

the CRITERION

Archdiocese plans for anniversary

Benedictine Sister Mary Jeanne Pies has been named chairperson of the Sesquicentennial Steering Committee by Archbishop Edward O'Meara in preparation for the 150th anniversary of the Archdiocese of Indianapolis. The year-long celebration will extend from January through December of 1984.

"We're coming to a great milestone in the life of the Church in Indiana and in the history of our archdiocese," declared the archbishop in announcing the sesquicentennial. "It's a rare opportunity for us to look back and learn

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the lessons of the past, to be consciously proud of our Catholic history and heritage, and to use both to renew ourselves as persons and as community for our ongoing pilgrim journey into the mysterious future."

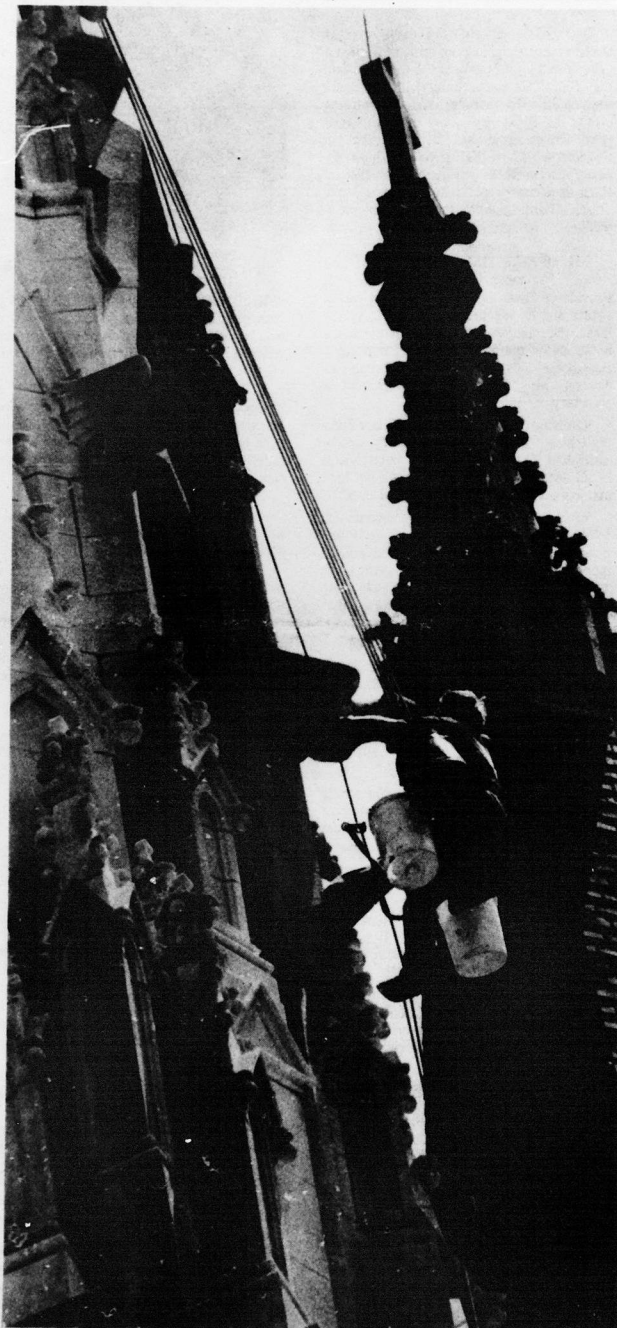
According to Sister Mary Jeanne, who is superioress of the Benedictine motherhouse at Beech Grove, sesquicentennial events will be held throughout the archdiocese at deanery and parish levels. One major archdiocesan-wide liturgical celebration already is scheduled for June 3, 1984, at Market Square Arena, Indianapolis. Also being considered are historical exhibits, publication and sale of a commemorative history of the archdiocese, a "time capsule," an audio-visual history and ethnic and sports events.

The archdiocese originally was established as the Diocese of Vincennes on May 6, 1834, by Pope Gregory XVI. Its territorial boundaries included all of Indiana and the eastern part of Illinois. But in 1843, the Illinois portion became the Diocese of Chicago. In 1867, the northern half of Indiana was split off to form the Diocese of Fort Wayne; and in 1898, the Diocese of Vincennes became the Diocese of Indianapolis. It became the Archdiocese of Indianapolis in 1944, at the same time that the Dioceses of Lafayette, on the north, and Evansville, in the southwest, were formed.

Others on the Sesquicentennial Steering Committee are Steve Noone, director of schools, Office of Catholic Education; Mrs. Marie Mitchell of St. Pius X Parish, Indianapolis; Benedictine Sister Ann Janette Gettelfinger, receptionist at the Catholic Center; Mrs. Valerie Dillon, director of the Office of Family Life; and Father James Bonke, pastor of Nativity Parish. Providence Sister Loretta Schafer, assistant chancellor of the archdiocese, is serving as liaison to the archbishop.

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.



NO COMPETITION—Mike Whitehouse has no one clamoring for his job of replacing slate atop St. Mary's 200 foot high towers. The church, built in 1910 in then East side Indianapolis in imitation of the Cathedral at Cologne, Germany, is being restored and repainted inside and out. It has been declared an historical landmark here, thus assuring its continuation. Father Mauro Rodas is the current pastor of the downtown parish which serves the Hispanic community as well as senior citizens from nearby apartments and an even newer membership—residents of nearby Lockerbie Square and the Old Northside. St. Mary's renovation is part of the increasing renovation taking part in this area of Indianapolis. (Photo by Ruth Ann Hanley)

Bank link probed at Vatican

VATICAN CITY—A commission appointed by the Italian government is investigating links between the Vatican bank and the troubled Banco Ambrosiano, Italy's largest private bank.

Banco Ambrosiano was placed under the supervision of the government's Bank of Italy on June 19 and its financial management has been the subject of a lengthy state investigation.

The three-man government commission supervising the Banco Ambrosiano met on July 2 with directors of the Vatican bank, which owns 1.58 percent of the stock of Banco Ambrosiano. The same day, Italian Treasury Minister Beniamino Andreotta told the nation's parliament that he hoped the Vatican bank would take "full responsibility" for disclosing to government investigators its financial links to the Banco Ambrosiano.

No report has been made public of the July 2 meeting, but press speculation suggests that the collapse of the Banco Ambrosiano was triggered by the Vatican bank's refusal to back loans made by the bank's subsidiaries on the strength of letters of patronage issued by the Vatican bank.

The press reports say that about \$1.27 billion was lent by Banco Ambrosiano's Latin American associates to Panamanian finance companies on the strength of the Vatican letters.

One source at the Treasury Ministry said that there is legal doubt as to the strength of letters of patronage. They are apparently not tantamount to guarantees of payment, but more in the nature of letters of recommendation.

The Vatican bank, formally called the Institute for Religious Works, exists primarily to protect funds of religious orders and to develop funding for religious projects.

the CRITERION

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Indianapolis, Indiana

Director reflects on OCE, looks toward future

by RUTH ANN HANLEY

As director of religious education, she's been on the spot training and directing catechists through the shifting, exciting, and baffling modern maze of religious education. Yet she remains optimistic. So optimistic that she's asking for more.

This fall, having relinquished her 13-year tenure with the Office of Catholic Education, Benedictine Sister Mary Margaret Funk will continue doctoral studies in catechetics at Catholic University in Washington, D.C.

Her goal in two years, she says, is to get her doctorate and to teach catechetics on a graduate level.

As she speaks, it is obvious that her plans are a response to a need that has been nagging at her, rather than an answer to a personal search for status.

"My main interest at OCE," she claims, "has been in developing lay directors of religious education." It was through those years of training teachers in sacraments through that office that the lack of a campus school of theology here in Indianapolis began to bother her.

"The problem is that though you can find very talented people, there's no place here to get a Catholic graduate degree," she found. "And if you've got a family you can't go away to summer school, away from where you live."

THE RELIGIOUS EDUCATION office at OCE works very closely with parishes through the DREs. Sister Meg, as most people call her, says that "Out of 100 almost full time people, only 28 have a Catholic graduate degree. The others have credentials, but there's a real need."

What has happened through the years according to Sister Funk, is that "we have run the gamut. We've used up the former sisters and the people that had degrees in religious education for some reason or another." The problem now is how to provide a continuing flow.

Throughout her years at OCE she has secured and held to a far vision. She has seen progress beneath the problems, hope under bundles of complaints.

She maintains that the wedding of liturgy and catechesis in the Indianapolis diocese is envied in other quarters.

"I think," she affirms, "that we have a better relationship with liturgy and the office of worship than most offices and that has a ripple effect." She credits pastors, people and school

personnel with working in an atmosphere which shifted from emphasis on children to adults.

She credits the OCE office with the foresight of coordinating and helping bring to fruition a "peer relationship between the principal and the DRE." This was partially realized through the help the office extends to parishes in hiring principals, DREs and many teachers. As a result of this coordination, she believes that "in this diocese we have the best relationship in the country between the schools and catechetics. Hard as some people may realize it," she muses, "I still think it's the best in the country."

THE OFFICE ITSELF has changed, she relates. Beginning just 13 years ago with Providence Sister Gilchrist Conway, it had 12 sisters and no full time lay persons. As she leaves the religious education department, she is the last of the original group. Incoming is Benedictine Sister Antoinette Purcell as director with two staff members and a secretary.

Referring to the shrinking staff, Sister Funk illustrates "That's what I mean by decentralization. People don't realize it, but it used to be all done from this office; now all we do is manage what's happening on the local level."

When asked about the office's contribution to children's religious education, Sister Funk, who has taught both primary and college students, insists that "what they're getting now is more not less than they were. If you listen to them long enough, they have the doctrine, or at least the meaning behind the doctrine."

She admits that their religious training has been difficult.

"We've seen a very violent shift," she agrees, "from linear systematic instruction to a more life-centered, goal-centered, value-centered education. It's been messy and uncomfortable to watch. We deal with life questions and what the church means."

A large change she sees is that "the strong cultural support which we had when we were enculturated, is missing. Religious educators today have had to provide a lot of atmosphere."

SHE ACKNOWLEDGES problems that remain in teaching the children.

"For one thing," she says, "some don't want to teach religion because it is very demanding. Unlike English or math, it puts their personal life on the line."

"There is some confusion in the areas of birth control, for example, that still rubs off. Teachers do not want to be hypocritical in this area. I think they feel that the rug has been pulled out from under them."

"Again, they cannot just teach. They have to relearn something and then teach it. That takes time. If you have only one hour a week for teaching, you can pull it off, but with three or four and five hours a week, that's pretty tough."

Speaking of teaching problems brings Sister Funk back to the lack of graduate facilities for learning Catholic theory: "I don't think we've had the people, even DREs, to help them be as thoroughly prepared as they would need to be to do that much teaching without getting into a lot of grey area."

For those who have trouble with new materials, she offers a reason for no longer using the Baltimore Catechism: "We got caught in the siege mentality," she insists. "For 500 years we were teaching in a catechism, a siege mentality. Those 437 questions were all answers to problems that happened between the Council of Trent and Vatican I. They were sore points."



SPREADING THE WORD—Sister Mary Margaret Funk (right) will remember light moments spent with archdiocesan personnel during her years as director of religious education for OCE. Meeting with her are John Guarino, coordinator for curriculum at OCE, and Sister Nancy Brosnan, director of religious education at Nativity parish. (Photo by Valerie R. Dillon)

"**TODAY, I BELIEVE** much of that is irrelevant. People might say that what we're teaching today is irrelevant, but I say we've gone back to Scriptures, to the early church fathers and the stories of Old Testament and New."

Despite the admission that today's theologians can also overreact to certain issues, she says "I feel were more on target now than we've ever been."

It's this attitude that helps Sister Funk find the bright spots along the way as she keeps her goal fixed.

She admits that there were times that she "moved in and out of the idea of cultic priesthood. I remember going to the Call to Action Conference in Detroit in 1976, sponsored by the bishops," she muses.

"And I still believe that women should have the option to become priests. I will be an advocate for that. There is no theological reason

why they should not. And the system should enable that to happen."

"But I think a better use of my talents would be to help lay persons as laity, as a part of the priesthood of all believers, to be a praying community—to hand on the traditions as believers."

Sister Funk, who helped foster a prayer emphasis at OCE which included group prayer at every meeting and conference and a special monthly liturgy for all employees, would like to spread this God response.

"I can see the value of the father and mother of the family, the young women convening together just as believers," she dreams. If we would convene together in small groups, then this getting together for liturgy would make more sense. I could spend my whole life just on this, this praying among ourselves . . . I think we've got a lot more work among us, just to pray."

Family structure being weakened by materialism, pope says

by FR. KENNETH J. DOYLE

VATICAN CITY—Materialism and the absence of an orientation toward God are combining to weaken the values and structure of the family, Pope John Paul II said July 3.

The pope commented in a speech at the Vatican to about 100 participants in a course on natural family planning offered at Rome's Catholic University of the Sacred Heart. The audience included doctors and natural family planning teachers from throughout Italy.

The pope said the regulation of fertility has become "one of the most delicate and urgent problems for families today," and emphasized the need for natural methods based on observation of the characteristics of human sexuality and on respect for the teaching of the church.

The pope said that "developments marked by materialism—which seeks only earthly well-being and the ever-growing possession of consumer goods—and by naturalism—which excludes from daily life any reference to God and to transcendent values—aim at emptying the family, especially in countries of highest economic development, of its deep meaning and sink it in a dangerous crisis."

As evidence of a decline in values, the pope said, "many young people today, disoriented, do not succeed any more in seeing the importance of the institution of marriage and live

out a love signed by transitoriness and infidelity."

"Many families," the pope added, "do not know how to put into practice the obligation of responsible parenthood, as it was taught by the Second Vatican Council."

Because the church "believes in the family," said the pope, it encourages natural family planning, based on the characteristics of human sexuality and which "respect the fundamental principles of the church."

The pope called investigating, perfecting and teaching natural family planning works "of great importance."

It is "providential" that various methods of natural family planning suitable to different persons and diverse cultures exist, the pope said.

The church "calls its own no particular method" of natural family planning, but limits itself to proclaiming general principles and encouraging its use.

Through the wider use of natural family planning, concluded the pope, "little by little, by means of the silent work of individuals and by the keen testimony of couples and families who live the joy of an experience of Christian love that is generous and open to life, there is built a new humanity, to which the Lord has called us as his people, and to which all men—even without knowing it—aspire."



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Mother Teresa of Calcutta issues call to love the poor

by NC NEWS SERVICE

During a month-long tour of the United States and Canada, Mother Teresa of Calcutta, founder of the Missionaries of Charity and winner of the Nobel Peace Prize, coupled denunciations of abortion with calls to love the poor.

Practicing what she preached, she committed the sisters of her order to staff a home for pregnant unmarried women in Little Rock, Ark., and visited new houses of her sisters in the inner city of Newark, N.J., and poverty-stricken rural Appalachia.

The 71-year-old nun traveled from coast to coast and visited Washington; San Francisco; Louisville, Ky.; St. Paul, Alberta, and other cities between the end of May and the end of June.

At Georgetown University on May 30, she told the 1,449 graduates of the 193-year-old Jesuit institution that they were being sent to be a sign of God's love in the world. "What you have been given is not for you only," she said, urging the graduates to proclaim God's love by the lives they live, by the joy they share, the joy of loving Jesus.

Those young people who are in love with someone are sharing "God's gift to you," but when contemplating marriage should love each other "with a clean heart" and give to each other "a virgin heart, a virgin body," merging their hearts together in God's, she said.

"ANOTHER THING," she said, "make sure you come to know the poor, wherever you are." The poor are a gift from God and are "lonely for love" and respect, "which we have taken away from them," she told the graduates.

On the same day, Mother Teresa gave a

similar message to the 870 graduates of Niagara University in Niagara Falls, N.Y. "You have received something beautiful, so make your life beautiful before God," she said. "I say to you young people, love others as God loves you. Show your love by giving."

"How do you love God?" she asked. "By sharing with others, the hungry, the naked, the unwanted, the sick, the dying."

At a news conference later, Mother Teresa was asked if she thought politicians could be doing more for people in the world. "I do not know much about politics," she responded, "but I do know if the politicians would spend more time on their knees in prayer the world would be a better place."

On June 1, at a Mass in the Cathedral of St. Thomas More in Arlington, Va., Mother Teresa said, "The most precious gift of God is a child, for he is the image and likeness of God. With abortion we are killing the likeness of God, of Jesus. We are killing the unborn child."

On a visit to Little Rock, Ark., June 2-3, Mother Teresa spent two and a half hours inspecting Abba House, a year-old shelter founded by Jim and Pat Grabner to provide medical care and financial assistance to young unmarried women considering abortion. From the second-floor balcony of the 18-room building, she announced to a crowd of about 500 outside, "I have no gold or silver to give you, but I give you my sisters."

THE NEXT AFTERNOON, Mother Teresa told a crowd of 5,500 in a baseball stadium that abortion is "murder" and that peace cannot be attained in the world "while innocent unborn babies are slain by their mothers."

A day later, in San Francisco's St. Mary's

Cathedral, Mother Teresa recalled to a crowd of more than 3,000 that the unborn child in the womb of Elizabeth, cousin of the Blessed Virgin, leapt when Mary visited her. "This little unborn child was proclaiming the presence of God," she said.

"And today, the little unborn child has become the target of destruction. That little unborn child—we are afraid of him. The mother is afraid of the child. The mother wants to destroy her own child."

At a news conference in San Francisco, Mother Teresa said, "Holiness is meant for all of us. It is not a luxury." She told the reporters to find their holiness in their work.

Later in the month, a spokesman for Archbishop John Quinn of San Francisco said Mother Teresa had accepted the archbishop's invitation to open a novitiate of her order in that city.

Supreme Court upholds law limiting child pornography

NEW YORK—A U.S. Supreme Court decision allowing states to limit the production and circulation of child pornography has been termed a landmark for children by Father Bruce Ritter, the Franciscan priest who runs a shelter for runaway teen-agers in New York City.

The court, in a decision announced July 2, unanimously upheld a New York state law prohibiting the use of children in films, photographs and performances that depict sexual activity.

"Many of our kids have been damaged by the child pornography industry and I was shocked that there could be any controversy about a law which acted as an effective deterrent for those who prospered through the sale of children," Father Ritter said.

Saying he was "overjoyed" at the ruling, Father Ritter said the court's action "should be and will be considered a landmark decision that will protect children from the cruelest kind of exploitation for money."

He added that the decision would allow other states and the federal government "to follow New York's lead in protecting children from the child pornography industry."

Covenant House, the shelter founded by Father Ritter in New York, was among the groups which intervened in the "kiddie porn" case.

In a friend-of-the-court brief filed at the Supreme Court, Covenant House urged that the New York law be upheld in order to protect children from the long-term damage that participation in child pornography brings.

New York's highest court, the Court of Appeals, last year struck down the state kiddie

porn law on the ground that the state had no right to control non-obscene materials.

But the Supreme Court, in effect granting a major new exception to the Constitution's guarantee of free expression, said states have a "more compelling interest in prosecuting those who promote the sexual exploitation of children."

The court said when such material has a heavy and pervasive effect on the welfare of children, "we think the balance of competing interests is clearly struck and that it is permissible to consider these materials as without the protection of the First Amendment."

The court's plurality opinion was written by Justice Byron R. White.

The New York law originally was challenged by Paul Ira Ferber, a New York bookstore owner who was convicted of selling an undercover police officer sexually explicit material involving two young boys.

Ferber initially was convicted, but his sentence was overturned by the New York high court.

In its Supreme Court brief Covenant House argued that members of the scientific community "have described participation in 'kiddie porn' to be 'highly destructive to children,' 'devastating,' and likely to produce 'psychic trauma' and 'massive acute anxiety' for the children involved."

Covenant House, which is located in New York City's Times Square district, said that not only is participation in the production of such material damaging, but also the sexual act which has been photographed "is available to the public for constant reenactment."

Churches oppose Moonie mass wedding

NEW YORK—The mass marriage of 2,075 couples in a Unification Church ceremony July 1 drew criticism from New York Catholic, Jewish and Protestant leaders.

Members of the New York Archdiocese, the Brooklyn Diocese, the Jewish Community Relations Council of New York and the New York City Council of Churches met in response to calls from a large number of relatives of Unification Church members.

The Rev. Sun Myung Moon performed what his church called the "largest wedding ceremony in human history" of his followers at Madison Square Garden, New York.

Mr. Moon arranged the marriages and many of the couples had not met until a short time before the wedding. The couples also may be separated to carry out the work of the Unification Church, and the marriages not consummated for some time.

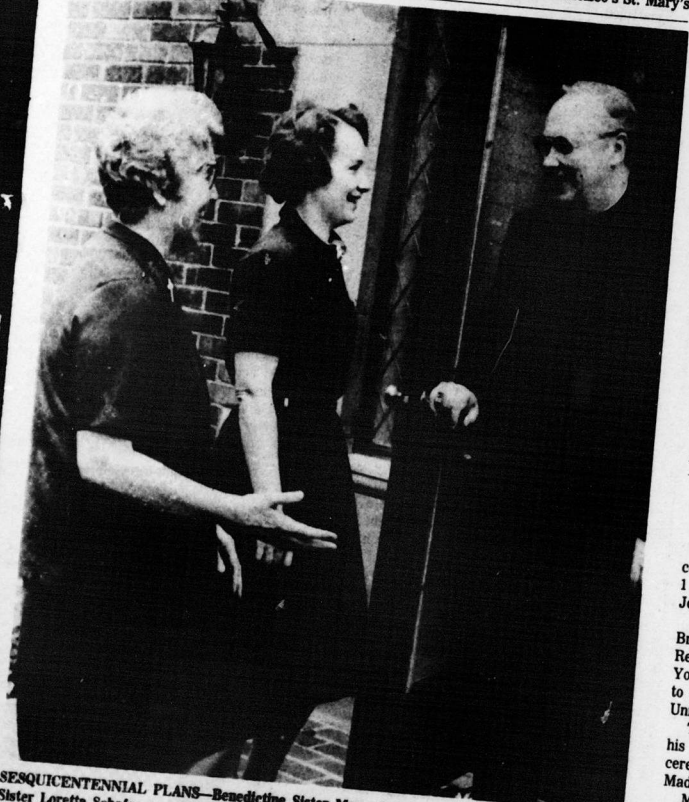
Religious leaders stated that they felt that conducting a marriage ceremony for such large numbers of people at one time negated the dignity and sanctity of what traditionally has been a highly personal and solemn rite and they expressed concern for the families of the couples.

Cody probe closed

CHICAGO—A federal grand jury probe into a possible misuse of church funds controlled by the late Cardinal John Cody of Chicago has been called off, with no indictments, U.S. Attorney Dan K. Webb announced in Chicago July 6.

Although Cardinal Cody died April 25, the investigation had continued.

Webb's announcement July 6, however, closed the case.



SESQUICENTENNIAL PLANS—Benedictine Sister Mary Jeanne Pies (center) and Providence Sister Loretta Schafer are greeted by Archbishop Edward T. O'Meara. Sister Pies has been appointed by the archbishop to chair the Sesquicentennial Steering Committee to plan archdiocesan celebrations for the 1984 event. See story on page 1. (Photo by Ruth Ann Hanley)

EDITORIALS

Less politics, more honesty needed

On July 1 President Reagan said that advocates of an immediate U.S.-Soviet nuclear weapons freeze are "sincere" but misguided because the Soviet Union currently has "a decided edge on us."

It is Mr. Reagan's considered opinion that a nuclear freeze would make "this country dangerously vulnerable to blackmail."

It is Mr. Reagan's obsession with dividing East and West and his fears as to what the Soviet Union might do with their nuclear arms that makes his considered opinions themselves dangerous. As president he bears responsibility for the decision making in the diplomatic Monopoly game known as living in peace and harmony with your global neighbors. He has no right, however, to threaten his own people with undue and unnecessary fears about those neighbors.

Although we have fortunately escaped living under Communism, Americans know full well the dangers of Communist aggression. We even lived through a time of flirtation with it in the 1930's. It would certainly behoove our schools to educate our children as to what Communism is and not only to fear it. We can only truly challenge a foe if we know what he believes in. Unfortunately, most of us are ignorant of Marxism, Communism and Socialism and generally lump them all together. Combined with an all too frequent ignorance of our own nation's values, we are often tempted to blame our nation's failures on outside influences—like Communism—rather than take responsibility for our ignorance.

As for fears of a nuclear threat, most Americans know very well what a nuclear conflict would mean. And that is why a growing number of people are favoring a nuclear freeze.

When asked by a reporter why he wasn't demonstrating against Soviet policy regarding nuclear weapons as President Reagan suggested, an American demonstrating in a recent anti-nuclear gathering replied by indicating he wasn't a Soviet citizen and he could only have an influence on those in power in his own country.

Americans are asked to applaud American policy. We live under it. It does no good to complain about the policies of a government that is not our own unless we hold our own government accountable to itself. Real patriotism requires an informed awareness of what our own leaders do. We hold the responsibility for reminding them of their responsibilities. We bear the responsibility ourselves for knowing what the issues are.

It makes little difference whether the United States or the Soviet Union holds nuclear superiority over the other. All that an increase of nuclear weapons on either side means will be a greater ability to destroy one another.

Nuclear freeze proponents argue that U.S. and Soviet nuclear strengths are roughly equal and that in any case the multiple-overkill capacity of each side's nuclear arsenals makes such questions almost irrelevant.

That capacity is neither human nor Christian. It is madness and not even an American president has the right to encourage madness. Mr. Reagan would do well to be less political and more honest about nuclear weapons.—TCW

Voting Rights a lesson for future

Last week's signing into law by President Reagan of the Voting Rights Act for another 25 years recognized both strengths and weaknesses in our nation.

The strengths include our nation's ability to confront injustice, to see it for what it is and to work to overcome it. The weaknesses include our nation's ability to put individual interests before the common good.

"The right to vote is the crown jewel of American liberties," the president stated. Few greater statements could be made in speaking of the rights of the American people. All American people. Yet that vote has often been denied to individuals because some have decided they know better than others what government means for all.

The right to vote is now as legally secure as possible. It is not always secure in its execution—even today. In some parts of our country, attempts are made to keep black and Hispanic speaking people from voting. Where these groups are majorities, small minorities of white or English speaking Americans have tried to maintain status quo local governments and dilute the voting power of these majorities. Only last week the Supreme Court ruled against a town in Georgia which maintained an all white city council despite a black majority population because the town's election procedures ensured no black ever being elected.

The need for the Voting Rights Act is a recognition of the failure of some Americans to provide justice for every American. Its existence proclaims the imperfect society in which we live. But it also proclaims the willingness of our people to change. Such a willingness is necessarily stated in law.

Although it reminds us we are not yet a people who fully trust one another, the act reminds us as well of the possibilities we have in confronting the sins of the past and in correcting our mistakes.

The right to vote must be kept secure for every citizen of our country. It is our strength. It is our future.—TCW

WASHINGTON NEWSLETTER

Church follows decision on lobbying

by JIM LACKEY

WASHINGTON—The nation's churches long have argued that tax laws which restrict the extent to which religious groups can speak out on political issues are a violation of their freedoms of speech and religion.

Therefore the churches are watching closely the ramifications of a recent federal appeals court decision which struck down as unconstitutional the ability of tax-exempt veterans' organizations to engage in substantial political lobbying while other tax-exempt groups—including churches—cannot.

The court said such preferential treatment was a violation of the equal protection guarantees of the Constitution. Either the veterans' groups must be stripped of their preferential treatment, the court said, or other tax-exempt organizations currently prohibited from substantial lobbying efforts should be granted the right to do so.

Of those two options, probably the least palatable would be for Congress to strip veterans' groups of a decades-old ability to receive tax deductible contributions while lobbying on a variety of issues. But the only other option would be to free other charitable groups to engage in the same sort of lobbying as the veterans have.

The ruling is on appeal to the U.S. Supreme Court and is far from being settled.

UNDER THE TAX code there are a number of classifications for tax-exempt groups. But key to the whole scheme is a basic trade-off: either give up the ability to accept tax-deductible contributions or give up the ability to engage in substantial lobbying.

That trade-off means that some tax-exempt groups, such as some right-to-life groups, can lobby on legislation but their contributors cannot deduct their donations from their taxes. It also means that other groups, like churches which rely on the extra incentive of a tax deduction to spur contributions, must limit their lobbying efforts.

Such groups are not prohibited from all lobbying, but they cannot allow their lobbying efforts to become too great a part of their activities.

A related issue, but one not directly addressed in the present case, is the ability of tax-exempt churches and church-related organizations to work on behalf of a candidate for public office. A number of tax-exempt groups, including church newspapers, have been threatened by the Internal Revenue Service with loss of their tax status for endorsing political candidates or indicating which candidates more closely agree with church positions on issues such as abortion.

Despite arguments from religious groups that such restrictions are violations of free speech and religion, the courts generally have upheld the notion that if such groups want to be freed of the restrictions they can give up the benefits that tax exemption brings. The courts usually have equated tax exemption with a public subsidy and have ruled that the Constitution does not require Congress to subsidize First Amendment activity.



church leaders, who see tax exemptions not as a public subsidy but as an expression of the neutrality of the state toward religion. But in 1934 Congress, in placing limits on the lobbying of certain tax-exempt groups, said it did not want individuals to get the double benefit of making a tax deductible contribution to an organization which might then use the subsidized money to advance the contributor's personal interests in Washington.

If the restrictions on church lobbying are lifted in the near future, however, it won't be because of First Amendment considerations but because of the court's holding that there was no substantial government interest in providing a greater subsidy for lobbying by veterans' organizations than for other tax-exempt organizations.

Though the Supreme Court has been asked to comment on the appeals court decision, the case very likely will end up back in the lower courts, which will be responsible for attempting to devise a solution for the current disparity.

The lower courts, in turn, might decide to lift the preferential treatment for veterans' groups, in which case Congress would be likely to step back in and try to restore the lobbying privileges of such groups.

But another solution might be for Congress or the courts to lift or substantially redefine restrictions on church lobbying and other political activity. Such a change could be a dramatic milestone in the history of church-state relations.

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THAT SORT OF reasoning rankles many

IICHE urges churches to promote equality

Project Equality conference addresses economic challenges of today

by JIM JACHIMIAK

How should the religious community respond to current economic challenges?

That is one question being addressed by Project Equality of Indiana, and the subject of a conference being held today, July 9, in conjunction with Indiana Black Expo.

Ted Goodson, conference chairman, notes that Project Equality has "very much a Catholic past." Dr. Martin Luther King's "Letter from a Birmingham Jail" issued a challenge to white Catholic, Protestant and Jewish clergy to become involved in the struggle for racial equality.

Catholic clergy responded, Goodson points out, by establishing the National Catholic Congress on Racial Equality. Eventually, the Catholic Church "spearheaded the drive to set up Project Equality."

Indiana's Project Equality chapter is the major part of the Indiana Interreligious Commission on Human Equality. While IICHE encompasses several "programs to promote racial, religious and sexual fairness in employment," Goodson says, Project Equality focuses on economic questions.

Its purpose, according to Goodson, is to encourage the religious community to "use its own economic resources" to develop affirmative action programs. That means examining its own hiring policies and developing "creative purchasing programs" which would "use the church's purchasing power to encourage corporations to do the same."

BECAUSE OF CURRENT economic trends, Goodson says, "the church is thrust into the area of economic development. Governmental public policy is putting pressure on private organizations to meet the needs."

He adds, "It is really a matter of finding out how the religious community can play a role. We are trying to keep it as simple as possible, without setting up a real bureaucracy."

But the religious community's power "could be significant" in economic development, Goodson says. In the Indianapolis archdiocese, "most agencies have already taken steps" toward human equality. However, "specific goals and plans are still needed."

For example, Goodson, a member of St. Andrew parish, has served on the archdiocesan Educational Planning Commission. The commission has developed policy statements on including minorities on boards of education. CYO policies also reflect a concern for affirmative action, Goodson says.

Father Lawrence Voelker has "an active role" in IICHE, and Archbishop Edward T. O'Meara also serves on the commission. In addition, Father Voelker chairs a committee on racism and an encounter workshop with blacks and whites from different denominations.

Racism is not the only concern of Project Equality, however. Goodson explained that the group works with a commission on religious intolerance, formed "to express the stance of the mainline churches" in light of the "New Right" which has developed over the past several years. The Jewish community also has "a very big interest" in this group, because of renewed activity by the Ku Klux Klan.

THE PRIMARY GOAL of today's conference at the Convention Center, Goodson says, is to "better the plight of minorities," especially economically. IICHE hopes to make people more aware of the problems of minorities and the programs available to them in such areas as business, education, employment and health. Thus the conference was

scheduled in conjunction with Black Expo this year.

To open the program, Clarence Pendleton, chairman of the U.S. Commission on Civil Rights, speaks as a representative of the federal government.

A dialogue between Pendleton and three representatives from the religious community follows his presentation, Goodson notes. They include Andrea Long, professor of economics at Wayne State University; Father Dan Peil, priest in the Diocese of Fort Wayne-South Bend and member of the National Board of Project Equality; and Rahim Amin, professor of business economics at Anderson College.

Participants may attend one of four workshops. One is a "nuts and bolts session" on capital formation and how the religious community can deal with it, Goodson notes. That includes investing in small businesses, forming credit unions and developing resources for social and human needs.

Another encourages churches to establish affirmative action programs and purchasing programs which will have an impact on those they do business with.

A third workshop explores economic indicators and how the church can use them.

The fourth, a workshop on economic development, is "geared toward specific kinds of small businesses that church groups have become involved in," Goodson says. That includes work done in the homes of church members.

The closing session of the conference, by Bishop Edward W. Jones of the Episcopal Diocese of Indianapolis, proposes "First Steps in the Religious Response" to economic challenges.

"It's up to the religious community to set the goals," Goodson notes, "and we have the expertise to help them."



YOUNG MESSENGER—A young demonstrator holds up a crude cardboard sign with his suggestion on what to do with arms. The boy was one of thousands demonstrating in New York during sessions of the second United Nations conference on disarmament. (NC photo by Chris Sheridan)

Pastoral draft considers involvement in nuke production

by JERRY FILTEAU

WASHINGTON—When the first draft of a national pastoral letter by the U.S. bishops on war and peace was widely leaked to the press in late June, news reports focused on the moral judgments the drafting committee made on nuclear weapons and the strategy of nuclear deterrence.

The reports said little about questions raised by the document which could directly affect thousands of American Catholics engaged in the political, military or industrial aspects of nuclear deterrence.

The draft judges two major aspects of U.S. nuclear deterrence strategy clearly immoral—the use or threat to use nuclear weapons first, and any use or threat to use nuclear weapons against civilian populations. It also sharply questions the morality of other nuclear policies, with the bottom line being a serious question whether the stringent conditions for a morally justified use of nuclear weapons could ever be met in practice.

What does the pastoral letter draft say to Catholics involved in the production, stockpiling, deployment and possible use of nuclear weapons or to those involved in policy decisions regarding nuclear deterrence?

TWO POINTS SHOULD be noted by way of preface:

—The draft of the pastoral letter is just that—a first draft, expressing the mind of the five-bishop committee mandated to study the issues and offer their conclusions, but not necessarily the collective mind of the U.S. hierarchy. It is a provisional document that

will be the object of intense debate in the church in coming months, but the debate could lead to changes in the final formulations.

—While the draft directly condemns some aspects of U.S. nuclear deterrence policy, it does not condemn outright all possession of nuclear weapons or any conceivable use of them; it tolerates a policy of nuclear deterrence, within specified limits, saying it is a moral evil that must be eliminated from the world but cannot be eliminated safely by sudden or completely unilateral action.

Concerning the morality of jobs in the production of nuclear weapons, the draft document in the last analysis suspends a general moral judgment and leaves the matter to the conscience of the individual.

"We cannot ignore those engaged in the actual manufacture of weapons designed to produce massive and indiscriminate destruction," the draft document says. "We have judged immoral even the threat to use such weapons."

"At the same time, we have held that the possession of nuclear weapons may be tolerated as deterrents, while meaningful efforts are underway to achieve multilateral disarmament."

"THEREFORE, WE CANNOT at this time require Catholics who manufacture nuclear weapons, sincerely believing they are enhancing a deterrent capability and reducing the likelihood of war, to leave such employment."

"Should we become convinced that even the temporary possession of such weapons may no longer be morally tolerated, we would logically

be required to consider immoral any involvement in their manufacture.

"All Catholics in weapons industries should evaluate their activities on a continuing basis, forming their consciences in accordance with the general principles enunciated in this pastoral letter."

The draft takes a different approach toward those engaged in the formation and conduct of U.S. nuclear deterrence policy.

As in its general critique of nuclear deterrence, the draft does not question the goals of deterrence as such but speaks about the moral limits of legitimate defense, the morality of the means to the end.

Addressing "Catholics in the armed forces and defense activities," it reminds "all in authority and in the chain of command that their training and field manuals have always, and still do, prohibit certain actions in the conduct of war, especially those actions which inflict harm on innocent civilians."

"THE QUESTION," the draft continues, "is not whether certain actions are unlawful or forbidden in warfare, but which actions. In this document, for example, we have spoken clearly against the deliberate use of weapons against civilian populations. Catholic military personnel must observe those prohibitions."

The draft document does not elaborate on the implications of that statement for military personnel employed in the nuclear segment of armed forces, but the position taken raises traditional ethical questions concerning Catholic involvement in jobs that could entail cooperation in a moral evil.

If, for example, like the person engaged in building nuclear weapons, the person in the nuclear armed forces perceives his job as essentially one of deterrence and making war less likely, can he stay on the job regardless of the potential targets of the missiles he hopes will never be launched?

What is a Catholic in the military command chain to do if deterrence fails? Can he legitimately enter or carry on a job of deterrence with a private moral reservation that, if it fails at some point, he will suddenly refuse to obey certain orders?

These questions and similar ones are not answered by the draft of the pastoral letter. They are left to the discernment of the individual, in light of the moral principles outlined in the letter.

In another area the draft of the pastoral indirectly addresses one aspect of the issue, urging public officials "to be particularly sensitive to the consciences of those who sincerely believe that they may not morally support warfare in general, a given war, or the exercise of a particular role within the armed forces."

That statement is a renewal of previous pleas by the bishops for the U.S. government to recognize selective conscientious objection in the military. In the absence of a military draft and in the context of the proposed pastoral letter, its primary practical thrust is to call for recognition of the right of military personnel to be reassigned to other duties if they have objections for reasons of conscience to their specific military assignment.

Two at Marian College recall 50 years as Franciscan sisters

by GINA JUNG

The lives of two Franciscan sisters at Marian College have a lot in common.

Sister Marie Bernard Witte and Sister Marie Pierre Buttel, celebrating 50 years as Franciscans this year, have taught at Marian College for more than a quarter of a century.

They grew up in the Midwest and were taught by Franciscan sisters in grade school. Later at different times, each taught at a Franciscan school in Cincinnati.

Though they are over 65, they still teach at Marian.

Despite their similarities, the sisters have very different stories to tell about their lives.

Sister Witte, a biology professor at Marian, remembers when she first announced to her parents that she wanted to join the convent. "It was the first time I saw my father cry. They were very happy," she recalls.

She does not remember what motivated her to become a nun, but Sister Witte says she will never forget her father's words on her first day of school. "He took me to school and he said to my teacher: 'Watch this girl—this one's going to be a sister some day.'"

"That's the way the Lord works sometimes."

The 67-year-old nun entered the Franciscan order in Oldenburg in December 1932 at 17. A native of Richmond, Sister Witte received an undergraduate degree at Marian College in 1941 and a Ph.D. in biology from Fordham in New York City in 1947.

HER INTEREST in the subject began when she worked with a Franciscan sister at Marian in biology.

Sister Witte says her real loves are "in outdoor things" like trees, bushes and controlling weeds. "People thought I would know all about it, but I don't."

"One course in botany taught me an appreciation of plants," she says.

Though she has taught high school at Our Lady of the Angels in Cincinnati, Sister Witte says that she would find high school students difficult to teach today.

"I don't think I could understand their language." The students are different from what they were years ago, she adds.

"College students today are different in motivation," Sister Witte says. "They're coming because parents want them to go. The students want to be free and have a good time."

In the past not as many students were interested in biology because they wanted to study in fields where they could get jobs, Sister Witte says.

However, with the expanding health field, more students are now interested in biology.

Her greatest joy in teaching, she says, comes when "someone tells you years later that something you said remained with them. Sometimes when you speak, you may be affecting a life for good or for bad."

She recalls one former student who wrote back after having a baby. The student remembered something Sister Witte had said about biological development.

She was impressed with how she was "able to work with God to bring a child into the world," she remarks.

ON DECLINING VOCATIONS, Sister Witte cites the freedom in religious life as a cause for the drop in people entering orders.

"People get more freedom in orders," she says. "I think it's a good thing, but I do think they need to know something about discipline."

She adds, however, "I do see something valuable in the kind of life they're living."

For the past nine years Sister Witte has also been doing a valuable service for senior citizens. She has been running a series of educational seminars where local speakers discuss topics such as music, literature and contemporary problems.

She finds speakers eager to come to the sessions which are held in the spring and fall. "They are very enthusiastic," she says. "They enjoy doing it."

Sister Witte is not the only one in her family serving the church. Her brother, Maryknoll Father Clarence Witte, is a Japanese missionary. He was trapped in Japan after the attack on Pearl Harbor and confined to his home. He was not permitted to leave until June 1942 when returned to the United States.

Their sister, Sister Donna Marie Witte, a Maryknoll sister, has served more than 30 years in the Philippines.

SISTER BUTTEL, the other Franciscan celebrating her 50 years in the order, also has had a distinguished career at Marian, but as a German professor. She has received the Service Cross from the German government at the Bloomington consulate for her services as a German teacher.

"I think it's important that languages stay alive," she says. "Today as Americans we are so eager to get to our roots."

"There are always people who say to me: 'I have a letter—I have a book—I have this article. Can you tell me what it's about?' Today Americans are so eager to get to their roots."

Sister Buttel, who was born in Germany, has traced her roots several times. She has



FRANCISCAN SMILES—Sister Marie Bernard Witte, left, and Sister Marie Pierre Buttel, right, are happy about celebrating 50 years with their order this year. Both are still active as teachers at Marian College. (Photos by Gina Jung)

made a number of visits to her native country. Most recently she went to Cologne, Germany with a group on the Fulbright program last summer.

While others were housed with families, Sister Buttel stayed with the Sisters of Notre Dame and taught English at a girl's high school for several weeks.

The Fulbright Society promotes education and culture, says Sister Buttel.

Sister Buttel's parents came from Germany when she was about two or three years old. They settled in Bloomington, Ill., where she grew up.

But she did not learn her native language, she says. "My father was a businessman so he spoke English as soon as he could."

SHE ATTENDED ROSARY College in Chicago where she received a degree in education. After traveling in Europe after graduation she taught at Our Lady of Angels in Cincinnati.

She joined the Marian faculty in 1939 after receiving advanced degrees in German from Catholic University in Washington, D.C.

When she entered the order in June 1932,

Sister Buttel says, she was given three choices. She could teach English, German or music.

Music was eliminated because "I couldn't see myself listening to children play scales day after day," she says.

Rather than listening to scales, she has been listening to her students recite German.

But she says she could not picture herself doing anything else. "I couldn't sit in an office and type all day. What else would I do? Sell cars? No way!" she declares with a smile.

But her greatest joy in teaching comes from students who return years later to tell her that something she said had impressed them.

"Students come back and say 'When I was a freshman you said this. . . God knows I've said a lot of things since then,' she says with a grin.

She is especially fond of former students who come back to show off their wives, husbands or children.

Though it is a treat when former students visit, she is optimistic about every day. "I think every day is kind of special," she says.

In Sister Buttel's nearly 50 years of teaching and Sister Witte's nearly 40 years, they seemed to have acquired a love for life and people that will never grow old.

Here's a vacation you would never forget

by ALICE DAILEY

Everyone needs a vacation now and then from the humdrum even if it's nothing more than holing up in a broom closet all alone.

There, at least, you can escape from throw rugs that live up to their name, brown stains on

coffee mugs, and soap dishes that are messy five minutes after you've cleaned them. Recently, though, I got a bit farther away than the broom closet by making a deal with my spouse. If he would go with me on a weekend tour I would learn how to light the oven again and bake pies.

Though the process of getting out of familiar territory to reach the unfamiliar is a bit boring, the anticipation of what lies ahead is sustaining. And after long stretches of interstates, even the few cows along the way look exciting. And we did have a wild old time at an unscheduled stop called Sleepytown.

Someone called out to the bus driver, "Why are we stopping here?"

He shrugged. "Flat tire. And my radio's dead."

A groan went up from all 38 escapees from tedium. We burp-bumped to a seedy service

station that should have been in the Smithsonian long ago. An equally seedy character lounged against a sign that read, "Mechanic on duty seven days a week."

The bus driver asked, "Do you work here?"

"Yep."

"Are you the mechanic?"

"Nope. I just pump gas."

"Where is the mechanic?"

"It's his weekend off." He added helpfully, "Be back Monday mornin' though."

Bus driver: "You do have such a thing as a telephone I imagine?"

"Yep. Might be a bit though." He grinned. "Wife's usin' it now."

I started counting slats on the decrepit building and was on count 45 when a big, beautiful relief bus rolled up.

Since we were running an hour and a half behind schedule, our escort offered a choice of making snack stops or going nonstop to our hotel.

"It's swanky," she declared, "and the food there is out of this world."

We opted for the nonstop, and by evening, when we rolled in, we could have eaten the fancy menu cards. They proclaimed, "An unusual dimension in dining." It was unusual all right; someone had forgotten that we were due and had booked every table solid until 10 p.m.

The management apologized profusely, and our escort said in desperation, "Let's go to

Harry's down the road. It's not fancy, but it's roomy and the food is good."

"Harry's" had music the equivalent of ten rock concerts. I believe in music but this was ridiculous. Even the parking lot was jumping. We had to scream orders to the waitresses and when our throats gave out we went to sign language.

The local genre of patrons was something else. One woman kept moistening her fingertips to pick up crumbs from the table. Nearby, Lady Godiva herself, wearing waist-length hair, a cowboy hat and little else, kept time to the noise by conking a coke can against the table. At some point she became aware of 76 staring eyes. Off came the hat, and in an imitation of the girls on those silly TV commercials she swirled that hair all around. We covered our food.

One other advertised highlight of the tour was something called "klompen dancing" in a little Dutch Village where we were stuck for three hours. I guess such stuff is terribly entertaining if you're into klomping and don't mind hearing it repeated every half-hour on a wooden floor that creaked.

All of these shortcomings were bearable however, because I knew that back home, that mean, narrow space behind the kitchen stove would be busily gathering dust, the dark spot on the living room carpet would still be waiting, defying me to remove it, and the aerosol sprays on the window cleaner, plant food, and starch containers would refuse to work.



CORNUCOPIA

Now they'll be singing, 'Pumpkin is our middle name'

by JIM JACHIMIAK

"Move over, New York," the song goes, "apple is our middle name."

If you listen to Indianapolis radio or television, you probably have heard that little jingle, part of a campaign to boost the image of Indianapolis. If you live in the more remote parts of the archdiocese, you may not have heard the song.



There are two problems with the whole idea. First, it's not really true that "apple is our middle name"—everyone knows it's pronounced "In-dee-uh-NAP-less," not "Indian-APPLE-less."

Second, if the Circle City wants to compete with some other city, why does it have to be New York?

After spending the holiday weekend at home in Versailles (that's pronounced "Ver-SALES"), I am proposing that Indianapolis drop its current campaign and launch one called "Move over, Versailles."

If New York is the Big Apple, Versailles might best be nicknamed the "Big Pumpkin." While the major event in Indianapolis is the 500-mile race, in Versailles it is the Pumpkin Show which draws thousands of people to the town each year.

The Pumpkin Show has never been marred by the fighting which made last year's 500 a total fiasco. That just wouldn't happen there—the three largest pumpkins are always raised by the same family, so there's no argument about who gets the three prizes. And no one has been able to top their world-record, 513-pounder of several years ago.

If you have ever attended "The Greatest Spectacle in Pumpkins," you have seen the courthouse square which is the center of activity in Versailles—sort of like Monument Circle in Indianapolis.

Indianapolis is just beginning to realize its full potential as far as athletic facilities. Versailles has had Tyson Auditorium, the gymnasium at what used to be Versailles High School, since 1960. While the controversy over the naming of the Hoosier Dome continues in Indianapolis, Versailles had no problem when it came to naming its facility. It was built with James Tyson's money, so it carries his name.

For recreation, there's also a nearby state park and a lighted softball diamond and recreational area owned by a local industry. What more could one ask for?

Signs at the entrance to Versailles boast that it is the "Fastest Growing Town in Indiana." Never mind that one of the signs somehow wound up several miles away at Napoleon.

As proof of its growth, Versailles can point to its industrial park. In five years, it has grown to include two buildings.

Versailles doesn't have an outer loop like I-465, but driving on Cave Hill Road at 55 m.p.h. would be almost as challenging as driving the spaghetti bowl during rush hour.

Besides, Versailles doesn't need an interstate highway. The nearest McDonald's is only 30 minutes or so away.

To those in Indianapolis who are singing, "Move over, New York," Versailles may seem like just a "little green apple." But Indianapolis has a lot to learn from Versailles, where people wouldn't even think about trying to be like the Big Apple.

check it out...

✓ A panel discussion on "Beliefs and Practices of Christian Religious Groups" will be presented 7:30-9 p.m. on July 15 at the Christian Center, 827 W. 14th St., Bloomington. The discussion is sponsored by Monroe County United Ministries, Inc. The panel will include Father Robert Borchertmeyer, pastor of St. Charles Borromeo Church, Bloomington. Representatives of the Christian Scientist, Mormon, Pentecostal Assembly and United Methodist churches will also participate.

✓ The Class of 1932 of Holy Trinity School will celebrate their 50-year reunion with a Mass at 5:30 p.m., July 17, at Holy Trinity Church. It will be followed by dinner in the school cafeteria. For more information, call Margaret Switzer, 271-8340, or Helen Pieczko, 631-9388.

✓ Five Benedictines at Our Lady of Grace Convent, Beech Grove, will celebrate anniversaries of their profession of vows at a Mass of Thanksgiving in the convent chapel on July 18 at 2 p.m. A reception will be held after the Mass. Benedictine Sisters Scholastica Harpenau, Mary Helen Wagner and Mary Adria Dauby are marking 60-year jubilees.

Benedictine Sisters Mary Henry Schiff and Carmelita De Voy are marking 50-year jubilees.

✓ Four Franciscan priests who are natives of the archdiocese have been reassigned. Franciscan Father Benno Heidlage, from Oldenburg, has been appointed pastor of St. Joseph parish, Louisville. Franciscan Father Humbert Moser, also from Oldenburg, has been given permission for a year of studies at Washington Theological Union, Washington, D.C. Franciscan Father Emerick Nordmeyer, from Morris, has been named pastor of the Indian missions of San Ildephonso, Santa Clara and Tesque, N.M. Franciscan Father Arno Walsman, from Batesville, has joined the Franciscan Vocation Team in Cincinnati.



✓ Jesuit Father Charles Shelton, recently ordained to the priesthood, celebrated a Mass of Thanksgiving June 20 at St. Patrick Church, Terre Haute. He is the son of Mr. and Mrs. Walter Shelton of St. Patrick parish. He has studied in Berkeley, Calif., and taught high school in Denver.

✓ The Benedictine Sisters at Our Lady of Grace Convent, Beech Grove, will host a piano-organ recital Sunday, July 11 at 2 p.m. The recital, in the convent chapel, will feature John and Anne Marie Egan. Egan is professor of music and chairman of the music department at St. Joseph's College, Rensselaer. Mrs. Egan is associate professor of music at St. Joseph's. Admission is free.

TELEPHONE
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THE CATHOLIC CENTER

Archdiocese of Indianapolis
1400 North Meridian St.
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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 12:

Chancery	236-1400
AAA	236-1425
Archdiocesan Purchasing Department	236-1450
Archives	236-1429
Building Manager	236-1427
Business Office	236-1410
Catholic Charities	236-1565
Catholic Charities Special Projects	236-1550
Birthingline	241-1217
R.S.V.P.	236-1558
Catholic Communications Center	236-1585
Catholic Social Services	236-1500
Deaconess Payroll	236-1447
Employees' Insurance	236-1414
Metropolitan Tribunal	236-1460
Ministry to Priests	236-1497
Office of Catholic Education	236-1430
Office of Evangelization	236-1489
Office of Family Life	236-1400
Office of Pre-Life	236-1569
Office of Worship	236-1410
Priest Personnel	236-1465
Resource Center	236-1444
Society for the Propagation of the Faith	236-1485
Vocations Office	236-1490

These agencies are scheduled to move on the date indicated:

The Criterion (July 28) 236-1570



TREE WINS OUT—The sign says the path to the church goes that way but a tree has other ideas. The tree grew around the sign, which pointed the way to the now long-gone church in rural Virginia. (NC photo from Wide World)

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THE QUESTION BOX

Must we still believe in angels?

by Msgr. R. T. BOSLER

Q Does the church still insist that we believe in angels? I have read that the Hebrews did not believe in them until they came under the influence of the Persians. It's asking a lot of modern people to swallow the myth of the angels.

A It seems to me that today, with the almost limitless varieties of life seen under the microscope and discovered by biologists, we should find it easier than our ancestors to accept the possibility that the universe may contain creatures superior to ourselves in intelligence and mode of existence.



A generation exposed to "Star Wars" and science fiction ought not to boggle at the possibility of invisible beings different from humans.

All religions, ancient and modern, primitive and sophisticated, have had a belief in spiritual beings and powers that mediate between the sacred or invisible and the profane or visible world. Humans seem to have realized, even without a special revelation, that there is more to reality than meets the eye or even the instruments of scientists.

It need not be shocking, therefore, to learn that the people of the Bible inherited their belief in angels and devils from the Persians.

Revelation does not actually introduce a

reality that otherwise could not be known, but interprets a reality already known in relation to God and his saving actions.

The revelation to the Hebrews purified the Persian notion of angels as divine beings and helped the Hebrews understand angels for what they were: creatures used by God.

The Hebrews called them angels or messengers—a name that indicates what they do but not what they are.

The Bible does not reveal what they are. Popular piety and artists have been responsible for the image the word angel conjures for us.

All that is taught as dogma by the church is that angels are spiritual creatures, with emphasis upon the fact that they are created and not semigods.

The church also advises that we take seriously the Scripture scholars who warn that in both the Old Testament and the New the angel in a narrative is sometimes no more than another word for a divine communication or a divine operation personified.

What I am trying to say is that the difficulties modern people experience with belief in angels may arise from the notion of them created by popular piety and a simplistic, literal reading of the Bible.

Q I want to know if I am on the right road to heaven. I am old. Do I have to go to confession if I haven't committed any sin? I assist at Mass every day. I don't believe it is necessary to go to confession.

A You don't have to go to confession. Only those who are conscious of sinning seriously are obliged to confess.

But aren't you missing something? We are all sinful and must keep ourselves aware of our need for continual forgiveness.

A periodic discussion of your spiritual condition with a confessor, and a sacramental experience with Jesus in the rite of reconciliation, should be as regular as a visit with your doctor.

(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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POLETOWN MEMORIAL—A handmade cross and a few trees are all that remain of Poletown, a Polish neighborhood in Detroit that was razed last summer to make way for a General Motors assembly plant. Construction of the plant can be seen in the background. GM recently announced a one-year delay in completion of the plant to 1985. (NC photo by Jim West)

"The poor man is not the one who hasn't a cent in his pocket, but he who has not a dream..."

A generation or two ago, the people of many mission countries did not know Christ. Today, they have their own native priests—and young men with a dream of being an "other Christ" among their people.

The new Churches of mission lands, rich in Faith, are seeing a great increase in religious vocations. But these Churches are poor, and the young men who answer our Lord's call are also poor.

Please, reach out to help make their dreams come true. Pray for tomorrow's mission priests, and send them your support today through the Society of St. Peter Apostle.

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Devotedly in Christ,

James D. Pantow
Diocesan Director



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Housework causes problem for family

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I am married with two grown children and one in high school. I began working full time as a secretary about two years ago, continuing to do all the housework.

Now I am getting worn out. I asked my husband for help, but he said I should do the housework or hire someone. He does not think men should help around the house. He is glad for the extra income but unwilling to pitch in on chores. He tells me I am listening too much to Equal Rights Amendment propaganda.

I can't cut back on my job, but I can't do both. Do you think men should help at home? My husband respects your column. Please say.

Answer: What I think may not be that important. It is more important what you and your husband think. Married partners must work out their own personal style of living and division of labor.

You clearly have a disagreement about how the work should be divided. Keep talking with each other. Tell your husband what you can and cannot do, but do not make judgments about what he should be doing. Listen to his opinions and his feelings and see if you can arrive at some compromise.

Several points raised or implied in your letter seem to be false issues. Your discussions might be more productive if you could dismiss these issues.

The idea of men helping with housework is primarily a practical matter, not an ERA philosophy. Most adults, including men, would agree with you.

A February 1982 Merit Report Survey of 1,200 randomly selected U.S. adults asked: "If both husband and wife in a household work at full-time jobs, how do you think that they should share the housework, such as shopping, cooking and cleaning?"

Ninety percent felt that both spouses should share equally. Only 7 percent felt the wife should do most of it.

These results indicate a nearly universal position for shared housework among working spouses. I suspect it is based on fairness and practical considerations rather than the liberation of women.

A second matter your letter implies may involve the traditional division of labor. The role of women in society changed when women joined the paid labor force in large numbers. I see the change in who does the housework as a necessary consequence of this first change.

Housework is not a menial task, however, nor is it an unskilled one. The reluctance of some men to become housewives may stem, in part, from their lack of required knowledge and skills. So break the homemaking job down into its component parts and let your husband begin with the easier tasks.

Having been a housewife myself for a period, I would rate homemaking tasks as follows, from easiest to hardest. Like any beginning employee, new homemaker husbands should start at the bottom.

1. Doing the dishes. A good place to start.
2. Routine cleaning. Dust before you vacuum.
3. Wash clothes. Keep whites and colors separated.
4. Heavy cleaning. Washing windows and shampooing rugs.
5. Meal preparation. How to follow a recipe and have everything come out hot at once.
6. Shopping. When is a bargain really a bargain, and how to plan a week's meals.

Most Americans agree that working spouses should share the housework. Listen to your husband's opinions and tell him yours. Perhaps he will be willing to help in some ways. Then break him in easy.

Good luck.



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CLASS ON GLASS—Sister Diana Tauber, left, gives some pointers to Carmen Perez on proper cutting and insertion of a piece of glass into a stained glass window for St. Margaret Church in Phoenix. The former New Jersey high school art instructor has been teaching volunteers the techniques of stained glass and has turned a \$10,000 project into one that will cost the parish only \$2,000. (NC photo by Henry F. Unger)

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Minister is led to Catholic Church

by DON KURRE

How many people do you know quit their job and move out of their house to join the Catholic Church? Well, that's just what Debbie Thurston did.

The journey that brought Debbie to the Catholic Church was a long process that saw her searching for a meaningful way to respond to her experience of God.

Debbie, who will be 29 this year, was raised in a devoutly Methodist family on the northwest side of Indianapolis. In spite of her upbringing she remembers having, "a real fascination, an obsession if you will with the Catholic Church and the Catholic faith."

"My earliest career goal," she said, "was that of religious vocation. I really carried that strong sense of vocation through my early childhood years. There came a time when I realized that if I was going to follow through on my desire to enter a religious order then I was going to have to leave the Methodist Church and join the Catholic Church."

"So, at age 14, I asked my family if I could join the Catholic Church. And, their response, was 'no—when you're on your own you can make whatever decision you want. For now we'll worship as Methodists.'"

"Well," she said, "that settled that for a while. I just sort of put

that to the side and really began pursuing other career aspirations."

DEBBIE RECALLS SETTING her sights on a career in music education. Even though she began working toward a career in music education she could not foresee the impact that the death of her father would have on her life.

"The transition to college," she said, "was made more difficult by my father's death. I spent quite a bit of emotional energy just trying to run from that fact, really denying the grief I felt. I'm so grateful that there were friends who helped me to see that I could experience quite a bit of healing around the whole situation if I would only seek some counseling."

Taking this opportunity, Debbie went to a hospital for therapy. "That was the point of healing for me," she acknowledged, "an important point in my life."

Just how important became visible in her change of majors, from music to psychology. "I wound up," she said proudly, "graduating in psychology after completing an internship in the very same psychiatric hospital where previously I was a patient. What a victory, what a victory!"

With the college work behind her, Debbie took the advice of a college professor and decided to pursue a career in pastoral counseling. And, in the fall of 1975, having been offered an unsolicited scholarship, she entered Candler School of Theology in Atlanta.

While in the seminary, Debbie realized that she was better suited for parish work than for pastoral counseling. As a result, she focused her studies for ordination on parish work with an emphasis in music and liturgy.

FOLLOWING HER WORK in the seminary, Debbie was appointed associate pastor at First United Methodist Church in Vincennes. At the end of her first year of ministry, she was appointed pastor of Trinity United Methodist Church in Terre Haute. In the summer of 1981, after two years of ministry in Terre Haute, Debbie Thurston was fully ordained.

Even though she had achieved the goal of ordination, she still sensed that the Methodist tradition was not adequately meeting her spiritual needs. "Time and time again," she said, "I refused to open that little can of worms that was the interior struggle and it grew greater and greater."

Because of what she described as "a sheer gift from God," she was able to make a seven day retreat and enter into a process of career counseling to resolve some of the tension that she felt. "The picture that emerged," she said, "told me that I was far better suited for life in the Roman Catholic Church as possibly a member of a religious order than as a Methodist minister. The question was, how do I go about making the transition?"

She met with Methodist Bishop James Armstrong and after discussing her situation with him, made arrangements to take a leave of absence.

The road was not all smooth going, however, even though she was moving closer to becoming a Catholic she was now homeless and without a job.

"IT WAS A TREMENDOUS leap of faith," she remembers, "I had quite a bit of doubt at that time. I was ready, like the little whipped puppy dog, to put my tail between my legs and sink back into the appointment system of the Methodist Church."

But, then things began to fall in place for her. She found a job and she was offered a place to live at the Bethany House, a temporary home operated by Catholic Charities of Terre Haute.

"When I moved into the Bethany House, I thought, well here I am, right next to St. Ann's parish. I have a job now. I have a place to live, what's left? It seemed that God had situated things in his wonderful little way so that I could go ahead and make the decision."



Debbie Thurston

During a trip to New York, she sorted through the decision she faced. "When I came home," she said, "I met with Father Chuck Fisher and he said, 'well, Easter would be a nice time to enter the Church.'"

With the date set, Debbie began her final preparations for her initiation. Since she was sure she was making the right decision, she surrendered her credentials in the United Methodist Ministry. And, on April 11th during the sun-rise Easter service, Debbie made her profession of faith. "The blessing and confirmation of my decision, the further opportunity to have God tap me on the shoulder, and the acceptance I've found has been fantastic."

As for the future, Debbie said, "I know that my work's cut out for me. I know that this definitely has not been a little choice that I've made. I have a real sense of vocation, call or journey. It's that fine thread of the Spirit running through my life. Really each day is a further unraveling of that thread. I'm waiting patiently and openly for whatever vocation may come."

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LIVING YOUR FAITH

Pope's comments on marriage, celibacy require careful analysis

by Fr. KENNETH J. DOYLE

VATICAN CITY—"Marriage and continence are neither opposed to each other nor do they divide the human (and Christian) community into two camps (let us say, those who are 'imperfect' because of continence and those who are 'imperfect' or 'less perfect' because of the reality of married life)," said Pope John Paul II April 14, 1982.

"The decision about continence, that is about the life of virginity, must be voluntary... Only such continence is better than marriage," he said June 23, 1982.

Both of these views were given in the same setting: a papal talk to several thousand visitors during a Wednesday general audience.

The juxtaposition of these two quotes raises two issues.

First, is the pope being consistent when he, on the one hand, mentions a superiority of celibacy to marriage and, on the other, seems to equate the two?

Secondly, is the pope retrogressing theologically when he claims a superiority for celibacy? Are we back to the days when a primitive theology, tinged with heresy, held that marriage and sex so defiled a person as to make the one who was married a second-class Christian? Whatever became of the theology of the Second Vatican Council with its exalted theologies of the laity, of the world and of marriage?

To address the two issues takes first a careful analysis of what the pope has said and has not said in the many recent Wednesday audiences in which he discussed celibacy. He began March 10, continued it through May 5, interrupted it to make four foreign trips and then resumed the discussion on June 23.

There is simply no denying that Pope John Paul views celibacy as a higher vocation than marriage. On June 23 he alluded approvingly to St. Paul's contention (in the first letter to the Corinthians) regarding the superiority of celibacy, that "it is not a question of the difference between 'good' and 'evil' but only between 'good' and 'better.'"

Donations up in Bishops' Campaign

WASHINGTON—Contributions to the U.S. Bishop's Campaign for Human Development, reaching a 12-year high in 1981, broke the \$9 million level, said Father Marvin A. Mottet, executive director of the campaign. Based on returns and estimates from individual Catholic dioceses up to June 16, the most recent collection will exceed \$9.3 million, surpassing the previous year's total of \$8.7 million, Father Mottet said. The campaign raises money through an annual collection taken up on the Sunday before Thanksgiving in most dioceses. The money received is allocated in the form of grants and loans to self-help projects organized and developed by groups of low-income persons.

THE POPE WAS reaffirming what has been a consistent teaching of the church, found in documents ranging from those of the Council of Trent to Vatican II. The teaching says that to dedicate oneself totally to the advancement of the kingdom of God is a higher charism than the vocation to the married life.

Significantly absent, though, from the pope's treatment is the reasoning of the 13th-century giant of theology, St. Thomas Aquinas. In one passage dedicated to showing why celibacy is a higher calling than marriage ("Summa Theologica," II, II, 152, 4), Aquinas said: "Virginity is directed to the good of the soul in respect to the contemplative life, which consists in thinking on the things of God, whereas marriage is directed to the good of the body, namely the bodily increase of the human race, and belongs to the active life."

Gone, in the pope's presentation, is the sharp natural-supernatural dichotomy proposed by Aquinas.

Since the time of Aquinas, the theology of marriage has grown by leaps and bounds, and the pope shows that he is aware of the advance.

The advance can be seen in the wording of the key document of the Second Vatican Council, the "Dogmatic Constitution on the Church." The working draft of its section on celibacy showed a less-developed theology of marriage and a sharper contrast between marriage and celibacy, with the service of God in "undivided love" reserved to celibates.

BUT THE FINAL text shows a deliberate and careful rewording: Celibacy "is a precious gift of divine grace given by the Father to certain souls, whereby they may devote themselves the more easily to God alone with undivided heart" (Chapter 5, N. 42).

The key phrase is "the more easily." No longer is the celibate person the only one who can serve God with undivided heart. No longer is a wife or husband considered a competitor with God for a person's love. The call to holiness, to serve God in the full context of one's life, is given to all. In the plan of God, celibate and the married persons carry out exalted Christian vocations; the difference is that the celibate gets a boost from a certain facility which helps him in making that total commitment.

That newer and more developed theology threads its way through Pope John Paul's recent audiences. His tendency is to exalt marriage even as he exalts celibacy.

In fact, said the pope on May 5, celibacy shows what is deepest and most holy about marriage: the self-giving of one person for the sake of another.

The dedication of oneself to the advancement of God's kingdom, the pope is careful to point out, is the vocation of every Christian.

"The kingdom of heaven is for everybody: Those who 'marry and are given in marriage' also are in a relation to it on earth (and in heaven)," said the pope April 21.

"FOR EVERYBODY it is the 'Lord's vineyard' in which they must work here on



SEALED WITH A KISS—Signed with love and sealed with a kiss, David and Diana Bruce of Concord, Calif., launch their "We Believe in Marriage" balloon at a Marriage Encounter Convention in San Jose, Calif. At the Archbishop Mitty High School athletic field 450 couples set loose 1,000 balloons, each trailing a tag carrying personal testimony written by its senders. (NC photo by Arlene Goetze)

earth; and it is subsequently the 'Father's house' in which they must be in eternity," he added.

One week earlier he had noted: "The two forms of life are complementary... Married love must be marked with the fidelity and total self-giving that are the basis of religious celibacy; and continence for the sake of the kingdom of heaven must lead to parenthood of a spiritual kind."

If both states of life are exalted vocations from God to advance the kingdom of God, then how is one justified in calling celibacy the higher charism?

The answer, according to the pope, is that the commitment to celibacy seems to free a person to be available totally and not to have to preoccupy himself with other concerns as well.

"The man who is not married is able to dedicate totally his thinking, his effort, his heart" to the things of the Lord, the pope said June 30.

A celibate, in the eyes of the pope, does not have a monopoly on dedication to the work of the Lord, but becomes a sort of "specialist" in it, a sign in a pre-eminent way of a dedication which ought to flourish in every Christian.

Though the vocation to celibacy is, in the pope's view, a higher charism on the theoretical level, the pope is careful to suggest

that a priest or a nun is not necessarily a better person or a better Christian than a married person.

THE CRUCIAL factor, says the pope, is how one lives the vocation he has been called to. And the key element, in that reckoning, is the virtue of charity.

"Perfection in the Christian life... is measured with the rule of charity," he said April 14. The pope went on to say that, "following the Gospel counsels of poverty, chastity and obedience in a religious institute is a help for acquiring perfection, but it is not the only way. Each has his own special gift from God, one of one kind and one of another."

The pope's talks on celibacy have provoked controversy. One U.S. chancery was besieged by troubled callers when a newspaper headlined its story: "Pope lauds celibacy over marriage."

This raises the question: Is the Wednesday audience the most suitable setting for the pope to be giving such lofty, closely-reasoned, foot-noted, highly-theological talks?

The bulk of the people who come to the Wednesday audience are tourists. For most of them, it is the one week of their lives they will spend in Rome. At least half do not understand

(See POPE'S COMMENTS on page 12)

Catholics have different understandings of the extent of papal authority

by Fr. RICHARD P. MCBRIEN

There are many things which are special to Catholicism, but everyone's list would have to include its concept of authority in general, and of papal authority in particular. Catholics have the pope; other churches and other religions do not.

However, Catholics seem divided these days on how far papal authority extends. Some are convinced that the pope has the first and last word on every matter of debate within the Church. To disagree with the pope is as un-Catholic an act as one could possibly perform.

Others believe that the pope's teachings are no more authoritative than those of any other competent party within the Church: a married couple, a theologian, a member of a religious community, a social activist, or whomever else.

If the pope says something that makes sense, all well and good. If not, ignore him. This has been called Catholicism *a la carte*.

In the public's mind, the present controversy over papal authority goes back to 1968 and the publication of Pope Paul VI's encyclical on birth control, "Humanae Vitae."



For the first time in modern history a widely publicized papal teaching was formally challenged by Catholic scholars, pastors, and many of the married lay persons to whom the teaching was addressed.

For many people, both inside and outside the Catholic community, this was their first experience of open dissent within the Catholic Church.

IT SHATTERED the stereotype many secular liberals had of a monolithic Church, each member marching in lockstep with the hierarchy. But it also shattered the illusion many conservatives had of an unshakable Church, standing bulwark-like against all the forces of evil.

Each discovered that Catholicism is a more diverse reality than it first appeared.

One can explain the division over papal authority from a variety of perspectives: a sociologist's, an historian's, a political theorist's, a psychologist's, and so forth. But no explanation will be adequate which does not take into account the specifically theological roots of the conflict.

Catholics differ over teaching authority in general and over papal authority in particular because they have fundamentally different understandings of how faith, theology, and doctrine are related one to another.

Nine centuries ago St. Anselm of Canterbury gave us a simple and remarkably

lasting definition of theology as "faith seeking understanding." Theology starts at the point where faith begins reflecting on itself. But first you have to have faith, and faith is a gift.

To have faith means to know God, to have experienced God, to have had God disclosed to us in some way or another. We know God only because God chooses to be known by us.

Unless one has received and accepted the gift of God's self-disclosure, one cannot do theology. Theology is "faith seeking understanding." It is not some academic enterprise totally divorced from the theologian's own experience of God.

THAT IS WHY it has been said so often that theology always has to be a prayerful activity. Unless one is in communion with God, one cannot intelligently reflect on God as a living reality.

But there is more required than personal knowledge of God. Theology is also an ecclesial enterprise, because the faith which theology

seeks to understand comes to us as a gift in and through a community of faith, i.e., the Church.

Since faith is corporate as well as personal, it has to be expressed for the sake of a whole community and not simply for the sake of the individual believer.

Occasionally differences and conflicts arise within the community regarding the meaning of faith or the best way to express that faith. When this happens, the community tries to formulate an understanding of faith which is not only accurate but also comprehensive enough to embrace all legitimate interpretations within the Church.

And that is what we mean by doctrine.

Doctrine is an official belief of the community. Doctrine is not faith itself nor is it theology. And yet every doctrine is the product of theology, and every theology is an expression of faith.

Theology, therefore, is in no way opposed to doctrine, nor is doctrine in any way at odds with theology. Theology is in the service of doctrine, and doctrine is always the fruit of theology.

The problem is this: there is only one faith, but more than one legitimate theology. And if there is more than one legitimate theology, no doctrinal formulation ever will perfectly express the faith it seeks to preserve and proclaim.

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The Word

by PAUL KARNOWSKI

JULY 11, 1982
Fifteenth Sunday in Ordinary Time (B)
Amos 7:12-15
Ephesians 1:3-14
Mark 6:7-13

"Is that it?" the U.S. Customs agent asked us. My wife and I looked at each other, smiled nervously, and responded in unison. "Yes," we said.

The agent raised one eyebrow as if she was on to something. "How long did you say you were gone?" she asked. "Two weeks," we replied. The agent was persistent and quizzed us further. "You were in Europe two weeks and these are the only clothes you took? How'd you do it?"

We explained to her that since we had wanted to travel light we had washed our clothes by hand whenever necessary. Apparently satisfied with our answers, she waved us on.

But as we gathered our bags together she was still shaking her head in disbelief. "Two weeks..." she muttered to herself.

Indeed, we did travel light when we went to Europe last summer; but compared to the disciples in today's gospel, we traveled like a king and a queen.

Mark records the Lord's instructions for the

disciples as they prepared to go on a preaching trip: "He instructed them to take nothing on the journey but a walking stick—no food, no travelling bag, not a coin in the purses on their belts... 'Do not bring a second tunic,' he said..."

The evangelist goes on to tell us that the disciples met with great success on their journey: "They expelled many demons, anointed the sick, and worked many cures." And although he does not say it, Mark implies that the disciples were successful because they followed the Lord's instructions. By traveling light the disciples were able to make an impact.

Viewed in such a fashion, the gospel makes us uncomfortable. For we are none other than the Samsonite culture—a people who carry far too much baggage as we travel through life. And we know it. Like overpacked tourists, many of us have more than we can ever use.

Today the Lord asks us to travel lighter as we make life's journey. If we heed His word, who knows, we might even work a cure. Or expel a demon.

Pope's comments (from 11)

Italian, and those that do, did not come to sit through a 20-30 minute scholarly presentation.

The pope gives the main talk in Italian and then a short synopsis of it in several languages.

It is commonly believed that the pope has written a lengthy theological work on the themes of sexuality and marriage and celibacy, and that he is using the Wednesday audiences to promulgate that treatise. His attention to these several themes on Wednesdays began more than a year ago.

But one of the problems, say critics of the technique, is that each Wednesday talk tends to stand alone in public opinion. Each is heard by a distinct audience, and it is covered as an independent homily by the press.

The impossibility of the pope's saying everything at once about a complex subject leads, almost inevitably, to distorted coverage.

AS A RESULT, on June 30 when the pope highlighted the call of the celibate to concern himself with the things of God, the news media

could hardly be expected to have put that into the context of what the pope had said several weeks before about devotion to the kingdom being the call of every Christian, including those who are married. Inevitably, much of the news coverage suggested that zeal for the kingdom as the unique role of a celibate.

There is the further problem, say some veteran Vatican journalists, of the seeming "sameness" of the Wednesday audiences when an identical theme is treated for several months.

Because the press is reluctant to repeat the same words week after week, journalists are constantly looking for a different angle.

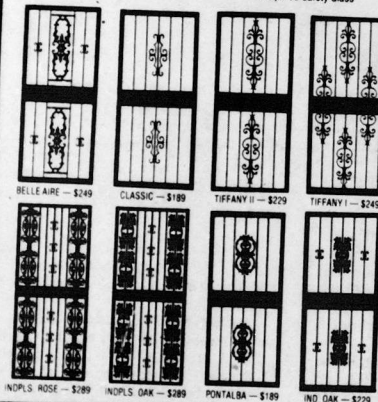
Thus, readers often read about "40 knives taken from visitors at papal audience" or "Pope entertained by Russian dancing bear."

The pope's tightly reasoned presentation on celibacy gets only a brief mention, almost always without nuance, and chanceries get calls asking why the pope favors celibacy over marriage.

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LIVING THE QUESTIONS

There's a little bit of Peter, the human being, in me

by Fr. THOMAS C. WIDNER

There are times when I have felt the need to assert my authority as editor of *The Criterion* in order to get a point across to a particular member of my staff, a parish priest, or some individual who wants something from me that I am unable to provide. This kind of falling back on one's authority is a big thing in the church. Often when we run out of arguments or when our position on a given issue is weak, we'll reassert our authority in making a decision by saying something like, "Well, after all, I'm the bishop (pastor, principal, boss, etc.), you know."

This assertion of authority is common in all professions. The president I'm sure falls back on his title to show people who's in charge. Corporation presidents do it too. It's really a kind of grasping at straws, however, for it usually results in a lessening of respect for authority.

One way the church loses the respect (and the interest) of its people is by hammering into our heads that apostolic succession gives the popes a kind of authority which cannot be questioned. While I accept this as part of my faith, I grew up thinking of the popes not as especially sympathetic people but mostly automatons churning out doctrines of faith.

Last week I made an eight day directed retreat at the Jesuit Renewal Center at Milford, Ohio, near Cincinnati. On this particular retreat I spent some time praying over some Scripture in which the apostle Peter was a prominent figure.



Peter is someone I like very much but not for some of the reasons the Church proffers.

PETER'S POSITION AS 'the first pope' holds little interest for me. But I am interested in Peter the enthusiast, the fool, the coward, the liar, and ultimately, the ordinary man who was called to do great things. Peter interests me because I can see some of myself in him.

It bothers me that our faith is so insecure that the Vatican would spend years on research proving that Peter's grave was located in a certain spot. It even bothers me that a point has to be made that Peter was 'the first pope' although he probably never even heard of the word. I can make the mental jump necessary in order to accept this but I'm still more interested in Peter the human being.

Peter is not the same mold as Karol Wojtyla or Giovanni Montini or Angelo Roncalli. He is the man who denied our Lord. He is also the first man to proclaim his faith in Christ as son of God. He is the one who ran to Christ's defense in the Garden of Gethsemane. He is also the one who tried to walk on water when Jesus invited him.

All these things about Peter became very important to me on retreat because I realized how much my own faith is like Peter's. Sometimes I am enthusiastic. Sometimes I am afraid. Sometimes I leap before I look. Sometimes I just don't care at all.

When Jesus walked on the water (Mt 14:22-33), he invited Peter to come to him. The disciple actually began walking toward Jesus, but it is said that when he realized what he was doing, he began to sink. In other words, while Peter

concentrated on Jesus, he walked on water. When he thought about what he was doing, he began to sink.

PETER OFTEN STRIKES me as a buffoon as when John outran him to the tomb after the resurrection. Was Peter overweight, I wonder? Didn't he have a 'Wellness Program' like our priests do today?

When our Lord asked the disciples who they thought he was, Peter was the first to reply. But when did Peter realize the full import of his statement?

Peter also ran away when Christ was finally taken from the Garden. He cursed and swore at people who tried to link him with Jesus. Ultimately, he cried when he realized how cowardly he behaved.

All these things suggest to me that Peter was an enthusiastically awkward but lovable human being, an ordinary man hand picked to do some extraordinary things. He lacked the savoir faire of even Paul yet he was chosen to lead the early Church, first at Jerusalem and then at Rome. That wasn't done in conclave the way the cardinals do it today and I doubt that members of the early church recognized Peter in the same way we recognize today's popes. But then, it was a different time.

What is important to me is Peter's awkwardness. Realizing that he didn't always act with conviction, I see Peter as an image of myself. Often unwilling, always struggling to give a good impression, sometimes jumping in before I've thought something through, I see Peter less as an authoritarian than as a fellow human being who had to learn to live with his humanness in order to love God.

Amerasians are the outcasts of Korea and Vietnam

by DOLORES CURRAN

The Fourth of July, Independence Day, fireworks, country, and family—how fortunate we are. Being an American in most countries of the world signifies pride, pride in belonging to the greatest, freest, and richest country in the world.

But being a half-American in Korea or Vietnam is another story, one told by Maryknoll Father Alfred Keane, who is devoting his life to giving these kids a decent living. "We are the only great country that has turned its back on its own children," he said. "We talk a lot about human rights violations but these kids have been denied their American heritage and the government won't even recognize they have a claim to it."

He's talking about the 80,000 Amerasians, children born of American servicemen and



Asian women, who are hated, ridiculed, even stoned in their country because of their mixed blood. In Asian cultures, a child belongs to his father's land, not his mother's. When a father abandons his children, he and they are considered barbarian.

The children of American servicemen and Korean mothers are often labeled "tiki" (half breed) or "ayeenoko" (person in-between who belongs to no one). In Vietnam they are officially designated "bad elements." Left in Southeast Asia by their fathers, they're in a cultural limbo. Their mother's people don't want them and their father's won't accept them. Their telltale height, freckles, blue eyes and skin color insure a lifetime of wretchedness. Nobody wants them around. They are taunted cruelly and often find themselves forced to turn to crime and prostitution.

Father Keane sees no solution to this problem other than bringing the Amerasian to the land of his father. He points out that in days of the colonial powers the illegitimate children of French, Belgian, Dutch or English settlers and native women were always given the chance to choose citizenship in the land of their fathers if they wanted it.

He notes that when the French left Vietnam in 1954, they took 25,000 children with them. The government paid for the schooling of those left behind. When they turned 21, they had the option of French citizenship.

After working in Korea for 22 years, Father

Keane is back in our country, trying to open up American hearts and borders to these children. Along with Dick and Jodie Darragh, he has organized a group called Americans for International Aid with the purpose of getting Congress to pass legislation that will permit these forgotten children the opportunity of entering the U.S. as part of the normal quota of immigration, which is denied them now.

Two bills are pending before Congress now and I urge readers to contact their representatives and also Rep. Romano Mazzoli (D-Ky.) to expand the Core Immigration Bill 2222 to include all Amerasian children born after 1950

whether married or single and to support Senate Bill 1698. Both seek to give Amerasians the right to immigrate to the land of their fathers, a right that should be theirs.

The AIA also urgently needs families to sponsor these children and funds for their upkeep, study and travel. Any individual, family, or parish that wants to do a little bit to furnish hope for these children and to furnish honor for our country, write Father Keane at 1370 Murdock Road, Marietta, Ga. 30062. It's a fine way to follow up the celebration of the 4th of July.

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Church must work with state

VATICAN CITY—The church must collaborate with civil leaders but guard against losing its identity to a particular political party. Pope John Paul II told the bishops of Zimbabwe June 18. The seven bishops were making their first "ad limina" visit to the Vatican since 1980, when their nation, formerly known as Rhodesia, elected a black majority government and had its independence recognized by Great Britain. "Pursuit of the common good of the whole of society calls for continued collaboration between the hierarchy and the civil authorities in an atmosphere of freedom and of respect for the different competence of church and state," the pope said.

Former Episcopal says first Mass

SPRINGFIELD, Mo.—Father James Parker, the first married former Episcopal priest to be ordained in the United States, celebrated his first Mass as a Catholic priest June 30 in St. Anne's Carmelite Monastery. Father Parker, who has been married for 29 years and has two daughters, was an Episcopal priest for 25 years.

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St. Bernadette Parish

Indianapolis, Indiana

Fr. John O'Brien, pastor

by JIM JACHIMIAK

A parish debt of \$275,000, increasing by \$50,000 each year, a school with decreasing enrollment, discouraged parishioners moving away or leaving the church, and a parish said to be in danger of closing—that is what the new pastor of St. Bernadette parish found in 1977.

Five years later, Father John O'Brien observes, "we have made remarkable strides." The debt has been reduced to \$197,000, buildings have been renovated, membership has stabilized, many are returning to the church and enrollment in the school has increased to 170.

Father O'Brien notes that the parish has undergone a gradual change in attitude from "gloom and doom" to "we can do anything." That required action in several areas.

With the help of Harry Dearing and Leonard Piotrkowski of the Chancery Office, a financial management program was implemented. It involved titing by parishioners and determining "what we could pay for and how we could pay for it," Father O'Brien explains.

The program is divided into three parts:

general fund (regular collections), renovation fund (second collections, bake sales, card parties, collecting aluminum cans, green stamps and newspapers) and debt reduction (envelopes). Bingo and the parish festival support all three areas.

The renovation fund has paid for construction of a garage and a number of improvements in buildings. Because Franciscan sisters no longer live at the parish, the convent became a rectory/parish center in 1978 and the old rectory was sold.

"WE ARE ALSO TRYING to build the people up spiritually," according to Father O'Brien. On the last Sunday of each month, the sacrament of the Anointing of the Sick is administered during Mass. Parish renewals have been held, and Father O'Brien points out that "we are looking to see what kind would be best for the parish at this time."

Prayer requests may be written in a book kept in the church and parishioners are encouraged to state their intentions aloud during the Prayers of the Faithful. The Legion of Mary prays the Rosary before one Mass each Sunday, with the future of the parish as one of their intentions.

Father O'Brien adds, "I firmly believe in a program of lay ministry. It makes my job a lot easier." He says there are "a lot of dedicated, hard-working people" among his 921 parishioners, but "we still have a lot to do along the lines of leadership."

Parish council member Clem Kane is pleased that "prayer and communication have increased drastically in the parish, and maintenance of grounds and buildings has been extensive." Parishioners often volunteer to help with maintenance projects.

The parish council and its committees "have really come through," Father O'Brien says. "We have a very active finance committee because we realized that if we were going to solve anything we needed that."

THE LITURGY COMMITTEE is developing a music ministry for the parish. The social committee plans bake sales, card parties and other projects for the renovation fund. The evangelization committee is studying programs and will decide how to implement them in the parish.

The Legion of Mary also works toward

evangelization. Franceen Woempner says that includes visiting nursing homes and "making contact with people who have been away from the church."

Father O'Brien observes, "They break the ice and I do the thawing out." Raquel Gonzalez notes that the pastor is responsible for a number of people entering or returning to the church.

The parish St. Vincent de Paul Society is active in helping the needy of the community, says Alberta de Jong, one of its members. There are also men's and ladies' clubs and a "slowly progressing" youth program, Father O'Brien says.

He also notes that the board of education "picked up the ball and ran with it." Tom Greer, full-time principal of the parish school, says it is "just a good, Catholic school." But he adds that it is accepted in the community, and 29 percent of its pupils are non-Catholic.

However, when St. Bernadette's was created in 1953 from Our Lady of Lourdes parish, many in the community opposed construction of the church and school.

The parish will celebrate its 30th anniversary in October with a liturgy and pitch-in

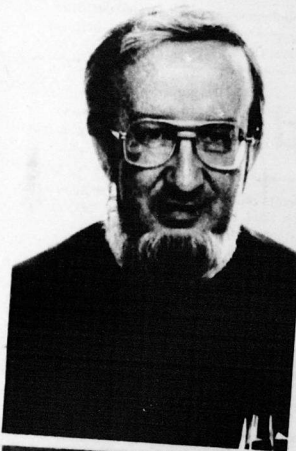
dinner. Pearl Carroll has compiled a parish history which parishioners hope to publish. "We've done a lot and I see great potential for the future," Father O'Brien says.

But Catherine Perkins notes that "the festival is taking up all of our thoughts and time now." It was reinstated in 1979 after a 15-year lapse, and was moved last year to the air-conditioned school cafeteria.

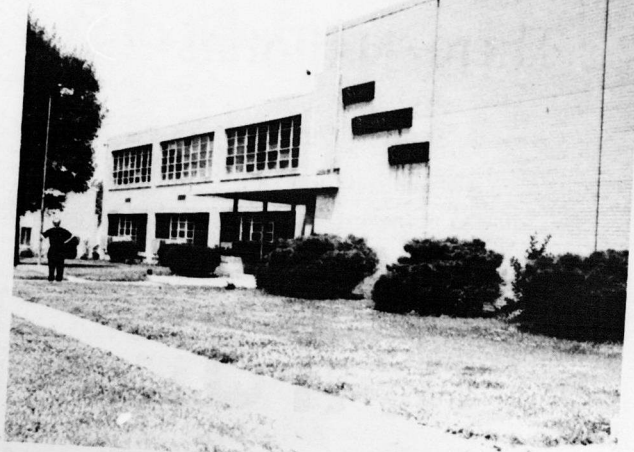
Women in the parish have been meeting every Tuesday morning to prepare for the event. Mary Ann Kane observes, "We feel like family and that's what Father has tried to instill in us. We know each other's sadness and we know when we are happy."

Father O'Brien sees St. Bernadette as "a very open, friendly parish." Parishioners give him most of the credit for their progress. "We have a good leader," Vera Marks says. Mrs. Kane adds, "He's given us an incentive."

While he admits, "I've pushed you, I've shoved you and I've browbeat you," Father O'Brien also offers another explanation: "We try to be a praying parish. I think that's one of the reasons we have been so successful." And he adds, "I'd match these people with any in the archdiocese."



FESTIVAL PREPARATIONS—Clem Kane (left) watches as women at St. Bernadette parish make plans for the parish festival. They are, from left, Mildred Banayote, Alberta de Jong, Vera Marks, Mary Tiersma and Margaret Gable. In top photo is Father John O'Brien. (Photos by Jim Jachimik)



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JULY 21
through
JULY 29

- July 21 — St. Catherine, Indianapolis; 7:00 PM — Procession, Rosary and Presentation
- July 22 — St. James, Indianapolis; 7:00 PM — Procession, Rosary and Presentation
- July 23 — St. Augustine Home for the Aged, Indianapolis; 2:30 PM — Rosary, Scripture Reading and Presentation
- July 24 — St. Mary, Richmond; 4:30 PM — Procession and Mass, All Night Vigil, 6:00 AM — Closing Mass
- July 25 — St. Bridget, Liberty; 9:00 AM — Mass, Presentation
- July 25 — St. John, Indianapolis; 2:30 PM — Rosary, Presentation and Benediction
- July 25 — St. Bridget, Indianapolis; 7:30 PM — Procession, Rosary, Presentation and Benediction
- July 26 — St. Paul Hermitage, Beech Grove; 2:00 PM — Rosary, Presentation and Benediction
- July 26 — Holy Name, Beech Grove; 7:00 PM — Rosary, Mass and Presentation
- July 27 — St. Matthew, Indianapolis; 7:30 PM — Procession, Rosary, Presentation and Benediction
- July 28 — St. Jude, Indianapolis; 7:30 PM — Rosary, Mass and Presentation
- July 29 — St. Rita, Indianapolis; 7:00 PM — Procession, Rosary, Presentation and Benediction



National "Pilgrim Virgin" statue of Our Lady of Fatima, will be present for special services for world peace in several churches of the Archdiocese of Indianapolis.

— **Fatima Message** —
the "Peace Plan From Heaven"

At Fatima, in 1917, Our Lady told three little shepherd children: *"If my requests for prayer and sacrifice are fulfilled, atheistic Russia will be converted and there will be peace. If not, a new and more terrible war will begin, (it did, World War II), the good will be martyred, the Holy Father will have much to suffer, there will be much famine, various nations will be annihilated and atheistic Russia will spread her errors throughout the world, provoking wars and persecutions of the Church, but, in the end my Immaculate Heart will triumph."*

Much of this has already taken place and the prospects for world peace grow dimmer by the day.

Please come, and bring the children, to offer reparation for the sins of our nation and pray for true world peace.

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, 539 Stevens St., P.O. Box 174, Indianapolis, IN 46204.

July 9-11

Holy Spirit parish at 7241 E. Tenth St., Indianapolis, will have its annual festival on the parish grounds. Ample parking in north section of Eastgate with a shuttle bus to the parish grounds beginning at 6 p.m.

July 10

The Youth Group of St. Patrick parish, Indianapolis, will have a car wash in the school yard, 936 E. Prospect St., from 10 a.m. to 4 p.m. The charge is a donation of your choice.

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.

July 16-18

A festival sponsored jointly by St. Catherine and St. James parishes, Indianapolis, will be held on the grounds at St. James, 1156 E. Cameron St. The festival hours on Friday and Saturday are from 5 to 11 p.m. and on Sunday from noon until 11 p.m.

A Tobit Weekend for engaged couples will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. The weekend begins at 7:30 p.m. Friday and ends at 3 p.m. Sunday. Call 317-257-7338 for reservations.

An old-fashioned festival at Our Lady of Mt. Carmel parish, 146th St., one mile west of

Meridian, Carmel, will be held from 5 to 11 p.m. Friday and Saturday and 1 to 6 p.m. Sunday.

A Marriage Encounter is scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis. For complete information and/or reservations call 317-545-7681.

July 17

The St. Rita Men's Club, Indianapolis, is sponsoring a trip to Cedar Point Amusement Park, Sandusky, Ohio. Tickets are \$35 per person. For reservations call Lawrence Gwynn, 317-546-8791, Carryel Holland, 545-0835, or St. Rita's rectory, 632-9349.

The annual auction sponsored

by Kevin Barry Division 3, Ancient Order of Hibernians, will be held at 10 a.m. in St. Philip Neri gym, 550 N. Rural St., Indianapolis. For more information contact Charles McGinley, 359-7147, or Dave O'Connor, 357-3297.

St. Thomas Aquinas Singles Club, Indianapolis, will have a day at King's Island, Cincinnati. Meet at 8 a.m. in the STA parking lot for car pool. Call Jenien, 299-0502, for information.

July 18

The annual chicken dinner festival at St. John parish, Osgood, will be held in the church hall and on the grounds. Dinners, \$3.50 for adults and \$1.25 for children.

OBITUARIES

† ARMSTRONG, John B., St. Jude, Indianapolis, July 3. Husband of Helen Marie; father of John B. II and Robert Armstrong; brother of Helen Leiser, Irene Adam and Paul Armstrong.

† BOOTY, Wilfred J., 85, St. Christopher, Indianapolis, July 1.

† BROOKS, Urith Ann, Holy Name, Beech Grove, July 3. Wife of Earl C.; mother of Roger and David Brooks; daughter of Opal Hays; sister of Opal Hawkins, Lela Phillips, Lee and Coy Hays.

† BUSH, Florence (Davis), 78, St.

Ann, Terre Haute, June 26. Sister of Agnes Powell.

† MANN, Theresa (Handlon), 19, St. Anthony, Indianapolis, July 2. Wife of James W. Sr.; mother of James W. Jr.; daughter of Marjorie Handlon; sister of Patty Cook, Mary Sutherland, Rose, Evelyn and Michael Carpenter, John Hanrahan, Melvin Burnette, William and Marcia Handlon; granddaughter of Helen Trattner.

† MULLER, Dr. Lullus P., 64, Immaculate Heart, Indianapolis, July 1. Husband of Margaret; father

of Sharon Tunstall, Patricia Boesch, Mary M. Spanke, Judith Wilson, Dr. Michael and David Muller; brother of Agnes Turley, Dorothy Smith, Bernadette LeBeau and George C. Muller.

† OATES, Joseph A., 61, St. Anthony, Indianapolis, June 30. Husband of Josephine; father of Rose Ann Shelton, Linda Huber,

Patrick and Frank T. Oates.

† PAULEY, George J., 65, St. Ann, Terre Haute, June 28. Husband of Martha; father of Ellen Stevens and Caroline Lauer.

† RUSSELL, Ed E. (Bones) Jr., 56, Holy Cross, Indianapolis, July 1. Husband of Marguerite; father of Mary Rodriguez, Agnes Dodd,

Eileen, Kathleen, Joseph, Edward (Bo), Leonard, Donald and Tony Russell; brother of Catherine Leake, Agnes Billerman, Frances Kingery, Joan Crouch, James, Charles and Victor Russell.

† WANNER, Ruth M., 79, St. James, Indianapolis, July 3. Mother of Helena Skinner and William Wanner.

Funeral rites are held for four Providence Sisters

ST. MARY-OF-THE-WOODS, Ind.—The Mass of Christian Burial was celebrated in the Church of the Immaculate Conception here for four Sisters of Providence during the week of June 19.

The deceased Sisters include Sisters Mary Blanche Murphy, St. Joan Brown, Mary Damien Rouchier and Patricia Lucille Wuchter.

A native of Portsmouth, Ohio, Sister Murphy entered the Sisters of Providence in 1921 and pronounced her perpetual vows in 1930.

She was a science and mathematics teacher with assignments in high schools in Illinois, Virginia, Washington, D.C., and in Indiana. Archdiocesan high school assignments included St. Agnes, St. John and Ladywood, Indianapolis, and Our Lady of Providence, Clarksville.

Sister Murphy is survived by a sister, Providence Sister Alma Murphy of Selma, Ala., and Cornelius Murphy, Deerfield Beach, Fla.

Sister Brown was born in Oak Park, Ill. After entering the Providence Congregation in

1923, she professed her perpetual vows in 1930.

During her long career as a teacher, she was assigned to teach in high schools in Indiana, Illinois and California. In the archdiocese she taught at St. Patrick School, Terre Haute.

One sister, Mrs. F.E. Willems of LaGrange Park, Ill., survives.

Sister Rouchier had been a member of the Sisters of Providence since 1917. She made her perpetual profession of vows in 1924.

During a teaching career of more than 50 years, mostly with eighth grade boys, she taught in

Indiana, Illinois and California. In Indianapolis she taught at St. Agnes and St. Anthony Schools.

She is survived by one brother, Victor Rouchier of Florida.

Sister Wuchter, born in New York City, joined the Sisters of Providence in 1922 and pronounced her final vows in 1930.

She was a music teacher in schools in Illinois, Oklahoma and Indiana. Archdiocesan schools included St. Patrick, Terre Haute, St. Catharine and St. Ann, Indianapolis.

There are no immediate survivors.

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LANESVILLE, Ind.—The funeral liturgy for Edward J. Schneider, was held at St. Mary Church, Lanesville, on Friday, July 2.

His son, Fr. Donald Schneider, director of Fatima Retreat House, Indianapolis, was the principal celebrant of the concelebrated Mass.

Survivors include the wife, Mrs. Agnes Schneider, and three sons.

Couple benefits from Natural Family Planning program

by JIM JACHIMIAK

Three years ago, Robert and Ann Decker of Holton joined the Couple to Couple League (CCL), and later began teaching CCL's Natural Family Planning to other couples. Now they plan to give up teaching the program—at least temporarily, until their fourth child is born.

The Deckers, members of St. John parish, Osgood, believe the program has a number of benefits. "You learn to communicate love in different ways," Decker says. "It brings you closer to your spouse" and results in "more confidence."

That is because NFP requires greater communication and "a lot more effort than going to the drugstore and buying some pills," Decker says. He also says that while birth control pills, IUDs and other methods may have side effects, NFP does not.

In addition, Decker says, NFP brings about "a closeness between husband and wife during the fertile time if they are not planning to have a child." If the couple did not want a child, they would not have intercourse during that time.

Mrs. Decker adds that taking the class "gave me a

better understanding of how the body functions. It also gave us a kind of moral peace of mind."

NFP, or the sympto-thermal method, results in moral peace of mind because it involves no artificial contraceptives. Therefore, it is supported by the Catholic Church. Decker notes that NFP differs significantly from the calendar rhythm method of birth control and is much more successful.

NFP, as Decker describes it, is "a method of birth regulation by taking temperatures, mucous observations and other signs." It was introduced in 1971 and is "still in the growing stage."

However, NFP is "99 percent accurate," Decker says. It accounts for irregularity in the reproductive cycle of many women, Decker notes, while calendar rhythm and other

methods of birth regulation do not.

"We knew Annie was pregnant a month before we went to the doctor this time," Decker notes.

The program is promoted in the archdiocese by about six couples who teach NFP to engaged and married couples. The Deckers have taught NFP in a number of parishes, most of them in the southeastern Indiana area.

"We teach it upon request or where we see a need," Decker explains. When offering the class, the teaching couple finds a host couple as "primarily our communication," Decker explains. The host couple helps register participants and makes other arrangements. Mrs. Decker adds that "we try to encourage them to provide babysitting" for participating couples.

The class is offered in a series of three or four meetings, usually held about once a month.

Membership in CCL costs \$20. A packet of materials for the NFP class is an additional \$15, but the archdiocese purchases the materials for any of its couples. Decker notes that

"this is one of the more supportive dioceses. A lot of the teaching couples (in other areas) have not had that support."

CCL's newsletter, covered by the \$20 membership, is another service of the organization. It includes a column written by a marriage counselor and editorials dealing

with related subjects such as natural mothering.

Mrs. Decker notes that member couples can purchase a manual and materials on NFP from the league, but "it's easier to go to the meetings and have someone explain it to you." When taking the class, "it's important to get to as many meetings as you can."

She also notes that CCL is an international, interdenominational organization. NFP classes are offered through CCL in Belgium, England, Guam, Ireland and Spain.

"We've enjoyed teaching it," Mrs. Decker says. "We talked about it and we'll probably do it again."

Services honor patron of Carmelite order

"An old devotion in the diocese" will take place at the Carmelite Monastery near Terre Haute when the feast of Our Lady of Mount Carmel is celebrated there next week, according to Mother Teresa of the Trinity, prioress of the monastery.

She notes that the devotions date back to around 1936. In recent years, she says, "we have changed the substance and, hopefully, the depth of the devotion."

It includes a series of lectures and daily Liturgies at 7:30 p.m. July 8-16 in the monastery chapel. Father Donald Meehling of the Diocese of Springfield, Ill., is celebrant and homilist.

"We try to use this as a stimulus to spiritual life," says Mother Teresa. "There is good participation in the Liturgies." She notes that nightly attendance is more than 100, "and they aren't the same people every night."

Music highlights each celebration. People representing various groups—First Communicants, parents, senior citizens and Religious, for example—are chosen to

participate in the offertory processions each night. "So there is a feeling that this belongs to everybody," Mother Teresa says.

The Carmelite Monastery is located off U.S. 41, about five miles south of Terre Haute.



Fr. Donald Meehling

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K of C appoints officers, 19 from archdiocese

Nineteen archdiocesan members of the Knights of Columbus have been appointed to the new administration of State Deputy Raymond C. Alter, Fort Wayne, for 1982-83.

Charles Hermes, Greensburg, will be state youth director; Tony Logan, Indianapolis, pro-life chairman;

Joseph Wiley, Connorsville, athletic chairman; Francis Gallagher, Rockville, ecumenical and centennial chairman; Norman Lankert, Jeffersonville, retention chairman; Eddie Lankert, Jeffersonville, ladies' feature editor; Caran Siefert, Batesville, ceremonials chairman; and Joseph Gawrys, Indianapolis, and Robert Ramsak, Ellettsville, insurance promotion and new council development.

Serving as district deputies are Melvin Eastham, Greencastle, District 17; John Holloran, Indianapolis, District 18; Thomas Bailey Sr., District 19; James Frank, Connorsville, District 20; Raymond Beyer, Shelbyville, District 21; Eugene Abel, Bedford, District 22; William Bessler, Lawrenceburg, District 23; Eugene Hendrix, Seymour, District 24; Harry Leonard, Jeffersonville, District 25; and Carl Greulich, Tell City, District 26.

Previously elected state officers are Dr. Charles Kelley, secretary, and Thomas McLaughlin, warden, both of Indianapolis.

A meeting of state officers, directors, chairmen and district deputies and their families, for orientation to this year's programs, will be held July 17-18 at Terre Haute. Mass and installation of district deputies will be held on the campus of the Father Gibault School for Boys.

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Festival Begins	7:00 p.m.

Lobbyists work for social justice

by GINA JUNG

Participants at a NETWORK legislative seminar lobbied congressmen for social justice issues in Washington, D.C.

Among the 150 Religious, priests and lay people who attended the recent seminar at Trinity College were Franciscan Sister Dolores Jean Nellis, social studies teacher at Secena High School, and Providence Sister Nancy Brosnan, director of religious education at Nativity parish.

Both are members of NETWORK, a Catholic social justice lobby based in Washington.

Sisters Nellis and Brosnan contacted Indiana congressmen in one of the seminar activities. They met with U.S. Rep. Andy Jacobs, a Democrat from Indianapolis, whom Sister Nellis described as "very friendly" and "very open."

During their meeting they discussed El Salvador and nuclear arms.

"We complimented Jacobs on his voting record," Sister Nellis said. Jacobs voted for 10 of 12 issues that NETWORK had endorsed, she said.

However, Sen. Richard Lugar voted for only two of the 12 issues and Sen. Dan Quayle voted for only three of the 12, according to Sister Nellis.

The two sisters also tried to meet with Sens. Lugar and Quayle, but could only arrange appointments with their aides.

NETWORK was founded 11 years ago. A group of sisters started the organization because the poor, minorities, and the oppressed had no voice speaking for them, said Sister Nellis.

With its headquarters in Washington, NETWORK has also spread to many states.

"NETWORK tries not to cross wires with other (lobbying) groups," Sister Brosnan explained. "The group looks over bills from the gospel point of view and prays over the issues."

At the seminar June 13-20 participants were informed on topics

such as school prayer, unemployment, and refugees. Sister Nellis and Sister Brosnan attended the sessions on military aid to El Salvador and nuclear disarmament.

Jesuit Father Robert Drinan and Sen. Edward Kennedy were among the speakers.

Sister Nellis noted that U.S. Rep. Thomas Harkins (D-Iowa) encouraged the group in his talk on human rights in Central America. He told the NETWORK supporters that their voices were being heard on Capitol Hill, according to Sister Nellis.

There were also sessions on how to use the media and how to organize an election.

The noon prayer vigil June 17 was one of the highlights of the seminar, she said. The group sang and read from Scripture, encyclicals and contemporary works.

When a representative from a state stood up to read, said Sister Nellis, "the readers said 'I'm so and so from Michigan where employment is the highest.'"

Participants from each state also carried a banner. Indiana's banner drawn by Sister Brosnan displayed a bricklayer. It read: "Not bombs, but employment."

Four Franciscan sisters from Oldenburg went to the seminar. Sister Nellis was the only one attending from Indiana. The other three sisters were from Ohio.

Sister Nellis, who received a scholarship from the Association of Religious of the Indianapolis Archdiocese to go to the seminar, said the event "was a great experience."

"I would like to keep sending one or two sisters every year."

Baker blocking Hatch bill

WASHINGTON—Senate Majority Leader Howard Baker (R-Tenn.) is blocking full Senate consideration of the Hatch amendment on abortion, two national pro-life groups said July 1. Despite assurances that the measure would be voted on by the full Senate sometime this year, the two groups said they now have been told that Baker does not plan to schedule Senate consideration of the amendment. Dr. John C. Willke, president of the National Right to Life Committee, accused Baker of "an abuse of the legislative process" in trying to "smother" the Hatch amendment. Willke urged President Reagan to ask Baker to schedule a debate on the Hatch amendment before the end of July. A second group, the National Committee for a Human Life Amendment, sent its members an "action alert" calling for an immediate outpouring of letters and Mailgrams to Reagan urging the president to ask Baker to schedule a Senate vote.

Episcopals name ex-priest

BETHELHEM, Pa.—A 52-year-old former Catholic priest was elected bishop coadjutor of the Episcopal Diocese of Bethlehem at a special convention at the Cathedral Church of the Nativity, June 26. Bishop James Michael Mark Dyer of South Hamilton, Mass., will succeed Bishop Lloyd E. Gressie when he retires as bishop of Bethlehem Jan. 1, 1984. Consecration of the bishop will take place in the fall in Bethlehem after the election is approved by the national church.

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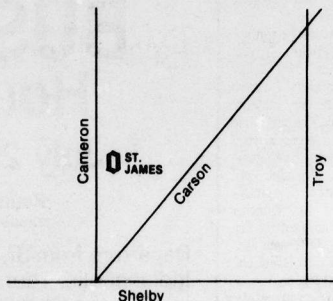
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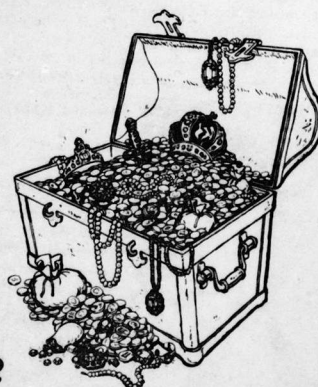
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YOUTH CORNER

Youth seeking challenge, Mother Teresa says

by JOSEPH DUERR

LOUISVILLE, Ky.—Mother Teresa of Calcutta said she thinks women are attracted to the Missionaries of Charity, the order she founded in 1950, because young people are seeking a life of prayer, poverty and sacrifice.

She was asked in a recent interview during a visit to Bellarmine College in Louisville why vocations to the Missionaries of Charity are increasing while most religious communities of women are declining in numbers. "Only Jesus can give the cause; it is he who chooses," Mother Teresa replied.

But, she added, "I think the young people of today are looking for a challenge. We know that they want a life of poverty, prayer and sacrifice." They are looking for something "deeper than just working for the poor," she said. "They want something they can give."

She continued, "For us poverty is freedom . . . The less we can have, the more we can give. This is what young people are looking for."

Mother Teresa, who said her community has more than 300 novices and totals more than 2,000 members around the world, also cited devotion to the Eucharist as a reason for the vocation increase. She said that since the practice of starting each day with Mass and ending each day with an hour of adoration has become part of her community's life, "vocations have tripled."

"Today much of the difficulty in religious life and in family life is because they (people) don't want to obey," Mother Teresa said. "They want to be free."

In her order, she said, "unity comes from surrender to each

other. And surrender means obedience."

She added, "I may make a mistake in placing a sister in a certain place. But she, in going there, doesn't make a mistake. God assists her." This is the "beauty of surrender," she said, although sometimes "it's very difficult."

"This is what keeps us together," she said. "We are still a very close family. We are not an institution. That's why obedience for us is much more."

Unlike some members of other religious communities, Missionaries of Charity are not engaged in combating poverty through political change and are not involved in any form of political action, Mother Teresa said.

"Once you begin to get involved in politics, you stop being all things to all men," she said. She said lay people "should be fully responsible" for political action and "we must encourage the lay people to stand for justice, for truth."

To those who disagree with her approach and say "we should give them (the poor) the pole to catch the fish instead of

giving them the fish to eat," Mother Teresa responded, "Our people, the poorest of the poor," are not able "to stand" sometimes or "to hold the rod." She added: "I say: I will give them (the poor) the fish to eat and I'll hand them over to you and you give them the pole to catch the fish."

Mother Teresa said the 213 missions the Missionaries of Charity have in 52 countries receive financial support from people throughout the world, including street-beggars, families and even children. She said she has never asked for assistance. "I don't believe in people giving from abundance," she added.

She said she didn't know what kind of budget her order has. "Jesus said it comes in one hand and goes out the other," she said, laughing.

But Mother Teresa said the order does keep an accounting of donations and is "very strict" about making sure that donations given to a Missionaries of Charity community in a certain locality go to that place.

Besides those who contribute money, Mother Teresa said the Missionaries of Charity have "co-workers" who include families, individuals and other religious communities.

Asked if she thinks Religious should wear habits, she said the pope has said Religious "should be a sign of consecration. They must have a sign they are consecrated to God. Otherwise how would people know."



CANDLELIGHT CEREMONY—The St. Charles Borromeo CYO installed new officers during a candlelight ceremony. The group recently returned from a four-day trip to the World's Fair in Knoxville, Tenn. Holding candles, from left, are Nancy Hostetler, treasurer; Jennifer Suttner, secretary; Father John Gillman, associate pastor at St. Charles; Heidi Hipskind, vice-president; and John Morris, president.

DORIS ANSWERS youth Family opposes marriage to divorced Catholic

by DORIS PETERS

Dear Doris:

I'm 19 years old and I'm going out with someone who is 24. Our relationship couldn't be any better. I'm in love with him and I'm very sure about it and he loves me. There is only one problem. He is divorced and, of course, that is against the Catholic Church.

He was married at an early age (18) and only because his girlfriend was pregnant. We are both practicing Catholics and we are both against divorce, but he really had no choice.

My family is dead set against our relationship and are trying anything and everything to separate us.

Their number one fear is "what people will think." They are also afraid of gossip. They aren't thinking of my feelings; they are only thinking of their name.

Is there anything we can do to help them accept our relationship?

Dear Me:

The P.S. of your letter, which you asked me not to print, indicates that regardless of your parents and the church you intend to marry this fellow. If this is the case you owe it to yourself, the fellow, your parents, and the church to consult a

priest and let him sort out your dilemma.

I can't help you to convince your parents but I would venture a guess that although they are thinking of "what people will think" they are also concerned about you.

One, I would let them know I appreciate their concern; and two, I would see a priest for the correct advice.

Dear Doris:

Some time ago I read with interest the letter of a 15-year-old girl who wanted to become a jockey. I can understand her anguish as several years ago I was in her shoes, and now I have a daughter who is going through the same thing.

I worked at the race tracks for 20 years; my husband has been an outrider at Churchill Downs for 15 years. He has also been a jockey, trainer, valet and patrol judge.

My oldest son was a leading rider at several tracks until his death last year.

Because of our daughter's interest in following in her brother's footsteps, and the difficulties facing girls on the race track, and knowing how many horse loving girls there are, we started a school for potential jockeys.

"Hopeful," the girl who wrote you, must realize that you have to be 16 before you can be licensed on a race track. And

that is a very physically taxing job.

There are many hours of training involved before a person is trusted with a valuable race horse.

There are many accidents on the track because of stupid mistakes made by improperly trained people. So at our school we make sure they do learn the right way.

They are schooled in all the rules and regulations and learn from the ground up in daily work sessions.

A young person can board with us for a time or come for periods of weekly lessons and learn whether their desire to be a jockey is a real vocation or just a passing fancy, as it takes hours of dedicated hard work to become really good.

Our home is not fancy, but it is a good Catholic home, and here they learn that there is a place on the track for good, decent people.

It's all in how you handle yourself and how much respect you demand for yourself, just as it is in any other profession when a man wants to break into a "man's world." Just because you love horses doesn't mean you can't love God as well.

Mrs. N.W.

(Doris answers letters through her column, not by mail. Readers are invited to write her in care of The Criterion, 520 Stevens St. P.O. Box 174, Indianapolis, IN 46206)

Parish CYO officer is named 1982 Junior Miss

MOBILE, Ala.—America's new Junior Miss for 1982, Susan Lea Hammett, 17, is "an extremely spiritual young lady," said Ned M. Jabour, director of the CYO program at Sacred Heart Parish, Hattiesburg, Miss.

Jabour said Miss Hammett, who is CYO vice president in the parish, is "a fine representative of Catholic feminine youth."

Another parishioner at Sacred Heart, where the pageant winner has been

active in the CYO since 1978, said she was not surprised when Miss Hammett won the title recently at Mobile.

"Susan is a multi-talented young lady," said church secretary Mary Beth Bounds. "Just an exceptional girl and from a good family too."

Miss Hammett's father, Dr. Larry Hammett, is an ear, nose and throat specialist, in Hattiesburg. A Methodist, he often attends Sacred Heart services with his wife and four children, said Ms. Bounds, who called the Hammetts "a very ecumenical family."

Miss Hammett, a graduate of Hattiesburg High School where she belonged to the year book staff, debating team,

student council, choral group and a sorority, cited her faith in the Lord as a major factor in helping her through the two-week competition held June 11-22.

"The joy of the Lord was definitely my strength," she said.

The winner of a \$25,000 scholarship, Miss Hammett plans to enter Louisiana State University in the fall where she will study speech and hearing.

Miss Hammett had already won three \$1,000 scholarships in separate categories preceding the pageant's finals, June 22, which were shown live on national television. During the pageant, hosted by actor Michael Landon, Miss Hammett performed in the talent category a song she wrote, titled "First Love."

Of the 52 participants from the 50 United States, District of Columbia, and Puerto Rico, 19 were Catholics.



Susan Lea Hammett

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IN THE MEDIA

Rock video a public nuisance

by JAMES BREIG

Just when you think you've covered all bases as a parent of a teenager, along comes MTV.

MTV is the worst of all possible worlds—rock music and sleazy films linked and injected into your children's bodies as forcefully as a junkie shoots heroin into his.

Okay, I'm overstating, but not by much. MTV, for those lucky enough not to know about it, stands for Music Television. It is a 24-hour-a-day cable channel which broadcasts rock video.

MTV, in short, is radio with pictures. That accusation has been made against television in general ever since it began. But MTV is precisely that. Think of a rock music station on the radio. Now add video of the performers. Voila! MTV.

If you don't have MTV, you might have an idea of what it's like if you have seen rock video elsewhere. It has become more and more common for performers to videotape themselves singing their songs or to tape some dramatic enactment of the lyrics. These tapes are used for promotion of the album in question, and are frequently seen as fillers on HBO, as plugs on talk shows and public nuisances.

Well, maybe they don't actually plan for the last to be one of the uses of rock video, but it is nonetheless.

You learn a lot watching MTV, which strings together

dozens of these tapes, interrupting only occasionally for a disc jockey to say something inane. (All the deejays on MTV, by the way, seem to have Gary Coleman-itis; that is, their cheeks

all bulge as if they were smuggling Rubik's Cube components into the country. I don't know why this is; it just is.)

As I was saying, you learn a lot watching MTV. You learn, for example, that a great many rock songs are completely incomprehensible. Not because you can't understand the lyrics (although that is true at times), but because you can. For example, I give you this piece of poetry: "I am the operator of the pocket calculator." This piece of doggerel is repeated ad nauseam or until you switch off MTV, an end devoutly to be wished.

YOU also learn that rock performers are, almost without exception (e.g. Meatloaf), a scrawny lot. Why is this? Drugs? The exercise of jumping around the stage? Anorexia?

Female rock performers are uniformly an ugly species. I say this not to be cruel. They weren't born ugly; they elect ugliness. Miss Joan Jett, the diva behind "I Love Rock 'n' Roll," is about as appealing as

Rocky Balboa. And many of her sorority make the eponymous hero of "E.T." a sex symbol by comparison.

Miss Jett sings her songs while clad in a leather jacket. And this is something else you learn from MTV: many rock songs are about sadomasochism, including one which is performed while whip-carrying women in net stockings menace the singer.

In general, rock songs are warped sexually one way or the other. They are about the stupidity of virginity, the wonders of promiscuity, the joys of pain and the like.

Technically, rock video is miles ahead of ordinary television. Computerized, colorized, jazzed up through all sorts of gimmickry and trickery, the presentations can be quite clever on occasion and are often original in their conception.

THEN there are the crude ones, such as the three minutes spent focused on a young lady's posterior while "Baby Makes Her Blue Jeans Talk" is sung. The video accompanying "Centerfold" includes women parading in their underwear.

A common element of rock video is the semiclad female form. Outright nudity has not yet made it on to MTV as far as I know, but it is coming very close on occasion.

In other words, while you struggle to keep your kids from seeing "Porky's" they can flip on MTV and enjoy the same benefits—sleazy scenes backed by lousy music.



IRISH VISITORS—Young visitors from Northern Ireland arriving in Chicago meet families who will host them for a several-week vacation, away from the violence of their home. Thomas Norris (left) of Londonderry is greeted by his hostess, Nancy Belle, and Andrew Copeland of Belfast stands with his host, Mike Ahasic. (NC photo from UP)

But my theme here is not the decline and fall of popular music. It is the general worthlessness of MTV. Maybe MTV won't corrupt the brains of our children. But I guarantee that it won't uplift them either.

"U.S. Chronicle" is the name of a half-hour series seen on some PBS stations around the country. The first segment of this year's series will be seen at various times around now, depending on local scheduling.

It is called "Politics, Race

and the Ballot Box," and concerns reapportionment. After the 1980 census, legislative bodies are required to re-district for state and federal offices, but minorities claim that it is done with the eye toward preserving the status quo while ignoring black and Hispanic population growth. Included in the program is an interview with Franciscan Brother Patrick Lochrane, who works in New York City helping minorities organize, register and vote so that their rights are guaranteed.

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VIEWING WITH ARNOLD

'Poltergeist' is only meant to scare

by JAMES W. ARNOLD

Do you promise to do anything I ask, even if it is contrary to your beliefs as a human being and a Christian?

—Spiritualist, in "Poltergeist"

Meanwhile, in another part of that California subdivision (where one family has been visited by E.T., that nice little squashy guy from space), a second family is having a less pleasant and more traditional visitation—by the most rotten ghosts ever cast in a movie.

That is, of course, "Poltergeist," and while the community is not the same it could be. It is also created by Steven Spielberg, this time as writer-producer, and in a much nastier mood.

But the point in a crazy way is similar: there are things in hell as well as heaven beyond our imaginings. If "E.T." is a little boy's happy dream, "Poltergeist" is a child's nightmare in which all the objects and decor in a typical suburban house, from the TV set to the half-constructed swimming pool, become things of menace and explicit horror.

But unlike "E.T.," this movie has no secondary serious purpose. It is meant to scare vacationing teenage audiences into squealing oblivion, mainly by displaying the endless expertise of Lucasfilm's Industrial Light and Magic in creating ghostly special effects.

It is all orchestrated by director Tobe Hooper, whose single claim to fame before this was helming a horrorshow called "Texas Chainsaw Massacre."

"Poltergeist" is your basic haunted house film, an extravagant cross-breeding of "The

Amityville Horror" and "The Exorcist." The crucial difference is that the setting is no gothic mansion or even the strange rural house in Amityville, but a familiar place with a credibly recognizable family.

THE PARENTS (Craig Nelson, Jobeth Williams) are a trifle offbeat. Early on, we see mom smile as her teenage daughter gives the bird to some "fresh" construction workers, and in the bedroom, Mom gets high on pot as Dad reads a book on Reagan, then demonstrates his old school diving technique off the bed.

But they grow on you: they do love each other and their kids, and prove it under the most trying conditions.

The fun starts slowly with moving kitchen chairs and the little girl talking to creatures in the blurry post-signoff fuzz of a TV screen (the film's most memorable and original image).

Eventually it builds to such horrors as a monster tree sucking kids, toys and furniture out of the bedroom, walls turning into the gaping fiery maw of Satan, and various rotting corpses lurching up out of the floor and the swimming pool muck.

While much of this is tasteless overkill, and some of it is more than slightly funny, it works on that dumb-primitive level of terror. By the final 10

minutes, Hooper and Spielberg have so conditioned you to expect the worst at anytime that the simplest homey actions, like Mom soaking in the bathtub, seem teeming with risk.

Let's face it, one even has doubts that there will be no surprises at the Holiday Inn.

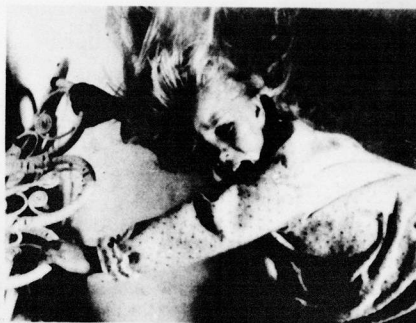
"Poltergeist" also has a welcome sense of humor. (E.g., a battle of TV remote controls between neighbors, one of whom wants to watch pro football, the other "Mr. Rogers' Neighborhood").

What it doesn't have is brains, especially lacking some of the insights into supernatural truths that ghost stories offer at their best. You could (for example) engage in a lot of intelligent talk after seeing "The Exorcist." But here logic is mostly mused, piled high.

The haunting formula requires a first appeal to science—here a parapsychologist trio (headed by Beatrice Straight) which proves woefully inadequate, mostly because the ghosts have been souped up beyond anything even close to real world phenomena.

The second appeal is usually to religion, which (oddly but luckily) is totally absent from "Poltergeist."

Instead we get a tiny lady spiritualist (Zelda Rubinstein), who combines with Ms. Straight to provide the weirdest descrip-



SUMMER SCI-FI—Carol Anne Freeling, played by Heather O'Rourke, screams for her parents when violent supernatural spirits attempt to capture her in MGM's "Poltergeist." Because of a gruesome sequence showing the bloody obliteration of a human face, two sex-related bits involving a young teen-age daughter and a scene where the parents smoke marijuana, the U.S. Catholic Conference has classified the film O, morally offensive. (NC photo)

tion of the after-life you've ever heard, and whose ludicrous, indescribable exorcism rite involves throwing tennis balls into a closet and a variation on the old Indian rope trick.

Even this, for the record, doesn't actually work. Zelda's confident boast after the ordeal—"This house is clean"—proves to be an overstatement.

Probably the best thing in "Poltergeist" is not its grandiose

hideous effects, but its ability to use typical kid fears, e.g., of scary trees and dolls in the dark of a thunderstorm. But even that is hardly original, and it's been done better.

(Grossly operatic horror show, full of superstitious claptrap and spiritual hokum; not recommended for children or the sensitive of any age).

USCC rating: O, morally offensive.

Recent Film Classifications

Megaforce ... A-II, adults and adolescents; PG, parental guidance
The Thing ... O, morally offensive; R, restricted

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