

the CRITERION

Bishops' letter on war and peace to be delayed

by JERRY FILTEAU

WASHINGTON—A major pastoral letter by the U.S. bishops on war and peace will be delayed six months to a year to allow more discussion on it, said Archbishop Joseph L. Bernardin of Chicago, chairman of the committee drafting the letter.

The letter was originally scheduled for final debate and a vote by the nation's bishops at their annual meeting in Washington this November. Instead, Archbishop Bernardin said, discussion of it this November will serve as a basis for a further draft.

That draft will be the object of debate and a vote either in November 1983 or, if the bishops so wish, at a special meeting in the spring of 1983 that would be called just for that purpose.

Archbishop Bernardin announced the new plan for the controversial pastoral letter in a letter to the U.S. bishops that was sent out Aug. 2 and made public Aug. 4.

He said the decision to delay issuance of the pastoral letter was recommended by his committee and approved by the top officials of the National Conference of Catholic Bishops for two reasons:

—"The magnitude of the response (to the recently distributed first draft of the pastoral), both in terms of numbers and the broad range of ideas and recommendations proposed, calls for an extended period of consultation and discussion."

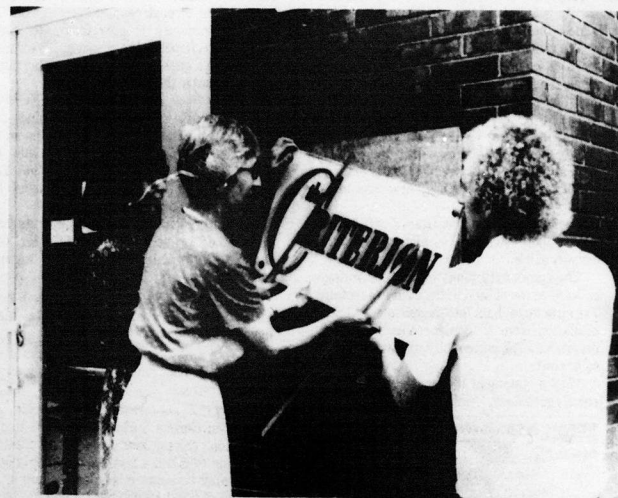
—"Many bishops asked for such an extension" either to give them more time to evaluate the first draft or because they wanted a chance to discuss the document at length with other bishops next November.

"SUCH A DISCUSSION would help to make the pastoral truly a bishops' statement," Archbishop Bernardin said.

The first draft of the letter was distributed to the U.S. bishops in June. Leaked to the press, it has already come under considerable fire—on one side from some who feel that the bishops should absolutely condemn nuclear weapons and call for unilateral disarmament, and on the other side from some who feel that the committee went too far when it said that certain aspects of current U.S. nuclear deterrence policy are immoral.

The first draft says nuclear deterrence is a moral evil that can be tolerated so long as there are serious efforts to achieve global nuclear disarmament. Within the framework of the tolerated deterrence, however, it says it is immoral to use or to threaten to use nuclear weapons against civilian populations or to use or threaten to use nuclear weapons first in response to a conventional attack.

Supporters of U.S. nuclear deterrence policy have argued that that stance, if actually taken up as U.S. policy, would destroy the credibility of U.S. deterrence.



ON THE MOVE—The sign comes down at 520 Stevens St., with the help of Gina Jung (left), Benedictine Sister Mary Jonathan Schultz and Dennis Jones, signifying The Criterion's move to the new Catholic Center last week. The sign, originally installed at The Criterion's West Georgia Street location, has now been with us through two moves and will be located in the new office. For an inside view of moving day, see pages 12 and 13. And for information about a continuing sale of what was left behind, see page 6. (Photo by Ruth Ann Hanley)

Supporters of unilateral disarmament have argued that anything less amounts to an endorsement of business as usual.

The committee's first draft had drawn about 700 pages of responses by the beginning of August, said officials of the bishops' conference.

THE REVISED PLAN for preparing the pastoral letter adds another dimension to the consultation process.

Originally the second draft was to be sent only to the nation's bishops for further comment and criticism. Under the new plan it "will also be sent simultaneously to a wide spectrum of theologians and others for their comments," said Archbishop Bernardin.

Russell Shaw, public affairs secretary of the NCCB's general secretariat, said the plan for discussion of the document by the bishops this November has not yet been developed.

Salvadoran bishops call for peace talks

SAN SALVADOR, El Salvador—The Salvadoran bishops, who they share the suffering of Salvadorans victimized by violence in the armed conflict between guerrillas and security forces, called on all sides to open talks leading to peace.

"We exhort all parties involved in the conflict to abandon their obstinate stands and open a dialogue with sincerity, clarity, loyalty, good will and authentic patriotism, and to put the unity of the entire Salvadoran community above the interests of individuals or groups," the bishops said in a statement dated July 15 and published at the end of July.

"We share in the depths of our hearts as pastors the sorrow and sufferings of our people, innocent victims of this uncontainable wave of violence that has charged a price that is too high in human life and property, leaving thousands of homes in mourning and making daily living more unbearable," they said.

"The solution must be sought through rational means, not through the sterility of violence," the bishops added.

Salvadoran human rights groups estimate that more than 32,000 civilians have been killed since October 1979.

Prior to the statement's publication Bishop Arturo Rivera Damas, apostolic administrator of the San Salvador Archdiocese, had been a lone voice in urging negotiations between the

warring parties in this Central American country of 5 million people.

"For the first time all the five bishops are calling for dialogue to end a worsening conflict," said a church source who asked not to be identified. "They met for four days in mid-July and this is the result."

The signers include Bishop Jose E. Alvarez of San Miguel, military vicar of the armed forces, and Bishop Pedro Arnoldo Aparicio of San Vicente, who in the past had issued strong condemnations of the guerrillas.

The statement was published at the end of July in time for the celebrations Aug. 5-6 in honor of Christ, the patron of El Salvador. The Spanish "El Salvador" means "the Savior." Last year the annual procession in downtown San Salvador was attended by 12,000 persons and 4,000 participated in the concelebrated Mass at the cathedral.

A spokesman for the Revolutionary Democratic Front, the political arm of the Farabundo Marti guerrilla movement, said the front was ready to answer the call of the bishops and open dialogue leading to a negotiated settlement. President Alvaro Magana and the ruling Constituent Assembly had not commented on the bishops' statement as of Aug. 2.

The bishops' statement said the church will continue to work tirelessly "for peace and

reconciliation among Salvadorans who have been forced to become enemies of each other."

The statement did not mention military and economic aid from abroad.



HUMAN DUMP—A woman searches through human bones and clothing for the remains of her husband, missing for more than a month, in an El Salvador field known as El Playon (Big Beach) near San Salvador. The lava rock field is a dumping ground for bodies thought to be victims of rightist death squads. (NC photo from UPI)

the CRITERION

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Indianapolis, Indiana

Indianapolis to lose man of prayer

Franciscan community plans move to Ozark mountains

by GINA JUNG

Soon Indianapolis will be losing a quiet man of prayer. In a few months he and his community will be leaving for Arkansas to build a home in the Ozark mountains.

The man, John Michael Talbot, is familiar to many for his liturgical music and religious songs. They have made him popular among Christian music enthusiasts.

Talbot is the head of a lay Franciscan community, The Little Portion. The community has made its home at the Alverna Retreat House for three years, but is planning to move to Eureka Springs, Arkansas in October.

Though "Alverna has been a gift to us," says Talbot, "Arkansas is more conducive to our way of life."

The community plans to build hermitages on its 97 acres of land in the Ozark Mountains. The structures, built into the hillside, will draw insulation from it. Some rooms will be underground. The community also will be using solar power.

"It's a statement that we need to be more energy conscious," Talbot says.



John Michael Talbot

"If Francis (of Assisi) was sensitive to creation, we need to be sensitive to good mother earth," he explains. "We're trying to build beautifully... It's the creativeness of our Lord working through people."

The community is also trying to raise money for a chapel on the property. "We'd also like to have a guest house," he says, "but right now we're not in the money for it."

TALBOT SAYS The goal behind the community's lifestyle is to combine the strict monastic idea of the Desert Fathers with the idea of family in the Franciscan tradition. The Desert Fathers lived in the solitude of individual cells apart from each other.

The Little Portion plans to build its hermitages or prayer huts two together like duplexes, says Talbot, to integrate solitude with family.

"As we enter into more solitude, I hope there will be more prayer life—more devotion," he says.

"We're really excited about having a place of prayer—a place where people can come, not just for a retreat."

Talbot does not foresee major difficulties in settling in Eureka Springs which is a tourist attraction. "Every kind of religious creature has come to Eureka Springs," Talbot laughs. There may be some misunderstanding about our way of life, he says, but "it will not be all that monumental."

The people who live in the area come from low church backgrounds, he says. He hopes that the community can bridge the gap between the high church tradition of Catholicism and low church to reach the people.

Talbot was gifted with musical talent, but he did not always have the desire to live the contemplative life. When he was 15, he and his brother, Terry, joined a bluegrass-rock band, Mason Proffit. The group was a success,

playing at major festivals with Janis Joplin, John Denver and Arlo Guthrie.

WHEN TALBOT WAS 17 the group split up and he began searching for a relationship with God he knew when he was a child. He looked into Hinduism, Buddhism and other philosophies, but eventually returned to Christ's words in the Bible which had the most meaning for him.

Prior to joining the Catholic church, Talbot says his faith had nearly dried up though he had recommended his life as a Christian.

"I entered into a caricature of faith. I knew the Scriptures, but lost the humanity and the love of it," he recalls. "Personal relationships with friends were drying up."

In the late 1970s Talbot began investigating Roman Catholicism. He had read a book on the life of St. Francis of Assisi, "The Journey and The Dream," that prompted his search for a different lifestyle.

"The contemplative way is more loving and more radical than any other way of living," he says.

In his search he ended up at Alverna Retreat House in Indianapolis, his home town. The Franciscans there gave him permission to stay.

Talbot made a home in a hut in the woods where he spent a winter without heat or electric light. He used the time to pray and write music.

Soon people heard that there was a "holy man in the woods," Talbot says. "I wasn't a holy man, just a man."

TALBOT BECAME A member of the Catholic church and a lay member of the Franciscan order in 1978. Soon afterward he formed his community, The Little Portion.

His decision to join the church was also caused by his discovery of the tradition of authority in Catholicism. "The authority of the church is an on going tradition... it's the

apostolic ascension, lifestyle all working together," he explains.

"I didn't enter the church with blinders," he adds. "People (in the church) do make mistakes called sin."

However, "we are living in a blessed time," Talbot says. "If you look at the church in the time of Francis, that was a corrupt time."

Like the saint from Assisi, Talbot wants to use his simple lifestyle to affect the world. A mime artist, a dancer, a dramatist are counted as members of The Little Portion. "The ministry of the community is in the arts," he says.

The community spends a first part of the day in prayer, solitude and reflection. Work and other activities occupy the rest of the day.

Last year Talbot and other members of his community entertained Vietnamese refugees at a Christmas party.

Talbot performs at concerts, but he has also made his talents available to parishes and the archdiocese.

Talbot feels a sense of accomplishment in what he has done in Indianapolis. He has been instrumental in establishing the People of Peace Fraternity, a group of secular Franciscans who live in their homes, but also live for Christ in a radical way, Talbot says.

He calls the group "an oasis in the midst of a desert of evangelization."

"They come together for support and try to establish friendships in Christ," he explains. They give their friendships and family time to grow. "Those are the most precious things," he stresses.

Though plans are already in motion for the move to Arkansas, Talbot says he feels "a sense of sadness" in leaving Indianapolis. "It would be neat if the Lord could swing it so we wouldn't have to leave," he says.

But the community is resolved to build a home in the Ozark Mountains. Seven members will be going down to start, Talbot says, though he expects they will receive inquiries from others who are interested in joining.

He believes that the small community will become even closer as they attempt to be self-supportive in their new home. "We're going to have to chop wood and build a garden to eat. That will help us to pull together."

church in the world

Former nun in new post

NEW YORK—Jacqueline Grennan Wexler, 55, a former nun, was elected July 29 president of the National Conference of Christians and Jews at that organization's board meeting in New York. In 1967 Mrs. Wexler, then president of Webster College, a Catholic college in Missouri, severed its connection with the order which ran the school and to which she had once belonged, the Sisters of Loretto. Among her other activities, Mrs. Wexler has also held education-related posts in the Kennedy and Johnson administrations and was president of Hunter College in New York from 1970-79.

Debate over Haitians

MIAMI—A Florida official, Linda Berkowitz, operations and management consultant for refugee services in the state, criticized voluntary agencies July 30 because newly released Haitian detainees have begun to apply for welfare. John McCarthy, executive director of Migration and Refugee Services of the U.S. Catholic Conference, said Aug. 2 that the government should refer any Haitians who apply for welfare to the voluntary agencies. "We don't want them to apply either," he said. MRS has sponsored all but a few of the Haitian detainees released in Miami since July 23. Three of the first 67 released have applied for welfare so far. Meanwhile the federal government filed a brief July 30 in the Atlanta appellate court charging that U.S. District Court

Judge Eugene Spellman in Miami "erred" when he ordered the release of the Haitians June 29.

Mass killing condemned

NEWTON, Mass.—The General Assembly of Melkite Catholics in the United States has criticized the "mass killing of the Lebanese and other Arab people" by Israel and has asked the U.S. government to work for an end to the fighting. The assembly represents the 60,000 U.S. members of the Melkite Catholic Church which originated in the Middle East and has a worldwide membership of a million. Melkite Archbishop Joseph Tawili, head of the U.S. Melkite Church, signed the resolution on the fighting in Lebanon which also called for "the removal of all forces antagonistic to the sovereignty of Lebanon and her people."

Sister Sisson dies

MEADOWBROOK, Pa.—Sister of the Blessed Sacrament Mary Elise Sisson, 64, a music educator and promoter of black musical talent, died July 21 at Holy Redeemer Hospital in Meadowbrook in the Archdiocese of Philadelphia. The Sisters of the Blessed Sacrament have had a ministry to the black and Indian communities since 1891. Sister Sisson served as head of the music department at Xavier University in New Orleans, was the recipient of two honorary degrees and helped to found Opera Ebony, a professional black opera company.

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Reagan gives speech to Knights

WASHINGTON—In remarks prepared for delivery to the Knights of Columbus convention in Hartford, Conn., President Reagan Aug. 3 backed tuition tax credits, anti-abortion legislation and prayer in public schools. He also thanked the Knights for supporting his administration's policies on defense and El Salvador.

In a wide-ranging talk that touched on several issues of interest to the Catholic men's fraternal organization he also praised the Knights and their contributions to society, spoke of his economic plans and lauded detained Polish labor leader Lech Walesa.

He said his administration backs tuition tax credits because "our goal is to take government out of areas where it does not belong so it can properly perform its traditional and legitimate functions."

"That's why we endorse and support a program of tuition tax credits so that our independent schools and our country as a whole will prosper from diversity and excellence," he said.

He claimed that "far from being a threat to the public school system, these tax credits will serve only to raise the standards of the competing school systems" and would assist poor and working class people the most.

Citing tuition tax credit legislation pending in Congress, the president added that "this administration wants this bill passed, the Knights of Columbus want this bill passed and I believe the voters next November will demonstrate that they want this bill passed."

He also backed pro-life legislation although he did not specify which of several bills now before Congress he favors.

"I also strongly believe that the protection of innocent life is and has always been a legitimate and indeed the first duty of government," Reagan told the Knights. "Believing that, I favor human life legislation. The Senate now has three proposals on this matter from Senators Hatch, Helms and Hatfield. This national tragedy of abortion on demand must end. I am urging the Senate to give these proposals the speedy consideration they deserve."

(The senators to whom he referred are Orrin Hatch (R-Utah), Jesse Helms (R-N.C.) and Mark Hatfield (R-Ore.)

He also encouraged passage of an amendment to allow prayer in public schools. The Knights testified in Congress in favor of such a measure July 29.

"I think you'll agree with me—we need a prayer amendment, we need it badly. We have to have freedom for religion, not freedom from religion," he said.

Reagan also spoke of his administration's defense policies and nuclear arms limitations proposals and thanked the Knights for their support.

"Let me also add that I am very grateful for the support you have given us on the matter of our attempts to bring stability, peace and freedom to Latin America—especially in El Salvador," he said.

Reagan also lauded Lech Walesa, imprisoned Polish labor leader, and said that nowhere in the world is there a better affirmation of a connection "between religious values and political freedom than in the ideals, the faith and the heroism of the Polish people and the leaders of Solidarity," the suspended Polish independent labor union.

During his visit with Pope John Paul II in Rome in June, the pope had cited similar values, Reagan said.



FAMILY PLEA—An armed Israeli soldier chases away Palestinian women and children who demonstrated outside the Israeli military office

in Sidon, Lebanon, to demand the release of husbands and fathers. (NC photo from UPI)

Pope seeks peace in Lebanese war

by AGOSTINO BONO

With diplomacy and heavy fighting rivaling each other in intensity as the Lebanese crisis neared the end of its second month, Pope John Paul II asked for an immediate solution which would bring peace "in the martyred land of Lebanon."

"During the most recent days, it seems that a light is shining at the end of the tunnel. A settlement seems possible, perhaps close, after almost two months of bitter fighting," said the pope Aug. 1 from his summer residence at Castelgandolfo, Italy.

The pope spoke after various peace initiatives had been proposed, including an Arab League plan, for the evacuation of Palestine Liberation Organization guerrillas from West Beirut in Lebanon, where Israeli troops had them and about 500,000 civilians under siege.

The pope said he suffered at the news that the fighting has produced "so many dead and wounded; pain and privation in the city of Beirut." He asked prayers "in order that, as soon as possible, an accord among the parties may be achieved and realized."

"These are decisive moments for peace in the martyred land of Lebanon; the road will still be long and full of obstacles, but it is possible to look to the future with souls more open to hope," he said.

On the same day the pope spoke, however, the eighth cease-fire since the Israeli invasion of June 6 was shattered. A 14-hour Israeli bombardment left 200 people dead and 400 wounded, according to Lebanese police. The Voice of Lebanon, a station operated by supporters of Israel, said that PLO attacks caused the death of 14 civilians and wounded 40.

THE CONTINUAL breachings of cease-fires by both sides indicated that finding a lasting solution was still elusive, fragile and complex.

Part of the problem is that neither Israel nor the PLO negotiate directly with each other. The United States has been the principal mediator

but cannot directly talk to the PLO because the United States refuses to recognize the PLO until the PLO unequivocally recognizes the right of the state of Israel to exist. The result is that U.S. mediator Philip Habib talks directly with Israel, then presents proposals to a Lebanese intermediary. The intermediary gives them to the PLO and then returns the PLO counterproposals to Habib who discusses them with Israel.

While the negotiations continued life worsened for the civilians in West Beirut.

"All the conditions for a water-borne epidemic are there," said Francois Remy, regional director for the United Nations Children's Fund. He spoke July 30 as international pressure built for Israel to end the cut-off of water and electricity to West Beirut.

UNICEF officials mentioned typhoid and paratyphoid as diseases which could develop and spread quickly as reservoirs run dry. Most of the available water was from wells and was brackish and unfit to drink.

Earlier, the U.N. Relief and Works Agency criticized the PLO for blocking it from distributing supplies to people in West Beirut and southern Lebanon. On July 29 the agency said that for 10 days the PLO had blocked it from access to its warehouse. A PLO official said the decision was taken because it opposed the sending of food to Israeli-occupied southern Lebanon.

Pope John Paul has been one of many religious leaders preoccupied by the fighting in Lebanon.

Maronite Patriarch Antoine Pierre Khoraiha of Antioch, a Lebanese, sent a cable to the U.S. Catholic Conference praising its congressional testimony on Lebanon.

The testimony was presented July 13 by Father J. Bryan Hehr, USCC associate secretary for international justice and peace. It favored the withdrawal of all foreign forces from Lebanon and asked the United States to adopt an overall Middle East policy committed to reconciling Israel's security with the need for a Palestinian homeland.

"May I thank your excellency and all the

members of your episcopal conference for your concern and efforts," said the cable, addressed to Archbishop John Roach of Minneapolis-St. Paul, USCC president, and received July 28. "Please do continue your support and prayers, as our situation is very complex and critical."

In early July the General Assembly of Melkite Catholics in the United States criticized the "mass killing of Lebanese and other Arab people" by Israel and asked the U.S. government to pressure for an end to the fighting.

On July 20 several religious leaders in Minnesota issued a statement deploring the war, especially the loss of civilian life.

"We sorely lament the tragic loss of life that has devastated the country," it said.

"We call upon all sides now to act to ease the suffering and to turn the battlefield of Lebanon into a peaceful land where all religions can live and collaborate with each other," it added.

The statement was signed by Archbishop Roach; Rabbi Max A. Shapiro of Minneapolis; Episcopal Bishop Robert M. Anderson of Minnesota; and the Rev. Willis Merriman, executive director of the Minnesota Council of Churches.

Bishops lend support

WASHINGTON—The U.S. bishops have lent their support to a condemnation by the Guatemalan bishops of political violence in Guatemala. In a letter dated July 28, Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, agreed with the Guatemalan bishops' judgement that the number of murders of peasants and Indian families had reached the stage of "genocide," which the Guatemalan hierarchy had voiced in a May 27 pastoral statement. Archbishop Roach also said the U.S. bishops will urge that U.S. government aid policies aim at healing wounds rather than increasing the "irrational violence" which has included the persecution and deaths of church personnel.

EDITORIALS

To deacon or not to deacon

The Dogmatic Constitution on the Church of the Second Vatican Council recommended the restoration of the diaconate as a ministerial office in the church. The office of deacon is one which seminarians pass through on the way to priesthood. Today a future priest remains a deacon for only a year and spends the period finishing theological studies and gaining experience in pastoral ministry.

What the Council suggested, however, was the restoration of the office as a permanent one. Deacons existed in the ancient church as assistants to bishops in the local churches. As the office of bishop changed and the role of the presbyter (priest) came into its own and numbers of priests increased, the role of the deacon declined.

In modern times, however, the diaconate has again blossomed forth. The Council recognized that the sacramental ministry of the priesthood "can in many areas be fulfilled only with difficulty according to the prevailing discipline of the Latin Church."

The Council admitted, in other words, that there were too few priests in some places. In the early 1960's this shortage was evidenced mostly in mission territory and it was thought the restoration of the diaconate would help this. Today the shortage is worldwide and in this country which has been rich in its numbers of priests we complain the most although our shortage is not nearly as great as in other parts of the world.

Ordained deacons are able to administer baptism, distribute communion, officiate at marriages, administer anointing of the sick, and officiate at funerals, as well as lector at Mass and preach the Gospel.

Why is the diaconate so topical and attractive? A man who desires to become a deacon without becoming a priest may also be married. That is to say, married men may apply to become deacons.

A committee of the Archdiocese of Indianapolis recently sent a questionnaire to all clergy asking them to express their opinions on the need for a permanent diaconate here. The questionnaire signals some unfinished business the Senate tabled a number of years ago. In the mid-1970's the idea of a permanent diaconate for the archdiocese was put to the Priests' Senate which failed to act on the question. It was thought that most archdiocesan clergy either opposed its establishment here or saw no need for its inception.

Surely the drastically declining numbers of priests in this archdiocese should indicate a serious need exists. Replacing priests is not something that can be accomplished overnight. Unfortunately, most clergy do not live on an archdiocesan level but on a local parish level. And while a pastor in a given parish may see no particular need for the diaconate in his parish, that does not mean there isn't any, nor does it mean there isn't any need somewhere else in the archdiocese.

When the diaconate was restored in dioceses in the United States, it was deemed appropriate to appoint deacons to specific ministries. Thus, it was suggested that they be ordained to serve the black community, the Spanish speaking, rural areas and college campuses. Each of these was seen to have a special need for ministers who otherwise were available only part time, if at all. For the black community and the Spanish speaking, for example, the need for the diaconate was a recognition that members of the American priesthood came from the white middle class. A celibate priesthood is not attractive to either community. "Acceptance criteria should reflect the diverse needs of the community," the bishops stated. Participation should guarantee the inclusion of those "whose talents and Christian lives make them obvious candidates" though they may be lacking certain academic credentials. In true Scriptural fashion, deacons are to be drawn from the local community where the need is evidenced.

As for the Archdiocese of Indianapolis, it seems the Senate should stop dilly dallying around with the question. The need in the archdiocese should be clear, not only for some specific communities, but throughout. Deacons could be placed in charge of parishes lacking pastors; indeed, of parishes which will in the near future be lacking pastors. Deacons could enable the hardpressed priests who serve on college campuses to reach an even greater number of students.

But beyond need there is the question of right. The church universal has seen fit to restore an important office in the Church. There are men willing and ready to serve in the capacity of permanent deacon. The office is not just honorary. Deacons hold down jobs to support themselves and function as ordained ministers in addition to their work. Not to permit such men who are called to minister in the church to do so is an injustice to which the local church must be held accountable to the church universal.

When the Senate votes on the question, its members should not consider the questionnaire as a guide to its decision. The need for the diaconate is not determined by the popular choice of archdiocesan clergy. The need is determined by the reality of archdiocesan life.

It is time for the Senate to take seriously the church's call to restore the permanent diaconate. The need is here. So also is the reality of the diaconate throughout the rest of the world.—TCW

WASHINGTON NEWSLETTER

Two views of El Salvador clash

by JIM LACKEY

WASHINGTON—Two starkly different portraits of the situation in El Salvador are being painted these days in Washington, one by the Reagan administration and the other by outspoken critics of the administration's Central American policies.

The Reagan picture, outlined in 48 pages of words, charts and graphs in the administration's latest certification report to Congress, sees El Salvador as a nation still beset with political violence but nonetheless making progress in human rights and economic reforms.

The other picture, painted in a host of counterreports and press statements, comes to just the opposite conclusion. El Salvador, according to this picture, is a nation where repression is rampant, where foes of the government still routinely disappear or are assassinated, and where a budding land reform project has been reversed by the right-wing victors of a patently unfair election.

The two sides thus come to opposite conclusions on whether El Salvador deserves continued U.S. military aid. The administration says that because civilian deaths have decreased, because of tangible achievements by El Salvador in controlling its armed forces, and because of the success of the March elections, vital military aid must continue.

But because, as one report put it, "non-combatants from all sectors of society continue to be victims of human rights violations at the hands of official military and paramilitary squads," opponents say military aid should cut off.

THE ADMINISTRATION's semiannual certification report, sent to Congress July 27, doesn't ignore the wars on the Salvadoran landscape. It notes the continuation of "severe civil strife," the ineffectiveness of the Salvadoran criminal justice system, the occurrence of torture, the participation of individual soldiers in right-wing terrorist activity, and the lack of control over local civil defense units. Those units, the report says, are a "principal source of institutional violence."

"Nevertheless," the report contends, "there are tangible signs of progress . . . and we believe a firm base has been established for further progress in the months ahead."

Among the signs cited by the report are the "significant contributions" made to human rights progress by the Catholic Church in El Salvador.

The certification report notes how Bishop Arturo Rivera Damas, apostolic administrator of the Archdiocese of San Salvador, this spring re-established the archdiocesan legal aid office to represent the legal rights of those who are imprisoned or have disappeared. The office, the report says, "has had some success in locating and obtaining the release of persons detained by the security forces."

The report also notes Bishop Rivera's constant condemnations of both sides for their human rights violations.

BUT SUCH "PROGRESS," contend critics of the certification report, is for the most part irrelevant to the continuing rights violations



that are a part of everyday Salvadoran life.

Amnesty International, the Nobel Prize-winning human rights agency, flatly stated in its most recent report on El Salvador that there has been "no improvement in the human rights situation" since the March 28 elections.

"Amnesty International considers that where a government encourages or allows private persons or groups to commit acts which constitute abuses of human rights, that government remains responsible for such acts by virtue of its willful failure to protect human rights to which it is committed by its own constitution," it said.

In some ways the certification debate has boiled down to a question of numbers, with the Reagan administration citing statistics that far fewer civilians have been killed so far this year than at the same time last year.

But the critics maintain that the numbers have little meaning. Some have inferred that the number of deaths may be down because most everyone targeted for death already has been killed. Others have noted that U.S. law prohibits military aid to any government which consistently engages in gross violations of human rights, something they say still occurs with frequency in El Salvador.

In the wake of the administration's certification of progress in El Salvador some 80 members of Congress introduced legislation attempting to declare the report "null and void." But there seems little chance that there are enough votes in Congress to replace the Reagan portrait of El Salvador with a portrait critics say is closer to the truth.

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ERA battle continues after defeat

Proponents change strategy in second attempt

by GINA JUNG

The battle of the Equal Rights Amendment was long and taxing, but at the end there had to be a winner and a loser. This time the anti-ERA camp claimed victory as the amendment was defeated recently.

Though the June 30 ratification deadline had passed without the required 38 states approving the amendment, ERA supporters are not giving up.

"None of us feel like losers," said Jill Chambers, Indiana coordinator for the National Organization of Woman. "Women who fought in the battle of the ERA emerged stronger and more determined. Win or lose, it will be publicized in this country."

In Florida where the ERA was defeated June 21, 22-16, four of the legislators who voted against the amendment came from strong ERA areas, Ms. Chambers said. NOW suspects that "they knew they wouldn't be reelected, but the legislators had something better to go to" in the private sector, she said.

Despite the defeat, "The women's movement will continue to move on," Ms. Chambers insisted. "Striving for equal rights will not stop. Women were granted the right to vote in 1920, she said, but "it took almost three quarters of a century to get that vote."

Last month an ERA bill was introduced in the Senate and the House with numerous

senators and representatives eager to let the public know that they were for the bill.

IT HAS YET TO BE approved in committees. When the bill reaches the floor for voting and if it passes, the states must approve the ERA before the amendment becomes law.

Lynn Fechtman, president of the Indiana Women's Political Caucus, said the bill should be passed in two years, but much depends on what happens in the 1982 and 1984 elections.

The amendment "absolutely will pass," she said. "I think it will be easier this time. The women's vote is being taken very seriously."

She said that before the vote in Florida, Reagan's White House aides called Kathy Wilson, chairperson for the National Women's Political Caucus (NWPC), to ask what they could do to get women to change their opinion of the president. The aides were told that the president must support the ERA—a stand he is not making.

Ms. Chambers is not as optimistic about the immediate future of the amendment. "I don't see us passing the ERA for another 10 years," she said. "It will take that long to get ERA support in office. We're in for the long haul."

"We know the political scene well enough to know it won't pass in the present Congress. There are too many elected in Congress dedicated to keeping women in the home."

With the failure of the ERA, NOW is

"shifting gears," she said. The organization working with the NWPC will encourage women to run for office. The aim is to put women in state houses, she added.

THE NWPC WILL ALSO work to get enemies of the ERA out of office. The caucus recently released a "dirty dozen" hit list of state legislators pinpointed for defeat in November.

"The women's political caucus will be working in states to defeat them by getting voters to the polls and training women" to run for office, said Ms. Fechtman.

While in Congress the ERA bill could change, according to Mark Helmke, press secretary for Sen. Richard Lugar who supports the bill. "The language could change a little in committees . . . to help a broader consensus," said Helmke.

Though the amendment failed, Helmke said the struggle to get the ERA passed will continue.

But Sen. Dan Quayle has reservations about launching another ERA campaign, according to his press secretary, Larry Smith. Even if an ERA bill passed in Congress, not enough states would ratify the amendment and it would be defeated again, Smith said.

However, he added that Sen. Quayle, who is a supporter of equal rights, believes "there are

other more realistic, practical ways to deal with inequities."

Specific federal laws could deal with specific problems such as equal pay for equal work, he said. "ERA would make things much simpler, but at the moment it is not the best way. Women should focus their attention to specific laws."

THE ISSUE WILL NOT fade away, he added. "I suspect people will get tired of economic issues. ERA will stay in the forefront of the news for a while."

But state laws would not give equal rights to all women, according to Ms. Fechtman. "Louisiana never gave women the right to vote," she said. "If there were no national amendment, Louisiana would still have no women voters."

Ms. Chambers charged that inequities in federal programs such as social security would still exist. "Social Security laws for women are very discriminatory," she said. For example homemakers cannot get disability payments if they are injured, she cited.

But Helmke does not believe the ERA will instantly revise social security laws. The interpretation of the ERA will be left to the Supreme Court to decide as individual cases appear before the court.

The Supreme Court may not rule differently from what the present laws are and laws such as social security will remain as they are, he said.

Margaret Lawley, of the National Council of Catholic Women, fears that "every little thing would go to court" if the amendment had passed. "The courts are so crowded now," she said.

She also cited divorce laws which have been changed so that men would not be required to pay child support.

RATHER THAN HAVING a broad amendment, existing laws should be reinforced, Mrs. Lawley said.

The NCCW is working for women's rights, Mrs. Lawley added. The organization supported a displaced wife bill. If the husband abandons his wife for another woman, the wife would get an income tax break for the first five years after separation. The bill, which became law a few years ago, is designed to help the wife who has not been in the working world to get established.

Another bill, which the NCCW is still working on, would allow military wives to get a portion of her husband's retirement income if she is abandoned for another woman, said Mrs. Lawley.

Rather than fighting over the dead issue of ERA, she said that "women can work together."

"NOW doesn't realize we can work on the laws we already have," she said.

However, Providence Sister Nancy Brosnan, president of the Association of Religious in the Indianapolis Archdiocese (ARIA) said that with the ERA "it would be more difficult to discriminate."

"The ERA will be in the peripheral of people's consciences unless it is passed," she added.

Fearing that the ERA will cause too many court cases is not sufficient reason to say no to the ERA, she said. "It's a utilitarian response. It's hard to be just—it's hard to live the gospel, but we've got to do it."

Though members of ARIA and the parishioners at Nativity parish where she works are divided on the issue, she said still more information on the problem would make people aware of the inequalities.

The superiors of the Providence community took a stand on the ERA six or seven years ago, Sister Brosnan said, but some sisters are still not aware of the deeper issues involved.

Despite the recent defeat of the amendment, its supporters seem unwilling to let it die. To them the issue is not dead though others advocate working for changes in individual laws since a national amendment is not likely to pass soon.

ERA supporters are due in for a long fight.

Peace requires active commitment

by MARJORIE KEENAN, RSHM

Just before leaving for Portugal early in May, Pope John Paul II raised an anguishing question. "When will people succeed in understanding that their dignity is undermined every time that they do not do everything possible for peace to triumph and reign among peoples and nations?"

What is this peace of which the pope talks? It is not an easy concept, and certainly not a passive one. It requires the active commitment, not only of each individual, but also of whole nations. In his most recent encyclical on human work, the pope states that a commitment to peace must be closely linked with a commitment to justice. Again and again, he has spoken of this link. For example, in Brasilia, when speaking to the diplomatic corps, he stated that each country has the duty to preserve peace and security for its citizens but that this peace must be "deserved," by ensuring the common good of everyone and the respect of rights. This calls for justice through non-violent change.

But what about peace among nations? The pope goes on to say that peace requires the promotion of international solidarity; that means dealing with problems of hunger, disease, illiteracy. "Peace passes through development in solidarity, and not through the accumulation of the arms of fear or the upsurge of violence." (June 30, 1980)

INTERNATIONAL SOLIDARITY is a particular challenge for us in the so-called developed world. When Pope John Paul II spoke in New York at Yankee Stadium, he pointed out some of the implications for us here in the United States when he said that we must not recoil "before the reforms—even profound ones—of attitudes and structures that may prove necessary in order to recreate over and over again the conditions needed by the disadvantaged if they are to have a fresh chance in the hard struggle of life."

He goes on to say that the poor of the world are our brothers and sisters in Christ and that

we must take, not of our abundance, but of our substance to help them. (October 2, 1979)

The pope has come back to this theme again and again. In his recent encyclical, we read that we must search out ways for ensuring just development for all "not by concealing unjust structures, but demanding that they be examined and transformed on a more universal scale. The consequences are evident to him.

" . . . (This) will very probably involve a reduction or a less rapid increase in material well-being for the more developed world. But (it) can also bring relief and hope to the millions who today live in conditions of shameful and unworthy poverty." (cf. On Human Work, 2 & 1)

AND SO TO WORK FOR peace, we must work for a just world. The two go hand in hand. Peace cannot be established in peoples and nations when there is the fear of war, and the terrible threat of nuclear destruction—and the pope speaks often of this—but neither can it exist without a more just world order, one which assures the dignity of the human person.

The pope's efforts to lead us to devote ourselves wholeheartedly to peacemaking also obliges us to avoid violence. Why? "Violence destroys what it claims to defend: the dignity, the life, the freedom of human beings. Violence is a crime against humanity, for it destroys the very fabric of society." (Ireland, September 29, 1979.)

Yes, nations and peoples can defend themselves, but only by "proportionate means against an unjust aggressor." We need to think long and hard about what proportionate means are in today's world. The pope indicates that in view of the radically different nature of modern war, it is urgent "for the world to equip itself with effective means of negotiation," truly an appropriate means, but as yet not an easy one. (cf. WDP Message, 1981)

The positive working for a world of justice and for one of peace, that is without violence and the fear of war, belong to the Christian message and are rooted in the entire gospel

message from "Blessed are the peacemakers" to "My peace I give you."

Pope John Paul II, as did his predecessors, has given us the moral framework out of which to work for peace. He has also done more and given the example of a commitment to action in a concrete situation. Each time that violence breaks out across the world, the pope speaks out. Most recently, he has done so on the Falklands/Malvinas crisis. He has prayed for peace; he has begged all concerned to reach peace; he has written to the leaders of both Argentina and Great Britain asking them to negotiate. He has expressed his concern over the situation, a symptom of the world's inability to find true peace as yet.

"The world is hoping for peace, seeking peace, has studied means and organizations for safeguarding peace. And now when a serious controversy presents itself, . . . men seem incapable of finding a solution that would preserve principles, respect feelings, and at the same time maintain peace." (May 2, 1981)

And so peacemaking is not an easy task. It touches the very root of the human person and therefore of society. It requires prayer, reflection on the gospel, reflection on what is happening in the world. It calls for active commitment to a society of justice. And yet this peacemaking is beyond no one, excuses no one. How is that?

At the very beginning of his pontificate, Pope John Paul II reflected on the all-embracing character of peacemaking. He called us to speak the language of peace, which includes "a desire to listen and understand, respect for others, gentleness which is real strength, and trust." He asks us to make gestures of peace, for "without such gestures, budding convictions vanish, and the language of peace becomes a quickly discredited rhetoric."

It is then, and together, that we shall discover new initiatives for peace. (cf. WDP Message 1979) Peacemaking is a way of life.

(Sr. Marjorie Keenan, RSHM, is a member of Pax Christi USA who lives and works in New York City.)

TO THE EDITOR

Don't ordain women, says Wiskes

I disagree with Msgr. Joseph Brokhage... that women should be ordained into the priesthood. Also the possibility of non-ordained persons performing marriage ceremonies and anointing the sick. It is known that the matters are only under discussion, but I feel if these "possibilities" are carried through, the Catholic church is headed for a downfall.

The Catholic religion is very special in that we do have celibacy. Unlike most religions, our leaders (the priests and those higher) are able to devote all their heart, love and time to our Lord. Taking away part of this love by allowing it to be given to a woman will only decrease the active, strong leadership now being distributed.

Though I know this is the age of the

"liberal" woman (I only laugh), I feel men should lead the church—ordained men. After all, God made man first, and woman second, for the purpose of reproducing and keeping man company.

Those men ordained as priests are the only ones who have the power of our Lord to perform these dutiful tasks. The sacrament not performed by a priest somehow, to me at least, seems unfulfilled and somewhat meaningless.

I am very proud to be a Catholic and feel our religion is special because of our different practices. If we change the practices, we change the religion, and therefore are no longer special.

Linda Wiskes

Shelbyville

Applause from CYO director Kuntz

As we near the end of our 1982 CYO camping season, we want to publicly thank some people for making available 75 campships for children this summer. These campships were given to the CYO through a donation from the Catholic Salvage Bureau.

First, we want to thank Archbishop Edward T. O'Meara, S.T.D. for permitting the Catholic Salvage Bureau to participate in this program.

Second, we thank Mr. Robert L. Vernick, Director of the Catholic Salvage, for making these funds available to the children. Most assuredly, this is truly a form of positive, effective and meaningful youth ministry.

Finally, we thank the thoughtful people who contribute to the Catholic Salvage Bureau and who have indirectly made a week available at CYO Camp for 75 children.

The benefits that this system has generated on behalf of young people is terrific. We applaud the efforts of all those involved.

Bill Kuntz
Executive Director
Catholic Youth Organization

Indianapolis

Spaulding thankful for privilege

On the evening of July 26th at Holy Name parish (Beech Grove), I had the privilege to attend the coronation of Our Lady of Fatima.

When the procession moved down the aisle carrying this beautiful statue, I was filled with such emotion and so overwhelmed at the beauty I was seeing that right then and there I was so grateful inside that I was a Catholic and could share this everlasting vision (I will always have it) with so many others that were there. The Holy Name parish can be very proud for the "Perfection" of this outstanding evening.

The little girl that carried the flowers for the coronation was like an angel sent from heaven. My daily rosary will always be a more precious moment for me.

Mrs. Gene P. Spaulding

Indianapolis

Vatican refuses to accept judicial communiques

VATICAN CITY—Reports in the Italian press, later supported by Italian diplomatic sources, said the Vatican had refused to accept formal judicial communiques advising U.S. Archbishop Paul C. Marcinkus, head of the Vatican bank, and two other bank officials that they are under investigation concerning the troubled Banco Ambrosiano. A judicial communique is a notification of questioning regarding a specific investigation and usually includes accusations against a person which could lead to the filing of formal charges. The notices arrived at the Vatican by mail and were returned unopened to the Italian embassy of the Holy See. The Vatican contends that the notices should pass through diplomatic channels, since Archbishop Marcinkus is a non-Italian and a top official of Vatican City, an independent state with full sovereignty, the press reports said. The Vatican has declined to comment on these reports.

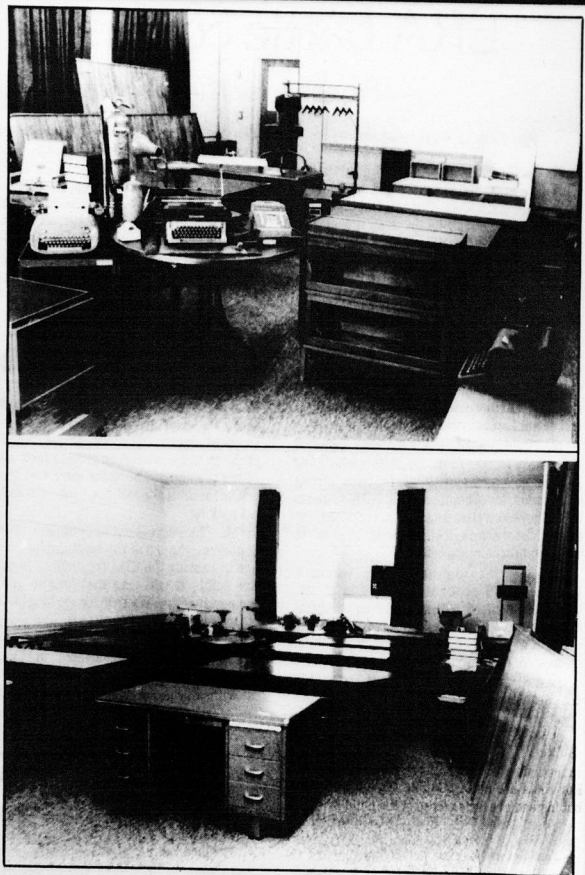
Indianapolis

Msgr. Brokhage has vision

Thank you, Msgr. Brokhage, for the vision you had the courage to express in your interview (July 16 issue). If we could seriously consider the people in need of ministry rather than focusing on trying to perpetuate a celibate, male priesthood, we would, I believe, be more faithful to our call as disciples of the Lord. There are many members of the church whose gifts are not being utilized, and there are so many needs to be met!

Nancy Brosnan, SP
President, ARIA

Indianapolis



Criterion Moving Sale Extended

The following items are still available at our former location at 520 Stevens St. and will be FOR SALE on SATURDAY, AUG. 7, from 11 AM (sharp) 'til 3 PM. Come on down and take advantage of the bargains... Everything must be sold!

Saturday, Aug. 7
11 AM-3 PM

TERMS: Cash Only; You Must Take Item With You; All Sales Are Final.

AMONG ITEMS FOR SALE:

7 Desks	\$75-\$300	Secretarial Chairs	\$20
Office Chair	\$10	Desk Lamps	\$10-\$15
Olivetti Typewriter (manual)	\$100	Remington Adding Machine	\$75
Antique Book Case	\$75	Ash Tray Stand	\$10
Typing Tables	\$4-\$50	Folding Typing Tables	\$5-\$10
Coffee Table	\$10	Round table (wrought iron base)	\$75
Wooden Work Tables	\$10-\$30	Large Mirror	\$30
Coat Rack	\$75	Room Dividers	\$10-\$60
Metal Storage Shelf	\$10	Books (paperback/hard back)	Varies
Fire Extinguishers	\$15-\$30	Sundry Items	Bargains

520 Stevens St. is located on the southeast side of downtown Indianapolis next to Holy Rosary Church (2 blocks south of South St., just off East St.).

CORNUCOPIA

Parents offer roots, wings

by BRIDGET TYNAN HODGE

This 'little season of love and laughter' is fast fleeting in a flurry of diverse activities as the denizens of Hodge Country engage in the earnest pursuit of making every second of school vacation one to remember. Ball games and Band-aids, bird-watching and bike-riding, staying up late to catch fireflies, getting up early for no reason at all, not a single moment of this respite from the rigors of the Three R's will be wasted.

Finding myself in close proximity to this great expenditure of energy, I contemplate the awesome responsibility of parenthood, wondering what, exactly, I am doing for these little children with whom God has entrusted me. Am I giving them something of value, or merely accompanying them on the journey from birth to maturity?

Some few years ago I came across the quotation, "The two greatest gifts we can give our children are roots and wings." A glance backward assures me that I was generously endowed with both—roots that will bind me forever to the 40 shades of Ireland's green, and wings that carried me off to these amber waves of grain.

I am grateful for those roots and wings, for together they took me from infancy to what I am today, but I ask myself if I can, effectively, bestow those two greatest gifts upon my own children.

LOOKING INTO SEVEN pairs of trusting, expectant eyes, I ponder the first of these gifts. For roots are not a tangible substance at all, but instead are little pieces of the child's heart, the first placed there lovingly at birth, then added to over the years, eventually to become the essence of the adult.

Roots are . . . brief moments of time when words are superfluous and lessons are taught and learned . . . days and nights when a child can play and sleep without fear . . . tears that can be stopped as easily as they started . . . wounded pride healed without benefit of medicine . . . little boy dreams and little girl fantasies, treated with respect . . . achievement applauded, failures forgotten, with love as the common denominator.

How do I give these roots to my children? Perhaps, with no effort on my part, they are cultivated by the ordinary, everyday occurrences within the home, and nurtured by the child's relationships with other family members.

A bouquet of dandelions, graciously accepted from a chubby little fellow of three years, the 100th reading of Little Red Riding Hood, to the delight of a couple of mop-headed toddlers, a kiss from Mom at the end of a schoolday—these little events teach the joy of giving, the pleasure of receiving. And warm a small, small heart.

THE CHILD WHO IS frequently reminded that he is needed, that without him there would be a great void in his parents' lives, learns that his parents are not merely providers and protectors, they are also his friends. Long after his need for a parent has been satisfied, he will come home to his friend.

While I cannot suffer my child's failures for him, the support I can give him in those instances will assure him that his home is a haven into which he will be welcomed in bad times, as warmly as in moments of triumph. And which one of us does not, at some time, need a refuge from this competitive world?

Roots are the beautiful memories of yesterday that a child will take into his tomorrows . . . a boy, his Dad, and a catcher's mitt . . . gap-tooth smiles and muddy sneakers . . . looking at pictures of Grandma when she was young—I didn't know grandma was ever

young! . . . the night the Tooth Fairy tripped on a soccer ball . . . "Does God have bare feet, Mom?" "Can I hold the new baby, Mom?" "Do you know the way to Heaven, Dad?" . . . just a closer walk with Thee . . .

Yes, these days of love and learning, guidance and tolerance, are the treasures my children will cherish all of their lives. It is not difficult to give them roots for, in doing so, I am building for myself a precious scrapbook to take into my later years, long after their wings have carried them away.

Ah, yes, the wings . . . help me, Lord, the wings won't be quite so easy.

(Mrs. Hodge, the mother of seven children, is a member of St. Andrew parish, Indianapolis.)

check it out.

✓ The international biennial convention of the Daughters of Isabella, an auxiliary of the Knights of Columbus, will be held Aug. 8-13 at the Sheraton-Hartford Hotel, Hartford, Conn. Mary R. Bergman, international regent, is general chairman of the convention. Purpose of the convention is to elect international officers, give reports, hold workshops and review projects. Archbishop John F. Whealon of Hartford will be chief celebrant of a Mass to open the convention. Archbishop Joseph Bernardin of Cincinnati, episcopal advisor to the Daughters of Isabella, will be keynote speaker on Aug. 10. Attendance is expected to be around 1,500.

✓ The 54th annual alumni reunion at St. Meinrad Seminary will be held Aug. 10-11. Bishop Thomas O'Brien of Phoenix, an alumnus of St. Meinrad and native of Indianapolis, will be chief celebrant and homilist at the reunion Mass. Archbishop Edward T. O'Meara will deliver the address to alumni at the closing banquet. The schedule also includes a reception, golf tournament, tours of the new monastery and library and an annual alumni meeting.

✓ Benedictine Sister Elvira Dethy of Our Lady of Grace Convent, Beech Grove, is a supervisor of Christina House at St. Pius X Abbey, Pevely, Mo., and its hermitages. With the completion of two new hermitages, six of the self-contained hermitages are available at a cost of \$10 per day. Each directed session costs an additional \$5. For reservations call (314) 479-5697 or (314) 296-7470, or write to Christina House, St. Pius X Abbey, Pevely, Mo. 63070.

✓ William F. Connor of Louisville has been named director of development and public relations at Our Lady of Providence High School, Clarksville. Connor attended the University of Louisville and has served as associate executive director of the Kentucky chapter of the Arthritis Foundation and division director of the Kentucky Heart Association.

✓ Benedictine Father Bernard Beck, the former John L. Beck of New Albany, will celebrate the 50th anniversary of his ordination to the priesthood with a concelebrated Mass at 2 p.m. on Aug. 15 in St. Mary's Church, New Albany. Following the Mass, a reception will be given in St. Mary's cafeteria by his sisters, Dorothy M. Beck of New Albany and Jane C. Iredale of Atlanta. Father Beck is chaplain of St. Paul Hermitage, Beech Grove, a retirement home. He joined the Benedictine order at St. Meinrad in 1926 and was ordained in Monte Cassino, Italy, on July 3, 1932.

✓ The Office of Evangelization is asking, "Where is Pope Paul VI?" Because of Pope Paul VI's emphasis on evangelization, they hope to display his picture in the new office. They ask that anyone with a suitable photograph of Pope Paul VI call the Office of Evangelization, 236-1489.

✓ The Terre Haute Deanery Religious Education Center will sponsor Discovery—A Convention for Catechists on Aug. 28. Registration is at 9 a.m. The program includes a keynote address by Edward J. Murray, director of religious education and liturgy for Our Sunday Visitor, and several seminars. Cost is \$3 for those in the Terre Haute Deanery, \$5 for those outside the deanery. For more information, write to the Religious Education Center, 2931 Ohio Blvd., Terre Haute, Ind. 47803.

✓ Seven Benedictine monks of St. Meinrad Archabbey are celebrating jubilees of their monastic professions. Those marking 50 years in the order are Benedictine Fathers Joachim Walsh, Frederick Walsh and Michael Keene, a native of Indianapolis. Those marking 25 years in the order are Benedictine Brother Daniel Linakens and Benedictine Fathers Stephen Snoch, Christopher Shappard and Germain Swissheim.

✓ Mr. and Mrs. Robert Roth of St. Andrew parish will celebrate their 40th wedding anniversary with a family dinner Sunday, Aug. 8. They were married Aug. 8, 1942, in the old St. Joseph's Church. They have four children, Jim Roth, Kathy Falkner, Barbara Vickers and Mary Owens, and seven grandchildren.



✓ Mr. and Mrs. Oswald C. Litzelman will celebrate their golden wedding anniversary with a Mass at 7:30 p.m. Saturday, Aug. 7 in St. Michael's Church. An open house will be held Sunday, Aug. 8 at 2 p.m. in the Westlake Arms Apartments Clubhouse, 6000 Westlake Road. They were married Sept. 14, 1932 in St. Augustine Church, Covington, Ky. They have six children, Rose Ann Weisenbach, Helen Downton, Jim Litzelman and Larry Litzelman of Indianapolis, Evelyn Walz of Hickory, N.C., and Marilyn Zahnen of Fort Lauderdale, Fla. They also have 18 grandchildren.

Archbishop O'Meara's Schedule Week of August 8

WEDNESDAY, Aug. 11—St. Meinrad alumni reunion, St. Meinrad.
FRIDAY, Aug. 13—NCCB committee on research, plans and programs meeting, Washington, D.C.

Have You Reserved Advertising Space in the 1982-83 Directory and Yearbook for the Archdiocese of Indianapolis?

The directory gives pertinent information on the parishes, priests, sisters, Catholic agencies and institutions in the archdiocese which covers 39 counties in central and southern Indiana.

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Advertising Deadline — Sept. 8, 1982 Call NOW—(317) 236-1581

Alice J. Cobb, Advertising Director

THE QUESTION BOX

Where can a Catholic turn?

by Msgr. R. T. BOSLER

Q Where does a Catholic go these days for clear decisions on what is right or wrong? You ask one priest whether a certain action is a sin, and he says it is not; you ask another, and he says it is. I'm confused.

A This question rang a bell, as I'd answered something similar over five years ago. I'm going to repeat most of the answer because it seems fairly adequate.

Deciding what is right or wrong is not as simple as you, or even some priests, want it to be.

There are definite principles of morality and, for Catholics, decisions of the church that must be taken into consideration when deciding whether or not certain actions are sinful.



However, sometimes there are conflicting principles or complicated circumstances that make it morally impossible to avoid a certain action that would otherwise be sinful, or there can be situations in which one must choose the lesser of two evils or the greater of two goods.

Do I save my wife or my son if I only have time to drag one out of a burning building? Do I kill the man who threatens to kill my child?

These are extreme cases, but the same conflicts arise in everyday life. Should an honest mayor remain in office so that he may eliminate evils and improve the city, even though he must overlook considerable graft going on among some of the people working with him? Should sterilization be considered if it is the only way one can prevent the mother of little children from ending up in a mental institution?

Ask any questions like these of a number of priests, and you will get different answers because priests vary in temperament and knowledge of human nature. Some do and some

don't keep up with the developments of moral theology.

The wise priest will not give a yes or no answer. He will point out the moral principles and teachings of the church that are involved and help you arrive at your own decision.

What does this mean for the adult Catholic? It means he must look to the church for guidance but ultimately make decisions for himself.

Your problem, which you share with many others, including some of the clergy, is that you

still want to live in the days when the church had to guide the faithful along like children because they were uneducated—and, indeed, like children. This is still the situation in primitive areas, where the church must carry on pretty much as in the past. But in the industrialized modern societies, the church must cut the apron strings.

Just as this is hard for some mothers, who worry about the mistakes their teen-ager will make, so leaders of the church are having their anxious moments. Some of the faithful are also disturbed because they are no longer given complete guidance.

Personally, I think this is one of the major sources of tension in the church today.

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

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Alternatives can reduce cost of vacations

by Dr. JAMES and MARY KENNY

Dear Mary: We simply cannot afford a vacation this year, and I fear we will not be able to go out much in the months ahead. Our children are disappointed, and my husband and I feel housebound. What alternatives are there for families in our situation?

Answer: Vacationing American style has become very expensive. Taking a family to theme parks and restaurants and staying at motels is costly. Even camping now involves elaborate, expensive parks with many costly amusements. Simple pleasures are out of vogue.

Camping can still be simple and inexpensive if you seek out county parks, nature preserves or other areas that offer no-frills facilities. Children become remarkably inventive when removed from television and video games. Take along a few balls, bats and horseshoes. With little equipment your children will soon be improvising their own games, digging a hole in the ground and "putting" a ball with a stick.

Arrange an overnight camp-out at a nearby park and invite one or two other families to join you. Sharing cooking and tent-pitching makes chores easier for all. Sharing work and fun brings people close together quickly. Even a

short period such as a weekend is renewing under such circumstances.

Some areas offer family camps where groups of families join together for a week of rest and recreation. Church-run camps may offer adult discussions and liturgies. Meals may be provided and eaten in common. If you cannot afford a week, perhaps you can join such a group for a weekend. Such camps renew family members of all ages and offer a chance to develop new and lasting friendships.

Plan a minivacation within 50 miles of home. Many times we yearn for spectacular sights and travel 1,000 miles to see them. Yet if we analyze what we like to do, we can often find the facilities nearby.

What does your family like: beaches, shopping malls, movies, sports? You can probably find them nearby. While you cannot afford a long, elaborate trip, you may be able to manage a short time away. Many states maintain parks and cabins which are inexpensive. Talking to friends may also help you locate a bargain.

Trading houses is yet another way to get away from home inexpensively. The family of a relative or friend might wish to exchange with your family for a few days or a week. If so, both families benefit.

When you travel, take food along rather than eating out. Get all family members to help prepare the food so the burden does not fall exclusively on mother. Keep the food simple so that the preparation does not become a chore.

Include some treat food that you do not ordinarily buy. Providing one treat on a picnic is much less expensive than taking the whole family out to eat, and the treat makes the meal seem special and festive.

Vacations need not involve theme parks and restaurants. Keeping vacations simple, planning short periods of time and staying close to home are ways to experience the renewal we all need from time to time without spending a fortune.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 872; St. Joseph's College; Rensselaer, IN 4778.)

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Baker schedules debate on Hatch amendment

WASHINGTON—Senate Majority Leader Howard Baker (R-Tenn.), accused in early July of blocking consideration of the Hatch amendment on abortion, has agreed to schedule a Senate debate on the measure on or about Sept. 8, when Congress returns from its Labor Day recess. Baker's decision, communicated to pro-life groups at the end of July, also calls for Senate consideration in mid-August of two other abortion bills which Sens. Jesse Helms (R-N.C.) and Mark O. Hatfield (R-Ore.) have proposed. Because Congress will probably adjourn in early October, there is concern that even if the Senate approves the amendment there may not be enough time for it to get through the House.

Develop native culture, bishops tell Hispanics

WASHINGTON—The 14 U.S. bishops of Hispanic ancestry have issued a joint pastoral letter challenging Hispanic Americans to be "artisans of a new people" by developing their native cultural and religious values.

"Conscious of all that God has achieved through us, we call on our people to assume an attitude of leadership to create a more human society," the bishops said.

Their pastoral letter, the first issued jointly by the country's Hispanic bishops, honored Our Lady of Guadalupe, patron saint of the Americas. Titled "The Bishops Speak with the Virgin," it was published July 22.

The bishops cited faith, a culture permeated by the Gospel, extended family life and love for country and community as prominent assets of Hispanic Americans. But they also saw challenges and threats in racial discrimination, poverty, street violence and the gratifications of consumerism.

In becoming artisans of a new human family "the greatest strength of our people comes from the rediscovery of the Gospel that is our truth, our way and our life," the bishops said.

The 32-page pastoral letter was signed by Archbishops Patricio Flores of San Antonio, Texas, and Roberto Sanchez of Santa Fe, N.M.; by Bishops Rene H. Gracida of Pensacola-Tallahassee, Fla., Joseph J. Madera of Fresno, Calif., Manuel Moreno of Tucson, Ariz., Raymundo Pena of El Paso, Texas, and Arthur Tafoya of Pueblo, Colo.; and by Auxiliary Bishops Juan Arzube of Los Angeles, Gilbert Chavez of San Diego, Alphonse Gallegos of Sacramento, Calif., Francisco Garmendia of New York, Ricardo Ramirez of San Antonio, Augustin Roman of Miami and Rene Valero of Brooklyn, N.Y.

HISPANIC CATHOLICS in the United States have been estimated to number 12 million, or nearly one quarter of the total Catholic population of 50.5 million, with large numbers in California, Texas, New York and Florida. Most of them are Mexican-Americans or immigrants from Mexico, Puerto Rico or Cuba. The 1980 U.S. census counted 14.6 million Hispanics in the country.

"Our people are beginning to count in (American) society. Their voice is now being heard. Each day they are becoming more responsible for the religious and social structures that shape their life," the bishops said. They recalled historical contributions of Hispanics to the United States and a host of present-day leaders in the fields of the arts, entertainment, education, science and technology, business, industry, defense, the

professions, and politics as well as laborers and migrant workers.

In religion, they said that "14 sons of our people have been called to be successors of the apostles" as bishops. They noted with satisfaction an increase in religious vocations, but said that "the number is minimal in relation to the need."

Of the 1,400 Hispanic-surnamed priests working among Hispanics in the United States, only 185 were born and ordained in this country. The rest came from Latin American or other Spanish-speaking countries. There are 450 permanent deacons helping in pastoral work, as well as an undetermined number of women and men Religious. The current figure of 961 Hispanic seminarians in the United States represents a 10 percent increase over last year, but is only eight percent of the total U.S. seminary population.

THE BISHOPS, HOWEVER, found the heart of the religious strength of Hispanics in the strong bonds of the family.

"It is almost impossible to explain this great gift from God," they wrote.

"For us," they added, "the meaning of family is extended and includes parents, children, grandparents, aunts and uncles, 'distant' relatives, neighbors, godparents, and 'compadres,' or intimate friends. The family is the first school of love, tenderness, acceptance, discipline and respect."

"We have received from our families the thoughts and values that are the foundation and primary orientation of our lives," the bishops added.

"A true spiritual environment is fostered in our homes and many houses even become household churches," they said.

While celebrating the positive values of Hispanic Americans, the bishops also cited the problems they face.

"We are conscious of the oppression and exploitation of our people," they said. "We have seen bodies disfigured by hunger and saddened by the fear of the law; we have heard the cries of abandoned children, mistreated by their own parents. We sense the loneliness of the elderly... the depression of prisoners whose greatest crime has been the lack of money to pay someone to defend them in court."

"We have shared the pain and the heat of farm workers and domestic laborers, the invisible slaves of modern society. In the jails and the detention camps, there are some who have come to our country in search of work and freedom, yet who have been considered criminals. We have seen our youth with empty eyes because they have nothing to look forward



FREEDOM BID FAILS—As sun sets, Border Patrolman Ed Fyent leads three illegal aliens down the hillside toward a waiting van. They then will be transported to the Chula Vista, Calif., border station and processed for return to their home country. An average of 10,000 illegal aliens are captured each month along this six-mile stretch of border. (NC photo from Wide World)

to in life. We have been with the countless victims of the violence that grows daily in our neighborhoods and even in our families. We will not rest until injustice is eliminated from our lives.

"We have shared with our people the fear that comes from racism and discrimination."

But the Hispanic bishops said that improving social conditions should not mean setting aside "our roots—our Latin American 'mestiza' (mixed) tradition."

Nor should it mean succumbing to "material consumerism, social climbing, the

desire for continuous pleasure and immediate gratification," they said.

The bishops also warned against practices that threaten family life. "Divorce is on the rise, the elderly are forgotten and even cheated, children are abandoned and young people make the street their home," they said. "The spirit of individualism is killing the spirit of community that is the core of the family."

Throughout the letter were references to Our Lady of Guadalupe, to whom the bishops entrusted the sorrows, problems, hopes and joys of all Hispanic Americans.



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Culture can not ignore religion, pope tells UN conference

VATICAN CITY—No discussion of culture can ignore religion and ethics, Pope John Paul II told a world conference on cultural policies.

In a French-language letter to Amadou Mahtar M'bow, director general of the United Nations' Educational, Scientific and Cultural Organization, the pope said national cultural policies should promote human life "and not its destruction."

The letter, made public at the Vatican July 31, had been read the day before by Archbishop Girolamo Prigione, apostolic delegate in Mexico, to delegates from 119 nations at a UNESCO-sponsored conference in Mexico City.

"It is not possible to establish a separation between the conception of man and cultural promotion," the papal message said, adding

that any conception of man naturally involves spiritual and moral aspects.

"An authentic cultural policy should see man in his totality, that is, in all his personal dimensions, without forgetting the ethical and religious aspects," the pope's message said.

He urged the conference to aim for several objectives, including the encouragement of "an unbiased search for truth and human values" and the promotion of a culture "that tends effectively to the promotion of human life and not to its destruction."

The Second UNESCO World Cultural Conference, attended by more than 1,000 delegates, opened in Mexico City July 26 and was scheduled to last two weeks. The first conference was held 12 years ago in Venice, Italy.

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YOUTH CORNER

Workshop helps families communicate

by GINA JUNG

"Teens are in a strife-ridden situation. Adults don't understand their responsibility to teens. Teens don't understand parents," said Lee Stephan, outpatient clinician for Mental Health Services at St. Francis Hospital Center.

To help bridge the gap between parents and teen-agers, Stephan and Michael Coleman, coordinator of outpatients are presenting a family workshop at the hospital. The program, sponsored by Mental Health Services is designed to help teen-agers and parents communicate better and thereby preventing problems with drugs, alcohol and mental health.

"There are a lot of problems with youths and not a lot of programs dealing with youths," said Coleman. "There are not very many avenues for them to take."

The workshop, which runs for six weekly sessions, is divided into three groups. Originally the workshop for families with teen-agers 13 to 15 was scheduled to begin in mid-June, but was postponed. The workshop for families with 16 to 18-year-olds is to begin Aug. 17 and a workshop for single-parent families is planned for Sept. 28.

The June workshop was postponed because of difficulty in getting families to sign up for so many weeks in the summer. "We found it hard to get a

commitment for six weeks," Stephan said.

Workshops for the younger and older age groups may run at the same time, he said.

STEPHAN HAD wanted to start the program since he attended a training workshop a year and a half ago. It was designed to teach others to conduct communication workshops for families and teen-agers.

"Coming to this is not admitting you have a problem," he said. "We expect to see some very healthy families here."

The goal behind the workshop and other programs sponsored by the Mental Health Services "is to help people with specific needs so they can have

a higher quality of life," said Julie Szempruch, director of Mental Health Services. She stressed that the workshops are for "helping people even in the best of circumstances."

One of the focuses of the workshops is confronting misconception that parents and teen-agers have. "Parents are great at generalizing about each other," Stephan said. "They would be shocked at what they find out about their kids."

Participants will deal with misconceptions in one of the workshop's activities. Parents and children go to separate rooms where they are given a family problem. Each group answers four or five questions about how they would handle the situation.

After reaching a group consensus, parents and children come together and look at their differences. The answers come in view of the generation, Stephan said.

HE EMPHASIZED that for the program to work both parents must come to the workshop with their children.

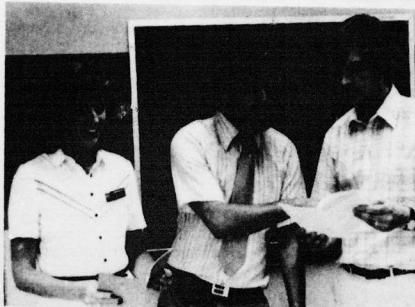
"People have to put risk into a workshop like this," Coleman said. They have "to come and talk about problems . . . It's not easy for a family to decide (to go to the workshop.) The topic is so threatening."

Though there is a risk involved, Mrs. Szempruch

stressed that "it helps to get a bunch of people going through something."

"It's good to hear others say, 'I'm so frustrated I wish I never had this kid,'" she said.

Stephan said he expects participants in the workshop "to be a little defensive at



WORKSHOP PREPARATIONS—Discussing plans for an upcoming teen workshop are, from left, Julie Szempruch, director of mental health services at St. Francis Hospital Center; Lee Stephan, outpatient clinician; and Michael Coleman, coordinator of mental health services. (Photo by Gina Jung)

first." But "they should be pretty open by the fourth session," he added. "One of our goals is to help people to be open."

The workshops have already sparked some responses, according to Coleman. "We've had calls from parents requesting 11- and 12-year-olds. Parents are wanting to deal with kids before they hit their teens."

The workshop will cover topics such as misconceptions of behavior, perceptions of love, peer groups and sexuality. An activity is scheduled for each session followed by 15 minutes of discussion.

Stephan and Coleman are not expecting many people to sign up for the workshops ahead of time. "We are crisis oriented. We don't do anything until a crisis hits us," Coleman said. "When it's close to the time (of the workshop), something will happen that triggers them to call." ***

St. Malachy and St. Catherine parishes claimed victories at the CYO softball championships held at Metropolitan Softball Stadium July 26 and 27. St. Catherine took top honors in the boys division, defeating Our Lady of Lourdes 18-0. In the girls division St. Malachy beat Nativity 10-7.

Center director sees rewards

by HENRY OWINO

"It is rewarding to see a troubled family transforming to establish a new life pattern," says Kenneth Isom, Director of Teen Challenge Center.

Isom says the Indianapolis Christian-based center has since 1969 engaged in the work of rehabilitating teens ages 11-17, who have problems such as stealing, drinking, running away from home, being kicked out of school, or involving in promiscuity.

Sometimes a teen's problem stems from a troubled home, where there's divorce, incest, remarriage, adoption, and irresponsibility, Isom observes.

"To leave harmony in such a home," Isom says, "we work with individual parents and their teens to establish a new life pattern."

He adds, "We endeavor to make people whole in a broken world, through a relationship with Christ."

Some activities of the one-year program include a Christ-centered education and development of work habits and attitudes. The center, explains Isom, gives a training in basic skills, such as horticulture, gardening, auto mechanics, printing, counseling, and recreation.

Also these teens go out to talk about their past and new life patterns to schools, jails, or organizations, Isom says.

Regardless of race or sex, the center will accept any teen with or without belief in God, "but we shall stick to our

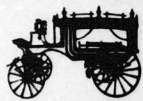
Christian background program," Isom points out.

To qualify for the program, Isom says, local churches, pastors, families, courts, and welfare personnel refer teens in trouble to the center.

Isom says, the center, which usually houses about 30 teens a year, gets its financial support from churches in and around

Indianapolis and from several individuals. Also, the state provides lunch as in any other school.

Historically, Isom recalls, Teen Challenge Center first was established in 1968 in New York city, but now there are about 80 centers scattered in Europe and South America. And in the U.S. alone, there are 100 centers.



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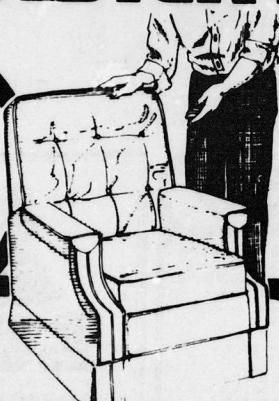
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Latin School transformed into youth center

The old Latin School which now houses offices for the Catholic Youth Organization has recently become the Youth Center of the Indianapolis Archdiocese. CYO will manage the building although a permanent decision on its future has not been made.

CYO is one of the few archdiocesan agencies that did not move to the new Catholic Center. It will remain at its present location at 580 Stevens St.

The center is designed for youth activities. Recently CYO hosted a national teen leaders meeting for the National Federation of Catholic Youth Ministry.

The facility features a library, gym, cafeteria, locker and shower rooms, classrooms and offices. One room will be converted into a chapel and another room will become a snack area.

Across the street two dorms

that formerly housed Latin School students were cleaned and repainted last May. Volunteers from the Roncalli High School faculty and young people from St. Catherine, St. Mark, St. Simon, St. Ann, Holy Name, Our Lady of Lourdes and St. Lawrence made up the clean-up crew.

The dorms should be ready for fall activities, according to Carl Wagner, an associate of CYO.

Larkin Hall, the boys dorm, has 31 beds. Dugan Hall, the girls dorm has been outfitted with 34.

Activities such as Christian Awakening, Search, Quest, young adult and parish youth retreats have been scheduled for the 1982-83 school year. The youth center is also available for other parish youth activities.

CYO still needs more furniture for the youth center. The organization is looking for tables, chairs, couches, a TV, a stereo, a microwave oven, rugs, and wall coverings.

If anyone can assist in providing these items, call CYO at 317-632-9311.



YOUTHS AT YOUTH CENTER—Showing off their work at the new archdiocesan youth center are, from left, Gary Meidinger of St. Simon parish, Catherine Warholak of St. Catherine parish and Mary Meidinger and Chris Smith of St. Simon. They were part of the crew that cleaned up the dorms at the former Latin School last May. (Photo by Gina Jung)

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DORIS ANSWERS YOUTH

Youth asks how to 'win over' boys

Dear Doris:

I am twelve years old. I have not yet been out with a boy. Everyone in my school and all my friends have boyfriends. I don't feel pressured but I would like some tips on how to "win over" boys. I have several prospects but none are really paying that much attention to me. For once I would like to be more than "just friends" with a boy. Also I wonder about the proper words to say if I were asked out, or decided to ask someone. Thank you for printing my letter.

Still Waiting

Dear Still Waiting:

First, I would like to compliment you on your letter which is very well written; and secondly congratulate you on your maturity. Being immune to the pressure of your peers is the key. Stay that way.

I know it is difficult not to feel left out when everyone else is doing something—or saying they are doing something. But are they? I'm sure you know that often 12-year-olds (and others) talk a good story. Meaning, they say they have boyfriends just because it sounds good, or they want to appear older.

When you are twelve being "just friends" is perfect. I wouldn't spoil it. While not being pressured you can learn a lot about boys—and yourself—and also have a lot of fun. When it is time to date tips on how to "win over" the boys will not be necessary. You'll know what to say; and you'll WOW them with your naturalness.

Dear Doris:

I am having problems with my best friend. At the beginning

of the year she started hanging around other people while she claimed I was her best friend. We would sit together in class and she would throw insult, after insult, at me. I didn't like it but I shrugged it off. I began to get the feeling that she was walking all over me. Now she seems to think I will take anything she dishes out without saying a word. Today I was trying to help her and she told me off in front of our class. Tomorrow she will call me up and expect me to have forgotten all about today. I want to remain friends because we have fun together but I'm getting sick of it. We were enemies before for the same reason. What should I do? I've tried talking to her, but she

won't listen. Please help me.

Mary

Dear Mary

Anyone who is so insensitive to tell you off in front of the class can hardly be classified as a friend—much less a best friend. Tell her that, once more, nicely and quietly. Then quietly take action—merely walk away. And stay away.

You don't need to be an enemy but you can associate with other girls for a while—or permanently. For some reason she has a need to show off, and she is taking advantage of you and your good will. Next time she needs attention let her try walking all over someone else and see how far she gets. A stern rebuff may be all she needs to change her behavior.



JUST FOR FUN—From left, Andrea Sauer, Elizabeth Wells and Julie Sauer of St. Barnabas parish find time for chatter and gum chewing while their teammates take the field against Nativity parish. The game, which Nativity won, was part of the CYO softball tournament held at Metro Softball Stadium July 26-27. (Photo by Gina Jung)

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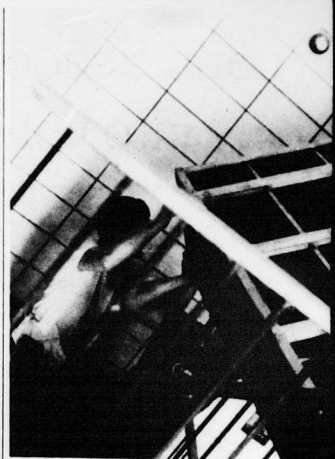
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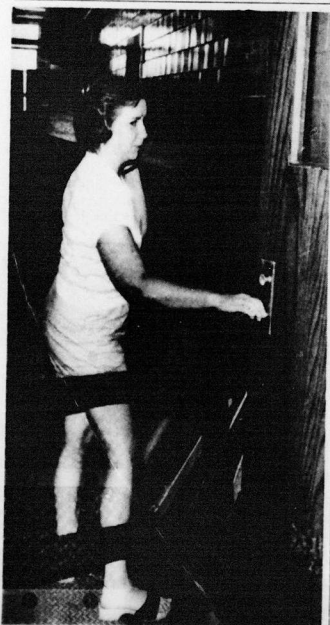


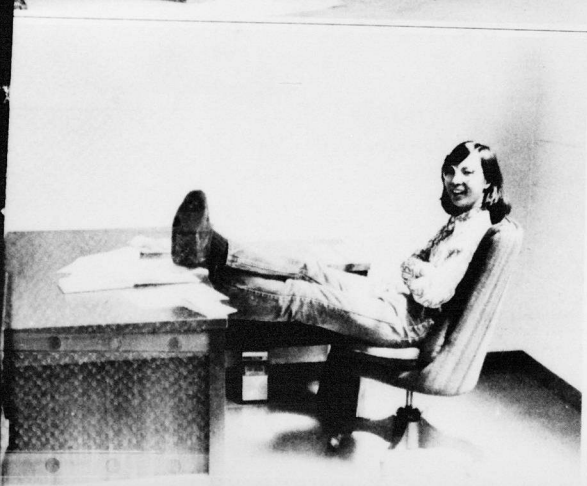
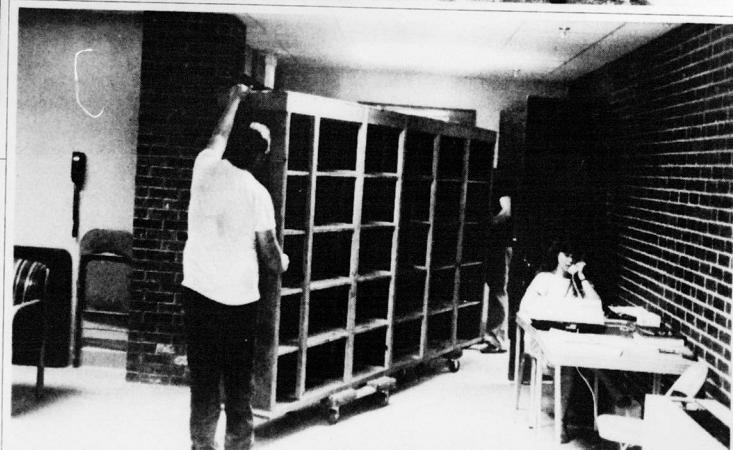
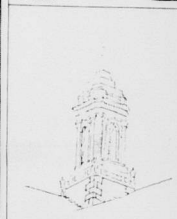
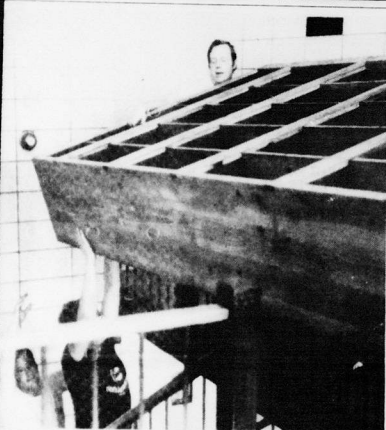
Moving vans pull up in the narrow Stevens Street access to the previous headquarters of The Criterion on Monday, July 26.

Moving day ascends on Criterion staff



Joe and Josephine Donohue (above left), building staff at the former Vocations Center, prepared a luncheon for the Criterion staff a few days before the move occurred. Leaving an old location sometimes means leaving old friends.





A huge solid oak one-piece shelving unit symbolizes the Criterion's move. At the top movers raise it (with vigor) over and down stairs out of the Stevens Street facility. As Criterion staff members wait anxiously (top right) in the new Catholic Center headquarters, the shelving unit is unloaded and brought into the building and to its new storage area where it will be filled with huge bound volumes and back issues. At far left staff members clean up old furniture and equipment and then get comfortable in new surroundings. At far left is bookkeeper Jo Ann Schramm, editor-in-chief Father Tom Widner, advertising director Alice Cobb, and staff writers Jim Jachimak and Gina Jung. Above them Alice Cobb aids secretary Cordelia Hines with packing while administrative assistant Benedictine Sister Mary Jonathan Schultz puts final cleaning touches on a typewriter. Above her the staff checks over some instructions to make the move easier. (Photos by Ruth Ann Hanley)

Your family... your home... your religion... are these the most important things in your life?

Of course, they are! And, you work hard and long... taking care of your family, providing a home, and supporting your church. Even when times are tough, you manage somehow. You gladly accept these responsibilities. In fact, as far as possible, you want to make sure that they are all taken care of, even if you're not there to do it.

So, you planned ahead... put some money aside in savings... and, of course, along the way, you bought life insurance. You want to make sure that your family has a home and income. And, perhaps you want to leave a bequest to your church. But... what seemed like plenty of life insurance, when you were younger, simply isn't enough now.

Those of us over 45... can remember when one man couldn't carry \$50 worth of groceries home from the store. And, you could buy a brand new car for about \$2,500. Those days are probably gone forever! Inflation has made the price of almost everything higher. Even the cost of a simple funeral has increased a lot in just the last few years.

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When you think of adding to your life insurance, you probably remember how it was the last time you bought a policy. Talking with an agent... answering a long list of health questions... then making an appointment with a doctor... sitting around the reception room, waiting to take a "physical."

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About the Company

Congregation Life is an Indiana-chartered insurance company, providing insurance protection to residents of the state of Indiana only. We are a member company in the Celina Group with executive headquarters in Celina, Ohio.

Congregation Life Insurance Company
P.O. Box 27647
Indianapolis, Indiana 46227

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You're sure you're going to live a long time... barring an accident, of course... even though you may not be as healthy as when you were younger. Congregation Life developed the Modified Benefit Whole Life Policy to enable people over 45 to get additional life insurance. In order for us to:

1. Guarantee to issue you a policy
2. Require no physical exam
3. Ask no health questions

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During the First 3 Years of the Policy

ACCIDENTAL DEATH BENEFIT — If death is due to accidental causes (as shown in the policy) we will pay the full face amount of the policy. In addition, all premiums you have paid, plus 5% interest compounded annually on them, will be returned.

NON-ACCIDENTAL DEATH BENEFIT — If death is due to non-accidental causes during the first three years, we will return all pre-

miums you have paid, plus interest at 5% compounded annually.

Suicide is not covered for the first two years the policy is in force. However, all premiums paid to date would be returned.

After the Initial 3-Year Period

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- Borrow up to the full amount of cash values accumulated, at a low 7.4% interest rate.
- Cash in the policy for its full cash value.
- Stop paying premiums, and convert the policy to paid-up insurance.

Here's All You Do

Just look at the chart at right that shows the amount of coverage and the monthly premium for your age. Then, complete the simple application, sign it, and drop it in the mail to us.

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Please cut on dotted line, and mail to:
Congregation Life Insurance Company
P.O. Box 27647 Indianapolis, Indiana 46227

SEND NO MONEY.

ISSUE AGE	AMOUNT OF COVERAGE/ MONTHLY PREMIUM		
	\$2,000	\$3,000	\$5,000
45	\$ 9.48	\$14.22	\$23.71
46	9.64	14.45	24.09
47	9.80	14.70	24.49
48	9.97	14.96	24.93
49	10.17	15.26	25.43
50	10.40	15.59	25.99
51	10.69	16.03	26.72
52	11.02	16.52	27.54
53	11.38	17.07	28.45
54	11.78	17.67	29.46
55	12.22	18.33	30.55
56	12.68	19.02	31.70
57	13.18	19.76	32.94
58	13.72	20.57	34.29
59	14.30	21.45	35.75
60	14.93	22.39	37.32
61	15.62	23.42	39.04
62	16.35	24.53	40.88
63	17.14	25.71	42.84
64	17.97	26.96	44.94
65	18.86	28.29	47.16
66	19.77	29.66	49.43
67	20.74	31.11	51.85
68	21.77	32.66	54.44
69	22.89	34.33	57.22
70	24.08	36.13	60.21
71	25.42	38.13	63.55
72	26.85	40.27	67.12
73	28.36	42.54	70.90
74	29.95	44.93	74.88
75	31.62	47.43	79.05

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Indianapolis, Indiana 46227-0647
Executive Office: Insurance Square, Celina, Ohio 45822-0118

For Modified Benefit Whole Life Insurance

PLEASE PRINT

Proposed

Insured

First Name

Middle Initial

Last Name

☐ Male

☐ Female

Address

Number and Street

City

State

Zip

Occupation

Phone Number ()

Area Code

1. Check ☒ the Face Amount* of Insurance You Want. ☐ \$5,000.00 ☐ \$3,000.00 ☐ \$2,000.00

2. Date of Birth _____ Month _____ Day _____ Year _____

3. Beneficiary's Name _____ First Name _____ Middle Initial _____ Last Name _____

4. Beneficiary's relationship to you _____

5. Is this insurance intended to replace any insurance policy or annuity you presently own? Yes ☐ No ☐

*First Three Policy Years — Benefit limited to amount of premiums paid, plus 5% interest compounded annually. Thereafter, beneficiary receives full face amount. If death is due to accident, full face amount paid during first three years.

I understand and agree that policy issuance is based on all statements and answers indicated in this application. Also that the statements and answers are complete and true to the best of my knowledge and belief. I further understand that the policy will not become effective until the policy is issued and the first premium paid.

Signature

(Please Do Not Print)

Date

Form 1759

IV 821

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LIVING YOUR FAITH

School prayer amendment draws mixed reactions



TESTIMONY—Sen. Mark Hatfield (R-Ore.), left, and Sen. Jesse Helms (R-N.C.) testify at a hearing of the Senate Judiciary Committee on President Reagan's proposal for a constitutional amendment that would overturn the 1962 Supreme Court decision abolishing prayer in public schools. (NC photo)

by LIZ SCHEVCHUK

WASHINGTON—A Knights of Columbus official July 29 endorsed a proposed constitutional amendment to allow prayer in public schools, but expressed doubts that the states should determine what prayers students should recite.

In testimony before the Senate Judiciary Committee, John Murphy, deputy supreme knight of the Catholic men's organization, pledged the Knights would work for passage of the amendment and added that it is "because we are a family organization that we are so concerned" about the issue.

The amendment would circumvent 1962 and 1963 Supreme Court rulings that forbade official prayer or Bible reading in public school classrooms. President Reagan backs a constitutional amendment to return prayer to school classrooms and in May sent to Congress wording for such an amendment.

But while the amendment is ardently backed by some Christian and Jewish groups, it is just as ardently opposed by other Christian and Jewish organizations.

The U.S. Catholic Conference has said it welcomes the president's initiative but wants any amendment to allow also reinstitution of the right of public school children to receive released-time religious instruction on school grounds.

Proponents of Senate Joint Resolution 199—the president's amendment language, introduced in the Senate by Sen. Strom Thurmond (R-S.C.)—said returning school prayer to the classrooms on a voluntary participation basis would give children an appreciation of God and restore moral values to America.

Opponents were doubtful that routine school prayer could do much about restoring morality and said that it would threaten the rights of children who do not share the same religious beliefs as the majority of their classmates. Even voluntary prayer would intimidate such children and set them apart from their peers, they argued.

Murphy, who limited his remarks to general comments, submitted for the record a copy of an editorial to appear in the August issue of the Knights' magazine, *Columbia*, which he said reflects the Knights' position and states that the proposed amendment "is designed to overcome a Supreme Court philosophy of hostility to public prayer which goes back to the late 1940s."

The editorial said that "since prayer and discussion of religious values were stopped in the public school by the Supreme Court, there has been a serious deterioration of moral values."

Schools have replaced religion with "values" education, the editorial states. "Consequently, the American public schools have been propagating a form of paganism, paralleling the philosophy inculcated behind the Iron Curtain."

The Knights' editorial, like other testimony, argued that the First Amendment to the U.S. Constitution, which prohibits establishment of religion or interference in its practice, was intended to bar the government from favoring one religion or denomination over another, not to prevent children from praying in school.

"I share in the view of every good American citizen we ought not to have establishment of religion," Murphy told the committee. But he said the proposed constitutional amendment will formalize no set prayer and that it will remove encumbrances

"grafted" onto the Constitution erroneously by the courts.

He expressed doubts about a school prayer law recently enacted by Alabama and currently being challenged in court. As quoted by Sen. Jeremiah Denton (R-Ala.) during the committee hearing, the law provides for a prayer which ends in the words, "in the name of Our Lord."

Rabbi Seymour Siegel, who backs a school prayer amendment and is president of the American Jewish Forum, which he described as a "conservative group," said the Alabama law could prove objectionable to Jewish students. However, Rabbi Siegel added, even the Alabama law, with its flawed language, "is certainly better than nothing—much better than nothing."

In a similar vein, Murphy said he would describe the Alabama law as "an honest and worthy effort" but said he has "misgivings about it."

The Rev. Dean Kelley, a Methodist minister and director of Religious and Civil Liberty for the National Council of Churches, opposed the prayer amendment.

HE SAID SCHOOL prayer, determined by the local community, would be "a clear regression to territorialism" similar to that of the Reformation period when the religion of subjects was determined by their rulers.

Mr. Kelley said the National Council of Churches thinks the proposed amendment "is unjust because it makes the rights of members of religious minorities dependent upon the self-restraint of religious majorities, a condition that the First Amendment was designed to prevent."

The Rev. Charles V. Bergstrom, executive director of the government affairs office of the Lutheran Council, representing three Lutheran denominations, said that "there is nothing holy or helpful in efforts to make this a 'Christian' nation by school prayer. It is indeed questionable that this can do anything but harm religious faith." He said that even if school prayer is voluntary, the fact that school attendance is compulsory and that teachers are authorities in the classroom makes participation seem mandatory. He also said personal morality and open prayer or church participation don't necessarily go together.

The amendment suggested by Reagan and introduced in the Senate reads:

"Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any state to participate in prayer."

A parallel version has been introduced in the House, where a discharge motion has been filed to bring it out of the House Judiciary Committee for action.

In May, Msgr. Daniel Hoyer, general secretary of the U.S. Catholic Conference, welcomed Reagan's endorsement of school prayer but said an amendment should also deal with the "larger issue" of voluntary religious instruction in public schools.

In 1948, the Supreme Court barred released-time religious instruction programs from public school premises.

One school prayer amendment critic, Sen. Mark Hatfield (R-Ore.), suggested that Congress should shelve prayer amendment efforts and instead take action to allow schools to be used on a voluntary basis for non-curricular religious discussions or activities.

CHD publishes study guide to teachings on justice

WASHINGTON—The Campaign for Human Development has issued a new study guide, "To Campaign for Justice," to promote American Catholic understanding of church teachings on justice.

Based on the 1971 world Synod of Bishops' statement, "Justice in the World," the 56-page pamphlet reprints that statement along with a shorter synopsis of it, study questions, and suggestions of ways for study groups to approach the topic.

Members of Parliament protest service

LONDON—Several members of the British Parliament have complained about the interfaith church service held July 26 to mark the end of the war in the Falkland Islands. Sir John Biggs-Davison, a Catholic and a Conservative MP, said, "It is right to pray for the dead and for one's enemies, but it is... revolting for cringing clergy to misuse St. Paul's to throw doubts upon the sacrifices of our fighting men." Biggs-Davison refused to attend the service in St. Paul's Cathedral after seeing its program. As part of his sermon, Archbishop Robert Runcie of Canterbury, Anglican primate, said that "war is sign of human failure."

"Justice in the World" is "considered by some to be one of the church's best kept secrets," said James R. Jennings of the CHD, editor of the study guide.

The 1971 synod, he said, rejected the idea of the pursuit of justice as "a kind of avocation for those on the fringe of the church's life" and instead placed it "at the heart of the church's mission as central as the preaching of the Gospel and celebration of the sacraments."

The CHD, the U.S. bishops' anti-poverty agency that is funded by an annual collection from the nation's Catholics, issued the study guide as part of its educational program. Most CHD funds go directly to self-help projects designed to assist the poor and disadvantaged in working their way out of poverty.

A section of the study guide also analyzes the principles and methods of CHD in light of the synod document on working for justice.

Jennings said the CHD expects the guide to be used chiefly by Catholic schools or religious education programs or by adult study groups organized under the auspices of diocesan CHD offices or diocesan or parish justice and peace commissions.

"To Campaign for Justice" is available, at \$1.25 a copy, from Campaign for Human Development, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.

Labels given to Catholics should carry warnings

by Fr. RICHARD P. McBRIEN

Labels warn us of the contents of a bottle or a package, but who warns us about labels? Labels, too, can be harmful—if not to our health, then at least to the clarity of our perceptions.

Take the labels "liberal" and "conservative" as applied to U.S. Catholics. Liberal Catholics applauded Pope John XXIII's social encyclical "Mater et Magistra" in 1961; conservative Catholics criticized it ("Mater, si Magistra, no!"). Accordingly, liberals support papal teaching, while conservatives oppose it. Right? Wrong!

Seven years later it was the liberal Catholic who rejected Pope Paul VI's encyclical on birth control, "Humanae Vitae," and it was the conservative who flew the papal colors with pride.

Fourteen years have passed since then. In this age of "future shock," 14 years is a relatively long time. Assumptions have a chance to harden. Opinions become fixed.

Indeed, since the end of the turbulent 1960s, "Humanae Vitae" has served as a dividing line between liberals and conservatives in the U.S. Catholic Church. The former are perceived to be soft on teaching authority; the latter, firm in their loyalty. Or so the story goes.



But that simplistic dichotomy may have to yield now to new facts. Something of major significance has been happening in the U.S. Catholic Church over the past year or so, and many still haven't noticed.

The U.S. Catholic bishops have become increasingly outspoken and remarkably explicit in their public pronouncements on matters of social justice, peace, and human rights, and Catholics of a discernibly conservative political bias have been registering first their distress and now their dissent.

Michael Novak is a good case in point because his own political and theological odysseys serve to underscore my opening suggestion that labels are misleading.

Michael Novak was once perceived as a strongly, even stridently, liberal Catholic in the 1960s: anti-Vietnam war, critic of the hierarchy and its steady diet of "non-historical orthodoxy," supporter of changes in ecclesiastical regulations, e.g., clerical celibacy, advocate and effective practitioner of the "new theology" (a la Lonergan).

In his syndicated columns and in recent articles in such journals as The National Review, Novak has taken the hierarchy—more specifically, the U.S. Catholic bishops—to task for their public stands on nuclear disarmament, U.S. foreign policy in Latin America, and Reaganomics.

So Novak's still a liberal Catholic, criticizing the hierarchy? Wrong again! Novak has become a conservative. Or is it neo-conservative? Perhaps a neo-liberal? Oh, those labels!

I refer to Michael Novak, not to criticize



CHIEF JUSTICE VISITS—Chief Justice Warren Burger of the United States presents a gift to Pope John Paul II during a private audience at Castelgandolfo, Italy, the pope's summer residence. Burger was in Rome to participate in a symposium on justice in the United States and Italy. Mrs. Burger looks on as the gift is presented. (NC photo from UPI)

him (he has been criticized too much already, often harshly and unfairly), but only to illustrate my thesis. There are hundreds of others like him in the U.S. Catholic Church today. He happens to be more intelligent, more articulate, and more effective than most. He also enjoys some national stature.

My point is that the Humanae Vitae test doesn't work anymore. You can't tell the players in 1982 by that tattered 1968 scorecard. New uniforms are being issued, with new

numbers and new colors.

We're going to have to take each play as it comes. We can't be sure any longer who'll do the running, the passing, the blocking, or the tackling.

One thing is certain: liberal Catholics aren't the only ones who challenge the hierarchy these days. So if you must use labels, at least put a warning on them.

More on this next week.

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Unemployment can damage relationships in family

by DOLORES CURRAN

"Will you please talk a little about what unemployment does to the family?" a woman asked. "For years we've had a good and loving family only to see us fall apart when my husband was laid off. What's happened to us?"

And, as heads nodded in a chorus of agreement, she proceeded to describe the familiar ripple effect of unemployment upon self-esteem, intimacy and communication in the family.

Unemployment is a fact of life in many families today and while we read numerous pieces on its effect on the economy, little is written about its effect on the family. It can be bonding or destructive, with most situations tending toward the latter, regrettably.

About a year ago, a bishop in a highly industrial automobile assembly line area told me they're having a terrific breakdown in family life as a direct result of unemployment. He said that when great numbers of men were laid off, their wives had to compete for marginal jobs to keep the families fed. The men, after months of discouraging job seeking, became depressed and began spending more time in bars or isolation. This resulted in alcoholism, abuse, and family breakdown in families that never before experienced any of those things.

Eventually youths began to be affected, many refusing to accept discipline from their dads, others dropping out of school to add their meager wages to their mother's. The family unit shifted dramatically.

This pattern was followed almost exactly in a family I heard about whose father's job was phased out in an economy move. He searched for three months before finding something in another state. In the interim, he began withdrawing from the family who then began to withdraw support from him.

When, in desperation, he took the new job, his family resented losing jobs and schools

because of forced relocation. They are still living together but they are sullen and non-supportive of one another. Unemployment tells a family a lot about itself and its purpose. It also helps us to better understand the devastating family problems of the chronically unemployed and to be a little more compassionate in our attitudes toward them.

I don't want to give the impression that unemployment means automatic family breakdown because many families report becoming closer as a result of temporary unemployment. But I do believe it is important to acknowledge a predictable loss of self-esteem on the part of the adult who loses his or her job.

Our society tends to equate people's worth with what they do, not what they are. When a job is lost, self-worth often plummets. At times like this, family support is essential. The unemployed, already feeling less worthy, find themselves filling out endless application forms, waiting for call backs, and answering friends who ask daily, "Have you found anything yet?" After so long, they begin avoiding others, even family members. Tensions increase and insensitive comments are taken the wrong way.

We most need support from our families when we aren't getting it from our culture. Yet families sometimes withdraw support at this very time, believing somehow that if they "nag" more, the jobless person will try harder.

Unemployment isn't easy for the family but if it views it as an opportunity to become more understanding and to share in the bread-winning role while the jobless person is searching, the family unit will find itself richer once a new job is found. The family then knows it can weather bad times without settling on a scapegoat and that it can be counted on as a support system in rough times as well as good.

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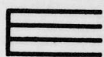
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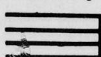
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LIVING THE QUESTIONS

How easy is the easiness in being a Catholic?

by Fr. THOMAS C. WIDNER

The Protestant theologian and historian Martin Marty believes "it is easy to be a Catholic where it is difficult to be a Catholic and it is difficult to be a Catholic where it is easy to be a Catholic." He made the statement with reference to the attitude of Pope John Paul II concerning the differences between the church in the West and the church behind the Iron Curtain.

Marty's observation, of course, generally points to the idea that under persecution the church is alive and active. When people have nowhere else to turn, when their political and social life is restricted, they very often seek the church as a hope, a way, if not out of their troubles, at least a relief from them. The church promises reward in a hereafter. When this life is so miserable that it promises nothing, the next life can be very attractive.

On the other hand, those parts of the world which enjoy political, social, and religious freedom in greater degrees have a different problem. Because there are so many possibilities in a free society, religion is just one free thing among which people can choose and it is often disregarded because it is not as attractive as something else. Temptation in a free society is the temptation of a myriad of choices.

An example of a lack of this kind of freedom is Poland. The church there commands nearly unquestioning loyalty from its



faithful because the church there offers the best hope against a repressive regime. But in the West, and in our own country, the church does not hold the same unquestioning loyalty. Our political freedom is accepted. Our social freedom is demanded. And since the next life seems a long way off for many of us, the temptation to indulge ourselves in the pleasures of today is more than tempting. We are bombarded with it. We are scorned if we don't indulge. We are ostracized from all that is social if we don't participate.

THUS, IN POLAND IT IS easy to be a Catholic because it is not easy to practice one's faith. And practicing one's faith there is a sign of showing disfavor to the political regime. In the United States it is not easy to be a Catholic because practicing one's faith is a deliberate choice. There are no strings attached to faith here as there are in the East. Practicing one's faith here is a sign only of practicing one's faith.

It is also difficult to be a Catholic in a free society because often we equate our religion with our society, as if they go hand in hand. And yet the history of our world is precisely the opposite. When religion is identified with the political structure in which it resides, it has historically become an oppressive element itself. Religious structures are often the most intolerant structures in society. An organization like the Moral Majority, for example, shows itself not only to object to sinfulness but to all who express a differing opinion.

Our faith can also conflict with our political systems. It is easy to see how Catholicism conflicts with the theory and practice of communism. But our Catholic faith can also

conflict with capitalism or even democracy.

The popes for the last hundred years and more have spoken forcefully about the injustices which a free market society can produce as well as those in a communistic one. Pope John Paul is addressing issues of war and peace suggesting that war under any circumstances may be immoral. Questions are being asked which were never asked previously. What responsibility do people who participate in the manufacture of weapons for war bear for the threat or waging of war? What moral teaching is violated? What sin is committed by that contribution to a future war?

In a free society one is humanly free to do just about anything one pleases. At least that is what our Western American capitalistic society seems to be selling these days. Communism isn't causing our relentless consumerism—self-indulgence is most clearly the fruit of capitalism.

But that is dwelling on the negative. The human being is capable of good, not only the bad. In his autobiography Ignatius Loyola, while recovering from battle wounds, said the only reading available to him was a life of Christ and lives of the saints. Though he wanted to read the equivalent of modern day Harlequin romances, he had only this spiritual reading. Though he enjoyed his romances, he found himself miserable after reading them. After reading about Christ and the saints he found a joy which did not leave him.

The problem we in the church have today is convincing others that their joy will be more complete by being faithful to Christ rather than to a political or social structure. But look at us who represent the church. Have we discovered that joy ourselves? The evidence would suggest that we haven't.

Charities director seeks greater advocacy role

PITTSBURGH—Father Thomas Harvey, newly named executive director of the National Conference of Catholic Charities, hopes to become more involved in the area of advocacy, taking opportunities to "address the public forum" and to speak "for the hurting in society."

A former assistant director of the Pittsburgh Diocese's Social and Community Development Department and former pastor of St. Kilian Church in Mars, Pa., Father Harvey said in an interview that he will attempt to close the distance separating parish-based helping programs from those operated through social welfare offices.

In addition, he hopes to mobilize a cross-section of aid groups and to testify before Congress when needed.

Concerning the new federal block grant program, Father Harvey said he is "nervous" about spending decisions being made locally without more federal guidelines and that he fears the fragmentation involved.

The NCCC's role is "not to deliver services but to service the service agencies," he said. Father Harvey said that although it will be important to make himself available to agencies at the regional level, he will also recognize the "particularly vital role" local parishes play in society.

"With so much mobility in this country, one of the few things people still trust in to help them is the parish," he said. "And often there is no one on the parish level to meet these needs."

As one solution, Father Harvey cited his

own experience at St. Kilian. In an ecumenical effort with nine other area churches, St. Kilian opened a counseling agency where people could use parish resources to discuss problems concerning alcohol, marriage and other personal issues.

Father Harvey said he believes that

voluntary agencies, unions, big business, and other elements of society must engage in a dialogue to reach a public consensus on issues. He said that often "the church has been intimidated on moral issues."

If a company decides a profit margin is not large enough and decides to move out, the whole community is affected. "It's important to approach discussions on the 'quality of life' issue," he said. "Our position is to create that dialogue and that tension which will lead to consensus."

The Word

by PAUL KARNOWSKI

Whether it's fried chicken with the family or crackers and cheese with a chum, all of us like to share our meals with the ones we love. If we cannot be with loved ones during meals, many of us will eat with a casual acquaintance or someone we do not like, rather than eat alone. Even when solitary dining is unavoidable, we still manage to find dinner companions; disc jockeys, television reporters, and novelists are among our more popular choices.

It's as if we are afraid to hear our own chewing, slurping, and swallowing. And we are. When we eliminate solidarity and companionship from our meals, they become a reminder of our mortality. We are eating only to stay alive, all the while knowing that it is an exercise in futility. Nothing we eat can keep us alive forever.

To a certain extent, even Jesus agrees with this cynical conclusion. In today's gospel He reminds His listeners, "Your ancestors ate manna in the desert, but they died." It's a cruel

reminder of mankind's common fate. But, of course, the Lord does not stop there; He offers His listeners an alternative. He says, "I am the bread of life . . . This is the bread that comes down from heaven, for a man to eat and never die. I myself am the living bread come down from heaven. If anyone eats this bread he shall live forever."

We need not go to the Eucharistic celebration to get a taste of this immortal bread. It's related to the companionship we so cherish at mealtimes. If eating alone reminds us of our mortality, then eating with our companions reminds us of our immortality. When we share a meal with others we share our joys and sorrows, our hopes and aspirations; we share our love for one another. These are the foods that defy death.

It is at the Eucharistic celebration, however, that we partake most purely. Here, solidarity has no selfish motives, companionship is never competitive, and love is never conditional. Here, we eat, and we know with certainty that we shall live forever.

AUGUST 8, 1982
Nineteenth Sunday in Ordinary Time (B)
I Kings 19:4-8
Ephesians 4:30-5:2
John 6:41-51

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St. Lawrence Parish

Lawrenceburg, Indiana

Fr. Thomas Amsden, pastor

by GINA JUNG

Father Thomas Amsden enjoys fishing in Lawrenceburg, but that is not the only reason he stays. He has found a family at St. Lawrence parish—a family that enjoys him as much as he enjoys being its pastor.

"St. Lawrence is more of a family and not just a bunch of people worshipping together," says Father Amsden. "You don't go to church with strangers but with people you know."

Typical of small towns, he says, "family and parish life are combined as one."

For the nearly 1,800 parishioners, "it's a sign of spiritual life," he notes. "They have a good time working, praying together."

Some in the parish family have let Father Amsden know that they can be counted on if he needs to talk to someone. After a group of grade school children had a slumber party at the rectory one night, he found a note under his pillow.

It read: "Father Tom, remember to call me any time if you're lonely."

The family spirit is carried in the parish activities. The St. Lawrence parish festival is a typical festival, says Father Amsden, but no one is hired to do the work. "We do everything ourselves."

St. Lawrence, which had held festivals in the past, had not planned one for several years. Four years ago the festivals were started again.

FATHER AMSDEN RECALLS, "Someone said 'why don't we have a festival?' " They did and cleared \$5,000.

"We were so pleased we could hardly stand it," he laughs.

Though St. Lawrence does not make as much money as other parishes, it is the effort that makes the festival worthwhile. "It's something that all of us work for," he says.

It took the work of 15 families to start the parish in 1840. They worshiped together in individual homes until 1847 when a church was built. Priests from neighboring parishes ministered at St. Lawrence.



PARISH LEADERS AND PASTOR—Bill Kerr, left, St. Lawrence parish council president, and Marge Stoll, church secretary, stand in front of the parish school with Father Thomas Amsden. (Photo by Gina Jung)

With Lawrenceburg's growing population Father Ignace Klein, an attending pastor in the 1860s, saw a need for a bigger church. He wanted to build it in a newer part of town where there was less danger of flooding from the Ohio River. However parishioners from the old part of town opposed the idea.

A new church was not built until 1867, a year after St. Lawrence received its first resident pastor, Father Clement Scheve. He bought the land where the present church was built and still stands today.

A series of floods financially crippled St. Lawrence in the 1880s. The first flood in 1882 brought the water within eight inches of the church floor, damaging property.

TWO MORE FLOODS hit Lawrenceburg—one in 1883 and another in 1884. In 1883 water devastated the interior of the church and damaged altars, communion rail, confessionals and pews. Furniture in the rectory was ruined.

Friends of the parish and the diocese gave more than \$2,400 in aid to St. Lawrence in 1883. They aided the parish again the following year when the flood stage reached nearly six feet.

The church was spared of disaster until 1937 when Lawrenceburg suffered another flood—the worst on record. Parish buildings again suffered.

During the 1937 flood, officers for the American Red Cross aiding flood victims in Lawrenceburg told the pastor, Father William Kries, that the organization could not aid the church because it was against its policy to do anything for churches and schools.

The parish school was opened in 1844 in a small rented room. By 1869 the parish bought land next to the church for a school and donated the property to the Franciscan sisters of Oldenburg. The sisters built a three-story brick building for the students.

The parishioners bought the building from the sisters in 1926 and built a new school.

The Franciscans are still involved in the parish. Franciscan Sister Rosemary Miller, St. Lawrence's director of religious education, is "the backbone" of the adult education and youth programs, says Father Amsden.

THERE ARE WEEKLY activities for youths including prayer meetings and retreats. The young people raise money for their activities because the youth program is not subsidized by the parish, Father Amsden says.

The pastor boasts that the students at St. Lawrence have "the finest principal in the archdiocese." To the school's principal, Betty Cook, "it's not just a job with her; it's her life," he says.

There is good cooperation between administrators at Lawrenceburg schools and the parish school, says Father Amsden. A tunnel has been built under the busy street between St. Lawrence from Lawrenceburg High School. Children do not have to cross the street when activities are planned at the high school.

Bill Kerr, president of the parish council, graduated from the church school in 1928. His most vivid memories of the parish are the 1937 flood and his wedding.

He was married in the rectory rather than the church. His wife was not a Catholic then.

"We were married in the priest's office," Kerr recalls. Weddings between Protestants and Catholics were not permitted inside Catholic churches at that time.

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

(I Cor. 1:3)



Marge Stoll, a parish council member and church secretary, has been involved in the parish since 1948. Her son is also on the parish council and her daughter teaches CCD class.

St. Lawrence is "ambitious, very close and hard working," says Mrs. Stoll. "I have a very warm feeling (about the parish)—an overwhelming feeling of closeness."

That closeness seems to draw people to stay, she explains. "Young people go away to college, but they come back. Many marry and stay here."

Though there are no programs for young singles out of high school, "we keep a rather young parish," she says. "Strangers will comment, 'you have so many young people.'"

For Father Amsden, it is the serenity of Lawrenceburg and the family he has found that keeps him at St. Lawrence.

The people of his parish have given him an incurable optimism for life. Looking forward to tomorrow he predicts: "Every day in Lawrenceburg is better than the day before."





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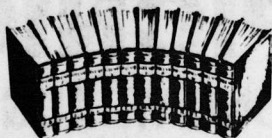
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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

August 6

The Channel of Peace will sponsor the monthly Charismatic Mass at St. Rose of Lima Church, 114 Lancelot Dr., Franklin, at 7:30 p.m. A soup and bread supper will precede the Mass at 6 p.m.

The Terre Haute Chapter of Pax Christi will sponsor a Christian Prayer Service at St. Joseph Church, Fifth and Ohio Streets, at 7:30 p.m. The service marks the anniversary of the atomic destruction of Hiroshima and is in memory of the victims of that event.

August 6, 7

The summer festival at St.

Bernadette parish, 4826 Fletcher Ave., Indianapolis, will begin at 5 p.m. Dinners in the air-conditioned parish hall are family priced.

August 6-8

The three-day festival at St. Ann parish, 2850 S. Holt Road, Indianapolis, will begin at 4 p.m. on Friday and 1 p.m. on Saturday and Sunday.

August 6-15

A course in the Silva Method of Meditation will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. For complete information call 317-257-7338.

August 7

Pax Christi (Peace of Christ), the Indianapolis chapter of the International Catholic Peace group will meet at 7:30 p.m. at Immaculate Heart School, Indianapolis. Call Maureen, 942-2776, for more information.

August 8

The parish picnic for the benefit of St. Paul Church, New Alsace, will begin at noon. Chicken dinners will be served from noon until 4 p.m. (EDT). Adult tickets, \$4; children, \$2.

August 8-15

A semi-directed retreat for

Religious will be held at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. Contact Sr. Donna at 317-788-7581 for details.

August 9-14

Call Marlene R. Carey, 317-871-2366, for the following classes beginning at St. Vincent Wellness Centers, Carmel/Zionsville. Aug. 9, Cesarean Birthing; Preparation for Childbirth; Aug. 11, Relaxation Training: A Systematic Approach; Our Growing Family—A Sibling Preparation Class; Aug. 12, Infant/Child Health Care: Guidelines for Parents; Wellness Support Group; and Habits Not Diets: A Metabolic Approach to Weight Management; Aug. 14, Prenatal Nutrition Seminar: A Healthy You/A Healthy Baby.

August 10

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

An area meeting of Separated, Divorced and

Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Beech Grove Benedictine Center, 1402 Southern Ave.

August 11

The 11:30 luncheon at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis, will be followed by card games at 12:30 p.m.

August 12

The northside group of SDRC will meet at St. Thomas Aquinas parish center, 48th and Illinois, Indianapolis, at 7:30 p.m. A Mass will be followed by a sharing session.

August 13, 14

The annual festival at Assumption parish, 1115 S. Blaine Ave., Indianapolis, will be held on the parish grounds.

August 14

Holy Angels parish, 28th and Northwestern, Indianapolis, will have a city-wide rummage (Continued on next page)

Get Away Days to focus on health and nutrition

ST. MARY OF THE WOODS—Exercise, nutrition and health will be the focus of Fitness Get Away Days for women, Sept. 16-19 at Saint Mary of the Woods College.

The weekend program will include seminars and workshops on diet, exercise, health and stress management. A variety of fitness activities on the 67-acre wooded campus such as hiking, jogging swimming and rowing will be available to participants.

The program is the first in a new series of six weekend "Get Away Days" planned for the upcoming year. Future themes include Professional Women, Oct. 28-31, Gourmet Cooking, Oct. 7-10, Spirituality, Sept. 23-26, Women in Transition, Nov. 11-14 and Renaissance Studies,

April 21-24. "Get Away Days at the Woods" will provide women a unique opportunity to depart from their professional and domestic routines and enjoy four days of activities, workshops and programs to relax, renew and update themselves. Accommodations include four days and three nights in the Goodwin Guest House, specially planned meals and activities. Each weekend is limited to 12 guests.

For more information about "Get Away Days at the Woods," including complete program listings, cost and reservation information, write: "Get Away Days," Development Office, Guerin Hall, Saint Mary of the Woods College, Saint Mary of the Woods, Indiana 47876 or call (812) 535-4141, ext. 225.

Assumption Church FESTIVAL

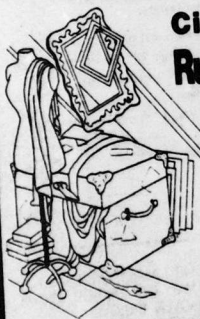
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Layman of the Year award presented to Keenan

Knights of Columbus recently honored Richard H. Keenan with the Bishop Chatar Assembly of the Fourth Degree Catholic Layman of the Year Award. A member of Magr. Sheridan Council in Greenwood and Our Lady of the Greenwood parish, Keenan received the award at a dinner-dance held at Our Lady of Fatima Council.

Keenan served as Grand Knight of Magr. Sheridan Council, and also of Council #712 at Vincennes; he was District Deputy for four years, State Director for Church Activities and State Ceremonial Chairman. He has completed all chairs of the Fourth degree, including Faithful Navigator

and is now a Faithful Trustee.

While active in Vincennes, Keenan initiated the organization of Cub Scout Packs for the Catholic parishes in that area and then spent three years as advisor for the Boy Scouts of America.

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sale, flea market and fish fry from 9 a.m. to 7 p.m.

The Catholic Aianmi Club invites all single Catholic adults to a party at the Woods Apartments Party House, 59th and Georgetown Road, Indianapolis, at 8:30 p.m. For information call Mary at 255-3841, or Marsha, 251-1607.

St. Christopher Singles are hosting a singles' dance in the school cafeteria, Speedway, from 8 p.m. until midnight. All

singles invited. Admission free. For further information contact Sandy Alexander, 291-0464. RSVP.

St. Jude's Legion of Mary will sponsor a Day of Recollection at the Beech Grove Benedictine Center from 9 a.m. to 4 p.m.

The Catholic Widowed

Organization (CWO) will have a barbecue dinner at Marcy Village Clubhouse, 4450 Marcy Lane, Indianapolis. For reservations (deadline Aug. 10) contact Neatha Diehl, 236-1565; Dolores Conner, 784-4207; Bert Abell, 783-0381; or Ann Wadeion, 253-7628.

August 15

The Irish-American

Heritage Society has chartered a second Greyhound bus for a trip to Chicago for Irish Family Day. The bus will leave the main entrance of Lafayette Square at 8 a.m. Tickets are \$18 and may be purchased by contacting Racy Elliott, 4403 Madison Ave., Lot 10, Indianapolis 46227, phone 787-4390.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. St. Simon, 5:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

OBITUARIES

† BAKER, William, 59, St. Ambrose, Seymour, July 23. Husband of Margaret; father of Joseph Baker.

† BECKETT, Allan S. Jr., 67, St. Roch, Indianapolis, July 17. Husband of Dorothy; father of Alice Bates and John W. Beckett.

† BOWING, Margaret S., 96, St. Andrew, Richmond, July 19. Nieces and nephews survive.

† BRASSIE, Helen, 69, St. Joseph, Terre Haute, June 29.

† BUCHHEIT, Charles J. 43, St. Andrew, Richmond, July 23. Husband of Charlotte; father of Monica, Debra, Mary Anne, Karen and Carolyn Buchheit; son of Mr. and Mrs. Carl F. Buchheit; five sisters and four brothers.

† BUDENZ, Agnes, 80, St. Catherine, Indianapolis, July 17. Mother of Mary Ruth Lampi, Agnes McHugh, Josephine Braun, Julia Ann Wright and J. Michael Budenz; sister of Julia O'Brian.

† CLEVELAND, John F., 71, St. Lawrence, Lawrenceburg, July 24. Father of Kenneth Cleveland.

† CONNER, Charles R., 82, Our

Lady of Perpetual Help, New Albany, July 22. Husband of Agnes Conner.

† COONEY, Gertrude M., 92, St. Mary, Rushville, sister of Emma Sparks.

† FULLER, Georgia, 84, St. Vincent de Paul, Bedford, July 22. Mother of William Fuller.

† HAHN, Charlotte, 83, St. Dennis, Jennings County. Sister of Leonard Hahn; aunt of Suzanne Koors.

† HOUSER, Darrell Sr., 55, St. Joseph, Terre Haute, July 8. Father of Debra, Jimmie, David and Darrell Houser Jr.; son of George and Elizabeth Houser.

† KIEFFER, William Lee, 44, St. Magdalen, New Marion, July 20. Husband of Gayla; son of Phillip and Laura Kieffer.

† KLAKAMP, Fred, 74, St. Ambrose, Seymour, July 23. Father of Marilyn Elkins, Margaret Campfield, Roseanne Voss and Cathy Dampier. Brother of Lydia Schriek.

† McKANE, Ida, 71, Holy Spirit, Indianapolis, July 23. Wife of

Harold; mother of Sandra Neel; sister of Arthur Pretti.

† MILLER, Anna M., 95, St. John, Starlight, July 12. Mother of Marie and Irene Miller, Catherine Krueger, Marcella Weikel, Rita Geraghty and Dolores Popp.

† NIEMEYER, Marie S., 82, St. Joan of Arc, Indianapolis, July 20. Mother of Mildred Shelley.

† O'CONNELL, Elizabeth, 72, St. Benedict, Terre Haute, July 20. Wife of Raymond O'Connell.

† PETERS, George J., 56, Little Flower, Indianapolis, July 23. Brother of Mary Lou Witte.

† PICKETT, Mary B., 76, St. Mary, Greensburg, July 24. Wife of William; mother of Rosemary Roberts, Loretta Moore, John and William Pickett; sister of Loretta Hogg, Agnes Kramer, Mildred Runyon and George Artmeier.

† RICHIE, Frances, 82, St. Ann, Terre Haute, July 13. Wife of Henry Richir.

† ROWE, Madama, 77, St. Joseph, Terre Haute, July 1. Mother of Harry, Robert and James Rowe.

† SCHAFER, Bertha P., 92, St. Patrick, Madison, July 19. Mother of Catherine Bawner and Martin Schaffer; sister of William Geyman.

† SCHWEGMAN, Elmer H., 70, St.

Michael, Brookville, July 17. Husband of Gertrude (Tebbe); father of Kathy Stenger, Joyce Gesell and Dan Schwegman; brother of Eleanor Ripberger, Augusta Knecht, Loretta Enneking, Dolores Hohnan, Norbert, Leonard and Arnold Schwegman.

† SHIEL, Mary Elizabeth, 73, St. Ambrose, Seymour, July 10. Wife of John; sister of Mrs. Verlin Croushore.

† TRIBBLE, Lena D., 65, St. Ann, Terre Haute, July 13. Wife of Heurtia Sr.; mother of Carola Williams, Margarita and Huerta Tribble Jr.;

sister of Anna Booker and James Buchanan.

† VAN CLEAVE, Rose, 78, St. Benedict, Terre Haute, July 22. Mother of Joseph Festa.

† WEBER, Emma, 78, Sacred Heart, Jeffersonville, July 24. Wife of Cletus Weber.

† WELZ, Elizabeth, 65, St. Mary, New Albany, July 15. Mother of Mrs. Charles Dreyer and Robert Welz; sister of Clarence, Walter and Glenn Mauch.

† WENC, Lucy, 89, St. Joseph, Terre Haute.

Funeral Mass celebrated for Providence Sister Schultz

ST. MARY OF THE WOODS—The funeral liturgy for Providence Sister Francis Schultz, 89, was held in the Church of the Immaculate Conception here on July 28. She died at Providence Convent on July 27.

During her active ministry, she taught English, Latin and French at St. John, Indianapolis. St. Mary of the Woods College in Indiana, as well as schools in Illinois and Washington, D.C. She volunteered for foreign mission work and taught in Kaifeng, China,

for 15 years. When the sisters left mainland China, they opened Providence College in Taichung, Taiwan, where she spent 19 years teaching and serving as dean of the college.

She was one in a group of sisters held in a Japanese concentration camp during World War II.

One brother, Frank Schultz of Andover, Ohio, survives.

Franciscan sister dies at Oldenburg

OLDENBURG—The Mass of Christian Burial for Franciscan Sister Agatha Trapp, 91, was celebrated in the chapel of the motherhouse of the Sisters of St. Francis here on July 30.

A native of Armstrong, Ind., Sister Trapp entered the Franciscan community in 1910.

She was engaged in domestic service in Illinois, Kentucky, Ohio and Indiana including St. Michael, Brookville; St. Mary, New Albany; St. Louis, Batesville; and Little Flower, Indianapolis.

There are no immediate survivors.

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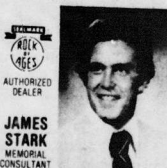
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IN THE MEDIA

MTV column angers fans

by JAMES BREIG

Whenever I feel I am not getting enough mail from readers of this column, I easily solve the problem by writing about rock music.

The next thing I know, the post office is phoning me to ask if I would like my mail delivered by moving van or freight train.

This outpouring of mail is not an affectionate one. Many of the letters, especially the unsigned ones, are vile. But most just yell at me for a hundred words or so and suggest that I try skydiving without a chute.

Last month, when I wrote about Music Television, I engendered another onslaught of mail. I even annoyed one reader so much that he phoned me from a distance of 2,000 miles and talked for about 20 minutes.

He could not understand how anyone could be so strongly opposed to rock music. He was referring to my references in that column to rock music as a blight upon mankind. He was especially miffed at my use of hyperbole and tried to get me to give some sort of credit to rock music.

I did not yield.

I have hated rock music since the first "ram-a-lamma-ding-dong" sounded in the land. I grew up in the rock era and was surrounded by it as a teen, but its siren song (the song of a fire siren) failed to lure me.

In my adult years, I have tried, on occasion, to find something good in rock music. With an open mind, I have tuned in to rock radio stations and watched rock groups on the tube. I have also had open ears. But it never works. I cannot find anything worthwhile in rock music.

IT'S THAT sort of hyperbolic statement which bugged the caller. But, seriously, what is there in rock music which is good? It is not melodic; it is not pleasant to hear; it is seldom moral; it is rarely tolerable.

I am talking about rock music so don't write me with examples from other styles. I'm talking about the Stones, Joan



Jett, J. Geils, Rod Stewart, Ted Nugent and their kind. What is there in that music which is appealing to a human being not enamored with loud noises? (Infants find eternal delight in banging pots and pans together, but it is a delight which should fade around the time they learn to walk. If it persists into adolescence and beyond, there is something amiss.)

A 12-year-old girl was one who took umbrage at my MTV column. (In case you missed it, I lambasted this cable channel which televises rock performances.) Self-described as "a Catholic and a hard rocker," this pre-teen suggested that I was intellectually dishonest ("you only watched MTV for

half an hour"). In fact, I had endured more than that, the sort of self-sacrificial act which has my name mentioned in the same breath with Joan of Arc.

The letter-writer then listed three complaints she had, based on what she perceived were my "overstatements."

1. Not all rockers take drugs, she noted. I did not say they did. End of argument.

2. Do you even know who sings "Centerfold" or "Baby Makes Her Blue Jeans Talk?" she asked. Those were two songs I picked out as examples of MTV's crudeness. As a matter of fact, I do know who performed those two (Messrs. Geils and Hook—excuse me, the latter is a doctor and really it's the group's name not an individual's—see how much I know?).

BUT WHAT if I didn't know their names? I may not know who sprays filthy graffiti on the walls of public buildings, but I still recognize the scope of their anti-social activity.

3. "And it's your opinion that MTV is worthless," she declared.

It's that sort of statement which I find impossible to an-

swer. Who else's opinion am I supposed to give?

But at last, an intelligent letter, giving examples of good rock lyrics, arrived. This writer mentioned Rainbow's "Can't Happen Here" about nuclear power, Police's "Invisible Sun" about Northern Ireland and any number of songs about peace, brotherhood and love.

"Saying that all of MTV is sleazy and raunchy is like saying all films today are, too. Or that television is terrible. We know that is not true. Some (producers) are really trying in made-for-TV movies and the programming on PBS," she noted.

She's right. She recognized my hyperbole and skewered me with it. But that doesn't mean I will immediately convert to being a rock fan. It will take more than one letter to accomplish that. It would take a lobotomy.

Oops, there I go again.

I'll tell you what, rock fans: I'll be more open-minded about your music if you'll find a sense of humor somewhere and not take criticism so stone-faced.

Maybe someday you'll hear me singing "I love rock and roll" with Joan Jett.



REFUGEE ORDEAL—Wang Seng Vue does his job in an Iowa factory in this scene from "American Dream, American Reality: The Refugee Experience," a documentary examining the problems of one Hmong family from northern Laos, airing Aug. 6 on PBS. The film follows the family through the hardships of its first year in the United States. (NC photo)

Budget cuts may hurt children's TV

by MICHAEL GALLAGHER

NEW YORK—According to the spring-summer issue of RE:ACT, the official news magazine of a militant consumer group, Action for Children's Television, if you're in favor of better television shows for children and for more stringent control of harmful commercials, you have good reason to be concerned about federal cutbacks and deregulation.

In a quite moving article titled "In Defense of the Young" John Merrow, a prize-winning producer of television for children, puts his finger on one of the key reasons for the lack of government concern in this vital area: "Children constitute a smaller proportion of our population today. That reduces the political pressure to support them (and favors 'senior citizen' issues instead) precisely when our national need for a healthy, well-educated, socially aware group of young people is greatest."

And in a hard-hitting piece, "Washington Welches on Children," Kim Hays, the executive director of Action for Children's Television, assembles a chilling array of quotes to back up the charge her title embodies.

First she takes issue with the Federal Communications

Commission's chairman, Mark Fowler, who said in April, "All you need to do is look at any edition of TV Guide . . . and I think you'll find a rich, diverse menu available for children of all ages that is enriching."

MISS HAYS suggests that Fowler try looking for "Captain Kangaroo" in TV Guide. The last of the daily commercial network children's shows, "Captain Kangaroo" has been slashed in half and has become the victim of radical schedule juggling. Thus Fowler, going through his "rich menu," would find this show meant for preschoolers airing at 5:30 a.m. in Phoenix, Ariz., and Albuquerque, N.M. And he would also discover that "in \$3 of the top 100 U.S. television markets, 'Captain Kangaroo' has hopped right out of existence."

Chairman Fowler should, furthermore, according to Miss Hays, "try looking for NBC's 'Special Treat' and ABC's 'Animals, Animals, Animals,' two long-running, award-winning children's series that were given the programming boot."

Quoting FCC Commissioner Joseph Fogarty, a long-time supporter of better children's television, to the effect that this has now become "a 'back burner item' at the com-

mission," Miss Hays charges that "broadcasters' service to children is at an all-time low."

In 1974 the FCC's "Children's Television Report and Policy Statement" stressed what it called the "special obligation" of broadcasters to the child audience. Five years later, however, the FCC had to report that broadcasters were not complying with the guidelines it had given them. And now, three years after that, things are in still worse shape, a condition that prompted Action for Children's Television in May to sue the seven FCC commissioners and the commission itself in the District Court of the District of Columbia for consistent foot-dragging.

ALONG WITH some other items, Miss Hays also focuses on a proposal of the chairman of the Federal Trade Commission to restrict the interpretation of the provision of the Federal Trade Commission Act prohibiting "unfair and deceptive practices." This is the provision that allows the commission to decide what constitutes unfair and deceptive advertising. It has been under heavy fire from advertisers for some time, and now FTC Commissioner James C. Miller III is taking aim at it.

If Miller has his way, to prove that a television com-

mmercial is harmful for children because it will make them want to eat cereal that can cause tooth decay won't be enough. The potential harm has to be weighed in terms of the "benefit" of the commercial. What's more, Miller wants any action taken against harmful commercials to take into consideration the "cost and effectiveness of potential remedies."

You don't have to be a Philadelphia lawyer to recognize the breadth of the loophole that this kind of construction would open up.

Miss Miller's response is quite cogent: "How many children must overdose on vitamin pills, choke on projectiles from toys, rot their teeth on candy or blacken their lungs with cigarettes before the harm to consumers is considered to outweigh the benefits of an unfettered advertising system—the benefits to drug companies, the tobacco industry, toy and candy makers, advertising agencies and broadcasters?"

If you're interested in learning more about ACT or would like to subscribe to RE:ACT, write to Action for Children's Television, 49 Austin St., Newtonville, Mass., 02160. The phone number is (617) 527-7870.



COMING UP WITH COMEDY—Erin Gray portrays the secretary to an electronic toy addict (Joel Higgins) who can't make him face reality in the new comedy series "Silver Spoons," to be presented Saturdays on NBC-TV beginning this fall.

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VIEWING WITH ARNOLD

'Tron' is less than a masterpiece

by JAMES W. ARNOLD

The phrase "getting into" a computer will never have quite the same meaning after "Tron," in which the hero "gets in" literally and finds himself in a computer-generated fantasyland full of blips, zaps, quarks and vehicles you never see on the Interstate.

Fortunately, the landscape in this new-new Disney movie is not all that strange. There are good guys, bad guys, shootouts and chases, a heroine to be saved, and a Master Villain residing in a huge centrifuge "castle" that throbs and vibrates like a food processor. The scenery is different, but the plot is the same. Another way of putting it is that the visuals are Granada, but the story is Asbury Park. (Apologies to Cole Porter).

"Tron" is the \$21 million centerpiece in the well-hyped Disney studio effort to bring itself up-to-date and discard its square image—to appeal to the Spielberg-Lucas generation without losing the upbeat family charm that has been its trademark since the invention of Mickey Mouse. Indeed, the Disney folks have been sensitive to criticism that they have been snoozing while others have been stealing their magic. Not only might "Star Wars" and "E.T." have been Disney products in better days, but "Time Bandits," "Breaking Away," etc.

"Tron" turns out something less than a masterpiece, largely because it makes the common mistake of putting all its quality

into special effects. Little is left for what used to be considered the basics—theme, character, warmth, human appeal.



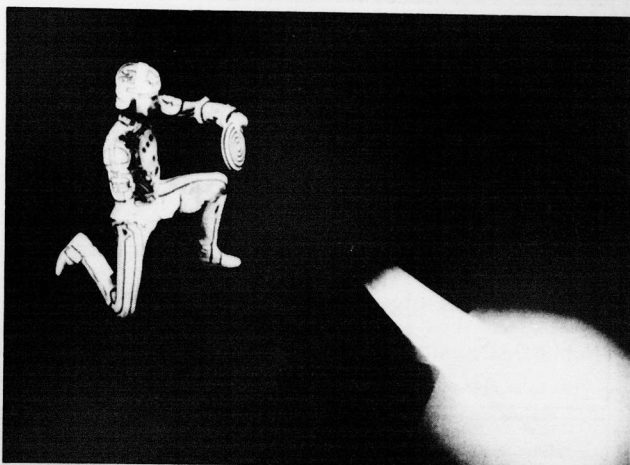
WRITER—director Steven Lisberger, heading a brilliant outside team brought in from the creative pressure-cooker of TV commercials, tries hard for the swagger and light mock-heroics of "Star Wars." His dialog occasionally even crackles, as when the evil master computer threatens to turn its chief henchman into a pocket calculator.

But there is little identification or involvement, and often you need a guidebook to figure out what's happening to whom and where.

The plot matches a "real world" story with inside-the-computer fantasy. Ace program-designer Flynn (Jeff Bridges) has had his work stolen by an ambitious associate (career bad-guy David Warner), who has written a Master Control Program not only to protect his dirty secrets but to take over the giant electronic brain of the ENCOM corporation. Flynn gets zapped by an MCP-directed laser and suffers deresolution ("dereszed" becomes new movie word) into the computer universe.

There he becomes part of Lisberger's imaginative metaphor, in which programs are portrayed as humanoid versions of the people ("users") who wrote them. The environment is the abstract geometrical world of computer graphics (cf. Ma Bell TV commercials) but the story is the old Wicked Tyrant scenario. The MCP has godlike delusions, and sends rebellious programs to be gladiators on game-grids for eventual dereszing.

FLYNN AND a couple of pals escape, and after eluding the troops of the rotten Sark (Warner again), finally short-circuit the center of MCP's power and restore peace and freedom. The blocked circuits light up again, Flynn is rezzed



ELECTRONIC GLADIATOR—Using his identity disc, Tron, played by Bruce Boxleitner, deflects a deadly pellet of light which has been hurled at him by another video warrior in the electronic fantasy world of "Tron," a new science fiction film from Walt Disney Productions. The film, which also stars Jeff Bridges and Barnard Hughes, employs a new special effects technology which Disney calls "computer-generated imagery." (NC photo)

back to reality and his rightful place as resident genius of ENCOM.

All this is fairly silly, including a romance between two of the programs (Bruce Boxleitner, Cindy Morgan), Warner's nasty histrionics as the heavy, Barnard Hughes' noble patriarch ("I'm old enough to remember when the MCP was just a chess program"), and some dumb dialog—"We have to get to the input-output tower" or "Take that program to the holding pit!" Some of the combat resembles playing frisbee with radioactive discs, and none of it could be called violent.

But the computer animation and sound have their moments, especially a light-cycle chase at warp speed across a game grid, and the interior of the ENCOM building itself is awesome. As one character puts it, "All this technology scares me."

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