

Cathedral renovation estimates inaccurate

The complete renovation of the site of the Cathedral of SS. Peter and Paul will not be accomplished as originally planned because estimates for doing the work proved to be "exceedingly inaccurate," according to Msgr. Gerald A. Gettelfinger, cathedral pastor. In this first in a series of articles, Msgr. Gettelfinger gives a status report on the renovation.

by Msgr. Gerald A. Gettelfinger

On the first Sunday of Lent this year, the Cathedral of SS. Peter and Paul was officially closed following the 11 o'clock liturgy celebrated by Archbishop Edward T. O'Meara. The cathedral is remaining closed until its renovation is completed.

Following the closing of the cathedral, Archbishop O'Meara announced that he had accepted the recommendations of the Cathedral Renovation Planning Committee. The formal recommendations had first been reviewed and approved by the Archdiocesan Art and Architecture Committee. These recommendations were extensive and, in fact, exceeded the

original cost figure of \$1,500,000. Nonetheless, those involved based their best judgments on what they believed were apparently sound estimates provided by the architect. The recommendations which had been approved encompassed the entire site of the cathedral. Substantially they are:

1. the renovation of the interior of the cathedral with an elevator and new entry for the handicapped at the former baptistry;
2. the removal of the rectory, creating a plaza at the northwest corner;
3. the completion of the Blessed Sacrament Chapel facade and interior, new entry on the east, and reconciliation rooms



on the north side with new stone facing over red brick;

4. the renovation of the former grade school and chancery into a parish center with living quarters for the clergy, with an access tunnel to the church as well as garages for the clergy;
5. the demolition of the parish social center which houses feeding programs, including the Cathedral Kitchen;

6. the demolition of the unused "boiler house" and old garages.

It seemed to have good sense to complete the entire project at the same time since each portion was so tied to the next. This was not to be.

As plans were completed and submitted to construction management for more exact estimates, it became clear that the earlier estimates were exceedingly inaccurate. The refined cost for the complete project was clearly unacceptable. The planning committee was also faced with another surprise: unexpected roof and cornice (decorative underhanging below guttering) repair was estimated at \$400,000; work that was not a matter of choice if the cathedral was to be maintained at all. Needless to say, the planning committee went back to work.

Faced with the need to make radical changes in the scope of the project, the committee returned to its first and

(See CATHEDRAL, page 16)

Churches, pope commemorate atomic bombing

Archbishop Mahony of Los Angeles represents American bishops at ceremonies in Hiroshima

by NC News Service



BANNERS UNFURLED—Peace protesters, linked together by homemade banners, form a 15-mile-long chain around the Lincoln Memorial, the Pentagon and the Capitol in

Washington to call for an end to the nuclear arms race. (NC photo from UPI)

With prayers, Masses and other special events, Catholics including Pope John Paul II urged peace and commemorated the 40th anniversary of the atomic bomb attacks on Japan.

Special activities in the worldwide observance of the unleashing of nuclear terror in 1945 included the tying of a 15-mile "peace ribbon" around the Pentagon and government buildings in metropolitan Washington, D.C. Catholic parishes contributed pieces of the ribbon.

U.S. bishops issued letters and statements noting the anniversary of the bombings and calling on parishes to weave peace and justice themes into their liturgies. Some churches also scheduled special ringings of their bells to mark the anniversary.

Hiroshima was bombed on Aug. 6, 1945, and Nagasaki three days later.

Pope John Paul said that commemorations of the bombings should "be an incentive to renew our efforts for peace." He celebrated a Mass in Castelgandolfo, site of the papal summer villa, Aug. 6 to pray for peace and to remember Pope Paul VI, who died on that day in 1978.

"We must pray to the Lord that humanity be saved from the horror of an atomic scourge and that the nuclear holocaust that hit Hiroshima and Nagasaki be an incentive to renew our efforts for peace," the pontiff said during his Sunday Angelus address to several thousand tourists and pilgrims at Castelgandolfo.

An Aug. 4 editorial in the Vatican newspaper L'Osservatore Romano (See HIROSHIMA, page 16)

Looking Inside

From the editor: Don't Catholics consider premarital sex wrong? Pg. 2.

AAA dollars at work: Hispanic ministry focuses on spiritual. Pg. 3.

Commentary: Example of how to deal with pornography. Pg. 4.

Movies: Eastwood movie a pale remake of "Shane." Pg. 5.

To the editor: Masonry and Christianity. Pg. 6.

Question corner: Can an impotent man marry validly? Pg. 8.

Helsinki agreement: Pope criticizes human rights progress. Pg. 11.

Books: A new biography of Father Junipero Serra. Pg. 14.

Hispanics to draft pastoral plan at national encuentro

by Julio Barreto Jr.

WASHINGTON (NC)—Hispanic Catholics from 133 dioceses in the United States will come to Washington Aug. 15-18 to adopt a pastoral plan for Hispanic ministry.

An estimated 1,200 delegates from 40 states are expected to participate in the Third National Hispanic Pastoral Encuentro to be held at The Catholic University of America. Encuentro, which means encounter in English, is a gathering to allow Hispanics to talk about needs and goals for the church to address on their behalf.

Representing the Archdiocese of In-

dianapolis at the encuentro will be Father Mauro Rodas, Delia Diaz, Maria Tapia, Franciscan Sister Joan Elise Smith, Vicente Vasquez Sr., Vicente Vasquez Jr., Humberto Perez, Cristina Perez, and Raul Bolanos.

According to Father Juan Romero, national coordinator of the encuentro, the event is expected to be "an experience which creates and deepens a consciousness of church, a study and reflection upon our reality."

The U.S. bishops' 1983 pastoral letter on Hispanic ministry was the first official step in the process which has led to the encuentro. The letter called for the

(See HISPANIC, page 16)

the criterion

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Don't Catholics consider premarital sex wrong?

by John F. Fink

Do you think that premarital sex is wrong? The Catholic Church has always taught that it is gravely wrong, mortally sinful, for a couple to have sex before marriage, and this teaching did not change after Vatican II. But a new Gallup poll tells us that today only 33 percent of Catholics in the United States believe premarital sex is wrong; 59 percent see it as acceptable and eight percent have no opinion.

The question asked was, "Do you think it is wrong for a man and a woman to have sex relations before marriage, or not?" When Gallup first asked that question in 1969, 72 percent of Catholics said yes. This means a change of 39 percentage points in 16 years.

Among Protestants, 59 percent said in 1969 that premarital sex is wrong compared with 46 percent in the latest poll—a change of 13 percentage points but nothing like the change among Catholics.

Gallup breaks out the results of its polls by religion for the national Catholic newspaper, Our Sunday Visitor, and the results of this poll were reported by Lou Jacquet in the July 21 issue of OSV.

When you see results like that, the first reaction is to ask what's wrong with the poll. There's nothing wrong with the question and it's been asked consistently for 16 years. Gallup's sampling techniques probably are the best in the business. The one place where the poll can be faulted is in its identification of a Catholic. For Gallup, Catholics simply are those who say they are.



Other Gallup polls indicate that, of those who state they are Catholic, 80 percent say they are members of a church and 51 percent of those who say they are Catholic attend Mass weekly. Gallup does not have a breakdown between practicing and non-practicing Catholics' responses (or between those who have received a Catholic education and those who have not).

Just as there is no differentiation between practicing and non-practicing Catholics, there also is no differentiation among Protestant groups. The fact that more Protestants than Catholics still believe that premarital sex is wrong might be explained by the fact that fundamentalist Protestants still preach against it much more strongly than mainline Protestants—or Catholics—do.

WHY HAS PREMARITAL sex become acceptable among two out of three people who say they are Catholics? I believe that much of the blame has to be put on our entertainment media. Catholic children and adults see TV and movie programs that take premarital sex for granted—when you fall in love with someone you go to bed with him or her; the idea of waiting until marriage isn't even considered. Living together before marriage has become acceptable. When you are saturated by this in every program or film you see it's bound to affect your thinking.

Much of the blame, too, must be placed on some theologians who are able to rationalize that premarital sex might not always be wrong—if, for example, you are putting off marriage in order to finish college and really are in love with the person with whom you are having sex. Because of dissident theologians who popularized the idea that you can make up your own mind on some questions about sexual morality, there is a tendency not to pay attention to church teachings on this subject.

Part of the blame, too, should be placed on those who simply refuse to teach the church's doctrines about sex. Certainly the pope has spoken out clearly enough, but the church's positive message about sex is not being communicated. We obviously are failing to get that message across.

DOLORES CURRAN has written about family life issues for years. Here are her views on this subject, excerpted from the July 21 issue of Our Sunday Visitor:

"Premarital sex is about the number one problem that Catholic parents are concerned about. We are not helping our kids deal with the pressures of premarital sex. We live in a sexually laden society where the message gets through that to be happy one has to be sexually active. It's foolish for Catholics to think that our kids aren't going to face these pressures.

"Whenever we mention anything about sex in the parish, there is controversy. It's the new taboo subject in the church. We're not teaching our kids about sexuality. The textbooks used in sexuality classes in Catholic schools have to be so safe that they say nothing. If you put in a chapter on how to resist premarital sex, and use actual situations, you're going to bring everyone down on you.

"We pretend premarital sex isn't happening when parents know it's happening. And let's face it: what have these Catholic kids heard about sex? At least the Protestants are addressing the question. It's entirely feasible for a Catholic kid to go through school or CCD and never hear a thing seriously discussed about sexuality."

Perhaps the results of that Gallup poll will wake up some people. If we are to Christianize society, as it is supposed to be our duty as Catholic lay people to do, we obviously have to start by re-educating our own Catholics.

Tribunal function not affected by new Code of Canon Law

by Richard Cain

Although eight of the 10 officials on the Metropolitan Tribunal do not have degrees in canon law as required by the new Code of Canon Law, the implementation of the new code is not affecting the basic operation of the Metropolitan Tribunal, according to Father Frederick Easton, vicar judicial for the tribunal. The eight officials not holding degrees are all priests.

The new code, promulgated in 1983, requires tribunal officials to hold at least a licentiate (the equivalent of a master's degree). The old code did not require that tribunal officials hold canon law degrees.

According to Father Easton, there are three types of tribunal officials, judges, defenders of the bond and advocates. Defenders of the bond argue for the validity

of the marriage and advocates argue on behalf of those requesting or opposing the annulment. Under the new code, only judges and defenders of the bond must hold degrees.

"The new code is not trying to put us out of business," Father Easton said. "The Holy See is concerned about the quality of our decisionmaking and that should be the concern of the universal church."

Under the new code, dispensations can be granted in those cases where dioceses are unable to staff the tribunal with people who hold law degrees, according to Father Easton. He said the tribunal is in the process of preparing a document asking for dispensations from the law. "I firmly believe that they will all be dispensed," he said.

If some of the dispensations were not

granted, this would probably mean a reduction in the tribunal staff which would in turn result in longer waits for those seeking annulments. At the end of last year, there were 332 cases pending at the tribunal.

Father Easton estimated the current number of pending cases at around 400. "It's been holding steady of late, the last two years," he said. Approximately 115 cases have been resolved each of the last two years.

Since 1983, however, the average time it takes to resolve a case has increased by eight months, from 18-19 months in 1983 to 27 months in 1984. The time is measured from the date of formal presentation of the case to the date of decision.

Actually the total time is usually longer, since all cases in which an annulment is granted must automatically go before an appeals tribunal where the case is decided all over again. This generally takes another two months, according to Father Easton.

Of the 115 cases decided last year, in only two was an annulment not granted. But an additional 32 cases were deserted last year before reaching the point of decision. "This represents a natural

selection process in which the weaker or unfounded cases are abandoned (by the petitioners) before (the cases) reach a decision," Father Easton said.

Cathedral soup kitchen to be upgraded



by John F. Fink

Plans are being made to upgrade the cathedral's soup kitchen, according to Msgr. Gerald A. Gettelfinger, cathedral pastor.

The cathedral plans to maintain three programs at the soup kitchen for the foreseeable future, Gettelfinger said. The programs include the morning breakfast for transients, the noon lunch for the elderly in the neighborhood sponsored by the Central Indiana Council on Aging, and the Sunday luncheon program for transients and neighborhood residents.

The Marion County Board of Health has ordered the soup kitchen to be closed long enough to have it fogged in order to kill roaches that are now present. Gettelfinger said that this will be done this Friday, Aug. 9. After this is done, he said, the kitchen will be made habitable by making repairs. He said that he is now looking for a commercial refrigerator and will be looking for volunteers to fix up the building.

Announce new principals

New principals have been hired in 10 of the elementary schools in the archdiocese. In addition, four principals have been transferred from one school to another in the archdiocese. There were no changes in secondary school principalships.

The following new principals have been hired by local boards of education for the 1985-86 school year. They are:

Henley McIntosh, St. Mary in Aurora

8/9/85

MOVING?

We'll be there waiting if you give us 2 weeks Advance Notice

Name _____
New Address _____
City _____
State _____ Zip _____
New Parish _____
Effective Date _____

NOTE: If you are receiving duplicate copies please send both labels

THE CRITERION

P.O. BOX 1410
INDIANAPOLIS, IN 46206

Eva Jo Puryear, St. Michael in Charlestown

Thomas Klem, Our Lady of the Greenwood in Greenwood

Alice Borland, Sacred Heart in Jeffersonville

Marjorie Harris, St. Lawrence in Lawrenceburg

Sr. Sharon Marie Blank, Our Lady of Perpetual Help in New Albany

Lou Camilotto, St. Paul in Sellersburg
Antoinette Schwing, St. Ann in Indianapolis

Sr. Marge Wissman, St. Bernadette in Indianapolis

Sr. Deborah Suddarth, St. Philip Neri in Indianapolis

The following principals have transferred to different school assignments within the archdiocese for 1985-86:

Barbara Shuey from Our Lady of the Greenwood to St. Gabriel in Indianapolis

Mary Ann Dorsten from St. Gabriel in Connersville to St. Mary in North Vernon

Lenore Stamper from St. Lawrence in Lawrenceburg to St. Christopher in Indianapolis

Michael Amrhein from Central Catholic in Indianapolis to St. Gabriel in Connersville

Two Catholic elementary schools are still seeking principals. They are Central Catholic School and St. Therese (Little Flower) School in Indianapolis.

Archbishop O'Meara's Schedule
Week of August 11

SUNDAY, August 11—Installation of Msgr. Francis Tuohy, V.G., as pastor of St. Luke Parish, Indianapolis, Mass at 9 a.m.

FRIDAY, August 16—Visitation with seminarians of the Archdiocese, Fatima Retreat Center, Indianapolis, 8 a.m.

—Rededication and blessing of St. Stephen Chapel, St. Maur Monastery, Indianapolis, Mass at 11 a.m.

—Visitation with the Daughters of Charity of St. Vincent Hospital, Indianapolis, 6 p.m.

SATURDAY, August 17—Ordination to the Priesthood of Rev. Thomas Murphy, Our Lady of Lourdes Church, Indianapolis, Mass at 11 a.m.



Your AAA dollars at work

Hispanic ministry focusing on the spiritual

by Jim Jachimiak

Father Mauro Rodas is not sure how many people with Hispanic background live within the boundaries of the archdiocese, but he estimates that the number is about 30,000. And in a sense, he is responsible for each of them.

Father Rodas is director of the archdiocesan Hispanic-American Apostolate. He is also pastor of St. Mary Parish in Indianapolis, so the Hispanic ministry is based there.

There is no large concentration of Hispanics anywhere in the archdiocese, he says, but "in each county you find at least one."

In Marion County alone, all 21 Latin American countries are represented. Father Rodas and his staff represent three Spanish-speaking nations: he was born in Ecuador; Delia Diaz, his assistant director, was born in Cuba; and Maria Tapia, a part-time volunteer, was born in Mexico.

Father Rodas says his work with Hispanics "is a ministry that goes all over the diocese." St. Mary's, he stresses, is not a national church. "We encourage the people to go to their own churches and see how they can help. We tell them, 'Don't be happy with only going to Mass.' We are seeing some results already."

Father Rodas and the others hope to eventually relocate their office to the Catholic Center. But for now, operating out of St. Mary's seems appropriate. Father Rodas points out that Mary has a significant role in the faith of Hispanic people. In addition, the church building itself is appropriate. "This is the type of church we have in our countries," he says.

Father Rodas came to the archdiocese in 1964 as a student at St. Meinrad School of Theology. He became involved in ministry to the Hispanic community at the suggestion of the late Msgr. Victor Goossens. In the late 1960s he spent his summers at St. Mary's and continued that work.

In 1975, Father Rodas returned to the archdiocese as assistant director of the newly established Hispanic-American Apostolate. Later he was named director.



HISPANIC MINISTRY—Three of the people who are most actively involved with the Hispanic Apostolate in the Archdiocese of Indianapolis are Maria Tapia, Delia Diaz and Father Mauro Rodas. (Photo by Jim Jachimiak)

Until the Archbishop's Annual Appeal was established in 1981, the ministry was funded by the Society for the Propagation of the Faith. Now, an allocation is made each year from AAA.

"For \$28,000, they are getting three staff people," Tapia points out. But in the future, she said, "we want the Hispanic community to respond and get involved in the ministry" by giving both time and financial support.

In addition to those who work with him at St. Mary's, Father Rodas is also assisted by Franciscan Sister Joan Elise Smith of Oldenburg. She visits Hispanics around Batesville, Connersville, Oldenburg and Sunman, and reports back to Father Rodas on her work with them.

Tapia points out that home visits are an essential part of their work. "I see Sister Joan Elise and Delia going to the homes and the people are responding. The Catholic Church hasn't done that before. The people are just overwhelmed that the

Catholic Church would come to their homes."

Many Hispanics are leaving the Catholic Church for other churches. So Hispanic ministry in the archdiocese focuses on "the spiritual welfare of the people," Father Rodas says. He and his staff are not deeply involved in social issues, which are dealt with in Indianapolis by the Hispano-American Multi-Service Center. But they do use the services of the St. Vincent de Paul Society and the food pantry at Holy Cross Parish, and they also provide referral services for employment.

Most of Father Rodas' work, however, revolves around the sacraments. For example, he often finds families with children who have not received the sacraments of baptism, communion or confirmation. As a result, sacramental preparation programs are an important part of his ministry to Hispanics.

Other religious education programs are based at St. Mary's. Bilingual religious education classes are offered there from

September through May. A two-week intensive Bible study for children has just been completed. For adults, there is a Bible class which meets before the 1:30 p.m. Mass on Sundays. That Mass is celebrated in Spanish.

The ministry team is seeking a van, which would provide transportation to those and other activities. "Transportation is a big problem for us," Tapia says.

Each year, Father Rodas is assisted by several seminarians. This year, four St. Meinrad students lived with families in the parish and worked with the Hispanic community.

After the students had completed their stay at St. Mary's, seminary officials sought input about what could be done in seminary training to help the Hispanic community. Tapia says, "That's real empowerment for us to be able to tell them what is needed in the seminary."

Catholic Hispanics around the country will hold a national Encuentro (Encounter), Aug. 15-28 in Washington, D.C. The goals of the Hispanic ministry program here coincide with five priorities which will be dealt with at the Encuentro, Tapia says. They are: evangelization, education, youth ministry, social justice and development of leadership.

Within the Hispanic community, the goal is to preserve the relationship between faith and culture. In the larger church, the goal is "to sensitize the church that we are a presence," Tapia explains.

For Hispanic people, "faith and our culture are so closely interrelated that when you separate them, you separate from the church," she says.

Father Rodas adds, "If (Hispanics) deny themselves and say, 'I'm not Hispanic anymore,' then they are also saying, 'I'm not Catholic anymore,' because the Catholic faith is so much a part of our culture."

That is why classes at St. Mary's are offered in both English and Spanish. According to Tapia, "We try to instill in the children the importance of being bilingual. It's a matter of survival for the younger Hispanics." She has also noticed that children in the parish who are not Hispanic are learning Spanish as well.

Papua New Guinea bishop visits Oldenburg

Oldenburg Franciscan Sisters are commemorating 25 years of missionary work in his diocese

by Richard Cain

Bishop Firmin M. Schmidt spoke softly, but his words of gratitude were loud. He was speaking in praise of the missionary work of the Sisters of St. Francis at Oldenburg in his diocese of Mendi in Papua New Guinea. Bishop Schmidt, a Capuchin monk, spoke by telephone during his visit

last week to the Franciscan Motherhouse in Oldenburg. The sisters are commemorating 25 years of missionary work in New Guinea.

When the Oldenburg Franciscans came to Mendi, they were the first sisters to work in the missionary diocese located in the southern highlands of the huge tropical island north of Australia. Since 1960 approximately 16 Oldenburg Franciscans have come to Mendi. They do mainly pastoral work, teaching and nursing.

Their most important achievement has been in bringing the church to the women of the area and improving their quality of life. "It was a tremendous boost," Bishop Schmidt said. "The sisters were urgently needed in our area where the women are second-rate citizens."

Before the sisters came, the Papua New Guinean women were reluctant to come to church and to the schools to receive instruction. "After the sisters came, the women flocked to the church. They had a tremendous influence on the women helping to raise the level of respect for women."

The Oldenburg missionaries are especially active in training catechists, the future leaders of the church. Because of the shortage of priests in some areas, they do the same work as a pastor, except providing the sacraments, according to Bishop Schmidt.

The Oldenburg missionaries have also started a native order of sisters, the Franciscan Sisters of Mary and have been instrumental in getting sisters from other

dioceses to serve in New Guinea, according to Bishop Schmidt.

He attributes their success to their loyalty to the way of the life of St. Francis. "They are simple people working with simple people," said Bishop Schmidt. The Oldenburg missionaries have also been dedicated. Of the original four sisters who came in 1960, two are still there.

The Oldenburg Sisters plan to commemorate their work in Papua New Guinea with a historical display of pictures which will be available for display starting Sept. 27 at the Motherhouse. On that day there will also be a prayer service for the missionaries. The sisters in Papua New Guinea are also having a book about their work printed in Hong Kong.



VISITING BISHOP—Bishop Firmin Schmidt of Papua New Guinea visits with Franciscan Sisters at Oldenburg. With the bishop are, first row from left, Sisters Naomi Frey and Ananta Holohan, and second row, Sisters Maureen Mahan and Marilyn Chall. (Photo courtesy Franciscan Sisters of Oldenburg)

Man shoots self in rectory

A man apparently upset over his relationship with a woman shot himself Wednesday, July 31, in the rectory of Sacred Heart Church in Indianapolis. The man, identified by Indianapolis police as Darrell Temple, 21, of Indianapolis, was taken to Wishard Hospital and was later listed in serious but stable condition.

Shortly before midnight, Temple knocked on the door of the rectory and asked to speak with someone. Franciscan Father Charles Dahlby, pastor of Sacred Heart, took him inside. The man then handed Father Dahlby a notebook with a message for the woman. As Father Dahlby stepped into his office to turn on a light, Temple shot himself in the stomach with a .22-caliber magnum, according to the police. The gun had been hidden in a towel. Neither Temple nor the woman is a member of Sacred Heart parish, but the woman lived in the neighborhood.

COMMENTARY

Left, right both guilty of using double standard

by Msgr. George G. Higgins

The Sandinista revolution in Nicaragua recently celebrated its sixth anniversary. The Washington Post reports that a sizable number of U.S. citizens took part in the festivities and that members of one U.S. delegation ended an anniversary celebration at a Catholic church in Managua by chanting a Sandinista guerrilla slogan.

That really isn't news. As The Post noted, tens of thousands of Americans have journeyed to Nicaragua to visit the revolution since the Sandinista National Liberation Front took power in 1979, and most have made the trip as a gesture of solidarity with the San-



dinistas and a mark of opposition to U.S. policy toward Nicaragua.

As one of those "tens of thousands" who have visited Nicaragua since 1979, I too strongly oppose U.S. policy there. Yet I agree with Edward Cody, The Post's Managua correspondent, who says few American visitors appear to make critical appraisals of what they see. As a result, he reports, anti-Sandinista Nicaraguans claim that most Americans come to Nicaragua under the auspices of pro-Sandinista organizations, arrive with a predisposition to like what they see, willingly believe what they are told by their hosts and then return to the United States to get out the "truth."

That this complaint comes from Nicaraguan critics of the regime is no excuse for ignoring it.

Paul Hollander, a sociology professor, calls the Americans flocking to Nicaragua "the newest political pilgrims." In the August issue of Commentary, he argues that their credulousness is "staggering"

and to some extent is able to prove his point.

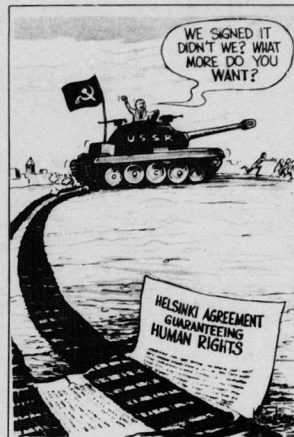
For example, one priest is quoted as having said upon his return that "the reign of God has arrived in Nicaragua." A well-known Protestant told The New York Times that the Sandinista regime could not possibly be Marxist-Leninist since it included Roman Catholic priests.

Even Michael Harrington, a leading U.S. proponent of "democratic socialism" who has fought Marxist-Leninism for many years, seems to have become a true believer. After his own pilgrimage, he unqualifiedly praised the revolution and, surprisingly for a man of his experience and political sophistication, failed to report that some of the top Sandinista leaders have boasted that they are Marxist-Leninists and always will be.

An article in Commentary criticizing supporters of Nicaragua must be read with caution, of course. The editors have their own axe to grind; they strongly support U.S. policy in Nicaragua and probably hope the administration will succeed in overthrowing—directly or indirectly—the Sandinista regime, by military force if necessary.

Much as I disagree with them in this regard, I think it would be a serious mistake for the Sandinistas' U.S. supporters to ignore Hollander's article or write it off as reactionary propaganda. Despite some exaggeration, it is on target in its criticism of those who refuse to admit that, for all the good things it may have accomplished, there is a dark side to the Sandinista regime.

Because they are so strongly opposed to



U.S. policy in Nicaragua, many—but certainly not all—of these political pilgrims tend to ignore or even excuse human rights violations in Nicaragua that they have condemned in right-wing dictatorships.

They have long accused the Reagan administration of a double standard in dealing with "friendly" right-wing dictatorships and "unfriendly" left-wing regimes. That's fair enough. But their own double standard, the reverse of the administration's, is also open to criticism, and they would be well advised to take that criticism seriously.

1985 by NC News Service

Battle for justice for all children is long and hard

by Dale Francis

I've been involved for more than a quarter of a century in the long, hard battle to get all children a share of educational funds so I'm not surprised when disappointments arise. That's been happening all along. So, while I wish the Supreme Court decision of a few weeks ago hadn't happened, it didn't surprise me.

I surely wasn't surprised to find Justice William Joseph Brennan Jr. writing the 5-4 majority opinion, nor surprised by the justices who lined up with the 79-year-old Justice Brennan. They are the remnant of an old mindset. They looked at a program in which disadvantaged children at a parochial school were given special remedial instruction by public school teachers and they didn't see the children. They saw a danger that poor and handicapped children wouldn't be



helped but religion would, and they called it unconstitutional.

It's an old-fashioned viewpoint that belongs to that period in history when the old-fashioned bigotry of Tom Watson was deplored and a liberal and more subtle anti-Catholic bias was acceptable. Then attitudes were formed in relation to Catholic schools; people had not yet started thinking in relation to children themselves.

In the last 25 years, there has been a change not just in attitudes but in direction of thinking. No one, including Catholics, thinks there should be aid for Catholic schools. But as all are subject to taxes for education, it has come to be understood that fairness indicates that all children should receive some benefits from the taxes their parents pay. No one is asking that someone else pay for the education of their children, only that their children not be denied some benefit from their own taxes.

The principle is simple enough. There is a priority of parental right in education. Parents may freely choose the means for implementing their primary right. Most choose public schools. Some choose parochial schools, which exist on the same

secondary level as public schools, as a means of implementing the primary parental right.

If, however, 100 percent of educational taxes go to the education of the children in the system that educates less than 100 percent of the children and nothing to those children whose parents chose another system then the basic right is flawed. The principle in the ideal is that the funds should go where the children go.

The justice of this has become much more accepted in the last 25 years. It has become clear that Catholic schools provide a public function. The educational achievements verify this, particularly what has been done for the poor and for racial minorities, a large percentage of whom are not Catholics.

The program the Supreme Court majority called unconstitutional involved the poor and disadvantaged. They needed remedial courses. The public school system had qualified teachers in remedial studies and they conducted these courses in the parochial schools. The high court majority decided this favored religion because the justices saw it in terms of an old-fashioned fear of religion. Modern thought thinks in

terms of children and could understand the program as a service to disadvantaged children.

Justice Byron White, who has long understood this, was joined by three other justices, including Justice Sandra Day O'Connor. Justices of the old mindset, formed in their thought-patterns a quarter of a century ago, will eventually go and some day the Supreme Court will speak differently.

President Reagan has been dedicated to the principle of helping children and so have an increasing number of members of Congress. But the justice cannot be too long delayed. Cost of education continues to rise, the burden of supporting educational taxes and a parochial school system becomes more and more difficult for Catholics.

If Catholic schools were forced out of existence by the lack of fairness, it would not be just a tragedy for Catholics but all education because the public schools would have to assimilate 5 million new students without added revenues. But that won't happen. Catholic schools will continue, but justice for all children must come soon, too.

One community's example of how to deal with pornography

by Antoinette Bosco

In Torrington, Conn., residents rallied this summer to pass an anti-pornography ordinance.

What they asked for and achieved is fair enough. They aren't saying that the pornography magazines shouldn't be published, even if they privately believe it. They're only trying to ensure that when children enter an establishment that sells magazines they don't run into the smut-covered publications.

The residents' stand is: Keep pornography hidden behind the counter. Don't let a barrage of naked bodies assault the sensitivities of children who haven't the maturity yet to know how to deal with and respond to sexually explicit photos.

Naturally people opposed to the banning of anything, under the umbrella of First Amendment rights, stepped forward to try

to stop the proposed ordinance from being adopted. They were not successful.

Generally my position would be opposition to banning too. The idea of trying to impose my particular sensitivities on anyone else has always bothered me.

But on this issue I feel differently. I think we have a duty to protect children from sexually explicit materials. My guess is that most adults don't realize what's really published on the pages that follow the nude on the cover of a hard porn magazine.

I must admit that I had never even looked at one until the proposed ordinance came along in Torrington. A reporter I worked with who was doing a story on the controversy bought a few of the magazines in question.

My reaction after a few glances was obscene. How completely these sexually obscene photos denigrate women is beyond denial. To imagine an 8- or 10-year-old boy or girl being able to look at these atrocities simply by walking into a store is appalling.

The obscenity problem goes beyond magazines, too. The home video market now includes adult movies for sale. These

flicks are the ilk that used to be relegated to the seamy streets of New York City.

The TV industry apparently feels little responsibility for putting an age restriction on who buys these home videos. The new after school entertainment while mom and dad are at work may be "Deep Throat" type movies purchased by teen-agers.

If all this is not enough cause for concern, consider that in July a big news item was which of the skin magazines was going to get to the newsstands first with nude photos of rock star Madonna. With a crucifix on her bare breast, the idol of the current generation was in full view not only in magazines but in daily papers too.

The story of the rivalry between the two magazines was apparently deemed newsworthy enough to carry illustrated stories on it. Thus Madonna was brought nude into many a home unwittingly through the daily newspapers.

We have to care enough about our children to protect them from the world of decadence depicted by the pornography trade. To do this takes courage, enough not to care when someone calls us prudish or insinuates that we are trying to erode First

Amendment freedoms by limiting the exposure of sexually explicit materials before children's eyes.

My admiration goes to the adults of Torrington, Conn., who found the courage to fight for an anti-pornography ban.



the criterion

1400 North Meridian Street
P.O. Box 1410
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$11.00 per year
25¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Edward T. O'Meara
publisher

John F. Fink
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in July and December.

Postmaster: Send address changes to The Criterion
P.O. Box 1410, Indianapolis, IN 46206



ENTERTAINMENT

viewing with ARNOLD

New Eastwood movie pale remake of 'Shane'

By James W. Arnold

"Pale Rider," Clint Eastwood's first western in nine years, is a remake of "Shane." While it has its stirring moments, mostly it reminds us why they can't make good westerns anymore.

The basic reason is that macho stars like Eastwood, Bronson and Stallone have souped up the physical qualities of the hero into such a goliath figure that the necessary catharsis can't be achieved short of re-staging the Normandy invasion—with the hero singlehandedly taking on the equivalent of the German army.

You'll recall that in the original "Shane" (1953), it was quite enough that Alan Ladd rode into town to fight a single opponent, Jack Palance; that they staged their ritual face-off in a bar, and that Ladd got his man with a single line of dialogue and a single shot.

All this worked, and still does when you

see it on TV, because while the men were believable as human beings, they were also artfully developed to represent symbolically the essence of good and evil. The mythology was there, but under the surface.

Now when Eastwood rides into town, he has to face one super-gunslinger and seven wicked deputies, who file out in their longcoats looking like lean, nasty Palance clones. That's after Eastwood has already eliminated, like an appetizer, six or eight routine toughs who've been bullying folks throughout the movie.

Why does Clint have to kill off 15 or 16 guys to make the same point as Ladd? Precisely because the Eastwood character is a superhero from the comic books. He's indestructible. And he needs numbers to beat if a suitable super-villain is unavailable. The same is true of Bronson, Stallone and Chuck Norris. They're "unreal."

So what was once a valid human story with powerful cathartic emotions becomes an adolescent fantasy. Such fantasies have their purpose, but they are golden arches compared to the Taj Mahal.

Story details and setting have been changed, but the essentials remain, in-

cluding even subtle touches from the classic George Stevens-directed film, like the tone of a line or an image. One of the bad guys changes sides, a foolishly brave man is killed in the streets, the oppressed unite to fight their oppressors, the hero rides off to poignant calls of goodbye.

A gunfighter, obviously fleeing a dark but unrevealed past, settles in briefly with a family which is part of a peaceful community being harassed by aggressive local economic interests. (Formerly, it was farmers vs. cattlemen on the Wyoming prairie; here, it's gold prospectors vs. rich hydraulic miners in northern California.) The stranger's presence affects the balance of power, and the bad guys bring in their own champion to force a showdown. When it's over, the hero rides off, reluctantly leaving not only a peaceful lifestyle, but an attractive woman to her loving husband and child.

Thus the hero is the archetype of the lonely, celibate western wanderer. His skills with a gun mark him forever in a violent country. He can establish justice but he can never enjoy the love and simple pleasures of family life that most men take for granted.

In "Rider," the man and wife (Michael Moriarty and Carrie Snodgrass in the Van Heflin and Jean Arthur roles) are involved but not married, a situation which allows the sparking between Eastwood and Snodgrass to be more explicit and finally consummated, in a mush-headed "so she won't wonder the rest of her life what it might have been like" scene. This is the movie's key morally objectionable action. In context, it's also unbelievable—and a dozen levels of class below its handling in "Shane." (Come back, the little boy calls. I miss you. Mother misses you. Echoes among the hills.)

Speaking of the little boy, he's now a 15-year-old female (Sydney Penny), and her affection for Eastwood is considerably more than hero-worship. This situation is handled sensitively—Clint tells her to wait

for Mr. Right. But it also allows an attempted mob rape led by arrogant rich boy Christopher Penn. The main trouble with Penny's character is that she's more a 1980s Encino high school girl than a Bible-raised waif of the 19th century.

For his part, producer-director-star Eastwood is his familiar slit-eyed man of mystery and few words. Part of the mystery is that his stranger adopts the guise of a preacher.

The role is significant only twice. When he first rides into town, the girl is reading aloud from Revelation about the "rider on a pale horse" who brings death. And when the mining boss tries to buy him off, he offers him a pulpit in town with a wealthy congregation. "You can't serve God and Mammon both," the hero says tightly.

Predictably, the best "Rider" scenes are the violent ones, in which Eastwood has learned well from his Italian mentor, Sergio Leone. The night and interior scenes have been shot by Eastwood's regular cinematographer, Bruce Surtees, with available light, which makes them moody but almost invisible.

In sum, Eastwood has turned Jack Schaefer's great story into another vehicle for his macho revenge fantasy, with little of "Shane's" beautiful humanism. It won't make your hour, much less your day.

(Sexual situations, typical western violence; not especially recommended.)

USCC classification: O—morally offensive.

Recent USCC Film Classifications

The Coca-Cola Kid	O
The Heavenly Kid	A-III
National Lampoon's European Vacation	O
Wetherby	A-III

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.

Italian judge rules controversial film denounced by pope is not obscene

by John Thavis

ROME (NC)—An Italian judge has ruled that the French film "Hail Mary," denounced by Pope John Paul II as a distortion of the Christian faith, is not obscene and that any offense it causes Catholicism is not a crime.

Judge Michele Massari of Bologna, Italy, ruled July 26 that the new concordat between Italy and the Holy See, which removed Catholicism as the state religion, made it impossible to apply an older Italian law against insulting Catholicism.

"Under the new concordat, offense shown directly to the Catholic religion as such cannot be considered criminal," the judge told National Catholic News Service in a telephone interview. He distinguished, however, between offense shown to religion and offense shown to priests, faithful, churches and religious ceremonies, which could still be criminal.

The judge said the 1984 concordat, by removing the principle of a state religion, affirmed the state's neutrality in religious matters.

On May 2, a magistrate in the central Italian town of Pesaro banned the film after it had played at a local cinema for a week. However, according to Italian law, a decision on whether the ban would extend to the rest of the country had to come from judges in the city where the film had its national premiere, in this case, Bologna.

The film, by director Jean-Luc Godard, is a modern-day version of the life of Mary. The actress portraying Mary appears nude in several scenes.

The film shows Mary as the teen-age daughter of a gas station mechanic. Joseph is depicted as a sometimes-angry taxi driver and Gabriel as a foul-mouthed bully.

A telegram sent in the pope's name last April said the film "deeply wounds the religious sentiments of believers." It said the film distorted fundamental themes of the Christian faith.

Catholic groups in Italy and France have protested the film's showing, but the film has also won awards from an international Catholic film organization and a major German film festival.



FRANCIS VIDEO—Clad in a ragged gray tunic, actor Leonardo DeFilippis portrays "Saint Francis: Troubadour of God's Peace," a one-hour drama now available on videocassette from Argus Communications, One DLM Park,

P.O. Box 7000, Allen, Tex. 75002. The one-man play with song and dance on St. Francis of Assisi has won the Catholic Proclaim Award and a prize from the New York Film and Television Festival. (NC photo)

TO THE EDITOR

Masonry conflict with Christianity

William G. Henderson of Bedford claims that there need not be a conflict between Freemasonry and religion, and Catholicism in particular ("To the Editor," The Criterion, July 12). What is even more disturbing about this letter is that it appeared without any explanation! I am aware of how "letters to the editor" are printed, but this is a Catholic newspaper, supposedly dedicated to nurturing the faith in the faithful. It is not a secular rag which thrives on sensationalism.

I find it tragic that the editor, who doesn't shrink from taking potshots at Cardinal Ratzinger for trying to preserve the purity of the faith, did not see fit to introduce an editorial explanation both for Mr. Henderson's welfare (and that of his friend who, clearly, doesn't understand what the Masons are all about) as well as for all those well-meaning Catholic readers who don't know their faith.

It is, after all, a serious matter. Or is it that the general confusion and non-involvement attitude in the church is considered better to be perpetuated so that we can all be "nice guys" and muddle along in our neo-arian fuzziness? Or is this just part of the general malaise in the church here in the United States where one doesn't want to be what one is but tries hard to look like everyone else even if that means betraying one's faith?

The bishops' report is very clear and the clarity appears right in its title. "Masonry and Naturalistic Religion" separates Catholicism totally and completely from Freemasonry or any other kind of naturalistic interpretation of life and the universe.

The Masons have done an excellent public relations job because they have

convinced the public at large that they are a simple happy-go-lucky bunch of jolly men, believing sincerely in the Brotherhood of Man Under the Fatherhood of God. The only difficulty with that is that you can't have true brotherhood unless you have and love the True God—which the Masons don't. And this is not the same as saying that they are not "good people." It is not for me to say who is good and who is not. We are talking about the tenets of this organization. What does it profess?

To cite one example, one of the "landmarks" of Masonry categorically prohibits large classes of the "Brotherhood of Man" from ever becoming members of the Masonic Fraternity. Landmark number 18 gives the requirements for enrollment in the Masonic Craft. To be a Freemason one must be "unmutilated" and "free born." Furthermore, that same landmark stipulates that women, slaves, or one born in slavery, are disqualified for initiation into the craft. That is the reason why there are no female Masons.

Let us look at Masonry's religious outlook. This can be found explained for the initiate in a book entitled "Introduction to Freemasonry," which stipulates that Freemasonry "is a system of morality, veiled in allegory, and illustrated by symbols."

The initiate is taught that his initiation "is an analogy of man's advent from prenatal darkness into the light of human fellowship, moral truth, and spiritual faith." This is a long way from what Christian baptism is all about! This means that whatever the initiate understood to be "moral truth" and "spiritual faith" when he entered the lodge was, in reality, "prenatal darkness."

Where will he find real moral truth and faith? Why, in no other place than the lodge! But Christ is the author of truth and morality and he left the source of infallible truth for us in the person of his vicar on earth and the magisterium. Revelation without a continuing and constant teaching authority is really meaningless. Christ promised to be with us "all days" and he did not promise that the lodge would be with us or that it would dispense truth to his followers.

The initiate is reminded of the ancient mysteries and the rites of Mithras. These were nothing more nor less than pagan beliefs and rituals, bereft of any saving and life-giving grace.

Furthermore, the church of the Middle Ages is maligned by his being told that in the Middle Ages "ignorant and superstitious people" believed in eternal damnation. Calling the Middle Ages "ignorant and superstitious" is the favorite cant of the liberals of every age. By so characterizing one of the high points of the church they mask their own ignorance and stupidity and the tragedy is that many naive Catholics accept this shallow criticism. After all, who were these "ignorant and superstitious people" but Catholics? It is the same thing today.

This manifests an abysmal ignorance of the Middle Ages: probably the highest or at least one of the highest points of culture since the advent of Christ. No age has produced greater thinkers and more beautiful works of art than the cathedrals. If one is into the contemporary sleazy thinking that everyone is going to go to heaven no matter what they do I suggest that they take a good close look at the Gospel. Christ was pretty blunt about where the goats and the sheep were going to go. He wasn't embarrassed by the silly and superficial thinking characteristic of his age—and ours!

Furthermore, the Bible, the inspired word of God, the initiate is told, is "a symbol of all holy books of all faiths." Therefore, it is not the center of "truth" for it is merely a symbol, whatever that is. This definitely is not the Catholic understanding of the Bible.

J. F. Newton, one of Masonry's philosophers, observed: "To enter our lodges a man must confess . . . his faith in God . . . though he is not required definitely to define in what terms he thinks of God." This is a terrible indictment. The Catholic Church has no such ambiguity concerning what it believes about God, not to mention Christ and the Holy Spirit, which Masonry seems to ignore completely.

The god of the Masons is nothing more nor less than that faceless, mechanistic idea of God spawned in the 18th century by know-nothing enlightenment. One can only be a Catholic if one subscribes to what the church believes. To pick and choose is heresy.

A more telling condemnation of Freemasonry appeared in the New Age Scottish Rite magazine (July 1949) in an

article which, among other things, said: "We believe that man is the son of God." What does this mean other than man himself is God? This is rank heresy and can never be reconciled with the church instituted by Christ precisely to teach us and help us preserve the truth of the real and true God in our lives—something we all need very badly.

In a very critical encyclical letter titled "Humanum Genus," Pope Leo XIII bluntly stated the following concerning Freemasonry:

1. It has as its "ultimate purpose" the overthrow of "the whole religious and political order of the world which Christian teaching has produced."

2. Advocates the complete separation of church and state (a Soviet, not an American, idea).

3. Casts doubt on the existence of God and admits to its fellowship atheists and theists alike.

4. Promotes secularist education devoid of religious influence.

5. Advocates "artfully and of set purpose (that) the multitude should be satiated with a boundless license of vice" so that Masonry can control the masses.

6. Promotes legislation to provide for the easy divorce of married couples within states.

7. "Is not hostile, but greatly favors" the designs of communists and socialists, including their plans for a "change and overthrow of all things."

8. Exercises great weight in the government of states, and is "prepared to shake the foundations of empires, to harass the rulers of the state, to accuse, and to cast them out, as often as they appear to govern otherwise than they themselves could have wished."

Thus, can we say, as the headline over the letter to the editor states: "No need for conflict with Masons"? This was not even qualified so the superficial reader seeing this will simply conclude that the Masons, like apple pie, motherhood and the flag, are just fine. And, therefore, the editor of a Catholic paper, willingly or unwillingly, plays right into the hands of the forces that would destroy the church.

When shall we learn that we cannot compromise and be "nice guys" and blend into the wretched American pluralism as though it were God's gift to mankind? This kind of lukewarm approach to the faith is, in my estimation, both deceitful and extremely harmful to believing Catholics and especially Catholics whose faith is not strong to begin with.

Let us be unashamedly what we are: Roman Catholics, loyal to Peter and to Christ. So what if there have been bad popes, bishops and Catholics? The church is made up of sinners who rely on the grace of Christ to perfect them and pull them up out of the depths of human misery and blindness. The Criterion should be building up the faith and not inadvertently letting it down.

Leon Bourke

Indianapolis

the pope teaches God is a very personal God who is very near to us

by Pope John Paul II

Continuing my catechesis on the creed, I begin today a new section which will focus on God as our almighty father and creator.

The first and fundamental truth about God is that he is the source of all, the alpha and the omega, the beginning and the end. All the other articles of the creed, then, after the profession of God as father and creator, are in a certain sense only a fuller elaboration of this truth.

The God of our faith is the God of Abraham, the God of Isaac, the God of Jacob. Above all, he is God and father of Our Lord Jesus Christ. And in Christ, the incarnate word and the eternal son, God has definitively revealed himself to us as father. Thus we know him as a personal God who is very near to us, and not merely as a mysterious being.



This God in whom we believe, the God and father of Jesus Christ and our father too, is at the same time the creator of all, the lord of heaven and earth. As St. Paul says: "In him we live and move and have our being."



Grinstein Funeral Home, Inc.

SAM H. PRESTON — F. EDWARD GIBSON — HAROLD D. UNGER
The oldest Funeral Established in Indianapolis — Founded in 1854
"Centrally Located to Serve You"

1601 E. New York Street, Indianapolis, IN 46201 (317) 632-5374

SUMMER CLEARANCE SALE

25%-50% OFF
SELECTED PRINTS
AND POSTERS

50% OFF
SELECTED READY MADE
METAL FRAMES

LAFAYETTE SQ.
MALL
291-2848



CORNUCOPIA

Is zero population growth really utopia?

by Cynthia Dewes

Can children exist in an ideal society? Is childlessness the wave of the future? Will kids be the original strangers in paradise?

It has come to my attention that children are rarely essential to Utopian schemes. The noble and highminded societies envisioned by the likes of Thomas More or the Rappite founders of New Harmony were dreamed up by adults, for adults and of adults.

Groups like the Shakers tried to carry the idea to its logical conclusion by eliminating the possibility of children altogether. Not for them the disorder of immature humans, or the sinful distractions of producing them. Instead, Shakers diverted their energies into making neat furniture. We remember them fondly.

Oh, there was always a big emphasis on education in utopian writings. Children were supposed to be instructed in ways best suited to taking purposeful and obedient places in a perfect society. What utopians didn't admit was that most children are neither purposeful nor obedient. And forget perfect.

In our society we have a love/hate attitude toward children. We give them a lot of attention (as in marketing research) and sentimentalize them in hot dog advertisements, but we also present the message that they are unwelcome in this best of all possible worlds. Legalized abortion gives them the first clue.



We dress them like miniature adults and, since they're already in costume, encourage them to act the same way. We give them too much money, set them a bad example and turn them loose, saying we respect their judgment.

At the same time we don't listen to their needs, spoken or unspoken. We hire swim instructors, babysitters and music teachers, send them to religious instruction and sports camps, and sic them on scout leaders and counselors. Then we figure we've given them everything.

Today's Utopia is a place of two incomes per family with accompanying cars, microwave ovens, and home computers, and new theme restaurant/health spas on every corner. It's a world where things are built to be replaced, and people had better try to be as replaceable as possible too, or they won't fit in.

Unfortunately, kids don't go away. They don't come in and out of our lives like serial spouses may. They don't take a job in a new city every two years, or move to the latest suburb. They are not available for rental or for turning in on a new model. They're just there...noisy, grubby, whining, and full of need.

So why bother with them? To avoid extinction? To grasp at immortality? To extend ourselves?

No. We have children because they are a sign of love in a hateful world. They remind us that being unfinished, imperfect, and even helpless is o.k. Not only o.k., but a necessary condition of maturing.

Our life with children becomes a tightly woven fabric of memories and experiences, some good, some funny, some painful. As our children grow, so do we. We look at the grownups who used to be our kids and we

feel like God looking at the world he created when he "saw that it was good."

So hang in there. Having kids is probably the closest we'll ever come to taking part in creating a real Utopia.

check it out...

✓ A free four-part **Sexual Abuse Prevention Series** for parents and children will be offered at the Family Support Center, 1575 Northwestern Ave., at 7 p.m. on Saturdays, Sept. 10 through Oct. 1. Each session will last about one hour. The parents' program is the same each week, but the children's will be geared to preschoolers on Sept. 10, grades K through 3rd grade on Sept. 17, grades 4-6 on Sept. 24 and grades 7-12 on Oct. 1. Call 634-5050 for more information.

✓ The Family Life Office will sponsor a **Natural Family Planning Class** at 7:30 p.m. on Friday, Aug. 23 at the Catholic Center, 1400 N. Meridian St. \$15 fee. Registration is recommended. Call 236-1596.

✓ Catholic Social Services will offer a **Fall Families in Remarriage Program** for remarried couples with children aged 6 to 15, or those anticipating such a marriage. The group will be held on six consecutive Monday evenings from 7 to 9 p.m. beginning Monday, Oct. 14 at the Catholic

Center, 1400 N. Meridian St. and continuing through Monday, November 18. Call 236-1500 for information.

✓ **St. James Parish**, at the corner of Cameron St. and Carson Ave., will conduct an **RCIA/Inquiry Program** for persons interested in learning about or joining the Catholic Church on Wednesday evenings from 7:30 to 9 p.m. beginning Wednesday, Sept. 4. Babysitting will be provided. To register call Bob Behrensmeier at 782-4479.

vips...

✓ **Bill Pfeiffer** of St. Monica Parish, and **Bill and Audrey Werle** of St. Philip Neri Parish recently attended the Third National Conference for Leaders of Prayer Groups at the Franciscan University of Steubenville, Ohio. The conference was geared to assist Charismatic Renewal leaders "to best direct their prayer groups, to provide better leadership, and to best serve the Catholic Church on a whole," according to the coordinator of the Christian Conference Office.

✓ **Bridget Tynan Hodge**, a member of St. Andrew parish, has been awarded one of six 1985 Mid-West Writers' Scholarships at Ball State University during the week of Aug. 11-16. Hodge's free lance articles have appeared in the Criterion.

Parish festivals help create a better feeling of community

Parishes throughout the Archdiocese of Indianapolis enjoy festivals or picnics during the summer. Here is the story of one of them.

by Winifred M. Pushor

Every year in July, a sea of humanity descends on the church grounds of an Indianapolis westside parish. The hordes of people are there for the St. Christopher's Festival in Speedway, which this year was held on July 25, 26 and 27.

The annual festival is not just a bazaar-bingo-fundraising project but a westside community affair drawing Catholics and non-Catholics alike to pack the grounds for three nights to enjoy "The Tops in Food." This phrase was coined by the festival founder, Father Lindeman, the first pastor of St. Christopher's Church.

Undoubtedly, the key to the festival's success starts in the school cafeteria kitchen where all the food is prepared. The week-long preparation begins with the cutting up of 3,000 pounds of fish which is then breaded and deep-fried for two nights of the festival. This year 800 fish dinners and 10,000 fish sandwiches were served.

On Monday the women gather to fill large kettles with pork barbecue and coney sauce. The barbecue sauce prepared this year could not withstand the onslaught of the Thursday and Friday night crowds and was sold out before the Saturday customers arrived. Besides the barbecued sandwiches, 2,400 hot dogs and coneys succumbed to summer appetites.

By Wednesday another crew had begun boiling, peeling, slicing and deviling 2,880 eggs, and in the shade of the schoolyard another crew shucked 1,500 ears of corn to be boiled and dipped in hot butter for the Thursday and Friday night diners.

Before the crowd arrives at 5 p.m. on Thursday, macaroni and cheese is bubbling in large electric cookers and cole slaw is mixed with St. Christopher's special



TOPS IN FOOD—One of the 2,400 hot dogs sold at St. Christopher's Festival this year. (Photo by Winifred M. Pushor)

dressing. Sliced tomatoes and applesauce round out the menu. A variety of pies and cakes are displayed. The cream pies topped with fluffy meringue are the first to disappear. All pies are baked on the premises by the pie committee.

Saturday night's offering is the traditional chicken dinner with mashed potatoes and green beans.

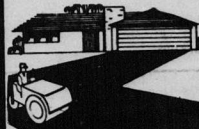
Testimony to the fact that experience counts are Barb Carrioco and Fred Fath, who have been general chairpersons of the successful festival for 14 years. Margaret Hahn and Ginger Seminick have supervised the kitchen for almost an equal number of years.

Pastor Father Michael Welch sees the festival as of great value to the parish, not just because it is a good fundraiser but because it brings so many people together to work for a common cause and to get to know one another. "The value of this festival goes beyond dollars and cents to create a feeling of community," he said.

No one is left out, as retired workers contribute through their prayers.

BLACK TOP DRIVEWAYS

★ NEW ASPHALT DRIVEWAYS OVER GRAVEL ★

**\$499** Min.

TERMS AVAILABLE

Free Estimates

CALL DAY OR EVENING

787-2401 • 831-5602

★ Resurface Over Old Concrete

★ Resurface Over Old Asphalt

HOME SERVICE

OUR 26th YEAR

707 E. STOVER

CATHOLIC SCHOOL ADMINISTRATOR
NEEDED FOR
VINCENNES, INDIANA

Education Leader to Direct K thru 12 Programs in City of 21,000.

Promote & Develop 2 Catholic Schools.

Supervise 23 Teachers & 385 Students.

— Active Parent Support —

Send Resume & 3 References by August 13 to:

Rivet High School • Roberta Schmid
210 Barnett • Vincennes, IN 47591**"Pleasure
World, Inc."**

In-Ground Construction & Repair

**d/o Polynesian Pools
& Spas****Patios, Walks & Driveways****Phone:****1-317-241-8564****Indianapolis, Indiana**

*Roses are red,
Violets are nifty,
She says she's 29,
But Marie Duh is 50!*

Happy Birthday

from your younger
brothers and sisters
Carol, Chas, Janet, Joe,
Rudy, Don & Marti

Support your local
unit of

**The
American
Cancer
Society**

**BIBLES
for School**

St. Joseph Med. Size
New American
Bible **\$8.95**
Durable Brown Hard Cover,
Self Indexed, Easily Read,
Complete Footnotes.

Paper Back—\$6.25
Percentage Discount on
Quantity Orders.

Open: Monday thru Friday
9:30 to 5:30
Saturday — 9:30 to 5:00
Parking South of Store
(Ample on Saturday)

Krieg Bros.**Catholic Supply House**

Established 1892

(2 Blocks South of Monument Circle)

119 S. Meridian Street

Indianapolis, IN 46225

317-638-3416

QUESTION CORNER

What to do with old palms

by Fr. John Dietzen

Q What should I do with the palms I received in recent years? With new palm every year, the old ones pile up. How should I respectfully dispose of that when I replace them with new palm? (Pennsylvania)



A The problem you have is the same as many Catholics (or other Christians who may honor such sacramentals) who accumulate things that are spiritually helpful to them year after year. Unless one owns a warehouse, there is a limit to how many holy pictures, blessed candles, rosaries, statues, crucifixes and palms one can accumulate.

The essential point to remember is that a sacramental (which all these things are) is blessed as whatever it happens to be, a candle for instance. When it loses its identity as a candle it is no longer blessed.

The proper and quite reverent way to dispose of such things is to simply destroy them so that they are no longer identifiable as a candle, holy picture and so on.

The same is true for palms. They lose their blessing when they lose their identity. The proper way to dispose of palms, therefore, is either by burning or breaking them up. The remains may then be thrown away.

Q Can you please give me the church's rule on a man who is impotent and who wishes to be married? I am a widower 64 years old. I think this should be answered in our paper because there are a lot of men like me who, as far as we know, are not sterile but are impotent and would like to know but we will not ask. (Ohio)

A First, for those who may not be aware of the difference, we should note that sterility is different from impotence. An individual is "sterile" in the ordinary and legal sense of the word when he or she is incapable of having a child because of a defect in the natural, internal processes of generation. A man who

produces no sperm, for example, or a woman who has no ovaries, is said to be sterile.

Impotence, on the other hand, is the inability to have sexual intercourse because of some physical or emotional problem.

Impotence can be a diriment impediment to marriage—that is, it would make a marriage invalid—if that impotence were permanent and absolute.



"SERVICE AND SATISFACTION"

925-6961

CRONIN/MARER/
SPEEDWAY

Indianapolis

Open Year Round For All
Your Plant Needs.

**HEIDENREICH
GREENHOUSES**

Growing For You For 4 Generations

502 E. National Avenue

(1 Block North of Hanna Between US 31 & 431)

786-1528

FAMILY TALK

Finding line between spanking and child abuse

by Dr. James and Mary Kenny

Dear Dr. Kenny: How lightly we still tread when it comes to protecting children from abuse by parents and family members. Your column answering the concerned neighbor made many good points. However, I think you are still afraid to label physical punishment as abuse and to separate the word "discipline" from physical punishment.

The neighbor used the term "beaten." You used the term "spanking." As Ann Landers has written, when one takes up a switch, strap, paddle, we can assume the line between legitimate punishment and abuse has been crossed. If one must physically punish, the point is reached with the bare hand, when the spanking does hurt the parent as much as the child. So one is not likely to overdo.

Can we hope to end war, terrorism, to come to grips with violence, while we cling to the belief that it is actually a "good" thing to hit children in the home? (Illinois)

Answer: The letter our reader refers to asked what to do about a neighbor "who whips her 3-year-old with a belt when he misbehaves, as often as twice a week." I recommended first that she discuss it with her husband; second, that she talk with her neighbor; and, if that failed to improve the situation, report it to the welfare department.

I work with abusive parents and no one abhors child abuse more than I. Yet the focus must be on the outcome: to successfully reduce the possibility of abuse. How this is best accomplished is open to discussion.

Our reader suggests that my step-by-step approach is a cop-out. Confronting the neighbor and/or reporting it to the welfare department may sound appropriate, but it is much wiser to know the situation before you take action.

In three recent incidents of reported physical abuse, two children ran away and the third attempted suicide. In each case, the reporter assumed she was making matters better. In fact, she placed the child in a shattering dilemma.

Two children felt overwhelming guilt for inadvertently initiating serious charges against their parents. The third child was removed from a home that had many other strengths and she desperately missed her family.

The bottom line when we think we see child abuse is to stop it without making matters worse. By discussing the matter with her husband first, she has the chance to examine her own feelings and find alternatives for possible intervention.

Talking with the neighbor before reporting to the welfare department means trying the approach with the least serious consequences first.

Unfortunately, an anonymous call to the welfare department is easier than following carefully graded steps.

The welfare department must take each complaint of child abuse seriously. No matter how careful they may be in their investigation, a premature or unfounded complaint can cause a family great pain and erode parental authority. The children can learn to provoke their parents, then turn them in. Or the children may feel great guilt. The parents may begin to doubt themselves even more. While arousing these problems may be necessary, it must not be done frivolously.

While it may seem safer to put the matter immediately into the hands of trained investigators, we must be very clear that our suspicions are warranted. The argument between verbal discipline and the woodshed approach has been going on a long time.

Be sure you can distinguish between child abuse and a spanking. It is easy to use words like "whipped" and "beaten" to prejudice the case. Generally, reportable physical abuse must be severe enough to leave bruises or cuts still visible 12 to 24 hours later.

Verbal child abuse, with sarcasm and put-downs, is often harder for the child to handle than physical abuse. Should we report that? A spanking that is brief and immediate has the advantage of being over, and while it may warm the body, it is less apt to tarnish the soul.

Our reader suggests that spanking be done only with the bare hand. I would add that it should only be done in the presence of another and when a parent is free from anger. While these are sound rules, breaking them does not necessarily indicate reportable child abuse.

Child abuse is a serious problem and the laws to report it are good. However they can be used to hassle rather than help. Not every hard spanking needs to be investigated by the state.

WATER-FILLED SHOE INSOLES

HELLO,

My name is "TENDERFOOT." I want to take a minute of time to tell you what I am. I am a **WATER-FILLED SHOE INSOLE**. "Hey, don't laugh at me." I HELP to ease the discomfort of calluses, bunions, and many other foot problems.

Imagine me down there, massaging your feet all day, **EVERY** step you take. Wouldn't that feel **GREAT!**

I'M AVAILABLE FOR ONLY \$4.99 (postage included)

CALL OR WRITE:

TENDERFOOT COMFORT CUSHIONS

3936 Fletcher Avenue

Indianapolis, Indiana 46203

(317) 783-3962 or (317) 269-0309



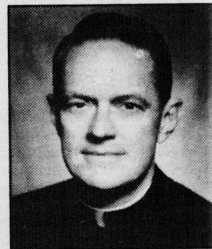
Let me help you provide for your future . . . and the future of others

A **Gift Annuity** with the Propagation of the Faith gives you a generous lifetime income and helps the work of the Church in the Missions.

Your investment is safe and guaranteed. It also gives you substantial tax savings.

Would you like to know more? If you are 50 years of age or older, write to me.

I'll be happy to send you further information. Of course, I will keep your inquiry in total confidence.



Monsignor McCormack

Monsignor William J. McCormack
National Director

Dear Monsignor McCormack,

Please send me detailed information about a Gift Annuity with the Propagation of the Faith.

Name _____

Address _____

City _____

State _____

Zip _____

Phone () _____

Amount Considered: \$ _____

Date of Birth (required information) _____

160

Please mail coupon to me:

Monsignor William J. McCormack
National Director, Propagation of the Faith
G.P.O. Box 1950, New York, NY 10116



THE PROPAGATION OF THE FAITH

Supporting the Church's worldwide mission work

The SUNDAY READINGS

19TH SUNDAY IN ORDINARY TIME

AUGUST 11, 1985

by
Richard
Cain
I Kings 19:4-8
Psalm 34:2-9
Ephesians 4:30-5:2
John 6:41-51

For the past two weeks, the readings have focused on Jesus' multiplication of the loaves and its significance for our faith. This subject continues to be the focus of this Sunday's Old Testament and gospel readings and of the responsorial psalm.

In the Old Testament reading, the prophet Elijah is strengthened with food provided by an angel. The reading is taken from the account in the First Book of Kings of the tremendous struggle Elijah waged almost singlehandedly to turn Israel away from the worship of Baal and back to Yahweh.

Three years of drought had set the stage for a climactic confrontation between Elijah and the prophets of Baal on Mount

Carmel. When the fire of God consumed the sacrifice prepared by Elijah and not the one prepared by the prophets of Baal, it looked like Elijah had carried the day. But King Ahab's wife, Jezebel, a princess from Tyre who had encouraged the worship of her native city's god, was not to be defeated. She sent word to Elijah that she was out to have him killed. Overcome by fear and depression, Elijah flees into the desert and asks God to take his life.

In smaller ways we often find ourselves in Elijah's position. Maybe it is our marriage or our children. Or perhaps it is our job or some other task or ministry through which we are seeking to help others. Faced with some obstacle, afraid or discouraged, we are ready to give up on the vision or goal God has placed in our hearts. But as with Elijah, God has placed strength and encouragement close at hand. Prayer, scripture, the beauty of nature, support from others and especially the eucharist are there if we rise above our mood and open ourselves to them.

The second reading is taken from the second part of Paul's Letter to the Ephesians in which he lays down the principles for renewing one's personality in Christ. In this passage, he urges us to imitate God and Christ as a child does his parents. He reminds us to be kind rather than harsh with others so as not to sadden the Holy Spirit who dwells within us.

I remember an experience that vividly brought home this point. Some friends suggested I join them for a movie. After scanning the paper's entertainment section, their choice was a film I had misgivings about but had never seen. But out of desire for their companionship I went along anyway.

As the movie unfolded, my apprehensions were confirmed. In particular,

the Saints *by Luke*

The ASSUMPTION of MARY



ON THIS FEAST THE CHURCH COMMEMORATES THE HAPPY DEPARTURE FROM LIFE OF THE BLESSED VIRGIN MARY AND HER TRANSLATION INTO THE KINGDOM OF HER SON, IN WHICH SHE RECEIVED FROM HIM A CROWN OF IMMORTAL GLORY AND A THRONE ABOVE ALL THE OTHER SAINTS AND ANGELS.

AFTER CHRIST ASCENDED INTO HEAVEN, HIS BLESSED MOTHER REMAINED IN JERUSALEM, TO PRAY WITH THE DISCIPLES, AND RECEIVED WITH THEM THE HOLY SPIRIT.

MARY LIVED TO AN OLD AGE. IT IS A DOGMA OF FAITH DEFINED BY POPE PIUS XII, NOV. 1, 1950, THAT THE BODY AND SOUL OF THE BLESSED VIRGIN WERE RAISED BY GOD SOON AFTER HER DEATH AND TAKEN UP TO GLORY, BY A SINGULAR PRIVILEGE.

THE FEAST OF THE ASSUMPTION OF MARY IS AUG. 15.

Woods gets Lilly grants

St. Mary of the Woods College has announced that it has received two major grants from Lilly Endowment, Inc.

The first is an institutional development grant of \$62,000 to support three projects. It will fund a trustee development program, an institutional self-examination process and new institutional marketing strategies. The grant will be directed by Providence Sister Leahy, vice president for institutional advancement.

The second grant, for \$50,000, will support a "Computer Coherence Across the Curriculum" program. The funding will be applied to the development of computer teaching modules in 12 academic areas and faculty training in the use of the modules. Providence Sister Joanne Golding, director of computer information systems, will direct the computer coherence program.

the way the two main characters, a husband and wife, treated each other saddened me greatly. Had I been alone, I would simply have left. But since I wanted to be with my friends, I stayed.

Then it hit me that it is the same way with God. I had invited him to be with me in my life. When I act in unloving ways, this saddens him greatly. I am sure he would like to avoid this pain, except he has chosen to stay with me because of his love. The experience made me resolve to try not to sadden God who is my faithful friend and companion.

In the gospel reading, Jesus continues his explanation to the uncomprehending crowd about the meaning of the multiplication of the loaves. Last Sunday's gospel ended with the statement that he is the living bread come down from heaven. Now he deepens this idea by linking it with his future death on the cross, saying that

the bread he will give is his flesh for the life of the world.

At the same time, the crowd continues to misunderstand Jesus. They object to his saying that he came down from heaven because they are familiar with his human parents, Mary and Joseph. They seem unfamiliar with the fact that Mary conceived him while still a virgin. Jesus responds by pointing out that belief in him is a gift from God. We do not come to Jesus. It is the Father who draws us to him. But the crowd's presumed familiarity with Jesus and the ways of God made them unable to accept the Holy Spirit's leading.

There is also a practical lesson for us here. Our attitude of "Oh, I know all about that" can often be an obstacle to seeing people and things in new and deeper ways. How can we overcome this all too human tendency and allow the Holy Spirit to teach us more easily—especially about that with which we presume we are most familiar?

DO IT YOURSELF AND SAVE! UPHOLSTERY FABRIC

Discount
Upholstery,
Drapery &
Slip Cover
Fabric

Foam Cushion Cut to Order
While You Wait.

VISIT OUR BRAND NEW
BARGAIN ROOM

Circle Fabric

3046 N. Shadeland Ave. 545-2318

OPEN DAILY
10 AM to 6 PM
SATURDAY
10 AM to 4 PM

COTTAGE HAIR CARE BARBER STYLISTS

1420 Shelby Street • Indianapolis

UP TO \$15.00 DISCOUNT ON PERMS

Up-do Specialty

Featuring Carol Sue

17 Years Eastside Beautician

APPOINTMENTS AVAILABLE — WALK-INS WELCOME

Mon-Fri. 8:30 AM-6 PM

Sat. 8 AM-4 PM

636-0416

Coupon Expires
August 24, 1985

St. Luke Catholic Church is seeking a competent Director/Coach

Requirements for this position are:

1. Knowledge of Guitar
2. Liturgical Music Background
3. Leadership Ability

Send resume or contact for a personal interview.

Alexa O'Neil — 251-5388 (residence)

Benjamin DelVecchio — 925-1534 (residence)
or Parish Office — 259-4373

7575 Holiday Drive E. • Indianapolis, Indiana 46260



INDIANA PAINT AND
ROOFING COMPANY

825 Westfield Blvd. (in Broadripple) • Indianapolis, Indiana 46220

• ROOFING • PAINTING • GUTTERS
• INSULATION

253-0431

Gary Robling, Owner

"Protection From The Top Down"

8007 S. MERIDIAN STREET
INDIANAPOLIS, IN 46217
SOUTH OFFICE: (317) 885-1156
RESIDENCE: (317) 839-9223

REALTOR

REBECCA PARKER

— POSITION OPENING — COORDINATOR OF YOUTH MINISTRY

FOR THE

CATHOLIC YOUTH ORGANIZATION
ARCHDIOCESE OF INDIANAPOLIS

Bachelor's degree, Youth Ministry/teaching experience required. Supervisory/administrative/collaborative skills necessary. Applicants must be committed to implementing the vision of Youth Ministry and have abilities to develop programs and resources to meet the needs of a diverse group of adults and youth.

Send resume to: Edward J. Tinder
Executive Director
Catholic Youth Organization
580 East Stevens Street
Indianapolis, IN 46203

ADULT/JUNIOR FALL TENNIS PROGRAM

Begins
Sept. 16th

Contact Us For
Information &
Brochure



849-2531

(Jr. Groups Fill Quickly)



INDIANAPOLIS RACQUET CLUB
8249 DEAN ROAD, INDIANAPOLIS

OUR 20th YEAR OF SERVING THE TENNIS COMMUNITY

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

August 9

St. Agnes Academy and Cathedral High School Classes of 1960 will hold a combined Reunion at Ft. Benjamin Harrison Officers' Club. A picnic will follow on Aug. 10 at Cathedral. Call Mary Kay Overbeck 253-5735 or John Ford 632-4538 for information.

The Indianapolis Cursillo Community will hold a City-Wide Ultreya from 7:30 to 9 p.m. in the Catholic Center cafeteria, 1400 N. Meridian St.

August 9-10

A Retreat for Nurses will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

Assumption Parish, 1115 S. Blaine St., will hold a Fish Fry Festival beginning at 4 p.m. each

day. Carry-out, dining room, games, booths, beer garden, dunk tank.

August 9-10-11

A Young Adult Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

St. James and St. Catherine Parishes will hold a Festival and Monte Carlo at 1156 E. Cameron St. from 5 p.m. to midnight Fri. and from 2 p.m. to midnight Sat. and Sun. Dinners, kiddie rides, dancing, bingo, euchre tournament.

A Marriage Encounter Weekend will be held at Mount St. Francis Retreat Center. For information call David and Susan Knight 812-282-4547 or Ward and Pam Weber 812-283-0931.

August 10

Cathedral High School Class of 1975 will celebrate its Ten Year Reunion beginning at 5 p.m. at Northern Beach Park, 5829 E. 118th St. \$18 per person includes dinner and refreshments. For information call 823-4848 or Cathedral Alumni Office at 542-1481.

The Catholic Widowed Organization (CWO) will hold a Lawn Party at the home of Bob Beckerich beginning at 4:30 p.m. BYOB and BYOC (chair). Send \$4 fee to the Family Life Office, P.O. Box 1410, Indianapolis, Ind. 46206.

Ritter High School Alumni will sponsor a Dance for alumni and friends from 8 p.m. to 1 a.m. in the school cafeteria. Music by Profile band. Food, drink, set-ups provided.

St. Mary Church will hold a Diamond Jubilee Dinner at 6:30 p.m. in the Murat Shrine Temple. Father Paul Courtney will speak. Call 637-3983 for information.

August 11

A Sign Mass for the Deaf is celebrated at 10:30 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.

St. Paul Parish, New Alsace, will hold a Picnic featuring country style chicken dinners served from noon to 4 p.m. EDST (fast time). Adults \$4.50; children 12 and under \$2.

A Country Style Picnic will be held at St. Mary Parish, Lanesville. Chicken or ham dinners served from 10:30 a.m. to 4:30 p.m. Bingo, homemade quilts.

Divorced and Separated Single Singles will hold a "Journey in Life with Christ" program at 1 p.m. at Mount St.

Francis Retreat Center. Bring a covered dish for 5 p.m. pitch-in dinner. Make reservations by calling 812-923-8817.

St. James Parish, corner of Cameron St. and Carson Ave., will sponsor a Euchre Tournament at 2 p.m. Admission \$3. Chicken dinner available before the tournament.

Holy Angels 11th Annual Parish Picnic will be held at 1 p.m. in Broad Ripple Park. Pack your own lunch and game equipment and bring a dessert for the community dessert table. Punch provided.

August 12

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St., for a discussion on "Annulments" by Lorraine Dolder. For information call 236-1585.

August 13

The Ave Maria Guild will meet at St. Paul Hermitage, 501 N. 17th, Beech Grove, beginning with dessert and coffee at 12:30 p.m., followed by a business meeting at 1 p.m. Bring articles for the auction after the meeting.

August 14

A Luncheon and Card Party will be held at St. Mark Parish, U.S. 31 S. and E. Edgewood Ave. beginning at 11:30 a.m. Men are welcome.

The first quarterly meeting of the Archdiocesan Council of Catholic Women will begin with registration at 9:30 a.m. in the Elks Club, Richmond. Luncheon \$5.50. Reservation deadline is today, Aug. 9. Contact: Mrs. George Stragand, 3112 Toddbury Ln., Richmond, Ind. 47374.

August 15

Deadline for registration for the Aug. 24 "Growing Up Sexual" Adult Training Seminar to be held at the Catholic Center. Call 236-1596 or 236-1433.

August 16-17-18

A Retreat for Men will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

August 18

An Indianapolis Area Pre-Cana Program for engaged couples will be held from 12:45 to 5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 236-1596 for information.

ACT NOW MOTHERS!

Demonstrators Fully Guarantee Toys & Gifts for

FRIENDLY HOME PARTIES Top Commission & Hostess Awards.

No Cash Investment, Collecting, Delivering or Service Charge. Must be 18, Car & Phone Necessary.

Also Booking Parties.

CALL: 788-1427, 839-8597 or 631-7075

For the products & services you need, think first of Criterion Advertisers

DOUG'S TREE SERVICE

• TOPPING • TRIMMING • PRUNING • STUMP REMOVAL • SHRUB & HEDGE REMOVAL

— FREE ESTIMATES —

4513 E. APPLE STREET INDIANAPOLIS 359-5766



"And remember, there will be a special prize for the one who goes home first."

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

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

The Annual Picnic of Precious Blood Parish, Jasper, will feature country style dinners served from 11 a.m. to 5 p.m. Adults \$5; children under 12 \$2.50. Country

store, handmade quilts, drawings.

The Women's Club of St. Patrick Parish will sponsor a Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1. Door prizes and refreshments.

Holy Trinity Parish will hold its Annual Picnic at the Slovenian National Home Picnic Grounds on W. 10th St. one-half mile west of Raceway Rd., following 12 noon Mass. Chicken furnished; bring a covered dish.

The Criterion Press

Serving over 200,000 Catholics in the Archdiocese of Indianapolis

HERE IT IS!

Assumption's Fish Fry

FOOD & FUN for EVERYONE!

August 9th & 10th

1115 S. Blain Avenue • Indianapolis

DON'T MISS IT!

HOLY TRINITY • INDIANAPOLIS

invites Friends and Former Parishioners

the ANNUAL PICNIC

SUNDAY, AUG. 18th

Slovenian National Home Picnic Grounds

On West 10th Street
½ Mile West of Raceway Road

MASS at 12:00 NOON PICNIC FOLLOWS

We Furnish the Chicken
You Furnish
Your Favorite Covered Dish

Fun For All
AGES

Welcome to

ENOCHSBURG

St. John's
PICNIC
Sunday,
Sept. 1

For Reservations
Phone
St. John's Church
812-934-2880

"FAMOUS FIRESIDE INN
FRIED CHICKEN"

CHICKEN DINNER

11 AM 'til 2 PM
Adults—\$4.00 Children—\$2.00

TURTLE SOUP
and SANDWICHES
3 PM 'til 8 PM

I-74 between Batesville & Greensburg
Newpoint/Rosburg Exit, North

You Are Cordially Invited To The

ANNUAL PICNIC

at Precious Blood Church

Hwy. 56 — Jasper, Indiana

SUNDAY, AUG. 18th

— Family Style Dinners —

FRIED CHICKEN — ROAST BEEF — CHICKEN & DUMPLINGS

And All The Trimmings — Everything Served Country Style

Adults — \$5.00 Children (Under 12) — \$2.50

Serving from 11:00 a.m. to 5:00 p.m.

Also Serving

Turtle Soup

to Carry-Out
(Bring Container)

✓ Country Store

✓ Over 75
Hand-Made Quilts

✓ Games

You're All Invited to Enjoy Some Great Southern Indiana Hospitality

Drawing For Prizes Valued At Over \$8,000.00

1st Prize — \$2,000.00 Cash

TICKETS AVAILABLE ON THE PICNIC GROUNDS

Pope critical of human rights progress in Europe

by Agostino Bono

VATICAN CITY (NC)—Progress in human rights still has a long way to go in Europe 10 years after the signing of the Helsinki Accords, said Pope John Paul II July 31.

"There still remains—especially in the field of human rights—so many hopes and desires, the realizations of which are awaited and possible," he said.

"Therefore, we should not be astonished that there are those who feel disappointed," he added in a four-paragraph statement commemorating the 10th anniversary of the signing of the accords in Helsinki, Finland.

On the same day, a top Vatican diplomat, Archbishop Achille Silvestrini, speaking at anniversary ceremonies in Helsinki, criticized the lack of religious freedom in many of the countries which signed the human rights agreement.

NEITHER THE pope nor the archbishop named countries in their comments, but Archbishop Silvestrini criticized situations which exist in communist-ruled Eastern European nations.

In some countries the Catholic Church cannot name bishops and local church representatives are not allowed to visit Vatican officials in Rome, said Archbishop Silvestrini, secretary of the Council for the Public Affairs of the Church.

The Helsinki Accords, which came out of the Conference on Security and Cooperation in Europe, pledge signers to respect human rights and work for greater cooperation and security between Eastern and Western European nations. The pact was signed in Helsinki on Aug. 1, 1975. Among the signers were the Vatican, the United States, the Soviet Union and all the European countries except Albania.

The accords sparked formation of independent human rights monitoring groups in the Soviet Union and other East European nations. Many members of these groups, however, have been harassed and forced to end their work.

Pope John Paul said that the Vatican's contribution to the Helsinki Accords was to encourage "respect for freedom of conscience and religion." He asked the signer-nations to show "good will" in applying the accords so that "the hopes and desires of so many men and women become satisfied."

ARCHBISHOP Silvestrini said that in the years immediately after the signing of the accords, some improvements regarding religious freedom took place.

"We saw an easing in visits, encounters, participation in

congresses or meetings, exchange of persons and information for religious ends, and particularly in the shipping of liturgical and religious publications," he said.

"But can we remain silent when there are regions in which the Catholic community has not had since 1945 the possibility of contacts with the Holy See to satisfy elementary needs such as those of having their own bishops and of sending their own representatives to Rome, as they normally did before 1945?" the archbishop said.

Archbishop Silvestrini also alluded to the situation in the Soviet Union where the Ukrainian Catholic Church is illegal and forced to operate clandestinely.

He asked that "a gleam of hope be opened for the hundreds of thousands of believers, who with their bishops and priests are impeded by civil laws from belonging to the church."

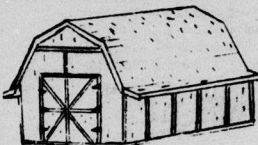
Respect for human rights is a key ingredient for national security and international peace, he said.

"Every violation of human and national rights disturbs domestic and international peace," he added.

Respect for human rights helps overcome "the distrust, fear and hostility which push us into the arms race and thus towards war," he said.

BARNs

with floor,
assembled
on your lot



FEATURES:

- 2" x 4" Framing
- 1/2" Siding
- 1/2" Roof Sheathing
- 1" x 3" Baton Trim
- Choice Single Color
- 1' Overhang & Eaves
- Weather Tight Construction
- Exterior Wood Sealed
- 4'3" Hinged Crossbuck Doors
- 6' Loft Section

FROM
\$549⁰⁰

MANY SIZES
AVAILABLE

Complete Remodeling
Services Available

**MACDONALD
CONSTRUCTION**

**547-3024
547-8660**

BLACK TOP SEALER PROFESSIONAL SEAL COATING

- CRUSHED STONE • TOP SOIL
 - SAND • FILL DIRT • HAND-SPREAD
- CALL ANYTIME — FREE ESTIMATES

**5% DISCOUNT
WITH THIS AD**

638-0396 787-2401

Introducing Senior Partner from St. Vincent. It's free. And it's the best partner you can have for your health care needs. Senior Partner was designed for those 65 and over who have Medicare A and B coverage. For Senior Partner members

To get the most out of life, you need a Senior Partner

St. Vincent will pick up the charges for up to \$400 of your out-of-pocket in-patient deductible or co-insurance expenses. And for the Senior Partner who uses St. Vincent Hospital out-patient services, this will mean a savings of \$75 per year on the deductible and up to \$100 per month would be applied toward the hospital co-insurance expenses.

Other benefits include discounts on meals at St. Vincent, discounts on educational, wellness and special fitness programs.

And best of all, it's free. To find out more about our Senior Partner program, call St. Vincent today at 871-CARE. It's the best partner you can have for your health care needs.

 **St. Vincent SENIOR PARTNER**

Available for a limited time only.

**JERUSALEM ★ BETHLEHEM ★ NAZARETH
ROME ★ ASSISI**

NOVEMBER 9-21, 1985



Father Martin Wolter, OFM
of the Alverna Retreat Center
in Indianapolis

invites you to join him

in a 13-day prayerful pilgrimage to the Holy Land, Rome and Assisi. Fr. Martin has visited the Holy Land four times and wishes to offer a special kind of experience.

The pilgrims come to experience the presence of God in those places where He touched the lives and hearts of people thousands of years ago.

IT WILL BE A FRANCISCAN-STYLE PILGRIMAGE

Inexpensive — \$1625 from Indianapolis and return.

Simple — Only two countries, Israel and Italy, with minimum local travel.

Prayerful — Less sightseeing and more time at the significant places for reflection and daily Mass.

Those interested may write or phone:

HOLY LAND PILGRIMAGE

Fr. Martin/Alverna Retreat Center
8140 Spring Mill Road • Indianapolis, IN 46260
Phone: (317) 257-7338

Name _____

Address _____

City _____

Zip _____

YOUTH CORNER

Things to consider before you leave home

by Tom Lennon

Question: Under what conditions should a 16- or 17-year-old leave his parents? Is it OK if he has a good job where he can make it on his own? The person above can't stand it any more at home.

Answer: Let's answer this question partly by asking some more questions.

Where will you live? A 16- or 17-year-old is likely to have a very difficult time renting an apartment or a room. Landlords are prone to regard persons your age as troublemakers and don't want to rent to teen-agers.

Can you live with the family of a friend? Will you be able to pay this family enough money for room and board?

Will you be able to afford transportation?

If you do live alone, will you have enough money to buy food? Better go to the supermarket and check out some prices.

Could you pay unexpected doctor's bills and buy medicine?

Will you have enough money for clothes?

It would be good if you could get an exact idea of what all these items cost and

then make out a budget for a month. See whether you really can make it on your present salary.

You also should consider whether you would be happy living alone if you must.

One young person to whom I posed your question said: "I hope this guy is tough because it can be very difficult trying to live away from your family. You have to take all the hard knocks and disappointments by yourself with no support from your family."

You might consider Chad who at 19 is still living at home although he has a good job and is making very good money.

Chad explains it this way: "It's cheaper living at home. I'm trying to save as much money as I can because some day I want to get married. These days you need lots of money to get married and raise a family. I figure I'd better start saving money now."

Another young person offered this advice: "I think this guy should examine his relationship with his family carefully. Maybe he could talk out his problems with his parents. Maybe they're just having a bad time now and

things will get better after a while."

Could you watch for a time when your parents are in a relaxed mood and try to talk with them in a quiet way about your problems? Keep your voice calm. Try not to be abrasive.

Let them know you are thinking of leaving but that you wish you could work things out so that you wouldn't have to leave.

Be prepared to give specific examples of what's troubling you, and try not to let anger creep into your voice. Keep the emotional temperature low, even though this may be difficult.

If you can work through this difficult situation, you will help yourself a great deal.

You can be reasonably certain that later in life you will find yourself in a very difficult job situation, one that you think you "can't stand any more."

But you may be unable to walk away from it and be forced to endure it for a long time. What you learn about patience now will stand you in good stead in a difficult situation like that.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)



SUMMER PROGRAM—Sampling college life for two weeks, these Cathedral High School seniors took part in Indiana State University's 1985 Summer Honors program. Tina Henry, seated left, and Monica Hartman, seated right, studied with the theater faculty. Standing center is Jane Fox who enrolled in an art/graphic design seminar. Elizabeth Harris, seated center, took French.

Picnic and Mass Aug. 18 for New Albany Deanery youth

A picnic and Mass for all New Albany Deanery youth will be held Sunday, August 18, at Mount St. Francis. Games start at 5 p.m. and will include volleyball, a sack race, a water balloon toss and a tug of war. Supper will

follow at 7 and an evening candlelight Mass at 8:30. The celebrant will be Father John Meyer, associate pastor of Our Lady of Perpetual Help in New Albany.

The picnic is free and

youth are encouraged to bring a friend. The event is being planned by the Social Activities Committee of the Deanery Youth Ministry Commission. Chairperson for the event is Sandy Menemeyer.



BROAD RIPPLE KINDERGARTEN & PREP SCHOOL

EDUCATIONAL CHILD CARE

HOURS: 6:30 AM — 6:00 PM AGES: 2-6 YEARS

— NOW ACCEPTING FOR — FALL REGISTRATION

AFTER SCHOOL CARE AVAILABLE FOR ELEMENTARY CHILDREN

6543 FERGUSON AVENUE
(2 YEAR-OLDS)
253-1643

812 E. 67th STREET
(AGES: 2-SCHOOL AGE)
257-8434

PETRO'S LANDSCAPING

3829 North Kenyon

- Tree Service • Firewood • Topping
- Trimming • Stump Removal
- Spraying • Evergreens • Top Soil
- Lot Clearing • Shade Trees

— Fully Insured —

Bucket Truck
Service

546-6430

20 Years
Experience

PAPER ART'S FACTORY OUTLET

We Specialize in Seconds, Returns, Over-Runs
and Out-of-Line Paper Party Goods

AT A 50% OR BETTER SAVINGS
JUST FOR YOU

SPECIAL SALE

Can't be Beat

- Plastic Table Coverings ... \$1.00
- Plastic Table Skirting ... \$1.35
- Taper Candles ... 10¢ each
- Votive Candles ... \$1.00

Many Other Sale Items too Numerous to Mention

Senior Citizens — 10% Discount
GRAB BAGS — \$1.00 each

Plastic Coated Plates ... 1¢ Each 3-PLY Napkins ... 1¢ Each
11" Plates ... 5¢ Each

By the Piece, Pound, Pack or Case
For Clubs, Churches, Socials and Weddings

All Occasion Paper Party Goods

**50% BELOW
RETAIL**

Mon. thru Fri.—10 to 6; Sat.—9 to 2 We Deliver

3503 N. ARLINGTON INDIANAPOLIS 547-3736



BECKER ROOFING

IN
CONTINUOUS BUSINESS
SINCE 1899

Residential & Commercial Specialists

Licensed • Bonded • Insured

ROOFING • SIDING • GUTTERS • INSULATION

636-0666

J.C. GIBLIN, Mgr.

"Above everything else, you need a good roof"
OFFICE & WAREHOUSE — 2902 W. MICHIGAN ST., INDIANAPOLIS
MEMBER — ST. MICHAEL'S PARISH

A Trusted Name Since 1954

Jerry Miller Carpets

See Elmer Foltz — Jeff Miller — Jerry Miller

Special Low Prices on Quality Carpets
Expert Installation

Terms — Also Visa & MasterCard



9 N. Shortridge Road

Indianapolis, Indiana

353-2151

1st St. E. of Eastgate Mall
1/2 Block N. of Washington St.

Hours: Monday-Friday 10:00-5:30, Saturday 10:00-5:00

So. African bishops urge end to apartheid

LONDON (NC)—The Catholic bishops of South Africa have called on the nation's president to "call off the state of emergency forthwith" and end the apartheid system of legalized discrimination, according to a British lay Catholic organization.

The London-based Catholic Institute for International Relations released the text of a statement by the Southern African Catholic Bishops Conference, which said the government's only option is "to dismantle apartheid and its institutions."

The institute is a British lay organization which describes its role as promoting "better understanding of justice and peace issues."

The bishops' statement said the state of emergency declared July 20 for 36 black districts by South African President P.W. Botha "comes as no surprise" because apartheid "breeds violence, oppression, economic exploitation and racial animosity."

"In the history of South Africa, savage repression has always been carried out in proportion to the intensity of popular resistance," it said. "The national government has only one option, that is, to dismantle apartheid and its institutions."

The bishops listed five steps which Botha should take to "demonstrate his willingness to abolish apartheid."

- An immediate end to the state of emergency.
- The release of all political prisoners and detainees "unconditionally."
- An end to police occupation of black townships and residential areas.
- The start of "meaningful negotiations with democratically elected leaders of the oppressed people, including the leadership in exile."
- An end to "all forced removals."

Botha had said the emergency order was intended to quell increasing racial violence. About 500 people have been killed in anti-government rioting in the past 18 months.

In their July 31 statement, the South African bishops said if the government "refuses to change its policies," Botha and his supporters "should remember the warning" that the bishops' conference issued in 1977.

"It is clear that the black people of the republic have passed the point of no return," the bishops said in 1977, "and no temporary suppression of violence, only a just sharing of citizenship, can give hope of any safety for the children, black or white, now growing up in the republic, and prevent the horrors of civil war in the future."

Black bishops attend eucharistic congress

by NC News Service

Four of the United States' 10 black Catholic bishops will join an estimated 1,000 U.S. Catholics traveling to Nairobi, Kenya, for the 43rd International Eucharistic Congress Aug. 11-18.

It will mark the first time that a eucharistic congress is held in black Africa. The only other congress held on the African continent was in 1930 in Tunisia.

Eucharistic congresses are worldwide assemblies held every four years to promote spiritual renewal by featuring liturgical services, instructional talks by religious experts, and meetings and ceremonies involving clerical, religious and lay participants.

Pope John Paul II will close the Nairobi congress during his Aug. 8-19 tour of seven African nations.

U.S. black bishops going to the congress include Auxiliary Bishops Moses Anderson of Detroit, Wilton Gregory of Chicago, James P. Lyke of Cleveland and Eugene A. Marino of Washington.

Other U.S. bishops reported attending the congress in-

clude Cardinal Joseph Bernardin of Chicago, Archbishop Edmund G. Szoka of Detroit and Bishop Frank J. Rodimer of Paterson, N.J.

THOMAS J. Mulroy, who heads one of the 10 to 12 U.S. travel agencies providing travel and hotel accommodations for those attending the congress, said the total number of attendees is down from the original estimate of 1,500 Americans. He cited the distance to the congress and heightened publicity about the problems in Ethiopia and South Africa as reasons for the decline.

To meet with Botha

by A.K. Donnelly
NC News Service

Archbishop Denis E. Hurley of Durban, South Africa, has agreed to be part of a delegation of church leaders meeting with South African Prime Minister Pieter Botha Aug. 19.

The archbishop, head of the Southern African Catholic Bishops Conference, said Aug. 2 he would try to get Botha to meet "significant leaders" of South African society. He said he would not comment further before the meeting, which will be in Pretoria, South Africa.

The delegation also will include Anglican Archbishop Philip Russell; the Rev. Peter Storey, a Methodist minister; and the Rev. Manas Buthelezi, a Lutheran minister.

Botha recently refused a private meeting with Anglican Bishop Desmond Tutu, a Nobel Peace Prize winner and outspoken opponent of apartheid.

Botha declared a state of emergency July 20 for 36 black

districts in South Africa, saying the order was intended to quell increasing racial violence. About 500 people have been killed in anti-government rioting in the past 18 months.

CRS T-shirt drive exceeds 400,000

by NC News Service

Approximately 420,000 T-shirts have been collected by Catholic Relief Services since it initiated its drive in May, a CRS official said July 30.

Beth Griffin, communication coordinator for CRS, said the first 15,000 T-shirts were sent with an airlift June 10 sponsored by USA for Africa, the group of musicians who produced the Ethiopian relief record "We Are The World" earlier this year. She said the rest of the T-shirts have been sent by containers for arrival in Ethiopia Aug. 15.

The T-shirt drive began when CRS's Ethiopia office requested 560,000 T-shirts for children age 2 to 16. Unable to meet the estimated \$1 million cost for the T-shirts, CRS went to USA for Africa.

Ms. Griffin said USA for Africa then spoke with MTV, the music television network, which agreed to broadcast an appeal for the T-shirts for three to four weeks beginning May 13.

Ms. Griffin said that while the drive has "unofficially ended," CRS is still accepting T-shirts at its warehouse at 24 Melrich Rd., Cranbury, N.J. 08512.

D'Escoto ends fast



STOPS FAST—Nicaraguan Foreign Minister Father Miguel D'Escoto, shown at a Mass celebrated at the Church of the Sacred Heart, ended his 26-day fast Aug. 2. The announcement was made at a press conference by Dr. Kevin Cahill, who said Father D'Escoto risked permanent damage to his health if he continued the fast. (NC photo from UPI-Reuter)

Classified Directory

Electrical



ADD-ONS — REPAIRS
SECURITY LIGHTING
SMOKE DETECTORS
SR. CITIZEN DISCOUNT
MASTER CARD & VISA
LICENSED — BONDED — INSURED
FREE ESTIMATES
CALL: 545-7155

Want to Buy

WANTED TO BUY—Cash for your home or equity. No obligation. 924-5158.

Take stock in America.

Miscellaneous

GAS FURNACES CLEANED
by RETIRED GAS MAN
Gas appliances connected and disconnected. Vent piping work. Reasonable prices.
Call: 255-7103

Employment

BABYSITTER NEEDED — Broad Ripple area. My home, 2 days per week for 15-month-old girl. If interested call, 257-1008.

NURSING ASSISTANTS: Little Sisters of the Poor accepting applications for N. A. positions at St. Augustine's Home for the Aged, 2345 W. 86th St., Indpls. Call Sr. Carolyn, 872-6420. Equal Opportunity Employer.

ATTENTION: Paid Training. Immediate openings for medical, clerical, law enforcement, auto mechanic, finance and many more. Vets/ages 17-34. Call your Indiana Army National Guard placement hot lines: 635-6682, 247-3432 or 342-8284.

EXPERIENCED TELEPHONE SOLICITORS

Circulate Franciscan award-winning publication. Work at home. . . Generous commissions. . . good repeat sales. . . chance of a lifetime.

Write: Father Peter
c/o The Franciscans
1615 Republic Street
Cincinnati, OH 45210

Plumbing

PLUMBING

NEED A PLUMBER? CALL...

WEILHAMMER PLUMBING
NEW - REMODELING - REPAIR WORK
NEW & OLD HOMES

SPECIALISTS IN:
WATER LINES & KITCHEN & BATH FIXTURES
HOT WATER HEATERS INSTALLED & REPAIRED
LICENSED CONTRACTOR
BONDED - INSURED
FREE ESTIMATES
SAME LOC. SINCE 1901
1610 SHELBY 784-1870
IF NO ANSWER CALL 784-4237



24 Hour Service
No Job to Big or Small.
Downspout and Sewer Openings.
Joe Fowler
356-2735

For Sale

— GREATEST SALE EVER — SAVE THOUSANDS

LAKE FRONT & LAKEVIEW COTTAGES

Lake Front Home with Central Air & 2-Car Garage.
RV's, Mobile Homes & Modular Homes With or Without Lots
390 Acres of Water to Enjoy — 45 Miles West of Indy
Van Bibber Lake • RR 1 • Greencastle, IN 46135
317-739-6441

Remodeling

SPIVEY CONSTRUCTION, INC.

Complete Home Remodeling

786-4337
Evening: 881-2438

Auto Parts

Wilson Auto Parts & Service
2302 E. 38th Street
Complete Auto Service
Front End Alignment

HOURS:
Monday-Friday 8 AM to 6 PM
Saturday 8 AM to 3 PM
253-2779

Remodeling

RUSCO
storm doors and windows in 10 decorator colors



Carrico
home improvement co.

for replacement windows, siding, patio enclosures, awnings, guttering and insulation.
639-6559

Parish Classified

Christ the King

"BUY THE BEST FOR LESS"
at
Richards Market Basket
2350 E. 52nd St. at Keystone 251-9263

St. Simon

VICTOR PHARMACY
Prescription Center
8057 E. 38th St. 897-3990

St. Jude

HEIDENREICH
We Phone Flowers Anywhere
5320 Madison Ave. 787-7241
Member St. Jude Parish "The Telephone Priest"

FARMER'S JEWELRY & GIFT SHOP
We Buy Old Gold
Jewelry, Watch Cases, Bridgework, etc.
Keystone Square—5250 N. Keystone
Phone: 255-8070

Sacred Heart

MILLER'S REGAL MARKET
"Serving the Southside Since 1900"
Terrace at Madison Avenue
It Pays to Advertise
Call 317-236-1581

Lawrenceburg
Let Us Be Of Service To You
HOME FURNITURE
Hwy. 50 West 537-0610

Brownsburg
BROWNSBURG HARDWARE, INC.
852-4587
AVON HARDWARE
272-0193
(HWD) Electrical & Plumbing Supplies

Shelbyville
ROOSIER
PLUMBING, HEATING AND COOLING CO.
1127 Miller Ave. 392-3269

Columbus
3 BIG LOCATIONS
Acres of Parking
Columbus Center
State & Mapleton & West Hill Center
JayC FOOD STORES

Terre Haute
For Complete Building Material Needs See...
Powell-Stephenson Lumber
2723 S. 7th St 235-6263

Patronize Our Advertisers
Support your local unit of
The American Cancer Society

Batesville
Nobbe Motors, Inc.
Nobbe Oil Co. Inc.
Batesville, IN 47006

Richmond
Cutter Agencies Inc.
Insurance—Real Estate
35 N. Eighth St. 966-0553

Book reviews

A new biography of Junipero Serra

JUNIPERO SERRA: THE ILLUSTRATED STORY OF THE FRANCISCAN FOUNDER OF CALIFORNIA'S MISSIONS, by Don DeNevi and Noel Francis Moholy. Harper and Row (New York, 1985). 224 pp., \$14.95.

Reviewed by
William Droel
NC News Service

For most Americans, the San Diego Padres are a baseball team in the National League.

Those familiar with U.S. history would recognize that the team, like many attractions and cities in California, derives its name from the Franciscans who helped settle the 31st state.

In trying to advance the Gospel in the United States today, it is important to recall America's spiritual founda-

tion. And at a time when Hispanics are making a major contribution to the American Catholic Church, it is appropriate to consider Hispanic-American history.

The diminutive Father Junipero Serra is a giant in

Californian and American Catholic history. More than anyone else, Father Serra was responsible for bringing the Gospel and civilization to the West Coast as he founded nine of California's 21 missions.

To accomplish the task he had to contend with sometimes hostile Indians, dangerous animals, harsh travel conditions, poor morale and sin among the settlers, bureaucracy in the church and in government,

pettiness in military officials and with his own declining health.

The church's consideration of Father Serra's sainthood is in progress. A readable biography is timely, especially a biography that

treats the humble, yet stubborn, private side of the missionary. The DeNevi and Moholy book is excellent in every respect, but one.

All biographies of Father Serra are dependent upon the very first biography of him written by his lifelong friend and fellow missionary, Father Francisco Palou. Another Franciscan, Father Maynard Geiger, contributed a well-researched biography in the 1950s.

DeNevi and Father Moholy admit their debt to these two books. Unfortunately they have not taken the story much beyond the previous biographies. There are far too many daily details from Father Serra's life and not enough context in American history and in today's time.

What are the lessons today's missionaries in North America should learn from Father Serra? How could the spiritual foundation of the United States be reclaimed from materialism? DeNevi and Father Moholy do not adequately develop themes in this biography and thus fail to convey a sense of urgency.

Other biographers of Father Serra, using the Palou and Geiger sources, have told the same story that DeNevi and Father Moholy tell. A 1970 biography, "In The Shade of the Juniper Tree," by Katherine and Edward Ainsworth follows much the same chronology and provides many of the incidents contained in the present book.

A generation of Catholics that does not know how the San Diego Padres got their name will profit from reading this biography of the great Junipero Serra.

(Droel is campus minister and instructor in humanities at Moraine Valley Community College, Palos Hills, Ill.)

'As I Was Saying . . .' presents best of Chesterton for a new generation

AS I WAS SAYING . . . A CHESTERTON READER, edited by Robert Knille. William B. Eerdmans (Grand Rapids, Mich., 1985). 314 pp., \$18.95.

Reviewed by
Nancy L. Roberts
NC News Service

During the first third of this century, the name G.K.

Chesterton was synonymous with wit and wisdom. This collection proves that it still is.

The output of the English writer was extraordinary: nearly 100 books and hundreds of articles for scores of British and American magazines. His range was even more remarkable: from humor, detective stories, plays and poetry to

biography, literary criticism and essays.

Arranged thematically, this anthology includes a generous selection of the essays. This form came naturally to Chesterton, who used it to tackle subjects as diverse as fairy tales, Catholic schools, marriage, advertisements and Abraham Lincoln. The common thread is his deep

Catholic faith. Chesterton related everything to heartfelt convictions about humanity, reason, religion and eternal destiny. As he wrote in 1903, "You cannot evade the issue of God; whether you talk about pigs or the binomial theory, you are still talking about Him."

"Zulus, gardening, butchers' shops, lunatic asylums, housemaids, and the French Revolution," he added, "all these things not only may have something to do with the Christian God, but must have something to do with him if he really lives and reigns."

Nearly 50 years after Chesterton's death, his work still engages readers. Perhaps this is because much of his writing battled against skepticism and moral ambivalence, attitudes still prevalent today. This well-edited collection presents the best of Chesterton to a new generation.

(Ms. Roberts is an assistant professor of journalism and mass communication at the University of Minnesota, Minneapolis, and author of "Dorothy Day and the Catholic Worker.")

2313 W. Washington St. 632-9352
Indianapolis, Indiana

USHER Funeral Home, Inc

Anna C. Usher Wm. A. Usher
Frank E. Johns

CENTRAL CATHOLIC EDUCATION COMPLEX
Serving 5 Parishes
Grades 1 thru 8 — Enrollment 235
Certified Level 1

SEEKING PRINCIPAL

Qualities:
Exemplary Catholic — Degree Required.
Administrator is Non-Teaching.
Salary Based on Experience.

Send Resume to: Vickie Carver
2235 Garfield Drive, S.
P.O. Box 33377
Indianapolis, IN 46203
or Call: 317-783-0212

Ken Johnson Plumbing Repair

Hot Water Heaters — Water Softeners
Plumbing Fixtures
Sewers & Drains Cleaned — Faucet Repair
Washer & Dryer Hookups

We Accept VISA & MASTER CARD
INSURED 46 YRS. EXPERIENCE

Best of All — \$20 Service Call
\$5.00 OFF with COUPON

4224 Spann Ave. • INDIANAPOLIS • 357-1346

Draperies FROST Bedspreads UPHOLSTERERS

Fabrics at Discount Prices
On In-Shop Work or Do-It-Yourself

We Do Quilting

Fabrics Shown in Our Showroom or Your Home
Monday thru Friday—7:30 to 5:30; Saturday—7:30 to 2:00
Estimates—6 Days a Week

26 Years Experience

4024 E. Michigan Street • Indianapolis • 353-1217

WE'VE CHANGED!

H.F.C. Federal Credit Union

is now

KNIGHTS FAMILY FEDERAL CREDIT UNION

Same Great Service...

Same High Rates on Savings...

Same Low Rates on Loans...

Two Locations to Serve You

511 East Thompson Road • Indianapolis, Indiana 46227
Monday, 4 PM-8 PM; Tuesday thru Friday, 4 PM-6:30 PM

220 N. Country Club Road • Indianapolis, Indiana 46234
Monday: 10 AM-9 PM; Tuesday-Friday: 10 AM-7 PM; Saturday: 11 AM-3 PM

EXCLUSIVELY K OF C MEMBERS AND ANY OF THEIR RELATIVES



784-8445

271-7942

—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.)

ANGELICCHIO, Vincent Rudy, 58, St. Thomas Aquinas, Indianapolis, July 20. Husband of Mary L.; father of John.

BANYAS, Joseph, 75, Holy Rosary, Seelyville, July 30. Brother of Mary Grisham, Helen Turner and Ann Hornung.

CUSICK, Joseph A., 72, St. Mary, Greensburg, July 26.

GLASKAS, Carl A., 65, St. Philip Neri, Indianapolis, July 25. Father of Annette Rife; grandfather of two; brother of Janet Perito and Ruth Nichols.

KING, Tillie E., 88, Holy Rosary, Seelyville, July 15. Mother of Dr. John E.; sister of Edward, Charles, John, Joseph and Ray Casper, Ann Chernay and Martha Coleman; grandmother of four; great-grandmother of three.

KNOTT, Beulah R., 66, St. Ambrose, Seymour, July 19. Wife of Harold R.; mother of James and John Ashcraft, Jean Richards and Steve; sister of Bob Pfeiffer and Eva Knott; grandmother of eight; great-grandmother of three.

KORTEKAMP, Florence A., 84, St. Michael, Indianapolis, July 24. Mother of Claire Donnelly.

KRUG, Nellie, 77, Holy Spirit, Indianapolis, July 28. Mother of Judith Ann Moore and Harry C.; sister of Martha Clair; grand-

mother of eight; great-grandmother of one.

LEIS, Ruth M., 81, St. Mary, New Albany, July 22. Mother of Robert, and Marie Keller; sister of James and John Denison; grandmother of six; great-grandmother of four.

MCCARTIN, Fred E., Jr., 61, Our Lady of Perpetual Help, New Albany, July 25. Husband of Kathleen Gordon; father of Kevin, Patrick, Mark and Terry; son of Mr. and Mrs. Fred E., Sr.; brother of Ronnie, Donald, David, Tom, and Bonnie Shuttles; grandfather of four.

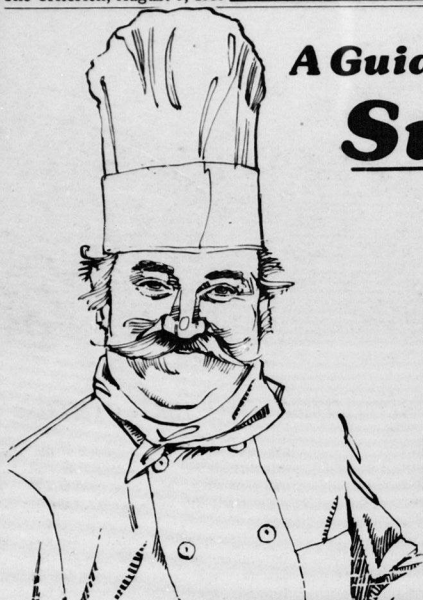
MCCUTT, Nydia Pascal, 90, Our Lady of Lourdes, Indianapolis, July 28. Mother of Mary T. Douglas, John G., Jr., and Dr. Cyrus C.

ROBERTS, Mary Caroline, 80, Our Lady of the Greenwood, Greenwood, July 10. Mother of Sr. Mary Magdalene, Phyllis J. Swopes, and Marvin L.; grandmother of eight; great-grandmother of nine.

VELEZ, Thelma C., 79, Our Lady of the Greenwood, Greenwood, July 18. Mother of James Pierce; grandmother of four; great-grandmother of four.

WAHL, Roman, 87, St. Columba, Columbus, July 27. Husband of Clara Burkhardt; father of Ruth Russell, Rita Kathleen Bruder, Estella Bellotte and Elizabeth Brooke.

WELLS, Loretta M. Cord, 79, Our Lady of the Greenwood, Greenwood, July 21. Wife of Robert O.; sister of Pauline LaBarbara.



A Guide to Superior Dining



Nashville, Indiana's ExtraOrdinary Early American Tavern

On the main thoroughfare,
two doors south of
the Nashville House.
Open 7 days a week at 11:30 A.M.

Blegy's BAR-B-Q

DELICIOUS BAR-B-Q SANDWICHES (BIG & JUICY)
BAR-B-Q RIBS (LEAN & MEATY)
BAR-B-Q CHICKEN (1/4, 1/2 or WHOLE)
HOT VEGETABLES or COLD SALADS
CHOCOLATE & COCONUT PIE (home made)
HOT APPLE DUMPLINGS (every day)
CAFETERIA & COMPLETE CARRY-OUT SERVICE
OPEN MONDAY thru SATURDAY 10:30 AM to 9:30 PM
CLOSED SUNDAY

FOR CALL-IN ORDERS, PHONE: 353-8719
5444 E. 21st St. — Indianapolis, IN 46218

We Now Have
THE OTHER ROOM



A Heritage Of Family Dining Dodd's Town House

Monday-Saturday — 5:00 PM to 9:00 PM
Sunday — 11:00 AM to 8:00 PM

*Think of us
for your Catering needs*

5694 N. Meridian • Indianapolis • 255-0872

NATIONALLY FAMOUS SINCE 1902 **ST. ELMO STEAK HOUSE** 127 S. ILLINOIS

YEN CHING



CHINESE RESTAURANT
AUTHENTIC PEKING & SZECHUAN CUISINE

FAST LUNCH SERVICE
DINNER, COCKTAILS
CARRY-OUT

LUNCH: MON-FRI 11:00-2:00
SUN. BUFFET 11:30-2:30
DINNER: MON-THURS 5:00-10:00
FRI-SAT 4:00-10:30
SUN 4:30-9:30

**NOW OPEN
7 DAYS A WEEK**
AE, MC, VISA,
DC, CB

BANQUET FACILITY: UP TO 200 (86th St. Location)

1300 E. 86th Street
(Next to Nora Bowl)
Phone: (317) 844-1910
Happy Hour: 4-6 PM

8512 E. Washington St.
7110 Mile East of I-465
Phone: (317) 899-3270
Closed Monday

VALUABLE COUPON

Fisherman's Cove

FAMILY RESTAURANT

Open 7 Days a Week

*Complete
Carry Out
Menu*

COVE'S AUGUST SPECIAL FAMOUS FISH DINNER

\$2.00 OFF

WITH PURCHASE OF
ANY 2 ADULT DINNERS
— EXPIRES AUGUST 31, 1985 —

TREAT YOURSELF AND YOURS TO COVE'S FAMOUS WHITE
FISH — PREPARED TO PERFECTION, LIGHTLY BATTERED,
SERVED WITH GOLDEN FRENCH FRIES, TANGY COLE SLAW,
FRIED BISCUIT AND APPLE BUTTER OR HUSH PUPPIES



357-8775



7041 East 10th St. (Just East of Shadeland)

VALUABLE COUPON

GREEN APPLE RESTAURANT

160 S. MAIN ST. • ZIONSVILLE

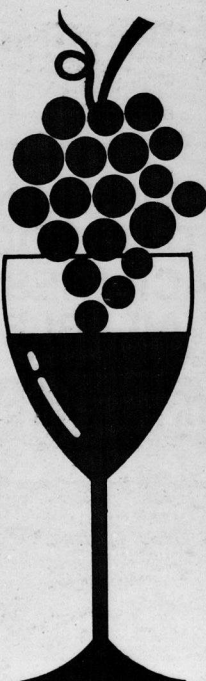
Specialties

- Prime Rib • Pasta • Veal
- Sea Food • Polo
- Pork • Asian Dishes

Outdoor Dining Facilities

CALL FOR RESERVATIONS:
873-4611

— UNDER NEW OWNERSHIP —



Pete Steffey's RESTAURANT & LOUNGE BANQUET ROOMS FINE FOODS • COCKTAILS Serving at 11:00 AM Daily (Closed Sunday)

Call:
881-5934
or
881-5760



U.S. 31 So. GREENWOOD

Fireside



RESTAURANT & BAR
BANQUET & FAMILY ROOMS • CATERING

WE WELCOME FAMILIES
• SIZZLING STEAKS
• MIXED DRINKS • SEA FOOD
• LUNCHEONS & BANQUETS

788-4521

522 E. RAYMOND

BANQUET FACILITIES FROM 10 TO 150

RESERVATIONS ACCEPTED

PARTIES WELCOME

Just 8 Min. E. of Airport & 465 W.

**FULL
SERVICE
CATERING**
SEE OUR AD UNDER CATERERS

DINERS
CLUB



LA TOUR

Distinguished Dining
In An Atmosphere Of
Unequaled Elegance
by RMA

Thirty Fifth Floor
Indiana National Bank Tower

635-3535

Free Indoor Parking

Hispanics plan encuentro

(Continued from page 1)

development of a pastoral plan for Hispanics.

The encuentro is the culmination of a two-year process that began in May 1983. Pastoral teams visited Hispanic communities to determine their needs. Diocesan workshops and eight regional meetings were held to select topics and workshops for a planning session in April 1984. At that planning session, the five themes for the encuentro were chosen—youth, evangelization, education, social justice and leadership formation.

Diocesan encuentros were held from April 1984 to January 1985, and regional encuentros then were held in eight cities around the country from March to June this year.

A five-part working document, which treats the five themes in depth with numerous specific proposals, will be the principal focus of the encuentro.

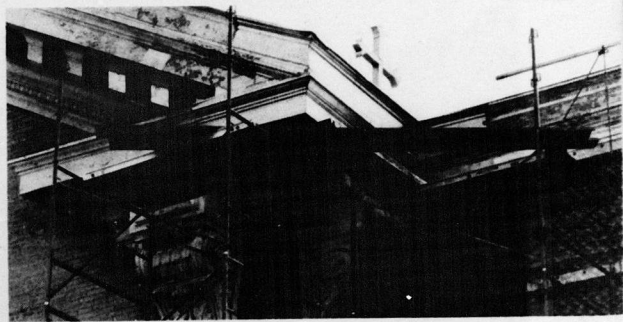
THE PROCESS for the encuentros actually began in 1948, when bishops from the Southwest decided that Hispanics needed special ministry for fear they would

succumb to Protestant proselytizing. As a result, the Southwest Office for the Spanish-Speaking in San Antonio, Texas, was started. It was moved to the U.S. Catholic Conference in Washington in 1970 and was renamed the Secretariat for Hispanic Affairs. The secretariat is headed by Pablo Sedillo Jr.

The idea for the encuentros was an offshoot of the civil rights movement as Hispanics began demanding a more visible role within the church. The first encuentro was organized in 1972 by Sedillo and then-Auxiliary Bishop (now Archbishop) Patricio Flores of San Antonio. At that encuentro 250 delegates agreed on 98 points that they presented to the U.S. bishops.

The second encuentro, in 1977, focused on many of the same issues to be discussed at the third encuentro. Approximately 1,000 delegates attended and included clergy, Religious and lay men and women. They evaluated ideas raised by a reported 500,000 people who attended local and regional meetings.

Hispanics represent 25 to 30 percent of the U.S. Catholic population and are expected to reach more than 50 percent of the Catholic population by the year 2000.



ROOF REPAIRS—Work has begun on the roof and cornices of the cathedral.

Cathedral estimates are inaccurate

(Continued from page 1)

strongest statement of priority: if nothing else can be done, the interior of the cathedral will be done.

Having run the gamut of emotions, a very disappointed committee set out on its difficult task of making the costs of the renovation match the money that had been collected for that purpose. The fund begun

by Archbishop Biskup in 1977 met its established goal of \$1,500,000 this year. Of that amount, slightly in excess of \$600,000 came from the Archbishop's Annual Appeal.

Many months elapsed before the renovation work could begin. Delay factors have contributed to the delay. However, work on the roof has now begun.

Hiroshima anniversary

(Continued from page 1)

vatore Romano also commemorated the 40th anniversary of the bombings and said that the atomic era "places at stake the very survival of the human species and of life on the planet."

The newspaper said every pope since the bombings has strongly condemned nuclear warfare and advocated arms control.

Archbishop Roger M. Mahony, newly appointed archbishop of Los Angeles, journeyed to Japan to represent the U.S. bishops in Hiroshima at ceremonies marking the 40th anniversary of the bombing.

He took with him a statement by the president of the National Conference of Catholic Bishops, Bishop James W. Malone of Youngstown, Ohio, praying "that, with God's grace, we can create a peaceful world in which a nuclear holocaust will never occur again."

"Remembrance of what happened at Hiroshima and Nagasaki, and of the tragedies of violence which occurred and which go on occurring to this very day, gives us a profound incentive to renew our efforts" for peace, Bishop Malone's statement said.

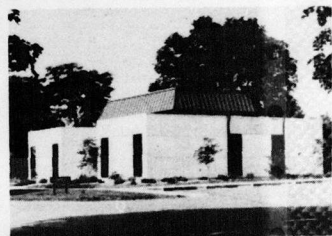
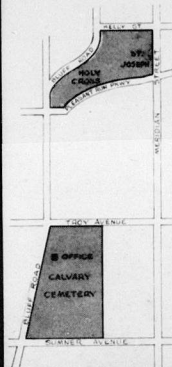
Serving the People of the Archdiocese of Indianapolis

CALVARY
HOLY CROSS
ST. JOSEPH

The
Catholic Cemeteries
and
Mausoleum

435 West Troy Avenue
Indianapolis, Indiana 46225

(317) 784-4439



Summer Hours:

Office:

8:00 a.m.-4:00 p.m., Monday-Friday
8:00 a.m.-Noon, Saturday

Gates & Mausoleum:

8:00 a.m.-7:00 p.m., Daily

With us

little things

make the big difference

There are literally dozens of tiny details in a funeral service.

We work extra hard at those details so as to render a smooth, heart-felt funeral service—one which will be remembered with deep personal feelings, unmarred by technical embarrassments.

After all, your comfort is our main concern.

FEENEY-HORNAK MORTUARIES

Shadeland — 1307 N. Shadeland; 353-6101

Keystone — 71st at Keystone; 257-4271

Westgate — 7110 W. 10th; 241-8518

INDIANAPOLIS



Mike Feeney



Mike Hornak

Arthur's Waterfront Restaurant

LOCATED IN THE MIDWAY MOTOR LODGE

I-465 TO SPEEDWAY EXIT (16A) WEST ON HWY. 136 ¾ MILE

Reservations Suggested Call 298-9910

BANQUET AND MEETING ROOM FACILITIES AVAILABLE



INDIANAPOLIS' FINEST Prime Rib & Seafood Buffet

Every Friday Night 5:00-10:00 P.M.

Roast Prime Rib, Shrimp, Choice of 6 other Hot Seafood and Meat Entrees, Caesars Salad, and Fabulous Dessert Table.

\$12⁹⁵

EIGHT MENU ITEMS AVAILABLE