown to Indiana.

We have his own record of his taking possession of his first parish: Simon Petit Lalumiere, C.P. entered congregation of White River on the 22 June, 1830. Sent by Rt. Rev. Bishop Flaget.

It will be noted that he does not call the place Black Oak Ridge, which is the name by which it has been referred to and by which it came to be called. Probably his assignment was to all the little groups of Catholics living between the forks of White River, which come together a few miles to the south, a sort of Mesopotamia. These included Washington, Mount Pleasant, and some other settlements as well, for these people were all farmers.

THE PLACE WHERE he took up residence was not close to either fork of the river, but it lay on the road to Louisville, and so afforded a convenient site for a church. It was closer to Vincennes than Mount Pleasant, and it appears that there was already a log church there, built by Father Blanc ten years earlier.

It should not have taken nine days to make the trip from Louisville. We may be certain therefore that Father Lalumiere spent a few days at Vincennes, less than 20 miles away, before he "entered" his congregation.

On Sunday June 20 there must have been some sort of First Mass celebration, at which his sisters and his brother and their children assisted. Stanislas was eight years old; he may have served. Not only for his family, but for all the people it was a great event without precedent in the parish. There had been Canadian, French, Italian, and German priests offering Mass in their church; here was one of their own, who had grown up among them, at the altar of their new church, saying the familiar prayers. Yet Father Champomier made no note of the event in the parish register.

(This concludes Chapter VIII of Msgr. Doyle's history of the Diocese of Vincennes.)



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Holy Rosary Parish

Indianapolis, Indiana

Fr. Robert Sims, administrator

by GINA JUNG

If Holy Rosary could speak, passers-by may have a little trouble understanding it unless they understood Italian. The tall church with high towers is no ordinary church but an Italian church.

Located in an old Italian neighborhood on Indianapolis' near southside at 520 Stevens St., the church itself proclaims its heritage ... the words "Italian Church" are inscribed on its cornerstone.

Holy Rosary began in 1909 when a young Franciscan priest from Italy, Father Marino Priori, bought a large house on Stevens Street. He made the first floor into a frame chapel and moved the house to the back of the lot to make room for festivals. In 1911, a school was established in a nearby cottage with 65 students.

But, because of the growing number of Italian immigrants on the city's southside, Father Priori wanted a permanent church for his congregation. Three years later his parishioners took shovels and broke ground for a new church in the boundaries of St. Patrick parish.

Many Italians in Indianapolis during the early 1900s were produce dealers. To help finance the building of the church, a nickel or dime was contributed from every sale. Families also donated stained glass windows, statues and an altar.

Father Priori, too, devised ways to raise money. He broadcast weekly sermons over the radio and published "Eternal Light," a religious literary magazine.

He was also fascinated with a new discovery at that time—electricity. A set of electric candles was set up in the church. Parishioners put coins in a slot to light the candles.

Holy Rosary Church was completed in 1925. The school was later moved to the church property and a convent was erected, connecting the school to the church.

With no territorial boundaries, the church is still the only

national parish in the city. Each year Father Priori would ask the pastor of St. Patrick's parish for permission to continue saying Mass for his Italian parishioners at Holy Rosary.

In the 1930s, church laws were revised making it impossible to establish new national parishes, although existing ones were permitted to remain.

WITH AN IMPROVING economy, the parishioners burned the church mortgage in 1946. The mammoth bingo games, Italian suppers and a parish-owned gas station had helped pay off the debt. The gas station had been one of the main sources of income for the church.

Holy Rosary can boast of having the largest cast iron bell in the country, according to parishioner Mike Timpe. The 7,000 pound bell, hanging in the church's west tower, is named San Salvador in honor of the Italian explorer, Christopher Columbus, who discovered the Caribbean island and dedicated it to our Savior (San Salvador). Five bells named after saints are in the east tower.

The church's interior was impressive also. A mural of Our Lady of Fatima was painted above the altar of the church in 1948. But the mural was removed in 1966 and stone was placed on the walls. The area is now used for liturgical banners.

Parishioners, like Tony Giodano and Gus Minardo—who have been involved in the church for decades—have memories of Holy Rosary in its early beginnings.

Minardo remembers the Columbus Day celebrations highlighted by parades, rides and dinners. Holy Rosary was the first church to hold festivals in Indianapolis, he says.

Giodano graduated from the church school in 1923 when classes were held in a house. "We used to go to a school that was heated by a stove," he recalls. "At one end of the room you'd smother and at the other end you'd freeze."

As younger members of the church moved to the suburbs, Holy Rosary School was closed in 1956 and became the Latin School, the archdiocesan high school seminary. Children from Holy Rosary were transferred to Central Catholic, a consolidated grade school.

FATHER ROBERT SIMS, associate vocations director and administrator of Holy Rosary since 1978, was in residence in the parish four years before as an instructor at the former Latin School.

He notes many positive changes in the eight years he has been with the parish where nearly 200 are now registered. "The numbers have gone up in recent years," says Father Sims. "We have more young people and a number of babies crying at Mass now. For a while that wasn't going on."

"In the past couple years the parish has come to life," says parishioner Mary Romano. The recent spaghetti dinners and dances have been huge successes, she says.

"I appreciate the fact that the parish is active again. People



come and say 'Tell me what to do. Tell me what needs to be done.' We all work together," she adds.

Marie Pittman, another parishioner, feels there is something special at Holy Rosary. "You can feel the love, warmth and unity," she says. "Even new parishioners who are not Italian feel welcomed."

Although there is no parish council, Father Sims says that one is not needed. "I think meetings have been like a New Hampshire town meeting," he explains. "A meeting is called and people freely discuss the items on the agenda. There is lively discussion, but yet in the end people work things out and deal with each other very respectfully."

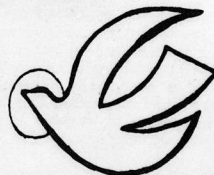
"It's really great to be a part of this small yet vibrant parish. These people have a healthy sense of church," says Father Sims. "That's why I think many families come here ... and they like what they see so they stay."

AN INVITATION FROM THE CHANNEL OF PEACE TO CELEBRATE

A Charismatic Mass

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stands forever; it is the
Word given to you, the Good News.
(1 Peter 1:24-25)*

*I solemnly tell you:
Those who have left everything
and followed me will be
repaid a hundredfold, and will
gain eternal life.*



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WILL BE HELD ON THE FIRST FRIDAY OF JULY 1982 AT:**

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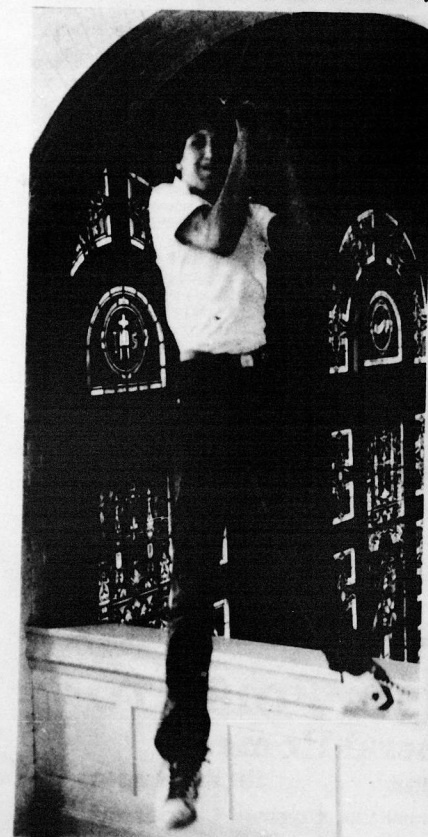
DATE: July 2, 1982
Soup and Bread Supper — 6:00 p.m.
Prayer, Praise and Mass — 7:30 p.m.
Celebrant — Fr. Martin Wolter.

For further information contact:

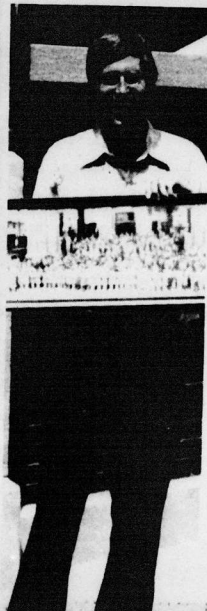
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Phone: 844-0658

"May God our Father and the Lord Jesus Christ give you grace and peace."

(1 Cor. 1:3)



RINGER AND GRINNER—Philip Greene, left, Holy Rosary's bell ringer, flies off the ground while pulling the church's 7,000 pound bell. Father Robert Sims, right, administrator of Holy Rosary flashes a big grin. He is holding a picture of some early parishioners of the church. (Photos by Gina Jung)



Family struggles to shake cult influence

Victims of mind control discuss ordeal at national youth conference

by JIM JACHIMIAK

Caroline Surette sees her family as "a pretty good, idealistic family." She and her husband, David, are active in Our Lady of Mount Carmel parish, Westfield. Their four children have also been involved.

"We were doing just fine," she says, "until mind control techniques were used" by a religious cult on two of their sons, Stephen, 20, and Scott, 18. Even worse, Scott noted, he was affected while still active in the Catholic Church and "never dreamed that I was under any kind of mind control."

Last weekend, Scott and his parents were among those addressing the convention of the National Federation for Catholic Youth Ministry at CYO headquarters in Indianapolis.

"It could happen to any of you," Scott told 65 youth from around the country. "A year ago, I would have been sitting out there just like you."

Scott and Stephen were active in the Fellowship of Adult Catholic Youth. "Stephen was a young, idealistic kid like most of you," Mrs. Surette said. "But he was still looking for God."

First, he became involved with the Moonies. Not satisfied, he began to attend "the body" at Lafayette with a friend from Purdue University. He did not know until months later that it was a "body" of the Faith Assembly, the subject of recent articles in *The Criterion*.

"Even though he was home," Surette said, "he became more and more isolated from us." Last fall, Stephen told his family he would not be home to celebrate Christmas and Easter because they were pagan holidays. "He threw his glasses away, he did not believe in doctors or medicine, and it just got deeper and deeper. We weren't fighting religion. We were fighting mind control."

SO THE SURETTES arranged to have their son kidnapped, then went with eight deprogrammers to a rented cottage in northern

Indiana. "It was illegal and to us it was almost immoral," Mrs. Surette said. They invited Stephen, who was living with a cult member, to a Mother's Day dinner at home.

"He didn't even question why four big guys, ex-football players, were sitting in our kitchen," Mrs. Surette said. "His logical thinking had been interrupted."

Until his brother's deprogramming began, Scott was "totally blind to the fact that I was a little bit into this cult, too, and I was under their mind control." He had attended only one meeting of the group.

He was caught in a struggle between his brother and the Faith Assembly, and his girlfriend and the Catholic Church.

The friend who introduced Stephen to "the body" said that people in their group could be without sin. "I was so swayed that I didn't even think about how ridiculous that sounded." But at the same time, "I even knew and accepted that this group was wrong. My life was total confusion."

One of those on the deprogramming team was Teresa Parli, who was also in the Faith Assembly while at Purdue. She and her mother, Rose, interviewed for a recent *Criterion* series, also spoke at the youth conference.

Teresa still feels the effects of mind control. Because of the cult's "loaded language," key words can trigger "programmed thought patterns." So can speaking in tongues, which is "taught" in the Faith Assembly.

Members' minds have been trained to progress from one thought to the next, she explained. To avoid that, "it takes somebody to give me another objective viewpoint."

She noted that Faith Assembly founder Hobart Freeman "has sophisticated techniques. He talks about them on his tapes—hypnosis, the power of suggestion, brainwashing, semantics, how language can control people. Those tapes are full of brainwashing techniques and anyone is susceptible to them."

PRAYER AND Scripture are also important. "It's an impressive thing when somebody starts speaking all those Bible quotes," Teresa said. She once worked as a lifeguard, and while in the cult said that she "would have to pray about it" before rescuing a drowning victim. The group also stresses confession of faith, especially for healing and material possessions.

Teresa was taught that anything could be claimed "in Jesus' name" through confession. Using "weird logic," the group taught her that "I received it when I asked, but it was given later."

So she kept believing that her eyes were healed, and threw away her glasses, although her sight did not improve. "If you stop acting your faith, then you are sinful or lack faith. I had to throw away my glasses, or I would not be obeying God's word," Teresa believed.

"Fear and guilt" are part of the group's mind control techniques, Teresa said. "If what I ask for doesn't happen, then I have failed."

Isolation is another key to mind control. Surette often found Stephen by himself, listening to the cult's tapes. Members lose contact with friends outside the group. Stephen was told not to date, listen to rock music or watch television.

Because the Faith Assembly is not widely recognized as a cult, it has only recently begun to lose members through kidnap. Now the group is trying to counteract deprogramming. A member has told Stephen's father, "I don't understand deprogramming, but I will pay you good money to find out how it is done."



YOUNG LEADERS—Pat Davis, left, and Lynn Neimshick, right, of Kalamazoo, Mich., question speakers at the national teen leaders meeting last weekend. The meeting drew about 65 youths from across the country to Indianapolis. (Photo by Gina Jung)

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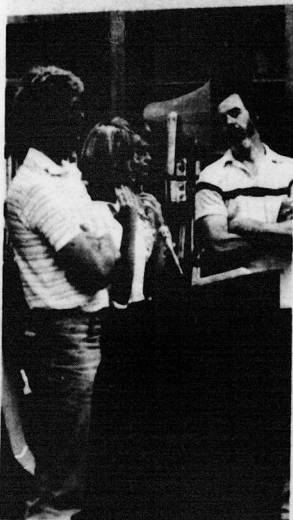
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MIND CONTROL—Speaking to youth about the effects of mind control by a religious cult are, from left, Scott Surette, Teresa Parli, and Carolyn and David Surette. (Photo by Jim Jachimiak)

The ACTIVE List



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

Send to: The Active List, 538 Stevens St., P.O. Box 174, Indianapolis, IN 46206.

July 3

Members of the Fifth Wheelers will hold their regularly scheduled meeting at 8 p.m., 1520 E. Riverside Dr., Indianapolis.

July 4

The annual picnic at St. Maurice parish in Decatur County is scheduled from 10:30 a.m. to 3 p.m. For complete details see picnic ad.

July 4, 10, 11

The St. Thomas Aquinas Singles Club, Indianapolis, will have the following activities:

July 4: Pitch-in volleyball picnic, noon, 71st and College. Call Jenien, 299-0502 for details.

July 10: St. Francis film, Alverno Center, 7 p.m. Call Carolyn, 923-2149.

July 11: Day at Kings Island, Cincinnati. Meet in STA parking lot at 8 a.m. for car pool. Call Jenien-299-0502.

July 5-11

A Franciscan spirituality retreat will be held at Mount Saint Francis Retreat Center, west of New Albany. For further information write or call Retreat Center, Mount Saint Francis, IN 47146, phone 812-923-8818.

July 8

United Catholic Singles' Club (ages 35-65) will have dinner at the Spaghetti Factory, Indianapolis, at 6:30 p.m. Reservations requested. Call 542-9348 or 546-7569.

July 9-11

Holy Spirit parish at 7241 E.

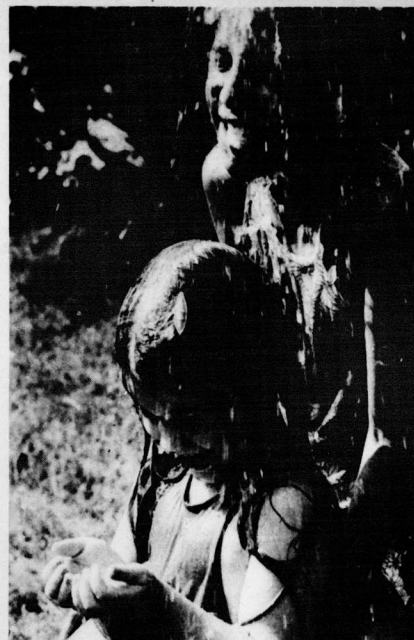
July 10

The Catholic Widowed Organization (CWO) will have a fishing and hot dog roast hosted by Lois Smith at a lake in Greencastle. Meet at the Smith home, 122 Edgelea Dr., phone 317-653-9409, Greencastle, at 11 a.m. or 3 p.m. for directions to the lake.

July 11

St. Joseph parish, Corydon, will have its annual picnic at the fairgrounds from 11 a.m. to 4 p.m. (EDT). The picnic will be held rain or shine.

"Musical Daze," an outdoor music festival for young and old, will be held at St. Maur Priory's Highwoods Pavilion on Maurwood Lake, 4401 Northwestern Ave., Indianapolis, from noon until 7 p.m. Admission: \$3 per person; children under 12 admitted free when accompanied by an adult.



COOL IT—Two Rhode Island girls find the spray of a garden hose refreshing after temperatures in the 90s. (NC photo)

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OBITUARIES

† ALBRECHT, Tom E., 82, St. Joseph, Indianapolis, June 28. Husband of Lena; father of Thomas and Donald Albrecht; brother of Anna Thomas, Lucille Washburn, James and Urban Albrecht.

† BOEHNING, Dorothy C., 65, St. Catherine, Indianapolis, June 22. Wife of James; sister of John, James, Joseph, Ruth and Esther Mullins.

† BOULLIE, Margaret, 96, St. Lawrence, Indianapolis. Mother of Richard Boullie.

† BURGER, John A., 88, St. Gabriel, Connersville, June 21. Husband of Verla; step-father of Donald, Lowell and Walter Siefert.

† CLIFFORD, Timothy J., Little Flower, Indianapolis, June 23. Husband of Victoria; father of Patricia Henson, James, John, Paul, Michael and Thomas Clifford; brother of Gerald, Daniel and Edward Clifford.

† CROKER, Lawrence W. (Bud) Jr., 51, St. Lawrence, Indianapolis, June 24. Husband of Norma; father of Juli and Lawrence Croker III; son of Lawrence W. Croker Sr.; brother of Barbara Steinberger and James Croker.

† FIELER, Elma K., 70, Sacred Heart, Terre Haute, June 23. Wife of Raymond Sr.; mother of Patricia Ann Allen and Raymond Fielier Jr.; sister of John Kosco, Margaret Hackler, Helen Farkas and Irene Houser.

† GAINIEY, Fletcher L. (Doc), 60, St. John, Indianapolis, June 30. Husband of Vivian; father of Robert Gainiey; brother of William, Robert and Mearl Gainiey, Norma Thacker, Lena Dugger and Bonnie Polley.

† GALLAGHER, Anastasia E., St. Matthew, Indianapolis, June 26. Sister of Idell L. Commiskey.

† GARDNER, Frank D., 25, Sacred Heart, Jeffersonville, June 16. Son of Mr. and Mrs. John Gardner.

† GIBBONS, William J., 72, Our Lady of Perpetual Help, New Albany, June 22. Husband of Doris; father of Don; brother of Ann Hinkle and John Gibbons.

† GRAY, Teresa A., 80, Little Flower, Indianapolis, June 21. Sister of Mary Gray.

† KIESLE, Eileen (Manney), 88, St. Luke, Indianapolis, June 29. Mother of James, Robert and Joan Kiesle.

† KOS, John A., 49, Husband of Lorna; father of Tracy, Kelly and Andrea Kos; son of Margaret and the late Adolph Kos; brother of Fr. Joseph S. Kos, Peggy McAllister and Mary Lou Tuohy.

† KRUTHAUP, Agatha, 67, St. Anthony, Morris, June 19. Wife of Lawrence; mother of Dolores Kunkel, Bernadine Kunkel; James, John, Richard, Walter and Michael Kruthaupt; sister of Ernest Burkhardt, Anthony Wespesser and Eugene Wespesser.

† LAKER, Henry J., St. Lawrence, Indianapolis, June 23. Nieces and nephews survive.

† MARCUM, Marrelle G., 49, Nativity, Indianapolis, June 22. Wife of John (Sammy); mother of Debra Witte, Wanda Massaro and Larry Marcum; daughter of William Dyer; sister of Betty Humphrey, Frank and William Dyer Jr.

† MARKLAND, Carolyn (Carrie), 83, St. Lawrence, Lawrenceburg, June 26. Mother of Robert and Thomas Markland.

† NONTE, Arthur, 69, St. Mark, Indianapolis, June 22. Husband of Mildred; father of Mary Ellen Linne, Linda Thomas, Patty Smith, Ted, Steve and Col. John A. Nonte; brother of Louise Lorehitz, Dr. Leo, Ned and Bernadine Nonte.

† PARKER, Earl J., 71, St. Ambrose, Seymour, June 21. Husband of Theresa (Turpin); father of Marian Hess, Charlotte Cox and Donna Lucas; brother of Claud Parker and Hazel Rhoads.

† REECE, Paul J., 72, Our Lady of Lourdes, Indianapolis, June 25. Husband of Anna; father of Sally

Fougerousse and Patrick Reece; brother of Josephine Borchers.

† SEEBURGER, John L. (Jack), 65, St. Benedict, Terre Haute, June 22. Husband of Loretta; father of Mary Jo Dannenbrink, Patty Purcell, Elaine Tredeanari and John Seeburger.

† WEISENBACH, Victor, 73, St. Anthony, Morris, June 18. Brother of Millie Burkhardt, Martha Hartman, Louis and Edward Weisenbach.

† TAN, Dr. Eugenie N., 67, St. Vincent de Paul, Bedford, June 22. Father of Maria Theresa, Maria Fe Serrano and Edmundo Tan.

† THOMAN, Ida, 93, St. Mary, Rushville, June 19. Mother of Sr. Mary Cora Thoman, Rosemary Schroeder, Dolores Hartman, Rita England and Fred Thoman.

† TODD, Richard M., 18, St. Mary, Rushville, June 18. Son of George and Martha Cox Todd; brother of Ann Curtis, Kathy Coffman, Margaret Mull, Rosemarie Osborne, Susan Fooksman, Jane, William, John, David and James Todd; grandson of Mrs. Price Cox.

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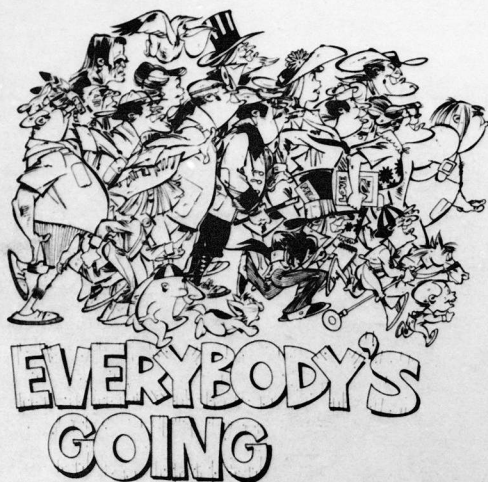
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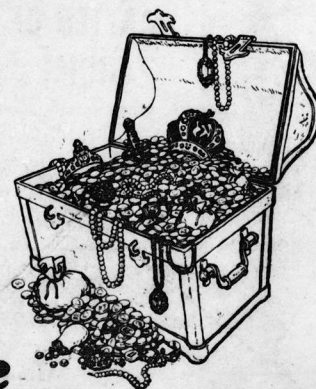
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YOUTH CORNER

Winning isn't always everything—just ask the Rebels

by GINA JUNG

For a team that had been defeated soundly 7-1, the Roncalli Rebels did not look or act like dejected warriors.

They went to the state high school baseball championship with a 25-game winning streak. That streak had been broken, but the Lombardian philosophy did not really mean much to them.

The Rebels acted like they had never heard of the Green Bay Packer coach who had spoken the immortal words: "Winning isn't the most important thing; it's everything."

There were no regrets in the Rebels' dugout after the game—the thrill of playing the championship game was enough.

"After the game there wasn't one kid who was upset," said starting pitcher Brian Lamping. "We set so many school records this year. I am very happy to say that I was in the state finals."

"We had a 25-game winning streak going into the game. The hard part—getting to the state (championship)—was over. We just had to play the game."

However the game did not go well for the Rebels as the LaPorte Slicers from the north took a 6-1 lead at the end of the fourth inning.

"WE DIDN'T get the breaks like we usually do," Brian said. "We were hitting the ball, but it wasn't going in the right places. The first guy (from LaPorte) got on base with an error. We usually don't let things like that

happen to us."

The Roncalli junior gave credit to the LaPorte team. "They were a good solid team. They were hard to beat and they showed it."

LaPorte's pitching was not the best, Brian said, but "they hit better than any team we've played."

By the fourth inning of the game Brian knew things were going wrong. "We started the inning wrong," he said. "I had an 0-2 count on the batter. I threw a knuckle ball and hit the guy. From then on things wouldn't go our way."

Kevin Donohue, the Rebels' centerfielder, had no regrets after the game. "We felt good. We were glad to be there."

Before the game, the team felt it could win, Kevin said. "We were a little nervous, but that's to be expected."

PITCHER Joe Gambrell,

who relieved Brian in the fourth inning, said he was thrilled the team had won 25 games in a row, but "it was bound to catch up with us sooner or later."

The team was like a family, he said. "Everyone had a great deal of love, admiration and respect for each other."

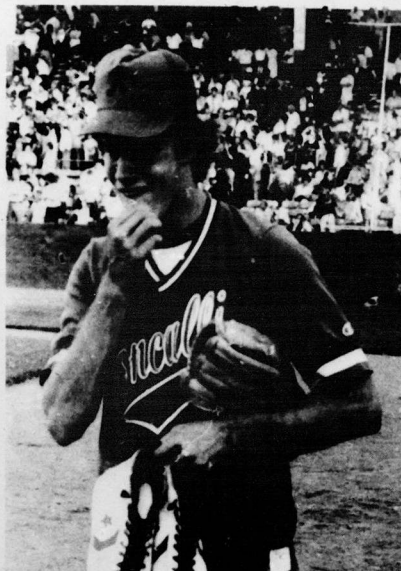
He praised the Rebels' coach, John Wirtz, for getting the team to the state championship. "There was a lot of talent on the team," Joe said, "but it takes someone to mold that talent."

The team had a loose attitude going into the game, he said. "Before the game Mr. Wirtz said 'No matter what happens, we were still champions.'"

Wirtz, the Rebels' baseball coach for six years, said he was pleased with his team. The 25-game winning streak it had compiled was a record for Roncalli.

However, Wirtz had no bitterness about losing. "It's been a long year," he said. "They (LaPorte) had a good ball club... Baseball is a funny game. Sometimes the ball takes a funny hop."

With the game over, the Rebels and their fans headed to the Knights of Columbus hall on the south side. There was no



FEELING GOOD—Rebels' centerfielder, Kevin Donohue, heads to the shower room after the semifinal game at Bush stadium against South Adams. Roncalli won 1-0 to qualify for the state championship game. (Photo by Gina Jung)

sign of defeat as more than 200 faithful team followers joined in the celebration.

An anonymous fan had even donated hotdogs for the occasion.

AND NEXT year? Roncalli fans will see more of Brian Lamping.

"We're losing seven out of nine starters... but we will have a good ball club next year," he said.

He said he would like to attend Indiana State in Terre Haute. "If I pitch (well)," he said, "I have a chance of getting scholarship."

Kevin Donohue, who was also a first string quarterback for the Rebels football team, will be going to Indiana Central. He received a \$500 football scholarship from the college in May.

Joe Gambrell is also attending Indiana Central in the fall. He has received an academic and athletic scholarships which will cover the full cost.

He and Kevin plan to share a dorm room at Indiana Central.

Though the baseball Rebels were losers in the box scores, they never really saw themselves as losers—nor did their fans.

And if Vince Lombardi, the author of those immortal words about winning, had met the Roncalli Rebels, perhaps he would have thought better of losing.

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Youths discuss controversial topics

It was a learning experience for the 65 youths who met at the Indianapolis CYO last weekend. They gathered here from across the country for a meeting of national Catholic teen leaders June 24-27.

"This is the first meeting we ran," said Michelle Bennett, a representative from St. Louis. "I think we all learned a lot."

The conference was the first meeting of youths since the national CYO was reorganized as the National Federation of Catholic Youth Ministry last year.

One of the goals of the federation is to draw more involvement from the western regions, according to Chris Lacy, president of the NFCYM. In the past CYO had been mainly eastern-based. "People in the West are realizing they can be involved," said the IU sophomore from Zionsville. "We are starting to shorten the gap."

Twelve regions make up the national youth federation, but only 11 members are on the executive youth board. One region did not send a representative, Chris said.

The board has been involved with bringing issues affecting young people in the forefront. Last week the youth representatives attended several workshops on topics such as the draft, manipulation of

teenagers in advertising, sexuality, cults, drugs and alcohol and communication.

Several resolutions were passed at the conference. On the draft, the representatives called on youths to support political leaders who would best represent their views. Opposition to the draft could be opposed by peaceful demonstrations and letters to government representatives.

The resolution also recommended that more education on the draft be made available to youths on diocesan and parish levels.

The youth assembly also passed a resolution on oppression and manipulation of young people in the media. Though the stereotypes of teenagers will always persist, the resolution stated, youths can cope with the problem by not conforming to society's standards.

The executive youth board has been working on a letter to

the Vatican on youth issues, Chris said. "We are trying to find the best way to get our issues to the Vatican."

The meeting was not all work, said Michelle who is also secretary of the executive board. "There was a really good spirit. The convention was

a lot of work and business with a lot of fun. There were about 65 people there. By the end I knew who they all were. I could name them all."

Father Robert Gilday, associate pastor of St. Matthew parish, celebrated the closing Mass for the meeting June 25.

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Drug abuse challenges youth leaders

by GINA JUNG

"What would you do if an alcoholic comes to you and says he has a problem? What if someone on drugs said he was suicidal?"

Addison Simpson, of the addiction services of the Department of Drugs and Alcohol, challenged leaders with these questions last week at the National Federation of Catholic Youth Ministry Convention.

About 65 diocesan youth officers listened attentively to Simpson during the drugs and alcohol workshop on Saturday, June 26.

"There are ways of altering our state of consciousness other than getting high," he said. "Some people could have an altered state of consciousness if I yelled O-61" at a bingo hall.

Though the intentions of getting high may not be negative, people do not consider the outcome of taking drugs, he said. "We should think about the outcome before we decide on our behavior."

"I was arrested for selling drugs in 1967. My intention was lunch money. I could have found a lot of other ways to get

my lunch money besides selling drugs, but I didn't consider the outcome."

There are very serious consequences for using marijuana, he warned. "I knew a youngster at IU who was getting his law degree and he got caught with some marijuana. He cannot be a lawyer. That was the price he had to pay."

Many people will not admit they are addicts, Simpson said. "They say: 'I'm not an addict. That's not me. That's them.'"

You can recognize an addict

by his behavior, said Simpson who refers to drugs as substances. "Start using substances once a month and you're OK, but start using substances every weekend and look at how your behavior can change."

"It's important for us to give others our norms. In the near future I'll have to talk to my son about my attitude toward marijuana. Our responsibility for each other is to teach one another."

For alcoholics, withdrawal could be fatal, he said. "Alcohol withdrawal is the number one killer in terms of substances other than barbiturates." A higher number of alcoholics die from withdrawal than other drug abusers.

"If it takes 20 years to get addicted to alcohol, you can imagine what it can do to your body," he said. In comparison

heroin users get addicted much faster. Their withdrawal is like having the flu multiplied by 100. However, heroin addicts can die from an overdose.

Until recently people did not show alcohol dependency until they were addicted for a long time, he said. "It's legal. Folks make money off of it."

In the past, the Mafia only sold heroin to lower class people and blacks, Simpson said. "Remember in the movie 'The Godfather' when the don was talking about dope? He said only the darkies can have dope. 'We'll keep it out our good Italian Catholic neighborhoods.'"

Marijuana, however, is a socially acceptable and under-

rated drug, Simpson said. "In the state of Indiana it is illegal and can seriously ruin your life."

THC is the active ingredient in marijuana, he said. It can lower the sperm count in males.

"I used to smoke marijuana. I was married eight years and no kids. I went to the doctor and he asked if I smoked reefer. I said yeah. He said 'stop smoking reefers.' I stopped and within six months my wife was pregnant."

Simpson told the teen leaders that they had the best qualifications to help drug abusers and alcoholics. "Individuals may respect you more than a Ph.D. psychologist."

"Folks are going to come to you as a leader. They are going to come to you with these problems. You can help."

DORIS ANSWERS YOUTH

Big brother goes for help to deal with marijuana smoking

by DORIS PETERS

Dear Doris:

First of all I'm not looking for advice; I'm trying to give it through your column—if you are interested. My brother just recently got back from the Baton Rouge Chemical Dependency Unit. It has been a real

experience. Let me give you some background.

My brother George (not his real name) has been smoking pot since he was nine years old. At first, he didn't smoke too much. Just a little now and then. But that "just a little" led to a major problem. He kept on smoking, and when he was

12 he got me started. I was only 10.

We both went out and partied a lot. About two years after I started, I went on a real bad trip. There were four of us and we smoked a bag and a half and drank some Vodka. I thought I stabbed a guy and killed him. After that I quit!

But George didn't quit. He kept on partying. And when he was 14 he did his first hit of acid. That led to other problems. He started doing speed (Quaaludes—Lemon 714) and he started dealing. He got behind on his payments so he started to try to make money. It didn't work. He finally took money out of his savings account (which was for college). He finally decided he needed help so he went for it.

I hope you will print this letter, because if I can keep one person from taking that first hit off a joint it will be worth it.

A Freak's Brother

Dear Brother:

Many thanks for your letter. It shows that there is no such thing as "just a little now and then." Perhaps if you have time you will write again telling the readers HOW you quit. That would also be of help.



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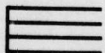
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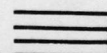
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IN THE MEDIA

TV stereotypes add to ethnic slurs

by JAMES BREIG

Please recite with me the American Credo:

"I believe in these truths, which are self-evident—that all Italians are organ-grinders, that every Scotsman is tight-fisted and wears kilts, that Jews have big noses, that Irishmen are drunks, that Germans are power-hungry and that Indians speak in grunts. Amen."

Such racial and ethnic slurs have been around for a long time; they have been attacked for a long time, too. But they persist anyway for a number of reasons, some of them hostile and some just plain stupid. There are some folks who hate other folks and will do anything, say anything and think anything to demean them. Then there are folks who simply like to think in shorthand. Such people aren't prejudiced; they are just ignorant.

"I believe in these truths: that all people from the South drive their cars at 90 MPH before crashing into Smokey, that blond women are dumb and blond men vain, that fundamentalists are rednecks and that religious people are superstitious."

A lot of us like to think in stereotypes. It's so much easier that way. We don't have to relate to individuals one by one; we can simply pigeonhole them by entire races and genders at a time.

Television likes to stereotype and usually not out of any desire to ridicule or debate. It is just handier to do so. When you are writing a script which has to fit into a half-hour or hour, you can't spend a lot of time explaining who people are. Get them on, have them say their words and get on with the action—that's the rule. So there is

no wasting film on subtleties of characterization.

THEREFORE, if you want a character to be stupid, give him a cornpone accent. Voila! Your audience knows the person is a real stooge. Maybe you want a character who is warm and loving. Easy: make her a Jewish



grandmother, complete with a just-off-the-boat sound.

Need a character who's a floozie? Call in a big-chested blonde. Your character has to be poor? Black actors, please.

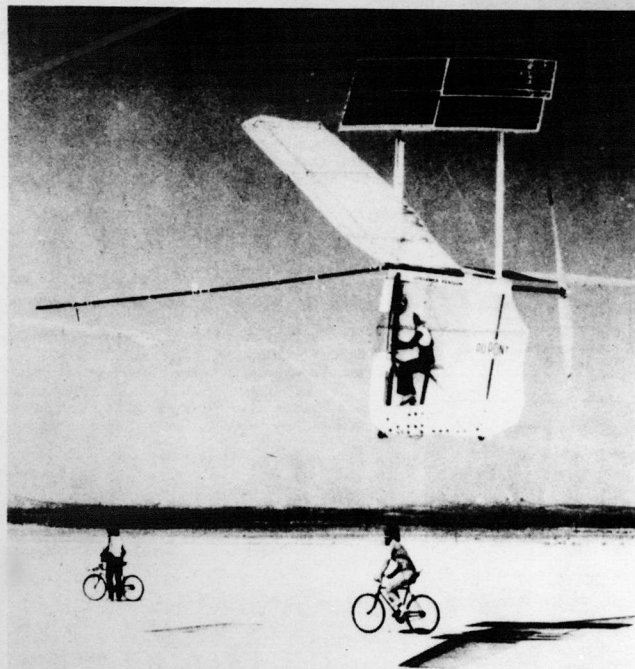
See how simple it is? The audience thinks in stereotypes so use them. And, by using them, perpetuate them to yet another generation.

"I believe in these truths: that all homosexuals are fops, that all Brooklynites have blue-collar jobs and say 'Dese and dose,' that all boys under 10 wear bangs and talk with a lisp, and that French people purse their lips when speaking."

Picture yourself sitting down to write a TV show. It takes place in a restaurant. Obviously, the chef will be French and speak with his hands. The headwaiter will be officious and have a thin mustache. The teenager who parks the cars will wear a T-shirt (preferably black—the shirt, not the teen) and listen to rock music.

If there is a gangster in the room, he'll have greasy hair and come from Sicily. His moll will be platinum blonde and talk in a squeaky voice.

In the kitchen, Hispanic young men will wash the dishes



SOARING WITH THE SUN—The solar-powered Gossamer Penguin sails a distance of two miles at NASA's Dryden Flight Research Center in Pasadena. Mounted above the wing are 2,800 photovoltaic cells which convert light from the sun into electricity which powers a rear-mounted propeller. (NC photo from NASA)

while tubby men from Poland haul out the garbage.

SEE HOW quickly you can create a TV show? Just grab all the elements which have proven so popular and re-mix them.

"I believe in these truths: that all criminals used to be Italians and still are if they are in organized crime but that street criminals are not white, that all mental patients are homicidal, that all teenagers hate school and are not virgins, and that Catholics cross themselves when facing danger in the trenches."

Races, creeds, genders, regions, colors, occupations, ages—they all get stereotyped on television. Here's a little quiz to prove it:

1. If you are stopped for speeding while driving in the south, the policeman is: (A) corrupt and will accept a bribe; (B) a redneck out to beat you up; (C) black.

2. A shapely woman in a bathing suit comes up to you on the beach. She is about to: (A) proposition you; (B) fall into your arms and ask for your protection from hired killers; (C) ask you to join her and her friends in a brief prayer service to thank God for the beautiful day.

3. An interior decorator comes to your home. He is: (A) homosexual; (B) homosexual; (C) homosexual; (D) played by an actor from India.

If you answered "C" to the first two and "D" to the last one, you're playing games with

me. Or else you don't watch much TV (and probably think that people who do are boobs—which is another stereotype, this time an intellectual one).

Be aware of stereotypes when you watch the tube and laugh at them; teach your children how wrong they are and rid your home of them.

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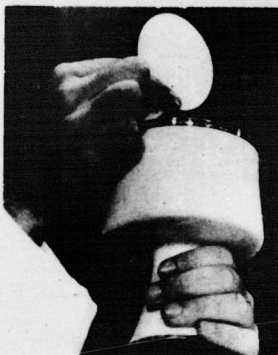
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viewing with ARNOLD

Viewers of 'E.T.' get vacation retreat

by JAMES W. ARNOLD

If ever there was a movie antidote, not only for cinematic sex, violence and cynicism, but even for the dreadful political state of the planet this summer, it is Steven Spielberg's "E.T.—The Extra-Terrestrial," which is the equivalent of an all-expenses-paid trip to your favorite vacation retreat.

Let's get it straight. Ex-wunderkind Spielberg (now 35) is not my favorite filmmaker, and "E.T." goes sloppy in several ways and places. It's very much like a Disney movie in specifics as well as spirit, and Spielberg can be outrageously sentimental on his favorite subject—the goodness of his alien creatures from space—in ways that would be tolerated from no one else. But something must be said for Optimism and Gentleness, and there is enough of both in "E.T." to float this whole sick world to the Land of Oz.

Producer-director Spielberg is the one popular artist who is not paranoid about space aliens. Whereas most sci-fi works on the assumption of earthlings as good guys fated to find terror and destruction in other worlds somehow morally or genetically worse than our own, Spielberg's premise seems to be the opposite. It is the aliens who are morally superior, and men who are the menace. (Except for children, who are not set in their ignorance.)

According to this interesting theory, by implication, God's plan may have worked better elsewhere, and Earth is perhaps His biggest mistake and perennial problem.

IN ANY case, "E.T." is a



very fetching fantasy about a nice guy alien who gets left behind when his spaceship has to launch in a hurry (because a bunch of human adults are about to discover it). He is befriended and sheltered by Elliott (Henry Thomas), a small

boy in a typical California subdivision, and most of what follows in the script by Melissa Mathison (who adapted "The Black Stallion") is delightful low-key comedy of the my-strange-playmate variety.

"E.T." is no humanoid Mork character, but a lovable Muppet-style creature, a three-foot froglike person with round head, long fingers, stumpy legs, big feet and sensitive eyes, best described by one of the kids as "a little squashy guy." Visually, he fits in comfortably with the stuffed animals in the closet.

His benevolence is suggested early on. When Elliott bounces a ball tentatively into the dark corner where E.T. is lurking, the ball comes bouncing back. When E.T. first approaches, he shuffles over and gives Elliott a handful of M&M's candy.

He learns how to talk from watching "Sesame Street," and homesickness from telephone commercials, and performs neat tricks, like making flowers bloom and bicycles fly through the air. His speech is poignant and childlike, like the dolphins in "Day of the Dolphins": "ET . . . go . . . home!"

FOR A child, the film's obvious joy is the fantasy of having someone like this little bloke from outer space as a secret pal. There is also something of "The Elephant Man" mystique here—one is not to be judged by his strange appearance. What better to discover than that the "monster" is not someone to be frightened of?

Isn't it about time that kids learned that strangers do not always plan to harm them? That Spielberg was only kidding when he put a shark off every tranquil beach?

What develops, of course, is that E.T. gets homesick, and the trick is to get him back on his spaceship before the adults come and do something dumb and terrible. Elliott, his at first disbelieving teenage brother (Robert MacNaughton) and fussy little sister (Drew Barrymore) manage to bring it off, with the help of their bewildered schoolmates. But even the adults in "E.T." turn out to be sympathetic, unlike the bungling, cruelly self-serving politicians and military bigshots in "Jaws" and "Close Encounters."

The home situation, incidentally, is typically Southern California. Mom (Dee Wallace) seems mentally and emotionally about 16, and it's almost the end of the movie before she realizes E.T. exists. "Dad" never



FUTURISTIC FANTASY—Elliott, played by Henry Thomas, watches as men approach looking for his friend, "E.T.," a creature from outer space. Elliott inadvertently meets the creature, whose space ship takes off without him, in "E.T. the Extra-Terrestrial," produced and directed by Steven Spielberg. It is called a good film for the entire family by the U.S. Catholic Conference and is classified A-I. (NC photo)

shows up because he's in Mexico with a girlfriend. If E.T. didn't exist, such a climate would require his invention.

While the film is clearly intended as benign entertainment—there are funny sequences in which E.T. gets soused on refrigerator beer, dressed in drag by the little girl, and led waddling out in a ghostly sheet with the kids on Halloween—"E.T." has some intriguing deeper implications.

Unquestionably, "E.T." is a quasi-religious film (like "Close Encounters," but lighter) about

a sacred creature from the sky who works miracles, brings a message of love, rises from the dead and finally ascends into a rainbow while John Williams' music roars away and awed, windblown faces watch in dazzling light. Perhaps it's subconscious, but Spielberg thinks UFOs represent something positive for lonely humans (especially the burnt-out young) to believe in.

If one takes E.T. the space traveller not as literal but as a symbol of the magic, mystery and goodness in the universe, he is, of course, another mask for God, who comes to us any way He can.

(Charming, if occasionally overwrought, comedy-fable; satisfactory for all ages.)

USCC rating: A-I, general patronage.

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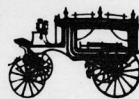
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