

## Released hostages welcomed home

### Priest among those not freed

by NC News Service

Yellow ribbons waved from the four corner posts of St. Margaret Mary Parish's steeples in Algonquin, Ill., to welcome home parishioners who had been hijacked and held hostage in Beirut, Lebanon, for 17 days.

Thirty-nine Americans were released June 30, including four members of St. Margaret Mary Parish. Also released were Father James McLoughlin, pastor at St. Peter Parish in Geneva, Ill.; Father Thomas Dempsey, pastor at St. Patrick Parish in St. Charles, Ill.; and Raymond Johnson, a permanent deacon from Annunciation Parish in Aurora, Ill.

The priests, deacon and parishioners, all from the Diocese of Rockford, Ill., were members of a pilgrimage to the Holy Land led by Father P. William McDonnell, pastor of St. Margaret Mary.

Father McDonnell and most members of the pilgrimage were freed in the first days after their TWA jetliner was hijacked by Shi'ite extremists June 14.

The release of the last of the pilgrims ended the ordeal for families and friends in the Rockford Diocese, but in nearby Joliet, Ill., the family of Servite Father Lawrence Jenco, director of Catholic Relief Services in Beirut, still waited.

Father Jenco was kidnapped in Beirut in January and his family hoped that he and six other Americans kidnapped over the past year-and-a-half would be released along with the other hostages.

Sue Francischini, sister of Father Jenco, said after the release of the 39



**HOSTAGES RELEASED**—Father Thomas Dempsey, left, of St. Charles, Ill., holds a flower as he leaves Beirut, Lebanon, by car for Damascus, Syria, after being released by his captors. With him are

Father James McLoughlin, center, of Geneva, Ill., and an unidentified person. (NC photo from UPI-Reuter)

Americans, "I feel hurt because the American people haven't been behind the seven. I feel alone."

Andrew Mihelich, nephew of Father Jenco, said in a June 30 press conference in

Joliet, "We're glad the other hostages were set free but we are disappointed and depressed about our own."

"We plead for the government to work as diligently on the release of the seven as it

did for the release of the 39 hijacking victims," Mihelich said.

Michael Suggs, brother of freed hostage Clinton Suggs, from Merrillville, Ind., also (See **HOSTAGES** on page 2)

## Evansville hearings reveal women's complaints

Bishop Shea: The hurts are real, deep and much more widespread than I previously thought

EVANSVILLE (NC)—In many respects women have been treated as second-class citizens in the Catholic Church, appreciated mostly for their service rather than for their leadership abilities, women of the Diocese of Evansville said in a series of hearings.

"The hurts are real, they are deep and much more widespread than I previously thought," said Bishop Francis R. Shea of Evansville, who attended the hearings.

The four hearings were held to discuss the role of women in the church in preparation for the writing of a first draft of a U.S. bishops' pastoral letter on women in the church and society. The pastoral is not scheduled to be completed until 1988.

Bishop Shea, in a letter to the diocese published June 14 in *The Message*, Evansville diocesan newspaper, said he learned "very clearly" from the hearings that discrimination against women is a concern to many, not just a few.

"For too long, women feel they have been treated as second-class citizens in society and in the church," he wrote. "They believe this denial of rights not only keeps them from accomplishing their own legitimate personal goals, but it also deprives society and the church of the free flow of their God-given talents and gifts. Not only are they impoverished by such strictures; so are we all."

**THE REGIONAL** hearings took place in May and June and followed meetings in parishes of the diocese. At the regional hearings a representative from each parish reported on parish responses to 10 questions recommended by the panel of U.S. bishops writing the pastoral.

Most of the women said they felt appreciated by the church and by society in their role as mothers, but many said they didn't feel appreciated by the church as women.

A report from a small rural parish noted, "We are only appreciated by doing—for serving funeral meals, as a lector, in the choir, as a teacher. We are just appreciated as doers, not as women."

"The clergy should realize they need women more than just for church cleaning and vestment cleaning," another group of women reported.

**MANY SAID** that women were not in positions of power on the parish level. In many churches, they said, no women sat on parish councils or were members of the parish finance committees.

"We have to go to the men for everything," said one parish group.

"We make the money, they decide how to spend it," said another.

Married priests "could be more responsive to women's problems," one report said, while others added that sincere desires of women to be ordained are often "belittled."

Many expressed concern that the pastoral letter on women would not serve as an impetus for change, but would only be a "pacifier."

The women's grievances are real and should be taken seriously, Bishop Shea wrote in his letter. He said that under church law some of the grievances "cannot be remedied at once, if at all."

He recommended that women be "in-

vited" to participate in the church as eucharistic ministers, lectors and as members of parish councils and committees, especially members of finance committees.

On the issue of non-sexist language, which was also raised in the hearings, the bishop said, "Whenever a simple change (e.g., children of God in place of sons of God) can be made, I see no reason why it should not now be done."

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the criterion

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

# Security precautions in the Middle East

by John F. Fink

About 15 months ago my wife and I flew from Athens to Rome on what probably was the same flight that was hijacked by the Shi'ites three weeks ago. At that time we, like many on TWA flight 847, had been on a pilgrimage to the Holy Land.

I remember thinking how much simpler it was to go through security at the Athens airport than it is in the Middle East countries. At the time I was glad because the searches can be a real nuisance when you're traveling. But it's far better to take the time to be sure that an armed fanatic isn't getting on board with you.

The seizing of the TWA plane and the holding of the hostages have made some Americans afraid to fly to Middle East countries. I'm sure, for example, that those who are going to go on The Criterion's pilgrimage to the Holy Land, Egypt and Rome in September have had second thoughts because of the hostage problem.

I certainly understand their fears, but I don't believe the problem is in the Holy Land, Egypt and Rome. The hijacking didn't take place in any of those countries, and for a good reason. Those countries are well-aware of the possibility of a plane hijacking and take every possible precaution to prevent it. The problem exists in countries that are lax—such as Greece.

I remember once when I flew out of Cairo to return to the United States, via Jordan. I had been in Cairo as a member of a team of Catholic journalists who interviewed President Mubarak, various other government officials



and top religious officials, and the Nawas travel agency was able to arrange for us to receive VIP treatment at the airport. Nevertheless, we still had our luggage searched and each person was gone over by a metal detector.

That wasn't enough though. As we were led out to the plane each of us had to identify his or her luggage, it was checked against our baggage tags, and it was then put on the plane. They thus made sure that no extra packages somehow got on board. Then, before we could get on board, each person again had to open all carry-on luggage for inspection, despite the fact that it had been checked inside the airport.

I remember getting very impatient about that search since it was making our flight very late in getting off the ground. I said something about it to one of the stewardesses, but she replied that there was nothing the crew could do about it.

**IF EGYPT IS** careful, Israel is almost paranoid about security—for good reasons, of course. I have entered and left Israel both by plane and by bus (and left once by ship), and it's always a hassle. The most thorough search I've ever experienced was before getting on a plane in Israel. Not only were my suitcases opened for inspection, everything was taken out and the inspectors carefully examined the linings of the suitcases.

After they are sure the baggage is all right, passengers go into private booths, one for men and one for women. They have to take everything out of their pockets and then they are body-searched.

When arriving by bus at the Israel border from Jordan or Egypt, there is invariably a security delay. It will usually take about an hour for everyone on the bus to go through the procedure but, if you are unfortunate enough to have arrived behind a number of other buses, you can

have a long wait. Once our bus was seventh in line, and it took us four hours to get through.

When they are ready for your bus, the passengers get out and claim their baggage. Each passenger is given a number and each bag is marked with that number. The bags are then taken inside the building. If you have a camera with you, you are instructed to aim it at the sky and click the shutter.

Then the passengers go into private booths, empty their pockets and submit to a search. Following this is an examination of passports which doesn't differ much from passport inspections that one receives when entering other countries (except that, if you plan to visit an Arab country, you have to ask the Israeli officials not to stamp your passport because Arab countries will not permit you to enter if your passport has an Israeli stamp in it; the Israeli officials know this and will stamp a separate sheet instead).

The passengers then reclaim their baggage and open it for inspection when their turns come. You then are free to rejoin your group and a different bus and tour guide. The bus that you had in Jordan or Egypt does not go into Israel and your Holy Land tour guide must be from Israel.

**ISRAEL, OF** course, is also bordered by Lebanon and Syria, but tourists are not now going into those countries. At least, I don't know about any. I certainly have no desire to go there with conditions as they are at the present time.

I have to say that, in all the times I have visited the Holy Land, Jordan and Egypt, met with members of the PLO, visited Palestinian refugee camps, and traveled freely in cities on the West Bank, I have never felt threatened. Precautions should be taken at all times, of course, but Americans must not allow terrorism to prevent them from traveling wherever they want to go.

## Hostages welcomed home

(Continued from page 1)

attended the Joliet press conference. "I'm real pleased that my brother was released but I want the government to get all our people home," he said.

The staff of Father McLoughlin's parish issued a statement July 1, saying: "We thank God for the safe return of Father Jim and the hostages of flight 847. We grieve with the family of Robert Stethem and continue to pray for the safe release of the kidnapped Americans still being held."

Stethem, a Navy diver from Waldorf, Md., was killed by the hijackers.

Father McDonnell, in his first Sunday homily after his June 15 release, described the hijacking ordeal as a personal journey of faith and a test of faith for all the Rockford-area pilgrims.

Instead of walking the Way of the Cross symbolically, as they had a week before in the Holy Land, "the Lord was asking us to live out the Way of the Cross" when the plane was hijacked, Father McDonnell said June 23.

He drew parallels between Jesus' passion and the hostages' ordeal. "We had to be stripped of our garments in the form of passports, billfolds, our watches, wedding rings, our carry-on luggage."

"And finally, like Jesus had to stand before death itself," Father McDonnell said.

In one of several interviews conducted while he was held hostage in Beirut, Father McLoughlin said that within moments of the hijacking he and Father Dempsey had given general absolution to all those aboard.

Hostage Jimmy Dell Palmer of Little Rock, Ark., released June 26 for health reasons, said Father McLoughlin and Father Dempsey had become unofficial leaders of the hostages.

"Most all the people there were involved in their own religion in some way and the two priests just happened to be our leaders and they led," said Palmer in a television interview in London the day after his release. "It was very, very helpful to us all."

**WHILE THE** hostages were held in Lebanon, family and friends back home held special Masses and vigils to pray for their release and displayed yellow ribbons. Yellow ribbons were also a symbol of hope when 52 Americans were held hostage in Iran; they were freed in January 1981 after being captured in November 1979.

At a Mass celebrated before the release of the Beirut hostages, Cardinal Joseph L. Bernardin of Chicago called on world leaders to address the issue of violence "forthrightly and effectively."

"Attention must be given both to the measures needed to stop the violent taking of innocent life and to the underlying causes which breed violence," the cardinal said in his homily at the June 25 Mass at Holy Name Cathedral.

"The dignity and sanctity of human life is at stake," he added. "When human life is considered cheap—when it is placed in jeopardy or destroyed as a means to achieve political or social objectives—eventually nothing is held as sacred and all lives are in jeopardy."

The cardinal also prayed for the people of Lebanon, "whose lives and community have been shattered and splintered by years of violence and warfare."

About 600 family members, friends, fellow parishioners and several former hostages from the Rockford Diocese joined the cardinal and several priests.

Concelebrants of the Mass included Father McDonnell, Father Richard Dempsey, brother of Father Thomas Dempsey, and Bishop Arthur J. O'Neill of Rockford.



**LAI D TO REST**—Mr. and Mrs. John Weber follow the casket of their son, Marine Cpl. Gregory Weber, as they arrive for graveside services in Cincinnati. He was among the four Marines gunned down by terrorists in El Salvador. (NC photo from UPI-Reuters)

## Damas decries 'dangerous' response to marines' killing

by Gene Palumbo

**SAN SALVADOR, El Salvador (NC)**—Archbishop Arturo Rivera Damas of San Salvador has condemned the recent massacre of 13 people—including six Americans—but said that "just as terrorist" were current Salvadoran army policies of "bombardments, the destruction of crops, the burning of homes and grain warehouses and forced relocation."

He also described as "dangerous" the Reagan administration's response.

In a homily at a June 23 Mass in Metropolitan Cathedral, the archbishop noted that there had been many suggestions about how to respond to the killings, among them "the extermination of the terrorists."

"We hope that those who have raised their voices with such vehemence will not be quiet in the face of other grave deeds whose victims are humble Salvadorans. It would be something very serious to practice a selective condemnation—one guided by ideological criteria," he said.

## OFFICIAL APPOINTMENTS

Effective July 10, 1985

**REV. JACK PORTER**, from associate pastor of St. John, Indianapolis, to administrator of Holy Trinity, Edinburgh, and part-time associate pastor of St. John, Indianapolis, with residence at St. John, Indianapolis.

**REV. THOMAS WIDNER**, from associate pastor of St. Barnabas, Indianapolis, granted permission to enter the novitiate of the Chicago Province of the Society of Jesus.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.



7/5/85

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Archdiocesan Catholic Charities

# Terre Haute's Simeon Houses for elderly

by John E. Etling

Since August 1978, when the first Simeon House opened, Catholic Charities of Terre Haute has been an advocate for senior citizens in the area. The success of Simeon House I, the congregate living site for 14 people over 60 years of age located at St. Patrick Parish, has demonstrated the need for additional facilities to accommodate the increasing number of senior citizens who wish to become residents of the Simeon House.

With this in mind, last September Catholic Charities of Terre Haute opened Simeon House II, located at Sacred Heart

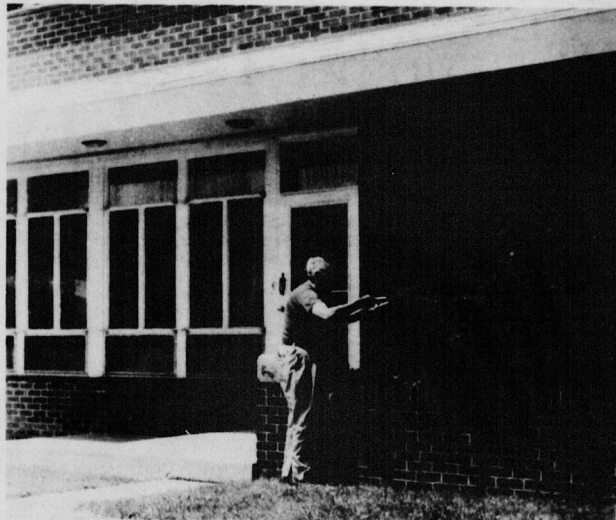
Parish, to house nine senior citizens. Since both facilities were former convents it is appropriate that Providence Sister Brendan Harvey has been the director from the start.

The Simeon Houses offer a variety of activities each week to the residents as well as about 150 other senior citizens in the community. These activities include bingo, cards, ceramics, needlepoint, discussion groups, field trips, health clinics, noon luncheon programs, movies, and exercise. A recent addition to Simeon House I is the new exercise center and hot tub.

Providence Sister Helen Louise Summers has been the staff person at Simeon House II since it opened and has been dedicated to the residents there. She has secured many volunteers who have helped in the smooth running of the operation. Although Simeon House II is not filled to capacity at present, Sister Brendan stated, "I am sure there will be no trouble filling the vacancy, especially considering the happiness our present residents have found here."

**WHAT IS** the lifestyle like in a congregate home? When residents arrive, many do not know what to do with themselves. They may have lived a long time with fear of fire or burglary or loneliness. Gradually they relax and make friends. They take responsibility for each other. They go to see if a person has come downstairs or remind each other to take their medicine and many other friendly types of help.

The Simeon House concept of elderly persons having private rooms, yet sharing expenses and common living areas, is an attempt to create a new family. What is



**GARDENER**—John Rubson has assumed the position of self-appointed gardener of Simeon House II. He enjoys keeping the lawn and garden in manicured condition.

promised is a semi-protected environment, all maintenance, all utilities, three meals a day, a private room, bedroom furnishings and linen, shared recreation, laundry, and activities. The fee is \$350 per month.

The Archdiocese of Indianapolis, through Catholic Charities, saw a need for housing for the elderly with growing infirmities, limited income and a need for greater security. As Sister Brendan says, "We know that families don't keep elderly persons at home anymore because we are living an independent lifestyle. We tend to separate after a certain age."

Because the facility is for healthy elderly, separation time, such as confinement in a hospital, can be a problem. "We'll keep a room if it seems to be a temporary thing," says Sister Brendan, "but we don't have a nurse. I can't even distribute medication. Besides, I'm not here at night and it wouldn't be fair to the other house residents. Who would care for that person during the night?"

The house was never intended as a nursing home. Neither is it a place to abandon an elderly relative. "We close down at Christmas for two days," the director says. "Holidays are for families to get together. This elderly person is a most precious member of a family. Almost everyone has someone. Last Christmas a parish family invited one resident who really didn't have any relatives."

John E. Etling, executive director of Terre Haute Catholic Charities, helps to coordinate the financing, programming, maintenance and staffing for the Simeon Houses with the other Terre Haute Catholic Charities programs which include Terre Haute Catholic Charities Foodbank, Ryves Hall Youth Center, Bethany House, Soup Kitchen, and Clothes Closet.

Terre Haute Catholic Charities is funded by the Archdiocese of Indianapolis Catholic Charities through the Archbishop's Annual Appeal, by the United Way of the Wabash Valley, and by many private contributions.

## Martens donate grant to St. Vincent to relieve pain

Mr. and Mrs. John Marten have pledged \$500,000 to the St. Vincent Hospital Foundation, Indianapolis. The donation will establish the future John S. Marten Family Pain Center.

The goals established by the Martens are fourfold:

1. to investigate the relief of pain without the use of narcotics;
2. to recommend pain relief procedures for each type of operation;
3. to investigate the use of all mechanical devices in the relief of pain (i.e., laser beams, electricity, etc.);
4. to develop an entirely new method for relieving pain.

Sister Theresa Peck, president of the hospital, issued a joint statement with Norb F. Schaefer, Jr., president of the St. Vincent Foundation: "We are honored to have been selected by the Martens for this magnificent gift and for the opportunity to investigate a major health malady. This is a natural expansion of St. Vincent's philosophy of research and clinical application. We eagerly accept the challenge which this generous donation offers to us."



John Marten

Marten is a director of the St. Vincent Hospital Foundation and serves on its executive committee.

## Joseph Peters named school services coordinator

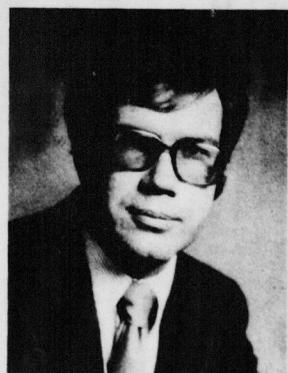
by Richard Cain

The Archdiocesan Office of Catholic Education has appointed G. Joseph Peters as coordinator of school services. The appointment will take effect on July 1. He succeeds John Guarino, who served as coordinator of curriculum since 1980.

The change in the position's title from coordinator of curriculum to coordinator of school services reflects the growing emphasis being placed on staff development, public relations and overall school

development, according to Providence Sister Lawrence Ann Liston, archdiocesan director of schools. Peters "will basically act as a consultant for personnel and general school management concerns," she said.

Until he assumed his new position, Peters was principal of St. Peter's High School in Mansfield, Ohio. He has a bachelor's degree in education and a master's in secondary school administration. He is married to Nancy and they have four children.



G. Joseph Peters

## Gallup Poll says most Catholics would cut defense spending to reduce deficit, favor handgun regulation

by John F. Fink

Sixty-eight percent of Catholics would cut defense spending if they had the power to choose a method of reducing the federal budget. This is only slightly higher than the 66 percent of all Americans who would make the same choice.

The figures were part of a Gallup Poll survey prepared for the national Catholic weekly Our Sunday Visitor and reported in that newspaper's June 30 issue.

The survey also found that 38 percent of Catholics would approve of cuts in social programs to reduce the deficit. This figure was the same as for all Americans and for

Protestants. The figure for Protestants who would cut defense spending was 62 percent.

According to the poll, some 58 percent of the nation's adults see the current budget deficit as a "very serious" national problem; 23 percent see it as "fairly serious," and five percent view it as "not serious." The Catholic response was virtually identical with the national results.

The least popular method of reducing the budget, according to the poll, is to cut entitlement programs such as Social Security. Only nine percent favor it—seven percent among Catholics.

Gallup also asked questions about handguns and learned that 75 percent of

Catholics favor handgun registration, with 21 percent opposed. This compares with 67 percent of Protestants in favor of such registration and 27 percent who oppose it.

Forty-nine percent of Catholics would favor an outright ban on the sale and possession of handguns, according to the poll. Only 33 percent of Protestants would support that type of ban.

The poll also found that Catholics are significantly less likely to have guns in their homes than are Protestants (33 percent as compared to 51 percent).

In conducting the poll, Gallup counts as Catholics all those who identify themselves as such.

# COMMENTARY

## Why Mother Teresa gets so much attention

by Antoinette Bosco

Mother Teresa of Calcutta received an honorary degree in June from the University of Connecticut Health Center.

The person responsible for bringing her to the health center was Dr. Jeremiah Lowmyer, an orthodontist who has provided dental care to people at Mother Teresa's Missionaries of Charity clinic in Port au Prince, Haiti. He is chairman of Connecticut's State Board of Governors for Higher Education.

He said he was "privileged to even be involved" in the bestowing of the award.



"We will be the better for the visit of this saintly woman to this university and state," he added. "Her message of love and selfless service should motivate us all to help our brothers and sisters who are in need."

What was surprising was the response by those who work in the health center. So many wanted to attend the ceremony that the center finally decided to hold a lottery as the only fair way of distributing the 100 tickets available for its employees.

Hearing that made me contemplate what it is about this frail woman that stirs so much interest. I know from reading about her and seeing her on television that she is magnetic. I'll never forget a response she gave to one TV interviewer.

He asked why she expended the energy to take the dying off the street when they were going to die anyway. "Oh," she said,

"but isn't it better that they die in someone's arms?"

Mother Teresa surely is a lover.

I got involved in a conversation with three young people in their late 20s the week of Mother Teresa's visit. We talked about why she commands so much attention. One said, "Because she projects the image of giving unconditional love."

Another said: "She shows total selflessness in an age when it is so unkind to be selfless. She is totally a contradiction to the world."

The conversation continued and a young adult said: "In a world where there are so many complex things, she's very simple, very basic. She never says let's establish a foundation, or set up a committee to discuss helping these people. Mother Teresa says, here's my breast to lean on."

Someone said: "Actually, she's a heroine, very courageous. She puts herself at risk, braves disease to work with the afflicted. She displays a faith that everyone would really like to have. She's saying and doing what should be said and done."

By the end of our conversation, it was clear that these young people had a tremendous admiration for a person who is dedicated to love of others and not afraid to work hard to express that love.

They made comments like: "She's so real." "She's not looking for anything in return." "She gives us a focus and attracts people to her noble cause." "She's a leader and we need leaders."

I went back to read what Mother Teresa



said about commitment in "Words to Live By" (Ave Maria Press). She says: "At the end of life we will not be judged by how many diplomas we have received, how much money we have made. . . ."

"We will be judged by I was hungry and you gave me to eat; I was naked and you clothed me. I was homeless and you took me in. Hungry not only for bread—but hungry for love. Naked not only for clothing but naked of human dignity and respect."

## The heritage of Karen Quinlan: life beyond death

by Dale Francis

When, after living 10 years in a coma, Karen Ann Quinlan died, editorial writers across the nation wrote in respect and admiration of the heritage left by her life. What they understood was that this heritage came through the courage, love and faithfulness of her father and mother, Joseph and Julia Quinlan.

The courage came in 1976 when her parents made a decision that has had a profound influence. Realizing that Karen was in an irreversible coma, her parents petitioned the courts to be allowed to discontinue life-support systems for Karen. They had considered this decision prayerfully, confirming that Catholic moral teaching does not require extraordinary means of artificial life support. When the court granted the right to end Karen's life-support systems, it was a landmark decision.



As it turned out, without the life-support systems, Karen Ann lived for nine more years. During those years, her parents showed their love and faithfulness, visiting her every day. Why did God allow Karen to live in a coma so long? No one knows, of course. But you can see meaning in her continued life. If, when the systems were removed, she had died as the doctors expected she would, the legal precedent would have been established but the impact of her continued life would have not. Because she lived so long, the whole nation came to know her. Because her parents demonstrated such love and faithfulness, their decision to end artificial life-support systems is seen in the context of their love.

The decision of Karen Quinlan's parents and the court's agreement have opened the way to compassionate decisions in favor of what Pope Pius XII called the right to death with dignity. But it has not made the heart-wrenching decisions any easier. They still can be made only with anguish.

It has long been my observation that the easiest problems to solve are those you do not have to solve yourself. Those who speak most confidently of the decisions that must be made in questions of life and death are

likely not to have faced such decisions in their own lives. Those who have faced hard decisions are likely to have compassion for any who face the same decisions, pray for them but do not judge them.

Surely what is described as extraordinary means in medical treatment and artificial life-support systems must be used to save lives. Last summer the daughter of friends of ours was terribly injured in an automobile accident. She was comatose for many days, supported by artificial life-support systems and extraordinary medical procedures. It was only because of this that she recovered. There is nothing that condemns the use of extraordinary medical methods and artificial life-support systems. They are marvelous gifts to mankind and must be used to sustain life. The only question comes when sustaining life is without meaning.

Even then it is a tearing decision. I know for I have twice faced this situation. My father was dying of terminal cancer and the doctor had told me there was no hope for recovery. He was sustained by many tubes connected to his body but his death was inevitable. I think I wouldn't have been

strong enough to make the decision, but he made it himself. He told me to tell the doctor he wanted all the tubes removed. I started to make some objections, but he was a strong man and he told me he expected me to do as he asked. It was done. He became a confident man, no longer a strapped-in patient, and he died with the dignity he had always had.

My son, brain-injured retarded, had suffered heart failure a year before, was confined to bed for a year, enjoyed himself as he always did but told me he wanted to go to Jesus. There was no chance he would ever recover from his heart disability. A CAT-scan had shown growths in the abdominal area that would require surgery. The hospital asked if I wanted an attempt made to try to sustain his life by mechanical means if he suffered complete heart failure. I said no.

These are terribly hard decisions. What makes them possible is the conviction that this life is not all, that death is the entrance to heaven. And this essentially is the heritage of Karen Quinlan, whose parents' love and faithfulness were in the conviction that after all the suffering, heaven awaited her.

## Historically, all American Catholics have asked for is justice

by Dick Dowd

The letter was sent by Catholics of the 13 original states to their first president: George Washington, Esq.

The writers were a feisty bunch. They had fought in the Revolution for freedom from English tyranny and were proud of both their new country and their old religion.

Echoing the trust in God found in the Declaration of Independence, they wrote this model of a political letter to their newly elected President.

They congratulated his faith:

"You encourage respect for religion," they said, "and inculcate, by words and actions, that principle on which the welfare of nations so much depends, that a superintending providence governs the events of the world and watches over the conduct of men."

They congratulated his works: "By example, as well as by vigilance, you extend the influence of laws on the manners of our fellow-citizens."



And then, good citizens as they were, they gave him the bottom line:

"While our country preserves her freedom and independence, we shall have a well founded title to claim from her justice, the equal rights of citizenship, as the price of our blood spilt under your eyes, and of our common exertions for her defense, under your auspicious conduct—rights rendered more dear to us by the remembrance of former hardships."

The struggle for religious freedom for Catholics in their new country was by no means over. In a closing sentence, politely and positively stating the gritty issue, they said:

"When we pray for the preservation of them (their rights of citizenship), where they have been granted—and expect the full extension of them from the justice of those states which still restrict them—when we solicit the protection of heaven over our common country, we neither omit, nor can omit recommending your preservation to the singular care of Divine Providence."

Catholics in many states were still treated as second-class citizens. "Legal disabilities," says historian Father John Tracy Ellis, "lasted well into the 19th century."

Massachusetts, Connecticut, New York and North Carolina are cited by Jesuit historian Father Thomas O'Brien Hanley as examples of states with "Protestant established churches, immigrant oaths, professions of belief in Protestantism for office holders" and other practices which discriminated against Catholics.

The men who signed the letter to Washington bore names the first president could easily recognize.

Father John Carroll for the Catholic clergy. A friend of Benjamin Franklin, he had already served as an emissary of his new country on a diplomatic mission with Franklin to Canada.

Charles Carroll of Carrollton, brother of John, one of four signers on behalf of the Catholic laity. Charles earlier had put his signature to the Declaration of Independence.

Thomas Fitzsimons of Pennsylvania and another Carroll, Daniel. They were delegates to the convention that drafted our Constitution in 1787.

Dominick Lynch, a 35-year-old Irish immigrant who was a leading Catholic layman from New York.

We tend to forget that Washington was a politician as well as a general. Like many presidents, his reply expressed more hope

than promise. It is a wish, however, we can still repeat today:

"As mankind become more liberal, they will be more apt to allow, that all those who conduct themselves as worthy members of the community are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples of justice and liberality."

the criterion

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# ENTERTAINMENT

VIEWING WITH ARNOLD

## 'Goonies' satisfactory for the non-squeemish

by James W. Arnold

If "Raiders of the Lost Ark" appealed to the kid in adults, then Steven Spielberg's new movie, "The Goonies," appeals to the kid in kids.

This noisy adventure fantasy, which somehow contrives to get a mixed bag of pre-adolescent boys and a trio of teenagers in contemporary Oregon involved in a scary-wacky search for buried pirate gold, is the sort of movie Disney might have made a generation ago. If you liked those movies, and wish they were back, "The Goonies" is about as close as you're going to get.



The taste level is somewhat less predictable and safe, but Spielberg (producer, original story), young (26) writer Chris Columbus ("Gremlins") and director Richard Donner ("Superman," "Ladyhawke") have put just about everything into it but the space shuttle and a herd of runaway elephants.

Lots of it, unfortunately, will look familiar. What the kids do in this movie, basically, is work their way through a deserted old coastal restaurant and a labyrinth of ancient caves and deadly booby traps to find the hidden treasure of a 17th century rascal named One-Eyed Willie.

The way is littered with secret rooms, moldy corpses and weird obstacles, like a skeleton that has to be played like an organ, and every step seems to produce a new, unforeseen terror or thrill—a flock of bats, a falling boulder, an exhilarating ride down

a tunnel flume into the lagoon harboring the picturesque three-masted pirate ship.

In moderately hot pursuit are a trio of fearsome villains—although this time they more closely resemble the Three Stooges than the Manson Gang or the high priests of Kali. The kids are after the loot for (of course) a noble purpose—to save the old homestead from being foreclosed by some rich nerds who want to tear it down to put up a golf course.

If this all recalls the Hardy Boys, so be it. It's also a re-mix of Spielberg ingredients from "Poltergeist," "Raiders" and "Temple of Doom." Clearly, the intention is to offer the same kind of entertainment kids would love to get this summer in a theme park attraction: live the adventure! enter the Lost Pirate Cave—if you dare!

Well, it is a lot of fun, especially if you happen to be under 14. The setting is the picturesque Oregon coast (Astoria and the Cannon Beach area), a spectacular locale that we don't see much because most of the shooting is in fake interiors. Laudable effort makes the four "Gooney" heroes—Sean Astin, Jeff Cohen, Corey Feldman and Ke Huy Quan—distinctive within their stereotypes. Thus, Cohen is your typical movie fat kid—cautious, easily frightened, always thinking of food—but he is to other movie fat kids what King Kong is to monkeys. He has the cliché qualities in such superabundance that he is fascinating.

The older kids—Josh Brolin as a sympathetic big brother, Kerri Green as the gushy cheerleader love interest and Martha Plimpton as her supercilious friend—seem to be aboard mostly for laughs. Teenagers in "Goonies" are seen mostly from the perspective of their younger siblings, and that means they're



**GOONIES**—Kids hunting for buried pirate treasure to save their homes from foreclosure encounter a series of adventures in "Goonies," rated A-II, adults and adolescents. (NC photo)

seen as weird and dumb. Josh is working on his muscles, and thinks he knows it all, and Kerri is always trying to lure him into a dark corner for a smooch.

None of these kids is exactly unforgettable, but at least they are unique individuals—unlike the mass-produced wiseacres who have populated so many recent films. Happily, they're also abrasive enough to avoid being too "sweet." This is not a cutesy kids' movie for doting Mommys and Daddies, despite a high caloric happy ending.

Ke Huy Quan, the most frantic of the hyperactive group, is easily the most endearing as madcap inventor always pulling some magic gadget out of his overcoat to solve the crisis of the moment. Trouble is, Ke talks even faster than he moves, and we get only about 10 percent of his lines, which may be part of the gag.

The chief flaw in the film, from an adult viewpoint, is that the Spielberg fondness for Rube Goldberg booby traps and bodies in various stages of decomposition has worn thin over the years, and the romantic sentiment about the joy of kids being involved—wow!—in a pirate adventure seems self-conscious and overdone. It's like being stuck hearing a lecture by a toy manufacturer on the social value of teddy bears.

"Goonies" threatens a lot of violence, but nobody really gets hurt. The slapstick humor, occasionally raunchy, never allows much credibility to break in. Among the better sight gags: Josh fiercely pursuing

the gang on a six-year-old's training wheel bike, and the kids playing with underground pipes causing violent problems with toilets and water faucets in the nearby country club.

Yet there is some queasy stuff if you make the mistake of thinking about it too much. The bad guys are a family of Italians (bad mama, big brute who sings opera, klutzy simpleton) who would be sadistic if they had the competence. A third brother, a roaring monstrous imbecile named Sloth (pro football player John Matuszak), is chained in the basement watching old TV movies. He turns out to be a harmless puppydog, but has a moment discussing child abuse with his Mom ("I only dropped you once or twice") that is not as funny as intended.

(Raucous pre-adolescent adventure tale; comic mischief, violence and horror; satisfactory for non-squeamish children and tolerant adults.)

USCC classification: A-II—Adults and adolescents.

### Recent USCC Film Classifications

Cocoon .....	A-II
Lifeforce .....	O
Return to Oz .....	A-II

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the \* before the title.

## Another example of why 'PG' doesn't tell enough

by Michael Gallagher

In a column some weeks ago, I had some harsh things to say about the way the movie "Sylvester" was being promoted as a family film when, in fact, its dialogue was peppered with vulgarities, it had a graphic attempted rape scene, and the 16-year-old heroine initiated sex with her boyfriend.

In denouncing the way the movie was publicized and the way so many dimwitted critics characterized it as a family movie, I got a bit carried away. Noting the PG rating, I observed that you couldn't trust not only the critics and advertisers, but also the Motion Picture Association of America.

This wasn't being fair to the MPAA because if that organization had intended to designate "Sylvester" as a family film, it would have rated it G—general audiences.

What I meant to say, and I regret my lack of precision, was that the PG rating, though it clearly indicates that parental caution is in order, nonetheless has emerged in the popular mind as meaning nearly the opposite. For all practical purposes, the PG has become the mildest rating, a G-rated movie emerging once in a blue moon.

The blame rests not upon the MPAA but on the movie industry. The MPAA is merely the messenger bearing the bad news. And part of the bad news is that PG, though milder than PG-13 and certainly R, is often attached to movies that would greatly disturb parents whose standards are more exacting than those of the "most

American parents" the MPAA has in mind when it makes its decisions.

A good case in point is "The Goonies," the summer's big fun movie, if we can believe the critics and the advertising.

"The Goonies," which relates the adventures of some loud-mouthed kids in search of buried treasure, is a "Steven Spielberg presents" movie. Now since Spielberg didn't write it, didn't produce it and didn't direct it, it might not be clear to the uninitiated how he can present it, but the truth is that his hand is everywhere apparent, and that's reason enough for parental concern.

Why? Well, if I might be allowed what seems like a digression, in the middle of the 19th century some English writers and painters founded the pre-Raphaelite Brotherhood, dedicated to reviving the spirit of art as it was before the advent of Raphael.

Now I realize it's probably too much to hope, but I yearn for some gifted filmmakers to form a pre-Spielberg Brotherhood. These pre-Spielbergites would rediscover the joy and innocence of the old Hollywood adventure movies and dedicate themselves to doing something similar.

But isn't that what Spielberg himself has done? Far from it. Innocence has nothing to do with what Spielberg has done. His movies smirk at us and invite us to join in the self-mockery so that we can feel superior. By way of entertaining young people he panders to them.

"The Goonies," while it avoids the kind

of language that would earn an R, has dialogue fashioned after the kind of scatological and gross-out humor now in vogue in the fifth grade.

In an opening scene, for example, a clumsy boy knocks over a miniature of Michelangelo's David which stands on a table in the home of another boy. Guess what gets broken? I'll give you a hint: it's not David's sling.

"Will your mother notice?" asks the perpetrator. "Sure," says the boy whose house it is. "She notices everything."

Then they glue the broken part back on but get it upside down, provoking, no doubt, still more merriment among the young viewers.

Now if you feel that you might have reservations about letting your first- or second- or third-grader be exposed to this kind of humor, then you have reason to take the PG rating at its literal meaning and not as an indication that the movie is innocuous.

The same goes if you don't want to have your child join the crowd and start using all the crude and vulgar language currently cool among the elementary school crowd. And you might feel this way even if you're not a religious person but, nonetheless, are one of those old-fashioned types who believes that there is some virtue to civilization and good manners and that a boy shouldn't use four-letter words while talking to his mother.

Another point that I haven't time to develop here has to do with exposing your child to ethnic slurs—anti-Italian here—

which also marked another popular movie for young people, "Sixteen Candles."

Finally, though it's not a very cheering note on which to end, even if you don't let your child see "The Goonies," the movie is going to have an influence upon him or her. For one thing, he or she has a good chance of seeing it at some future birthday party—shown, perhaps, by a mother who would rather study for her Realtor's exam than preside over kiddie games.

More subtle than that, however—and in the long run, a graver consequence—the validation given to vulgarity by a popular movie like this is going to increase the peer pressure upon your child to conform.

## TV programs of note to viewers

Sunday, July 7, 9-9:30 p.m. EST (PBS) "Windsinger." Jean Walkinshaw's documentary on the indomitable human spirit combines the rugged beauty of Utah's Canyonlands Park with the story of Gary Smith, a backcountry songwriter and author who, despite the debilitating multiple sclerosis that confines him to a wheelchair, returns to the source of his inspiration in southern Utah's wilderness.

Sunday, July 7, 9:30-10 p.m. EST (PBS) "Living Double Lives." Colleen Dewhurst hosts a documentary about the psychological damage caused by an era of nuclear threat.

# Pope calls commitment to ecumenism 'irrevocable'

But warns against grasping at 'easy solutions'

by John Thavis

VATICAN CITY (NC)—Pope John Paul II said June 28 that the church's commitment to ecumenism was "irrevocable," but warned against "easy solutions" that ignore differences of faith between Catholics and other Christians.

The way toward full Christian unity requires patience, "especially on the part of public opinion," the pope said in a lengthy talk to cardinals and Vatican officials in St. Peter's Basilica. He called for "new momentum" in ecumenical progress.

Patience does not mean "inactivity or resignation," the pope said. Despite some peoples' wrong impression that "the initial (ecumenical) push has been stopped," he said, "this movement is proceeding, without a doubt."

The pope illustrated the milestones of ecumenical progress over the last 25 years, which he said have made clear the "profound communion" between Christian churches.

**BUT HE** added that there remained "questions that still divide us in the profession of the faith."

"We need to ask: can it really be called progress to ignore these questions or act as if they are resolved, when they are not?" The pope said. He said unity in profession of the faith should be the heart of Christian unity, and must be the basis of unity in the celebration of the Eucharist.

To recognize this "does not mean putting the brakes on the ecumenical movement," the pope said. "On the contrary, it means avoiding agreement to easy solutions, which would not arrive at anything stable or solid."

The pope said the special synod he has called to review the Second Vatican Council will help boost ecumenism.

SOME religious leaders, including the Rev. Emilio Castro, general secretary of the World Council of Churches, have expressed apprehension that the synod might slow down the ecumenical movement.

But the pope said the November-December synod, to be held on the 20th anniversary of the council's closing session, was called in order to "impart a new impetus to the realization of the various council decisions, and to reaffirm the spirit that inspired them."

He said that ecumenism for him as bishop of Rome "constitutes one of the pastoral priorities."

"Only Christ, as we all know and believe, gives sense to man's life and his efforts. We must say this together," the pope said.

"Unfortunately, this common witness is often limited because we have not reached complete agreement about its content. But this awareness should neither stop us nor discourage us," he said.

**THE POPE**, whose audience included Orthodox Ecumenical Patriarch Dimitrios I, praised Catholic-Orthodox dialogue on a growing number of theological issues.

"The church must learn to breathe again with its two lungs—the Eastern one and the Western one," the pope said.

The pope linked his reaffirmation of ecumenical commitment with a reminder of the primacy of the bishop of Rome. It was through "the mysterious design of providence" that the lives of the two saints ended in Rome, the pope said.

As the inheritor of the church of Peter and Paul, the pope said, the bishop of Rome has the mission of leading "the flock of the whole church."

One of the key divisions between Orthodox and Catholics has been the Orthodox church's refusal to acknowledge papal authority over the whole church.

**DIALOGUE** with Protestant churches, he said, has resulted in "fruitful collaboration" in the areas of social problems, peace and justice, and evangelization. He said the Catholic Church is "seriously studying" the report of a joint commission of the World Council of Churches on baptism, the Eucharist and ministry. He said the church "will make its position known in due time."



ON THE LINE—First lady Nancy Reagan joins an impromptu dance with members of Covenant House, a home for runaway and homeless youths established by Franciscan Father Bruce Ritter in New York. (NC photo from UPI)

## Many in Rome sad over Cardinal Ratzinger's remarks

by Tracy Early

NEW YORK (NC)—Jesuit Father Gerald O'Collins, new dean of the theology faculty at the Pontifical Gregorian University in Rome, said June 26 that many people in Rome were "sad" about Cardinal Joseph Ratzinger's recent comments about the state of the church.

In a New York press conference, Father O'Collins said statements about theologians made by Cardinal Ratzinger in the book "Report on the Faith" were all "on the negative side" and were "not what you hear from the pope." The cardinal heads the Congregation for the Doctrine of the Faith.

The book, published May 30 in Milan, was written by an Italian journalist but based on interviews with the cardinal in August 1984. It contends that in the 20 years since the Second Vatican Council the Catholic Church has passed from "self-criticism to self-destruction."

Cardinal Ratzinger's view, Father O'Collins said, is "not what the pope sees" and "not what a lot of bishops see."

**FATHER O'Collins**, a native of Australia, taught at Weston College, a part of the Boston Theological Union, from 1968

to 1972, and since 1974 has taught at the Gregorian university. His appointment as dean of the theology faculty, effective this coming September, was made in May by Jesuit Father Peter-Hans Kolvenbach, Jesuit superior general and vice-chancellor of the university.

The appointment places Father O'Collins in a key position for influencing future leadership of the church. With the associated Biblical and Oriental Institutes, the Gregorian University forms a consortium with 3,200 students from all over the world. Father O'Collins said a third of all cardinals, including 9 of the 28 elevated at the last consistory, were Gregorian graduates, as were a fifth of all bishops of the world.

Father O'Collins, at the press conference, also was critical of last September's analysis of liberation theology issued by Cardinal Ratzinger's congregation.

**HE SAID** the document appeared to be the work of two or three writers, with the authors of the first part and the concluding section showing greater concern for justice and the author of the middle part making criticisms of liberation theology in an absolutist manner.

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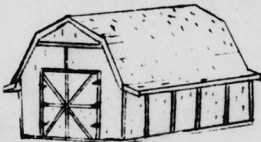
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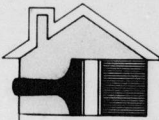


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## CORNUCOPIA

## That mystifying period of innocence

by Alice Dailey

An immortal Victor Herbert song defined childhood as "Toyland, toyland, dear little Girl and Boyland," and that definition can't be topped.

Is there anything more enchanting than very young children? Little dears who climb on your lap and pry your jaws apart to see if what you're eating is better than what they have? Bless their greedy little hearts.

Who wouldn't love little informers that notify the Neighborhood Voice that "Daddy killed a big bug in the basement last night"? Or, "Mommy ran charge 'count way up and now Daddy's not 'peakin' to her." Bless their blabby little tongues.

In the fulfilled days of child rearing there are times when the cherubs seem to have sprouted wings, not the angelic type but gnat-type. As in pesky.

"Mommy, what's my name?" "Why don't doggies and cats have last names?" "Why is baby hangin' on curtain 'stead of takin' nap?"

They're so omnipresent. Move backward an inch and you step on one. Take a break when they're fairly contented with what they're doing and they drop everything and crowd in on you.

Some of Mommy's happiest times are spent in educating them that jelly belongs on bread and not in the hair or on the walls; that water in the toilet bowl is not there for drinking purposes; and that a list of edibles does not include lint found under a bed.

On those days when Finicky is crying because the meat on his plate is touching the potatoes, Kickapoo is throwing a temper tantrum on the floor and Foxy, whom you've asked to pass you something, puts it behind her back and says, "Guess which hand," you entertain the happy notion of running outside and giving the whole passel to the first passerby.

ESP is never more alive and keen than in small fry, bless their little extra senses. If you silently slide a bit of candy into your mouth they can hear it from the next room and come running. They sense if you plan to slip off for grocery shopping after Daddy comes home; they get diarrhea. And on the very first day of a long-awaited vacation trip they come down with chicken pox.

They warn that "too much repression may delay children's cognitive development." Really. All the poor parents are trying to delay is the demolition of their household goods.

What should they tell a little destruction engineer? "Mustn't saw piano legs off or little boy might get hurt." Or inform the literal one that just because radio people are singing "If I had a hammer I'd hammer all day" they don't mean to hammer the window glass.

Childhood, that mystifying period of innocence, bawling, runny noses, charm and bickering, "Did too! Did too! Did too! Did too!" is over too soon and parents, like Tevye of Fiddler on the Roof, may find themselves asking in bewilderment, "Where is the little girl I carried? Where is the little boy at play?"

## check it out...

✓ Chatard High School's first graduating class, the Class of 1965, will hold a 20 Year Class Reunion at Dawson's Lake at 4 p.m. on Saturday, Aug. 24. A warm-up party will precede the reunion at 8 p.m. on Friday, Aug. 23 at the Snooty Fox, 1435 E. 96th St. For information call Joni O'Donnell Wilson at 844-3924.

✓ Beginning July 1 from 5:30 to 6:15 p.m. and continuing every Monday, Tuesday and Thursday evening during the month of July, Beech Grove Benedictine

Center will sponsor a **Body Workout Program** conducted by Benedictine Sister Rose Marie Scherschel. The program is designed to turn tension into creative energy. Fee is \$25. To register call 788-7581.

✓ Beech Grove Benedictine Center will sponsor a **Holistic Retreat** Sunday through Saturday, July 21-27, to help participants integrate their spiritual journeys and life commitments. The \$250 cost includes room and meals. Commuter cost is \$200. For information call 788-7581.

✓ Training sessions for adults planning to conduct the 7th and 8th grade **Growing Up Sexual** program will be held in two locations this year. The first session will be offered on Saturday, Aug. 24 at the Catholic Center, 1400 N. Meridian St. The second will be offered on Saturday, Nov. 9 at the Church of the American Martyrs, Scottsburg. Sessions at both locations will run from 9 a.m. to 2:45 p.m. with coffee and doughnuts provided at 8:30 a.m. \$10 cost includes lunch. Registration deadlines are Aug. 15 for the August session, and Oct. 31 for the November session. Make check payable to the Archdiocese of Indianapolis and mail to: Myrna Vallier, Family Life Office, P.O. Box 1410, Indianapolis, Ind. 46206. For information phone 317-236-1596 or 317-236-1433.

✓ St. Mary of the Woods College will present "Community Building: Managerial Skills for Functions of Parish Life and Related Human Services" from Sunday, July 7, through Friday, July 12, as part of its Institute '85 series. A workshop on "Keeping the Older Adult Independent" will be held Sunday through Friday, July 14-19; and a "Symposium in Christology" will be held Monday through Friday, July 15-19. For information on Institute '85 offerings, contact: St. Mary of the Woods College, St. Mary of the Woods, Ind. 47876, 812-535-5151.

✓ The Swiss Club of Central Indiana would like to welcome new members: Swiss folks, those of Swiss origin or friends of Switzerland. For information about membership, call Inga Holle, president of the club, at 888-2764.

✓ Peruvian Independence Day will be celebrated at the International Center of Indianapolis, 1050 W. 42nd St., from 6 p.m. to midnight on Saturday, July 27 with a pitch-in dinner and dancing. Call Carmen Teller 787-0211 to make reservations.

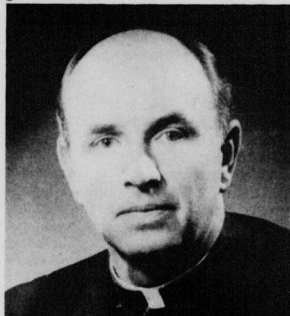
## vips...



✓ Mr. and Mrs. William J. Kraus, Sr. will celebrate their 50th Wedding Anniversary at the 9 a.m. Mass on Sunday, July 7 in St. Anthony Church, Clarksville. An Open House will be hosted from 2 to 5 p.m. at their home, 2403 Gutford Rd., by the Kraus' children, William J., Jr. and Phyllis Janes. Mrs. Kraus is the former Mary Beatrice White of Greene Co., Tenn. She and Mr. Kraus also have three granddaughters.

✓ Mr. and Mrs. Leo H. Obermeyer celebrated their 50th Wedding Anniversary with a Mass of Thanksgiving on June 23 in Holy Family Church, Oldenburg. Leo H. Obermeyer and the former Marcella Goldschmidt were married June 19, 1935. Their seven children, who hosted a

reception for them following the Mass, include: Rosemarie Whitfield, Jerome, Gilbert, Ronald, Robert, Edward and Richard. The Obermeyers also have 15 grandchildren and two great-grandchildren.

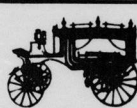


✓ Father James D. Moriarty will be honored by the parishioners of St. Matthew Church with a reception from 2 to 5 p.m. on

Sunday, July 14 in St. Pius X K of C Hall, 2100 E. 71st St. The event marks the joint celebration of Father Moriarty's 70th birthday, the 45th anniversary of his ordination to the priesthood, and his retirement as pastor of St. Matthew Parish. All friends and former parishioners of Father Moriarty are invited to attend. Father Moriarty formed Our Lady of Fatima Retreat League in 1956. He will become administrator of Our Lady of Fatima Retreat House after retirement.

✓ Chatard cross country and track coach Kevin Horrigan has been named athletic director of Brebeuf Preparatory School. Horrigan, a 1970 Brebeuf graduate, will coach cross country and track in addition to his new duties as director.

✓ Dan Mahan, a theological student at the North American College in Rome, will be enrolled in a special series of courses at the Catholic Radio and TV Centre near London, England this summer. Mahan was the coordinator for the award-winning "Lifesigns" radio series while a senior at St. Meinrad College.



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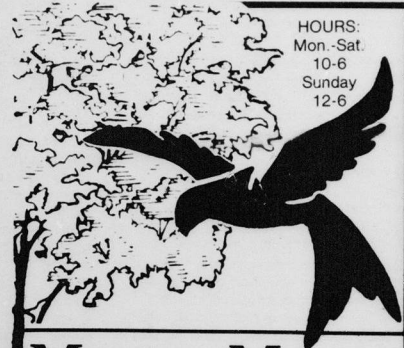
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QUESTION CORNER

# Sunday Mass obligation

by Fr. John Dietzen

**Q** Is it possible to fulfill our Sunday Mass obligation by attending a wedding on Saturday afternoon? Our pastor seems to say it is possible, but another priest has said he doesn't think so. (Oklahoma)

**A** A Catholic may satisfy his or her obligation for Sunday Mass by attending any Mass celebrated on Saturday evening or on the vigil of a holy day of obligation. This is clear from several statements of the church but was made explicit in a special reply from the Vatican Congregation for the Clergy (1971).



Perhaps some confusion arises from the fact that the wedding (or funeral or other special Mass) must be after the time established by the local bishop for fulfilling the Sunday Mass obligation. If, for example, in a particular diocese the time for anticipatory Sunday Masses is after 4 p.m. on Saturday, a wedding Mass at 1 p.m. would not fulfill the precept for Sunday Mass.

## FAMILY TALK

# Affairs don't solve your marriage problems

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am married, and we have one beautiful child. I have a comfortable job. My husband works very hard at two jobs. We have a new house. On the surface we are doing well.

However, during the last year and a half it seems there have been several changes between me and my husband. He takes care of me very well, and he works hard to prove it. But I have felt a small emptiness within myself.

I confronted my husband. He couldn't understand. I soon realized my feeling wasn't going to change because I couldn't change the way he loves me. So I learned to live with the material love he gave.

My emptiness grew until someone special came into my life. He was always there at work, but as we talked one night, I felt as though someone really cared. I was thrilled to have someone to talk to who understood my feelings and shared my thoughts.

The problem? What I am doing is called adultery. —Ohio

**Answer:** I can understand the frustration you feel at the lack of personal communication between you and your husband. I can understand the growing emptiness inside you. However, in filling that void with another special person, you are surely heading for trouble.

Even if things were going well between you and your husband, separate jobs and work places often draw spouses apart. I can understand the temptation you would feel when a sensitive man at work reached out in sympathy to offer affection you were not receiving at home. But my understanding does not alter the fact that affairs destroy marriages and families.

Nothing can compete with the start of a romantic relationship. A marriage relationship of over one year has a very hard time competing with the honeymoon period of an affair.

If you felt you were doing the right thing or that you could handle what you are

**Q** I was born in Ireland and went to school in Scotland. Since coming to this country I have asked several people about a prayer we used to say every day at school. No one seems to know it but it was beautiful and meant a lot to me. The name of the prayer is "De Profundis."

My husband died two years ago. That prayer would fit for him very well but I don't know it by heart. Can you help? (Pennsylvania)

**A** The words "de profundis" are the opening Latin words of Psalm 130. The beginning words in English are "Out of the depths I cry to you, O Lord."

This psalm is one of what are traditionally called the seven penitential psalms because of their special beauty and meaning as prayers of sorrow for sin and for God's forgiveness both for the living and the dead. It remains today part of the church's liturgies for those who have died.

**Q** A magazine I read has contained advertisements of a book foretelling many things of our day, written by the prophet Nostradamus. According to the ad, this man predicted war in space, a time when night will become day, the destruction of the Catholic Church and the last pope, and many other things. These predictions trouble me every time I see them. Is there any truth to them? (California)



getting into, you would not have written. So I will say what you probably already know.

First, stop seeing your special friend. If work requires that you see him, make sure someone else is always present. As long as you are seeing this man, you will have less and less motivation to change. Especially since you have a child, your marriage deserves a better chance than you are giving it.

Once you have had an intimate relationship with someone, it is practically impossible to retreat to the position, "Can't we just be friends." That is why you must avoid being alone with your friend.

On a more positive turn, start doing things with your husband. You have already tried to talk with him about improving communication, and you say it did not work. Now try doing things together.

Develop activities in common that you do every week. Do you like to eat out? Are there places you would like to visit? Friends you would like to invite over? Puzzles to work or card games to play? A simple dating approach may help you get involved with each other again.

If you still feel your marriage is seriously suffering, then seek counseling. Ask your husband to go with you to a clinical psychologist (Ph.D.), social worker (ACSW) or a certified marital counselor.

You made a commitment to each other and confirmed that commitment with a child. Although your enthusiasm seems to have waned, you must make a total effort to honor that promise and re-establish yourselves as a team.

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

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Among other problems with the prophecies, we know they were written long after some popes they claimed to foretell. Early "predictions" are relatively plain. Later ones get awfully fuzzy.

Like the daily newspaper horoscopes, we can read almost anything into them if we wish.

(A free brochure giving the basic prayers, beliefs and precepts of the Catholic faith is available by sending a stamped, self-addressed envelope to Father Dietzen, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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## July & August, 1985 TV Mass Schedule:

Date	Celebrant	Congregation
July 7	Fr. John Elford	Members of St. Joseph Parish, Indpls.
July 14	Fr. Ralph Parthie, OFM	Catholic Widowed Organization
July 21	Fr. George Plaster	Members of Our Lady of Mt. Carmel Parish, Carmel
July 28	Fr. Joseph Riedman	Members of Our Lady of Greenwood Parish, Greenwood
Aug. 4	Fr. Richard Jeschke	Members of St. Rita Parish, Indpls.
Aug. 11	Fr. Patrick Commons	Members of St. Rose Parish, Knightstown
Aug. 18	Fr. Clifford Vogelsang	Members of St. Thomas Aquinas Parish, Indpls.
Aug. 25	Fr. John Sciarra	Members of St. Barnabas Parish, Indpls.



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# Faith Today

## The woods are full

By Katharine Bird  
NC News Service

While serving as chairman of the Select Commission on Immigration and Refugee Policy, Holy Cross Father Theodore Hesburgh delved into the murky question of what justice might mean in cases that involve refugees and illegal aliens.

With other commissioners, he participated in hearings in cities like Boston, Miami, Los Angeles, El Paso, Baltimore — cities with large immigrant populations, the president of the University of Notre Dame explained in an interview.

It was not uncommon at the hearings "to see a person come to the attorney general and say, 'I'm illegal and want to testify,'" said Father Hesburgh. Often the stories told by the illegal aliens followed similar patterns, he added. For instance:

A man from Mexico said he couldn't find a job in his village, which had a 50 percent unemployment rate. He had a wife and children he couldn't feed and knew that just across the border was the richest country in the world. So he walked over the border and got a job.

Often, Father Hesburgh continued, an illegal alien said he came to the United States because "there's no hope where I was." Even if he only worked a few days weekly at a semiskilled job, it meant his family wouldn't go hungry.

In such a complicated area with so many ramifications, the illegal aliens' willingness to testify in public helped to personalize the problem with which the commissioners were struggling.

After studying the issue for three years, the commission presented its recommendations for

reform of U.S. immigration policy in a 450-page report to Congress in 1981.

Many of their recommendations were incorporated into proposed legislation for immigration reform considered by the U.S. Congress and known popularly as the Simpson-Mazzoli bill. In 1984 it died in Congress.

Among his many other public-service roles, Father Hesburgh served for 15 years on the U.S. Commission on Civil Rights.

□ □ □

When he looks back over his academic career, "justice issues are a central theme," Father Hesburgh said. He traces his interest back to his graduate-school days when he met on Sunday mornings to discuss racism with other students at The Catholic University of America in Washington, D.C.

Those discussions led him to other issues, such as justice in the Third World and world hunger. A person with a reputation for taking action to solve problems, Father Hesburgh said he's served on 15-20 organizations over 30 years. For 15 years he was on the board of the Rockefeller Foundation, a philanthropic organization.

From his experience, Father Hesburgh is convinced that justice issues are close at hand. They can be found in the families, the neighborhoods and cities where people live.

"Ten times weekly," he said, "people write me to ask, 'How can I do some good.'"

His reply, after expressing surprise that people think he can pick out a justice cause

for someone else, is always the same: "Do it where you are. See how you can make a difference and do it."

"The woods are full of issues," he added. "The problem is doing something practical."

He explained that he is serving now on a committee to raise scholarships for blacks in South Africa. That country is highly criticized for apartheid, its system of racial segregation. He believes this kind of concrete action to aid South African individuals is preferable to calling on corporations to pull their investments out of South Africa.

Father Hesburgh is convinced that getting youths interested in justice issues early on means they'll be hooked for life.

At Notre Dame, students learn about social justice issues in their classes and at conferences on particular topics. Many volunteer their time to social justice concerns.

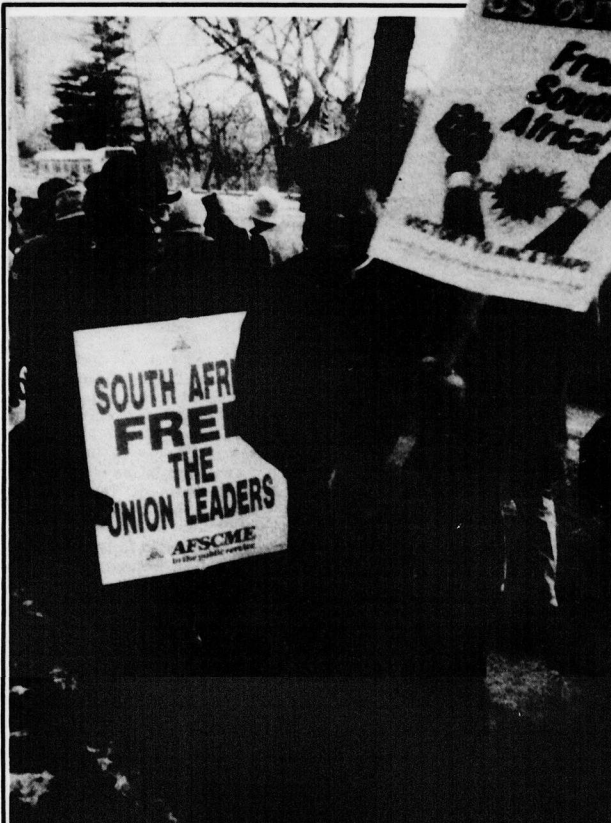
"One-third of the students work in neighborhoods" on a wide variety of justice projects, he noted.

Asked how he feels when a cause he has worked hard for is derailed, Father Hesburgh explained that he gets discouraged. But it's important to "keep plugging along, to be persistent," he concluded.

(Ms. Bird is associate editor of Faith Today.)



To Holy Cross Father Theodore Hesburgh, there is no shortage of justice issues which cry out for our attention. In an interview with Katharine Bird, the Notre Dame University president discusses his work on immigration reform and other questions. "See how you can make a difference," he urges, "and do it."



## Not to be silent

By Joe Michael Feist  
NC News Service

On a cloudy, cool and rather dreary Washington, D.C., day last December, Father Rollins Lambert rode down Massachusetts Ave., past fluttering flags outside the state embassies that line the thoroughfare. That day he had a special destination and intent: He was headed for the South African Embassy, there to demonstrate against apartheid and provoke his own arrest.

Why did this priest feel it necessary to be arrested? Apartheid, South Africa's system of racial segregation, is evil, Father Lambert said later. "To be silent in the face of such evil may look like acceptance of it; to make a statement or gesture in protest is

the least one can do," he added.

Father Lambert would be the first to say that working for justice does not require one to march in protests or be arrested. But what does it require?

In a recent interview, Father Lambert, African affairs adviser for the U.S. Catholic Conference Office of International Justice and Peace, talked about this.

"In a positive sense, justice and charity do begin at home," Father Lambert said. "We have to think about what others in the family have a right to or a right to expect."

This includes, but is not limited to, material goods such as food, clothes and shelter. But there are

also emotional and psychological rights, Father Lambert indicated.

"It really is unjust for a husband or wife to deprive each other of the time and attention and love that they are entitled to, or to deprive their children of these things. For example, if one member or the other spends all his or her time working or in some recreational pursuit, that's unjust," he said.

The next step, for church and society, continued Father Lambert, "is to extend the search for justice beyond the family" — to the neighborhood, nation and world.

Father Lambert thinks there must be awareness of "structural injustice," such as exists in South Africa. There, he said, the whole system is designed to subjugate the black majority population.

To begin working for justice, it is of course necessary to know and understand a given situation, he said.

"Ignorance is an excuse for not doing anything," said Father Lambert. But when that ignorance is penetrated by whatever means, the person is under somewhat of an obligation to become informed and act for justice.

Again using South Africa as an example, Father Lambert said that once informed, every U.S. citizen "has three people in the Congress to turn to." At the least, he added, the individual can communicate general feelings and let his representatives know apartheid is considered a serious problem.

It is vital, the priest believes, for people to organize to fight injustices.

"Suppose you have racial or ethnic tension in a community. People can organize to combat the injustices that are usually the cause of the tensions. It might have to do with delivery of services, police action or inaction, or enforcement of city housing laws. Sometimes a parish group can tackle these things and get some action," said Father Lambert.

To Father Lambert, a Chicago archdiocesan priest, it is very important for Christians to be concerned about public affairs. Here he quotes from the New Testament letter of James:

"If a brother or sister has nothing to wear and no food for the day, and you say to them, 'Goodbye and good luck! Keep warm and well fed,' but do not meet their bodily needs, what good is that? So it is with the faith that does nothing in practice. It is thoroughly lifeless" (2:15-17).

(Feist is associate editor of Faith Today.)

## Variation

By David Gibson  
NC News Service

Justice: the word is heard so frequently in today's church that it appears to rank among the priorities of Christian living.

But what is justice? Who does the work of justice — and why?

To study about justice is not at all like learning to type or taking swimming lessons, in which cases, if you pay close attention, things will fall into place rather quickly and neatly.

Instead, the field of justice is intricate — interrelating some of the most important and complicated concerns of the human family: It is concerned with protecting human rights; fostering human dignity; promoting access by all people to the resources and life of society.

So, where do discussions of justice begin? What are some building blocks for group discussions of justice?

•First, many discussions of social justice examine the belief that there are connections — vital links — among all people: a common concern to be respected and listened to; a common hope for the world's future; a common desire for happiness.

This attitude regarding the connections among people is seen in someone like Mother Teresa of Calcutta, who not only thinks the poor should be served, but

## The

By Father John Castellet  
NC News Service

Amos was a shepherd who also tended sycamore trees, incising the young fruit to speed its maturation. His lifestyle differed almost totally from that of the people living in the sophisticated cities of the northern kingdom of Israel, which had split from the south after King Solomon's death.

But the story of Amos reflects the truth of what St. Paul was to write much later: "God chose those whom the world considers absurd to shame the wise; he singled out the weak of this world to shame the strong" (1 Corinthians 1:27).

It was Amos, a man from Judea's hills, that God sent to prophesy to the northerners. But Amos had three strikes against him before he even began.

He was a southerner sent to preach in the north, a rustic sent to admonish city slickers, an uncomplicated person given a mission to people for whom he had

**"It is really unjust for a husband or wife to deprive each other of the time and attention and love they are entitled to."**



## ns on a justice theme

believes others should learn from the poor.

When there is a belief that all people are somehow connected, the following questions may arise in a group: Are there ways not just to respond to each other's needs, but to take responsibility for one another? Should this be done? To what extent can people really express a responsibility for one another?

•In discussions of social justice, it helps to be aware of some facts — perhaps some statistics on poverty, homelessness, abortion, unemployment. But these discussions tend to thrive only when the human faces behind the statistics are seen.

The concern for social justice seems less remote — and much more urgent — when "the facts" include the stories of real people: unemployed parents whose family life has disintegrated; abused children.

In light of the points above, it seems you don't have to be a Christian to be concerned about justice. The face of a hungry child speaks a universal language.

But if you are a Christian, the discussion of social justice will likely take on a special character.

•For Christians, reflections on justice are often sparked by the Beatitudes or the parable of the Good Samaritan. How Jesus treated victims of prejudice and society's outcasts is likely to

become the model for justice.

Thus, among Christians, a discussion of justice can easily lead to an examination of what the life of Jesus implies for life today.

•Again, among Christians, to speak of the rights and the dignity of human beings is to speak of the image of God in all people. It becomes an exploration of something sacred.

•And, among Christians, discussions about building a just society become more than explorations of kindness or fairness or human compassion. Christians begin to ask how one becomes a participant in God's plan of action for the world.

This brief list of building blocks for discussions of social justice is hardly exhaustive. Many points and questions could be added to it, like this one:

Can social justice really be achieved in this imperfect world?

But I can just see the discussion of that question as it develops among a group of Christians. They'd begin to talk about whether or not worldly success is the criterion for evaluating our participation in God's work...about the value in all efforts to infuse the world with hope...the sacredness of every life...

*(Gibson is editor of Faith Today.)*

## southern intruder

absolutely no sympathy.

Still, he answered God's call, and he carried out his task with courage and surprising ingenuity, given his background. The collection of sermons which bears Amos' name opens with him preaching in the north's central shrine: Bethel. Here he was sure of a large audience.

He began by denouncing Israel's enemies: Philistia, Tyre, Edom, Ammon, Moab, Judah. Then, without pausing, he lashed out at Israel. The effect was stunning.

Amos had elicited the people's good will by itemizing the crimes of their enemies. Then he put them in the same category:

"They sell the just man for silver and the poor man for a pair of sandals. They trample the heads of the weak into the dust of the earth, and force the lowly out of the way" (Amos 2:6-7).

The concern shown by Amos for the rights of disadvantaged people is paramount in the sermons of all God's prophets. Thus we read that when the

Israelite people had decided on a fast to obtain God's favor, and nothing happened, they complained: "Why do we fast, and you do not see it?"

God's answer came through the prophet: "(This) is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke; sharing your bread with the hungry, sheltering the oppressed and the homeless; clothing the naked when you see them, and not turning your back on your own" (Isaiah 58:3, 3-5).

If anything, Jesus intensified the call for social justice. His every action was a lesson in love for the poor and the exploited. He linked together the two great commands to love God and love neighbor, and he removed all limits from the concept of "neighbor."

The New Testament writers repeated Jesus' teaching. For them, love of God had to be accompanied by the pursuit of justice.

*(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)*

## FOOD...

### ...for thought

How can a group of people begin to discuss questions about justice?

"I'd begin by asking what occupations and professions" the group's members are in, said Edward Marciniak, president of the Institute of Urban Life in Chicago. He is well-known for his lectures and writings on the place of Christianity in the workplace.

"I approach it this way because the basic vehicles of justice are in the places we work or are called to," Marciniak said. It is important "to think through the justice issue in terms of" the workplace, he suggested.

"I'm a businessman with a large company," Marciniak continued. The institute "works with established institutions or grass-roots groups to revitalize inner-city neighborhoods."

Because of financial losses two years running, the institute decided to cut back on personnel. The justice issue in that difficult decision was deciding what principles to follow, Marciniak noted. The institute developed three guidelines:

1. To cut back on personnel across the board, from top to bottom, regardless of rank and salary.
2. To explain to employees in a face-to-face discussion why they were being let go.
3. To encourage early retire-

ment by those who qualified for it.

Workplace policies such as these are matters of justice, Marciniak said, "because they deal with relationships between men and women." Discrimination against minority-group members was another workplace issue cited by Marciniak.

He recognizes it is not easy for a solitary employee to take a justice stand. "Change is never easy. You're dealing with habits and unchanged patterns," he said. "Find others who understand the situation and work together," he advised. Finding others of like mind provides "support and motivation" as individuals work for justice, Marciniak said.

Marciniak recalled a time in the early 1950s when he was involved in negotiations to integrate Washington, D.C., hotels. Marciniak was international vice president of the Newspaper Guild then, which included black members.

A new hotel at the time badly wanted business, Marciniak explained. He said the guild told the hotel management: "We'll bring our business but these are our conditions."

The hotel agreed and the guild's annual convention marked the first time blacks were allowed to register in a previously all-white Washington, D.C., hotel.

### SECOND HELPINGS

"How You Can Be a Peacemaker," by Sister Mary Evelyn Jegen, SND. The author of this paperback book writes: "It is easy to grasp the idea of peace. What is difficult is to preserve peace when we have it or to restore it when it is broken or lost." Sister Jegen sees peace issues in broad terms, including "our own peace of heart, peace in a family, peace in a neighborhood or peace between nations." The first part of this 128-page book gives a brief overview of the teaching of Jesus and the church on peace issues. The second part examines ways to promote peacemaking. The accent is on the practical. Each chapter includes questions and suggestions to focus group discussion. (Liguori Publications, 1 Liguori Dr., Liguori, Mo. 63057. \$2.95.)

### ...for discussion

1. The work of justice begins close to home, according to two people interviewed by our writers this week. What are some ways of acting to foster justice close to home?

2. In this imperfect world, do you believe it is worthwhile to work for justice? Why?

3. What does the word "justice" mean for you?

4. Why does David Gibson say that you don't have to be a Christian to take an active interest in matters of justice, but if you are a Christian your discussions of justice will take on a particular flavor?

## CHILDREN'S STORY HOUR

## The little ways of St. Therese

By Janaan Manternach  
NC News Service

Therese Martin was born in 1873 into a large family, the youngest of nine children. Naturally she was the family favorite.

Her father was a watchmaker and her mother made lace. They had worked hard and were very well off. When Therese was just 4 her mother died.

Therese was a very pretty young girl. She was very bright and full of life. She also could be stubborn at times. She enjoyed family games and especially going fishing with her father.

Therese felt loved from the very beginning. As she grew, she felt sure of God's love for her. She learned at home to trust and love God. She also learned to care about others by watching how her parents and older brothers and sisters loved one another. She saw too how generous they were to anyone in need.

One after the other her older

sisters became Carmelite nuns. By the time she was a teen-ager she was eager to join the Carmelites herself. She felt it would be her way of loving God and other people the best she possibly could.

Since she was still so young, the bishop of Lisieux would not let Therese become a nun. She went with her family to Rome and met Pope Leo XIII. She boldly asked him to let her become a Carmelite even though she was just 15. He did not refuse so she entered the Carmelite convent in Lisieux and spent her life there.

Few people ever heard of her. She followed the same routine of prayer, work and recreation the other nuns followed.

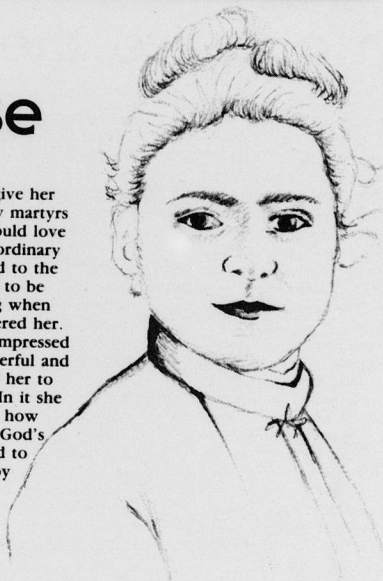
She seemed to take in everyone's problems. Even though her life was spent within the walls of the convent, she prayed for people everywhere. She prayed especially for missionaries who were working to help people all over the world come to know and love Jesus.

She wished she could give her life for Christ, as so many martyrs did. But she found she could love God and others in more ordinary ways. She tried to be kind to the Sisters she lived with and to be patient and understanding when they did things that bothered her.

Her superiors were so impressed with Sister Therese's prayerful and caring life that they asked her to write her autobiography. In it she told the secret of her life: how she trusted completely in God's love for her. And she tried to love God and her sisters by doing the ordinary things of her daily life as well as possible. She called it her "little way."

Sister Therese's "little way" became known when her autobiography was published after her early death in 1897. Now, all over the world people read about Therese and try to follow her way of love and trust.

Her feast day is Oct. 1.



St. Therese at 15

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

## Hidden Words

Find the words hidden in the puzzle below. They may be vertical, horizontal or diagonal. All the words are in this week's children's story.



CARMEITES, THERESA, LEO, LISIEUX, SISTER, ROME, NUN, FEAST



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## HOW ABOUT YOU?

☐ Make a poster on a piece of paper that shows and tells how people can share something of their own — their talents, their love, their time — in order to help others.

## Children's Reading Corner

In the poetic story titled "One Small Blue Bead," by Byrd Baylor Schweitzer, an old Indian tribesman believes that there are other people in the world besides his own. No one shares his belief except a young boy who is willing to help with the old man's work so that he can go out into the world to look for the other people he believes will be found there. The climax comes when the old man returns many months later with a young boy the same age as the boy of his own tribe. (Macmillan Publishing Co., Inc., 866 Third Ave., New York, N.Y. 10022, 1965. Hardback. \$9.95.)



# THE SUNDAY READINGS

14TH SUNDAY IN ORDINARY TIME

JULY 7, 1985

by  
Richard  
CainEzekiel 2:2-5  
Psalm 123:1-4  
II Corin. 12:7-10  
Mark 6:1-6

This Sunday we continue our sequential reading of the Gospel of Mark. The first third of Mark's Gospel describes Jesus' ministry in the region of Galilee where he had grown up. This Sunday's passage marks the end of that section. It is a summary of the reaction Jesus received from the people of his hometown of Nazareth. They rejected him.

Why did they reject Jesus? Mark's Gospel tells us they were amazed at the authority of his teaching and the power evident in his miracles. But it was their familiarity with Jesus that proved to be a stumbling block. They knew his parents and cousins. They had seen him grow up. Because of this, they were unwilling to see Jesus as being any greater than they were. In a word, they were jealous.

In a sense, we see repeated here the mysterious original sin in which God is seen not as the source of one's life, but as a rival. They were not, of course, aware that Jesus was God, but the evidence was plain that God was working through Jesus in a unique way. Their jealous refusal to accept that and be open to what it meant constituted a rejection of God. In Luke's account of a similar incident, we are told that the Nazareans even tried to kill Jesus (Luke 4:16-30).

There is an astonishing contrast between the arrogance of the Nazareans and Jesus' humility. It was Jesus, rather than the Nazareans, who was God. But instead of avenging his pride, Jesus painfully accepted their humiliating rejection and began to carry his message elsewhere. God never forces himself on us. Even at great cost to himself, he respects the great dignity of human freedom he has given us. God does not withhold his love from any of

the creatures he has created. Rather, it is humans who freely cut themselves off from the love God wants in a special way to share. (see Matthew 23:37).

This Sunday's first reading is chosen to harmonize with the gospel reading. It places within the framework of the Old Testament the theme articulated by Jesus that no prophet is without honor except among those who know him best. There is a lesson for us here. How might God be working in a special way in those who are close to us, our spouses, siblings, neighbors, fellow workers and friends? Are we willing to be open to what God may want to share with us through those people?

This Sunday's second reading is taken from Paul's Second Letter to the Corinthians which we have been reading through sequentially for the past few weeks. It, too, deals with the theme of pride and humility. Paul wrote to the church in Corinth which he had founded because he was concerned about false teachers who were upsetting the faith of the Corinthians.

These troublemakers claimed to have an authority higher than that of the apostles and boasted about having received special powers and revelations. They did not regard Paul as an apostle at all. Some of the Corinthian believers evidently had found Paul not flamboyant enough and were swayed by the "super apostles."

In this letter Paul defended the humble approach he had taken with the Corinthians against the boastful approach of the "super apostles." Like the "super apostles," he had received special visions (see Acts 9, II Corin. 12:2-5). But unlike them, he did not use his visions in order to attract attention to himself lest his audience lose sight of Christ.

## the Saints *by Luke*

MARIA GORETTI WAS BORN IN 1890 AT CORINALDO, A SMALL VILLAGE IN ITALY. SHE WAS ONE OF SIX CHILDREN. THE EARLY DEATH OF THEIR FATHER LEFT THEM VERY POOR. MARIA HELPED HER MOTHER AND WALKED A LONG DISTANCE TO ATTEND CATECHISM CLASS IN TOWN.

ON TWO OCCASIONS, A YOUNG MAN OF 19 TRIED TO SEDUCE HER, BUT MARIA CRIED OUT THAT SHE'D RATHER DIE THAN SIN. "GOD DOES NOT WANT IT. YOU WILL GO TO HELL!" SHE CRIED OUT TO THE YOUNG MAN. IN HIS FRUSTRATION, HE STABBED HER WITH A KNIFE 14 TIMES AND LEFT HER TO DIE.

AT THE HOSPITAL, SURROUNDED BY HER PARISH PRIEST, HER MOTHER AND SOME NUNS, SHE FORGAVE HER ATTACKER, AND WITH GREAT PEACE SAID, "IT IS JESUS I AM SOON GOING TO SEE." SOON AFTER SHE DIED, AT THE AGE OF 11.

YEARS LATER, HER MURDERER WAS CONVERTED AND BECAME A MAJOR WITNESS FOR HER BEATIFICATION. HER MOTHER ASSUNTA, WAS PRESENT AT HER 1950 CANONIZATION.

ST. MARIA GORETTI IS PATRONESS OF BOYS AND GIRLS AND HER FEAST DAY IS JULY 6.

## St. MARIA GORETTI



To drive home the point, Paul chose instead to boast about an outstanding weakness he had that was beyond his power to overcome. It is not clear what Paul meant by his "thorn in the flesh." In Galatians 4:14 he spoke of a physical condition which the Galatians did not brush aside in disgust.

Whatever the condition was, Paul evidently considered it a hindrance to spreading the gospel and he prayed three

times for God to take it away. Instead God helped Paul understand that it was precisely this condition that helped Paul preach not for his own glory but for Christ's.

What is it about ourselves that we find the hardest to accept? How might it actually be helping us to share our faith not for our own glory, but rather for God's? What a creative God we have that he can turn our weaknesses into strengths!

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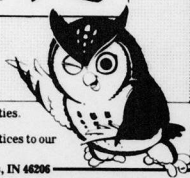
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# The ACTIVE List



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

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

## July 6

The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour with Exposition of the Blessed Sacrament at 4:30 p.m. in St. Jude Church, 3800 McFarland Rd. Everyone is welcome.

Free Neighborhood Youth Concert featuring Friends in Concert jazz, games and refreshments will be held from 1 to 8:30 p.m. at St. Joan of Arc School grounds, corner 42nd and Park. For information call 283-7897.

The Fifth Wheelers Club will hold its regular monthly meeting at 8 p.m. in the Catholic Center.

Reservations will be taken for the July 20 trip to Brown County.

Christian Gospel musician John Michael Talbot will appear in a benefit concert for Alverno Retreat House at 8 p.m. at the Murat Shrine Auditorium. Tickets at \$8 are available at the door from 7 to 8 p.m. only.

## July 7

St. Maurice Parish, Decatur Co., will hold its Annual Picnic serving chicken or roast beef dinners from 10:30 a.m. to 3 p.m. EST. Adults \$4; children under 12 yrs. \$1.50. Mock turtle soup, games, amusements.

A Sign Mass for the Deaf is

celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

St. Leonard Parish, 126 N. 8th St. in West Terre Haute, will hold its Parish Picnic from 12 noon to 5 p.m. at Prairie Creek at Maple Park. Eat at 1 p.m.

## July 8 through 12

Our Lady of Lourdes Parish will hold a Vacation Bible School. Call 356-7291 for information.

## July 8 through 16

The Carmel of Terre Haute invites everyone to attend Evening Liturgies at 7:30 p.m. each evening in honor of the Mother of Carmel. Homilist: Carmelite Father Peter Roberts.

## July 9

The Creative Family Living program facilitated by Franciscan Father Justin Belitz and Rusty C. Moe concludes at The Franciscan Hermitage, 3650 E. 46th St., from 7:30 to 9:30 p.m.

The Ave Maria Guild Picnic will be held at 12 noon at St. Paul Hermitage, 501 N. 17th St., Beech Grove. Bring personal table service and a covered dish. Guests welcome.

## July 10

A meeting to form a support group for Single, Widowed or Divorced Persons will be held at 7:30 p.m. in Our Lady of Lourdes Parish cafeteria.

The New Albany Deaneay Youth Camping Trip begins today at Land Between the Lakes and continues through July 14.

## July 12

St. Mary Church, 317 N. New Jersey St., will host a special Mass at 7:30 p.m. in behalf of the petitioners who attended the June Tent Revival. Refreshments afterward.

## July 12-13

St. Mark Parish Festival will be held beginning at 4 p.m. each evening on the parish grounds, U.S. 31 S. at Edgewood Ave. Booths, games, beer garden. Fish dinner Fri., chicken dinner Sat.

## July 12-14

Holy Spirit Parish, 7243 E. 10th St., will hold its Festival and Monte Carlo. Hourly drawings, kiddie rides.

Kordes Enrichment Center, Ferdinand, will sponsor a Get-Away Weekend for AAs and Al-Anons focusing on the 4th, 5th and



11th steps of AA. For a brochure, call 812-367-2777.

Our Lady of Mt. Carmel Mid-Summer Festival will be held from 5 to 11 p.m. Fri. and Sat., and on Sun. from 11 a.m. to 5 p.m. Fri. and Sat. dinners: adults \$5; children under 13 \$3.50. Sun. brunch: \$4.

## July 14

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sun. day in St. Barnabas Church, 8300 Rahke Rd.

A Sign Mass for the Deaf is celebrated every Sunday at 10:30 a.m. in St. Joan of Arc Church, 42nd and Central.

St. Mary's Academy Class of 1935 will hold a Class Reunion beginning with 11 a.m. Mass in St. John Church. Brunch follows at the Atkinson Hotel. Call 849-4635 or 787-9638 for information.

St. Joseph Church, Corydon, will hold its Annual Picnic and Famous Chicken Dinner from 11 a.m. to 4 p.m. EDT at the

Corydon Fairgrounds, rain or shine. Carry-outs available. Handmade quilts, drawings.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 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 Cross, 5:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m. SATURDAY: Cathedral High School, 3 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.

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# Obscenity and the Supreme Court

Two separate rulings show court is mostly 'on the side of the angels'

by Cindy Liebhart

WASHINGTON (NC)—Two separate Supreme Court rulings in June "show the Supreme Court is on the side of the angels for the most part" where obscenity issues are concerned, according to Paul J. McGeady, director of the National Obscenity Law Center in New York, operated by Morality in Media.

The two decisions—one expanding police authority to crack down on so-called "adult" bookstores and the other saying that a federal appeals court had gone too far in striking down entirely a state "moral nuisance" law—indicate "we're going to get a proper decision" when a case reaches the high court, said McGeady.

But while the cases are linked by a common thread—the enforcement of obscenity laws—the legal issues addressed by the court are quite different. One involves a Fourth Amendment question, the other the First Amendment. One case expands police power, the other clarifies the definition of obscenity.

IN 1973, the high court put forth a three-pronged test for obscenity. Something is considered obscene if it appeals to the prurient interest, depicts a patently offensive sexual act specifically defined in state statutes, and lacks serious literary, artistic, political or scientific value.

In the first case decided in June, the Supreme Court ruled that police do not need a warrant to purchase allegedly obscene books or magazines to use as evidence against the seller.

The 7-to-2 decision reversed a Maryland appeals court ruling and reinstated the 1981 conviction and \$500 fine of a Maryland adult bookstore employee for distributing obscene material.

The appeals court had ruled that the employee's right to freedom of expression was violated when he was arrested after selling two sexually explicit magazines to an undercover police officer.

The Maryland court also held that the officer's purchase of the magazines amounted to a "seizure," and the officer should first have obtained a court warrant.

BUT JUSTICE Sandra Day O'Connor, writing for the Supreme Court majority,

said the officer's purchase of the magazines was not an illegal seizure, something prohibited by the Fourth Amendment, which protects citizens against unreasonable searches and seizures.

"The use of undercover officers is essential to the enforcement of vice laws," Justice O'Connor said. "An undercover officer does not violate the Fourth Amendment merely by accepting an offer to do business that is freely made to the public."

McGeady praised the decision, saying it will facilitate obscenity prosecutions.

A key point in the decision, according to McGeady, is that the court did not strike down the use of the purchased material for evidence, thus implying that the police are capable of determining "probable cause" of what is obscene.

"The Supreme Court has blessed the 'buy-bust' procedure," McGeady said. In effect, the court is saying "if you get that evidence by purchase, we'll let the court decide whether it is obscene."

McGeady added that in the past, there "has been some feeling that a police officer is not smart enough to recognize pornography when he sees it." With some training in obscenity law, a police officer can determine "probable cause" that a book or magazine is obscene.

IN THE second case, the Supreme Court ruled that a state's anti-obscenity law cannot ban material simply because it incites lust.

But in its 6-to-2 decision, the court said that the 9th U.S. Circuit Court of Appeals had gone too far in striking down an entire Washington state law that called places where obscene material can be viewed or is for sale a "moral nuisance."

The Washington law defined obscene matter as that which, taken as a whole, "appeals to the prurient interest." It defined prurient interest as "that which incites lasciviousness or lust."

In his majority opinion, Justice Byron R. White said, "Unless there are countervailing considerations, the Washington law should have been invalidated only insofar as the word 'lust' is to be understood."

The appeals court had said the term lust

describes "a healthy, wholesome, human reaction common to millions of well-adjusted persons in our society."

White said the appeals court did not believe that earlier Supreme Court decisions "had intended to characterize as obscene material that provoked only normal, healthy sexual desires. We do not differ with that view."

"We're glad to see the Washington statute upheld," McGeady said.

But, he added, the distinction in interpretation of the word "lust" was really unnecessary.

In a friend-of-the-court brief filed in support of the Washington state law, Morality in Media had defended the use of the word lust as a "constitutional approach to defining the concept of 'prurient.'" The brief added that a large body of case law uses the word "lust" in describing prurient interest and that the meaning of "lust" had not changed.

Basically, the Supreme Court sent the case back to the federal appeals court to decide in light of the correct interpretation of the word "lust," McGeady said.

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## YOUTH CORNER

# How can I get my boyfriend to quit drinking?

by Tom Lennon

**Question:** I am thinking of breaking up with my boyfriend because he drinks so much. He has been in trouble with the law twice and once at a party he was so drunk he fell down and had trouble getting up. But I want to try once more to get him to quit. Can you tell me what to do? (Maine)

**Answer:** I took your situation and question to Myssi, a lovely 18-year-old who describes herself as a "grateful, recovering alcoholic."

Both of us think you should show this column to your boyfriend.

Here in her own words is Myssi's message:

"About a year and a half ago I was at home alone late one afternoon. I had been drinking my dad's whiskey for nearly two hours. Then suddenly I thought I ought to get some supper."

"I had this crazy idea that I wanted some french fries. While I was trying to cook them, I started a fire in the kitchen and it got out of control. The neighbors called the fire department for me. I was too drunk to do it."

"That fire was the awful jolt I needed to do something about my drinking. Our

doctor guided me to Alcoholics Anonymous.

"That was a really big surprise. I discovered there were a lot of young people in the group. Some of the boys and girls are not only alcoholics but also drug addicts."

"I felt strange at first. But you don't have to sign anything and nobody hassles you with questions. You don't have to tell anything about yourself unless you want to."

"At first I did a lot of listening. Gradually I made friends with other young people. One poor guy wanted desperately to quit drinking, but his father is an alcoholic and his three older brothers drink all the time, so there's always liquor around his house to tempt him."

"Most people think that Alcoholics Anonymous is only about drinking and drunkenness. That's not true.



**JOIN HANDS**—Principal, faculty and students at St. Meinrad Elementary School grades K-6 join hands as a symbol of unity in caring for their fellow man. The students recently raised \$1,019.12 for the starving children in Ethiopia through a bake sale, walk-a-thon and other activities. The project started after the children viewed ABC's 20/20 program on how the schools in New York City have helped Ethiopia.

These new friends of mine helped me with problems that were partly the cause of my drinking.

"I am a much happier person now, not just because I don't drink any more but

also because I've found new ways of dealing with life's problems and because I have some wonderful new friends."

"Lots of people don't know that Alcoholics Anonymous has a lot of social activities

for non-drinkers, things like dances and skating parties."

"I hope the girl who asks the question can get her boyfriend to go with her to one AA meeting, just to see what it's like. A phone call to AA headquarters can tell them where a meeting can be found."

"It could be the first day of a wonderful new life."

## Upcoming CYO events for all youth in archdiocese

An outdoor dance, a day at the Kings Island amusement park and a talent show are among the upcoming events planned for all youth in the archdiocese.

Entry deadline for the 32nd annual CYO Talent Show is Friday, July 12. The event is open to high school aged youth. The divisions include instrumental, vocal, variety and dance. The entrance fee is \$5 per individual per act (up to \$25 for an act of five or more people). Auditions will be held at 6:30

p.m. Wednesday, August 7 at the CYO Office, 580 E. Stevens St., Indianapolis, IN 46203, (317) 632-9311.

The show itself will be 7:30 p.m. Sunday, August 18, at the Garfield Park Amphitheater in Indianapolis. Prizes will include \$15 and a plaque for the best act of the show, \$5 and a plaque for first place in each division and \$5 for second place in each division. For information and a registration form, contact the CYO Office.

The CYO Summer Dance

will be held 7-10 p.m. Sunday, July 14 at Our Lady of the Greenwood, 335 S. Meridian St. in Greenwood. Music will be provided by K and C, the fun DJs. Cost is \$2 per person.

The Kings Island day will be Wednesday, July 31. For tickets and information, contact the CYO Office. Price for tickets is \$10.50 for those seven and up, \$6.75 for ages 3-6 and children 2 and under are free. Those attending will need to provide their own transportation to Kings Island.

### 'Lifesigns' schedules for July

The following are the schedules for the 'Lifesigns' radio series to be broadcast on the three central Indiana stations that carry the discussion program conducted by youth from various parishes in the archdiocese. All times are EST.

- |  |   |
|--|---|
| <b>Date</b>                                    | <b>WICR-FM, Indpls., Sunday at 11:30 a.m.</b>     |
| July 7   | "Male/Female" — St. Catherine, Indpls.            |
| July 14  | "Prejudice" — St. Andrew, Indpls.                 |
| July 21  | "Family" — SS. Bartholomew & Columba, Columbus    |
| July 28  | "City Living" — Chataud H.S., Indpls.             |
| <b>WRCR-FM, Rushville, Sunday at 7:30 p.m.</b> |   |
| July 7   | "Divorce" — St. Luke, Indpls.                     |
| July 14  | "Marriage" — Our Lady of the Greenwood, Greenwood |
| July 21  | "Honesty" — St. Martin, Martinsville              |
| July 28  | "Advertising" — St. Andrew, Indpls.               |
| <b>WWVY-FM, Columbus, Sunday at 10:30 a.m.</b> |   |
| July 7   | "America: Part II" — Ritter H.S., Indpls.         |
| July 14  | "Making Out" — Chataud H.S., Indpls.              |
| July 21  | "Priests & Nuns" — Roncalli H.S., Indpls.         |
| July 28  | "Teachers" — Secunia H.S., Indpls.                |

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There will be a softball tournament and hayride for Tell City Deanery youth Sunday, July 14, at St. Isidore Church near Bristow. The cost is \$2 which includes dinner. Registration begins at 11:30 a.m. and Mass will start at 12 noon. The tournament will begin at 1 p.m. and the hayride at 6 p.m. The evening will end around 9 p.m. Transportation will be arranged by each parish. For more information call the youth leader in your parish.

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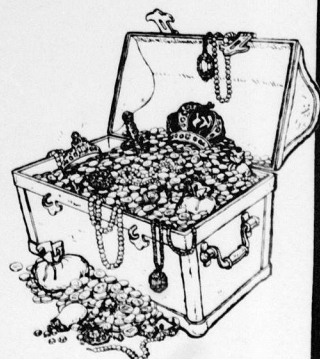
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## Book review

# 'Face' gives history of Christian joy

JESUS PUT ON A HAPPY FACE, by Cal Samra. Rosejoy Publications, (Kalamazoo, Mich. 1986). 200 pp., \$7.95.

Reviewed by  
Cynthia Dewes

We've all heard that "Jesus wept." But did you know he laughed too? Most of us have a mental picture of Jesus as a somewhat melancholy, unsmiling figure. This book, subtitled "The Healing Power of Joy and Humor," lays that idea to rest.

Samra's quest for a "laughing Jesus" began out of personal despair, when he found himself in a failing marriage, sick and out of work. After literally trying to

"hang himself from a cactus," he realized that there must be a happier way to live and a joyous Jesus to follow, as well as the suffering savior most often displayed.

Quoting from authorities as disparate as Erma Bombeck and St. Deicolus (625 A.D.), Samra documents a long history of joy and healing found in Christian tradition. He begins with gospel references to peace, love and laughter, and reminds us that Jesus' first miracle was to create joy for the wedding party in Cana.

"God's Apostolic Cheerleaders," as Samra calls them, continued the tradition: "So it is that five of Paul's letters ... begin with references to joy, gladness, happiness." And

"... Peter speaks of a 'joy so glorious that it cannot be described.'"

Christian martyrs and saints were often "merry," even down to this day. Samra quotes the recently martyred Archbishop Oscar Romero of San Salvador as writing "It is wrong to be sad. Christians cannot be pessimists. Christians must always nourish in their hearts the fullness of joy." As Samra says, "Dante did not write 'The Divine Tragedy.' He wrote 'The Divine Comedy.'"

In a chapter entitled "Fools for Christ: Send in the Clowns," Samra describes the evolution of the Christian clown from Medieval times to the present. Known as "Brother Zorba," he himself is a member of a clown

ministry, partly as a result of his involvement with the charismatic movement.

He describes the healing power of humor: from Murat Shrine clowns and their hospitals; to Norman Cousins laughing his way out of a terminal illness; to Alcoholics Anonymous jokes defining alcoholism as "a Roman Catholic disease, recovery from which takes place in the basements of Protestant churches."

The Gospel has always been spread by images, as well as words, and holy icons were related to healing from the first "icon" made by the burial cloth on Jesus' dead face. Samra relays the history of icons in Orthodox and Catholic tradition as focuses of devotion.

Quoting church liturgist Father John Buscemi, Samra says that "Catholic leaders now are rediscovering the need for 'visual images with which to tell our story as a Christian community.'" The reader is given a good list of available paintings, prints and icons of "smiling

Christy" to tell part of that story, as well as a reading list.

As a former magazine and newspaper writer-humorist, Samra has written an interesting little book to present his happy philosophy. Aside from some digressions about Christian healing in general and the therapeutic value of siestas in particular, his point is well made.

(Mrs. Dewes, a staff member of The Criterion, usually writes the "Cornucopia" column.)

## REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

CARROLL, John M. (Andy), 65, Holy Spirit, Indianapolis, June 22. Husband of Mary Ellen; father of J. Michael, Robert E., Phillip J.,

and Lynn M.; grandfather of seven.

CRAMER, Walter (Dutch), 76, St. Charles, Milan, May 30. Husband of Angela (Raver); father of Thelma Laws; grandfather of Deidra Weber, Debra Siebert, Diane, Douglas and Darbi Laws; great-grandfather of three; brother of Amelia Oelker and Clarence.

HEIL, Eva Marie, 52, St. Anthony of Padua, Clarksville, June 21. Wife of James F., Jr.; mother of Thomas, Marty Helm, Patty McDonner, Theresa Yeager and Janie Borho; grandmother of 12.

McADAMS, Ray F., 77, St. Andrew the Apostle, Richmond, June 24. Brother of Vincent, and Gertrude Stout; uncle of three.

MERCHEN, Veronica, 87, Holy Family, Oldenburg, June 6.

RATLIFF, Jody A., 35, St. Lawrence, Lawrenceburg, June 22. Wife of Daniel; mother of Daniel and Matthew; daughter of L. Jean Cummins; granddaughter of Fannie Bruner; sister of Cynthia Spindler, Amy Price and Gerry Cummins.

SEANEY, Ruth Leah, 80, St. Andrew the Apostle, Richmond, June 17. Mother of Lois Martin; grandmother of four; sister of Ida Christy, Anna Mae Clark and Earl.

## Jordanians, Palestinians meet with pope

VATICAN CITY (NC)—Pope John Paul II met privately July 1 with Jordanian and Palestinian leaders who are seeking new talks on Middle East issues.

The Vatican announced the half-hour meeting, but did not say what was discussed. Among the officials were Jordanian Vice Premier Abdel Wahhab Ed Majali and the country's foreign minister, Taber El Masri.

The three Palestinian representatives who attended the papal audience were not named by the Vatican.

The delegation has been promoting, in meetings with Italian and French leaders, a plan that would lead to direct Arab-Israeli peace talks. Key issues in the talks would be establishment of a Palestinian homeland, along with defining the status of Israeli-occupied territories once ruled by Jordan.

The proposal follows an agreement last February between Palestinian and Jordanian leaders on peace in the Middle East. The delegation met in late June with Italian Prime Minister Bettino Craxi and Foreign Minister Giulio Andreotti.

After meeting with the pope, the group also had talks with Vatican Secretary of State Cardinal Agostino Casaroli, a Vatican spokesman said.

*The best must be preserved.*



# Film classifications

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

- A-I—general patronage;
- A-II—adults and adolescents;
- A-III—adults;
- A-IV—adults, with reservations;
- O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

The Adventures of Buckaroo Banzai	A-II
Alamo Bay	A-III
All of Me	A-III
Almost You	A-III
Amadeus	A-II
American Dreamer	O
Baby: Secret of the Lost Legend	A-II
Bachelor Party	O
Best Defense	O
Beverly Hills Cop	A-III
Birdy	O
Blood Simple	A-IV
Body Double	O
Body Rock	A-III
The Bostonians	A-II
The Breakfast Club	O
Breakin' 2	O
Electric Boogaloo	A-II
Brewster's Millions	A-II
The Brother from Another Planet	A-III
Cal	A-IV
Camila	A-IV
The Care Bears Movie	A-I
Careful, He Might Hear You	A-III
Cat's Eye	A-II
Cheech & Chong's The Corsican Brothers	O
Chose Me	O
C.H.U.D.	A-III
City Heat	A-III
Cloak and Dagger	A-II
Cocoon	A-II
Code of Silence	A-III
Comfort and Joy	A-II
Conan the Destroyer	O
Cotton Club	A-III
Country	O
Crimes of Passion	O
D.A.R.Y.L.	A-II
Desperately Seeking Susan	O
Dreamscape	A-III
Dune	A-III
The Dungeon Master	A-III
Electric Dreams	A-III
The Evil that Men Do	O
The Falcon	O
and the Snowman	A-III
Falling in Love	A-II
The Family Game	A-II
Fandango	A-III
Fast Forward	A-III
Firstborn	A-III
The First Turn-On	O
The Flamingo Kid	O
Flashpoint	A-III
Fletch	A-II
Fraternity Vacation	O
Friday the 13th, Part V—A New Beginning	O
Garbo Talks	A-III
Ghoulies	A-III
Girls Just Want to Have Fun	A-II
The Gods Must Be Crazy	A-II
The Goonies	A-II
Grace Quigley	O
Heartbreakers	O
Heaven Help Us	A-III
Heavenly Bodies	O
Impulse	O
Into the Night	O
Irreconcilable Differences	A-III
The Jigsaw Man	A-II
Johnny Dangerously	A-III
A Joke of Destiny	A-III
Just One of the Guys	O
Just the Way You Are	O
The Killing Fields	A-II
King David	A-III
Ladyhawke	A-II
The Last Dragon	A-II
Last Starfighter	A-II
Lifeforce	O
Lily in Love	A-II
The Little Drummer Girl	A-III
Little Treasure	A-IV
Lost in America	A-II
Lust in the Dust	O
Maria's Lovers	O
Mass Appeal	A-II
Mask	A-IV

The Mean Season	A-III
Michel and Maude	O
Mischief	O
Missing in Action 2	O
The Beginning	O
Missing in Action	A-III
Movers and Shakers	A-II
Moving Violations	O
Mrs. Soffel	A-IV
*The Muppets Take Manhattan	A-I
The Neverending Story	A-I
Night of the Comet	O
Night Patrol	O
A Nightmare on Elm Street	O
1918	A-I
1984	A-III
No Small Affair	O
Oh God! You Devil	A-II
Oxford Blues	O
Pale Rider	O
Paris, Texas	A-II
A Passage to India	A-II
Perfect	O
Perils of Gwendoline	O
*Phar Lap	A-I
The Philadelphia Experiment	A-II
Places in the Heart	A-II
Police Academy 2: Their First Assignment	A-III
The Pope of Greenwich Village	A-III
Porky's Revenge	O
A Private Function	A-III
Prizzi's Honor	A-IV
Protocol	A-II
Pumping Iron II: The Women	A-III
Purple Rain	O
The Purple Rose of Cairo	A-II
Rambo: First Blood Part II	O
Rapin'	A-II
The Razor's Edge	A-II
Red Dawn	A-III
The Return of the Soldier	A-II
Return to Oz	A-II
Revenge of the Nerds	O
Rhinestone	A-III
The River	A-II
Runaway	A-III
Rustlers Rhapsody	A-II
Sam's Son	A-II
Savage Streets	O
Secret Admirer	O
The Secret of the Sword	A-I
Sheena	O
The Shooting Party	A-IV
Silent Night, Deadly Night	O
The Slugger's Wife	A-III
A Soldier's Story	A-II
Starman	A-II
Stick	O
A Sunday in the Country	A-I
Supergirl	A-II
The Sure Thing	A-III
Sylvester	A-III
Teachers	O
Test of Love	A-II
That's Dancing	A-I
The Terminator	O
Thief of Hearts	O
Tightrope	O
Top Secret	A-III
Torchlight	A-III
Turf	O
Turk 182	O
2010	O
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# Vatican warns about anti-Semitism in teaching

But international Jewish group calls new document 'regressive'

by Jerry Filleau

WASHINGTON (NC)—The Vatican Commission for Religious Relations with the Jews has warned against subtle forms of anti-Semitism in Catholic teaching and preaching. But an international Jewish group attacked what it called "the regressive spirit and formulations" of the new document.

The document is titled "Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church." It is intended to prevent or correct misunderstandings of Jews and Judaism in Catholic teaching and preaching. It is aimed chiefly at how Catholics should understand Judaism through teaching and preaching

within their own church, rather than how Catholics and Jews should relate to one another.

But the International Jewish Committee on Interreligious Consultations said that the document is "totally inadequate" in some key areas and "reflects little recognition of how Jews conceive of themselves."

The document has some "positive features," but overall it will probably be seen as "a step backward in Catholic-Jewish relations" which "may undermine the gains we have achieved," said the committee's statement, released in New York.

IJCIC is the international coordinating committee for Jewish dialogue with other religions, including Catholicism. It includes the American Jewish Committee, the Anti-

Defamation League of B'nai B'rith, the Israel Interfaith Committee, the Synagogue Council of America and the World Jewish Congress.

WHILE IJCIC called the text "backward," the top U.S. Catholic representative in Jewish relations said it represented several "significant advances" over previous Vatican documents on Jews and Judaism.

Eugene Fisher, director of the U.S. bishops' Secretariat for Catholic-Jewish Relations, said the document marked the "first time" that a Vatican document on Judaism recognized the religious importance for Jews of the state of Israel.

It also showed advances in interpreting Christian understandings of the Old Testament in several ways, he said, especially when it said that one of the primary Christian approaches to the Old Testament—typology, or seeing persons, institutions and events of the Old Testament as "types" or forerunners of the New—may be "the sign of a problem unresolved."

IJCIC particularly attacked the document for what it called a "totally inadequate" treatment of two "absolutely crucial aspects of contemporary Jewish existence," the modern state of Israel and the Nazi Holocaust of Jews during World War II.

The committee called the document's one reference to the Holocaust "vague, passing and almost gratuitous," saying that it found the absence of a strong statement on that subject "particularly disturbing."

The Vatican text says that catechesis should "help in understanding the meaning for the Jews of the extermination during the years 1939-45, and its consequences."

Regarding the text's treatment of the state of Israel, IJCIC said that "modern Israel is emptied of any possible religious significance for Christians" and "nothing is said about Israel's right to exist or of the justice of her cause."

THE JEWISH committee also faulted the Vatican document for insufficient treatment of the history of Christian prejudice against and persecution of Jews, lack of "objectivity" in its teaching on Judaism, and a failure to assign any "independent value" to Judaism, viewing it only as a preparation for Christianity.

The organization said it found some "positive features" in the document. It said, "The sections on the Jewish roots of Christianity, the Jews in the New Testament, the liturgy, and Judaism and Christianity in history are, for the most part, helpful clarifications which address and correct a number of misconceptions."

"Such sensitive areas as the hostile references to the Jews in the New Testament, Jesus' relations with the Pharisees, and his agreement with basic Pharisaic beliefs are handled in scholarly fashion and with delicacy," it continued. "The commitment to religious liberty and the continuing concern about anti-Semitism are reassuring."

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