

Thomas J. Murphy to be ordained priest Saturday

A former Indianapolis attorney, Thomas J. Murphy, will be ordained to the priesthood on Saturday, Aug. 17, by Indianapolis Archbishop Edward T. O'Meara. The ordination will be at Murphy's home parish, Our Lady of Lourdes in Indianapolis, at 11 a.m.

The 53-year-old native of Indianapolis was a member of the law firm of Hilgedag, Johnson, Secrest & Murphy until he left his law practice in 1981 to begin his studies for the priesthood in Rome. He was very active in many civic and religious organizations, including a deep involvement for many years with the Serra Club, the Catholic

organization that encourages vocations to the religious life, during which time he served as its local president, district governor and international president.

Murphy also served a term in the Indiana House of Representatives, taught business law at Marian College for 13 years and was president of the board of the Catholic Communications Center of the Archdiocese of Indianapolis.

The son of Robert and Helen Murphy (both deceased), he is a graduate of Cathedral High School of Indianapolis and has degrees from the University of Notre Dame and Indiana University School of

Law. He completed his theology studies at the Pontifical University of St. Thomas Aquinas in Rome where he was ordained to the diaconate by Archbishop O'Meara in February of this year.

There will be a reception following the ordination liturgy on Saturday on the parish lawn at Our Lady of Lourdes, and the new Father Murphy will celebrate his first Mass of Thanksgiving on Sunday at 1:00 p.m. at Our Lady of Lourdes. Father Francis Buck will be the homilist and deacons for the Mass will be Rev. Mr. Christopher Repp of Miami and Rev. Mr. Joseph Quinn of Scranton, Pa.

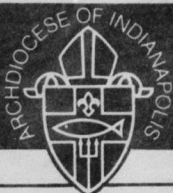


Rev. Mr. Thomas J. Murphy

The CRITERION

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Indianapolis, Indiana



CRS director disputes allegations on Africa aid

Archbishop O'Meara assures Criterion readers that CRS is functioning extremely well

by Tracy Early

NEW YORK (NC)—Responding to criticism of Catholic Relief Services' Ethiopia program, CRS director Lawrence Pezzullo called an Aug. 7 article in the New York Times a "gross distortion" of the agency's response to the crisis.

"We're not ashamed of any of the things we did," he said at a news conference the day the story appeared.

The Times reported assertions by former CRS staff members that the agency misled donors and that instead of using the money to get as much food as possible to the starving, it has kept much of it for long-range development projects.

James MacGuire, a former CRS officer in Burundi who left the agency for private employment in 1979, was quoted as saying that CRS and the U.S. government's Agency for International Development "have permitted hundreds of thousands to die whilst, despite ample funds available, they squabbled over who would pay for what in Ethiopia."

In a statement released in Washington, Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, said the conference and bishops on the CRS board had known of the allegations "for some time." But, he said, he believes "CRS has acted responsibly both in its handling of funds and in fulfillment of its mandate to assist the needy."

In Indianapolis, Archbishop Edward T. O'Meara, CRS treasurer, said: "Let me assure all the readers of The Criterion that I have studied very carefully the issues raised in the recent past by former employees of the Catholic Relief Services and they have not in any way disturbed my conviction that the organization is functioning extremely well, that it is an organization distinguished by its honesty, integrity, and fidelity to the wishes of its benefactors, and that it is rendering a service this very moment in East and Central Africa that is unparalleled in its own history, and also unparalleled in the history of private voluntary organizations in general."

Archbishop O'Meara said that his membership on the CRS board of directors has required a considerable amount of time and attention, particularly during 1985. "Since the archdiocese was so remarkably generous in responding to the needs of the people in Ethiopia and the drought-afflicted areas of East and Central Africa, I feel a particular responsibility to everyone here in the discharge of my responsibility, he said.

"I would like all to know that I have read and studied very carefully every piece of documentation that I possibly could obtain in my constant concern to assure the ongoing integrity of this truly remarkable organization," he continued.

Archbishop O'Meara explained that (See CRS OFFICIALS DENY on page 10)



CAMEROON VISIT—Awaiting the arrival of the pope in Yaounde, Cameroon, a woman wears a program tied to her head. See page 9. (NC photo from UPI-Reuters)

Looking Inside

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Book review: "To Be a Revolutionary," by a missionary who disappeared in Honduras. Pg. 18.

4 projects in archdiocese receive 1985 CHD grants

by Richard Cain

Better health care for senior citizens, a support network for families of those in prison, the development of community leaders and preserving houses for the poor—these are the goals of four projects receiving Campaign for Human Development grants in 1985. The grants were made public in an August 8 announcement by Grace Hayes, archdiocesan director of the campaign. The four grants totaled \$27,750.

Receiving a \$20,000 grant from the national office of the campaign was United Senior Action of Indiana, a state-wide advocacy group for senior citizens. The

grant will be used "to address access to and quality of health care for low and moderate income senior citizens," according to Hayes. Senior Action also received a national grant from the campaign in 1982 and national and local grants in 1983.

Receiving local grants totaling \$7,750 were Public Action in Correctional Effort, Inc., the Near Eastside Community Organization, and the Near Eastside Church and Community Project Board. Public Action received the largest local grant, \$3,750, to help form a support group for families of those in prison. The support group will use the money to start a newsletter and consider how they can

(See CHD GRANTS on page 3)

the criterion

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

We Catholics have both rights and obligations

by John F. Fink

We Catholics must have our rights in the church! We must not let ourselves be dictated to as though we can't think for ourselves, or do things for ourselves. In particular, we Catholics must have the following rights:

1. We must be free to make known our needs, especially spiritual ones, and our desires to the pastors of the church.

2. We must have the right to make known our opinions on matters that pertain to the good of the church. We must be able to make those opinions known both to the hierarchy and to other Christians, with due regard for the integrity of faith and morals and reverence toward the hierarchy, and with consideration for the common good and the dignity of persons.

3. We must have the right to receive the word of God, the sacraments, and other spiritual assistance.

4. We must have the right to worship God according to the prescriptions of our own particular rite (the Latin Rite or one of the five rites of the Eastern Catholic Church), and to follow our own form of spiritual life consonant with the teaching of the church.

5. We must be free to found and govern associations for charitable and religious purposes or for the promotion of the Christian vocation in the world; and free to hold meetings to pursue these purposes in common.

6. We must have the right to promote or sustain apostolic action by our own undertakings in accord with each one's state and condition, recognizing that we would have to receive the consent of competent ecclesiastical

authority before we could give the name Catholic to a particular undertaking.

7. We must have the right to a Christian education by which we will be properly instructed in order to develop maturity and come to know and live the mystery of salvation. We are due this right because we have been called by baptism to lead a life in conformity with the teaching of the gospel.

8. We must have the right to enjoy a lawful freedom of inquiry in the sacred disciplines and of prudently expressing our opinions on matters in which we have expertise, while observing a due respect for the magisterium of the church.

9. We have the right to be free from any kind of coercion in choosing a state in life.

10. We must have the right to maintain a good reputation and to protect our privacy, and no one may unlawfully damage our reputation or violate our right to protect our privacy.

We Catholics are due these rights because we have been incorporated in Christ through baptism and strengthened through confirmation.

NOW, BEFORE anyone thinks that I've suddenly become a radical demanding my rights, let me explain that the church also believes that all Catholics must have those 10 rights. In fact, those rights are listed in the Code of Canon Law that was revised over a long period of time and finally promulgated by Pope John Paul II in 1983. Those rights are found in Canons 212 through 220 (the first two rights are both in Canon 212).

This section of the Code also has a sort of preamble that states: "In virtue of their rebirth in Christ there exists among all the Christian faithful a true equality with regard to dignity and the activity whereby all cooperate in

the building up of the Body of Christ in accord with each one's own condition and function."

The Code then continues that Catholics also have the right to legitimately vindicate and defend their rights in the church before a competent ecclesiastical court. If we are summoned for some reason, we have the right to be judged in accord with the prescriptions of the law, which is to be applied with equity. And we have the right not to be punished with canonical penalties except in accord with the norm of law.

WITH RIGHTS come obligations, and the Code also lists those. (The title of the section, by the way, is "The Obligations and Rights of All the Christian Faithful" and it is followed by "The Obligation and Rights of the Lay Christian Faithful.")

The obligations listed are: always to maintain communion with the church and to fulfill with great diligence the duties which we owe to the universal church and to our particular church; to make an effort to live a holy life and promote the growth of the church; to work so that the divine message of salvation may reach the whole of humankind; to follow what the hierarchy, as representatives of Christ, declare as teachers of the faith or determine as leaders of the church; to assist with the needs of the church so that it has what is necessary for divine worship, for apostolic works and works of charity and for the decent sustenance of ministers; and to promote social justice and to assist the poor from our own resources.

In addition to the rights and obligations of all Catholics, the Code lists rights and obligations of the laity in Canons 224 through 231, some of them with several paragraphs. I obviously don't have room to go into them in this column, but maybe I'll do so sometime soon.



At St. Mary of the Woods

Three Providence Sisters to make perpetual vows

Three women will pronounce perpetual vows as Sisters of Providence of Saint Mary of the Woods during parish ceremonies in August and September, including two ceremonies in Indianapolis.

Sister Gwen O'Malley will profess vows Aug. 17 at St. Philip Neri Church where she has been a pastoral associate and social worker for the last four years. Sister Gwen is the vice president of the near eastside multi-service center and of the near eastside ministerial association and serves on the board of directors of the Urban

Parish Cooperative. She has also worked for Catholic Charities in Indianapolis and as the director of the Knox County Catholic Social Ministries.

Sister Cynthia Lyngne will profess vows Sept. 21 at St. Simon in Indianapolis. Sister Cynthia has been a fourth grade teacher at St. Simon since 1983.

A third Sister of Providence, Sister Nancy Bartasavich will profess vows in California Aug. 25 where she is a parish youth minister. She also taught at Holy Cross School in Indianapolis.

Two Franciscan Brothers take temporary vows in Franklin

Two men professed their temporary vows as Franciscans Saturday, August 10, at the Francis of Assisi Friary in Franklin. The two are Brothers John J. Abts from Fountain City, Wis., and Donald Lachowicz from Chicago. Both recently completed a 14-month novitiate experience at the friary.

The novitiate is a year of prayer and community living during which the candidates, or novices, are introduced to the values and actual living of the Franciscan vocation.

After their profession, Brothers John and Donald moved to the Sacred Heart Friary in Indianapolis to begin their integration period, a time in which they will try to bring the values of the novitiate year into balance with a full-time ministry.

Archbishop O'Meara's Schedule Week of August 18

SUNDAY, August 18—Installation of Rev. Larry Crawford as pastor of Holy Name Parish, Beech Grove, Mass at 12 noon.

TUESDAY, August 20—Installation of Archdiocesan Board of Education officers, St. Joan of Arc Church, Indianapolis, 7 p.m.

SATURDAY, August 24—Groundbreaking ceremonies for the Villa at Sacred Heart Parish, Indianapolis, 12 noon.



Sister Mary Beth Gianoli



Sister Sharon Hubert



Sister Mary Beth Hefti



Sister Ann Quinn



Miss Robbie Pentecost



Miss Mary Jo Risch

4 Sisters of St. Francis take vows last weekend

Four Sisters of St. Francis in Oldenburg took vows and two were received as novices in ceremonies at the motherhouse in Oldenburg Aug. 10 and 11.

Making their final vows were Sisters Mary Beth Gianoli of Hobart and Sharon Hubert of Cincinnati. Both entered the community in 1979. Sister Gianoli taught at Secena Memorial High School in Indianapolis for three years and now works with the poor in St. Louis.

Sister Hubert has worked as a nurse's aide in the motherhouse infirmary, as a pastoral minister in Michigan and as a physical therapy aide in Cincinnati. Following her final vows, she will continue her work in Cincinnati.

Making their temporary vows were Sisters Mary Beth Hefti of St. Louis and

Ann Quinn who was born in Fukuoka, Japan. Both entered the community in 1982. Sister Hefti has worked as a teacher's aide in Cincinnati, with the poor in St. Louis and as a nurse's aide in the motherhouse infirmary. This fall she will be secretary to the principal of St. Louis School in Batesville. Sister Quinn has worked in Cincinnati and as a nurse's aide in the motherhouse infirmary. This coming year she will teach in Cincinnati.

Received as novices were Robbie Pentecost of Superior, Wis., and Mary Jo Risch of Connorsville. Since entering the community, both Pentecost and Risch have done volunteer work in Cincinnati. After their reception, both will participate in a training program for new members of several religious communities at St. Ann convent in Melbourne, Ky.



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Archdiocesan Catholic Charities

RSVP lets older people enlarge horizons

by Pam Floyd

If you read many magazines and newspapers you will soon get the feeling that "retirement" is not always the great joy it is expected to be. After a few months spent sitting in front of a television set you're just plain bored. It is generally recommended by the experts that this can be cured by becoming active. In other words, get out of the house.

The Indianapolis Retired Senior Volunteer Program (RSVP) is meant to create meaningful opportunities for persons of retirement age to participate in the life of the community through volunteer services. It is sponsored locally by Catholic Social Services and federally funded by ACTION.

RSVP had its origins in 1967 in New

York City. There a pilot program was begun involving senior citizens working as volunteers. The program was so successful that RSVP was begun by the federal government in 1971.

RSVP began in Marion County in 1974. It has provided individuals with opportunities to do volunteer work and has grown from 10 locations (called stations) served to more than 100 in the area at the present time. Volunteers have the opportunity to enhance old skills or develop new ones through the training offered at many of the stations served.

There are two benefits to be derived from this program. The first is to the giver of the service, which focuses on the needs and interests of the older American. The second is to the receiver of the service and that is limited only by the requirement that it be a not-for-profit organization. Some of the agencies served include hospitals, nursing homes, child care centers, schools, museums, theatres and, of course, many United Way agencies.

Membership in RSVP is voluntary, costs nothing, and is open to anyone in Marion County who is at least 60 years of age.

Through the years the roster has grown to 430 active senior citizens serving RSVP in the Indianapolis community. This includes people from all walks of life who have decided to utilize their skills to help others. The program has placed musicians, artists, teachers, secretaries, truck drivers, accountants, homemakers, carpenters and many others in interesting and challenging assignments.

The funding for the program helps to pay for the senior volunteer's food and transportation costs. For those senior volunteers without any means of transportation to work, there is a passenger van operated by Catholic Social Services that will transport them. The funding also helps to provide the senior volunteers with supplemental accident and personal liability insurance.



SENIOR VOLUNTEER—Mary Battles shares her talents doing clerical work at the Veterans Hospital.



HELPING HANDS—Vera Lanning paints the nails of a handicapped resident of a nursing home.

Catholic Social Services also publishes a newsletter for the senior volunteers and provides an annual recognition luncheon which is given in the fall at the Catholic Center in Indianapolis.

Reaching the age of retirement can mean the end of a career or it can mark the beginning of a new and exciting period in

life. Working in an RSVP program like the one sponsored by Catholic Charities offers older people an opportunity to enlarge their horizons and apply their talents.

For more information about the RSVP program, contact Catholic Social Services, P.O. Box 1410, Room 213-D, Indianapolis, IN 46206 (317) 236-1558.

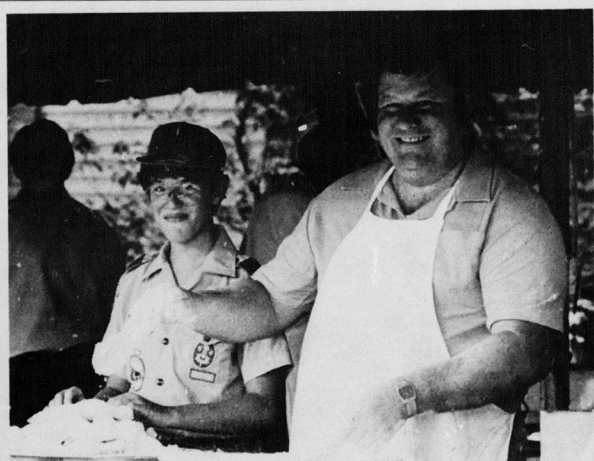
Training session scheduled for jr.-high sex ed. program

A one-day training session for adults interested in conducting "Growing Up Sexual," a 7th and 8th grade sex education program, will be offered in two locations this year. One is August 24 at the Catholic Center in Indianapolis. The other will be November 9 at the Church of the American Martyrs in Scottsburg. Each training session will run from 9 a.m. until 2:45 p.m. Coffee and donuts will be served at 8:30 a.m. and lunch will also be provided.

The cost is \$10 which includes materials, lunch and the book "Sex, Sexuality and You," which is used in the program. For

more information and to register, call Val Dillon, 317-236-1596, or Mike Carotta, 317-236-1433, at least several days before the session. Checks should be made payable to the Archdiocese of Indianapolis and sent to: Myrna Vallier, Family Life Office, P.O. Box 1410, Indianapolis, Ind. 46206.

Topics covered in the program include puberty, sexuality, sexual expression, love, decision-making and reproduction. "Growing Up Sexual" is a seven-session program which can be used as a minicourse, a weekend event or as a supplemental program.



GOOD CHICKEN—Jim Conrey passes on to his son, Sean, his special technique for fixing fried chicken at St. Anthony's Old-Fashioned Picnic, Clarksville, on Aug. 4. (Photo by Father Louis Manna)

4 projects in archdiocese receive 1985 CHD grants

(Continued from page 1)

address issues of concern to them. Public Action was formed in 1960 to help public offenders during and after their incarceration.

The other grants will go to two Indianapolis near eastside community groups. The Near Eastside Church and Community Project Board is an ecumenical group of 13 churches. They have been awarded \$2,000 to help potential community leaders acquire public speaking skills. The board also received a grant in 1977. Also receiving a local grant of \$2,000 was the Near Eastside Community Organization. This grant will be used to help revitalize their organization. They plan to use a Vista volunteer to organize the residents of the Indianapolis near eastside to work toward preserving and improving housing for low and moderate income residents.

In order to be eligible for grants, the

projects had to meet several requirements. The project had to primarily benefit the poor. The poor had to have a dominant voice in the project. The groups running the projects had to demonstrate that they could not raise the needed money from other sources. Finally, the projects also had to be in line with the moral teachings of the Catholic Church.

Between 1971 and 1984 organizations within the archdiocese have received 83 grants from the campaign totalling \$751,118. Last year's Campaign for Human Development collection totaled approximately \$88,000. Of this, three-fourths went to the national office and one-fourth remained for distribution within the archdiocese, according to Hayes.

Since its inception, CHD on the national level has given grants totaling about \$82 million to self-help projects organized and controlled by groups of low-income people.



FRANCISCAN VOWS—Three Conventual Franciscans took simple (temporary) vows on Aug. 3 in the Mount St. Francis Chapel. The three are, from left, Friars Troy Overton from St. Anthony Parish, Clarksville; John Raphael Hadnagy and Terrence Beer. (Photo by Father Louis Manna)

COMMENTARY

When marriage fails: bishops plead compassion

By Dick Dowd

The headline was bold and dramatic in the July 4 issue of the Melbourne, Australia Catholic Advocate: "When marriage fails: bishops plead compassion."

There were two stories on the page reflecting the two ways which the church approaches marriage in all societies.

1) Strengthen and promote good marriages: The Australian Catholic Welfare Commission had just filed a report with the country's Family Law Council. The commission urged increased government support for marriage through premarital education in schools and during the adolescent years before marriage, and enrichment programs for already-married couples to strengthen their bond and commitment.

2) Comfort and support those whose marriages have broken down: The Australian Catholic bishops have issued



what I believe is the first statement by a national bishops' conference on "The Pastoral Care of Separated and Divorced Catholics."

The two-pronged approach answers most critics. On the one hand, some complain that promoting annulments through the church courts (the diocesan tribunals) can have a destabilizing effect on marriage as a permanent lifetime commitment. On the other, we're told parishes really do little for the separated and divorced with some parishioners considering such folks to be social and spiritual pariahs.

It is difficult to steer a middle course and strengthen the permanent commitment to marriage that is part of Catholic sacramental theology while at the same time provide aid to Catholics wounded in broken marriages with the healing power of Canon Law through the diocesan tribunal.

The Australian bishops have attempted to do both and that is why their pastoral statement can be of interest to all of us.

"Separated and divorced Catholics," they say, "are among those who most strongly affirm the church's teaching on

marriage. The breaking of their marriage can serve to emphasize, for them, the quality, dignity and strength that are found only in the permanence and faithfulness of marriage."

Their call for compassion for "our fellow Catholics who are suffering the pain and loss of marriage breakdown" comes within a strong context of church teaching.

"The church's teaching on the indissolubility and fidelity of marriage needs to be seen alongside her teaching on the need of compassion and understanding towards those in any kind of difficulty," they say.

"We want our people to understand this, so that the separated and divorced have a sure sense of belonging, and feel encouraged to participate in the sacramental life of the Catholic community."

Often there is a "mistaken idea" on the part of Catholics that "these people have somehow sinned. This need not be so. Marital separation or civil divorce alone do not mean estrangement from the church."

The pain, the "crippling and emotionally destructive" effects of divorce "on the lives of those caught up in it" concern the bishops greatly and should concern us as well.

"Increased tolerance of the facts of divorce does not lessen its pain for those involved. It is therefore particularly opportune and important that our church community affirm its commitment to those made more vulnerable by the trauma of marriage breakdown."

They speak directly to the victims of marriage breakup and call it "the death of a dream." They recognize the "real grief" and "deep anger" and offer the healing power of the "reconciling love of Jesus Christ" through the church.

They speak also to those who have



remarried "outside the church" who, while not able to "celebrate the sacraments as full members of the worshipping community," still remain "our brothers and sisters."

In the United States, the ministry to the divorced and separated is a growing need simply because our divorce rate is rising and our "brothers and sisters" are there in pain, as the Australian bishops say.

If you're interested in seeing the whole document for yourself you can get a free copy by sending a stamped self-addressed letter-sized (Number 10) envelope to: CRUX of the NEWS, 75 Champlain Street, Albany NY 12204. Ask for: Australian Bishops Plead Compassion.

God deserves more than a grammatical contraption

by Richard B. Scheiber

WARNING: This column is explicitly about sex!

Now that I have your attention, let me tell you I am getting weary of all the "cutesy" references in so much Catholic writing to God as "she" or "it."

I realize writers and speakers who use these terms, or manufacture other pronouns in relation to the deity are trying to make a point. But too often they are completely missing the target, thus confusing all us poor people out here in the pews.

The truth is, God is not male; neither is God female. To say God is either is to limit him. There! I've done it. I've used "him" in



reference to God. Before all those angry people out there pile Bibles and English grammars at my feet and try to burn me at the stake, hear me out.

God is all-powerful, all-knowing, all good and all beautiful, right? Which means everything good, true and beautiful is to be found in God in its ultimate degree. God's perfection is such that no creature can look upon him and live. Such does our relative goodness pale before God's.

There is goodness and beauty in human beings, both men and women, and that goodness and beauty is a dim reflection of God's. There is also goodness and beauty in God's gift to the human race, sex. It is one of his most precious gifts. But if men and women were not of different genders, there would be no sex, right. Oh, God could have made different arrangements for the expression of love and the continuity of the human race, but he didn't, so we are stuck with sex and gender. Which goes to prove

even further God's goodness, and how much smarter he is than we are. Had we been given the job, we'd probably have assigned it to some committee and totally botched it.

Anyway, with all this goodness and beauty we perceive in human sex and gender, it does not take an Einstein to figure out that being all perfect, God possesses these things to the nth degree. To call God either "he" or "she" and really mean it limits the creator to our own tiny image of what we think God should be.

Men and women need sex to cooperate with God in the creation of human beings. God does not. All creative power, all nurturing power resides in God. It is wrong to say God has no gender. It is right to say God possesses gender in the fullness of its meaning.

Anyone married as long as I has realized how men and women, alike in nature, yet different in expression of that

nature, combine their differences into a fully human life. That's what the Book of Genesis means when it says, "That is why a man leaves his father and mother and clings to his wife, and the two of them become one body," a teaching echoed in St. Paul's writing on Christian marriage and the nature of the church.

Given God's limitlessness, it doesn't really make much difference which pronoun we use when referring to him, except that we shouldn't use either a "him" or "her" for an unworthy reason, such as to grab attention or make a political statement. God knows who we are talking about, but if we self-consciously insist on using a particular pronoun in reference to the deity, too often we are talking about ourselves.

What makes it tough is that the English language has no appropriate pronoun for God and has always used the masculine as a generic pronoun. The important thing to keep in mind is that we don't insult God by referring to (him) (her) (it) by using a pet pronoun and dragging (him) (her) (it) down to our level.

As for me, I'll stick with the generic, not because I think God is a "he," but being perfect (or perfect being, whichever you want to look at it), God deserves something better than a grammatical contraption.

Where are all the converts to Catholicism?

by Fr. Eugene Hemrick

If you are a recent convert to Catholicism consider yourself a rarity. Twenty-five years ago there were 4.1 converts for every 1,000 active Catholics. Today there are 1.8 converts for the same number of active Catholics.

Why this dramatic drop in converts? Paulist Father Alvin Illig, director of the Paulist National Catholic Evangelization Association, has offered some reasons.

He states: "Marriages traditionally have been the greatest single source of converts, as well as the greatest source of loss to the church. Today converts through marriage offset those Catholics who join another church because of marriage."

In a study titled, "Empirical Research on Interfaith Marriage in America," researchers Dean Hoge and Kathleen Ferry found that "in the past most con-



versions were by the Protestant spouse... (But) it appears that the pattern has now evened out... Strength of spouse's devoutness is the most important factor influencing the direction of conversion, though class mobility may play a part."

The above findings suggest that it is not so much the interfaith marriage as it is a lack of conviction by the Catholic spouse about the value of being Catholic that is contributing to a decline in the number of converts.

Commenting further, Father Illig estimates that fewer than 2 percent of the active American Catholics today "have a mentality that looks for opportunities to share their faith by personal witness with people outside of their immediate family."

He also thinks that a misunderstanding of what ecumenism is can undermine the Catholic impulse to share faith.

Among other reasons cited for the lower number of converts are these:

► Today fewer clergy and Religious, who traditionally worked with converts the most, are available for this work.

► The din of controversy within the

Catholic community can sap enthusiasm to evangelize.

► And the instruction process for becoming a convert has been lengthened.

Although no one factor can be singled out as the pivotal reason for the decline in converts, the suggestion that peoples' faith may be shaky causes concern. Is there a sense today that being Catholic is a source of happiness that makes a difference in who we are? Have fewer persons had faith passed on to them in the last 25 years in a manner which made them want to express it through the entire way they live? Or is it that some have never had the essentials of the faith taught to them at all?

Is it possible that the decline in converts, in Mass attendance and in church affiliation in general, is a sign for the Catholic Church to re-examine her evangelizing?

When a species becomes rare, scores of researchers are called in to look for ways of responding to the situation—ways of maintaining the current numbers and ways of increasing them. The statistics seem to be telling us that the drop in the number of converts is a situation in need of a response.

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ENTERTAINMENT

VIEWING WITH ARNOLD New Spielberg film is delightful adventure

By James W. Arnold

Time travel has always been one of the more delightful and dangerous gimmicks in science-fiction. It works with splendid pizzazz in "Back to the Future," a summer movie from the Steven Spielberg factory that gives back about 95 cents on the entertainment dollar.

The built-in trouble in time-tripping, as every fan knows, is that travellers have to be careful in the past. If they change anything even slightly, a chain reaction will occur that may alter related later events drastically.



The effects are more calamitous the farther back you take the trip. I heard an ingenious radio drama last year about a safari into prehistoric times to hunt dinosaurs. One hunter disobeyed instructions, shot the wrong dinosaur, and when he returned to the present, found the whole nature of modern civilization changed.

It's a funny idea, mixing problems of logic and metaphysics, and in fact suggests why time travel is inherently impossible for any being but the Infinite. (You read it here first.) That doesn't mean it can't be fun to conjecture with.

In "Back to the Future," a contemporary 1985 high school kid (Michael J. Fox of TV's "Family Ties") gets hurled back to 1955 in an ingeniously weird accident (some Libyan terrorists interrupt a planned excursion into the future from a shopping mall by a wacko scientist-inventor). Back in 1955, Fox inadvertently blocks a crucial meeting of his youthful mom and dad and faces the prospect of blundering himself (and his brother and sister) out of existence. Worse yet, he finds himself the object of his own mom's affections, a metaphysical conundrum that would've confused Oedipus as well as Freud.

The director-writer-producer team of Robert Zemeckis ("Romancing the Stone") and Robert Gale expand the complexities geometrically, and manage to

make many of them both zany and witty. Again in a Spielberg production, we find a tone very reminiscent of the Disney comedies with Dean Jones and Fred MacMurray. Contrived certainly, but affectionately crazy.

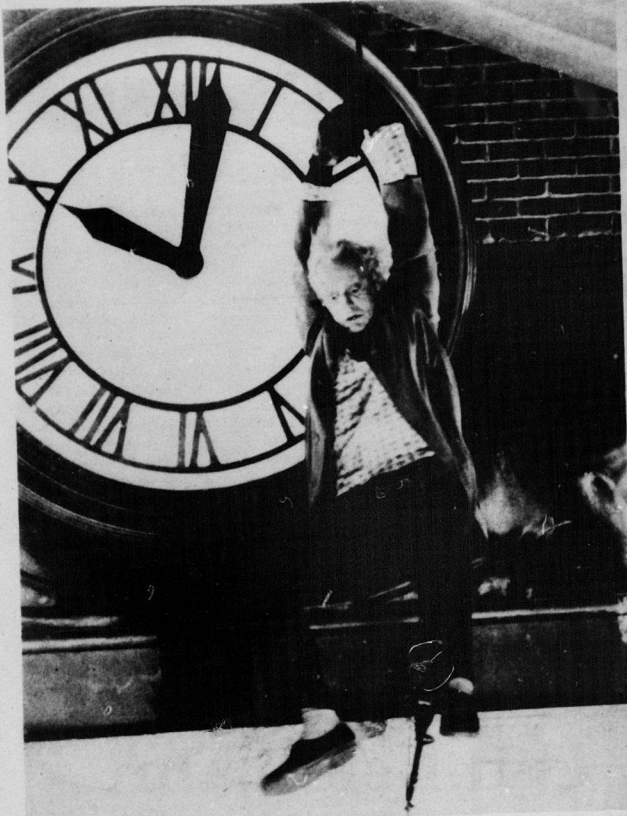
Much of the credit belongs to young Fox, a 24-year-old Canadian, and another TV celebrity, Christopher Lloyd, who plays the lunatic scientist with a touch of the oddball warmth he gave Reverend Jim on "Taxi." Fox is too old for his role but in a positive way: he has an intelligence and mature compassion that keeps what is essentially a Zemeckis-Gale send-up of the '50s (comparable to their "1941" script for Spielberg) from getting too silly. Lloyd, scraggy, wild-eyed and lovable, is a show all by himself.

Fox's Marty McFly character lives in one of those fake movie California small towns, and as the film begins seems stuck with parents so out-of-it they make Ward Cleaver seem like Henry Kissinger. Dad (Crispin Glover) is a mousy nerd constantly victimized and exploited who escapes by clucking at Jackie Gleason TV re-runs. Mom (Lea Thompson) is humorless and overweight and lecturing the kids about how virtuous and sensible everybody was in the good old days.

But after he's transported back to their youth (in a souped-up DeLorean sports car), Marty learns how it really was and why his folks turned out wrong. By instilling the old man with a little courage and backbone, he not only gets his parents back together but changes their characters enough so that when he returns to the present they have become models of American success and know-how.

The moral is a good one for everybody, though not exactly strange in the 1980s: if you let people push you around, they will. Happiness is sticking up for yourself.

Thus, the youth of the present comes to the aid of youth of the past with what seems like common sense. It makes an enjoyable underdog-triumphs tale. There is even some of the feeling of the Frank Capra classic, "It's a Wonderful Life," in demonstrating the impact each of us, by doing the right or wrong thing, can have on the lives of everyone else.



BACK IN TIME—Time is running out for inventor Christopher Lloyd in this hair-raising scene from Steven Spielberg's "Back to the Future," a Universal release. Marty McFly, played by Michael J. Fox, travels in a time machine created by the mad inventor to the '50s where he encounters his future parents. Calling it an "entertaining" comedy, the U.S. Catholic Conference classifies it A-III. (NC photo)

The movie scores most, though, on the richness of the details contrasting popular life then and now. Not only has the seamless glass-and-steel suburban mall replaced the shops of the town square, but the movie theater showing "Cattle Queen of Montana" with Stanwyck and Ronald Reagan is now showing xxx-rated "Orgy American Style." At the gas station four men in uniforms service and clean a customer's car. Because of his jeans, people think Marty is Calvin Klein.

The producers also have great fun with the music, contrasting the screaming guitar of Eddie Van Halen with the mellow sounds of "Mr. Sandman" and "Davy Crockett." Marty stirs up the high school dance with a throbbing rock version of "Johnny B. Goode," but everyone thinks he's crazy when he leaps and gyrates. "Guess you guys aren't ready for this," he

concedes, "but your kids are gonna love it."

"Back" also offers its share of absurd events and hokey suspense, and it certainly is less kind to the '50s than its real-life survivors would prefer. But it gets more out of the material than the bravest optimist would predict.

(Above average entertainment for all ages.)

(USCC Classification: A-III, adults.)

Recent USCC Film Classifications

Follow That Bird	A-I
Fright Night	O
Weird Science	O

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.

Television documentary on World War II

by Henry Herx

Mid-August being a time of fund raising for many public television stations, the PBS schedule offers several specials to supplement the regular fare of reruns and summer series.

Notable among these specials is "From Blitzkrieg to the Bomb," a capsule history of World War II airing Tuesday, Aug. 20, 8:10-9:30 p.m. EST on PBS.

Starting with the rise of Fascism in the 1930s, this French television documentary concentrates on the major battles in Europe and the Pacific from the invasion of Poland in 1939 to the collapse of the Axis powers in 1945.

Television has been awash this year with programs commemorating the 40th anniversary of the war's end. What is noteworthy about this documentary is its overview, comprehensive yet concise, of such a vast conflict.

This was no easy task since no other war had ever been so thoroughly documented by both sides with combat photographers accompanying frontline troops as well as extensive newsreel coverage of the war on the home fronts of the world.

The selection of footage emphasizes the great destructiveness of the period's conventional weapons. Starting with the German blitzkrieg tactics of combining tanks, motorized infantry and air power against military units, the program shows how quickly these weapons became instruments of terror against civilian populations.

What the Germans began in the leveling of Warsaw,

Poland, and Rotterdam, Netherlands, the Allies continued in the saturation bombing of Berlin and Dresden, East Germany. The ultimate indiscriminate weapon was the atomic bomb which was used to obliterate two cities in order to compel the Japanese to surrender.

The program concludes soberly with the roots of the Cold War in a peace that divided the world into two camps, both bent upon achieving nuclear invincibility.

Top advertising sponsors of TV sex, violence and profanity rated

Apple Computer, S.C. Johnson, The Mennen Company and The Gillette Company are the top sponsors of sex, violence and profanity on prime-time television, according to the most recent monitoring report from the National Federation for Decency. Sponsors with the lowest scores included Black & Decker, Mars, Eastman Kodak, and Ralston Purina.

Four companies which were cited in the fall 1984 NFD report as being in the top 10 sponsors of sex, violence and profanity were repeats in the top 15 this time. Apple Computer, The Mennen Company, American Airlines, and Chrysler Corporation were all cited last fall and again this spring.

The report covered a total of 1,250 prime-time hours from Jan. 6 through May 18. Apple Computer helped sponsor a combined total of 19.37 sex, violence and profanity incidents with each 30-second commercial they ran. S.C. Johnson

(Johnson Wax) was scored at 19.23 per commercial while Mennen rated 18.81 and Gillette 18.76.

The networks aired a total of 4,541 violence, 3,907 profanity and 4,096 sex incidents during the monitoring period. A total of 10.90 violence, 9.36 profanity and 9.82 sex incidents were aired per hour for a combined total of 30.08. The report showed that 83 percent of all allusions to sexual intercourse were between people not married to each other.

Programs with the highest combined sex, violence and profanity scores were Hail To The Chief (ABC), Mike Hammer (CBS), A-Team (NBC), T.J. Hooker (ABC) and Fall Guy (ABC). Programs with the lowest scores were ABC Sports, CBS Sports, Cosby Show (NBC), Ripley's Believe It Or Not (ABC), and Punky Brewster (NBC). NBC was the top violence-oriented network, while ABC was the top profanity and sex-oriented network.

TO THE EDITOR

Methods used to reach others

This is in reference to H. V. Skelly's letter in the August 2 issue of *The Criterion* ("Losses in faith since Vatican II"). I, too, attended the Sunday liturgy he spoke of, but he failed to tell people that John the Baptist preceded Santa Claus into the church via the sanctuary.

Harry, your sudden illness (?) caused you to leave too soon, for you missed the beautiful message that was spoken by the Baptist to Santa. He told of the true meaning of Christmas and how we as Christians should prepare for this holy day.

Pope Paul VI told us in his message "On Evangelization in the Modern World," words spoken on June 22, 1973 to the College of Cardinals:

"The conditions of the society in which we live oblige all of us to revise methods, to seek by every means to study how we can bring the Christian message to modern man. For it is only in the Christian message that modern man can find the answer to his questions and the energy for his commitment of human solidarity."

He also told us, "It is the whole church that receives the mission to evangelize, and

the work of each individual member is important for the whole."

So you see, Harry, at times the methods used seem strange to us, but they do reach others, especially the young, in other than the normal way of preaching the Word.

We, too, find it hard at times, especially when it seems not too much reverence is being shown the Blessed Eucharist. But again, the new way has taught us how to pray from the heart and not always from rote. Our working with others and praying together with them has strengthened our faith and our love of God. What we have is not ours alone; it must be shared with others.

As to the new form of confession, we wouldn't want a wall between us if Jesus, himself, was there. And he is there in the priest. We find this method most helpful and feel it has been a blessing to us.

Over the past two years, we have visited many churches across America. We did not find them strange or different. We do believe that our churches could be more aware of the stranger in their midst. Catholics need to get away from this rush to Mass and then rush home. We need to come

together afterwards, meet and share. For good things can only come from this.

Jesus has not abandoned his church. The Holy Spirit is still with us. Jesus has told us he will be with us to the end. The church will survive, despite man's efforts to destroy it.

We need good people like you, Harry, to work with us in our parish family. To give this message of God to others. Come join with us in this work.

Paul A. Jackson

Terre Haute

Masons help

I disagree strongly with your June 14 article on Masonry. According to this article, (a bishops' committee has said that) "Freemasonry is 'irreconcilable' not only with Catholicism, but with all of Christianity." The church opposes Freemasonry not solely due to its anti-Catholicism where that exists but also its "religious naturalism which claims a set of distinct beliefs, some of them at odds with Christian faith." Although I do not claim to know the history of Freemasonry, I disagree very strongly with the position of the bishops on this issue.

Four years ago I was a college student struggling to finance my own education. Living hand to mouth, I was never quite

sure if I was going to make it through. Then the Masons gave me a \$2,500 low-interest loan which bailed me out of a difficult financial situation. Now I read that the Masons are anti-Catholic. But which college do you suppose the Masons helped put me through? That most famous of Catholic institutions, the University of Notre Dame. Does this sound to you like anti-Catholicism?

On the charge of incompatible religious beliefs, I know a great many religions, both Christian and non-Christian, that contradict the Catholic faith. Yet do we jump up on our soapboxes to condemn Baptists, Lutherans, and all the other faiths? Of course not. Different faiths have different beliefs, but we have no right to judge them.

I must admit that I am embarrassed by the attitude of the bishops on this matter. I feel a great deal of gratitude to these men who so generously helped me with my Catholic education. I find these other accusations to be unsubstantiated and ridiculous. I feel that it's time the bishops leave the Masons alone and attend to more important matters.

Jeff Ogden

Jericho, N.Y.

(Editor's note: The bishops' committee did not criticize individual Masons but the teachings of Freemasonry. Its purpose was to explain why Catholics may not join the Masons.)

Church should be enemy of NOW

After NOW's election in July, Ms. Ruth Peters, public affairs assistant with Planned Parenthood, was interviewed by Bernice O'Connor of *The Indianapolis News* (July 24). Ms. Peters made it very clear that "reproductive rights" are number one on the agenda of the NOW group.

She told of an "anti-Vatican" rally in Washington in support of 24 nuns who were "in trouble" for signing a newspaper ad urging the church to redefine the abortion issue (that was disgusting enough). Indianapolis NOW chose not to participate "because Catholic leaders support so many other things we support. They are not our enemy. Our trouble is with the New Right."

How sad! The church should be a very outspoken enemy of NOW. The group stands for very little that epitomizes a true Catholic woman. NOW is for abortion and quite a few other evil practices. It is as much an enemy of a true God-like way of life as is Planned Parenthood—an organization formed primarily to develop a "super-race"—like Hitler tried to breed.

Why does NOW get so much press in our secular papers? Why do these maverick nuns get so much press in both secular and Catholic papers? Why did Antoinette Bosco devote a whole column to Geraldine Ferraro, who surely is the antithesis of what a good Catholic politician should be?

Let us speak out against these groups that are contributing to the decadence of our country. And let us quit giving complimentary publicity to individuals and groups who do nothing constructive to the Catholic way of life.

It is a known fact that if every Catholic senator or representative in Washington would vote against abortion and any funding thereof, we could reverse the court's decision. Unfortunately, these wonderful Catholics have the backbone of a noodle (cooked). We hear about all of the great things they do in other ways.

My question is, "What kind of person refuses to save the life of a child? How good can he really be?"

Mary Collins

Indianapolis

the pope teaches 'I am who am' tells us the very essence of God

by Pope John Paul II

When we say "We believe in God" we are expressing our firm conviction that God exists, even though he is invisible. At the same time, we believe that the invisible God manifests his existence through his works.

As one of the psalms says: "The heavens proclaim the glory of God and the firmament shows forth the work of his hands. Day unto day takes up the story, and night unto night makes known the message."

The marvelous discoveries of the modern sciences confirm this same truth, leading us to recognize the existence of a supreme intelligence which created the universe and gives it order.

We believe then that God exists. Yet even more importantly, we are able to know who God is, because he has revealed himself to humanity.

One of the best examples of this self-revelation of God is found in the book of Exodus, when God manifested his presence to Moses by means of a burning bush, which was not consumed by the flames. When Moses drew near to the bush, God spoke to him and even revealed his name: "I am who am."



The sacred Scriptures give us many different names of God, such as Lord, Love, Compassionate One, Faithful One, Holy One, and so forth. But the name which Moses heard from the midst of the burning bush is the root of all the others.

"I am who am" tells us of the very essence of God, that he is a subsistent being. Before this God who subsists in himself and in whom we believe, it is truly right to kneel in adoration.

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CORNUCOPIA

Improving your 'cash flow'

By Alice Dailey

My friend Elaine was distressed about her lack of what is known in financial circles as "cash flow."

"There's never a cent left after bills are paid," she wailed. "Wonder what it's like to be rich and famous."

You can be," I assured her breezily. "It's just a matter of know-how."

"Such as what-how?"

"Such as going to some communist country, possibly Russia, and telling them how wrong the United States is and how noble and compassionate the Russians are. Maybe even broadcast the message. Back home our media will go mad for you, put you in the spotlight and you'll become rich and famous overnight. Maybe even get invited to the White House."

She said in a tone reserved for infants with undeveloped intelligence, "Doesn't it strike little Alice as a bit impractical since little Elaine couldn't cough up plane fare?"

I reconsidered. "Maybe we should explore something closer to home. You might call a couple of newspapers or TV stations, tell them that seven or eight years ago you claimed you were attacked and had a man sent to prison. But you lied and since the man's dead now you want to clear his name. You'll get invited to every talk show in the nation."

She scowled. "And what about my reputation? And what about my Jim? He'd probably divorce me."

"Oh, you could bring Jim into the thing, too. When photographers came, which they would in swarms, you could have him show up wearing lots of chains and little else, and sporting a Mohawk haircut. The kids would go crazy over him. He might even outdo you in fame."

She shook her head in awe. "And to think I've always considered you normal."

I shrugged. "Truth's truth. You can go on being loyal, square and unknown all your life and that's what you'll remain—loyal, square and unknown. But contented. But something outrageous like rattling on your country, or break out in some outlandish hairdo that stands up in permanent fright—you know, the Tina Lauper type—and the public will adore you. Then after you have more money than you need you can write a bestseller about workouts or exercise. Wow!"

Elaine said icily, "I believe you have your rock stars a trifle mixed up. That's Tina Turner and Cyndi Lauper. Two distinct persons."

I studied her thoughtfully. "Too bad you never lived in a convent."

"What's that got to do with it, for heaven's sake?"

"You could write an expose; wouldn't

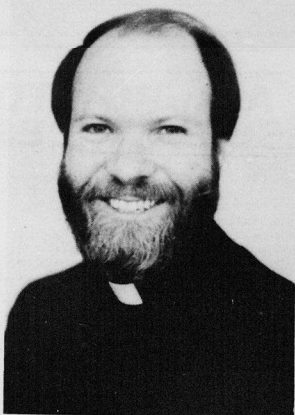
need a bit of talent because some publishing houses would gladly ghost it for you. Tell all the mean things you were forced to do, like getting up at 5:30 to pray, and how they wouldn't let you eat meat on Wednesdays and Fridays. Real sensational stuff. Sort of bite the hand that fed and sheltered you and put up with your foibles while you were trying to find your 'identity.' Of course the book would soft pedal all of your shortcomings. And after it was translated into several foreign languages, well how much more rich and famous could you be?"

She clapped her hands over her ears. "Just shut up, will you? I'm sorry I ever mentioned the subject."

check it out...

✓ An open meeting of Alcoholics Anonymous will be held at 8:30 p.m. on Saturday, Aug. 17 in St. Christopher school cafeteria, 16th and Lynhurst. All interested persons are invited to attend.

✓ The Peacemaking Task Force of Hanover and the Southern Indiana Peacemakers of New Albany will host a Peace Picnic at 1 p.m. EST on Saturday, Aug. 17 in Englishtown Park in Lexington, Ind. The picnic is open to all people interested in peace and justice. For more information call 812-889-2681.



✓ A Basic Enneagram Workshop will be conducted by Jesuit Father Patrick H. O'Leary on the weekend of September 20-22 at Beech Grove Benedictine Center. The Enneagram is a personality theory which can help individuals to better understand their own behavior and relationships. For further information call the Center at 788-7581.

✓ St. Catherine grade school Class of 1935 will hold its 50th Reunion beginning

with 5:30 p.m. Mass in St. Catherine of Siena Church on Saturday, Aug. 31, followed by cocktails at 6:30 p.m. and dinner at 7:30 p.m. All members of St. Catherine 1930s classes are invited to attend. Send \$12.50 per person to: Fred Dilger, 3241 S. Pennsylvania St., Indianapolis, Ind. 46227. Class members Dorothy Snyder, James Coyne, Jr. and James Murray have not been located. If you have information on their addresses please call Bob Whitsett at 786-1961.

✓ Chatard High School Class of 1979 will hold its six-year reunion at 3:30 p.m. on Sunday, Aug. 18 at Stoney Creek Farms in Noblesville. For information call 291-3208 or 257-6519.

vips...

✓ New officers of the Serra Club of Indianapolis were installed recently. They are: Robert Desautels, president; James Cain, president-elect; George Maley, first vice-president; Thomas Knoll, second vice-president; John Bovitz, third vice-president; Harry Fox, secretary, and James O'Connell, treasurer. Serra is a Catholic laymen's organization dedicated to fostering vocations to the priesthood and

religious life and to developing lay leaders in their Christian vocation of service.

✓ Mr. and Mrs. William Blueher of Indianapolis celebrate their 57th Wedding Anniversary today. William Blueher and the former Lillian "Sis" Kramer were married on August 16, 1928 in St. Augustine Church, Jeffersonville. They are the parents of a son, A.C., of Greenfield, and a daughter, Mary Ann Landtrip, of Indianapolis. They also have eight grandchildren and 12 great-grandchildren.



✓ St. Ann parishioners Mr. and Mrs. Ernest Reuter will celebrate their 50th Wedding Anniversary on Saturday, Aug. 17 with an open house given by family and friends from 2 to 4 p.m. at 2709 Westbrook Ave. They were married July 20, 1935. The Reuters are the parents of three children: John, Darlene Fink and Ann Carson. They also have 15 grandchildren and three great-grandchildren.



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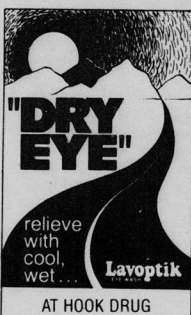
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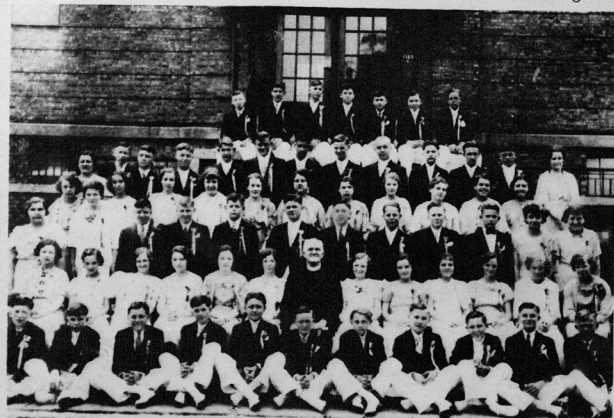
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REUNION—Members of the Class of 1935 from St. Catherine's School, now planning a 50-year reunion, in their eighth grade graduation photo.

QUESTION CORNER

Hard situation for godparent

by Fr. John Dietzen

Q My brother married a Baptist girl, and I was asked to be the baptismal sponsor for their daughter, who they said would be raised Catholic.

Now my brother has left our church and started going to another. Their daughter, now 3 years old, goes with them.

Does that mean I am no longer her godfather? I promised to work with her parents to give her a full Catholic life, and that's what I intended to do. But what can I do now? Will she be rebaptized in the new church? (Ohio)



but there are many ways you can probably still help your goddaughter.

Your kindness to her over the years, remembering her with a gift (perhaps a religious one) on the anniversary of her baptism or several other days, your thoughtfulness and possibly presence with her at big celebrations of her life—these are the kinds of things any baptism sponsor might do.

You can do them also—if, of course, your brother and his family permit you.

Naturally, you should also have a particular intention in your prayers for your niece, to ask God's blessing and guidance for her.

I have no idea what her new church might do. But according to the Catholic (and most Christians') understanding of baptism, she would not be baptized again. Once one is baptized, in whatever faith, it is for life.

Q I went to confession and confessed stealing a large amount of money. The priest told me I could not be forgiven unless I made reparation and gave it back. Is this the Catholic Church ruling? (Pennsylvania)

A This isn't a Catholic Church ruling; it's part of the Ten Commandments. Our sorrow and repentance after stealing something from someone doesn't change the fact that it still belongs to them.

A Your understanding of the responsibilities you undertook as baptism sponsor is certainly correct, and you are right in being concerned. During the ceremony of baptism, the Catholic parent (and godparents) several times profess that they believe the truths of our faith and solemnly promise both God and the church that they will be an example and model of living that faith for their newly baptized child.

Your brother's decision to leave our faith severely limits some of your options,

FAMILY TALK

How to deal with a depressed husband

by Dr. James and Mary Kenny

Dear Mary: We've been married nearly 20 years and have a 15-year-old son.

For several years my husband has been disenchanting with his high-pressure job. However, he won't (or can't) do anything to change the situation; neither will he consider something to reduce stress.

He has almost no interests. I've told him I'm willing to change our standard of living—including selling the house. He won't consider "lowering" himself. I already work full time so my getting a job wouldn't be an issue.

He is so unhappy with himself. Lately it's most evident in his weight. He gains and loses repeatedly. He is short-tempered and impatient.

I've been supportive, had "pep talks" with him—to no avail. He's getting increasingly difficult to live with. A few months ago I urged him to get counseling, offering to go too. I explained I didn't think I could continue to live with him unless he got help. He hasn't.—Rhode Island.

Answer: You seem to have tried many things and made good suggestions—which did not work. What now?

How can you change someone who is unhappy but does not want to change? Since you cannot get him to make major changes, try for small ones.

His diet is a significant part of his problem and can be a major factor in how he feels. Does he come home tired and tense, reach for the alcohol, eat a large dinner heavy on fats, red meat and sweets, then tune out in front of the television? It is not an unusual pattern for persons in high-stress jobs.

You say he can't change his eating pattern. However, unless your household is unusual, you do most of the shopping and cooking. By setting small, specific goals you can systematically change eating patterns.

Start by using more poultry and fish, less red meat. Substitute fresh fruit for sugar-filled desserts. Write down your plan

and stick to it. Gradually eliminate whatever is ruining his weight and health.

The second change is exercise. It is a rare man over 40 today who does not fear heart disease. Your husband might want to change but feels too discouraged and depressed to try.

Try to get him to join you for a walk before dinner every evening. Neither of you will feel like doing it alone. Encourage each other.

If your husband is under care for high blood pressure, ask your doctor for a walking program. You will probably start with a mile or two. Eventually you can probably work up to four or five miles.

Won't walking take time? Certainly. Your dinner will be delayed. Your son might be inconvenienced occasionally, but since 15-year-olds generally have odd schedules, it should be no great problem.

After your walk, reach for mineral water with a twist of lime or a tart lemonade, then enjoy a low-fat, low-sugar dinner together. After starting the evening this way, your husband may not want to tune out in front of the television.

As you get in shape, propose other diversions. Drive to a scenic park or woods occasionally to take your walk. Try a 10-mile walk on the weekend. Take back packs and stop for a light snack. Challenge him to get up with you on a summer morning for a hike and a picnic breakfast.

None of these efforts will succeed unless you do them with him. They are much less drastic than changing jobs or homes. And they are good for you.

In a few years your son will leave home. You and your husband will be a couple again. If you are good friends and possess good health, you can enjoy some of the best years of your marriage. The efforts you make should not only protect your husband's health now, but prepare for the years ahead.

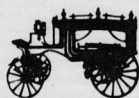
(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47778.)

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Pope stresses evangelism, condemns apartheid

by Bill Pritchard

YAOUNDE, Cameroon (NC)—Pope John Paul II emphasized evangelism and Christian renewal as he began his 12-day pastoral visit to Africa, but he also took the chance to speak out against South Africa's system of racial segregation, apartheid.

The pope told a welcoming crowd in Lome, Togo, Aug. 8 that he was beginning "a great missionary journey."

"I make again, under easy and friendly conditions, the humble and courageous walk which was that of the first five missionaries of the Society of the Divine Word" who came to the East African country in 1892, he said.

Hundreds of young singers, government and church officials, a military band and Togo's president, Gen. Gnassingbe Eyadema, welcomed the pontiff to the continent.

The pope praised the "spontaneous religiosity" of the Togolese and said the country's Catholic community was strong "in number and vitality."

At an outdoor Mass in February 2 Square later that day, the pope told a large congregation that traditional African religions "gave you a sense of God's existence." By becoming Christians "you have become more conscious" of God's kindness, he said.

Before leaving Lome Aug. 10, the pope asked Togo's Catholics to build "an original Christian religion" which retains "the best of your traditions" and which "refers itself, at the same time, to the experience of the universal church."

DURING HIS stay in Togo, the pope also met with Protestant and Moslem leaders. He told the Protestant heads that a new spirit of Christian unity in Africa "is something near to my heart."

In an informal meeting with Togo's bishops Aug. 8, the pope listened to their concerns about the shortage of priests.

The next day he ordained 11 new priests in northern Togo. The priests were chosen for the ceremony from different regions and tribes. A Vatican official later said that the Catholic Church wants to be a unifying force among the various peoples of Africa.

In his homily at the ordination Mass, the pope called for a missionary effort.

"Dear friends," he told the new priests, "the missionary horizon is not limited to your country. It is necessary to carry the Good News to men and women of all Africa, of the whole world."

On his way to the airport for the flight back to Lome, the pope made an unscheduled and unexpected stop to speak with rural people in their compound not far from the roadside.

Vatican press spokesman Joaquin Navarro-Valls said he was "so surprised. I thought it was an accident."

Navarro-Valls said the pope went into one woman's earthen, thatched-roofed home to ask how she lived.

The woman tried to explain in halting French how the family raised food, the press secretary said.

"The pope was visibly moved," he said. "He couldn't say anything."

Navarro-Valls said he believed the pope made the stop to underscore the contrast between the large and luxurious presidential residence in Pya, where he had visited, and the conditions under which the rural people live.

LATER IN the day, the pope met with the chief priests of Togo's traditional religions. They welcomed him by invoking the blessings of the "great creator God, transcendent and omniscient."

The pope ended the day with a visit to the sanctuary of Our Lady of Lake Togo and to the Cathedral of Our Lady in Lome.

At the sanctuary, the pope spoke to sick and invalid Togolese.

He said that Christ's suffering could help shed light on the question "Why me?"

Suffering, "accepted little by little, offered in union with Christ, can be a path of light, a spiritual ascent," he said.

At the sanctuary, the pope also consecrated Africa to the Virgin Mary.

In a short stop in Ivory Coast Aug. 10,

the pope consecrated the cathedral at Abidjan, the country's largest city. He had blessed the cornerstone of the cathedral on May 11, 1980, during his first African trip.

"The church of Abidjan, the church in Ivory Coast, shows by this material building that she is truly herself a spiritual building," he said.

From Abidjan, the pope flew to Yaounde, Cameroon, where his airplane was escorted to the airport by a pair of jet fighters of the Cameroon Air Force.

Security was heavy and several military units were in formation at the airport.

"Nearly all honor God, according to the Christian faith, or according to Islam or according to traditional religions," the pope said at welcoming ceremonies Aug. 10.

"This religious sentiment, believe it well, is appreciated by he who comes to you as spiritual leader, successor of the apostle Peter, appointed by the Lord Jesus as pastor of the church of God," he said.

In a speech to laity, nuns and priests at Yaounde's cathedral that evening, the pope praised the early missionaries to Cameroon. He said that the church had been "solidly implanted" in the country in less than a century.

ON AUG. 11, Pope John Paul called for "an end, without delay" to apartheid in South Africa and offered prayers for the victims of the recent "bloody confrontations" there.

The pope spoke in unscheduled remarks at the end of his Angelus address to about 100,000 people in the main square in Yaounde.

He spoke of "my profound pain, my disquiet, my prayer" concerning the "fresh, bloody confrontations which have developed over these recent days in South Africa and which worry all Africa and the entire world."

Renewed racial strife in South Africa claimed at least 65 lives in the five days preceding the pope's remarks.

"May God receive all those victims in his peace," the pope said. "May he inspire all to wisdom, just conduct, a feeling of respect for the dignity of others and a will for peace, so as to put an end, without delay, to all discrimination which is unworthy of man, and all violence, which is ruinous for man."

HIS DAY also included a flight to Garoua, in northern Cameroon, where the pope celebrated Mass with baptisms, confirmations and first Communions.

Several Polish missionaries—some of whom had walked more than 70 miles in the hot, dry country—attended the Mass. They sang the Polish song "Sto Lat." "May He Live 100 Years," as the pope walked the edges of the crowd, which was estimated at more than 100,000.

Pope John Paul told the crowd to seek peace and harmony among the many ethnic groups of Cameroon.

He said religious liberty "is a fundamental human right" and that the church respects those who are going toward God "by other ways."

The pope paid his respects to Moslem leaders attending the ceremony, saying Catholics share with them "faith in the one God."

Islam is the second-largest religion in northern Cameroon, following traditional African religions.

ON AUG. 12, the pope spoke against a "powerful anti-life mentality" which he said is being spread from developed nations to developing countries.

The pope leveled his criticism during a Mass for families at Bamenda in northwest Cameroon.

In his homily, the first in English on his 12-day African trip, the pope said the anti-life view is being "transmitted to the developing nations" as if it were the "compulsory path to development and progress."

"Do not listen to ideologies which allow society or the state to take over rights and responsibilities which belong to families," he said to the thousands of people at the open-air Mass at Bamenda's airport.



AFRICAN OFFERING—Pope John Paul II is presented with an elephant tusk carved with his name during an outdoor Mass at Yaounde, Cameroon. (NC photo from UPI-Reuters)

Pope John Paul told the crowd that the church recognizes "the grave problems posed by population growth in some parts of the world." It also recognizes "the difficult situations sometimes facing couples in the responsible transmission of life," he said. He praised natural family planning programs run by the church in Cameroon.

The pope left Cameroon and made a short stop in Central African Republic Aug. 14. From there, he travelled to Zaire and Kenya, where he will attend closing ceremonies at the 43rd International Eucharistic Congress in Nairobi Aug. 18.

He is scheduled to make a brief stop in Morocco Aug. 19 on his return trip to Rome.

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South African bishops' long fight against racism

by A.K. Donnelly

CAPE TOWN, South Africa (NC)—The Catholic Church in South Africa has been in conflict with racism for decades—even the racism it admits has existed within the church.

The first European callers to the territory were Indian-born Catholic Portuguese who built a small church on the southern African coast in 1501. However, the first permanent colonizers, in the 1650s, were Dutch Calvinists who banned public existence of the Catholic Church until 1804.

In the 19th century, South Africa was a mission country. Most missionaries, like the rest of society, conformed with "European" and "native" divisions in church institutions, although individual bishops spoke out against the system.

However, when the white supremacist National Party came to power in 1948, the social segregation which had been assumed was written into law. The Immorality Act made sex between people of different races punishable by imprisonment and outlawed marriages of whites to people of any other ethnic group. The Group Areas Act enforced residential apartheid and gave rise to wholesale social engineering, such as enforced relocation of several million people—mostly black.

IN 1951 A church hierarchy was set up, with dioceses established. In 1952, the bishops issued their first pastoral letter, calling for Christian values in race relations.

"Non-Europeans" were urged to prepare themselves for the duties connected with the rights they hoped to enjoy. Discrimination on the grounds of color was said to be an offense against human dignity.

Five years later, noting that since their earlier statement nothing had changed, the bishops issued another pastoral letter. White supremacy, they said, had become an absolute.

"It overrides justice, it transcends the teaching of Christ," they said. "It is a purpose dwarfing every other purpose, an end justifying any means."

"Separate development," as apartheid was called, was equated by the bishops with the "blasphemy of thus attributing to God the offenses against charity and justice that are apartheid's necessary injustice."

The bishops said that "profound differences" between sections of the population made immediate integration impossible, and change would have to be gradual.

In that letter, the bishops admitted that there was segregation in church groups, schools, seminaries, convents, hospitals and social life.

"We are hypocrites if we condemn apartheid in South



SOUTH AFRICAN UNREST—A funeral procession in the South African township of Zwijve symbolizes the country's unrest and the government's regulation of the lives of black South Africans. The white-minority government has restricted how funerals should be conducted after violent anti-apartheid confrontations at public funerals. The Catholic Church in South Africa has been in conflict with racism for decades. (NC photo from UPI-Reuters)

African society and condone it in our own institutions," the bishops said. White South Africans were urged to consider apartheid's "evil and un-Christian character, the injustice that flows from it, the resentment and bitterness it arouses, the harvest of disaster that it must produce."

IN 1960—THE year when nearly 70 blacks were killed by police near Sharpeville—the bishops of South Africa and neighboring countries cited a need for just wages and higher education opportunities for blacks. They noted the evils of migratory labor, under which millions of blacks were allowed to travel to the cities to work but were not allowed to have their families with them.

In the early 1970s, the bishops ended the legally enforceable apartheid at the country's main major seminary in Pretoria by admitting black students for the priesthood. There were no repercussions. Since then, the bishops have continued to speak and act against racial discrimination.

HERE ARE some of the highlights of the hierarchy's actions:

►1972: The bishops issued their "Call to Conscience" in which they said: "The record shows that we have failed to cope with racialism and reduce discrimination. But a bold

and sustained effort is not yet beyond us, even at this stage. While the evil exists, no one may rest."

►1975: Catholic schools accepted black students, and schools of other denominations followed. After a period of confrontation with the government, the situation was accepted. State schools remained segregated.

In a letter on reconciliation that same year, the bishops said that whites—with their power and wealth—had to take the first step toward racial reconciliation, but that blacks also needed to forgive.

►1976-77: Black youths boycotted schools. The bishops said the disturbances that followed reflected a wider frustration of black youths unwilling to grow up in a separate society.

They condemned alleged police torture and killings and said, "It is clear that the black people of the republic have passed the point of no return, and no temporary suppress on by violence can give hope of any safety for the children and prevent the horrors of civil war in the future."

The bishops also committed themselves to eradicating racial discrimination against persons in church institutions and in private homes and to suppress church seating arranged in racially reserved blocks.

►1980: Blacks boycotted schools and universities to protest unequal educational facilities, and the bishops spoke in favor of a unified educational system.

►1981: St. Peter Seminary, formerly the black twin of Pretoria's St. John Vianney Seminary for whites, was reopened after a period of campus disturbances. Students of all races are now at both seminaries.

As winter began, Auxiliary Bishop Stephen Naidoo of Cape Town pleaded with the government concerning the plight of thousands of homeless squatters around the city. Soon afterward, Archbishop Denis Hurley of Durban, president of the Southern African Catholic Bishops' Conference, led several thousand people in rain and cold in an ecumenical service to protest the forced relocation of blacks from their homes near Durban.

►1982: At a meeting of bishops in Pretoria, Archbishop Hurley said that the evolution of the church was "a fact of our time."

Later that year, Archbishop Hurley led a delegation of bishops which created a stir by declaring that most people in Namibia backed guerrillas who had been fighting a prolonged war against the South African army. The government began prosecution against the archbishop for saying inhabitants blamed atrocities on government troops, but the charges later were withdrawn.

(See **BATTLE RACISM** on page 16)

CRS officials deny New York Times allegations

(Continued from page 1)

CRS is a large organization and its staff personnel are spread out over 70 countries. "Administration at times is difficult and misunderstandings do occur; and even mistakes are made. Appreciating this, I want to give my assurance that I support completely the assertion of Bishop Malone about CRS. The United States Catholic Conference is the body ultimately responsible for CRS. I also subscribe to the statements made by Mr. Pezzullo in his press conference Aug. 7.

"In a recent conversation with (Pezzullo)," the archbishop continued, "I thought that he expressed himself very well when he said, 'The Catholic Relief Services is not an organization that throws money at a problem hoping thus to find a solution. The funds that we have are relatively meager; they are sacred because of the wishes of the donors, and they must be used in an orderly, planned, and always a responsible and accountable fashion.' Let me assure you that I, too, subscribe to this and that I believe we are using the magnificent charity of the American public in the past year in a truly responsible and a helpful fashion."

AT THE press conference Aug. 7, Pezzullo acknowledged that CRS and AID had a disagreement—recently resolved in CRS's favor—over who would pay for inland transportation of food. But he said prior to the agreement CRS went ahead and paid for the transportation.

CRS is the main private distributor of the U.S. government's Food for Peace commodities in Ethiopia. "At no point was any food offered to us allowed not to move because of not paying inland transportation," Pezzullo said.

It would not be possible, he said at another point, for CRS to get any more food through the "pipeline" in Ethiopia than at present. Currently, he said, food

distributed by the agency is going to 1.7 million Ethiopians, and plans are underway for some expansion into areas that have previously been inaccessible because of rebel activity.

Pezzullo said the donor response to the Ethiopian famine had been far greater than he expected. Since vivid television coverage of starving Ethiopians made the American public generally aware of the problem last October, CRS has received about \$50 million.

It has allocated \$30 million, which it says was raised specifically for Ethiopia, for use in feeding and development projects in that country. The other \$20 million is to be spent in 17 other African countries whose problems are especially severe.

Figures released at the press conference showed that of the \$30 million allocated for Ethiopia, \$7.1 million had been spent by July 31, and reimbursement was expected for some of that.

Asked whether donors who gave last

winter with the understanding that emergency food aid was necessary to save lives might feel misled to find that most of their gift was still in the bank unused, Pezzullo said people give to CRS because they respect it and feel they are dealing with an organization that is "accountable."

"I imagine some people thought we were going to go out and buy food with the money," he said. "But we have told people we are engaged in a series of activities. I think our contributors understand."

PEZZULLO SAID that in the initial period of the Ethiopian fund raising, when CRS did not realize the massive amounts that would be coming in, it told donors that their gifts would be used for transporting food to the hungry. Money received from these donors was put in a fund separate from other Ethiopian receipts, he said.

But after the contributions grew to such large dimensions, Pezzullo said, CRS stopped saying it was raising funds just for food distribution and began talking of development.

MacGuire, now director of corporate development for Macmillan Inc. in New York, reached by National Catholic News Service Aug. 7, objected to Pezzullo's characterization in the Times article of the critics as "disgruntled" former employees. He said he resigned in 1979 after working as CRS director in Burundi, although he was offered other assignments, only because he wanted to return to the United States and pursue other work.

MacGuire said the critics also included many present employees who are "loyal" but object to the way Pezzullo and other former State Department employees are running the organization. Pezzullo and CRS Africa secretary William Schaefele are both former U.S. ambassadors, Pezzullo's last assignment being Nicaragua and Schaefele's Poland.

CRS gave \$407 million in aid last year

NEW YORK (NC)—Catholic Relief Services dramatically increased its relief and development aid abroad last year, according to figures in its 1984 annual report.

Funding of the U.S. bishops' overseas aid agency leaped by an unprecedented \$95 million over the 1983 total, to more than \$457 million. Its 1984 expenditures also reached a new record at more than \$407 million, some \$62 million higher than the previous year.

The one-year increase in CRS funding matched its total increases over the previous six years.

Despite its growth, CRS actually decreased its internal expenditures for staff salaries and a number of other institutional costs that do not translate directly into assistance to aid recipients, the report said.

It reported that only about \$9 million, or under 3 percent of the \$407 million disbursed, went to administration, fund-raising and publicity costs.

Some \$219 million, or 54 percent, went

to development assistance; \$103 million, or 25 percent, went to disaster and emergency relief; \$59 million, or 14 percent, went to general assistance for aged, ill, orphans or indigent; and \$17 million, or 4 percent, was devoted to refugee relief and resettlement.

A large portion of the \$30 million excess of revenue over expenses in 1984 was attributable to the massive surge in cash donations to CRS in the last two months of the year, when Americans suddenly became aware of famine crisis in Ethiopia. Private contributions to CRS from U.S. individuals and groups had been just over \$10 million in 1983, but they climbed to \$37.8 million in 1984, with most of the money arriving in November and December.

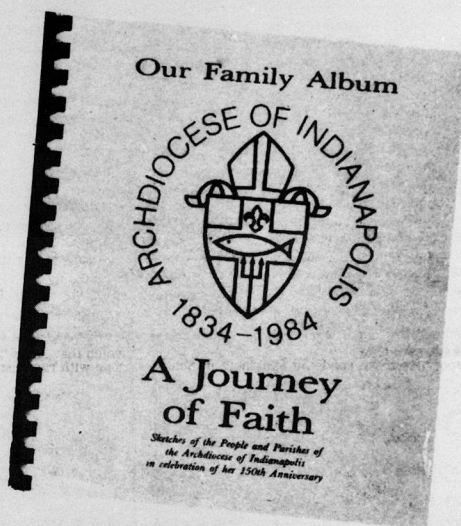
Beth Griffin, CRS press spokeswoman, said much of the 1984 increase in both revenue and expenditure of the agency was due to massive CRS efforts in Ethiopia throughout 1984, long before the famine there came to the attention of the general public.

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The SUNDAY READINGS

20TH SUNDAY IN ORDINARY TIME

AUGUST 18, 1985

by
Richard
Cain
Proverbs 9:1-6
Psalm 34:2-3, 9-15
Ephesians 5:15-20
John 6:51-58

This Sunday's first reading comes from the Book of Proverbs. The book consists of a long prologue advocating the pursuit of divine wisdom followed by a collection of wise sayings. At the end of the prologue both Wisdom and Folly are personified as women inviting young people to a feast which they have prepared. The first reading is Wisdom's invitation to her feast.

The passage raises an obvious yet easily ignored question: If God's wisdom has been set before us like a feast free for the taking, why do we not take better advantage of it?

The metaphor of the feast should not be taken lightly. As we need to eat in order to survive, so also do we need the steady nourishment of wisdom if we are to survive and grow spiritually. It is astonishing how often we freely choose to live on a spiritual starvation diet—more through neglect than through any conscious decision. What can we do to improve the quantity and balance of our spiritual diet?

The theme of eating in the first reading also prepares us for the gospel reading. For the past two weeks, the gospel readings have focused on what is known as the Eucharistic Discourse in Chapter 6 of John's Gospel.

Up until this point in the discourse, Jesus had been developing the idea that he is the bread of life come down from heaven. Anyone who eats this bread (that is, accepts Jesus as his God and savior) will live forever. In this Sunday's reading, Jesus explicitly linked the accepting of him with the eucharist.

It is clear from the text that Jesus meant this bread from heaven to be

physically eaten. Why? First of all, the passage makes it clear that his listeners understood what Jesus said in a literal way. Therefore, if Jesus had meant it only metaphorically, it would have been easy for him to correct their misconception. But rather than correct it, he underscored it! The Greek word "trogon," translated here as "feeding," is not the regular word for eating, but a very realistic word with the rather crude connotation of "munching" or "gnawing."

As if this wasn't enough to make his point, Jesus went on to say: "For my flesh is real food and my blood is real drink." (v. 55) The separate mention of flesh and blood in this passage probably is meant to stress the fact that the whole Christ is received through the ritual act of eating the consecrated bread and wine.

God could have given his life to us in any way he chose. Why, then, does he choose to give himself to us in such a, well, crude way? Because we are "crude" people, if crude is taken in the sense of being natural or physical. In order to survive we have to munch the flesh of animals and the fiber of plants. God thinks this is good—so good, in fact, that he is willing to come himself to us in this way. Being physical, then, is a very spiritual activity!

This represents an enormous affirmation of the goodness of our bodies. But it is more than a mere affirmation, as though God were placing the physical on a par with the spiritual but leaving them separate. God has more in store than that. For, since the eucharist is the earnest of God's pledge to give us eternal life with

the Saints *by Luke*

ST. JOHN WALL



JOHN WALL WAS BORN IN LANCASHIRE, ENGLAND, IN 1620. HE WAS SENT TO STUDY IN DOUAI IN HIS YOUTH. HE WENT TO THE ROMAN COLLEGE IN 1641 AND WAS ORDAINED IN 1645. HE SERVED AS A MISSIONARY FOR A TIME, JOINED THE FRANCISCANS AT ST. BONAVENTURE FRIARY IN DOUAI IN 1651, TAKING THE NAME JOACHIM OF ST. ANNE, AND IN 1656 WAS SENT ON THE ENGLISH MISSION.

USING ALIASES HE WORKED AMONG THE CATHOLICS IN WORCESTERSHIRE FOR 22 YEARS UNTIL DECEMBER 1678, WHEN HE WAS ARRESTED AND CHARGED WITH BEING A CATHOLIC PRIEST. AFTER FIVE MONTHS IN PRISON, HE WAS EXONERATED OF ANY COMPLICITY IN THE TITUS OATES PLOT AGAINST THE KING, BUT WHEN HE REFUSED TO RENOUNCE HIS CATHOLIC FAITH, HE WAS HANGED, DRAWN AND QUARTERED ON AUG. 22, 1679. HE WAS CANONIZED BY POPE PAUL VI IN 1970. HIS FEAST IS AUG. 22.

him—bodily as well as spiritually—it signifies God's tremendous plan to unite the two.

By eating Christ, we are in turn eaten by God in order that we may become part of the life of the Trinity: "Just as the Father who has life sent me and I have life because of the Father, so the man who feeds (munches) on me will have life because of me." (v. 57) Through the eucharist, then, we receive the same kind of life through Christ that Christ has received through the Father.

So what difference does this make in our

lives today? Much! To us is given the choice daily of whether to cooperate with or frustrate this process. To cooperate means three things: (1) to prepare ourselves for the eucharistic feast by growing in our understanding of, and assent to, what it means, (2) to come to the feast that the Lord has prepared for us whenever we can and in as worthy a manner as possible, and (3) to carry Christ into the world by really letting the bread of life feed others through the bread of our lives. That is what multiplying the loaves was all about!

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Indifference, not atheism, Christianity's worst foe

by John Thavis

ROME (NC)—Religious indifference, rather than formal atheism, has emerged as one of the main challenges to modern Christianity around the world, church experts meeting at the Vatican have said.

In separate reports, most delegates to a Vatican plenary session of the Secretariat for Non-Believers said the "good life" of material and technological progress has been accompanied by growing religious disinterest in their countries.

Theoretical atheism has attracted only a small minority among the populations, even in some communist countries, they said.

Non-belief is not so much tied to ideas, the delegates said, as to the uncritical acceptance of consumerism, loss of family values and an emphasis on personal pleasure, all of which is reinforced by advertising and mass media.

The reports by about 20 of the experts during the March meeting were published by the secretariat in July under the title, "Atheism and Dialogue."

SEVERAL OF the reports noted that while dialogue with atheism is one of the secretariat's goals, such dialogue is particularly difficult with the religiously indifferent, who have no formal groupings.

Several of the studies identified indifference as the most widespread and most dangerous problem facing the church.

Surveys in several European countries, for example, showed that while less than 10 percent of the population identified themselves as non-believers, a minority said they practiced their religion.

In traditionally Catholic Spain and Portugal, only about one-third of those surveyed said they practiced their faith.

The denial of God's existence (atheism) and the formal questioning of God's existence (agnosticism) have "little weight" in modern Spain, the report on that country said. But indifference to God was growing daily, it added.

In Portugal, "explicit atheism" is limited to a few intellectuals and students of communist philosophy, a report said. But "practical atheism" is much more widespread.

"Without explicitly posing the question of the existence of God, people live as if God didn't exist," the report said. The report, by Bishop Jose da Cruz Policarpo, auxiliary of Lisbon, blamed "forces of Freemasonry and various Marxisms" for removing the influence of religion in Portuguese art, literature, cinema, schools, social organizations and mass media. These forces, the report said, operate according to a "pre-established plan."

IN FRANCE, another report said, many people live a life of "day-to-day indifference," without asking essential question about life and death. Technological progress, it

Priest and three nuns are among peace group held and released by rebels

by J.J. Smith
NC News Service

A priest, three nuns and at least five Catholic lay workers were among the 29 American peace activists reportedly held for more than a day but then released Aug. 8 by anti-Sandinista rebels in Costa Rica.

The priest and nuns were Father Thomas Fenlon, 49, of St. Patrick Parish in Newburgh, N.Y.; Sister Catherine Krueger, 34, of Syracuse, N.Y.; Sister Anita Von Wellsheim, 66, of Albany, N.Y.; and Sister Kathy Maire, 41, of New York City.

The five lay workers were Tim Keppel, 29, of Raleigh, N.C.; Virginia Druhe, 35, and Mary Dutcher, 37, both of St. Louis; Kim Wardrop, 22, of Albany, N.Y.; and GERALYN McDowell, 35, of Chatham, N.Y. All were members of a "Peace Flotilla" delegation sponsored by the interfaith organization "Witness for Peace."

The group, along with 15 to 20 journalists, was traveling in a boat on the San Juan River, which divides Nicaragua and Costa Rica, as part of a "prayerful gesture for peace," said Yvonne Dilling, a Witness for Peace spokeswoman. She said they were captured Aug. 7 and released the next day.

The group was held by "independent anti-communist" rebels, the group reported, not by members of a larger, more organized guerrilla force led by Eden Pastora which originally had been blamed for the abduction.

Witness for Peace describes itself as an interfaith organization which seeks to end hostilities in Nicaragua by keeping a continued presence of American church activists in the country.

But their activity in Nicaragua was also reportedly questioned by at least one church official. "To call them religious is something of an exaggeration," Father Bismarck Carballo, spokesman for Cardinal Miguel Obando Bravo of Managua, Nicaragua, a frequent critic of the Sandinistas, was quoted as saying.

Witness for Peace has sent about 1,300 clerics and lay people to remote villages of Nicaragua over the last year-and-a-half. Many of the villages have been in areas contested by the rebels who are seeking to overthrow the Sandinistas.

said, often tends to blunt such questions by removing passion and action from people's lives.

The report also said that many people are satisfied with "daily banalities." It cited the renewed interest in ancient paganism, astrology and and sorcery.

Reports from the United States, Ireland and Italy said theoretical atheism had little or no impact on society. Among the causes of practical atheism, the reports said, was self-interest.

The Irish study said the church should recognize "the atheism inherent in consumer values and the ethos of money."

Marxist ideology affects few people in Ireland, the report said, but one exception is republican paramilitaries. Those associated with paramilitary violence used to continue to practice their religion, but that is no longer true, the report said.

In Italy, the practice of religion has suffered a "steep decline," partly because of a modern emphasis on "materialism, selfishness and comfort," a report said.

In the United States, a traditional attitude of separation between religion and the world has given unbelief a certain legitimacy, said a report presented by Bishop Howard Hubbard of Albany, N.Y.

Today, the report added, concern for higher life is eclipsed by "the concern of many for achieving the 'good life' of prosperity and self-improvement."

Reports on Poland and Angola said that even in those Marxist countries indifference is religion's main challenge. Among Poland's deeply Catholic people, "the faith seems to have sometimes disappeared in important areas of life," said a report by Bishop Alfons Nossol of Opole, Poland.

"The proof is in the relatively high numbers of abortions, divorces and alcoholics," the report said.

The report cited social causes of unbelief in Poland, including the government's attempts to promote atheism in schools and youth clubs. But it also warned of another cause of the "dangerous indifference" to religious values: "a mentality aimed at profit, consumption and the career."

IN AFRICA, too, there is a tendency to unbelief, said a report by Cardinal Francis Arinze, a Nigerian who heads the Vatican Secretariat for Non-Christians. It is partly caused by the influence of European and American religious indifference, he said, and partly by anger over discrimination against blacks.

An influential minority in Africa, the report said, has concluded that "religion is a tranquilizer, not much in use in Europe but very much in use in Africa to keep the people down."

The attraction of religious cults or sects was cited as a problem in Zaire, and in Cuba and Latin American countries.

In Zaire, sects have replaced eucharistic participation with "worldly meetings, embellished with lectures and fantastic explanations of the Bible," said a report by Bishop M'Sanda Tsinda Hata of Kenge, Zaire.

Their activity, he said, is a challenge to the Christian faith.

In Latin America, religious indifference is tied to an "implicit atheism" that replaces God with "the idols of pleasure, power and having," said a report by Bishop Antonio Quarracino of Avellanada, Argentina. He is president of the Latin American bishops' council.

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

August 16-17-18

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

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

registration at 12 noon on the parish grounds, rain or shine. Pitch-in dinner at 1 p.m.; games at 2:30 p.m. Meat and drinks furnished.

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.

St. Andrew the Apostle Parish, Richmond, will hold its annual Parish Picnic beginning with

August 19

Separated, Divorced and Remarried Catholics (and non-Catholics) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St., for a program on "Relationships" conducted by Carol Shoot.

The Children of Divorce Program sponsored by Catholic Social Services will be held at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1500 for registration and information.

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold their annual Picnic at 6 p.m. at St. Elizabeth's Home, 2500 Churchman Ave. Members and their families are invited.

The Bloomington area Organization for Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. in St. John the Apostle Church, 3410 W. Third St. Ted Stafford of Employee Counseling Service will discuss "Drug and Alcohol Abuse." Call Mary Miner 812-332-1262 for more information.

August 20

The Archdiocesan Board of Education will meet at 7 p.m. in St. Joan of Arc Parish for installation of officers, with Archbishop O'Meara in attendance.

August 21

The Catholic Widowed Organization (CWO) will hold a support meeting at 7 p.m. followed by its regular meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

The fifth of seven Memorial Masses sponsored by Catholic Cemeteries will be held at 2 p.m. at Calvary Chapel, 435 W. Troy Ave. Father John T. Ryan will be celebrant.

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August 22

The Altar Society of Holy Name Parish, 89 N. 17th Ave., Beech Grove, will sponsor a Gigantic Rummage Sale from 8 a.m. to 4 p.m. in Hartman Hall.

August 23

The Chatard High School Class of 1965 will hold a warm-up party for its 20 Year Class Reunion at 8 p.m. in the Snooty Fox, 1435 E. 86th St. Call 844-3924 for information.

A Natural Family Planning Class will be sponsored by the Family Life Office at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. \$15 fee. To register call 236-1596.

St. Pius X, K. of C. Guild will hold its annual Luau at 6:30 p.m. at the Council, 2100 E. 71st St. \$10 per person includes hors d'oeuvres, dinner and dancing. Call 293-1800 for reservations.

August 23-24

St. Monica Parish, 6131 N. Michigan Rd., will hold its annual Festival of the August Moon beginning at 5 p.m. each day. Ethnic foods, international post office, country store, kiddie rides, bingo. St. Monica ethnic cookbook will be sold for \$7.95 at Strawberry Shortcake Stand or send \$9 to: Women's Club, c/o St. Monica Church, 6131 N. Michigan Rd., Indianapolis, Ind. 46206.

August 23-24-25

A Tobit Weekend for engaged couples will be held at Alverno Retreat Center, 8140 Spring Mill Rd. For information call 257-7338.

August 24

An Adult Training Seminar for the "Growing Up Sexual" Program will be sponsored by the Family Life Office from 9 a.m. to 2:45 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1596 or 236-1433 for information.

The Chatard High School Class of 1965 will hold its 20-Year Class Reunion at 4 p.m. at Dawson's Lake. Call Joni O'Donnell Wilson 844-3924 for information.

The Catholic Widowed Organization (CWO) will enjoy a Buffet Dinner and music at Holy Family Council K. of C., 220 Country Club Rd., beginning with a cash bar at 5:30 p.m. Sign up deadline is Aug. 19. Call Kathy Mitchum 881-0823.



"Mother, may I invite Donald to dinner if he promises to eat before he comes over?"

The Mount St. Francis Annual Picnic will be held from 11 a.m. on. Chicken and ham dinners. Balloon race at 6 p.m.

Secina Memorial High School Class of 1975 will hold its 10-Year Reunion. For information call 257-0466, 357-1984 or 357-5478.

A Day of Recollection sponsored by the Legion of Mary will be held from 9 a.m. to 2:30 p.m. at the Beech Grove Benedictine Center, 1402 E. Southern Ave., Beech Grove. Speaker is Father Lawrence Moran. \$7 fee includes lunch. To make reservations call Frances Sheehan 638-5805 or Teresa Riley 359-6601.

Sacred Heart High School Class of 1945 will hold its 40th Class Reunion at 7 p.m. at Msgr. Downey K. of C., 511 E. Thomp-

son Rd. Call 784-5468 or 786-2815 for information.

August 24-25

St. Lawrence Church Picnic will be held on the school grounds, 542 Walnut St., Lawrenceburg, from 3 p.m. to midnight on Sat. and from 11 a.m. to 11 p.m. on Sun. German band and food stand. evening. Chicken and beef dinners served Sun. Adults \$4.50; children under 12 \$2; carry-outs \$3.75.

August 25

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

Msgr. James M. Downey Council #3660, Knights of Columbus will hold its 32nd Annual Family Picnic from 11 a.m. to 8 p.m. in German Park, 8600 S. Meridian St.

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August 26th &
September 16th

Spirituality & Psychology

by Scott Peck, MD
Author of The Road Less Traveled.

September 22nd
7:00 PM

Spirituality & Peacemaking

by Scott Peck, MD
September 23rd
9:00 AM-5:00 PM

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September 28th
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September 29th
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YOUTH CORNER

Reader asks: 'How do you get a guy to like you?'

by Tom Lennon

Question: How do you get a guy to like you? Should you act like yourself or act like what you think the guy likes? (Pennsylvania)

Answer: Don't play a role. Don't wear a mask. Don't be the phony you. Such strategies aren't much fun and at times they can be stressful.

Be yourself. Don't, however, carry that advice too far.

It could happen that you would "be yourself" to an uncompromising degree, rigidly insisting on your ideas, your plans, your way of doing things and your view of reality.

Take another tack. Be yourself by loving other people sincerely. Make this so much a part of your life that "being yourself" actually means in part loving and caring for others.

Be sincere. But don't be so sincere that you speak the truth in ways that are hurtful. Don't in the name of truth-

Cathedral hosts Cinci Moeller at Hoosier Dome

The Cathedral High School football team will host nationally ranked Cincinnati Moeller in the Hoosier Dome, in Indianapolis on Aug. 31 at 5:30 p.m. The game will be preceded by the Brownsburg-Plainfield game, which begins at 2 p.m.

In conjunction with the game, Indianapolis Mayor William Hudnut will visit Cathedral High School on Aug. 13 at 9:30 a.m. to kick off the 1985 high school football season in Indiana. He will be presented with a Cathedral football jersey and will make a wager with Cincinnati Mayor Charlie Luken concerning the outcome of the game. The wager will be that the losing city will have to fly the winning city's flag downtown for a day.

Tickets for both games are \$5 in advance and \$6 at the gate. Advance tickets may be purchased at any Merchants Bank or O'Malia Food Market store and at Cathedral.

Mass, dance and swim party for Indy youth

A Mass, dance and swim party will be held for all youth in the Indianapolis Deaneries on Aug. 25. Mass will start at 6:30 p.m. at St. Catherine. Father Don Quinn, associate pastor at St. Catherine, will be the celebrant. A dance and swim party will immediately follow at the Boys Club, 1949 E. Troy in Indianapolis. The cost is \$2.50 per person. Each youth may bring a guest.

fulness say something horrible like, "I think your new jacket is ugly." Instead temper your truths with tactfulness and kindness.

All this applies to the guy you mention as well as the other friends you have. Take a sincere and caring interest in this young man. If it makes him feel good to talk about his game of soccer, then talk about that sport.

If photography is his hobby, try to develop an interest in cameras, film, lighting, composition of pictures and so forth.

If his dad has lost his job or is ill, be ready with some heartfelt sympathy.

Do these things, not to fake him into liking you but to show you like him and truly

want to share a part of his life at this time.

Should you ever "act like what you think the guy likes?"

On the one hand, you obviously shouldn't say, "I think football is dumb," if the young man is a quarterback.

On the other hand, if you hate the sport, you might be bored to death if you go to every game.

And you might discover that you're really not as interested in this young man as you thought you were.

But there's another path you might take before you give up on him. Try developing an interest in football or whatever else interests him. You might find you like the sport when you



APPALACHIAN VOLUNTEERS—A group of 10 people from the Terre Haute Deanery recently returned from a trip to Nazareth Farm in Center Point, W. Va. Nazareth Farm is a Christian service project that assists the poor in Appalachia. Pictured are, from left, Dan Dubois, St. Mary's Village; Mary Beth Durkee, St. Patrick, Terre Haute; Sherry Maher, Jeanine Thralls and Cheryl Eagles, St. Mary's Village; Janet Roth, youth minister at St. Benedict and Sacred Heart, Terre Haute; Tony Flak, Sacred Heart; Maria Doti, St. Joseph, Terre Haute; Chris Kleiser, Sacred Heart; and Jim Durkee, St. Patrick.

know more about it, and your friendship with this young man would perhaps flourish.

And that's one of the values of new friendships. They can open you up to new

ways of looking at things, to new interests, to new hobbies and to new experiences.

But don't play a role. Don't try to manipulate an acquaintance or a friend. Let

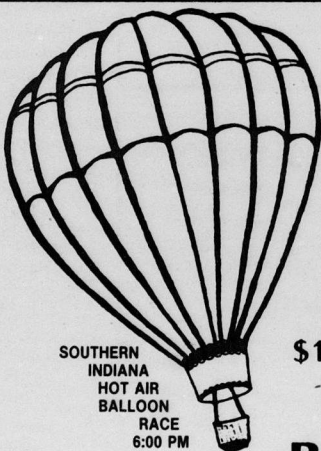
caring for others be your way of expressing yourself and winning friends.

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

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"COME, JOIN US!"

43rd Eucharistic Congress opens with huge Mass in English, Swahili

by Nancy Light

NAIROBI, Kenya (NC)—More than 20 cardinals, 200 bishops and 700 priests celebrated a Mass in English and Swahili on a dais built to resemble a thatched-roof hut as the 43rd International Eucharistic Congress opened in Nairobi Aug. 11.

Tens of thousands of Kenyans and foreigners attended the Mass in Nairobi's Uhuru (Freedom) Park.

So. African bps. battle racism

(Continued from page 10)

►1983: Led by Cardinal Owen McCann of Cape Town, the bishops wrote Defense Minister Magnus Malan to defend the rights of conscientious objectors to the draft. A month later they denounced a new constitution which gave limited parliamentary representation to Colored and Indian South Africans but excluded blacks, the majority.

►1984: The bishops said they would like to see racially separated Catholic women's groups united.

In midyear, five black priests protested Pope John Paul II's gift of a medal to Prime Minister Pieter Botha. They said they would deny the pope a cup of water if he visited their parishes. Archbishop Hurley reminded one of the priests that even Jesus had dinner with sinners, and a month later the pope repeated his condemnation of South Africa's racial policies.

Ice cream vendors solicited camera-toting pilgrims while boys hawked Christian literature. Meanwhile, the choir provided music using drums and "kayambas"—rectangular Kenyan wicker rattles.

Cardinal Maurice Otunga of Nairobi, the official host of the congress, welcomed the crowds. Cardinal Joseph Cordeiro of Karachi, Pakistan, Pope John Paul II's personal emissary, greeted the pilgrims on behalf of the Vatican.

The church in Africa, said Cardinal Cordeiro, has evolved from one of traditional beliefs to one holding Christian beliefs.

Although Catholicism is still a minority religion in Africa, Cardinal Cordeiro said, Christian witness is stronger proportionately than that in First World countries.

Christian family love, the theme of this year's congress, was a goal as mountainous as Mounts Kenya and Kilimanjaro, Africa's highest peaks, he told the crowds.

Amid cheers and applause, pilgrims of some 50 nations stood in turn to be recognized, displaying their national flags and unfurling colorful banners and pendants created especially for the occasion. The largest delegation was from the United States.

Theresa Doherty, a pilgrim who attended the 1976 eucharistic congress in her hometown of Philadelphia, said this year's conference was "slower, smaller, more informal and better-paced to savor."

"Philadelphia's congress was held in big stadiums with strictly organized seating. This already seems a more expressive, freer venue," she said.

As of Aug. 11, 4,000 pilgrims

registered for the congress, and Nairobi's hotels were not filled to capacity.

Some local church volunteers in Nairobi speculated that many Kenyans were waiting until the pope arrived to travel to Nairobi.

The pope was scheduled to address the conference Aug. 18, the closing day. Hundreds of married couples were expected to renew their wedding vows before the pope during the closing ceremonies.

Congress seminars were to address such topics as "Bread for the Family" and "The Sick and Suffering People of the World."

Mother Teresa of Calcutta and Cardinal Joseph Bernardin of Chicago were scheduled to speak on "Being With Suffering."

This was the second eucharistic congress to be held in Africa and the first held in black Africa. The initial African congress was held in Tunisia in 1930.



GEARING UP—With staff and headgear given him by a Masai tribesman, Pope John Paul II speaks to Kenyans during his 1980 visit to Uhuru Park in Nairobi, Kenya. The pope will return to Uhuru Park Aug. 18 for the close of the International Eucharistic Congress as part of his seven-nation African tour Aug. 8-19. (NC photo from UPI)

Newman Centers plan fall activities for college students

by Richard Cain

Evening Masses, picnics, a weekly volleyball game and prayer service, a monthly breakfast, a course on the Old Testament scriptures and a spring break trip to work with the poor in Appalachia are only a few of the many activities being planned for

college students this fall at Newman Centers around the archdiocese.

Newman Centers are places on or near the campuses of secular colleges and universities where Catholic and interested non-Catholic students can gather. There are four Newman centers in the archdiocese, St. Paul Catholic Center at Indiana University in Bloomington, St. Joseph Campus Center near Indiana State University and Rose-Hulman Institute in Terre Haute, The Catholic Campus Ministry and Student Center (Bellarmine House) at Indiana University Purdue University at Indianapolis (IUPUI) and the Newman Center at Butler University both in Indianapolis.

The other five non-Catholic colleges which are located in the archdiocese, De Pauw University in Greencastle, Earlham College in Richmond, Franklin College in Franklin, Hanover College in Hanover and Indiana University Southeast in New Albany, do not have Newman Centers. For students in these schools a priest at a nearby parish is assigned as a chaplain.

The number and types of activities varies from school to school. St. Paul at IU has a full schedule of daily and Sunday Masses, The Catholic Center at IUPUI has Masses Sundays at 10:30 a.m. and 5:30 p.m. and a weekday Mass Wednesdays at 12:10 p.m. Hanover has a Sunday Mass at 4:30 p.m. at the College Chapel. The other schools have Masses at a nearby parish.

In addition to Mass, St. Paul and IUPUI have extensive programs of lectures, social events, retreats and service opportunities. St. Joseph at ISU/Rose-Hulman offers a credit course on the Old Testament as well as a volleyball game and prayer service planned and conducted by students Tuesdays at 7:30 p.m. For those schools without a center, activities are available through a nearby local parish. All the Newman Centers and

chaplains offer counseling and spiritual direction.

The Newman Centers and chaplains also welcome the initiative of students in organizing activities. If something isn't yet available at your school, chances are you and your friends can get it started.

For more information, look for the Newman Center information table at your school's orientation activity or call the center.

NEWMAN CENTERS:

►Indiana University, Fathers Bob Sims and Kim Wolf, and Providence Sister Mary Maloney, St. Paul Catholic Center, 1413 E. 17th St., Bloomington (812) 339-5561

►IUPUI, Father Jeff Godecker, Catholic Campus Ministry and Student Center (Bellarmine House), 1309 W. Michigan St., Indianapolis (317) 632-4378

►Indiana State University/Rose-Hulman Institute, Zelda Flye, St. Joseph Campus Center, 132 N. Fifth St., Terre Haute (812) 232-8088

►Butler University, The Newman Center, 4615 Sunset Ave., Indianapolis (317) 283-1888 (the chaplain is Father Godecker who can be reached at IUPUI Newman Center above)

OTHER NEWMAN CHAPLAINS:

►DePauw University, Father John Schoettelkotte, St. Paul Church, 202 E. Washington St., Greencastle (317) 653-5678

►Earlham College, Father Robert Mazzola, St. Andrew Church, 240 S. Sixth St., Richmond (317) 962-3902

►Franklin College, Father Harold Ripberger, St. Rose of Lima, 114 Lancelot Drive, Franklin (317) 738-3829

►Hanover College, Father John Fink, 415 E. Second St., Madison (812) 265-4166

►Indiana University Southeast, Father Henry Tully, St. Joseph Church (St. Joe Hill), 2605 St. Joe Rd. West, near Sellersburg (812) 246-2512

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Woman who prayed to St. Jude finds \$10,000

Money was left at statue by anonymous donor

by Karen M. Franz and
Teresa A. Parsons

GATES, N.Y. (NC)—A financially pressed woman who found \$10,000 at the foot of a St. Jude statue on the last day of her novena to the saint will not be prosecuted for claiming the money.

Larceny charges against the woman, Margaret C. Burke, were formally dismissed in Gates Town Court July 23 at the request of St. Jude the Apostle Church in Gates, where the money had been left at the statue anonymously.

According to the woman and the parish pastor, Father John J. Steger, the incident began in February 1984 when Ms. Burke, a divorced mother of three, prayed at St. Jude's statue at the church for nine days. On the ninth day, she and her 10-year-old daughter found an envelope at the statue containing \$10,000 in cash, which she regarded as the answer to her prayers.

The money had been left at the statue as an anonymous donation by a man who sought St. Jude's intercession in a career change. By the time the donor returned home from the church and called Father Steger to see if the priest had picked up the money, it was gone.

Though little is known about St. Jude, he traditionally has been known as the saint of

hopeless causes. One popular account says that he was martyred in Persia along with fellow apostle Simon for preaching the Gospel.

For more than 16 months, the whereabouts of the money was unclear. Because Father Steger could not prove the contribution had in fact been there at all, he did not go to the police.

Then, on July 14, a parishioner mentioned to him that a woman, alleged to be Ms. Burke, had prayed to St. Jude and found \$10,000 at the statue in 1984.

Father Steger alerted police and Ms. Burke was subsequently charged with second-degree grand larceny, which can include taking something one does not own.

The priest soon decided to drop charges, however, after the case aroused considerable local controversy and media coverage.

He said he initially decided to press charges because of responsibility to the parish. "St. Jude's (Parish) is out \$10,000," he said.

He did not speak to Ms. Burke directly because "I didn't feel as though I could confront the person or search her out—she's not from this parish." He added, "I could have left myself open to something very serious if I had. I don't know this woman personally."



Father Steger also said he has no plans to try to get \$10,000 repayment.

"If down the road she feels restitution should be made, we'll leave it to her own conscience," he said. "I don't think charity is something we should look upon as something to be retrieved."

He said that the commotion has prompted "somewhat of an adverse reaction to people's faith and trust and devotion to St. Jude, and I don't think any monetary loss would offset that harm." He decided to drop the charges "for the sake of faith and the good of the church and devotion and trust in St. Jude," he added.

Ms. Burke said the money was spent on paying bills, getting her car fixed, buying furniture and sending her oldest daughter

PRAYERS ANSWERED—Margaret Burke (left) of Gates, N.Y., thought her prayers were answered when she found \$10,000 by the statue of St. Jude after she completed a novena to him. Father John J. Steger (below) stands by the statue where the money was left by an anonymous donor. (NC photos from UPI and Wide World)



to beauty school, and that she has been relying on public assistance.

She also has become embroiled in a bitter divorce fight with her second husband, a Maryland contractor.

"There's no way I can tell people how I felt at that time (when the money was discovered)," she said. She remembers praying for better living conditions, not for money. "I had a dollar in my pocket. I think it (the \$10,000) was left for me."

She also wondered why the money has led to so much havoc. "Maybe it's (St. Jude's) way of me paying for his favor," she said. "That's the only sense I can make out of it. I don't believe he wants to torment me. Maybe I was picked to spread his name. Anyway, I'm still praying to him."

Study sees only 68 diocesan priests in Cincinnati by 2015

CINCINNATI (NC)—Unless trends change, by 2015 the Cincinnati Archdiocese might have only 68 active diocesan priests, one-fifth of its current 339, said a study released July 29.

The archdiocese, which now has 257 parishes serving half a million Catholics across southwestern Ohio, might have fewer active priests than parishes by 1995, according to the study's projections.

Titled "A Plunge to Scarcity," the study of the growing priest shortage was done by Father Robert Thorsen, a pastor and sociologist, to aid an archdiocesan task force in planning for parish life in the year 2000.

Archbishop Daniel Pilarczyk of Cincinnati said the study's projections helped show the importance of growing lay ministries.

"No parish, no institution that we serve can possibly go

unaffected by this," said Father Robert Schmitz, archdiocesan planning and research director.

Even by what he called an "optimistic" projection, Father Thorsen predicted no more than 230 diocesan priests by the turn of the century and a drop to 177 by 2015.

What he figured as more "likely" projections, based on current conditions and trends, were about 180 priests by 2000 and 68 by 2015.

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Book reviews

Autobiography of a revolutionary priest

TO BE A REVOLUTIONARY, by Father J. Guadalupe Carney. Harper and Row (San Francisco, 1985). 473 pp., \$15.95.

Reviewed by
Fr. Denis Dirscherl, S.J.
NC News Service

Father James Guadalupe Carney, an American priest, disappeared somewhere in Honduras and is presumed dead. But Father Carney, who had resigned from the Jesuit Society, took pains to leave behind a powerful legacy.

His book is strong medicine, and many will not be able to take it. His original title is probably more apt: "The Metamorphosis of a Revolutionary." The expression of his final stage was: "To be a Christian is to be a revolutionary."

The autobiography covers the entire gamut, from Father Carney's early days in Chicago, Dayton and St. Louis; his World War II experiences; his eventual entry into the Jesuit order, and

his missionary work in South America.

Early on, the reader will pick up the predominant human trait of this priest, for it covers every page of the book. "Desire," "determination" and "will" express the heart and soul of this man. Here was a man who would not say "no" to the large challenges of life. Certainly, he had the drive and talent to become whatever he wanted.

Wherever Father Carney went he ran into opposition. His stubborn determination sometimes got him in trouble, notably in the service where he detested saluting.

Although he had misgivings about some of the training in the Society of Jesus ("The regimen did not weed out the weakest, it ruined the best."), his military experience helped make the early discipline and training easier than those seminarians without it.

As a missionary priest in Honduras, Father Carney immersed himself in the business of putting liberation theology to work. There were

clashes with his own Jesuit comrades, with the diocesan hierarchy, and most notably, with the landowners and the people who controlled the purse strings of society.

Eventually he was expelled from Honduras even though he had taken citizenship there. But not for long. He returned later, only to disappear.

Father Carney's book, for the most part, zooms right along. On occasion he becomes tedious when writing about all the interworkings of the different associations and cooperatives, but by and large the reader will not notice this because the message is so strong.

Here is a man who swore

never again to wear fancy clothes or put on a necktie.

He has great admiration for Fidel Castro and considers him to be an "outstanding revolutionary." He states that Honduras is "completely dependent on the United States. We are a colony of the United States—economically and politically."

Further he sees no contradiction in being a priest and being a Marxist revolutionary.

The reader may be shocked to read these and many more convictions of a Catholic priest, but such ideas are only a foretaste of what could happen in years ahead in Central and South America. Returning priests say that there are areas ready to erupt in Central and South America.

(Father Dirscherl is an Air Force chaplain stationed at Robins Air Force Base, Ga.)

Profiles of 32 who sought peace

JUSTICE SEEKERS, PEACE MAKERS, by Michael True. Twenty-Third Publications (Mystic, Conn., 1985). 160 pp., \$5.95.

Reviewed by
Msgr. Charles Dollen
NC News Service

In an age which seems incapable of drawing back from the precipice of nuclear holocaust, those men and women who worked unceasingly for peace deserve to be known and respected for their work.

Michael True has singled out 32 men and women who

have dedicated their lives to world peace and civil rights. Not all of them are Christians, but they have all caught the joy of Christ's words, "Blessed are the peacemakers..."

Peace and justice for these fine people includes a search for ways that countries can co-exist, that the races and the sexes can be respected, and that life itself be respected.

Sometimes these people have had to fight clouds of their own unknowing, and sometimes they have walked paths that have been lonely and unpopular.

Of the 10 women represented in this fine little booklet, author and editor Dorothy Day stands out as a very special heroine. Of Miss Day, True says that we may love her because she was so thoroughly American, so pointedly Catholic, a failure, a writer and a woman of much prayer.

Of the 10 living people included in the book, author Gordon Zahn may be the best known for his work with Catholic conscientious objectors. Jesuit Father Daniel Berrigan, peace proponent, is also fairly famous.

Of the most famous,

almost everyone will know Mohandas Gandhi, leader in India's struggle for independence; Thomas Paine, American revolution essayist; the Rev. Martin Luther King Jr., civil rights leader; and Cardinal John Henry Newman, scholar, author and preacher.

This book celebrates the lives of those who worked to make this a better world. It will also serve as an inspiration for the reader to decide what he or she can do along the same lines.

(Msgr. Dollen is the book review editor of The Priest magazine.)

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BROWN, Anna Mae, 75, Immaculate Conception, Millhouse, Aug. 7. Sister of Andrew Butz.

EFFING, John F., 70, Holy Family, Oldenburg, July 24. Husband of Loretta; father of Harold, Ray, Ronald, William, Pauline, Muriel, Rosemary, Rudolf, Marilyn Norton, Linda Luken and Jane Dennis; grandfather of 22; great-grandfather of one.

GOEDEKER, Edward H., 71, St. Mary of the Knobs, Floyd Knobs, Aug. 6. Husband of Loretta; father of Eugene, Gladys Peers, Patricia Zollman and Mary Catherine Hoehn; brother of Mrs. Edward Meyer.

GOYNE, Margaret, 84, Sacred Heart, Jeffersonville, Aug. 7.

HEITZ, Matilda D., 91, Our Lady of Lourdes, Indianapolis, Aug. 2. Mother of Charlotte Burkart, Marian Kiser and George.

HEROLD, Virginia, 63, St. Andrew, Richmond, Aug. 7. Wife of Ralph; mother of Cheri Gaddis, Mike, Tom, Rick and Ron; grandmother of nine; sister of Charles Demeo, Lucy Mollo, Mary Cappa and Minnie Albano.

HOSTETTER, Warren E., 66, St. John the Apostle, Bloomington, July 28. Husband of Agatha; father of Cindy Richardson, CaSandra Tomlinson, Lori, Michael, and Tim and Joseph Heagy; brother of Inez Dunston, June Hastings, Jean Livingston, Mary Moore, Virginia Long, Shirley Eads, Robert, James, William, Thomas, Donald, Archie and Fred; grandfather of seven.

HOYLAND, William H., 51, St. Anthony of Padua, Clarksville, Aug. 3. Father of William L., John V., Margaret Pisinger and Tammy M. Lagle; brother of Richard L., John R., Joseph A., Thomas M., Ronald L., Mildred R. Fuchs, Ruth A. Hill and Martha Franz; grandfather of eight.

JOHNSON, Jessie Barry Binder, 91, Little Flower, Indianapolis, July 25. Mother of Harry, John "Pat," George, Charles, Wanda Glenn, Viola Kennington and Mariann Wuensch.

JONAS, Wilma, 71, St. Michael, Brookville, July 22. Wife of Joe;

mother of Joe Jr., David, Glen, Wanda White, Ruth Ann Ratz and Nancy Hanefey; twin sister of Frances White and sister of Wilda Hudson and Helen Beckman; grandmother of 18; great-grandmother of three.

KOMLANCE, Michael L., 33, Holy Trinity, Indianapolis, July 30. Son of Hilda Marie; father of Nicolette; brother of Jackie L. Potter, Sue Ann Weber, Vickie M. Duncan, Linda J. Devish, Nancy Joe Johnson, Cheryl J. Snow, Carol D. Bell, Margaret Ann Cesnik, Stephen, David, Dennis, Timothy, Christopher and James; grandson of Bernice L. Robeson.

LAUDICK, Joseph B., 84, Holy Family, Oldenburg, July 23. Father of Frieda Kile, Luella Lampert and Mary Ferring; grandfather of 14; great-grandfather of 14.

LEUCHT, Gertrude, 82, Little Flower, Indianapolis, Aug. 1. Mother of Fred P. "Fritz," sister of Paul E. Seidenbecker.

MADDEN, William J., 82, Our Lady of Perpetual Help, New Albany, July 31. Husband of Caroline Renn; father of Mrs. Michael Harrington, and Jack; brother of Earl, Mary Catherine Oakes, Nell Ziegler and Loretta Brodick; grandfather of five.

MCQUIRK, Paul J., 45, St. Michael, Bradford, Aug. 2. Father of Laura Conkel, Karen and Paula; brother of Robert J., Charles, William, Bernard, Rita Rasmussen and Mary Lou Dietrich.

Sr. Ann Gabriel buried Aug. 6

ST. MARY OF THE WOODS—Providence Sister Ann Gabriel Wire died here Aug. 2 at age 76. She received the Mass of Christian Burial on Aug. 6 in the Church of the Immaculate Conception and was buried in the convent cemetery.

The former Jane Wire was born in Decatur, Ill., and later moved with her family to Indianapolis, where she attended St. Catherine grade school and St. John Academy. She received a B.A. from St. Mary of the Woods College and an M.S. from Butler University. After entering the Congregation of the Sisters of

Providence in 1926 she made her final vows in 1934.

Sister Ann Gabriel taught in schools in Illinois, California and Indiana. Her Indianapolis archdiocesan assignments included St. John, St. Patrick and St. Joseph (where she also served as superior) in Indianapolis, and Sacred Heart and St. Ann (again as superior) in Terre Haute. She retired in 1979.

Two sisters, Providence Sister Catherine Sienna and Kay White, and a brother, Harry, all of Indianapolis, survive Sister Ann Gabriel. She is also survived by nieces, nephews and cousins.

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Knights convention warned about threat to beliefs

by Stephenie Overman

WASHINGTON (NC)—Two Reagan administration officials warned Knights of Columbus convention delegates of what they called secular threats to traditional American religious beliefs.

The beliefs defended by Attorney General Edwin Meese III and U.S. Education Secretary William J. Bennett were mirrored in the resolutions passed by the Knights at their annual convention. About 3,000 people attended the meeting in Washington Aug. 6-8.

Secularism is pushing out traditional religious beliefs, Meese warned the Knights Aug. 7.

Bennett, speaking to the Knights the same day, charged the Supreme Court with failing to recognize America's Judeo-Christian heritage.

Traditional beliefs supported by America's founders are being "pushed out of the public square" by a "secular religion of self" that is hostile toward anything religious, according to Meese.

Meese said that by removing "from public education and public discourse all references to traditional religion and substituting instead the jargon and ritual and morality of self, we run the risk of subordinating all religions to some new secular religion which is a far cry from traditional values."

The Knights applauded when Meese outlined the Reagan administration's efforts to end legalized abortion and to fight drug trafficking and pornography.

THE PREVIOUS evening Cardinal John J. O'Connor of New York called on the Knights to lead the way to bring about unity in the battle against abortion.

Pope John Paul II, in a filmed message Aug. 6, praised the work of the Knights in family life and on behalf of the unborn. The pope thanked them for "constant loyalty to the church and your renewal programs of charity and fraternal service."

He praised the Knights' involvement in their local churches and their "untiring efforts on behalf of evangelization, family life, the handicapped and the unborn."

At the convention the Knights passed a resolution reaffirming their opposition to abortion. It condemned "legislative enactments and judicial interpretations that provide a legal basis for destroying the life of a child in the womb or authorizing the taking of a life by means other than natural death."

"We pledge our wholehearted and unwavering support to the re-establishment by all legal means of the inalienable right to life from the moment of conception to natural death," the resolution said.

Other resolutions adopted by the delegates opposed the Equal Rights Amendment, endorsed tuition tax credits and warned of the dangers of pornography.

The Knights also supported anti-drunk-driving measures and marriage enrichment programs. The delegates called on members to devote one day a month to pray and fast to promote world peace.

They took no action on other resolutions presented at the convention, including one opposed to the death penalty.

of handing down decisions on education-related issues that are "false to the intentions of the founders." He said the Education Department will work to nullify the high court's most recent decision striking down services to private schools.

He told the lay Catholic organization, which long has supported aid to private school students, that his department will work with local authorities to find other ways of providing the services and will introduce legislation to allow local school authorities to convert funds for disadvantaged children into a voucher program.

Bennett warned that there has been a "kind of ghettoizing of religion" and called for a "national conversation and debate" on the place of religious belief in American society.

Organizations favoring church-state separation later expressed their opposition to Bennett's statements. Anthony Podesta, president of People for the American Way, said the Department of Justice and the Department of Education "are joining hands in a concerted effort to confuse public opinion about what separation of church and state means."

The Supreme Court, in two decisions July 1, struck down government-funded programs for remedial education or enrichment in private schools.

Legislation could counteract the narrower implications of the court's action, Bennett said, but the broader implications of its decisions betray an attitude "that regards 'entanglements' with religion as something akin to entanglement with an infectious disease."

Bennett called it tragic "to find that the passing of old-fashioned suspicion of particular religions has been followed, with barely an interruption, by a new suspicion of our broad religious tradition on the part of secularized elitists, far more sophisticated, a bit better disguised, but no less divisive, no less reprehensible, no less damaging."

Archbishop Pio Laghi, papal pronuncio to the United States, urged the Knights Aug. 6 to fulfill their vocation of "shared responsibility for the church in its entirety."

He said he was particularly impressed by a recent report that last year the Knights of Columbus contributed more than 15 million hours of service and more than \$55 million to charitable works.

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Irish cardinal says united Ireland is only solution

by Owen McGovern

DROGHEDA, Ireland (NC)—The only "long-term" solution to the violence in Northern Ireland is a united Ireland, according to Cardinal Tomas O'Fiaich, primate of the Catholic Church in Ireland.

"Any other solution really is going to lead Protestants and Catholics apart. You're still going to have essentially a Catholic South and a North that will try to maintain itself as a Protestant state," said Cardinal O'Fiaich, archbishop of Armagh, Northern Ireland.

"A political solution in contemporary Northern Ireland is just impossible," Cardinal O'Fiaich said in an interview with The Providence Visitor, the newspaper of the Diocese of Providence. The interview was conducted at a Drogheda restaurant during a Visitor-sponsored pilgrimage to Ireland.

"You can arrive at some kind of a (short-term) compromise that might restore peace, but each (Catholics and Protestants) will still have its long-term aspirations," the cardinal said.

"We have to accept that, and the politicians have to try to work out some kind of a compromise that will at least allow people to get on with the business of living and not killing each other."

Cardinal O'Fiaich said Protestants and Catholics "are divided not on religious grounds really, but on political grounds." He said religious leaders are attempting to break down any religious barriers that exist.

EVERY MONTH the cardinal meets with the Church of Ireland primate, the Episcopal primate, the president of the Methodist Church and the moderator of the Presbyterian Church. They pray together, read Scripture, talk over events of the previous month and look at events in the coming month to see if there is "any place we can perhaps intervene and try to diffuse what might otherwise be an explosive situation."

Every three months the religious leaders travel to a different town to visit hospitals, shelters for battered wives or other social agencies to show people there is no distinction between Catholics and Protestants, Cardinal O'Fiaich said. An ecumenical service opens the day-long visit, and another service at a different church ends the day's events.

"I don't think there's anyone in Ireland who doesn't know that we work very closely together. In that way we try to

counterbalance what you might call the inherited bigotry of the situation in the north of Ireland," he said.

While there are many acts of violence and conflict between the two factions in Northern Ireland, the situation has been exaggerated in the foreign press because the only incidents that are reported are the violent confrontations, he said. This gives the impression that the violence in the north occurs on a regular basis, which is not the case, the cardinal said.

The cardinal said he has never hesitated to condemn the use of violence.

WHILE RELIGIOUS leaders are making a strong effort to foster understanding between Protestants and Catholics

in Northern Ireland, it is difficult to get political leaders to come together in that same spirit of cooperation, which makes a political solution impossible, Cardinal O'Fiaich said.

He said one person preventing cooperation is the Rev. Ian Paisley, a minister in the Free Presbyterian Church and a popular elected official in Northern Ireland. Mr. Paisley is opposed to a united Ireland, and in many ways works to keep the country divided, said the cardinal.

The cardinal said job discrimination still exists against Catholics in Northern Ireland, with almost three out of every four jobs going to Protestants. He said Protestants' greatest fear is that if Catholics controlled local governments, they would control the job market as well.

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