

# The CRITERION



## Archdiocese to celebrate 150 years

### Thousands to join in liturgy and festival

by Valerie Dillon

Thousands of Catholics from all corners and communities of the archdiocese will converge on Indianapolis Sunday, June 3, to celebrate the 150th Anniversary of the Archdiocese of Indianapolis.

Archbishop Edward T. O'Meara declared 1984 to be a year of celebration to commemorate the Sesquicentennial, which he called "a great milestone in the life of the church in Indiana and in the history of our archdiocese."

The archdiocese was founded on May 6, 1834, by Pope Gregory XVI. It began as the Diocese of Vincennes and comprised all of Indiana and the eastern third of Illinois. The Archdiocese of Chicago and the Dioceses of Fort Wayne, Gary, Lafayette and Evansville later were formed from archdiocesan boundaries.

The Sesquicentennial Liturgy, high point of the year's celebration, is scheduled for 3 p.m. at the Indiana Convention Center in downtown Indianapolis. It will be followed by a "Sesquifest" on Monument Circle from 4 to 8 p.m. and will feature entertainment, bands and food booths. The public as well as all Catholics are invited to the Sesquifest, stated Tom O'Brien, Jr. who is coordinating this event.

Archbishop O'Meara will be chief celebrant of the liturgy, joined by 20 or so bishops from Indiana and beyond. Benedictine Archabbot Timothy Sweeney of St. Meinrad Seminary will give the homily. Civic and religious dignitaries from other denominations also are expected to attend.

The liturgy will be "a true celebration of the people," according to Providence Sister Loretta Schafer, Sesquicentennial Steering Committee chairperson. "The gifts and energies of a great diversity of archdiocesan Catholics are contributing to the event."

For example, she said, a 350-voice choir will sing before and during the Mass, under direction of Charles Gardner, archdiocesan director of music and chairman of the Sesquicentennial music committee. Choir members were chosen at regional rehearsals throughout the diocese.

The official Sesquicentennial hymn, to be sung at the liturgy, was written by Philip Kern, an Indianapolis-born musician, and one of 37 composers who submitted musical scores in hymn competition.

Father Steve Jarrell, director of the Office of Worship and liturgy committee chairman, has been working for months on overall plans for the Mass, which carries



**ARE YOU READY?**—Monument Circle in Indianapolis will be the scene of a four hour festival on Sunday, June 3 following the liturgical celebration of the archdiocese's 150th anniversary at the Indiana Convention Center at 3 p.m. The Circle Sesquifest will follow from 4 p.m. to 8 p.m.

the Sesquicentennial theme, "On a Journey of Faith."

Vestments to be worn by the archbishop and other major concelebrants were made by the Carmelite nuns of the Terre Haute monastery.

Nearly completed are 126 cups and plates which will be used for communion during Mass. These are the work of St. Joseph Sister Karen Van de Walle of the Potter's House of Prayer in Indianapolis.

Committees from 75 parishes have sewn 10-foot blue and orange-red banners which will decorate the liturgical site. Cassandra Peck of St. Columba's Parish, Columbus, has coordinated this effort. Franciscan

Sister Sandra Schweitzer of Marian College designed the banners, and she and her art and environment committee are now putting the finishing touches on the overall design of the liturgical setting.

The printed program for the liturgy was typeset by the Carmelites of Carmel of the Resurrection in Indianapolis. A corps of 40 high school students will serve as ushers. Other volunteers will be on hand before the liturgy to put up the altar for the Mass, which is being shipped from Des Moines, Iowa, where it was used by Pope John Paul II during his U.S. visit in 1979.

Although the Mass will not begin until 3 (See THOUSANDS TO JOIN on page 2)

### Liturgy highlights year-long celebration

by Valerie Dillon

When some 10,000 Catholics gather June 3rd for the Sesquicentennial Liturgy, it will be the highlight of the 150th Anniversary—but not the beginning nor end of it.

A small steering committee and 11 major planning committees have been at work for two years to make the Sesquicentennial a year-long celebration.

"Our chief goal has been to celebrate on all levels—parish, deanery and diocesan-wide—and to actively involve as many people as possible," explained Providence Sister Loretta Schafer, assistant chancellor of the archdiocese and Steering Committee chairperson.

Others on the Steering Committee are Father James Bonke, pastor of Nativity Parish; Steve Noone, archdiocesan director of schools; Benedictine Sister Ann Janette Gettelfinger of the Catholic Center staff; Valerie Dillon, archdiocesan family life director; and Franciscan Sister Catherine Schneider, administrative assistant.

A particular goal of the Steering Committee has been to provide Catholic with "a sense of their religious heritage." A committee of teachers headed by John Hornberger of St. Michael's School, Indianapolis, developed educational packets which have been used throughout the year in schools and religious education classes. Another educational tool has been cassette slide show available for showing by parishes and organizations and developed by Valerie Dillon.

A modern, stylized version of the archdiocesan seal was designed by John Nagy of St. Barnabas Parish, Indianapolis. This design is being used on a sesquicentennial materials and a brass sculpture of the seal is now hanging in the Catholic Center lobby.

A sell-out crowd of more than 1,000 persons attended the Sesquicentennial opening dinner in the 500 Ballroom of the Convention Center in January, coordinated by John Short and Mary Young, special events co-chairmen.

Two art projects were completed under direction of Franciscan Sister Sandra Schweitzer. Noted artist K.P. Singh was commissioned to do a composite drawing the Old Cathedral at Vincennes, SS. Pet and Paul Cathedral, the Catholic Center and St. Mary of the Knobs, oldest parish (See LITURGY HIGHLIGHTS on page 2)

## Jubilarians to be honored on Priesthood Day

Ten priests marking golden or silver jubilees will be honored during Priesthood Day activities at St. Paul's Catholic Center, Bloomington, next week.

Golden jubilarians, celebrating the 50th anniversary of their ordination to the priesthood, are Fathers Thomas Carey, Robert Lehnert, Leo Schellenberger and Bernard Strange. Priesthood Day is scheduled for Tuesday, exactly 50 years after the four were ordained on May 22, 1934.

Silver jubilarians, celebrating 25 years as priests, include five priests of the archdiocese and one Franciscan who serves as a pastor here. They are Fathers Robert Kolentus, Richard Lawler, Herman Lutz, Fred Schmitt and Donald Schneider, and Franciscan Father John Sullivan.

Father Carey, 74, was first appointed as assistant pastor at Holy Trinity parish, New Albany. After 15 years there, he was named pastor of St. Mary of the Rock parish at St. Mary of the Rock in Franklin County. He also served as pastor of St. Joseph, St. Thomas Aquinas and Christ the King parishes in Indianapolis. He has remained in Indianapolis since his retirement in 1980.

Father Lehnert, 76, was assistant pastor at St. Joseph parish in Evansville, St. Patrick Parish in Indianapolis and St. Andrew parish in Indianapolis. He then

spent 32 years at St. Maurice parish at St. Maurice in Decatur County, his only pastorate. Since his retirement in 1978, he has lived at St. Joseph parish in St. Leon.

Father Schellenberger, 81, served as assistant pastor at St. Anthony parish, Morris, and St. Andrew parish, Richmond. He also has been a chaplain in the U.S. Army and at the Federal Penitentiary in Terre Haute. He held only one pastorate, for 26 years, at Holy Rosary parish in Seelyville. After retiring in 1973, he returned to his native Lanesville and has assisted at St. Mary's parish there.

Father Strange, 77, was first named assistant pastor of St. Joan of Arc parish in Indianapolis. His affiliation with St. Rita parish in Indianapolis lasted 38 years. For a year, he was assistant pastor of St. Bridget parish but resided at St. Rita. Then he served as administrator of St. Rita for 11 years and pastor for 26 years. His last assignment before retiring in 1976 was as pastor of the former St. Francis de Sales parish, Indianapolis. He lives in Indianapolis.

Four of the silver jubilarians—Fathers Kolentus, Lawler, Schmitt and Schneider—were ordained to the priesthood on May 11, 1959. Father Lutz was ordained on Dec. 20, 1958, and Father Sullivan on June 24, 1959.

(See JUBILARIANS on page 9)

### Looking Inside

Our annual Vacation Travel Guide is a special supplement this week found on pages 13-24.

Engaged Encounter is a new help to marriage preparation in the archdiocese. Read Jim Jachimski's story on page 9.

Franciscan Sister Mary Rose Stockton is retiring this year from Marian College. Read Susan Micinski's interview on page 28.

CYO awards were presented in the New Albany Deanery this past week. Turn to page 33.

the criterion

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# New USCC document promotes vision of well-ordered society

by Kevin C. McDowell  
Last of five parts

"Host on host in the Valley of Decision! For the day of Yahweh is near in the Valley of Decision!"

—Joel 4:14

The United States Catholic Conference (USCC) Administrative Board recently issued its update of "Political Responsibility: Choices for the '80s." One addition to the 1979 treatise notes that "bishops, clergy, Religious and laity should join together in common witness and effective action to bring about Pope John Paul II's vision of a well-ordered society based on truth, justice, charity and freedom."

The USCC, while again urging Catholic voters to avoid forming religious voting blocs or voting purely on the basis of self-interest, quoted from Pope John Paul II's address in Spain: "Christians know from the church's luminous teachings that without any need to follow a one-sided or partisan political formula, they ought to contribute to forming a more worthy society, one more respectful of the rights of man, based on the principles of justice and peace."

## Thousands (from 1)

p.m., doors to the convention hall will be opened at 1:30, and the choir will provide music starting at 2 p.m.

Special seating will be provided for special guests, for the elderly and for those with handicaps, and the Mass will be signed for the hearing-impaired. Child care services also will be offered, under direction of Mary McClellan. As chairman of the hospitality committee, Chris Marten is overseeing all special arrangements.

Sesquicentennial souvenirs will be available for purchase, including copies of *A Journey of Faith*, a 300-page commemorative book edited by Father Thomas Widner, historical research chairman, and published by The Criterion. Benedictine Sister Mary Luke Jones and her souvenirs committee will offer a variety of other memorabilia, including hats, mugs, pens, paper weights and decanters. Signed prints of a K.P. Singh historical drawing also will be sold.

Food concessions will be open in the concourse before the liturgy, but no food may be brought into the liturgical area.

Gloria Mills of the Convention Center is in charge of all physical arrangements as chairperson of the Convention Center coordination committee. Charles Schisla, Catholic Communications Center director, is handling media arrangements. John Wyand of St. Vincent Hospital is chairman of the finance committee.

In short, the USCC is looking for a consistent ethic of life, a common thread that passes through the fabric of issues that are pulling Catholics apart. Based on this general norm, Catholics can make informed political decisions and elect officials who will tend to promote universal justice and harmony.

While the general norm is an ideal, the USCC again offered the reality: a series of issues that should be debated in the 1984 political forum.

Issues again before the electorate, as in 1979, are abortion, arms control and disarmament, capital punishment, the economy, education, family life, food and agricultural policy, health care, housing, human rights, mass media and regional conflict in the world.

**THE BISHOPS'** stand on abortion remains the same, but arms control and disarmament receives considerable comment over the 1979 report. The USCC notes that the National Conference of Catholic Bishops (NCCB) reached its positions after consultation with military experts, strategic planners, arms control negotiators, moral theologians, political scientists and biblical scholars.

The NCCB condemns counterpopulation use of nuclear weapons. It also rejects the concept of limited nuclear war because of the risk of an all-out conflagration. Finally, it questions "the moral acceptability of policies that contemplate the initiation of nuclear war (first-strike) to repel a conventional attack," a strategy discussed by NATO in the event of such an attack over NATO's eastern reaches.

The USCC and NCCB do find morally acceptable the possession and deployment of strategic (long-range) weapons as a deterrent. However, this is a conditional acceptance and is not extended to new weapons that are not essential to such deterrence. The NCCB also recommends a bilateral, verifiable and negotiated halt to all new deployments and calls for intensified negotiations to achieve real reductions in the available arsenals and to realize a comprehensive test ban treaty.

More so than the other issues, there is urgency in the USCC's statement on this issue, indicating that the USCC sees the peril as real and imminent.

The USCC condemns capital punishment as a factor that adds to the further erosion of respect for life in American society. Capital punishment has been, according to the USCC, used in a discriminatory manner toward society's powerless.

**THE USCC** calls for "an effective national commitment to full employment as the foundation of a just and responsible economic policy" and reiterated its stance on education and family life.

The "Food and Agricultural Policy" statement links, once again, right to eat and right to life issues. That was not generally accepted in 1979 but is receiving more attention now from right-to-life groups which see lack of nutrition and sustenance as directly affecting a woman's decision to abort, or as directly affecting the physical and mental health of the fetus. The USCC also reiterated its position in favor of small and moderate-sized family farms and added support for the rights of farm workers, particularly their right to bargain collectively.

In "Health Care," the USCC called again for a national health insurance plan, and, among other interim measures until the insurance plan can be developed, a "vigorous national cost-containment program" for health care.

"Human Rights" remains basically unchanged, with portions of the 1979 statement being transferred to a new issue.

In "Mass Media," though, the USCC calls for "the concept of universal telephone service at a cost affordable to all Americans," as well as restrictions on the availability of indecent or pornographic materials which "violate every rational standard of decency and are an affront to Christian values."

**AS FOR** "Regional Conflict in the World," the USCC has cited three particular areas of concern, moving South Africa to the third position from the primary focus in 1979 and leaving the Middle East in the middle. The new front-runner is Central America, where the USCC recognizes "the imperative need for fundamental social change" and "the futility, not to say immorality, of proposed military solutions."

The USCC calls for the United States to lessen tension in the area by using its diplomatic powers rather than its military might, to "institute a policy of extended

voluntary departure for nationals of El Salvador in the United States," and to initiate means of taking care of the "immediate human needs of the refugees and displaced persons in Central America."

The issues added to the 1984 "Political Responsibility" tract not found in the 1979 work are "Civil Rights" and "Energy."

The civil rights issue is an extension of the 1979 "Human Rights" stance, but deals with domestic rather than foreign abuses. Besides discrimination, the USCC hits racism, which it describes as a "radical evil" that thwarts reconciliation and divides the human family.

In "Energy," the USCC seeks policies that promote conservation and "responsible stewardship" of our energy resources and "promote international cooperation in developing and distributing energy, thus reducing the tensions which may lead to international conflict."

In essence, this consistent ethic of life the USCC is attempting to attain is a political generalization of Christ's call for us to feed the hungry, to clothe the naked, to care for the sick and afflicted, and to comfort the victims of injustice.

This is easier said than done. Rather than providing guidance, the proliferation of issues has created more of a maelstrom than still waters, particularly on the national level. Polarization began some time ago.

Cardinal Joseph L. Bernardin of Chicago attempted to pull these diverse camps together by use of a "seamless garment" analogy borrowed from St. John's Gospel. This "seamless garment" would have social justice and pro-life go hand-in-hand. Instead of cooperation, the chairman of the Bishops' Committee for Pro-Life Activities received criticism.

The major political institutions and leaders will not address Catholic concerns until there is some consensus among Catholics as to the issues, some consistent ethic of life—some "seamless garment."

Voting is a matter of conscience, where political advantages should be balanced with Gospel values. The church as an institution has gone as far as it can legally.

The ultimate decisions will be made by the church as a community, decisions that, for now, must be made by weighing the relative importance of human dignity to human life, as both are not readily available in one candidate.

We are a long way from Pope John Paul II's vision of a "well-ordered society based on truth, justice, charity and freedom." But we are not so far from our Valley of Decision in November. Perhaps that is our first step.

## Liturgy highlights (from 1)

Still to come is a Sesquicentennial Art Exhibit opening June 17 at Marian College. The exhibit will include portraits of significant historical people of the archdiocese, and is being organized by Sister Schweitzer and Peggy Lovett.

Also during the coming months, Catholics are invited to make an historical pilgrimage of sites which were a significant part of the diocese's early growth. Brochures describing these sites and a map giving geographical locations will be

distributed through parishes. Father James Bonke coordinated this project, which is being funded through the Indiana State Department of Tourism.

A final Sesquicentennial public event is scheduled for Sunday, Oct. 28 at the Old Cathedral in Vincennes with Bishop Francis Shea of Evansville in attendance. Information will be forthcoming concerning the nature of the event and the involvement of archdiocesan parishes.

the archdiocese. The original drawing will remain with the archdiocese, but a limited number of signed and numbered prints have been placed on sale. Also, a 1984 Sesquicentennial Calendar, depicting historical people and places, was done by artists from around the Archdiocese and has been sold.

Youth groups of each of the archdiocese's 11 deaneries are marking the Sesquicentennial with special social, athletic and liturgical events.

Several parishes are marking the Sesquicentennial is a special way, celebrating their own key anniversaries. These include:

Immaculate Conception, Millhouses, the only parish formed in the same year as the diocese, marking 150 years; St. Michael, Cannelton; St. Mary, Richmond; St. Maurice, St. Maurice; St. Paul, Decatur County; St. Pius, Ripley County; and St. Paul, Tell City, all celebrating 125 years; Our Lady of Lourdes, Holy Rosary, St. Catherine and St. Philip Neri, all of Indianapolis, 75 years; Our Lady of Providence, Brownstown, 50 years; and St. Jude, Indianapolis, 25 years.

In an ecumenical gesture, a series of three musical programs at SS. Peter and Paul Cathedral was sponsored by Cathedral Arts of Indianapolis. The concerts included performances by violinist Piotr Milewski, chamber ensemble Suzuki and Friends and a Mother's Day tribute sung by the Choir of St. Paul's Episcopal Church. Coordinating this series was Tom Beckiewicz, co-chairperson of the music committee.



### MOVING?

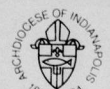
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THE CRITERION

P.O. BOX 1410  
INDIANAPOLIS, IN 46206



On A Journey Of Faith

## SESQUICENTENNIAL MASS

June 3, 1984 • 3:00 PM • Indiana Convention Center

### DRAWING FOR GIFT-BEARERS

A household\* will be selected to present the bread and wine to Archbishop O'Meara at the Sesquicentennial Eucharist. These honored people will represent the entire household of faith of the Archdiocese. If you would like to enter your household for the drawing, mail this form by May 23 and send to:

Sesquicentennial Liturgy Committee  
P.O. Box 1410  
Indianapolis, IN 46206

Winners will be notified the week of May 27.

Name of household contact \_\_\_\_\_  
Address \_\_\_\_\_ City \_\_\_\_\_ Zip \_\_\_\_\_  
Telephone \_\_\_\_\_

\*Household may be a nuclear family or other grouping of persons of your choice.

# Pope completes a grueling trip to Middle East

by Father Kenneth J. Doyle  
NC News Service

Pope John Paul II has flown around the world and across several punishing changes of climate to preach the Gospel in the Far East.

In the process, he met U.S. President Reagan in Alaska's freezing weather and bare-footed native warriors in the South Pacific's tropical heat.

From May 2-12 the pope flew 24,000 miles to read Christ's message in South Korea, Papua New Guinea, the Solomon Islands and Thailand.

It was, by the consensus of Vatican officials who accompanied him, the most grueling of the 21 trips outside Italy which the pope has taken during the five-and-a-half years of his pontificate.

The voyage took him to Mount Hagen in the western highlands of Papua New Guinea, where a Stone Age culture was unknown to the rest of the world until 1934 when three gold prospectors from Australia found a population of 1 million people isolated by mountains.

On May 8, the pope celebrated Mass at Mount Hagen, surrounded by an honor guard of warriors with painted faces holding spears and arrows, warriors who sometimes use those weapons to battle neighboring tribes and each other over land, pigs or women. And the pope was speaking to those people in simple words of the pidgin language they speak, telling them that the love of Christ unites them all in one community which should be marked by love.

At the beginning of his trip, the pontiff said that he was going to strengthen the faith and sanctify the lives of the Catholics visited.

IN PAPUA New Guinea and the Solomon Islands, he praised the development of Christianity in so short a time. Only a century ago in the Solomons, missionaries were often eaten by cannibals.

In South Korea, he placed his stamp of approval on a church which, from the earliest days, has had lay people playing a vital role, and he honored one of Catholicism's fastest growing populations

by making saints of 103 martyrs at the first canonization to take place outside of Rome in the church's modern history.

In Thailand, he urged Catholics to regular sacramental practice in a land where Catholics make up less than 0.5 percent of the 48 million population and where becoming a Catholic takes a courageous decision which places a person outside the mainstream of Thai life.

But the pope also acts knowing that he is influencing others besides Catholics. According to the priest in South Korea who was the promoter of the martyrs' cause, one of the reasons the pope canonized them locally was so that non-Catholic Koreans could become more aware of the faith of Catholics.

South Korean newspapers obliged. In a nation where 4 percent of the 38.7 million people are Catholic and half the people profess no religion, newspapers were filled for days with accounts of the lives of the new saints, of their faith and heroism.

SIMILARLY, in Thailand, where Catholics constitute such a small minority, the pope's presence brought a new respectability to Catholicism in an overwhelmingly Buddhist society. On the morning after the pope's arrival in the capital of Bangkok, a newspaper ran a giant front-page headline: "Pope Wins Thai Hearts."

An additional benefit of such a trip is the effect it can have on Catholics throughout the world. How can one calculate what such a trip does for a U.S. Catholic's understanding of the universality of the church to see the pope giving Communion to a black Papuan whose face is painted red and yellow and who wears a feathered headdress?

The pope understands also that he is more than the chief shepherd of the world's 700 million Catholics. He is a world moral leader and he uses that prominence to call attention to pressing moral problems.

In South Korea, gross violations of human rights go on, with the government saying they are a necessary vigilance against communist infiltration from North Korea.

Those who back the need for workers to organize independently or of students to



SPECIAL TOUCH—Pope John Paul II blesses a leper at the Korean National Leprosy Hospital on Sorokdo Island, South Korea, May 4. (NC photo by UPI)

speak out live with the constant awareness that the government is monitoring their activities and even their telephone conversations.

THE POPE commented on the situation, although avoiding direct accusations. In the presence of South Korean President Chun Doo-hwan, the pope voiced hope for "a more human society of true justice and peace, where all life is upheld as sacrosanct, where to live is to work for the good of others, where to govern is to serve, where no one is used as a tool, no one left out and no one downtrodden."

He also voiced hope for the reunification of North and South Korea.

In South Korea, industrial workers put in long hours for low salaries, because the government says this is needed to compete in the world market. To maintain the status quo, the government controls what few labor unions exist.

The pontiff told 200,000 Korean workers that they should work together to achieve just wages.

In a dramatic event in Thailand, the pope paid an early morning visit to an Indochinese refugee camp, taking international attention with him as he focused on the plight of several hundred thousand refugees displaced from the homelands by the communist takeovers of Laos, Cambodia and Vietnam.

The pope also urged diplomats to settle differences among nations so that the refugees can return to their homeland. He told the diplomats that "there is something repugnant and abnormal for hundreds of thousands of human beings to have to leave their own countries because of their racial ethnic origin, political convictions or religion."

Though the pope is a powerful moral leader, he does not claim to have special solutions for every situation.

In South Korea, in what was billed a colloquy between young people and the pope, students proposed specific questions. "Whenever we assert what we think is true, some of us are taken to prison."

(See POPE COMPLETES on page 30)

## Pastoral program aimed at Hispanic population

by Susan M. Micinski

"We're really excited about the Tercer Encuentro (Third Encounter)," exclaimed Maria Tapia, a member of the evangelization team of St. Mary's Church in Indianapolis.

What is the Third Encounter?

According to Father Mauro Rodas, pastor of St. Mary's Church and director of the Hispanic Apostolate of the Archdiocese of Indianapolis, it is a pastoral program geared to the spiritual well-being of the total Hispanic population of the United

States, which is one-fourth of the Catholic population in the U.S. Promoted by Hispanics, laymen, Religious and those working with Hispanics, preparations have been in motion since May of 1983 for the encuentro, which will culminate in August of 1985 in Washington, D.C.

The whole process actually can be traced back to June 1972 when the first encuentro was held. This idea came from the Hispanic lay people, and the thought was to get help from the bishops. "It is a real essential factor that the people

initiated the first encuentro," said Franciscan Sister Rosanne Taylor, pastoral minister of St. Mary's and co-director of the archdiocesan Hispanic leadership training institute. "The Hispanic laity has had to take on leadership roles rather than having things given to them from the top down because of the few Hispanics entering the priesthood and religious life."

Then five years later, the second encuentro was held, which came about this time from the Hispanic bishops and the people. Here the bishops were asking other dioceses to get together.

"Now this time, for the Tercer Encuentro, the whole hierarchy of the U.S. is willing to get together to help," said Sister Taylor.

To further these ends, the Spanish Speaking Catholic Commission and the Hispanic Institute and National Secretariat for Hispanic Affairs, divisions of the United States Catholic Conference (USCC), sponsored a meeting in Rosemont, Ill., last month, that brought together representatives of all the dioceses in the U.S.

At the meeting, the five top concerns of the nation's Hispanic Catholics were identified. These needs, which were helped to be identified with data collected from a survey of Hispanics throughout the whole country, include: evangelization, education, social justice, youth and formation of leaders.

"The needs that came out on a regional basis, came out on a national basis, too," said Mrs. Tapia, who was a delegate at the Illinois meeting.

Delia Diaz, another delegate from St. Mary's, concurred with Mrs. Tapia. She also noted that "many other sects are taking Hispanics from the Catholic Church."

"Sometimes a socio-economic dependency is built up between another church and the Hispanics," said Mrs. Tapia.

The Illinois meeting was actually seventh of a 10-stage plan designed to lead the churches throughout the nation lead to the encuentro. Prior to that, leaders teams were formed in the dioceses; evaluation of the first two encuentros conducted; the third encuentro promoted on all levels—national, state local; surveys were administered to nation's Hispanics to allow them to see what needs they felt required attention; results of the surveys were examined; diocesan Hispanic directors met to share survey results.

"Now we are supposed to apply the results in our dioceses and see what we learn from the grassroots level," Father Rodas. "We want to have as much input as we can."

"It's really beautiful because we in Indianapolis are not an isolated group," stated Mrs. Tapia. "We are plugged regional and national groups. It's an exciting thing that all these people are working together for one national vision." "And we are very appreciative of all support—emotional and financial—what we get from Father Rodas, the Franciscan Sisters and the Archdiocese of Indianapolis, in trying to address the needs of the Hispanic people," said Mrs. Diaz.

The next major activity scheduled is a statewide meeting to be held at St. Mary's Church on May 22 from 10 a.m. to 5 p.m.

Persons interested in learning how they can become involved with the Tercer Encuentro should contact either Father Rodas or Sister Taylor at 637-3983 for further information.



ENCUENTRO PROMOTERS—Working toward making the Tercer Encuentro a success is a top priority to these people from the Archdiocese of Indianapolis. The group includes (left to right) Franciscan Sister Rosanne Taylor, Maria Tapia, Delia Diaz, Franciscan Sister Joan Elise and seated is Father Mauro Rodas. (Photo by Susan Micinski)

# Groups try to overcome negative image of Northern Ireland

by Austin Carley

BELFAST, Northern Ireland (NC)—Although there is much bitter fighting in Northern Ireland, some Catholics and Protestants are trying to overcome the negative image by forming organizations working for peace and reconciliation.

"Sure, horrendous things happen here, like bombings and murders. There are social injustices and discrimination; but many wonderful things happen, too, and these are never reported," said a member of a Belfast organization known as The Cross Group.

The Cross Group was started in 1975 by Maura Kieley, whose 9-year-old son was killed outside their church one Sunday when two gunmen fired indiscriminately into the crowd.

"I realized my bitterness would destroy me," Mrs. Kieley said. To prevent this, she got together with others bereaved by gun and bomb.

"We share the cross of bereavement," she said. "The world hears about the divisions, but hears nothing about the hundreds of marvelous people working to bring about peace and reconciliation."

A 22-page directory, "Peace and Reconciliation Projects in Ireland," lists 77 organizations.

One group, Columbanus Community of Reconciliation, opened Nov. 23, 1983, feast of the 6th-century Irish missionary, St.

Columban. The group is named after the saint.

The community—two Catholic priests, an Anglican nun, a Catholic nun and three lay women—has purchased an old house in Belfast. The group attempts to give a practical example of what "a more united church, a more just society and a more peaceful world could be like."

The founding members were Jesuit Father Michael Hurley of Dublin, Ireland; Annette Eisenmann of West Germany; and Father Michael Crawford, a diocesan priest from Melbourne, Australia. The founders require a three-year commitment from community members.

Anglican Sister Eileen Lyddon of England read last year of the plan to establish the community in Northern Ireland.

"It sounded fascinating: a mixed, residential, religious community of Roman Catholics and Protestants committed to prayer and work for unity in the church, justice in society and peace on earth," she said.

Although she thought it was a good idea, at first she did not consider joining the community.

"But when I discovered that few Protestants were coming forward, I thought it a pity, even a tragedy that when Roman Catholics were holding out a hand of welcome, nobody came forward. So I decided to apply," she said.

Each community member has a job according to his or her skills, but everyone returns to the house for chapel services, Bible readings and community meals.

The largest and oldest organization in the peace directory is Corrymeela, visited last year by Mother Teresa of Calcutta. The community, which has 120 members and 1,000 associates called "friends," was founded in 1965 by the Rev. Ray Davey to study the divisions in Northern Irish society and the causes of those divisions.

"We refused to accept that Christians could continue to ignore the many questions posed by the nature of a sectarian society," wrote Dr. Davey.

He and his co-workers believe that the only valid Christian response is to work in the religious and secular worlds to tackle such problems as violence.

Last year, Corrymeela helped 7,200 people: families, persons just released

from prison, persons bereaved by acts of violence, and people unable to cope and needing a rest.

Approximately half of the community's budget comes from pledged donations from "friends." The other half is from government grants and payments by persons who use the center.

Another group is Action for Peace, a Belfast-based organization. Among its activities are summer outings for people in violence-prone areas.

Another group is Youth for Peace, an offshoot of Peace People, founded in August 1976 when a runaway car—its terrorist driver shot dead by police—killed three young children. Over the following weeks, thousands of people participated in peace demonstrations and the two founders of Peace People—Mairead Corrigan and Betty Williams—were awarded the 1977 Nobel Peace Prize.

## Critic, author disagree on 'Christ Among Us'

by Cindy Wooden  
NC News Service

A leading critic of the adult catechism "Christ Among Us" and the book's author disagreed April 16 over whether the book adequately represented the Catholic faith.

The catechism, published by Paulist Press but withdrawn from circulation at the request of the Vatican, "distorts Catholic teaching," said James Likoudis, vice president of Catholics United for the Faith, a group of doctrinally conservative Catholics who had taken their criticisms of the book to Rome.

Anthony T. Wilhelm, a former Paulist

priest who wrote the original version of the book in 1967 and its three revisions, said he still sees "no doctrinal problems" with the catechism.

Paulist Press announced April 16 that the book was withdrawn at the request of the Vatican Congregation for the Doctrine of the Faith and that the book's imprimatur had been removed.

The congregation's action is "hard to understand," Wilhelm said in a telephone interview from Berkeley, Calif., where he is a marriage counselor, author and lecturer. "I'm a little numb yet."

Wilhelm said he had difficulty understanding the Vatican decision on the book, in part because "a couple of years ago some things came up and we made changes" on sections dealing with conscience, sexual ethics and original sin. The changes brought the sections into line with the congregation's requests, he said.

The book quotes from documents of the Second Vatican Council, post-conciliar documents and noted theologians, he said. "If anything, it's not far out."

But Likoudis, in a separate telephone interview from Buffalo, N.Y., said the book "was very defective" concerning the church's teaching on contraception, conscience, Mary, original sin, and sexual ethics.

"We've had many letters and protests concerning the book and its use which largely have been ignored," said Likoudis, whose critique of the book was published in the fall of 1982 in *The Wanderer*, a national lay-edited Catholic newspaper published in St. Paul, Minn.

The doctrinal congregation's actions are a "marvelous vindication of the sense of the faith the laity has had," Likoudis said. "Our concern as a Catholic lay organization was made to Vatican officials. CUF has taken the lead on questioning the use of this book."

The book, Likoudis said, "casts into doubt the reality of the Blessed Virgin being really a virgin, casts into doubt the existence of angels, distorts Catholic teaching on original sin."

"Christ Among Us" said that the existence of angels and devils does not "seem to be a part of the strictly dogmatic teaching of the church. The numbers and varieties which are mentioned may well be mythological exaggerations."

Concerning the story of Adam and Eve, the book said, "The biblical story of human origins has been interpreted until relatively recently as meaning one original couple (monogenism). Many current biblical scholars take a broader view and point out that monogenism is not necessarily part of God's revelation."

The virginity of Mary, the book said, "should be seen as more than mere physical inviolability. For many today whether Mary is or is not physically a virgin is of small consequence; they see her virginity as symbolizing something far greater, her profound attitude of total openness to God alone..."

## WASHINGTON NEWSLETTER

### Foreign aid bill yields much debate

by Liz Armstrong

WASHINGTON (NC)—As the House of Representatives debated a \$10.5 billion foreign aid bill for fiscal 1985, more than money was at stake.

From the dilemma of military aid to Central America to the pro-life concern about U.S. support for forced abortion in China, to efforts to defeat starvation, there was plenty in the bill for those who see a moral side to political issues.

Military aid to Central America soon emerged as the top attention-getter during debate.

The House approved a Reagan administration request for \$132.5 million in authorizations for military assistance to El Salvador for fiscal 1985 and sweetened the package by throwing in about \$129 million more for the rest of fiscal 1984.

Appealing for support of his policies, the president, in a national television address May 9, blamed Central American unrest on

Soviet subversion and said the United States has a moral responsibility to support the fight against Marxism in the Western Hemisphere. "If the Soviet Union can aid and abet subversion of our hemisphere, then the United States has a legal right and a moral duty to help resist it," the president said.

Military aid to Central America has frequently been on the Capitol Hill agenda. Earlier, Congress had approved \$64 million for fiscal 1984. It also has scheduled a House-Senate conference committee to begin meeting May 16 to settle the fate of another \$61.7 million in emergency Salvadoran military aid. The Senate had approved the latter in April but House members balked.

Although they did not issue any particular statements during the foreign aid debate in Congress, the U.S. bishops have labeled U.S. policy toward Central America as fundamentally "misdirected" and have opposed "further militarization of U.S. policy," approved steps to make aid contingent upon regard for human rights, and urged a political, not military, solution to the conflict.

The House, on a vote of 287-128, rejected a foreign aid bill amendment, sponsored by Rep. Gerry Studds, D-Mass., which would have placed strong conditions on military aid. Studds proposed making the aid contingent upon congressional approval of the U.S. president's certification of human rights progress in El Salvador, on Salvadoran efforts to negotiate with the guerrillas, and on removal from the Salvadoran military of those responsible for death squads.

The bishops also have opposed U.S. financing of covert actions against the Sandinista-led government of Nicaragua.

U.S. support for anti-Sandinista guerrillas touched off heated debate in April when reports surfaced tying the U.S. Central Intelligence Agency to the mining of Nicaraguan harbors.

While much scrutiny of the foreign aid bill focused on Central America, some pro-

lifers were worried about another issue: American support for population programs that, critics allege, help support a policy of forced abortions in China.

Rep. Christopher H. Smith, R-N.J., drafted an amendment to the foreign aid bill to cut U.S. aid to United Nations' Fund for Population Activities if the U.N. fund assists any forced abortion programs.

News stories from China have described a policy—perhaps unofficial—which forces women to have abortions if they are pregnant with a second or third child.

The United States is seen as indirectly aiding forced abortions by funding the U.N. population program, which in turn aids Chinese population control efforts. U.S. support for the U.N. program has been pegged at \$38 million.

During floor action, Smith's amendment was altered to cut back U.S. funding of the U.N. program only if a more direct link is established between the money and forced abortions, said Martin J. Dannenfels, an aide to Smith. The amendment then passed on a voice vote.

"We feel more still has to be done," Dannenfels said.

Nonetheless, Smith's measure succeeded in bringing the issue to the House's attention and further such attempts are planned in the future, Dannenfels said. He termed forced abortion "a barbaric practice."

The National Right to Life Committee referred to forced abortion as "a systematic campaign of human rights violations."

Meanwhile, another organization, Bread for the World, looked to the foreign aid bill as a means of fighting hunger in Africa and as a way of promoting humanitarian aid instead of military aid.

"The people starving in Africa need help with transportation, refugee relocation and numerous human needs," said Paul Nelson, a Bread for the World analyst.

The real threat to the world stems from "the destabilization inherent in widespread hunger and poverty," he said.



the criterion

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## LIVING THE QUESTIONS

## Human problem not limited to only Asia

by Fr. Thomas C. Widner

Returning from Asia last week, Pope John Paul II expressed great pain at the plight of refugees he visited in Thailand. Since 1975 one million persons have escaped Vietnam, Laos and Cambodia to find refuge in that pro-Western nation. Some journalists viewed the pope's comments as an attack against the governments of the three nations which the refugees left.

"I was accusing no power," he replied. "I raised a human problem. I state the moral aspect which has international dimensions. If our life in this world is to be human, this human problem must be resolved."

In a nutshell, the pontiff expressed what is the concern of scores of clergy and Religious who voice opinions about Indochina, Central America, South Africa, Northern Ireland, Lebanon, South Korea, Eastern Europe, etc.—the injustice human beings commit against one another.

The new Jesuit superior general Dutch Father Peter-Hans Kolvenbach recently said priests should stay out of politics but must speak out against injustice even if it brings accusations that they are becoming political.

The distinction is hard for some to understand—priests and Religious as well as others—for we are not always appreciative of the complexity of society.



Some would have the world's problems spelled out in black and white. There are good guys and there are bad guys and nothing in-between. Pope John Paul might have been talking about blacks in South Africa or Miskito Indians in Nicaragua or Palestinians in Lebanon or peasants in Guatemala and El Salvador or even blacks and native Americans in the United States. Injustice crosses all political boundaries but some would have us ignore the plank in our own eyes in order to remove the speck from someone else's. Meanwhile, the refugees in Thailand are still there. So are the Palestinian refugees in Lebanon and Salvadoran refugees in Honduras and so on. The human problem remains.

Thus, because injustices in Nicaragua are perpetrated by a Marxist led Sandinista government, some Americans say we should not complain about injustices perpetrated by American capitalists there because communist injustice is worse. What the Holy Father tried to say is that injustice is injustice no matter who practices it and the person of faith has to reject all forms of injustice.

The demand that priests and Religious stay out of politics often depends on what their politics are. There is less complaining when the clergy support capitalism than when it supports socialism. But clergy and Religious cannot as ministers support either. Clergy and Religious must support the call for justice to solve the human problems in which people of all kinds of political beliefs are hurt.

Columnist Anthony Lejeune, writing for Heritage Features, said recently that "although Christians in general and the clergy in particular must make moral judgments on human behavior, condemning cruelty for example and applauding charity, they have no special insight into the political and economic conditions most likely to produce a desirable state of affairs... Few churchmen are academically or intellectually equipped even to participate in such a debate."

He raises another dimension to the problem. Most clergy and Religious are economically and politically naive, I think, because they are so humanly sympathetic. It is important that at least some clergy and some Religious become academically trained in fields like economics and history in order to provide better instruction to those caught up in daily ministry. Indeed, it just might increase the human sympathy of clergy and Religious for victims of injustice.

Some think Scripture supports their political bias. But the Scriptures are likewise unconcerned with political beliefs because they are concerned with the human problem of going to God no matter what political or economic system one lives under.

The condition of fear among some blinds them to the human problem of which Pope John Paul spoke. The fear is that we will be overwhelmed by forces of evil. What does that say for the faith of those who purport to believe that Christ has conquered all?

## Sex is more than physical act; expression of love

by Fr. John Buckle

JAMES BOND usually goes to bed with some 15 women in the course of one movie. A typical character in a modern-day film will engage in sex with a recent acquaintance. As the movie progresses, the two individuals may become friends.

Sex: advertisers exploit it, novels and movies overemphasize it, prostitutes sell it, comedians tell jokes about it and ministers rant and rave about it. It seems that everyone talks about sex except parents to their children. Sex. What does it mean?

We begin our discussion of sex on the physical level. Sexual intercourse is a physical act which involves the whole body. Physically joined together, both partners can experience great pleasure. As sexual intercourse involves the use of reproductive organs, new life is possible.

Animals never go beyond the physical level. Two porcupines, like all other animals, mate for biological reasons only. When "in heat," animals feel compelled to mate. They are driven by an instinctual urge to satisfy a physical desire.

Even on the physical level, nature points out that sex between two human beings should be more meaningful than sex between two animals.

IT IS ONLY with human beings that parties are "face to face" while participating in sexual intercourse. Furthermore, it is only with human beings that the female reaches orgasm as well as the male. Nature seems to be telling us the value of communication and the equality of man and woman.

Sexual intercourse should be a form of communication between two equal partners. Sexual intercourse should be understood as a physical expression of love. This physical expression of love also involves the notion of giving and of sharing. Each partner is giving that which is very personal, his/her own body. Concerned not only with self-gratification, both share in their one desire to please each other. They are physically communicating love and this brings them even closer together.

We look to the Book of Genesis for a biblical understanding of sexual intercourse. Contrary to popular belief, God

does not think that sex is dirty. God created man and woman with a body and a soul and so ordained that sexual contact should be a pleasurable experience. "God saw that it was good."

It is interesting to note that in the second chapter of Genesis, sexual intercourse is referred to only in the context of wife and husband. "That is why a man leaves his father and mother and is united with his wife and the two become one flesh." We find here a beautiful description of marriage, woman and man fully united. Sexual intercourse is a physical expression of that reality. Two bodies physically joined together reflect two lives joined together.

The biblical understanding of sexual intercourse (according to the Book of Genesis) emphasizes commitment. True love always involves commitment. The unity of two lives finds its fulfillment in permanent commitment.

TWO PEOPLE who are not permanently committed to one another and yet participate in sexual intercourse must ask themselves a question: "Does our physical expression reflect what is really happening with our lives?" It seems where permanent commitment is lacking, sexual intercourse becomes a lie. Two people are expressing complete unity with their bodies, but they are not expressing complete unity with their lives.

In speaking of sexual intercourse, one must consider the possibility of children. The idea of children can be a great source of joy for two married people. Children are living proof of the unity of husband and wife. Children are the fruit of their unity and represent new life brought into existence through a relationship of love.

The idea of children for two unmarried people is not so much a source of joy as a source of complication. With the exception of abstinence, not too many methods of birth control are 100 percent effective. If an unmarried woman becomes pregnant, what then? Marriage? Single parenthood? Adoption? Whatever course of action is decided, complication will be involved. Sexual intercourse must always be connected with responsibility and concern for the woman, the man and possibly a child as well.

Sex should be seen as a means to communicate love. Unfortunately, our society does not always share this understanding of sex.

Some people (James Bond and other such characters in contemporary films)

use sex only as a means for self-gratification. Those who take part in "one night stands" lower themselves to the level of porcupines who take part in sex for the same reason.

Some people promote sex for reasons of money. Advertisements and books often overemphasize it to attract larger audiences and to bring in more sales. Prostitutes literally sell their bodies for a period of time. In each case, human beings are used as objects for the sole purpose of making money.

Comedians with low intelligence tell jokes about sex. Anyone can tell a sex joke and get a laugh.

Although ministers and parents have the unique opportunity to educate others

about sex, they rarely do. Ministers spend more time condemning sexual misconduct than explaining sex and its relationship to love. Parents put off explaining sex to their children, forcing them to learn "from the street." As a result, people grow up feeling guilty about sex and believing it to be something nice people shouldn't talk about.

The world seems to promote sex as a self-centered activity. Since little guidance is given concerning the meaning of sex, we tend to accept this selfish way of thinking. Separated from love, sex loses its deepest meaning. When sex is used as a way to communicate love and commitment, it is a beautiful activity. Those united in sex as an expression of love are engaged in a holy act, for unity and love are the foundation of holiness.

## The SUNDAY READINGS

FIFTH SUNDAY OF EASTER

MAY 20, 1984

by Fr. JAMES A. BLACK

Acts 6:1-7  
1 Peter 2:4-9  
John 14:1-12

**Background:** The theme for the Fifth Sunday of Easter is that God has chosen us for his own special purpose.

The first reading from Acts describes a predicament in the early church. The apostles didn't have enough time to minister to everyone's needs, so the community chose seven men to assist them. Over a long period of time, this eventually became the diaconate.

In the second reading, the author reminded his readers that they had been chosen by the Lord for salvation. Each of them had been called from darkness into light.

Jesus chose 12 apostles to continue his ministry. In the Gospel account, Jesus reminded those apostles that people could only come to the Father through him. The apostles were to share this message with the whole world.

**Reflection:** There's always some special magic about being "chosen." When I was in grade school many years ago, I remember how a lot of us would gather for a pick-up game of basketball during recess. One particular student was always chosen first, to the envy of the rest of us.

I didn't realize it then, but being chosen has two sides to it. First, it gives a person a sense of security. It's nice to be wanted—

you don't have to worry about whether or not you'll get to play in the game.

But second, being chosen creates a responsibility. The kid chosen first for the team had better produce, or he won't be chosen first much longer.

God has chosen each of us for many different reasons. We've been chosen by him for salvation. We've been chosen to continue the Lord's ministry.

That's all quite fine, as long as we remember the responsibility that "being chosen" entails.

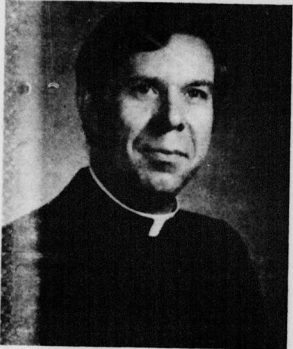
## Priests call for probe

KEY WEST, Fla. (NC)—A group of Cuban priests in exile has urged Catholic priests and lay people in Latin America, the United States and Western Europe to investigate the fate of the Catholic Church in Cuba. At a meeting in Key West, 50 members of the International Association of Cuban Priests in Exile, headquartered in Caracas, Venezuela, issued a statement citing restrictions on religious activity in Cuba. "We would like to break the conspiracy of silence which today prevails in the world and which sadly and regretfully at times includes some elements of the news media, even of our own Catholic news media," the priests said.

# church in the world

## Texas bishop lauds mission societies

LOS ANGELES (NC)—The church's missionary efforts "would be severely hampered" without the Catholic contributions funneled through mission aid societies, Bishop Joseph Fiorenza of San Angelo, Texas, told U.S. diocesan mission



**NEW PRESIDENT-RECTOR**—Benedictine Father Daniel Buechlein who has been serving as acting president-rector of St. Meinrad School of Theology and St. Meinrad College, has been elected permanent president-rector of both schools by the board of trustees of the two institutions.

directors meeting in Los Angeles. Bishop Fiorenza, chairman of the Committee for the Missions of the National Conference of Catholic Bishops, delivered the keynote address at the April 23-25 meeting of diocesan directors of the Society for the Propagation of the Faith. The Texas bishop also predicted that the U.S. bishops would take "a more direct and intimate role" in making Catholics more aware of and involved in missionary concerns as a result of a recent restructuring of the Society for the Propagation of the Faith at the national level.

## Covenant House staffer carries torch

NEW YORK (NC)—A full-time volunteer at Covenant House ran one kilometer in the cross-country Olympic Torch relay "for the kids and for the Lord," and raised \$3,000 for the center, which aids homeless youth. Volunteer John Clark was sponsored by the Commodity Exchange Center Children's Fund, which paid \$3,000 for his participation in the 15,000-kilometer torch relay from New York to Los Angeles. The organization donated an additional \$3,000 to Covenant House, the agency established by Franciscan Father Bruce Ritter to help homeless and abused children.



**NOT MICHAEL JACKSON**—Father John Bertolucci hams it up for the camera prior to a city-wide gathering of the Channel of Peace Praise Community in Indianapolis last week. Father Bertolucci was in the city visiting and spoke at the community's monthly meeting attended by several hundred. (Photo by Father Tom Widner)

## Brazil bishops criticize intervention

VATICAN CITY (NC)—The Brazilian bishops' conference has criticized foreign intervention in Central America and praised the U.S. bishops for urging governments to use diplomatic instead of military solutions, Vatican Radio reported May 10. The Brazilian bishops expressed

their concerns for Central America in a statement following their meeting in Sao Paulo, Brazil, April 25 to May 5. They said the fratricidal wars in Central America "were being encouraged by superpowers fighting between themselves over areas of control."

## TO THE EDITOR

### In praise of the 'family' at All Saints

In the fall of 1970, St. Joseph, St. Anthony and Assumption parishes consolidated to form All Saints' School. Six years later Holy Trinity became part of the consolidation. During the past 14 years we have had eight children of our own graduate from this school, so we speak with experience when we speak of the merits of All Saints. From the beginning it has been the best. There has always been a "family" atmosphere. We know our children have been taught, loved and cared for, by many dedicated people. There are too many to mention by name.

attend weddings, rejoice for their growth and pray about their failures.

The untold numbers of volunteers who help with the lunch programs, serve as teacher aides, provide special classes in first aid, knitting, crafts, etc., the coaches of eight-ten different sport teams throughout the school year, scout leaders, room mothers and the list goes on of generous people donating their time and talent and setting a terrific example for our young people.

We're writing this letter because we've been with All Saints since its beginning and now our two youngest sons will graduate this spring. Can anyone measure the benefits, the friendships (for teachers and parents as well as for the children), the good times and bad, the committees, the stew suppers, the field trips ... the memories?

We want to say thank you. Thank you for helping us raise and educate our children. We'll miss you. We love you.

Justine Koerberlein  
Doris Purichia

Indianapolis

## Turning to Rosary during May

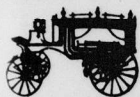
In this month of May let us all share these blessings given to us all through our dearest Queen of the Rosary.

"Dearest Queen of the Rosary, accept this crown made of your joys and sorrows and your glories. Accept it from your children here on earth, and offer it to Jesus in the Blessed Sacrament, for he is King of our hearts. As you are our queen, may these perpetual lily Mary's be as so many roses which you will offer to Jesus. By these garlands bind our souls forever to Him. May our Rosary be a continual chant of love and perpetual hymn of thanksgiving offered by your hands to our divine Lord. Offer it too, dearest Queen, for the souls in purgatory that they may soon be given that crown of glory for which they long. And offer it in reparation for the sins that offend the Sacred Heart of your divine Son and your own Immaculate Heart."

Thank you for sharing and caring. We mail rosaries we make all over the world.

Mrs. Earl Cloe

Indianapolis



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## CORNUCOPIA

## Health kick nothing new for some

by Cynthia Dewes

Fitness was just a shadow on Richard Simmons' genes when our kids were small. At that time jogging, weightlifting and other sweaty maneuvers were thought to be practiced chiefly by eccentrics—types who harbored liberal political opinions or embraced strange religions, or both.

The popularity of junk food was nearing its zenith. Bing Crosby's wife publicly advertised the fact (horrors!) that her children ate Twinkies. More people drank coca-cola than milk, and sugar and caffeine were damned. Thick steaks, French fries and salads drenched in saturated oil were among the more popular items on restaurant menus.

Thinking back on it now, we realize that simple economics forced fitness on our family long before the fad took hold. There just wasn't any money available for snacks, soda pop, candy, or frivolous foods. As the sticker lifted from Mad Magazine by one of the kids and pasted on our front door said, "This house protected by extreme poverty."

We ate dark bread because cheap dark bread tasted better than cheap white bread. We used fruit for dessert rather than expensive sweets. Ice cream was an occasional treat, but mostly we had homemade puddings to urge milk on finicky pre-schoolers.

Simple dishes cooked by human hands dominated the evening's cuisine: macaroni and cheese, hamburger casseroles, tuna and noodles. Salad was cheap to make, and filling to boot. So were homemade rolls and breakfast breads.

Not wishing to make our children complete aliens in their own land, we instituted a weekly treat called "The Popcorn Party." Every Sunday evening the kids arranged their low table and chairs, presents from grandparents, in front of the TV set at "Walt Disney" time.

In came a big bowl of buttered popcorn and a pitcher of Kool Aid. Occasionally we could substitute the luxury of a bag of potato chips, or soda pop all around.

Smaller brothers with smaller appetites were sometimes conned out of equal shares of the goodies, but fun generally prevailed. When the youngest child finally outgrew his



chair we regretfully called it quits on one of our favorite family rituals.

Fitness on a budget extended to exercise, too. Swinging from trees, running through the woods, and playing softball in the empty lot were lots cheaper than tennis lessons and swimming pools. Bicycles tended to be purchased used, and passed down from owner to owner until they hit the rubbish pile or were stripped for parts.

Nevertheless, we don't claim to be the fittest family in the world today. There's a bit of overweight here, a paunch there, a lack of stamina or endurance still evident as we sprint to the refrigerator during TV commercials.

But we still try. Some of us are runners, one lifts weights, another does aerobic exercises, and most of us hike, bicycle, swim and canoe. A few of us run after a new generation of closet snackers.

We try because the alternative is worse. We are indeed spiritual descendants of Jack Armstrong, the All-American boy.

## vips...

✓ Sincere apologies to Mr. and Mrs. John P. Kistner, whose 50th Wedding Anniversary Mass and Reception will be held on Saturday, May 19, rather than May 29 as reported incorrectly last week.

✓ Archbishop Edward T. O'Meara will give the memorial message this year at the 500 Festival Memorial Service scheduled for Friday, May 25 on Monument Circle. Other participants and events of the day include Governor Orr, Mayor Hudnut, a ceremonial processional unit, a band concert of patriotic songs and hymns, and the Missing Man Fly-over by F-4 fighter jets.

✓ Among the graduates at St. Meinrad School of Theology on May 3 was Father Frank Bryan, chaplain at Marian College, awarded a Master of Divinity degree. Rev. Mr. John Tetlow, deacon of the Diocese of St. Augustine, Florida, received the Anselm Schaaf Award, given annually since 1973 to a fourth year theologian prior to ordination.

## check it out...

✓ The 1969 Eighth Grade Class of Our Lady of Lourdes Parish School is planning a 15 Year Reunion to be held during the first week in August. Anyone having information on locating class members please call Alice Walkup 236-1570 or Kathy Simmons Dietz 888-0470.

✓ St. Mary's Academy Class of 1935 plans a 50th Reunion. If you are a class member, or know someone who is, please call Marjorie (Pierle) Heebe 849-4635 or Mary (Gottmoeller) Arsman 787-9638.

## Archbishop sees Vatican art as inspiration

NEW ORLEANS (NC)—The Vatican art treasures being exhibited at the 1984 Louisiana World Exposition are "an inspiration for all persons because ultimately beauty leads us to God," said Archbishop Philip M. Hannan of New Orleans during special preview ceremonies May 6. Nearly 40 works of art from the Vatican and works from other collections, including masterpieces by Raphael, Caravaggio and El Greco, are on loan to the New Orleans Vatican Pavilion, scheduled to be open May 12 to Nov. 11. The pavilion, the theme of which is "Jesus Christ Our Redeemer in Art: Ages, Images and Impact," is sponsored by the Archdiocese of New Orleans. "I hope that all those who have an opportunity will view the pavilion and will carry from it a guideline for their lives," the archbishop said.

✓ A Weekend Retreat with the Franciscans for single men will be held in Prior Lake, Minn., near Minneapolis, on June 15-17. For information contact: Vocation Retreat, 16385 St. Francis Lane, Prior Lake, MN 55372, (612) 447-2182 or Fr. Dismas, St. Joseph Parish, Terre Haute, (812) 232-7011.

✓ Crispus Attucks High School National Alumni Association will meet the weekend of June 15-17 at the Ramada Inn Northwest, 3740 N. High School Rd. Registration will begin at noon on Friday, June 15. For more information call Jessie Jacob 635-3361.

✓ Applications are now being accepted for the June 24-29 Indiana Mr. Basketball Camp at Marian College. Limited to the first 100 campers (grades 6 through 12) who apply, the camp costs \$150 per applicant and will be run by Carmel's Billy Shepherd and Marian College basketball coach John Grimes. Call Shepherd 844-2122 or Grimes 924-3291 or 852-8633 for information.

✓ The 1934 Graduation Class of Indianapolis Sacred Heart High School will hold a 50th Reunion on Saturday, June 9 beginning with a 5 p.m. Mass at Sacred

Heart Church, 1510 Union, followed by cocktails and a buffet dinner at Msgr. Downey K of C, 511 Thompson. Class members John Kirsch and Bernice Sheehan remain unlocated. Please call Florence Kriech 784-1958 if you have information about them.

✓ Bicyclers from central Indiana are invited to participate in the second annual "M.S. 100 Bicycle Tour" to be held Saturday and Sunday, June 9-10 to raise funds for the fight against multiple sclerosis. Riders will leave from Greenwood Middle School, travel backroads to Columbus, and return next day by a different route. Meals and lodging for riders provided at no cost. Registrations available at Laughner Cafeterias or by calling the M.S. office at 634-8796.

✓ St. Vincent Hospital and Health Care Center will offer a 20-week program of Weight Control beginning the week of June 4. Free explanatory presentations on the program will be given Wednesday, May 23 at 5:30 and 7:30 p.m. in the hospital, and on Thursday, May 24 at 10 a.m. in the Carmel Wellness Center. Call 871-2349 to register for the orientation.

# Archbishop's Annual Appeal

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**\$70** is providing meals and lodging for one week for transient and battered families at the Bethany House emergency shelter, Terre Haute

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Your pledge to AAA '84 will help many others who look to the Catholic Church for love and assistance.

Please contact your local parish or the Development Office at the Catholic Center

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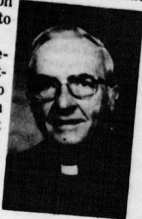
## The QUESTION BOX

## What happens to soul?

by Msgr. R.T. Bosler

**Q** What happens immediately after death? Does our soul live on apart from the body and await resurrection? A Protestant book I read seems to imply that after death we will know nothing until the day of resurrection when all will rise to new life at one time.

**A** There are respected Protestant theologians who hold that at death an immortal soul does not separate from the body and live on, but rather that the whole person is shattered in death.



In this view the resurrection at the end of time is a completely new creation, and the dead live on in the mind of God.

Those who propose this idea argue from the biblical concept of humanity. The Hebrews did not distinguish body and soul as we do; they could not imagine a personal self without a body.

According to this view, a person experiencing death would wake up, without any sensation at the passing of time, into the new life at the end of time.

Our church still officially teaches that humans live on after death as souls no

longer one with the physical bodies left behind.

Vatican Council II quotes the words of the Council of Florence to proclaim that the dead who have been purified enjoy the "clear vision of God himself, triune and one as he is."

This surely seems to be supported by the New Testament. "I assure you, this day you will be with me in paradise," Jesus told the good thief on the cross. (Luke 23:43)

And St. Paul was emphatic: "For me 'life' means Christ; hence, dying is so much to gain . . . I long to be freed from this life and to be with Christ, for that is the far better thing, yet it is more urgent that I remain alive for your sakes." (Philippians 1:21-24)

Or: "We know that while we dwell in the body we are away from the Lord. We walk by faith, not by sight. I repeat, we are full of confidence and would much rather be away from the body and at home with the Lord." (2 Corinthians 5:6-8)

Christian theologians have always struggled with the problem of how the soul could exist without some relation to the body.

According to Greek philosophy and thought, which the earliest theologians used to explain Christian belief to their contemporaries, body and soul were two entities, with the immortal soul imprisoned in the body, to be released at death into freedom.

Jesus is the resurrection and the life (11:25) and "He who believes in the Son has eternal life." (3:36)

Even in this life there is union with the resurrected Christ and a sharing in the resurrection of his humanity. With death, the soul is united still more intimately with the resurrected Jesus.

Through this union with the humanity of Jesus the soul begins to experience the life of the resurrection that will reach its completion at the end of time.

Perhaps it would be better not to use the word "soul" but "self," for we believe that we ourselves live on after death—not just some selfless soul.

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

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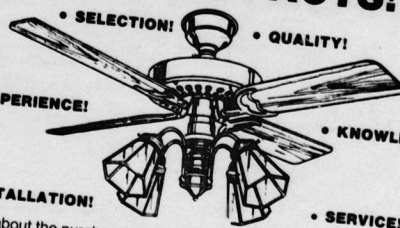
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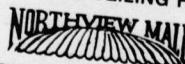
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## FAMILY TALK

# Wife wonders how to handle violence

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** After five years of marriage, my husband slapped me for the first time. We have had heated arguments before, but it has never descended to physical violence. Most of our arguments lately are about money. He is unemployed, and I don't think he is trying hard enough to find a job. He simply lost his temper and hit me. My girlfriend tells me that this is the beginning of wife abuse and I should threaten to leave him unless he seeks counseling. What do you think?

**Answer:** Wife abuse is an unpleasant issue that has too long been ignored. Your husband has no right to strike you. Marriage is surely no license for violence.

Wife abuse is a problem. Is it your problem? And if it is, what are your options?

Who decides if you have a problem? The obvious answer: You do. However, the obvious answer may not always be correct.

Unfortunately, some women have been so indoctrinated in a subservient role that they accept abuse. These women may need the help of friends or family to realize they do not have to accept such treatment.

Others may insist that a single incident of abuse is reason to break up a marriage.

While these represent the extreme positions, the final judgment must be made by the woman involved.

What is wife abuse? You will need to make some important distinctions. Are you to consider physical violence only? Does mental cruelty constitute wife abuse? Does one slap in the five-year period, as your girlfriend suggests, presage the onset of wife abuse?

The simplest definition is any physical

violence that inflicts noticeable (a bruise or a cut) or lasting damage. However, you must say for yourself what you will and will not accept.

Next, what do you want? What are your priorities? Surely you should refuse to accept physical violence. Is stopping that violence your number one priority? Or are you more concerned with the marital relationship and your joint style of handling disagreements?

Finally, what are your options? If you say you are more concerned with your marriage, then be careful not to react to the first sign of violence in a way that irrevocably jeopardizes your marriage.

I would suggest the following steps. First, as one reader of our column wisely wrote, "Call it what it is, violence. Then refuse to tolerate it." Tell your husband directly, "No more hitting or slapping. I won't take that."

The second step is to seek counsel. Friends and family can be supportive, but are sometimes not too objective. Your priest may be helpful. A mental-health professional (psychologist or certified social worker) would be a good choice. If your husband won't go with you, then go alone. Use their help to clarify your thinking and choices.

The third step, if the violence continues and threatens your health, is to leave. You can stay temporarily with friends or family or in a shelter for abused wives. Whether the separation becomes permanent will depend on how well your husband can face the problem and provide assurances that it will not happen again.

You do not have to accept physical abuse. On the other hand, don't overreact. Define your priorities and what you will and will not accept. Do what you can to stop the hitting. And remain open to the possibility that this problem, honestly faced, may be an opportunity to improve your relationship.

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

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# Engaged Encounter is part of marriage preparation

by Jim Jachimiak

Through Engaged Encounter, Ken and Carolyn Gardner hope to give engaged couples an opportunity they never had before their marriage.

The Gardners are one of four couples who present Catholic Engaged Encounter weekends in the archdiocese. The program was developed in 1975 by the Worldwide Marriage Encounter Resource Community, and is in its first year in the archdiocese.

"Our interest really started with our Marriage Encounter in 1978," Gardner recalled. "We really grew in our relationship. We realized how much different the first 12 years of our marriage could have been. I'm not saying we had a bad marriage, but we realized how much better it could have been."

They realized that Engaged Encounter could make a difference for other couples, too, but the program was not available in the archdiocese. "We believed in it so strongly that we wanted to see it here," Gardner explained.

So they discussed the possibility of starting the program with others from the Terre Haute Deanery and from their parish, Immaculate Conception in Montezuma.

"A lot of prayer went into it," Mrs. Gardner recalled.

Eventually, their efforts paid off. They met last year with Valerie Dillon, archdiocesan family life director, and Franciscan Father Cyril Wagner, pastor of Sacred Heart parish in Indianapolis. "At that time, Father Cy had only been here a week," Mrs. Gardner said.

FATHER WAGNER explained that he had led a Marriage Encounter weekend in Effingham, Ill. "After that, the couple running Engaged Encounter in the Springfield diocese asked me to be a team priest. Then I was moved here, and all of a sudden another couple attacked me." Now he is a team priest for the program in the archdiocese.

"Engaged Encounter's philosophy," Mrs. Gardner explained, "is that a wedding is just a day but a marriage is a lifetime."

The Engaged Encounter weekend is a 44-hour program presented by a team including a priest and married couples. While it is known as Catholic Engaged Encounter, the program is open to non-Catholics.

Engaged Encounter is not intended as a substitute for Pre-Cana or other programs. "One program complements the other."

Couples share experiences from their own marriages. The priest's role, Father Wagner said, involves "sharing a theological viewpoint and helping to build a sense of church. I do a little more teaching in the talks than the couples do."

Gardner noted that having a priest on the team "adds validity to the program." And, he added with a smile, "the priest can also add stability and not let us crazy married people get too far out of line."

AFTER EACH presentation, which normally lasts no more than 20 minutes, engaged couples are asked to examine their own relationships. That is important, Gardner noted, since "most couples don't do those things during their engagement or dating period."

Couples often have different attitudes, even when both parties are Catholic. Too often, Gardner said, the couples "tend to play down the differences." During the Engaged Encounter, "we talk about our differences and how we are going to cope with them. The couples at last bring these differences to the forefront."

But the program is not based on "group dynamics," he said. Each engaged couple answers questions in private, and they are not asked to share with the rest of the group.

"The couples share themselves with their fiances and are able to talk to them privately," according to Gardner. "We're not teaching them how to be married. We're teaching them a means of communication so that when they suffer the pains of marriage, they will have the tools to work it out."

Mrs. Gardner said that the program offers "a means to help the couples get over the rough spots, a moral way of making decisions, and doing it together. We encourage them to sit down and share with each other, without distractions."

Gardner recommends completing the weekend "well in advance of the scheduled wedding date," so the details of the wedding are not on the couples' minds. "Six months ahead of the wedding is not too early. But two weeks in advance is not too late, either," he added.

When couples come to the Engaged Encounter, Gardner said, "you read their faces. And on Sunday evening you get a totally different reading from those faces."

Mrs. Gardner agrees. As the weekend goes on, she said, "you can see in their eyes that they are closer." She noted that the couples "get out of the weekend what they put into it."

Not so, said her husband, who believes that the rewards are far greater: "I resisted our (Marriage Encounter) weekend until Sunday morning. If Carolyn had said, 'Let's go,' I would have left. But we still grew."

The Gardners have been married more than 18 years, and their involvement in the program has enhanced their own relationship. "In preparing the talks we really have to look at ourselves again," Gardner explained. "It opens our relationship back up. We are drawn back together. We act together as a couple, instead of me doing my thing or Carolyn doing her thing."

They are converts to Catholicism and have six children—three boys and three girls, aged 7 to 16. "I think our children really support us in what we are doing. A lot of times it really draws us away from our children. But it doesn't hurt the family relationship. In fact, it has helped it."

The program operates independently but in cooperation with the archdiocesan Family Life Office.

In addition to the Gardners, three other couples present Engaged Encounter weekends in the archdiocese. They are Bob and Doty Vasses of Terre Haute, Leonard and Linda Helt of Clinton and Mark and Renee Smith of Rockville. Presenting priests include Father Wagner, Father Donald Quinn, associate pastor of American Martyrs parish in Scottsburg and three other parishes, and Father Thomas Stepanski, chaplain at St. Francis Hospital in Beech Grove.

They hope to schedule at least three Engaged Encounters each year, and possibly one a month if there is a demand for them. They also hope to involve additional couples. "Carolyn and I don't want to go all over the southern half of the state forever," Gardner said.

In addition to one this weekend at Scottsburg, other Engaged Encounters are set for July 13-15 at Sacred Heart Convent in Indianapolis and Sept. 7-9 at St. Mary of the Woods College.

A non-refundable \$20 deposit is required with reservations for a couple in an Engaged Encounter, with an additional \$40 per person due at registration. But



**RESPONSIBLE PARTIES**—Three of the people responsible for bringing Engaged Encounter weekends to the archdiocese are (left to right) Ken and Carolyn Gardner and Franciscan Father Cyril Wagner. (Photo by Jim Jachimiak)

Engaged Encounter operates a fund for scholarships for couples unable to pay the

full cost. "No one will be turned away," Gardner said.

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## Jubilarians honored (from 1)

Father Kolentus is pastor of St. Thomas More parish, Mooresville.

Father Lawler is dean of the Tell City Deanery and co-pastor of the parishes of St. Paul, Tell City; St. Pius, Troy; and St. Michael, Cannelton.

Father Lutz has spent most of his 25 years as a priest in part-time or full-time positions with the archdiocesan Metropolitan Tribunal.

Father Schmitt is pastor of Little Flower parish, Indianapolis.

Father Schneider is director of Fatima Retreat House and part-time associate pastor of St. Lawrence parish in Indianapolis.

Father Sullivan is pastor of St. Roch parish in Indianapolis.

# Local personnel attend conference

Matt Hayes, Mike Carotta and Benedictine Sister Antoinette Purcell, all from the Archdiocesan Office of Catholic Education, were among the 250 people attending the 48th annual National Conference of Diocesan Directors of Religious Education (NCDD) held April 29 to May 3 in Kansas City, Mo. under the theme "Family and Parish: Catechizing Communities."

Among the featured speakers was Dr. John Richard Fowler, director and counselor at the Judson Family Center in Minneapolis. Dr. Fowler explored the sources of alienation in our society and challenged the members to form networks to support families who turn to the Church for help in the first instance.

Jesuit Father Thomas Sweetser, co-director of the Parish Evaluation Project headquartered in Chicago, examined the idea of parish community. He suggested that parish as community was impossible, but that parish as a community of small communities was not only possible but desirable.

Gaynell Cronin, director of religious education (DRE) at St. Theresa's parish in Briarcliff, New York and Holy Name of Mary parish in Croton, New York, compared the family to a gaggle of geese. Geese travel further and faster when they are together, she said. They do a lot of honking to remind each other they are not

alone. If one goose is hurt in journey, all stop to tend the wounded one and if he can't travel further, another stays behind to be with him. Cronin is a consultant for religious education for J. and G. Consultants and editorial consultant for Arcan Letters.

Father Raymond B. Kemp, secretary for parish life and worship for the Archdiocese of Washington, told conference attendees that they must introduce parishes to each other. Good parishes can help make other ones better, he explained. He also said that for parishes to be truly catechizing communities, "they must move from a concept of discipleship to a stance of apostleship serving not only the parish membership but the community in which the parish is located."

Conference attendees were assisted in grasping the proceedings by interacting in dialogues conducted by Father James Dunning, coordinator for the North American Forum on the Catechumenate, who served as conference facilitator. Dunning also led the last session which reviewed implications of the week's proceedings.

The NCDD adopted a new five-year plan with accompanying goals and objectives during the conference. It includes providing assistance and resources in response to the needs of persons in catechetical ministry as well as

strengthening the NCDD relationships with bishops, and developing appropriate strategies to implement their policies and guidelines as they affect the catechetical ministry.

## Anniversary Annals

For the archdiocese's sesquicentennial year, we offer this short weekly feature recapturing items from Indiana newspapers of 1834. Items are printed as they appeared. They were taken from files in the Newspaper Reference Room of the Indiana State Library.

The following items were taken from the Western Sun and General Advertiser, newspaper of Vincennes edited and published by Elihu Stout, which on Saturday, May 24, 1834, published volume 25, number 18.

The citizens of Vincennes Township, on Monday next, will have the high and important duty to perform of electing one of their number a Magistrate. Martin Robinson, whose present term of service is about to end, and Henry M. Gilham, are on this occasion, candidates for your favor.

\*\*\*

I have been informed that the entire

During the final business session a statement was discussed and adopted on the action of the Vatican relating to the use of catechetical materials. The statement expressed deep appreciation for and support of the bishops of the U.S. in their leadership in catechetical ministry particularly the publication of the National Catechetical Directory, Sharing the Light of Faith.

Stock of the branch of the State Banks at Bedford, was taken in the county of Lawrence alone. Should this information be correct, the stock of all the branches has been taken.

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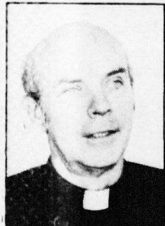
Mr. Stout:

I perceive by your last paper that I am announced as a candidate for the Sheriffalty at the ensuing election. With all respect for the good feelings and kind intentions of those who were pleased to have me announced, I feel constrained by existing circumstances, to withdraw my name from the present contest.

Yours respectfully,  
James Theriac

Vincennes, May 20, 1834

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Father Bruce Ritter

## OUR SAD, YOUNG MADONNAS

As I stepped off the elevator, my left knee suddenly buckled beneath me. A two-foot tiny terror had locked my leg in a vise-like grip that would have made any wrestling coach

proud. He smiled mischievously and tugged on my trousers. I smiled back. My cry for rescue to Chris, one of our counselors, could scarcely be heard above the laughing and crying babies, banging xylophones, and one very loud toy drum. Little Jesse, my lilliputian captor, was led away giggling with delight.

Babies? What are babies doing at Covenant House?

Well, you see, many of the children here have children of their own. They come to us with their babies because they have absolutely no place else to go. Young mothers, thrown out of their homes, abandoned by their husbands, have been coming to us for a long time now. In 1981 we decided that they needed a special place of their own, so we set aside a floor for them. That's how our Mother/Child Program was, er, born. The mother/child floor has been bulging with kids—from 16-, 17-, 18-year-old mothers on down to their three-day-old babies—ever since.

The mother/child floor is a lot like Bedlam.

I poked my head into the nursery. Babies were everywhere. The only thing I noticed more than the noise was the, oh shall we say, aroma of dirty diapers and baby powder.

Hi, Bruce, said a voice from behind me.

I turned and saw Allison with two-year-old Tommy in tow.

Hi, I said. How's it going?

Allison is 16. She's pregnant with her second.

Her mother was a prostitute who spent lots of time getting high, lots of time seeking out the company of some very depraved men—and very little time being a mother to Allison. Through her mother, Allison met 30- and 40-year-old "boyfriends". One of them got her pregnant. She was 14. She kept the baby.

Together they were placed in a foster home. But Allison, still yearning for her mother's love and approval, kept running away from her foster home. Once again, her mother introduced her to another "boyfriend".

And once again pregnant, she arrived as most do—scared, hurting, worried about where to live, and whether or not she would be allowed to keep her kids. Things no 16-year-old should have to worry about.

Bruce, Ramona left last night, Allison said. She moved in with some friends.

Ramona is a sweet, meek kid, mother of six-month-old Hector, a really beautiful baby. Before she wandered in, Ramona had been abandoned by her mother and left to ex-

ist with her infant in a squalid apartment with a broken toilet. After three weeks, they fled the bugs and the smell for the relative cleanliness of the streets. In desperate need, scared, almost in shock, Ramona came to us. 18 and illiterate.

I have a feeling she'll be back, I said. She really does want the best for Hector.

There's a lot at stake for these kids. We look at the mothers and the incredible sadness and pain in their lives. And we look at their innocent babies—and recall all those tired old saws about parents and children... the sins of the fathers... history repeats itself... the apple doesn't fall far from the tree...

These babies don't have to become—they *must not become*—the next victims in an already too long chain. We know their mothers don't want that for them. They are good mothers! They really love their kids just like you love yours, and they have great dreams for them. We've seen them put their unspeakably ugly childhoods behind and with a little, or a lot, of help, blossom into responsible, loving parents.

But first they need to know that they themselves are loved. And they need that practical help, too: Classes in mothering skills and nutrition. Help in finding adequate housing. Medical care. Guidance in budgeting and housekeeping. Legal help with landlords and battering husbands. Tips on how to find a job, or the skills to get one with vocational training. Family counseling and follow-up when they leave us.

Our young mothers get all these things, as well as the support and comfort of a tremendous staff. They know that these girls are just kids themselves, gingerly walking a tightrope between coping and falling apart.

It's hard for a child to love her child when her own deposit of love is so shrunken and precarious. So we love them a lot. In doing that they learn to love their own children. In many cases, the results are almost miraculous.

*"The mother/child floor is a lot like Bedlam."*

Allison is finally beginning to come to terms with her mother's rejection. We hope that her children will never know that same pain. Soon, they will be placed together in foster care.

As I left the nursery, I watched a couple of our kids walking toward me down the corridor, pushing strollers that held two of the most peaceful-looking babies I think I've ever seen. I walked over to one young mother.

I didn't have to ask her age. She was no more than 17. I didn't have to ask her name. Her eyes told the whole of it.

What's your baby's name? I asked.

Aurora, she said.

(Lots of our girls give their babies exotic, wistful, wishful, dreamy names... somehow that seems to give children a stake in beauty and faraway things that are not part of their mothers' lives.)

Aurora. Beautiful name, I said. Why did you choose it?

I used to work at a day care center, she said. One of the other girls, who I really liked a lot, had a baby named Aurora. She named her after some town somewhere—in Nebraska, I think.

Do you like it here? I asked. Do you like the staff?

Her face changed and her forehead relaxed and her eyes got very big and warm all of a sudden.

Oh... yes, she said. The girl standing next to her chimed in her agreement.

They're real nice, Aurora's mother said. They remind me of people I met once from California and Colorado. You know, people who are really different and nice, who don't come from around here. She didn't have to explain what she meant.

I could spend a lot of time on the mother/child floor. It's hard not to get caught up in the stories of the young madonnas. Hard not to say a thankful prayer for the hope that the Auroras represent.

I think of all the names we give to the mother of Jesus. Immaculate Mary. Most Blessed Virgin. Queen of Heaven. Hope of Sinners. But when we ask her intercession for these girls, only one title seems fitting: Mother of Sorrows.

We have a whole floor full of Allison and Ramona's. Our own sad, young madonnas. Please pray for all of them and their babies. Thank you for helping us baby them a little.

Hundreds of teenage mothers and their infants come to us each year from the cruel streets. More and more keep coming.

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Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House, which operates crisis centers for homeless and runaway boys and girls all over the country.

• May 1984 •

A supplement to Catholic newspapers, published with grant assistance from Catholic Church Extension Society, by the National Catholic News Service, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. All contents copyright © 1984 by NC News Service.

# Faith Today

By Father David K. O'Rourke, OP  
NC News Service

I took a friend recently on a tour of San Francisco and the Napa Valley, the famous wine growing region north of the city. My friend is a religious researcher from Washington, D.C. He has done much work describing the values that operate in people's lives.

As we drove over the Bay Bridge, with the entire San Francisco skyline bathed in a bright spring sun and spread out before us, he commented on our California cities. They have come to symbolize the good life that people want, he said.

Think of San Francisco, Palm Springs or Hollywood. What comes to mind? For many people, those cities create images of leisure and palm trees, freeways and cable cars, and a lifestyle of golden youth. This is the image which comes across on many a television program.

But it is very one-sided. Along many an urban freeway there are blocks of poor and dreary bungalows, the dilapidated remnants of small towns that have grown into big cities. Their lawns are dead and littered, their windows cracked.

In them live some of our refugees from Southeast Asia and Central America, people who hope to live here only for a little while, until they become better established. In them also live people who have no more hope. For these people, the broken-down shells are the bottom of the barrel.

Just two weeks before my Washington friend arrived, I had been visited by another friend, a young man who lives in just such a place. But he is not there as one of the hopeless. On the contrary, he is there as a symbol of hope.

This friend is a member of a religious community dedicated to being a sign of God's presence among the

## Promise amid the pain

Alongside sprawling freeways, in shattered neighborhoods, live broken people. In one of these depressed and depressing areas, writes Father David O'Rourke, a community has emerged. It is a jigsaw puzzle of a community, made up of the hopeless and the hopeful, those who live and those who merely exist.

poorest and the hopeless.

My friend and his brethren don't just live in these urban slums. What they do goes beyond their mere physical presence. Together with the people there, this religious order has formed a real community.

I think of all this and I find myself wondering. What kind of God is it who oversees these pockets of misery in the midst of such prosperity, and then sends in more people to share it? Why not just get rid of the misery in the first place?

This God certainly does not do things the way an efficiency expert might.

What can we say about such a God? Why would he build a church community out of such unlikely combinations of the hopeless and the hopeful, winners and losers, those who cope so well and those who no longer even try?

I suppose that there are many answers to that question. But the one that says the most to me is a gospel story. It is found in the very beginning of the Gospel, when Jesus was tempted to turn stones into bread, to cast himself from the pinnacle of the temple and to take control of the world.

In effect, Satan asked Jesus to show his control over hunger, the laws of nature and political powers; to show that he could, by his will, do away with the three greatest ills that face humankind — famine, disease and tyranny.

But Jesus said "no" to the temptation. For reasons that are unfathomable to us he chose instead to submit himself to the human condition, to its hunger and pain and indignities. Jesus would not reconcile humankind with God by the magical snap of a finger but in the toil of his own human life.

We are not given a reason why. What we are given is the fact. This is what happened.

We also are told that what happened was consistent with the will of his Father. And it would seem that it is in this same submission to the Father's will that we find the basis of our own community life.

There are many good human reasons why our Christian communities do what they do. But the explanation for the action of my friend, who went to live among poor and hopeless people as a symbol of hope is found first and foremost in the life of Christ.

(Father O'Rourke is on the staff of the Family Life Office in the Diocese of Oakland, Calif.)



## Community grief

By Katharine Bird  
NC News Service

The young couple had everything to live for, friends said later.

In their 30s, the husband and wife had developed a satisfying lifestyle in the metropolitan Washington, D.C., area. Both had careers: she as a teacher, he with the government. They had one child, a 7-year-old daughter.

Because they wanted to spend as much time together as possible, the couple made it a point to work close to home. Each day they had lunch together at home.

Then one day, off course on a foggy, nasty day, an airplane crashed into their home, setting it on fire.

In that tragic instant, the young daughter was left without parents, without her home. Her life was irrevocably altered.

Shortly after the tragedy, the young girl was taken by friends to stay with her aunt, the director of a nearby retreat center. Her stunned relatives joined her there. The family stayed at the retreat center for 10 days. There they began the task of picking up the pieces of their lives.

The chaplain of the retreat house during those days several years ago was Franciscan Father Stephen Hartdegen, director of the U.S. Center for the Catholic Biblical Apostolate.

What did the retreat house staff and friends do to console the sorrowing family?

"It was hard," Father Hartdegen said, since the family members were in various stages of shock and grief. It involved sympathetic listening, he said.

But in the process of feeding and housing and listening, "we became a family," Father Hartdegen commented.

The biblical scholar explained that he always finds the prophet Tobit's example encouraging in

such difficult situations. The Book of Tobit portrays the prophet burying his compatriots even "at the risk of his own life," the priest said. He explained that the conquering Assyrians had forbidden any burying of the Jewish dead, but Tobit persisted anyway "out of his own faith and love of God."

Father Hartdegen faced the formidable task of presiding at the couple's funeral. He chose his main biblical text carefully, settling finally on John 12:24.

The passage reminds people that a grain of wheat has to fall to the ground and die to bring forth fruit. It offers hope, the priest indicated. And that day people commented that the service helped "to temper their grief and made it easier to accept the great loss they had sustained."

The experience Father Hartdegen recounted is an example of the Christian community in action, in difficult circumstances. It shows how much the community is called on to care about people.

Father Enda McDonagh is a theologian who has pointed out that the celebration of the sacraments calls individual Christians and the Christian community to be "signs of God's presence" to others. Often we do this by "gathering our resources together to respond to others' needs," he said during a 1983 lecture. He is professor of moral theology at St. Patrick's College in Maynooth, Ireland.

Father McDonagh said that in the Christian tradition sacraments are occasions when "God breaks through into human history."

The Christian community's willingness to serve is a sign of its transformation, he said. It is "the church's way of entering into the death and resurrection of Christ."

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

## The parish: a community

By Joe Michael Feist  
NC News Service

"Christianity is a community event," wrote Evelyn Eaton Whitehead and James D. Whitehead in "Community of Faith" (Seabury). Christians, they added, have always believed that faith is "not a private enterprise but a communal venture."

But in recent decades there has been renewed emphasis on the meaning and impact of community. And varying expressions of community have emerged.

In Latin America and other Third World regions, the concept of "comunidades eclesiales de base," or basic Christian communities, has been endorsed by growing numbers of bishops and other church leaders. It has been estimated that there are 150,000 such communities in Latin America alone.

Not all such communities are alike. In some specific instances, their merits are debated.

But what are they in a general sense?

The U.S. bishops, in their pastoral letter on Hispanic ministry released earlier this year, offered a description:

"The 'comunidad eclesial de base' is neither a discussion or study group nor a parish. It is 'the first and fundamental ecclesiastical nucleus, which on its

own level must make itself responsible for the richness and expansion of the faith..."

Their pastoral letter urged the development of these small communities and said parishes should "facilitate, coordinate and multiply" the groups within their boundaries.

"The parish should be a community of communities," the bishops said. "The ideal 'comunidad eclesial de base' is a living community of Christians whose active involvement in every aspect of life is nourished by profound commitment to the Gospel."

Nativity of the Blessed Virgin Mary Parish in Alameda, N.M., is a community of communities, said its pastor, Father Ramon Aragon.

The parish, near Albuquerque, is divided into 11 geographical areas. There is a basic community

**"The ideal 'community' is a living community with active involvement in every aspect of life nourished by profound commitment to the Gospel."**

## And God created a people

By Father John Castelot  
NC News Service

People tend to prize their individuality, to cherish their independence. That is good, up to a point.

But rugged individualists who profess to need no one but themselves are living in a dream world. If they didn't interact with others, people would not even become aware of their own identity.

How many people really would like to be left completely — totally — alone in the world? For a prisoner, solitary confinement is a fate almost worse than death.

The loneliness that everyone experiences in varying degrees is a sharp reminder that we do need each other — desperately.

In his wisdom, God created people as social beings. He calls people into a community; within

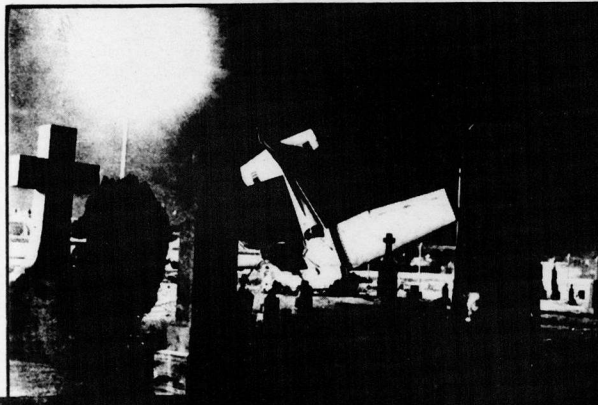
that community they learn to know and love him. Would anyone even be aware of what Jesus has meant for humanity apart from the community which proclaims and celebrates his love?

It has been that way from the beginning. In the first chapter of Genesis God is pictured creating not a man, but humanity. "God created man in his image; in the divine image he created him; male and female he created them."

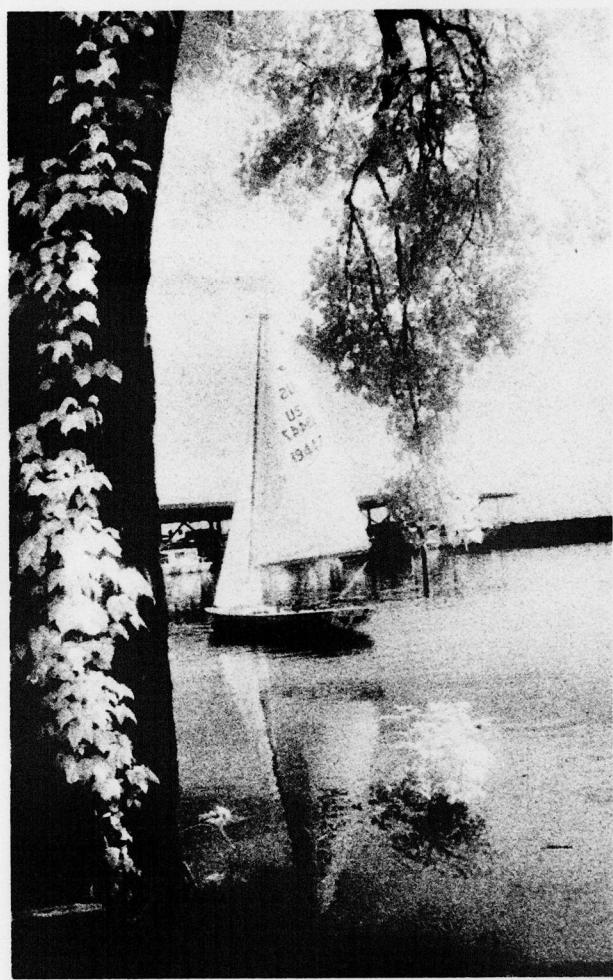
The same idea is expressed more picturesquely in the second chapter of Genesis, with God declaring: "It is not good for the man to be alone. I will make a suitable partner for him."

After the fall, when God promises eventual victory for his deluded creatures, it is to the woman's offspring — to humanity — that the promise is made.

In the course of time, God



# VACATION/TRAVEL GUIDE



# Vacation Travel Guide



## May 17-19

Women's National Championship Fast-Pitch Softball Tournament, IUPUI Athletic Fields, Indianapolis. Sixteen teams from throughout the nation. 10 a.m. to 10 p.m. Admission charge. Contact: Bob Lovell, National Association of Intercollegiate Athletics, 317-264-2725.

## May 18-19

31st annual Maxwell Street Days, Square and Courthouse, Salem. Arts and crafts, bake sale, rides, concessions, and flea market. 6 a.m. to 10 p.m. No admission charge. Contact: Don Martin, Radio WSLM, 812-883-5750.

## May 19-20

The annual parish festival at St. Rita parish, 1733 Martindale Ave., Indianapolis, will be held on the church grounds from noon until 8 p.m.

\*\*\*

Broad Ripple Village Art Fair, Indianapolis. Arts, crafts, ceramics, entertainment, ethnic food, children's activities, 10 a.m. to 6 p.m. No admission charge. Contact: Pam Blevins, Indianapolis Art League, 317-255-2464.

\*\*\*

Brown County Log Cabin Tour, Nashville. Drive your own car on a self-conducted tour of five historic log cabins. Tickets and map available at Chamber of Commerce, 10 a.m. to 4 p.m. Admission charge. Contact: Liz McGinley, Eta Alpha Chapter of Psi Iota Xi, 812-988-7337.

## May 25-June 3

Madison's 175th anniversary celebration, Madison. Major historical spectacle held in high school football field with local cast of hundreds. Music festivals, river events, parade, contests. Hours vary. Admission charge. Contact: Peter Woodburn, 175th Anniversary Celebration Committee, 812-265-6551.

\*\*\*

Banks of the Wabash Festival, Fairbanks Park, Terre Haute. Raft, boat and canoe races, musical entertainment, arts and crafts, flea market, carnival, senior citizens olympics. Paul Dresser Day. Saturday and Sunday, 10 a.m.

to 12 a.m. Weekdays 6 p.m.-11 p.m. No admission charge. Contact: Jim Campbell, BOW Festival, Inc., 4951 Dixie Bee Road, Terre Haute, 47802, 812-232-8048.

## May 26

A dance combined with special awards will be sponsored by Holy Trinity parish, Indianapolis. The event will be held in Bockhold Hall, 902 N. Homes, from 9 p.m. to 1 a.m.

\*\*\*

Night Before the "500" Classic, Indianapolis Raceway Park, Clermont. Traditional "Night Before the 500" oval race. 6 p.m. to 10 p.m. Admission charge. Contact: Bob Daniels, P.O. Box 34377, Indianapolis, 46234, 317-291-4090.

## May 26-27

The Starlight Strawberry Festival, St. John's Church, Starlight. Strawberry judging and auction, build your own strawberry shortcake, queen contest, blue grass and country music, square dance, food, arts and crafts, marathon. Saturday 11 a.m. to 8 p.m. (EDT); Sunday, 11 a.m. to 6 p.m. (EDT) No admission charge. Contact: Father Richard Smith, St. John's Church, R.R. 1, Floyds Knobs, 47119, 812-923-5785.

## May 27-June 2

Fountain City Sesquicentennial Celebration, Fountain City. Historic pageant nightly, tours of "Grand Central Station" and Levi Coffin house, birthday cake, queen crowning, greased pig contest, fireworks, parade, arts and crafts, machinery antiques. 8 a.m. to 10 p.m. No admission charge. Contact: Mary Williams, Fountain City Sesquicentennial Committee, P.O. Box 17, 100-106 US 27 North, Fountain City, 47341, 317-847-2511.

## May 26-Oct. 27

St. Agnes parish in Nashville will have an outdoor Mass at the Brown County State Park Amphitheater every Saturday evening at 6:30 p.m.

## June 1-2

Annual festival at St. Patrick parish, 936 Prospect St., Indianapolis, 5 p.m. to 11 p.m. each day. Special dinners.

## June 1-3

The annual festival at Our Lady of the Greenwood parish, 335 S. Meridian St., Greenwood, will specialize in fish, spaghetti, chicken dinners. German beer garden, battle of the bands. 5 p.m. to 11 p.m., Friday; 3 p.m. to 11 p.m. Saturday; 11:30 a.m. to 11 p.m. Sunday.

\*\*\*

Pioneer Days (Centennial), Cayuga. Parade, historical pageant, picnic, games, flea market. Times vary. No admission charge. Contact: James Beima, Eugene Twp. Pioneer Days, Inc., 317-492-4569.

## June 2

Parke County Saturday Market, Tourist Information Center, Rockville. Arts and crafts, special activities, Farmer's Market with fruits and vegetables in season, workshops, 9 a.m. to 5 p.m. Contact: Peggy Brown, Parke County, Inc., P.O. Box 165, Rockville, 47872, 317-569-5226.

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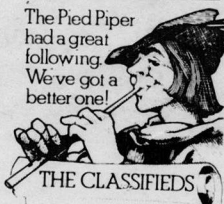
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## June 2-3

Providence High School's spring festival will be held on the school grounds in Clarksville from 2 p.m. to 11 p.m. on Saturday and from 11 a.m. to 10 p.m. on Sunday. Chicken dinners with dumplings and strawberry shortcake will be served Sunday only from 11 a.m. to 6 p.m.

## June 2-3, 9-10

Ninth Camelot Wine Festival, Oliver Winery, Bloomington. Mini-Renaissance festival featuring music, dancing belly dances, magic, jugglers, bag pipers, playlets, puppets, food, wine, arts and crafts. Saturday 11 a.m. to 8 p.m. Sunday 12 p.m. to 8 p.m. Admission charge. Contact: Mary Oliver, Oliver Winery, 8024 N. Hwy. 37, Bloomington, 47401, 812-876-5800.

## June 3

The 150th anniversary of the establishment of the Archdiocese of Indianapolis as the Diocese of Vincennes will be celebrated with a Mass at the Indiana Convention Center, Indianapolis, at 3 p.m., followed by a Sesquicent on Monument Circle with food booths and bands from 4 p.m. to 8 p.m.

\*\*\*

Annunciation Parish at Brazil will host a spaghetti dinner from 12 p.m. until 4 p.m.

\*\*\*

Second annual Wes Montgomery Jazz Concert, Wes Montgomery Park, Indianapolis. Jazz groups playing from 1 p.m. to 6 p.m. Parade of motorcycles, cars, vans, etc. starting from Martin Luther King Park, 12 p.m. to Wes Montgomery park, food, 1 p.m. to 8 p.m. No admission charge. Contact: Peter Pipkin, People Are Remembering the King, 5377 N. College, Indianapolis, 46220, 317-259-9207.

## June 6-9

Bluegrass Week, The Commons, Columbus. Bluegrass music featured throughout the week, local, regional and midwest entertainers, 8 p.m. to 10 p.m. No admission charge. Contact: Madelyn Ferris, The Commons, 302 Washington St., Columbus, 47201, 812-376-2535.

## June 7-9

Little Flower parish, 4720 E. 13th St., Indianapolis, will host a parish festival from 5 p.m. until ???

\*\*\*

St. Anthony parish, 379 N. Warman Ave., Indianapolis, will host its parish festival from 5 p.m. to 11 p.m. each day.



## June 8-9

Red, White and Blue Festival, Crothersville. Friday crowning of princess, bluegrass music, craft displays. Saturday mini-marathon, waterball contest, baby contest, kiddie tractor pull, parade, country and gospel music, fireworks. Games, flea market and carnival both days, 12 p.m. to 10 p.m. Friday, All day Saturday. No admission charge. Contact: Dick Shlueter, Town of Crothersville, Armstrong and Main Sts., Crothersville, 47229, 812-793-2651.

## June 8-10

Nativity parish festival will be held on the parish grounds, 7100 Southeastern Ave., Indianapolis, from 5 p.m. to 12 a.m., Friday and Saturday and 4 p.m. to 11 p.m. Sunday. Food, rides, games.

## June 8-17

Bill Monroe's 18th annual Bean Blossom Bluegrass Festival, Brown County Jamboree, Bean Blossom. Ten day Bluegrass Festival. Top name Bluegrass acts, camping available, concession booths. Open 24 hours. Admission charge. Contact: James Monroe, Monroe 1...ivals, Inc., 3819 Dickerson Rd., Nashville, 37207, 615-868-3333.

## June 9

Osgood Good Ol' Days—A Timeless Cultural Event, Osgood. Music, arts, crafts, vintage cars, food. 10 a.m. to 7 p.m. No admission charge. Contact: Phillis Nead, 306 S. Walnut, Osgood, 47165, 812-689-4282.

(Continued on next page)



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# Vacation Travel Guide (from 15)

## June 9-10

29th annual Talbot Street Art Fair, Indianapolis. 270 booths display and sell crafts and fine arts. Artists demonstrations, clowns, minstrels, organ grinder and monkey, entertainment and food. Atmosphere is provided by banners, balloons, various home tours and other activities. 10 a.m. to 6 p.m. No admission charge. Contact: Joe Lehman, Indiana Artist-Craftsmen, Inc. 2823 W. 52nd St., Indianapolis, 46206, 317-297-1632.

## June 10

St. Philip Neri parish, Indianapolis, celebrates its 75th anniversary. Contact: Father Gerald Kirkhoff, 550 N. Rural St., Indianapolis, 46201, 317-631-8746.

\*\*\*

Our Lady of Lourdes parish, Indianapolis, will host a parish picnic as part of its 75th anniversary celebration this year. It will be held at the K of C Fatima Council Shelter House, 1313 S. Post Road, from 1 p.m. to 6 p.m. Games and prizes.

## June 11-17

Mayflower LPGA Classic, Country Club of Indianapolis, Indianapolis. June 11 Open practice, June 12 official practice day, June 13 Pro-Am Tournament, June 14-17 72-hole, \$250,000 Mayflower LPGA Classic, 8 a.m. daily through end of play. Admission charge. Contact: Howard Jackson, Mayflower Corp., P.O. Box 2206, Indianapolis, 46206, 317-875-1123.

## June 15-16

Christ the King parish, 1827 Kessler Blvd. E. Dr., Indianapolis, will host its parish festival from 5 p.m. to 12 a.m.

## June 15-17

Summer Festival on the church grounds of Holy Angels parish, 28th and Northwestern, Indianapolis, 5 p.m. to 10 p.m. on Friday and Saturday; 1 p.m. to 10 p.m. on Sunday. Fun, food, games.

\*\*\*

Hanover Community Days, Community Park, Hanover. Parade, fish fry, flea market, antiques, arts and crafts,

musical entertainment, large salad buffet, talent competition, beauty pageant. Times vary. No admission charge. Contact: Gary DuVall, Hanover Park Board, 429 Greenbriar Rd., R.R. 1, Hanover, 47243, 812-966-4442.

\*\*\*

Bedford Rock Swap, 4-H Fairgrounds, Bedford. Displays and demonstrations of minerals, fossils, gems, artifacts, etc. 8 a.m. to 9 p.m. No admission charge. Contact: Josephine Alberring, The Lawrence County Rock Club, Inc. 972 S. Lynn St., Seymour, 47274, 812-522-1197.

\*\*\*

Ninth annual International/National Hovercraft Rally, Fairbanks Park, Terre Haute. The largest gathering of Hovercraft enthusiasts in the western hemisphere. Hovercraft competition races on both land and water, 9 a.m. to 5 p.m. No admission charge. Contact: Steve Auten, National Hoverclub, 2804 Garfield, Terre Haute, 47804, 812-466-2748.

## June 15-24

St. Gabriel's parish, Connersville, hosts a week long series of events commemorating the 100th anniversary of the present church building. Contact: Father Gerald Renn, 232 W. 9th St., Connersville, 47331, 812-825-8578.

## June 16

St. Pius parish, Ripley county, will celebrate its 125th anniversary. Contact: Father Robert Ullrich, P.O. Box 336, Milan, 47031, 812-654-2009.

\*\*\*

St. Joseph Hill parish, St. Joseph Hill, will host its June Fest from 12 p.m. until ??? Special feature is the square dance from 9 p.m. to 1 a.m.

## June 16-17

Billie Creek Village Civil War Days, Historical Billie Creek Village, Rockville. Battle re-enactment, drills, ladies tea, 1860's church service, military ball and events featuring re-enactors in authentic Civil War era dress. Era crafts demonstrated and sold, 9 a.m. to 5 p.m. Admission charge. Contact: Kay Hinds, Billie Creek Village, R.R. 2, Box 27, Rockville, 47872, 317-569-3430.

\*\*\*

Rush County Festival of Arts and Crafts, Rushville. Craftsmen and women demonstrating works of art, entertainment, 10,000 meter race, auto show and a demolition derby. 10 a.m. to 6 p.m. Saturday, 10 a.m. to 6 p.m. Sunday. No admission charge. Contact: Ralph Vierling, Rushville Rotary Club, P.O. Box 262, Rushville, 46173, 317-932-4171.

## June 16-23

New Bethel-Wanamaker Sesquicentennial, Wanamaker. Parades, fiddler's contest, bear and costume contest. Times vary. No admission charge. Contact: Marvin Kolp, Franklin Twp. Historical Society, 6819 Bloomfield Dr., Indianapolis, 46259, 317-862-6784.

## June 17

Art on the Green, Indiana University Southeast campus, New Albany. Demonstration, display and sale of quality arts and crafts, entertainment and refreshments. 12 p.m. to 6 p.m. No admission charge. Contact: Ann Lawson, Floyd County Council for the Arts, 618 E. Market St., P.O. Box 1007, New Albany, 47150, 812-948-5735.

## June 19-24

Richmond Area Rose Festival, Richmond. Parade, Hill's Roses tours, historic tour of churches and homes, rose arranging contest, downtown promenade crafters' displays. Daily. No admission charge. Contact: Loren Vance, Richmond Area Rose Festival, Inc., P.O. Box 1332, Richmond, 47374, 317-935-ROSE.

## June 22-24

St. Simon parish, 8400 Roy Rd., Indianapolis, will host its parish festival on Friday from 6 p.m. to 11 p.m. and on Saturday and Sunday from 4 p.m. to 11 p.m. Food will be served one hour before the festival opens each day.

## June 23

Midsummer Festival, Monument Circle, Indianapolis. Broad cross-section of live musical entertainment, circus and other specialty performers, "signature" dishes and drinks from dozens of Indianapolis' finest restaurants, beer



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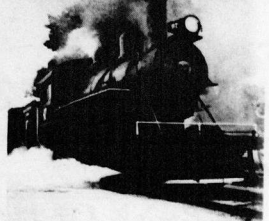
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and wine by the glass. 5 p.m. to 12 a.m. Admission charge. Contact: Tom Beczkiewicz, Cathedral Arts, Inc., 47 S. Pennsylvania, Suite 401, Indianapolis, 46204, 317-637-4574.

### June 23-24

Second annual Bloomington Art Fair, Courthouse Square, Bloomington. 100 artists and craftspeople displaying and selling their work, entertainment. Held in conjunction with "A Taste of Bloomington" food fair. 10 a.m. to 6 p.m., Saturday; 12 p.m. to 6 p.m. Sunday. No admission charge. Contact: Frank Hall, Bloomington Area Arts Council, Inc. 202 E. Sixth St., Bloomington, 47401, 812-334-3100.

### June 23-July 1

Twelfth annual Quilt and Needlework Show, Mansion House Inn, Centerville. Nationally recognized as the finest show in the U.S., exquisite quilts and needleworks on display, 12 p.m. to 5 p.m. Admission charge. Contact: Jan Mercier, Historic Centerville, Inc., 114 N.W. 28th, Richmond, 47374, 317-935-1454.

### June 24

Sacred Heart parish, Indianapolis, will host its parish picnic at German Park, 8700 S. Meridian St., from 11 a.m. until ???

\*\*\*

St. Martin parish, Siberia, will host a Corpus Christi Procession for the Tell City Deanery at 2 p.m. at the parish hall. The public is invited.

### June 24-25

St. Monica parish, 6100 N. Michigan Rd., Indianapolis, is offering a program called "Come Meet Jesus" on the church grounds from 7 p.m. until ??? It will feature guest speakers and the parish choir.

### June 25-30

U.S. Swimming Olympic Trials, Natatorium, Indianapolis. The finest amateur swimmers in the U.S. will be attempting to achieve a place on the U.S. Olympic Team. Indianapolis qualifiers will advance to Los Angeles. Times vary. Admission charge. Contact: Betty Bainbridge, Swimming Inc., 6112 Hollister Drive, Speedway, 46224, 317-293-4146.

### June 29-July 1

Summerfest, Cloverdale. Queen contest, parade, fireworks, custom auto show, six mile run, flea market, arts and crafts. Times vary. No admission charge. Contact: Betsy Cox, Spirit of Cloverdale, Inc., Cloverdale, 46120, 317-795-6601.

### July 1-8

1984 Madison Regatta, Ohio River, Madison. Balloon race, fireworks and bluegrass festival, regatta parade, unlimited hydroplane race. Race 11:30 a.m.-5:30 p.m. Admission charge. Contact: Jack Lemm, Madison Regatta, Inc., P.O. Box 341, Madison, 47250, 812-265-5000.

### July 2-4

Tell City Jaycees Annual Fourth of July Picnic, Zoercher-Bettinger Park, Tell City. Games of chance, food and novelty booths, carnival. Tell City Jaycees famous bar-b-qe chicken and beer garden. Evenings July 2-3, Afternoon and Evening July 4. No admission charge. Contact: Charles Young, Tell City Jaycees, 1220 19th St., Tell City, 47856, 812-547-3787.

\*\*\*

Austin Jaycees Fourth of July Celebration, Jennings Township Conservation Club, Austin. Flea market, children's activities, hymn sings, road run, bingo, arcade, carnival, bands. All day until 10 p.m. Admission charge. Contact: James Kilburn, Austin Jaycees, R.R. 2, Austin, 47102, 812-794-4337.

### July 3-7

Fourth of July Celebration, Roachdale. Roach race, fish fry, carnival rides, food, arts and crafts, fireworks, 2 p.m. No admission charge. Contact: Jim Holland, R.R. 1, Box 110, Roachdale, 46172, 317-596-4244.

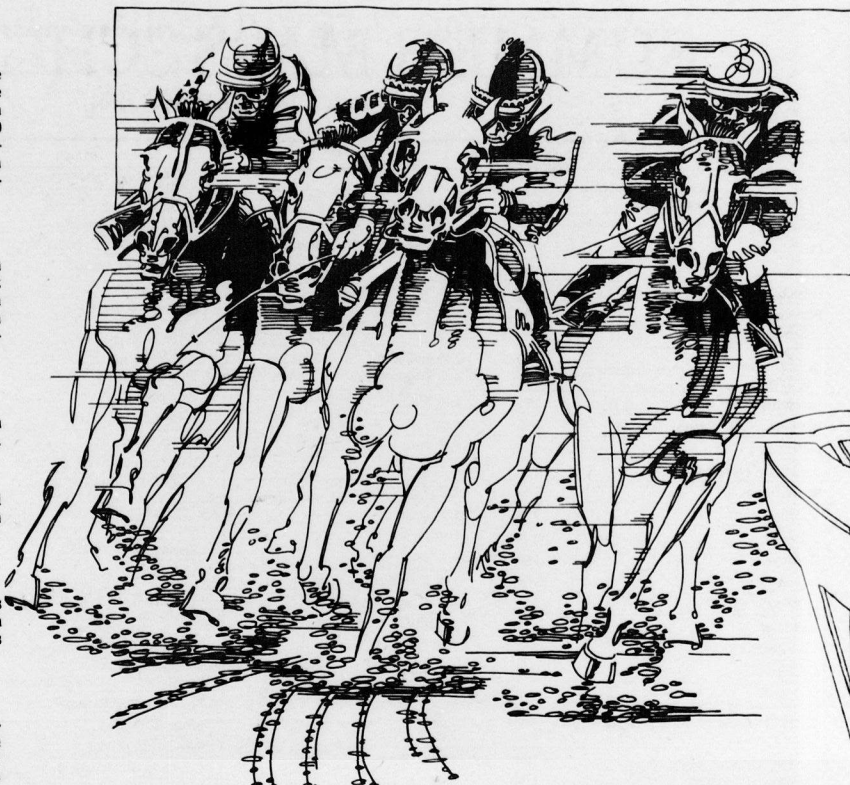
\*\*\*

Annual Lions Club Fourth of July Celebration, Roachdale. Roach race, 5K and 10K Lions Run, entertainment each night, first class street rides, 1 p.m. to 12 a.m. No admission charge. Contact: Jim Holland, Roachdale Lions Club, R.R. 1, Box 110, Roachdale, 46172, 317-596-4244.

### July 4

America 208 Festival, Downtown, Indianapolis. Street festival covering an eight square block area. Musical entertainment, food and arts and crafts. Award for "Americanism" essay presented to area students. Fireworks. 12 p.m. to 9 p.m. No admission charge. Contact: Darrell Day, Indianapolis Jaycees, 1433 N. Meridian St., Indianapolis, 46202, 317-634-9985.

(Continued on page 20)



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# SUMMER MASS SCHEDULES

(June 1, 1983 to August 31, 1983)

PARISH	SATURDAY ANTICIPATION	AM MASS	SUNDAY PM MASS	PARISH	SATURDAY ANTICIPATION	AM MASS	SUNDAY PM MASS
<b>INDIANAPOLIS</b>				<b>Brownstown, Our Lady of Providence</b>			
SS. Peter & Paul Cathedral	5:00	8:30, 11:00		Cambridge City, St. Elizabeth	5:30	7:30, 10:00	Noon
Assumption	5:30	10:00		Cannelton, St. Michael	6:00	8:30	
Christ the King	5:00, 6:30	7:30, 9:00, 10:30	Noon	Cedar Grove, Holy Guardian Angels	7:30	8:30	
Holy Angels	6:00	9:00, 10:30		Charlestown, St. Michael	5:30	9:00, 11:00	
Holy Cross	5:15	9:30		China, St. Anthony		8:00/10:00†	
Holy Name	6:30	8:00, 9:15, 10:30	Noon	Clarksville, St. Anthony	5:00, 7:00	7:30, 9:00, 10:30	Noon
Holy Rosary		8:30	12:10	Clinton, Sacred Heart	6:15	10:30	
Holy Spirit	5:30	7:30, 9:00, 10:30	Noon	<b>COLUMBUS</b>			
Holy Trinity	5:30	9:00, 11:00		St. Bartholomew	5:30	8:30, 11:00	
Immaculate Heart of Mary	5:30	8:00, 9:30, 11:30		St. Columba	5:00	8:00, 10:00	
Little Flower (St. Therese)	5:00	7:30, 9:00, 11:30	6:00	Connersville, St. Gabriel	5:30	7:30, 9:00, 11:15	
Nativity	5:30	8:30, 11:00		Corydon, St. Joseph	5:00, 7:30	7:30, 9:30	
Our Lady of Lourdes	5:00	8:30, 10:30		CRAWFORD COUNTY, St. Joseph	4:00	10:30	
Sacred Heart	5:00	7:30, 9:00, 10:30		Danville, Mary, Queen of Peace	5:00	8:00, 10:30	
St. Andrew	5:30	9:00, 11:30		DECATUR COUNTY, St. Paul	7:30**		
St. Ann	5:30	8:30, 11:00		Dover, St. John	6:15	11:00	
St. Anthony	5:30	7:30, 9:00, 11:00		Edinburgh, Holy Trinity	6:00	8:00, 10:00	
St. Barnabas	6:00	7:00, 9:00, 10:30	Noon	Enochsburg, St. John	7:30	8:00, 10:00	
St. Bernadette	6:00	8:00, 11:00		Floyds Knobs, St. Mary of the Knobs	5:00, 7:30	6:30, 8:00, 10:00, 11:30	
St. Bridget		8:00, 10:30		Fortville, St. Thomas	5:30	8:30, 10:30	
St. Catherine	7:00	7:00, 11:00		Franklin, St. Rose of Lima	6:30	8:00, 10:30	
St. Christopher	5:30	7:00, 8:30, 10:30	Noon, 5:30	FRANKLIN COUNTY, St. Peter	7:00	7:30, 9:30	
St. Gabriel	6:00	8:00, 10:30	Noon, 6:00	French Lick, Our Lady of the Springs	6:00	11:00	
St. James	5:30	9:00		Frenchtown, St. Bernard	6:30	8:30, 10:15	
St. Joan of Arc	5:30	8:30, 10:30		Fulda, St. Boniface	7:00	8:00, 10:00	
St. John	5:30	8:00, 11:00	5:30	Greencastle, St. Paul	6:15	9:00, 11:15	
St. Joseph	5:30	7:00, 9:00, 11:00		Greenfield, St. Michael	6:00	8:00, 10:30	
St. Jude	5:00, 7:30	7:00, 8:30, 10:00, 11:30		Greensburg, St. Mary	5:30, 7:30	7:00, 8:30, 10:00, 11:30	
St. Lawrence	5:30, 7:00	7:30, 9:00, 10:30	Noon	Greenwood, Our Lady of the Greenwood	5:30	7:45, 9:00, 10:30	Noon
St. Luke	5:30	7:30, 9:00, 11:00	12:30	Hamburg, St. Ann	4:30		
St. Mark	5:30	7:00, 8:30, 10:00, 11:30		HARRISON COUNTY, St. Peter		10:00	
St. Mary	5:30	10:00	Noon, 1:15, 5:20*	Henryville, St. Francis Xavier		8:30	
St. Matthew	5:30	7:30, 9:00, 10:30	Noon	<b>JEFFERSONVILLE</b>			
St. Michael	8:15, 5:30	8:00, 10:00	Noon	Sacred Heart	5:30	8:00, 9:30	Noon
St. Monica	5:30	7:45, 10:00, 11:30		St. Augustine	5:30	9:00, 11:00	
St. Patrick	5:30	10:00		<b>JENNINGS COUNTY</b>			
St. Philip Neri	5:30	9:00, 11:00		St. Anne	5:30	10:00	
St. Pius X	5:30	7:45, 9:00, 10:30	Noon	St. Dennis	4:00		
St. Rita	6:00	8:30, 11:00		St. Joseph	7:15	8:00	
St. Roch	6:30	7:00, 9:00, 11:00		Knightstown, St. Rose	7:00	9:00	
St. Simon	5:30	7:30, 9:00, 10:30	Noon	Lanesville, St. Mary	7:30	7:30, 9:30	
St. Thomas Aquinas	5:30	8:00, 10:00	Noon	Lawrenceburg, St. Lawrence	5:30	8:30, 10:30	
Aurora, St. Mary	5:00	8:30, 11:00		Leopold, St. Augustine	4:00, 7:00	10:00	
Batesville, St. Louis	5:30, 7:30	6:30, 8:00, 9:30, 11:00		Liberty, St. Bridget	8:00	7:00, 9:00	
Bedford, St. Vincent de Paul	6:30	8:00, 10:00		<b>MADISON</b>			
<b>BLOOMINGTON</b>				St. Mary		7:30, 10:30	
St. Charles	5:00	8:00, 10:00, 11:30		St. Michael	7:00	9:00	
St. John	5:30	8:00, 10:00		St. Patrick	6:15	6:00, 8:00, 10:00	
St. Paul Catholic Center	6:30	8:00, 10:00, 11:30	4:30	Martinsville, St. Martin	6:00	7:30, 9:30	
Bradford, St. Michael	5:30	8:00, 10:15		Milan, St. Charles	5:30	7:00, 10:30	
Brazil, Annunciation	7:00	9:00, 11:00		Millhouses, Immaculate Conception	5:30	10:30	
Brookville, St. Michael	7:30	7:00, 9:00, 10:30		Mitchell, St. Mary	6:30	8:30	
Brownsburg, St. Malachy	5:30	7:00, 8:30, 10:30	Noon	Montezuma, Immaculate Conception		9:00	
				Mooresville, St. Thomas More	6:00	7:30, 10:30	

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Napoleon, St. Maurice	7:00	9:00	
Nashville, St. Agnes	6:30	8:30, 10:30	
Navileton, St. Mary	5:00	8:00, 10:00	Noon
NEW ALBANY			
Holy Family	5:45	8:00, 10:00, 11:30	
Our Lady of Perpetual Help	6:00	8:00, 10:00	
St. Mary	5:30	8:00, 10:00, 11:30	
New Alsace, St. Paul	7:00	7:30, 10:00	
New Castle, St. Anne	5:30	8:30, 11:00	
New Marion, St. Magdalene	7:00		
New Middletown, Most Precious Blood		8:00	
North Vernon, Nativity	6:00	7:30, 8:45, 11:00	
Oak Forest, St. Cecilia		8:00, 10:00†	
Oldenburg, Holy Family	5:30, 7:30	7:00, 8:30, 10:30	
Osgood, St. John	5:00	8:00, 11:00	
Paoli, Christ the King		9:00	
PERRY COUNTY			
St. Isidore	7:30	9:00	
St. Mark	7:00	8:30	
Plainfield, St. Susanna	5:30	8:00, 10:30	
RICHMOND			
Holy Family	5:30	8:00, 11:00	
St. Andrew	7:00	7:00, 10:00	5:00
St. Mary	5:15	9:00, 11:00	
RIPLEY COUNTY, St. Pius			
Rockville, St. Joseph	5:30	11:15	
Rushville, St. Mary	7:30	7:00, 9:00, 11:00	
St. Croix, Holy Cross	6:00	8:00	
St. Joseph Hill, St. Joseph	5:30	8:00, 10:30	
St. Leon, St. Joseph	5:30	7:30, 9:30	
St. Mary-of-the-Rock, St. Mary-of-the-Rock	7:00	10:00/8:00‡	
St. Mary-of-the-Woods, St. Mary-of-the-Woods	7:00	9:00	
St. Maurice, St. Maurice	4:30	10:00	
St. Meinrad, St. Meinrad	6:30	7:00, 10:00	
Salem, St. Patrick		10:30	
Scottsburg, American Martyrs	6:00	9:30	
Seelyville, Holy Rosary	5:00	8:00, 10:30	
Sellersburg, St. Paul	5:00	8:45, 11:00	
Seymour, St. Ambrose	6:00	8:00, 10:00	
SHELBY COUNTY, St. Vincent			
Shelbyville, St. Joseph	5:00	7:00, 10:00	Noon
Siberia, St. Martin	7:30	8:00	
Spencer, St. Jude	5:00	8:00, 10:30	
Starlight, St. John	6:30	8:00, 10:00	
Sunman, St. Nicholas	5:30	7:00, 9:00	
Tell City, St. Paul	7:00	7:45, 10:00, 11:30	7:00
TERRE HAUTE			
Sacred Heart	5:30	9:00	
St. Ann		11:00	
St. Benedict	5:15	9:00, 11:00	
St. Joseph	5:00	9:00, 11:00	5:00, 7:00
St. Margaret Mary	5:00	8:30, 11:00	
St. Patrick	5:30	9:00, 11:30	
Troy, St. Pius	7:30	10:00	
Universal, St. Joseph		8:30	
Vevay, Most Sorrowful Mother		10:00/8:00‡	
West Terre Haute, St. Leonard	5:00	7:00, 10:00	
Yorkville, St. Martin	7:00	9:00	

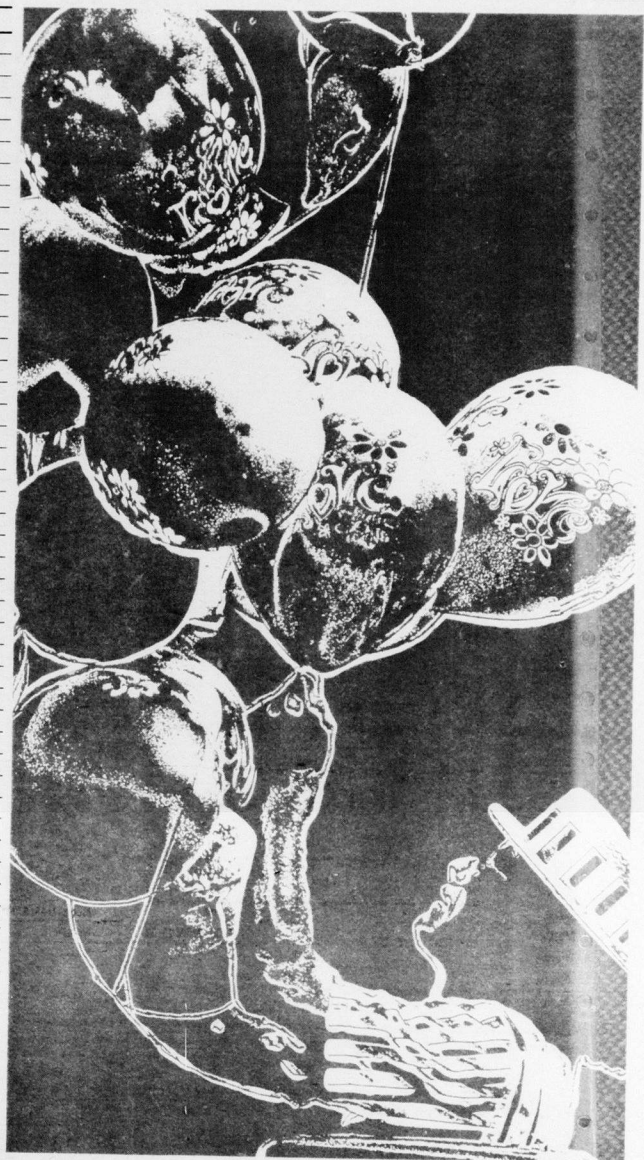
\* Special Mass in Spanish at 1:15 PM and Mass in Sign Language at 5:20 PM

\*\* 1st Sunday of the Month Only

† 8:00 Mass on 1st, 3rd and 5th Sundays of the Month; 10:00 Mass on the 2nd and 4th Sundays of the Month

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# Travel Guide (from 17)

\*\*\*

Dupont Fourth of July Festival, Madison. Parade, pork chop supper, hot wheels race, water ball fight, tractor pull, flea market. 10 a.m. to 9 p.m. Admission charge. Contact: Debbie Righthouse, Dupont-Lancaster Township Community Club, R.R. 2, Dupont, 47231, 812-273-1640.

\*\*\*

Frontier Day and Fireworks, Terre Haute. Patriotic parade, horse show, free entertainment at Fairbanks Park, climaxing with a dramatic display of fireworks. All day. No admission charge. Contact: Mildred Finkbinder, Wabash Valley Horseman's Assoc., R.R. 26, Terre Haute, 47802, 812-299-2637.

\*\*\*

Pabst/WTHI Raft Race, Fairbanks Park, Terre Haute. Bands, arts and crafts booths, fireworks, frontier day parade, 6 a.m. Admission charge. Contact: Dave Liston, Pabst Beer/WTHI Radio, 918 Ohio St., Terre Haute, 47807, 812-232-9481.

\*\*\*

Old Settler's Day, Corydon. Basket making, spinning, weaving, blacksmithing, hewing, rail splitting, doll making, Johnny cakes, two man saw contest, crafts of 1816-1824. 10 a.m. to 5 p.m. No admission charge. Contact: Helen Reas, Division of Museums and Memorials, 202 E. Walnut St., Corydon, 47112, 812-738-4890.

\*\*\*

Fourth of July Firecracker Run, Courthouse Square, Versailles. Marathon Run, fireworks, arts and crafts, entertainment, games, food. 10 a.m. to 9 p.m. Contact: Deborah Fox, Chamber of Commerce, R.R. 1, Versailles, 47042, 812-689-5695.

\*\*\*

July 4th Ice Cream Social, President Benjamin Harrison

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\*\*\*

July 4th Celebration, Robe-Ann Park, Greencastle. Food concessions, narrated fireworks, arts and crafts, children's games, marathon, tennis and softball tournaments. 10 a.m. to 10 p.m. No admission charge. Contact: Mike Harmless, Chamber of Commerce, P.O. Box 389, Greencastle, 46135, 317-653-4517.

\*\*\*

154th annual Celebration of Fourth of July, Community Park, Pekin. Liberty Run, parade, flea market, helicopter rides, queen contest, square dance, country music, fireworks, 7 a.m. to 9:30 p.m. No admission charge. Contact: Kenneth Dennis, Pekin Community Betterment Organization, Inc., P.O. Box 145, Pekin, 47165, 812-967-3256.

## July 4-8

U.S. Diving Olympic Trials, Natatorium, Indianapolis. The best divers in America will be performing in Indianapolis to qualify for the 1984 Summer Olympics in Los Angeles. Competition for men and women. Times vary. Admission charge. Contact: Jack Berger, Indianapolis Olympic Trials Organizing Committee, Indiana Sports Corp., 151 N. Delaware St., Lower Concourse, Indianapolis, 46204, 317-632-6610.

## July 6-8

The Liberty Festival, Liberty. Flea market, Independence Day Parade, Liberty Marathon, pork chop supper, country music festival, fireworks display, mini tractor pull, children's games. Friday 6 p.m. to 9 p.m. Saturday, all day. Sunday 12 p.m. to 6 p.m. Admission charge. Contact: J. Michael Blackwell, Union County Chamber of Commerce, 312 W. Union St., Liberty, 47353, 317-458-5151.

## July 7

Parke County Saturday Market, Tourist Information Center, Rockville. Special activities, Farmer's Market with fruits and vegetables in season, workshops. 9 a.m. to 5 p.m. No admission charge. Contact: Peggy Brown, Parke County, Inc., P.O. Box 165, Rockville, 47872, 317-569-5226.

## July 7-8

Holy Rosary parish, 520 Stevens St., Indianapolis, will host an Italian Street Festival beginning at 5 p.m. on Saturday and 1 p.m. on Sunday. Games, Monte Carlo inside, exposition soccer game.

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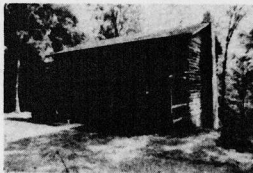
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**July 12-15**

Gospel Music Week, The Commons, Columbus. Gospel music performances all week, local, regional and national. Thursday through Saturday 7 p.m. to 9 p.m. Sunday 2 p.m. to 4 p.m. Contact: Madelyn Ferris, The Commons, 301 Washington St., Columbus, 47201, 812-376-2535.

**July 19-21**

St. Christopher parish festival, 16th and Lynhurst, Speedway, will feature a Saturday evening chicken dinner special and a varied dinner menu each night. Carry-out begins at 4:30 p.m. Dining room and snack bar open at 5 p.m. Rides and games at 7 p.m.

**July 20**

Providence High School's July Fest and steak dinner will be held on the school grounds, Clarksville, from 6 p.m. to midnight (EDT). The Marlin Family band will be featured. Admission: \$3.

**July 20-21**

Spiceland Freedom Days Festival, Downtown, Spiceland. Muzzle loading shoot, 5K run, parade, Country and Western show. Friday 5 p.m. to midnight. Saturday 9 a.m. to midnight. No admission charge. Contact: Richard P. Ratcliff, Spiceland Lions Club, 303 S. Pearl St., Spiceland, 47385, 317-987-7182.

**July 20-22**

White River Park State Games II, Indianapolis. Amateur athletic competition for Hoosiers of all ages and abilities in 13 sports. Time varies. Admission charge. Contact: Jack Berger, Indiana Sports Corp., 151 N. Delaware, Lower Concourse, Indianapolis, 46204, 317-632-6610.

**July 21**

Countrree Peddlers Arts and Crafts Show, Eaton Hall, Brownsburg. Arts and craft show, working artists, food. 9 a.m. to 4 p.m. No admission charge. Contact: Gerry Bauchert, Brownsburg Artists, 10242 E. 650 North, Brownsburg, 46112, 317-852-8466.

**July 28**

Freudenfest, Oldenburg. German Band, dancers, games, food. Noon to midnight. No admission charge. Contact: Michael A. Douglass, Freudenfest Committee, P.O. Box 209, Brookville, 47012, 812-934-5050.

**July 29**

Chicken dinner, games, beer garden at St. Martin parish picnic, Yorkville, 11 a.m. to 6 p.m. (EDT)

**August 3-4**

Sacred Heart parish Summerfest in the school yard, 1330 Lafayette St., Terre Haute. 4 p.m. to midnight. Friday is Jonah Fish Fry. Saturday are ham and beef dinners.

(Continued on next page)

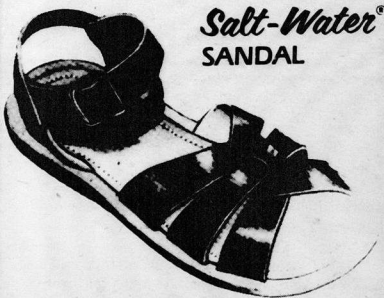
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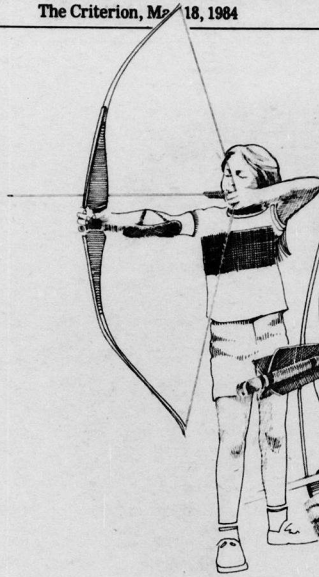
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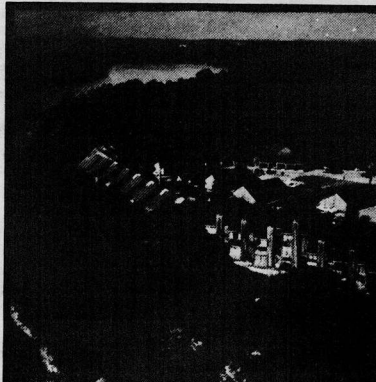
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# Travel Guide (from 21)

## August 3-5

Swiss Alpine Festival, Downtown, Vevay. Carnival, arts and crafts, beer garden, polka dancing. Friday 5:30 p.m. to midnight. Saturday 10 a.m. to midnight. Sunday 9:30 a.m. to 6 p.m. Admission charge. Contact: Paul Andrew, Swiss Alpine Festival, Inc., c/o 108 W. Pike St., Vevay, 47043, 812-427-3844.

\*\*\*

Raintree County Jamboree, Baker Park, New Castle. Arts and crafts, helicopter rides, live entertainment, senior citizens activity tent. Friday 5 p.m. to 9 p.m. Saturday and Sunday 9 a.m. to 6 p.m. No admission charge. Contact: Jeanette Edwards, New Castle Jaycees, 700 S. Memorial Dr., New Castle, 47362, 317-529-5210.

\*\*\*

Annual Steam Show of the Pioneer Engineers Club of Indiana, Inc., Conservation Grounds, Rushville. Antique farm equipment, flea market, food, primitive camping. 7 a.m. til Dark. Admission charge. Contact: Marjorie Ross, P.O. Box 44, Paragon, 46166, 317-537-2387.

## August 4

Austin Street Fair and Flea Market, Austin. Music, dancing, antique and flea markets, crafts, food, games. 10 a.m. to 7 p.m. No admission charge. Contact: Marti Allgeier, Marti's House of Flowers, 170 N. High St., Austin, 47102, 812-794-2740.

\*\*\*

Reverse Turkey Shoot, Cloverdale. Frozen turkeys shot from ancient catapults, reverse tractor pull, food, flea market. Noon to ??? Admission charge. Contact: Jack Swope, Town of Cloverdale, Box 177, Cloverdale, 46120, 317-795-4711.

\*\*\*

Parke County Saturday Market, Tourist Info Center, Rockville. Arts and crafts, farmer's market, workshops. 9 a.m. to 5 p.m. No admission charge. Contact: Peggy Brown, Parke County, Inc. P.O. Box 165, Rockville, 47872, 317-569-5226.

## August 5

Annual church picnic at St. Boniface parish, Fulda, will feature handmade quilts. 11 a.m. to 8 p.m.

## August 9-12

Tell City Schweiler Fest, Tell City. Art show and sale, flea market, amusement rides, food, band concerts, six mile road run. 5 p.m. to midnight. Saturday 6 a.m. to 1 a.m. No admission charge. Contact: Theodore H. Hickerson, Tell City Schweiler Fest, Inc., 1117 Blum St., Tell City, 47586, 812-547-5230.

\*\*\*

Gosport Lazy Days Festival, Town Park, Gosport. Country music, variety show competition, parade, chicken smorgasbord. Thursday 9 a.m. to 5 p.m. Friday 10 a.m. to 5 p.m. Saturday all day. Sunday 7:30 p.m. No admission charge. Contact: C. Dale Owens, Gosport Lazy Days Committee, P.O. Box 105, Gosport, 47433, 812-879-4241.

## August 10-11

Fish fry, booths and games in the parish hall and on the grounds, Assumption parish, 1117 Blaine Ave., Indianapolis. 4 p.m. to 9 p.m.

## August 10-12

St. Catherine and St. James parishes, Indianapolis, will hold a joint parish festival at St. Catherine's, 1158 E. Cameron St. Friday 5 p.m. to midnight. Saturday 3 p.m. to midnight. Sunday 1 p.m. to 11 p.m.

## August 11

Kroger "Nascar" 200, Indianapolis Raceway Park, Clermont. Nascar late model stock car race. Noon to 9 p.m. Admission charge. Contact: Bob Daniels, P.O. Box 34377, Indianapolis, 46234, 317-291-4090.

\*\*\*

"To Market, To Market," City Market Building, Indianapolis. Live entertainment, dancing, food and drink. 7 p.m. to 1 a.m. Admission charge. Contact: Tom Beczkiewicz, Cathedral Arts, Inc., 47 S. Pennsylvania, Suite 401, Indianapolis, 46204, 317-637-4574

## August 11-12

Billie Creek Village Arts and Crafts Days, Rockville. Turn-of-the-century village, musical entertainment, games, guest artists and crafts people, blacksmith, print shop, potter, candlemaking. 10 a.m. to 5 p.m. Admission charge. Contact: Kay Hinds, Billie Creek Village, Inc., R.R. 2, Box 27, Rockville, 47872, 317-569-3430.

## August 11-19

National Fall Shoot, Walter Cline Range, Friendship.

Muzzle loading competition, commercial exhibits, trade blankets. No admission charge. Contact: Rosetta Smith, National Muzzle Loading Rifle Association, Friendship, 47021, 812-667-5131.

### August 12

Our Lady of Providence parish, Brownstown, celebrates its 50th anniversary. Contact: Father Joseph Sheets, 325 S. Chestnut St., Seymour, 47274, 812-522-5304.

\*\*\*

Country style chicken dinner and games at St. Paul parish annual picnic, church grounds, New Alsace, 11 a.m. to 7 p.m.

\*\*\*

St. Mary parish, Lanesville, will feature home cooked meals and handmade quilts at its annual chicken dinner and picnic on the parish grounds, 10:30 a.m. to 4:30 p.m.

### August 12-14

Mooresville's Old Settlers Parade and Picnic, Old Town Park, Mooresville. Parade, picnic, live entertainment, amusement rides, exhibit booths. 3 p.m. to 11 p.m. No admission charge. Contact: James Stanley, Mooresville Lions Club, 4045 Indiana Road, Plainfield, 46168, 317-831-4866.

### August 12-18

St. Jude parish, Indianapolis, celebrates its 25th anniversary with a week of events. Contact: Father William Morley, 5353 McFarland Rd., Indianapolis, 317-786-4371.

### August 15-18

National Truck Roadshow, Indiana Convention Center, Indianapolis. Truck drivers compete for awards in driving skills competition on obstacle course. Thursday 9:30 a.m. to 5 p.m.; Friday 8 a.m. to 5 p.m.; Saturday 9 a.m. to 5 p.m. No admission charge. Contact: Max D. Scott, American Trucking Association, Inc. P.O. Box 41193, Indianapolis, 46241, 317-244-7851.

\*\*\*

Country Music Week, The Commons, Columbus. Local, regional and nationally known entertainers in country music performing 8 p.m. to 10 p.m. No admission charge. Contact: Madelyn K. Ferris, The Commons, 301 Washington St., Columbus, 47201, 812-376-2535.

### August 15-26

Indiana State Fair, State Fairgrounds, Indianapolis. Regular state fair activities, 7 a.m. to 11 p.m. Admission charge. Contact: Estel L. Callahan, 1202 E. 38th St., Indianapolis, 46205, 317-927-7505.

### August 17-19

Greenwood Old Settlers, Fun and Sports Festival, Old

Greenwood Park, Greenwood. Rides, euchre tourney, style shows, bands, parade. Friday 6 p.m. to 10 p.m.; Saturday 10 a.m. to 10 p.m.; Sunday noon to 8:30 p.m. No admission charge. Contact: Mrs. Wm. Yeagy, Greenwood Festival, Inc., 322 S. Oakwood Dr., Greenwood, 46142, 317-888-1776.

### August 18

Charlestown on the Square, Downtown, Charlestown. Arts and crafts, wagon rides, historical tours via horse teams, fiddling contest, music. 10 a.m. to 7 p.m. No admission charge. Contact: Bonny Wise, Clark's Grant Historical Society, 673 High St., Charlestown, 47111, 812-256-6651.

### August 19-20

Benjamin Harrison's 150th Birthday Anniversary, President Harrison's Home, Indianapolis. Military band concert, house tours, wreath laying ceremony at grave site. 10 a.m. wreath laying; 2 p.m. concert. No admission charge. Contact: Carol Fisher, President Benjamin Harrison Home, 1230 N. Delaware St., Indianapolis, 46202, 317-631-1898.

### August 24-25

St. Monica parish festival, 6100 N. Michigan Road, Indianapolis, will feature chicken and fish dinners, ethnic foods, children's and adults' games. 5 p.m. to 11 p.m.

\*\*\*

Leota Country Frolic, Leota Village, Scottsburg. Live music, children's contests, arts and crafts, flea market, food. Dawn to Dusk. No admission charge. Contact: Leota Country Store, Leota Frolic Committee, R.R. 3, Scottsburg, 47170, 812-752-4328.

### August 24-26

Bluegrass on the Wabash, Plumbers and Steamfitters Recreation, Seelyville. Camping, arts and crafts, food, music, banjo and fiddle contests. Friday 7 p.m., Saturday 11 a.m., Sunday 9:50 a.m. Admission charge. Contact: Eugene Smith, Vigo County Lifeline, R.R. 24, Terre Haute, 47802, 812-894-2975.

\*\*\*

Eighty-eighth Fontanet Bean Dinner, Fontanet. Carnival, free beans and bacon, dancing. Noon to ??? No admission charge. Contact: John J. Waters, Fontanet Bean Dinner Association, R.R. 52, Box 20, Fontanet, 47805, 812-466-9593.

### August 25

St. Thomas parish, 523 S. Merrill St., Fortville, has set its annual festival for 10 a.m. to 8 p.m. Lunch will be served.

### August 25-26

Features at the St. Lawrence parish picnic, Lawren-

ceburg, include a German band, biergarten, chicken, and beef dinners and many awards. 3 p.m. to midnight on Saturday; 11 a.m. to 11 p.m. on Sunday.

\*\*\*

Hoosier Boy Regatta, Riverfront Park, Rising Sun. Hydroplane races, street dance, parade, entertainment. Times vary. Admission charge. Contact: Judith C. Ross, Rising Sun Area Community Association, R.R. 1, Box 517A, Aurora, 47001, 812-438-2328.

\*\*\*

Ninety-ninth annual Old Settlers Meeting, Neavil's Grove, Madison. Talent and fiddler's contests, flea market, games, music. Saturday 10 a.m. to 11 p.m.; Sunday 11 a.m. to 6 p.m. No admission charge. Contact: Merle or Ruby Rowlett, Neavil's Grove Association, R.R. 6, Madison, 47250, 812-866-3367.

### August 25-September 4

Bears of Blue River Festival, Downtown, Shelbyville. Parade, 5K-10K runs, symphony music, variety show. Weekends 9 a.m. to 11 p.m. Weekdays, 5 p.m. to 10 p.m. No admission charge. Contact: Evan J. Tingle, Bears of Blue River Festival Association, Inc., P.O. Box 144, Shelbyville, 46176, 317-398-0658.

### August 26

125th anniversary celebration of St. Mary's parish, Greensburg. Contact: Father John Geis, 206 S. East St., Greensburg, 47240, 812-663-8427.

### August 30-September 3

NHRA U.S. Nationals, Indianapolis Raceway Park, Clermont. World's largest drag race (over 1,000 competitors) 8 a.m. to 6 p.m. Admission charge. Contact: Bob Daniels, National Hot Rod Association, P.O. Box 34377, Indianapolis, 46234, 317-291-4090.

### August 31-September 1

Chelsea Community Jubilee, Chelsea Community Park, (Continued on next page)

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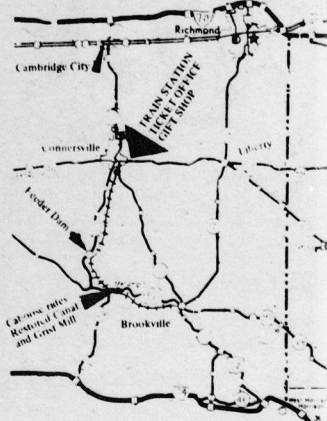
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## of communities

in each area.

Members of each community "pray together, reflect together and plan action together," Father Aragon said. "They serve as leaven for the parish. They transform the parish."

Although he doesn't "keep a record," the pastor noted that numerous kinds of apostolic action have been initiated by the "comunidades de base."

"They've rebuilt a house that burned down. They've roofed a house when the family didn't have money. They're always helping people. And they often start the ball rolling that eventually involves others who don't belong to the small groups," said Father Aragon.

The New Mexico priest said he thinks the idea of small groups within parishes is becoming more popular in the United States.

"In some places they're called Bible study groups, or reflection

groups. But every place I go I hear this concept being expressed. There is the feeling that this is our future," Father Aragon said.

Franciscan Father Richard Rohr, founder of the New Jerusalem Community in Cincinnati, Ohio, agrees that smaller groups are important for the church. New Jerusalem is a 13-year-old lay community in the archdiocese, a community whose members share a high level of Christian commitment to each other; many of the people live near each other.

Father Rohr has given retreats in Latin America and Africa. "Comunidades eclesiales de base" are grass roots developments that emerged out of need and out of prayer," he suggested.

As the shortage of priests in Latin America became more acute, he explained, the laity were urged to band together. Now lay-administered small communities are found there. Visiting the sick, praying with others, distributing the Eucharist — all these are being carried out by laity.

In these small faith communities, Father Rohr sees "an explosion of life and energy."

*(Feist is associate editor of Faith Today.)*

unidad eclesial de base" of Christians whose every aspect of life is nourishment to the Gospel."

## ble...

guided humanity to that victory by forming a people, a community. "I will take you as my own people, and you shall have me as your God" (Exodus 6:7).

Envisioning the ultimate outcome of this, Ezekiel puts these words on God's lips: "My dwelling will be with them. I will be their God and they shall be my people" (37:27).

When Jesus came as savior of humanity, an essential part of his mission was the formation of a community, not isolated followers but a group of disciples. And he promised to be with them:

"Again I tell you, if two of you join your voices on earth to pray for anything whatever, it shall be granted you by my Father in heaven. Where two or three are gathered in my name, there am I in their midst...And know that I am with you always, until the

end of the world" (Matthew 18:19-20; 28:20).

The notion of community was vital in the thinking of the great St. Paul. Indeed, it has been said that community is the overriding concern in his letters. For instance, when he talks about how Christians are "baptized into Christ," he means the whole Christ: head and members, the Christian community.

As Paul goes on to say, "There does not exist among you Jew or Greek, slave or freeman, male or female. All are one (person) in Christ Jesus" (Galatians 3:27-28).

A person's individuality is not obliterated in community. We remain unique, with personal responsibility.

But we are individuals in community.

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

## FOOD...

### ...for thought

Things happen in communities. Wherever two or three are gathered, events are bound to occur. Those events become the stuff of memories.

One man, asked if he had a special memory about the church and its people, reached far back to his teen-age years for a story that still means a lot to him. It was a time when his father was suffering and dying of cancer. It was not an easy time.

It happened that the 16-year-old boy met a monk, who was in his 30s. And the monk, who must have understood well the pressures placed on the boy by his father's illness, befriended the boy — managed to make himself and his monastic community sources of ongoing moral support to the boy.

The boy, now a man in his 40s, remembers it well. He realizes that the monk's positive action on his behalf made a real and lasting difference in his life and in his outlook. It changed him for good!

This man has a memory he holds on to, a memory of a friend. But, says the man, for him this is also a memory about the church — about how much it can mean when members of the Christian community take action on each other's behalf.

Memories of the church and its community come in all sizes and

shapes. The memories serve as reminders of what a Christian community is.

—There is the memory of children's faces in the crowd of hungry people who line up whenever the parish serves dinner at the Catholic Charities soup kitchen. Perhaps it is a reminder that the community's service is urgently needed.

—There is the memory of a period when a divided community began to feel whole again, even though some differences among its members remained. Perhaps it is a reminder that powerful forces of reconciliation are present in the community.

—There is the memory of a time you discovered how generous members of the community can be; there is the memory of a time you discovered that, though you hadn't realized it, this community really matters to one of your friends.

Many people have a memory stored up somewhere about the church and its community. The memory helps to remind them of what the Christian community is.

Do you hold on to a special memory of something that happened among the church's people?

What is the stuff of your memories?

### ...for discussion

1. Have you ever feared that it might be risky to become too much involved with a community — as if you might lose some of your individuality in the process?

2. Why do you think the church feels that the experience of community can enhance your individuality? What might people in a community, such as a parish, have to offer each other?

3. For a community to work well, the people in it need to have a certain commitment to each other; they need to care about each other's real needs. What else is needed in communities that thrive?

4. Can you recall an event that helped make the meaning of the Christian community, as a community, clearer to you?

5. Why do you think God calls on Christians to celebrate their faith together?

### SECOND HELPINGS

"The Parish Help Book," by Father Herbert Weber. This is a guide to social ministry in the parish. This practical book spells out the kinds of community needs confronted by a parish and its people — homelessness, hunger, loneliness, pain, unemployment. And it offers help for the people of a parish in serving social needs. "The work of social ministry is not really anything new for men and women of good will. Yet, it may be very new in the sense that the times and circumstances of the 1980s are unique," writes Father Weber. In his view, social ministry is integrated with the spiritual journey, linked to the community's development and to a lifestyle of detachment. The author is associate director of Catholic Social Services of Toledo, Ohio. (Ave Maria Press, Notre Dame, Ind. 46556. \$3.95. Paperback.)

# CHILDREN'S STORY HOUR

## A generous man

By Janaan Manernach  
NC News Service

"We really need money," Joanna reported. "We cannot meet the community's expenses this month."

The other Christians looked at one another sadly. "What will we do?" Samuel asked. "We already are sharing almost everything we earn."

The meeting went on late into the night. The Christians in the city of Jerusalem were poor. Many were unemployed. Others earned very low wages.

They did all they could to help each other. Those who worked gave their wages to the community. They shared their food. Those with houses shared them with those who had none. But they still had a hard time.

Barnabas listened to Joanna's report. He thought to himself, "I'm already sharing my house and my money. What more can I give? All my wife and I own now is our little farm."

The next morning Barnabas went out and sold his farm. Then he brought money to the leaders of the community. "Here is money from the sale of my farm," he said. "Share it with the community."

"You are a generous man," they said. "God will bless you in return."

Barnabas soon became a leader of the community of Christians in Jerusalem. About that time a famous enemy of the Christians, a man named Paul, became a follower of Jesus.

Paul came to Jerusalem. But the Christians were afraid of him. They knew how he once arrested

Christians and put them in jail. These Christians were not sure they could trust Paul. They could not believe he had become a Christian.

Barnabas showed his generosity again. He opened his heart to Paul. He trusted Paul and believed Paul was a friend of Jesus.

"Paul is my friend," Barnabas told the Christians of Jerusalem. "I believe he has changed his life. He is now one of us. We should treat him like a friend."

So the Christian community welcomed Paul because of Barnabas. "You have a large heart, Barnabas," Joanna said. "You are a generous man."

Paul and Barnabas became very good friends. They were sad that the Christians were still poor. They had nothing more to give them.

So they went to other towns and cities to beg for money.

"Your Christian brothers and sisters in Jerusalem are poor," they told Christians in the city of Antioch. "They share all they have but they still need help."

Barnabas and Paul took up a collection. They took the money back to the Christians in Jerusalem and gave them all of it.

"Thank you," the leaders of the community said to Barnabas and Paul. "Our brother and sister Christians have been very generous. And so have you in collecting money for us."

*Story hour biblical quotes — this week from Acts 4:36-37; 9:23-30 — are paraphrased.*

*(Ms. Manernach is the author of numerous catechetical books and articles for children.)*

Barnabas sold everything he had and gave the money to his friends. He even went to other towns to beg for money. Barnabas knew he had to share everything.



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## HOW ABOUT YOU?

- ☐ Think of a time when you didn't have enough money to buy something. How would you feel if your friends pooled their money to help you out?
- ☐ Why did Barnabas sell his farm? How did his friends respond to his generous action?
- ☐ Barnabas went out of his way to show that Paul was his friend. What did he do?

### The Reading Corner:

The story of "Tico and the Golden Wings," by Leo Lionni tells of Tico, a little bird who doesn't have wings like other birds. Then, through wishing very hard, he receives wonderful, shimmering gold wings. Just as wonderfully he gives his golden wings away to others who are poor.

All of us want to have the things we really need. Yet many children and adults do not have enough food or clothing, or a decent place to live. This could change if everyone were very generous.

There is a second miracle in the story about Tico. For what happens to Tico because he is generous and loving is a miracle in itself. (Pinwheel Books, Knopf-Pantheon, 201 E. 50th St., New York, N.Y. 1964. Paperback, \$1.25.)

# Specialized program helps women alcoholics

Lois had just recovered from a long battle with alcoholism. She felt ready to resume her roles as a wife, mother, and office manager for the bank that employs her. Recovery seemed easy at first. She attended Alcoholics Anonymous meetings and was handling her family and job responsibilities well.

Gradually, the new-found sobriety became more difficult to maintain. Lois noticed that her family could not understand why she had to continue attending AA meetings and counseling sessions. Consequently, she stopped attending both. With her withdrawal from AA and counseling, she had no one to talk to about how to remain sober, and no one to talk to about managing the stresses of daily living. Performing routine household tasks became very difficult as she felt increasingly disorganized.

Lois' problems were not confined to the home en-

vironment. There were also problems at work. Her co-workers were perceiving her as frail and weak, since she was a recovering alcoholic. Lois did not know how to respond to this stereotype. It greatly upset her. Not only was she stereotyped, but she once again began lacking confidence in herself and in her decision-making. Furthermore, she could not assert herself. It was like old times again at the office—Lois was being taken advantage of by her co-workers.

Lois began dealing with her home and job frustrations in the same manner she did two years earlier—with double shots at Joe's Pub. The whole scene became all too familiar again—"booze cures the blues!" Lois' employer began to notice her job performance deteriorating. Her family finally caught on, too, when she began bouncing checks and coming in late at night.

Finally, Lois' employer decided it was time to take

action. She was given an option: "Treat your problem or lose your job." So, for the second time in six months, Lois was in need of a chemical dependency treatment center.

This time, however, there was a major difference. Her employer sent her to a treatment facility of his choice, one that would cater to her needs in a more complete way. She wound up participating in a specialized women's program that was designed to address the very problems she encountered after her first hospitalization.

A counselor at the

treatment center explained to Lois the advantages of a special women's program. She told her that by discussing her needs in an exclusive women's group, she could improve her ability to handle the stress encountered by women, enhance her self-worth and learn how to overcome stereotypes that are often attributed to women alcoholics.

In addition, she was informed that by participating in this women's program she could learn about her chemical dependency through a lecture series and that her family would also be

involved in the counseling and educational sessions.

By the time Lois approached her third week in treatment, she realized how much she missed by not participating in this type of program earlier. She noted that her family was now more understanding of her disease and the support she required. She was also aware of how she could better respond to stressful situations and how much better she felt about herself. As discharge from the hospital drew near, she and her therapist developed a two-year continuing program. It entailed ongoing

outpatient counseling, involvement in AA and the continuation of her family's involvement in the recovery process.

It has been three years since that last hospitalization. Lois is still attending AA while her husband is involved in Alanon. She is enjoying her work and her family more than ever. She is on the road to recovery.

If you would like to learn more about a women's program similar to the one Lois participated in, call Fairbanks Hospital in Indianapolis at 317-849-8222.

## Bishop now links ERA to abortion

NEW YORK (NC)—Bishop Michael F. McAuliffe of Jefferson City, Mo., told a Brooklyn audience May 13 that he had changed his position on the Equal Rights Amendment and would not support it unless it was modified to eliminate any connection with abortion. Bishop McAuliffe, as chairman of the National Conference of Catholic Bishops' ad hoc committee on

women in society and the church from 1974 to 1982, had argued that the ERA did not imply a right to abortion. He had unsuccessfully urged the NCCB to support the constitutional amendment. But he said circumstances today were "completely different," and he called for adoption of the ERA anti-abortion rider proposed by Rep. F. James Sensenbrenner, R-Wis.

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# Marian professor recognized for years of service

by Susan M. Micinski

Franciscan Sister Mary Rose Stockton, a 41-year veteran chemistry professor who retired earlier this year from full time teaching at Marian College, received a Doctor of Humane Letters degree at the school's commencement ceremonies held last Sunday, and she certainly deserved it after being influential in the development of hundreds of her students' careers, as well as their lives.

A native of Ohio, Sister Mary Rose received her master's and doctorate degrees from the University of Cincinnati. On May 7, 1930, she entered the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. In 1943 she was assigned a position as instructor in the chemistry department, where she was promoted through the professorial ranks to full professor and was chairman of that department from 1943-1982.

Prior to that time, she gained teaching experience at the high school level from her assignments at the former St. Mary's Academy in Indianapolis and in St. Bernard, Ohio at Our Lady of Angels High School.

When asked to cite any memorable experiences with her students during her life teaching high school and college, Sister Mary Rose replied that "all my students were rewarding and outstanding." She explained that she "keeps in touch with a lot of them,"—especially former Marian students.

**NATURALLY**, having been at Marian as long as she has, Sister Mary Rose has seen some changes over the years in the chemistry department.

"When I came here, it was one little room—the chemistry lab and the lecture room were one in a greenhouse. Then in 1954 the greenhouse was torn down and we built this, and now we have four laboratories and a lecture room all by itself—plus some stock rooms—so I'd say we have definitely improved."

Aside from the physical changes noted, some have been made in the courses. "We've changed some of the courses and made changes in the different types of courses that we have offered and have had a number of students that have done quite well," commented Sister Mary Rose. "Some have gotten their doctorate degrees and many have master's degrees."

When asked how she ever ended up going into chemistry, Sister Mary Rose explained that "the appointment was given to me to study chemistry and I did it. I always did what I was told out of my vow of obedience—which I think a lot of. I came here because I was sent here. This is what

the Lord wanted for me and I'm happy with it."

**SISTER MARY** Rose's professional society activities include the American Chemical Society, American Institute of Chemists, New York Academy of Science, Indiana Academy of Science, Midwest Association of Chemistry Teachers of Liberal Arts Colleges and Smithsonian Association.

In addition, Sister Stockton is a member of Iota Sigma Pi (Women's Honor Society in Chemistry) for which she has written two volumes of history published in 1975 and 1981, and has remained the permanent historian for the national organization since 1972 and remains on the Agnes Fay Morgan Research Award Committee since then too.

Her accomplishments and activities for the American Chemical Society are numerous. She was an abstractor for Chemical Abstracts from 1954-1971. Her student affiliate chapter has been recognized with 16 outstanding citations and four commendable awards since 1963. She has been active in Seed Committees and was chairperson one year. She always



Sister Mary Rose Stockton

participates in the Indiana Section of the American Chemical Society's monthly activities.

The retired professor's biographical accomplishments appear in Cattel's Men of Science, Women in Education, Per-

sonalities of West and Midwest 1970-71, 2,000 Women of Achievement 1971, Dictionary of International Biography 1971-73 and Community Leaders of America 1972.

In 1971, Sister Mary Rose was associate director of the Central Indiana Regional Science Fair, and has been a judge with the fair nearly every year since the inception of the science competition.

But perhaps the most impressive measure of recognition Sister Mary Rose receives is the thousands of dollars which arrive each year from her former students for the "Sister Mary Rose Stockton Scholarship Fund," a thriving principal that helps aid chemistry students. This endowment fund, begun in 1968 with the spontaneous gift of a grateful former student, "is upwards of \$80,000," said Sister Mary Rose.

Although unsure of exactly what she will be doing now that she is officially retired from full time teaching, Sister Mary Rose does plan to remain active in the administration of the scholarship fund and in other service activities.

"I'll let this year take care of itself, and let next year take care of itself, too," she commented.

## Dr. Berry speaks to Marian graduates

by Susan M. Micinski

Dr. Mary Frances Berry urged Marian College graduates to be committed to peace and human rights for the rest of their lives in her commencement address at the 47th annual commencement ceremonies held last Sunday at the school.

A professor of history and law at Howard University and a commissioner of the U.S. Commission on Civil Rights in Washington, D.C., Dr. Berry stated "it is my hope that the diploma represents more



Mary Frances Berry

than an academic attainment; it represents the goals you set before yourself."

She explained that "whatever you gain or wherever you go, you all learned something here that will enhance the quality of your life." But along with these gains come certain responsibilities, according to Dr. Berry, who was awarded an honorary Doctor of Laws degree at Marian's ceremony. "Your first responsibility is to yourself—to find fulfillment in your work and satisfaction in your relationships."

The second responsibility Dr. Berry cited lies in the domain of the human community—"a public responsibility you've been prepared for," she said. You ought to hold human rights and peace-making in the world sacred and "should rise against the denial of these rights wherever it may happen in the world. It is the right course to promote freedom of thought and action around the world."

The U.S. Civil Rights Commissioner did admit that a lot has been done in regard to advancing social justice and civil rights issues in this country. "Marvelous progress has been made," she continued, "only a cynic would say not, and only a fool would say there is nothing else to do."

But women and minorities are still two groups being blocked out in a lot of ways,

and are the ones the graduates should strive to help. "Only those who care about a cause larger than themselves" can create change, Dr. Berry, former provost at the University of Maryland at College Park, told an attentive audience.

Borrowing the words of Frederick Douglass, the former slave who was an author/philosopher who helped advance the abolitionist movement in the early 19th century, "If there's no struggle—moral or physical—there's no progress," said Dr. Berry.

Dr. Berry also spoke out in support of the right of people to live out their lives in a level of comfort and decency. "There are still people living barely above the poverty level," she claimed. "As Martin Luther King said, 'We can yet find scourges of the ghetto.'"

Along with committing themselves to fighting for human rights and peace-making, Dr. Berry made a plea for the graduates to "make a commitment to excellence in education." She added, "you know what it can do for you—it can do the same for others. People who have a poor education are unlikely to make a prolific contribution to this country."

"We cannot afford not to support education. You will be more satisfied with your lives if you make these commitments," Dr. Berry concluded.

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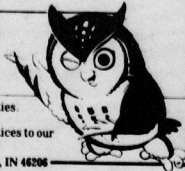
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# The Active List

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

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



## May 18-20

A Scripture Workshop on The Book of Revelation will be conducted by St. Joseph Sister Elizabeth Reis at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

An Engaged Encounter weekend will be held at Scottsburg. Contact Ken and Carolyn Gardner, R.R. 3, Box 291, Clinton, IN 47842, 317-652-7023 for information.

## May 19

A Day of Reflection will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

St. Vincent de Paul Charismatics will conclude their Life in the Spirit Seminar series, "Hungry for God," at 7:30 p.m. in the school hall, 1711 S. "I" St., Bedford.

St. Patrick Church Social Activities Group will sponsor a Spaghetti Dinner from 6 to 7:30 p.m. in the School Hall, 960 E. Prospect St. Adults \$3.50, children under 12 \$2, babies in arms free. Call 631-9478 or 632-7815 for reservations.

A Memorial Mass for Hazel Powers Mellon, mother of George and Earl Powers, will be held at

Holy Spirit Church, 7245 E. 10th St., at 11 a.m. Lunch served afterward for friends. Call 353-9404 for information.

## May 19-20

A two-day retreat on the theme "Developing Capable Christians," concerning the growth and development process in spirituality, will be held at Mount St. Francis Retreat Center from 9 a.m. Sat. to 5 p.m. Sun. Fee \$35. Call 812-923-8817 for information.

## May 20

St. Barnabas Church, 8300 Rahke Rd., offers a Sign Mass for the Deaf every Sunday at 9 a.m.

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

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

## May 21

The Divorce Recovery Program conducted by Anton R. Braun will conclude at St. Thomas Aquinas Parish Center from 7:30 to 9:30 p.m.

St. Thomas Aquinas Singles' monthly meeting will be held at 7:30 p.m. in the Parish Center basement. Speaker from the Indianapolis Zoo. Call Judy 253-6834 for information.

The Daughters of Isabella, Our Lady of Everyday Circle #1133 will hold their monthly meeting at 7:30 p.m. in St. Elizabeth's Home, 2500 Churman Ave.

## May 22

St. Barnabas Adult Catechetical Team will sponsor the last film in the Clayton C. Barbeau series "Creating Family" at 7:30 p.m. in the Parish Hall, 8300 Rahke Rd. Admission free.

## May 23

The Women's Growth Group sponsored by Catholic Social Services will meet from 12 noon to 2 p.m. in Room 118 of the Catholic Center, 1400 N. Meridian St. Call 236-1500 for information.

## May 25-27

Franciscan Father Martin Wolter will conduct a Tobit Weekend for engaged couples at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

Mount St. Francis Retreat Center will hold a Serenity Retreat for men and women in the Chemical Addiction Program. Call 812-923-8817 for information.

## May 26

St. Vincent de Paul K. of C. will present a German Fest from 6:30 to 8:30 p.m. at the K of C Hall, 22nd and "M" Sts., Bedford. \$7 per person. Buffet dinner, German music by Larry Kopsho. Tickets available from 4th degree Knights.

A Day of Retreat for Parents and Teachers of Mentally or Physically Handicapped Persons will be held at Olivia Hall, Oldenburg, from 10 a.m. to 4 p.m. Call 812-623-2218 or 812-634-2475 for information.

Holy Trinity Parish will sponsor a 500 Drawing and Dance from 9 p.m. to 1 a.m. in Bochkoff Hall, 902 N. Holmes Ave. Admission \$5 per person. Drawing at 11 p.m. and dancing to Roman Possedi Orchestra. For reservations call 272-2216 or 631-2939.

## May 27

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

St. Barnabas Church, 8300 Rahke Rd., offers a Sign Mass for the Deaf every Sunday at 9 a.m.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.; St.



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James, 5:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westlake K of C, 220 N. Country Club Road; St.

Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter parish hall, 6 p.m.; St. Philip parish hall, 3 p.m.

# Pope completes (from 3)

some are forced to enlist in the military and some are driven more to leftism," said a university student.

A young worker said, "The news media does not accurately inform people of our real situation and, without labor unions free to present our desires, the lives of workers remain deeply hidden in the shadows of prosperity . . . In these circumstances, how should we announce the Gospel to our fellow workers?"

The pope did not give specific answers. Instead, he told them to bear witness to the truth as Jesus had done and to carry out the ideals of the Gospel, aided by the strength of Christ.

On the plane flight returning to Rome, the pope was asked by NC News Service to discuss why he had not given specific answers to the Korean students and if the pope meant that to read the Gospels, to pray and to try always to act as Christ would act was the answer to every problem.

The pope responded: "That is the basis for the answer to everything. I am aware that there was a distance between their questions and my answers. But it is a necessary distance. They should reflect. I should give them from the Gospel some principles from which they should find the complete answer to their questions."

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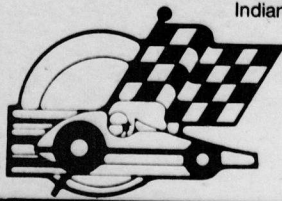
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# ACCW hopes to unify women to voice concerns

by Susan M. Micinski

"We want to bring together women of the parishes and deaneries for one unified voice nationally to work on issues of concern to the Catholic woman," stated Ann Thompson, community affairs director of the Archdiocesan Council of Catholic Women, a branch of the National Council of Catholic Women whose headquarters is in Washington, D.C.

But the group, whose current president is Frances Kremer, is having some difficulty in achieving this end.

"A lot of women just do not know what we are," said Mrs. Thompson. When asked to describe the ACCW, Mrs. Thompson described it as "a group of church women that helps out with various service projects and reaffirms the Catholic faith."

"Our group has different committees, such as family life, international and church affairs that work with different parishes," said Anita Long, international affairs chairman of the Indianapolis Deanery.

Basically, "our job is to present programs to the

deaneries, which in turn present them to the various parishes that decide what jobs they want to do," continued Mrs. Thompson. "They are the church and the most important part."

For example, "we just finished accepting funds for Verona Father Michael Barton who works in the Sudan with a leper colony," added Mrs. Long. "All during Lent the Indianapolis parishes were asked to save some money for him and then to bring it in to our deanery meeting we had last week at St. Andrew's parish. We especially were interested in Father Barton because he is from Indianapolis and is the nephew of Father James Barton, archdiocesan director of the Society for the Propagation of the Faith."

THE GROUP previously purchased a corrugated steel tank that can catch rain water that is so precious in this sun-scorched area. Their second project was buying a commercial sewing machine.

At the last deanery meeting, members toured the Indianapolis Simeon House, a congregate living facility for ambulatory retired people who no longer can care for

themselves, and visited with its residents. "The residents previously told us how they missed putting around with gardens," said Long, "so we brought them plenty of seeds and bedding plants. They'll have enough to keep them busy all summer!"

The ACCW held its 42nd annual convention, "Vision of Hope," on March 27 and 28 at the Sisters of St. Francis Motherhouse in Oldenburg. Hosted by the Batesville Deanery, the convention focused on world issues, such as alternative sources of energy and the bishops' pastoral letter and ministry to the aged and shut-in. It also resolved that women of the ACCW should encourage prayer in all forms, especially the Rosary, and fast and abstinence on Fridays to petition the Lord for the gift of peace.

TWO on-going programs emerged from the convention. They include the Respite Program, a program promoted by the NCCW that

offers families taking care of an elderly relative the opportunity to leave that person for a short time with a trained volunteer—with each parish being responsible only for providing Respite volunteers for fellow parishioners, and the continuation of aid to the Veterans Administration Hospital Service Program, which is set up in the individual facilities by either hospital chaplains or service representatives.

An orientation, conducted by a trained health professional and something each person must attend before being allowed to work, was held for Respite volunteers last month at St. Maur's Priory in Indianapolis. Some of the duties a volunteer can do include: serving as a companion to the elderly while the family is away from the home, coming to the home on a regular basis, providing assistance in walking or eating, moving a person from a bed to a chair or vice versa, administering a bed pan or urinal, and being

able to recognize an emergency situation and knowing how to respond to it.

A Respite volunteer never administers medication, should not be asked to cook meals and does not do housework or dishes.

"There are so many things we can do and a lot more that can be done, but we are making progress," said Catherine Brown, archdiocesan chairman of family affairs. "No matter what kind of program we propose to work on, it must be adaptable to the needs of each and every community."

As far as work with the V.A. Hospitals goes, "I am thinking of getting Confirmation candidates involved in working with our program," said Mrs. Thompson. "It would really help."

The next major program the ACCW has slated is a workshop in September "dealing with television programming and how we can get it cleaned up," said Mrs. Thompson.

Persons wishing to learn more about the ACCW and how they can get involved should call Ann Thompson at 251-7920.

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## Yugoslavian pilgrimages are questioned

VATICAN CITY (NC)—A commission established to investigate reported Marian apparitions in Yugoslavia has recommended that local priests stop organizing pilgrimages to the site and stop making a public display of the six young people who say they have seen the apparitions. "The commission cannot approve of the fact that priests and lay people are organizing pilgrimages to Medjugorje and that the

public display of the 'seers' is being promoted in the churches, before an authoritative judgment has been made on the authenticity of the visions," a commission statement said. The commission statement was published by the Vatican newspaper, L'Osservatore Romano, May 12. The statement followed a meeting of the panel of Yugoslavian theological and medical experts in March.

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Archbishop of Indianapolis

Reception and Dinner following in the Halls

Please call 631-8746 for further information  
and/or Dance and Dinner reservations.

# YOUTH CORNER

## Leadership institute held at Nashville camp

by Susan M. Micinski

The Region VII Diocesan Offices in Youth Ministry, serving Indiana, Illinois and Wisconsin, will sponsor a Christian Leadership Institute May 29-June 2.

The program is designed to foster the leadership potential, spiritual development and personal growth of young people between the ages of 15 and 18. It will be held at Camp Rancho Framasa near Nashville.

The program is aimed at persons who are now or will be in a parish, high school or diocesan leadership role,

such as a parish teen council representative, class officer, athletic team captain or member of a peer ministry team.

Staffed by a team of experienced youth workers representing various dioceses, working in conjunction with the Northeast Center for Youth Ministry, the institute will feature five skills workshops. They will focus on leadership styles, communication, planning, group dynamics and consensus-seeking.

Participants will also engage in recreational activities and have opportunities to celebrate faith through daily prayer and worship.

The cost of the institute is \$95 per person, including tuition, room, board and materials. For registration or further information, contact CYO at 317-632-9311.

\*\*\*

The new New Albany Deanery CYO Executive Council was elected at the

last deanery meeting at Our Lady of Perpetual Help. Because of the change in voting procedures, there now is a seven-person executive council, rather than specific officers. The newly-elected council members include: Mark Beeler, Mary Jo Ernstberger, Lisa Granniger, Tom Hall, Amy Jo Krueger, Margaret Popp and Jenny Shreve.

The group will meet for a campout, which will serve as a leadership and goal-setting session, June 3-4 at Our Lady of Perpetual Help.

The annual Belle of Louisville cruise, sponsored by the New Albany Deanery, is scheduled for June 13, and runs from 7:30 to 11 p.m. (DST). Tickets are \$5 per person and must be purchased in advance. For tickets or more information write to the New Albany Deanery CYO Office, 1752 Scheller Lane, New Albany, Ind. 47150 or call Sharon Becht, director of social (See YOUTH on page 33)



**HOMECOMING CELEBRATION**—St. Ann's School hosted its first annual homecoming on May 6 with an assortment of activities. Pictured here are Father John Beitans along with kindergarten Heather Parrott and fifth grader Colleen Taylor. (Photo by Mary Lou Burkhart)

## St. Ann has first homecoming

by Mary Bednarek

On May 6, St. Ann's School held its first annual homecoming with pastor Father John Beitans celebrating the 11 a.m. Mass. Parishioners and friends gathered to give thanks, renew acquaintances and celebrate the six-grade school.

Founded in 1919, according to principal Franciscan Sister Regina Verdeyen, the school has developed a very loyal and devoted group of alumni over the years. The homecoming was planned to honor and thank them as well as encourage parishioners to take a closer look at the school.

Speeches by alumni and students carried out the theme "What St. Ann's Means to Me." Student winners read their essays on that theme during Mass.

Jennifer Codarnaz, sixth grader winner, said, "St. Ann's means caring for other people. It means friendship whether you're popular or not ... it means learning from friendly and helpful teachers ... in a fun way, not just making everything hard."

Fifth grade winner Colleen Taylor described a St. Ann's education as "a decent and respectable education." It means "getting up very early but I don't mind it very much, because when I think about it, I know I am getting up early to go somewhere very special to me."

Fourth grade winner Billy Ashlock said at St. Ann's "everyone knows each other and during the year we all get to be good friends like a big family."

Third grade winner Andrea Lowden said, "I like St. Ann because everybody is nice and when you fall they will help you up and won't laugh at you."

An open house followed a dinner and registration for the coming year was held.

## Difficult teen-age years may not seem so bad in the future

by Tom Lennon

**Question:** Why does teenage life seem so difficult if it is the best time of life? It doesn't seem that way.

**Answer:** The other night, when all was quiet, I lay down on the sofa, shut my eyes and tried to remember some of the worst things about my teen years, supposedly the best time of my life.

I recalled the weekend when I had to spend many hours writing 500 times, "It is easier to be clever than wise." A goofy teacher was punishing the whole class for a prank one unknown person had played. It was grossly unjust.

There was the summer I was not allowed to go swimming at all because of a throat operation and swimming was what I liked best about summer.

There was the year mother had our telephone taken out because family finances were very, very bad.

There was the time when I desperately wanted to win first place in a speech contest and my best friend came out on top. The judges didn't even mention me.

There also was the time a wonderful girl asked me to go

to her school's senior prom and I had to say "no" because there was no way I could arrange transportation.

And on and on. Lots of bad stuff.

Why is it then that most of the time those years seem in retrospect so wonderful, pleasant, calm and happy?

Some would say I'm wearing memory's rose-colored glasses. Maybe so. But I have another theory.

It seems to me that most of us are so built that as time goes by we forget the bad things that happened in the past and tend to remember the happy times. Call it a gift from Mother Nature.

Perhaps 15 or 20 years from now when the responsibilities of your life seem much heavier, you too will look back on your teen years as a time of comparative happiness.

But what, really, is the "best time of life?" After all, even a little baby howls out his or her unhappiness at times.

Maybe all the phases of our lives are a mixture of good times and bad, of laughter and tears, of pain and pleasure and of Good Fridays followed by Easters.

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# CYO awards presented

New Albany banquet honors members

by Dorothy LaGrange

The New Albany Deanery held its 18th Annual CYO Awards Banquet on May 9 at St. Joseph Hill Parish Hall. Benedictine Sister Marian Yohe, director of services, served as master of ceremonies. She introduced special guests who included Archbishop Edward T. O'Meara; William Kuntz, executive director of the archdiocesan CYO; and Father David Coats, archdiocesan director of priest personnel.

Banquet ceremonies opened with the officers of the deanery CYO lighting 150 candles placed on the dining tables as a symbol of the 150th anniversary of the archdiocese.

This year's CYO theme was "Celebration, 1983-84." Father John Meyer, deanery CYO moderator, described the past year as "a time of growth and the sharing of friendships, as well as one of challenge as we celebrated life and love as a church community."

Jerry Finn, deanery coordinator of youth ministry, extended a welcome to all those present. Finn said that the highlight of the past year was the February gathering of 500 youths at Our Lady of Perpetual Help in New Albany for a very successful youth rally.

Archbishop O'Meara presented junior CYO youth council outstanding service awards to Robert Elsner, Francine Geswein, James Krue, Jerry Newton and David Zoeller. Award recipients were selected on the basis of outstanding service to their parishes, peer respect and a school and home life that is a reflection of love and Christianity.

The Dean Kraemer CYO memorial scholarship was awarded to Robert Elsner, James Krue and David Zoeller.

St. John Bosco awards were presented by Archbishop O'Meara to Sister Yohe, Barrett Briscoe and Ed Jackson. The St. John Bosco medal is awarded to adults who have given outstanding leadership and service to the youth of the New Albany Deanery CYO and its athletic programs.

In his closing address at the banquet's conclusion, Archbishop O'Meara traced the history of the 150 years of the archdiocese. He pointed

out that the archdiocese now includes 200,000 Catholics in a 14,000-square mile area, and is served by a relative handful of clergy and Religious.

"Too quickly, our generation will pass on our dedication and involvement to you," said Archbishop O'Meara. "I pass my part on with confidence and hope, because in the young I see faith, joy and celebration in being part of Christ."

The archbishop offered advice to the youth present. "Keep it all together—don't come apart; don't let bad

things break you apart." He also said, "Let it all happen—let it all come out for you and do things for our country, our world and our church."

Farewell messages were given by Sister Yohe and Franciscan Father Donald Halpin. Sister Yohe will be returning to the Beech Grove Motherhouse to work with a formation team recruiting vocations. Father Halpin, who has been working with youth retreats at Mount St. Francis, will be leaving to work with directed retreats in Assisi, Italy.



**SERVICE AWARDS**—The New Albany Deanery recently presented Outstanding CYO Service Awards at its annual CYO banquet. The recipients included (from left to right) Robert Elsner, James Krue, Francine Geswein, Archbishop Edward T. O'Meara, Jerry Newton and David Zoeller. (Photo by Dorothy LaGrange)

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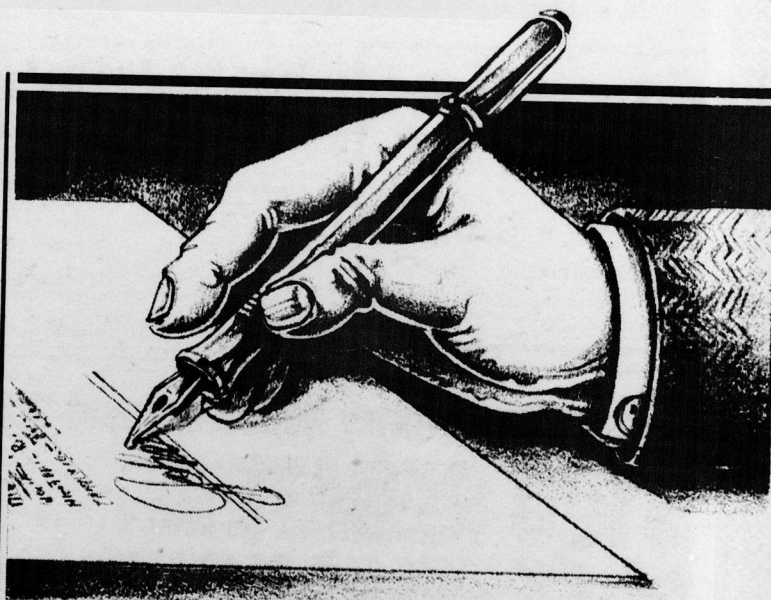
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## Youth news (from 32)

activities, who is chairperson of this event at 812-945-9442.

\*\*\*

St. John's, Starlight will have its annual Strawberry Festival the weekend of May 26 and 27. Included in the weekend is the annual "Run for the Berries" mini-marathon. For more information including distance, time, date and registration, contact Daisy Book at 812-923-8387.

# PBS examines dilemma in Western Pacific

by Henry Herx

The question of whether the United States has the right to deploy nuclear weapons on a tiny island cluster in the Western Pacific against the will of its inhabitants is examined in "Strategic Trust: The Making of a Nuclear-Free Palau."

This award-winning documentary airs May 25, 9-10 p.m. on PBS.

Palau is part of the island chain known as Micronesia, which was liberated from Japanese control by American forces during World War II. The United Nations made these islands a trust territory of the United States, which then became responsible for developing the area economically and helping its people achieve self-government.

In 1979 the 7,000 voters of Palau approved a constitution, one of the provisions of which declared the islands a nuclear-free zone. The United States countered by proposing a "Compact of Free Association," assuring Palau of continued economic aid and sovereignty over its internal affairs.

But the United States reserved for itself defense responsibilities and military rights that would negate the constitution's nuclear-free clause.

In 1983, Palau's voters accepted the compact but did not agree to repeal the constitution's nuclear clause. The United States has continued to insist on its right to disregard the clause, despite the fact that Palau's legislature and supreme court have reaffirmed it.

The matter is now being reviewed by the U.S. Congress and the U.N. Security Council.

For the islanders, the nuclear question is directly related to the use of Bikini and other Pacific atolls as atomic bomb testing sites. The radiation released from 66 nuclear explosions in the Pacific was carried by winds and resulted in genetic damage and birth defects to those living several thousand miles away from the blast sites.

The United States has a strategic interest in Palau and other Micronesian islands because they represent a fallback position should Japan and the

Philippines ever become unfriendly.

As presented in this documentary, the struggle of Palau is more than the old story of domination by a superpower. Joanne Woodward's narration links the cause of this tiny Pacific island territory to that of people in other areas of the world who are struggling against nuclear weapons.

The documentary is also a study of the clash between democratic ideals and national security policies.

\*\*\*

## TV Film Fare

Saturday, May 19, 8-10:15 p.m. (CBS)—"Outland"

(1981)—Sean Connery plays a beleaguered federal marshal in what seems to be a futuristic "High Noon" set on Io, one of Jupiter's moons. The story and direction, both by Peter Hyams, are rather routine. What the movie lacks in energy and imagination, however, it makes up for in the sympathetic way it deals with the friendship that grows between the marshal and a woman doctor (Frances Sternhagen), who is the only one to support him when the chips are down. Because of fairly graphic

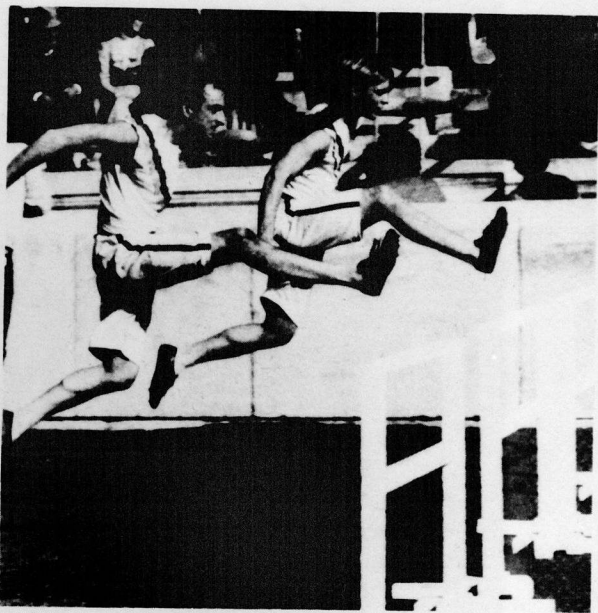
violence, it has been classified A-III—adults.

Saturday, May 26, 8-10 p.m. (CBS)—"Xanadu" (1980)—Olivia Newton-John plays a materialized Greek muse who inspires a middle-aged musician (Gene Kelly)

and a young artist (Michael Beck) to become partners in a nightclub. Director Robert Greenwald concentrates the film's energies on special effects and optical devices which, along with frenetic and occasionally vulgar dance numbers, serve as little more than a visual

background to the music of the Electric Light Orchestra. Instead of musical fantasy the result is an illustrated sound-track album. The USCC classification is A-II—adults and adolescents.

(Herx is on the staff of the U.S. Catholic Conference Department of Communication.)



TV FARE—Two of the United States' first Olympians, William Hoyt, portrayed by William Armstrong, left, and Thomas Curtis, portrayed by Jason Connery, triumph in the 110 meter hurdles in NBC's five-hour miniseries, "The First Olympics—Athens 1896." The story of the first U.S. Olympic team airs May 20 and 21.

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## Georgetown chief blasts college athletics

Jesuit Father Timothy S. Healy, president of college basketball champion Georgetown University, called for major reforms in intercollegiate athletics May 8.

In a speech to Washington's University Club, Father Healy said the "length and intensity" of the current intercollegiate football and basketball seasons "are ridiculous."

They do not give student athletes enough time for what should be their main goal in college, their academic formation, the priest said. He urged:

—Eliminating freshman eligibility for intercollegiate sports;

—Eliminating spring training for football;

—Starting the basketball season later and reducing the schedule from 28 to 20 games;

—Shortening the National Collegiate Athletic Association (NCAA) basketball tournament from three weeks to two;

—Clamping down on athletic scholarships that produce few college graduates.

The NCAA, the major force that could bring about changes in American intercollegiate sports, is a "fox in the henhouse" and lacks leadership to reform college athletics without outside pressure, Father Healy said.

Father Healy was at the University Club to receive its Thomas G. Corcoran Award for community service and commitment to amateur athletics.

He said that both football and basketball should be limited to one academic period in the year so that student athletes would be able to take more substantive and time-consuming courses.

"Graduation rates (for college athletes) are a national disaster," said Father Healy.

Although 96 percent of the players in the National Football League and the National Basketball Association went to four-year colleges, only 20 percent of them have college degrees—and 75 percent of those with degrees received them in physical education, the priest said.

If a student athlete wants to take a tough philosophy course, his coach is likely to discourage it because "it takes up too much practice time," he said.

Basketball practice should not start until Nov. 15, the season should not begin until Dec. 26, teams should be limited to 20 regular-season games and no more than two per week, and post-season tournaments should be over by the end of March, he said. The annual NCAA tournament should be shortened to two weeks and kept in local groupings until the final four, he added.

He also criticized the "media hype" and "dream of professionalism" surrounding such tournaments, noting that "only one quarter of one percent" of college athletes become professional athletes.

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# OBITUARIES

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

† AULT, M. Ioleene, 71, St. Pius X, April 21. Wife of Lloyd M.; mother of Martha Fair and Marlene Gavin; grandmother of seven; great-grandmother of four.  
† BISCHOFF, Florence L., 88, Our Lady of the Greenwood, Greenwood, May 8. Mother of Joan Schalk and Rita Davis.  
† BITTELMEYER, Mary Kay Odum, 67, St. Catherine of Siena, Indianapolis, May 9. Wife of Naim; mother of Joseph, Robert, Barbara Callahan, Jane Helm and Mary.  
† BRUNSMAN, Matilda, 89, St. Gabriel, Connorsville, May 5.

Wife of Henry; mother of Patricia Ann Ripberger and Henrietta Ripberger; grandmother of four.  
† BUETER, George John, 64, St. Michael, Charlestown, May 5. Husband of Virginia Vest; father of George, Daniel, Robert, Debra Beler, Linda and Catherine; brother of Frank, Joseph, Lillian Wetzel, Lena Magee and Florence DeVary; grandfather of eight.  
† DAVIDSON, Sara (Sally) M., 66, Holy Name, Beech Grove, May 1. Mother of Larry and Don; mother-in-law of Celia Loschkey, Paula and Cindy; grandmother of Jimmy Davidson and Chris Beals; sister of Katie Eckert.  
† DORN, Eugene W., Jr., 62, St. Joan of Arc, Indianapolis, May 2. Father of John, David E., Michael J., and Julia Wealey.  
† GAMBLE, Jack, 98, St. An-

drew, Richmond, May 2. Husband of Evelyn; father of two.  
† KENNEDY, Lowell "Zeke," 56, St. Anthony, Clarksville, May 7. Father of Tim, Mick and Jacques; son of Mr. and Mrs. Raymond E.; brother of Ray; grandfather of two.  
† MAURER, Peter J., 72, St. Mary of the Immaculate Conception, Aurora, April 26. Husband of Janet; father of Bro. Peter J., Thomas, James, Mary Ann Hudson, Martha Lee and Janet M.; brother of Margaret; grandfather of two.

† MCATEE, Martha Doris, 56, Little Flower, Indianapolis, May 5. Sister of William, Ruth Shay, Elizabeth Brinker, Frances Sheehan, Alma Bange and Pauline Haley.  
† MCCARTIN, Genevieve, 76, St. Augustine, Jeffersonville, April 24.  
† MCNICOLS, Mary E., 88, St. Joseph, Shelbyville, April 30. Mother of Madeline Haught, Frankie Marshall, Marie Wainscott and Raymond E. Phillips; grandmother of eight; great-grandmother of 23; great-great-grandmother of seven.  
† NEWTON, Mary Eleanor, 66, St. Michael, Bradford, April 22. Wife of Francis X.; mother of Anthony, Wayne, Michael,

Helene Hart, Mary Frances Koetter, Joan Dohoney, Rita Becht, Jane Wiseman, Kate Lasier and Carol Smith; sister of Danny Donahue and Alena Burba; grandmother of 26; great-grandmother of four.  
† SCHANTZ, Theodore, 94, St. Paul, New Alsace, March 25. Husband of Gertrude Zinser; father of John, Ralph, Irene Wall, Grace Buram, Bette Schuler and Vera Ahaus; brother of Helen; grandfather of 13; great-grandfather of 12.  
† SMITH, Eleanor M., 73, Holy Name, Beech Grove, April 29. Mother of Barbara Okey and Martha N. Ramsey; grandmother of six.  
† TYLER, Martine Stallings, 60,

Sacred Heart, Jeffersonville, May 2.  
† WEBER, Joseph A., 69, formerly of St. Joan of Arc, Indianapolis, May 6. Father of Christopher, Gregory, Douglas, Michael, Joann Baker and Katherine Landis; grandfather of 19; stepfather of Tiena Lohaus, Toni Poppiwell and Tarie Fortner; brother of Delores McCune.  
† WHITAKER, Mary Ellen Elizabeth, 68, St. Michael, Charlestown, May 7. Mother of Thomas P., Jr., William F., James D., Ann Wilbourn, Janice Powell, Beverly Lawton, Sally Doss and Bonnie Mattingly; sister of Basil Smith and Lena McGee; grandmother of 17.

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## VIEWING WITH ARNOLD

# Look closely and 'Iceman' melts

by James W. Arnold

In "Iceman," we have another encounter between smart contemporary scientists and an alien creature. This time, as in "E.T.," he is friendly, but he comes not from deep space but out of the deep past.

He is a 40,000-year-old neanderthal, frozen in ice, and discovered in the far north of Canada by a corporate research team, whose major figures are Stanley Shepherd (Timothy Hutton), a young, sensitive and unconventional anthropologist, and Diane Brady (Lindsay Crouse), a businesslike cryobiologist. That means, I think, that she specializes in the study of the effects of cold on living tissues.

In early sequences that are magnificently staged by director Fred Schepisi ("Barbarosa"), one of the new crop of talented Australians, the docs discover that the ancient man's cells have not been destroyed, and as his body thaws on the operating table, their instruments tell them that he is miraculously returning to the prime of his life. This isn't the film's biggest obstacle to credibility, but it's big enough, and frankly, I never had a doubt it was happening before my eyes. The sequence is a dazzler, combining some of the awe of "2001" with the scariness of "Frankenstein" and the medical realism of "St. Elsewhere."

What happens, essentially, is that the humanist Shepherd saves the creature from immediate medical experimentation, arguing that he is "a man, not a specimen . . . who can teach us about ourselves."

SO HE is placed for observation in a large domed

space, a vivarium, something like a modern zoo, which provides a natural habitat complete with cave, plants, rocks, waterfalls, birds, small animals and even a wild boar. (The set, with its translucent roof, was constructed in a Vancouver bus warehouse.)

No question this locale is a

vital asset to the story, since it provides a place where the primitive fellow (soon called Charley) can be isolated from the media, provide for himself and be approached by Shepherd and (eventually) Brady. It's also the restrictive "zoo" from which Charley can finally escape and precipitate the film's climax. But how it suddenly appears attached to the experimental station up there in the wilderness is never convincingly explained.

As in nearly all alien or monster movies, the struggle is between the good scientist who understands Charley and sees the human qualities in him—indeed, the film reinforces the idea of the uniqueness of the human species—and the others who see him only as a subject for research.

WHAT'S more, he can be clearly destructive when frightened, and you can predict that before long, in some act of misunderstanding, he will do something terrible that seals his fate. Again, as in many such films, contemporary values and lifestyles don't look so good compared to unspoiled nature.

The difference in "Iceman" comes not only from the humor and relative intelligence of John Drimmer's script, but from Schepisi's outstanding direction of the actors, the camera, the natural locale, and the paraphernalia. At times, "Iceman" is just fun, but it can also be moving, stunningly gorgeous, and thought-provoking.

Much of the movie has to do with Shepherd (and the



CELEBRITY VISIT—Poland's Lech Walesa, right, receives a visit from British rock star Elton John during his three-day tour of Poland. The musician visited Walesa April 28 at his Gdansk apartment. (NC photo by UPI)

audience) getting to know Charley, who is sympathetically and energetically acted by Broadway dancer John Lone, and turns out, through grunts, groans and leaping about, to win hearts as completely as Christopher Lambert's Tarzan in "Greystoke." Typical is a lovely sequence in which, sitting before a fire, Shepherd begins to hum absent-mindedly and the pair end up singing what amounts to a warm, funny duet that is a tribute to the universality of the human spirit.

Charley's inevitable meeting with "woman" (in the form of a reluctant Brady) is a splendid and tasteful mix of poignance and comedy, which in fact leads to his mourning for the lost family of his distant past life.

Most interesting of all, the plot crisis really hangs on Charley's religious impulse, and his touching (and frightening) identification of a helicopter with the primitive bird-god that he hopes will be the sign of forgiveness for his failures

and his means of transport to paradise.

If like the scientists, you feel sorry for Charley at this point, don't—because Drimmer and Schepisi have arranged a beautiful, transcendent ending that, in the context of a sci-fi movie, is a superb affirmation of human faith and hope. This is truly a moment for viewers who believe in the world as a place of mystery and magic—the basic orientation, of course, of all religious believers.

Even the startling finale is not the movie's best sequence. That occurs when Charley "escapes" and wanders terrified through all the dangers and marvels of a modern medical complex, confronting (in mixed comic and tragic styles) such threats as transparent glass doors, elevators, loudspeakers and Xerox machines. The scene is shot mostly in subjective camera

movements that reflect Charley's panic, and ends with his emergence into the world of ice and snow.

Undoubtedly, much of "Iceman's" structure melts away if you look at it too closely. It lacks both a love story and melodrama in traditional terms. And none of the big questions raised in the dialog—e.g., about the ethical and moral issues that come up if indeed freezing and restoring humans is scientifically possible—are adequately chewed over. But "Iceman" does what movies do at their best—it delights and provokes the imagination, and the childlike wonder at the possibilities of an infinite Universe designed by infinite Creator.

(Warm, offbeat, finally mystical sci-fi tale; recommended for all ages.)

USCC rating: A-II, adults and adolescents.

## Recent USCC Film Classifications

The Bounty . . . . . A-IV, adults, with reservations  
The Buddy System . . . . . A-III, adults  
Purple Hearts . . . . . A-III, adults  
Sixteen Candles . . . . . O, morally offensive

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