



Three priests ordained

by Margaret Nelson

Three southern Indiana men were ordained to the priesthood at SS. Peter and Paul Cathedral in Indianapolis on Saturday, June 6, at 11 a.m. Archbishop Edward T. O'Meara officiated, with many of the priests of the archdiocese joining in the celebration of the ordination Mass. The new priests are J. Daniel Atkins, Adolph Dwenger, and Robert K. Green.

Father Atkins is the son of Carl R. and Margaret Atkins of Floyds Knobs. Father Dwenger's parents are Clarence and Bessie Dwenger of Oldenburg. And the new Father Green is the son of Donald E. and Shirley A. Green of Grovetown.

Archbishop O'Meara, given the option of a homily of his own words or the instruction found in the pages of the Roman Pontifical, selected the latter, as is his custom. He explained, "It is such an accurate and such a helpful description of what priesthood is."

The homily advises the priests that they are called "to be molded into the likeness of Christ, the supreme and eternal priest." It continues that the three can now "share with all humankind the word of God that you have received yourself with such joy... Let the example of your own lives attract the followers of Christ, so that by word and action you may build up the house which is God's Church."



ORDINATION—Archbishop Edward T. O'Meara confers the priesthood on Robert Green, after also laying hands on Daniel Atkins and Adolph Dwenger. The three priests were ordained at SS. Peter and Paul Cathedral on Saturday, June 6. (Photo by Richard Cain)

Bishops divest from South Africa

by Julie A her

WASHINGTON (NC)—The U.S. Catholic Conference (USCC) announced June 3 that it will sell all its stock in firms doing business in South Africa because the government there failed to make significant progress on ending apartheid by May 15, a condition set by the USCC.

Last September the USCC Administrative Board called for divestment if the government did not begin to dismantle its system of strict racial separation and to enter into "serious and substantial negotiations with legitimate black leaders."

The USCC is the public policy arm of the U.S. bishops.

A new report was prepared by a four-bishop subcommittee that included Indianapolis Archbishop Edward T. O'Meara. The report, which was accepted June 2 by the USCC Executive Committee, said the South African government had fulfilled none of the eight steps the bishops' board said would constitute "significant progress."

The steps included allowing black employees and their families to live near their jobs, eliminating restrictions on blacks seeking jobs and housing anywhere in the country, eliminating distinctions between nationality for whites and that for blacks, and freeing all political prisoners.

The report also charged that "the outcome of the recent 'whites only' election and the new restrictive measures enacted by the government indicate that grave abuse of human rights continue and that the situation is likely to deteriorate even further."

The five-member Executive Committee, chaired by Archbishop John L. May of St. Louis, USCC president, said in a press release June 3 the USCC will proceed with the divestment process begun last year to conform with the policy recommended by the Administrative Board, which oversees general operations of the USCC.

Immaculate Heart of Mary Sister Frances Mlocek, USCC director of finance, said in the press release that current holdings by USCC in companies doing business in South Africa are approximately \$5.3 million, a reduction of approximately \$18 million since the process began. The bishops' conference has a total investment portfolio of \$75 million.

Sister Frances said that the USCC portfolio manager "followed instructions to dispose of South African-related investments in an orderly manner."

Pope and president discuss peace

by Greg Erlandson

VATICAN CITY (NC)—In his third meeting with President Ronald Reagan in the past five years, Pope John Paul II spoke of the need to end the arms race and said the "oneness of humanity" must influence the "policies and practices of governments."

The pope's brief public comments followed a speech by Reagan which praised the pope for his "courageous and compassionate leadership" and spoke of a spiritual revival in the Eastern bloc "despite generations of oppression."

The public speeches followed a 55-minute private meeting between the two world leaders in the papal library June 6. It took place on the eve of the international

economic summit in Venice of "the Group of Seven" industrial powers and the pope's third visit to his Polish homeland.

The pope spoke of the importance of "constructive negotiations aimed at ending the arms race" and the "basic solidarity of the human family."

"The absence of trust and an unwillingness to work together for the good of all" is "a stumbling block" to peace and justice, the pope told the president.

Calling for "international cooperation," Pope John Paul said "even those who have previously been labeled as enemies can be

seen in a new perspective, as brothers and sisters in the one human family."

The pope also stressed the importance of moral and spiritual values. "Whenever moral and spiritual values are rejected, or even given mere lip service and not truly integrated into daily life," the pope said, individuals and nations then "fall short of what we were intended to be as men and women created in the image of God."

The pope's comments followed a slightly longer speech by Reagan which lauded the pope for his spiritual leadership and

(See POPE AND, page 9)



LEADERS MEET—President Reagan is greeted by Pope John Paul II during a private Vatican audience. Reagan, who stopped at the Vatican while in Italy for the economic summit in Venice, was asked by the pope to work for an end to the arms race. (NC photo from UPI-Reuter)

Looking Inside

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from the editor

No scandal connected with this televangelist

by John F. Fink

The "holy war" among some TV evangelists continues, encouraged by some of the media who delight in reporting on the seamiest aspects of the scandal. There is at least one televangelist, though, that you can bet will never be tainted by scandal.

She is Mother Angelica, a 64-year-old Poor Clare Franciscan nun whose Eternal Word Television Network (EWTN) will be six years old in August. EWTN broadcasts on 365 cable systems that have a potential of reaching 6.6 million viewers throughout the country. Unfortunately, few of those viewers are in the Archdiocese of Indianapolis since a cable system in Terre Haute is the only one in the archdiocese that carries EWTN (another is just outside the archdiocese, in Jasper).

Mother Angelica is also abbess of Our Lady of the Angels Monastery outside Birmingham, Ala., and that's where I first met her a few years ago. My day started with Mass with her and her sisters. Then I waited for them to finish their morning prayers (they pray five hours every day) before I had breakfast with them and started to learn more about Mother Angelica and her TV ministry.

WHAT I LEARNED is that Mother Angelica is a remarkable woman who has always done the impossible because she didn't know it couldn't be done and because she has complete faith in God. One of her favorite quotes is, "Unless we are willing to do the ridiculous, God will not do the miraculous."

While she was a young nun in Cleveland she had a serious accident when a cleaning machine threw her against a wall. Doctors thought that she might never walk again. The night



before surgery on her spine, she made a bargain with God: "If you let me walk again I'll build you a monastery in the south." (She said that she has no idea why she said "in the south.")

She did walk again, although with back and leg braces that she still has to wear. She admitted to me that she's in constant pain, yet no one could be more cheerful.

To keep her bargain she had to find a bishop willing to take her monastery. Archbishop Thomas Toolen of Mobile-Birmingham finally did and Mother Angelica built her monastery in 1962. To raise funds for it she and her sisters did what she calls "ridiculous things," including selling fishing lures and roasted peanuts.

MOTHER ANGELICA'S first venture into communications was writing and publishing booklets about the spiritual life. She wrote 58 of them and the sisters printed them themselves on their own presses. Fifteen million copies have been distributed. Mother Angelica began to be known as an author and a popular speaker.

Then she discovered television—or, rather, television discovered her. She became a popular guest on Pat Robertson's Christian Broadcasting Network (CBN) and used its facilities to tape spiritual reflections for use on the network. But when CBN decided to broadcast a program she considered blasphemous, Mother Angelica left CBN and said she'd start her own network.

And she did. When she got back to the monastery, a construction crew was working on a new garage. She told the foreman to make the building bigger because it was going to be a TV studio. She purchased state-of-the-art broadcasting equipment and rounded up a staff to operate it. Then she bought time on a communications satellite and the equipment needed to bounce the signals off it—all without the slightest idea how she was going to pay for it all.

But somehow the bills got paid. She told me that almost

every month she comes up to the deadline for paying for time on the satellite without sufficient funds, and every month enough contributions arrive to keep her going. The contributions come mainly from the mailing list she has built up through the years and from TV viewers.

EWTN BROADCASTS six hours each evening now, but will be on 24 hours a day by September when it will carry live coverage of the pope's visit to the U.S. Those with satellite dishes can receive the signal on satellite Satcom 3-R, transponder 12, but the transponder number will change when broadcasts go to 24 hours.

EWTN carries all the best Catholic TV shows and personalities, including Father John Bertolucci, Father Michael Manning and Father Ken Roberts, but the most popular is Mother Angelica's live call-in show. During that show, she and her guests deal with nearly every possible subject—divorce, parenthood, sex, teen problems and spiritual questions of all types.

Mother Angelica is the only one of the monastery's sisters who appears on the programs or works on the production. The sisters still work the monastery's printing presses and do other work while the network is staffed by 57 people, most of them quite young and only 18 of whom are Catholics (in an area of the country where only two percent of the population is Catholic). Mother Angelica divides her time between running the network and running the monastery and I found both the staff and the sisters completely dedicated to her. The monastery and the studio have to be two of the happiest places in the world in which to work.

One of the sisters who followed her into the monastery, by the way, was Mother Angelica's own mother. "That meant that I called my mother 'sister' and she called me 'mother,'" she told me. "I was my mother's mother." Her mother died a few years ago.

Lilly grant to back UPC volunteer program

by Margaret Nelson

A new program of the Urban Parish Cooperative (UPC) will place professional volunteers in central city churches and agencies. UPC announced last week that it has received a three-year \$100,000 administrative grant from Lilly Endowment, Inc. for a Volunteers in Ministry (VIM) program.

IHM Sister Mary Kinney, administrator of UPC, commented, "The program definitely touches into one of the overall objects of UPC—vibrant church presence in the center city." UPC is an organization of 14 inner city parishes founded in 1984 to coordinate personnel, programs, and resources for the benefit of all.

Father Kenneth Taylor, pastor of Holy Trinity, responded to the announcement: "This is exciting!" He explained that the program is based on the same principle as the Peace Corps, with volunteers committing one year of their lives to the service of the church in the central city.

UPC will train the volunteers. Community housing will be provided, as well as food, insurance, and a small stipend to take care of basic needs. This will be done "so that they can commit themselves to it" without other concerns, Father Taylor explained.

The spiritual aspect will be an important part of the program. Volunteers will gather regularly for prayer, discussion, and retreat. Father Taylor explained, "Besides the parish benefiting, the volunteer will develop a commitment to the church in the central city. As the program goes on, the whole aspect of the church will build up."

Sister Mary expects the program to "draw talented, gifted, and generous volunteers." She explained that a study, "Attitudes of Catholic College Students Toward Vocations in Lay Ministries," shows that many young people would like to serve the needy. "Those involved in this program would have an opportunity to test ministerial choices and life choices," she pointed out.

Father Taylor said that the type of work

available would depend on the kind of help the parishes and agencies ask for. Preliminary requests have included teachers, teacher's aides, pastoral assistants and youth leaders.

An earlier UPC study revealed that the more staff help that is available to serve a church community, the more people that church can reach. Harold Hayes, president of UPC and chairperson of its personnel committee, revealed that the UPC area has 3.2 staff members available where 7.2 are needed for the various ministries.

The personnel committee conceived the idea of VIM. Father Taylor, along with Father Cosmos Raimondi, explored similar programs in Colorado, Mississippi, and Texas. Father Taylor expects "heavy college

involvement, since graduates sometimes are not sure what they'll do next." But there are no upper age limits. Those changing careers or retiring will also be considered.

"Most will be college graduates," Father Taylor said. At least two years of college or the work equivalent will be required. The minimum age will be 21, and the applicants must display maturity, spirituality, and independence. Psychological testing and references will be required.

Hayes explained that Lilly Endowment also funded the original study of the personnel needs of UPC. "It is kind of funny how all of this sort of merged," he added.

Some decisions on volunteer selection, training and placement will depend on the choice of director of the VIM program. Applications are being taken for that position.

A UPC search committee is responsible for the final selection of the director. It consists of Father Taylor; Father Jeffrey Goedecker, chaplain of the Newman Center at Butler University and the Catholic Student Center at IUPUI, Indianapolis; Father Phil Bowers, Newman Center, Purdue University; Franciscan Sister Marie Werdmann, pastoral associate at Holy Cross Parish; and Mrs. Jeanne Malone, St. Thomas Aquinas Parish.

Sister Mary envisions the future possibility of individual sponsors for volunteers from outside the UPC parishes, especially from people with former parish ties. It will give those who have the financial means a way to maintain personal contact with those in need, she explained.

As UPC president Hayes reflected, "Inner city USA is mission territory."



NEW PROGRAM—Looking over plans for the new Urban Parish Cooperative Volunteers in Ministry program are Father Kenneth Taylor, pastor of Holy Trinity Parish; Sister Mary Kinney, director; and Harold Hayes, board president. Enabled by a Lilly Endowment administrative grant, trained volunteers will work in the 14 central city parishes that belong to the cooperative. (Photo by Margaret Nelson)



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Archbishop O'Meara's Schedule

Week of June 14, 1987

WEDNESDAY & THURSDAY, June 17-18 — USCC Social Development and World Peace Committee meeting, Washington, D.C.

FRIDAY & SATURDAY, June 19-20 — Campaign for Human Development Committee meeting, Washington, D.C.

New liturgical art added at St. Matthew church

by Margaret Nelson

Fort Wayne artists Jim and Dianna Thornhill Miller were most pleased that their liturgical art piece, "Spirit," would first be seen by St. Matthew's parishioners on Pentecost. In fact, they were so excited that they will drive to Indianapolis to join them at their worship on Sunday, June 28.

The 12 by 18-foot art work was constructed from varying lengths of twisted clear acrylic rods (about one inch in diameter) hung by tiny silver chains. It was installed on Thursday, June 4. The simple descending dove design hangs above the altar and leads the observer's eye to the worship action. The piece has many appearances, catching the light from the clerestory above and from inside the sanctuary in various ways under different conditions of

sunlight and weather at different times of the day.

The viewer's position in the church also brings distinct changes to the way "Spirit" appears. The artist explains that it "subtly suggests cycles of relationships between humankind, earth, sun, and God, as it provides new experiences within the context of worship and celebration of the liturgy."

Jim, an architect, and Dianna, an artist, combine talents for these customized works in their Omni Art Design studio in Fort Wayne. Their proposal was unanimously chosen by the eight-member St. Matthew church decoration committee from a total of eight. Sister Sandra Schweitzer, liturgical-artist from the archdiocesan Office of Worship, served as a consultant to the group, which began meeting in August, 1986. The new church was dedicated in June, 1986.

Dianna wanted the piece "to be more a form which stimulates the imagination than an object of solid mass attracting attention to itself." Though she does exciting work with color, Dianna wanted the color to be where the focus of the action was, in the vestments and at the altar. She added that the art "should establish a mood of wonder and mystery, creating an atmosphere conducive to meditation and worship."

Dianna's flair for color and Jim's precision are captured in the narthex art piece, "Trinity." Considering the space a "transi-

tion between the outer world/surface consciousness and the inner world/spiritual consciousness," they used a leather mosaic. It is carefully constructed of wood segments covered with leathers and suedes in subtle colors. It is designed within a five-foot circle, divided into three equal sections. The division can be also be viewed with the top segment as a chalice.

The couple also designed a white-on-white sculptured wood processional cross and candles that are easily seen from a distance and harmonious with the other furnishings.

St. Vincent de Paul starts healthy baby support group

by Sheila Gilbert

The St. Vincent DePaul Society is preparing to intervene in a tragic situation with the development of the "Healthy Baby Support Group." Last year, more black infants died in Indianapolis than in any urban area in the nation.

Eighty black babies died in Marion County last year. It is believed that as many as forty might be alive today if their mothers had received proper prenatal care and food. An additional 300 to 400 babies will be victims of slow development or handicapping conditions. The majority of these infants were born to mothers living in poverty. Deprived from birth, these children will have little chance to break free from the cycle of poverty.

Compounding the tragedy is the fact that prenatal care and nourishing food are available from community agencies if the mothers-to-be knew about them and had access to them.

Without prenatal care a baby is six times more likely to be born premature, three times more likely to be low in birth weight, and two-and-a-half times more likely to require intensive care. It costs \$12,000 to put one pound of weight on a premature baby and that baby is three times more likely to

suffer from cerebral palsy, retardation and other handicapping conditions.

In Phase I of the St. Vincent DePaul plan, volunteers will prepare and distribute awareness and information flyers to all homes, businesses and churches in the affected areas.

Phase II of the project will match volunteers with low income mothers. Studies in Indianapolis indicate that the death of black infants is related to the availability of convenient bus transportation to clinics. Mothers who must spend two to four hours traveling to the clinic by bus, transferring one or more times, elect not to go.

The volunteer will drive the mother-to-be to and from clinic appointments, help her to apply for all the available assistance and serve as a friend and counselor. Requirements for the volunteer would be availability of personal time and automobile for one or two days per month, a valid driver's license, and auto insurance. Drivers are protected from liability under the Good Samaritan law and St. Vincent DePaul will provide training.

Persons interested in volunteering so that infant lives may be saved by getting mothers to proper prenatal care should contact Lillian Stevenson, 317-638-5677, or Mary Ann Herman, 317-888-3226.

St. Mary's Village church celebrates sesquicentennial

by Colette Campau

As Assumption parish of St. Mary of the Woods Village celebrates its 150th year the people of St. Mary's Village also celebrate, for the church is more than a community within a community. The church and the village are one.

Perched at the rise of the hill on the village's main road, the church stands straight and dignified amidst its rustic setting and rural background, not unlike its pastor, Msgr. James Galvin. Msgr. Galvin is strong, a symbol of stability, but always a welcoming presence.

According to Robert Carver, professor of history at St. Mary of the Woods College, the village church is the cradle of Catholicism for this region of Indiana because it was the first church of Vigo County.

Carver said the church is unique because, unlike so many other parishes, there are still members of the original families there. These include the Thralls, Curleys, Mahers and Regans.

"Solid families make the community close-knit," Sister of Providence Ruth Eileen Dwyer said.

Msgr. Galvin said the close neighbors and relatives both give the Catholic and non-Catholic community stability. Like the church there is a sense of love, responsibility and concern in the village.

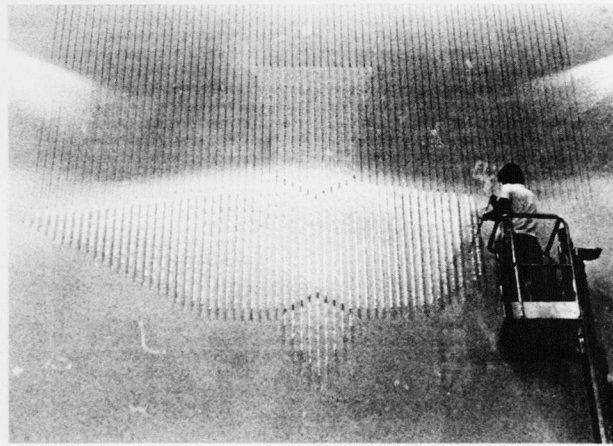
In 1972, Msgr. Galvin took over as parish administrator of the parish. He implemented the various changes called for by Vatican Council II. "We know how to take care of our church because of Msgr. Galvin. He's an old-time priest, but he's very open-minded," said Flo Callahan, a member of the community for 18 years.

The parish council, made up of men and women, directs the spiritual and physical life of the faith community. "Everyone is interested in the parish council. The church is the people, and we want to be involved," Callahan said.

The women's club, formerly the altar society, serves the parish and parishioners. A group of ladies formed the St. Mary's hospitality committee to provide a meal for family and friends following the funerals of parishioners.

The St. Mary's Blue Cross Mission Circle, organized shortly after World War II, continues to make and wrap bandages for the foreign missions. Members also hold an annual Christmas dinner.

In all its uniqueness, Assumption Church still remains simple with its focus on community. As it celebrates its 150th year the church continues to integrate and serve people of all ages. The church is a symbol of the village—an old, rustic haven bonded by memories, love and community.



"SPIRIT"—The size of the new St. Matthew sanctuary art in the form of a descending dove, designed by Jim and Dianna Miller, can be seen as Warren Dickson attaches the last acrylic rods near the wall above the altar.

Matter\$ Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

Rites of June

Every year at this time, finance committees of parish councils spend much more time than the individual members have to give. On the other hand, the parish can ill afford to be without them. For it is these dedicated parishioners who assist the parish council to act responsibly when making budget recommendations to the pastor. There is a flurry of activity by this committee and council each June. Such should not be perceived as a result of tardiness or an afterthought; rather, it is the completion of the process of planning for the parish—financial planning that guarantees that the parish lives within its means.

Why June? The budgeting and reporting is a function of June because the fiscal or business year for the Archdiocese of Indianapolis begins on July 1 and concludes on June 30 the following year. For example, we will conclude the current fiscal year on June 30, 1987. We will begin the new fiscal year, 1987-1988, on July 1, 1987. The budget, the business management tool we use to guide us through the year, becomes effective on the first day of July.

The Parish Annual Report

Another of the rites of June is the preparation of the annual parish report to the archbishop. Where there is a school, a separate school report is made. The pastor, assisted by other parish staff, prepares these reports and forwards them to the archbishop at the earliest possible date after June 30, the official close of the fiscal year.

Financial data are a substantial portion of the report. Both the financial activity for the year just ended and the budget for

the coming year are included. A financial balance sheet is a significant item.

An important section of the report provides historical information. Vital statistics of the parish paint a picture and tell of the state of the parish. By comparing information from year to year, parish leadership can track the growth or decline of the numbers in the faith community. Such information is invaluable in planning for the future.

The Office of Accounting Services will assist parish administrators in preparing the annual reports for parish and school. Three workshops are to be held for those charged with this responsibility. The dates and locations are as follows: Tuesday, June 16, and Thursday, June 18, at the Catholic Center, rooms 206-207 at 7:30 p.m.; and Tuesday, June 23, at St. Mary's School, New Albany at 7:30 p.m. (EDT).

Financial Planning

The process of financial planning is truly a dynamic one. It begins with the opening of a fiscal year. Each month a report of financial activity is given in order for the parish council to keep abreast of performance as compared to budget. At the conclusion of the first quarter, projections should be made for the remainder of the year. This exercise should help to avoid surprises.

At the beginning of the second quarter, priorities should be reviewed with an eye to the next year. Staff should begin to prepare goals in light of those priorities. First drafts of budgets should be written by the beginning of the year. As the year unfolds, projections will be revised as necessary reflecting the expected outcomes for income and expense.

In spring, personnel costs for the next year are carefully calculated. Information from the archdiocese provides additional significant data now making it possible to exchange budget projections with hard figures. Then, once again the rites of June are conducted.

The parish finance committee bears a heavy responsibility for the active parish community.



COMMENTARY

Fair minimum wage is urgent matter of justice

by Msgr. George G. Higgins

A principal theme of the U.S. bishops' pastoral letter on the economy is that human rights are minimum conditions for life in community. In Catholic social teaching, human rights include not only civil and political rights, but also economic rights.

Acting through public and private institutions, society has a moral responsibility to enhance human dignity and protect rights, the bishops say. "This means that when people are without a chance to earn a living and must go hungry and homeless, they are being denied basic rights. Society must ensure that these rights are protected."

Today the high rate of unemployment, the



assault on labor unions and the inadequate living standards under the present minimum wage are clear examples of a denial of human rights which should be rectified through public and private action.

In March there were 7.9 million unemployed, 5.5 million involuntarily working only part time and 1.2 million discouraged workers—a total of almost 15 million wholly and partially unemployed. These figures are high by historical standards.

Such widespread joblessness represents a massive waste of human resources and effort. But more is involved. Unemployment represents a denial of human dignity and human rights for the jobless and their families.

Society shares some responsibility for allowing these conditions to exist. The bishops point to the need to build a national consensus that everyone has a right to employment. This should be followed by a careful mix of general economic policies and

targeted employment programs leading to full employment.

What about people who are working?

Many today find it difficult to adapt to social and economic change and to keep up with the rise in living costs. Even unionized workers have been hard pressed in recent years, faced with plant shutdowns and the loss of jobs resulting from rapid shifts in our economy.

Further, the right to organize and bargain collectively is under attack. There is an organized effort to break existing unions and to prevent workers from organizing. Migrant agricultural workers particularly need protection.

Society also bears a responsibility to make sure that all who work earn a living wage. The minimum wage (now \$3.35 an hour) has failed to keep pace. In the past decade, prices have increased 81 percent and the average hourly earnings of other American workers 69 percent. The minimum wage increased only 46 percent.

Assuming that minimum-wage earners work 50 weeks a year and 40 hours a week—generous assumptions—they earn \$6,700 per year. This is \$2,000 less than what it takes to support a family of three at the poverty level and \$4,500 less than the poverty-level income for a family of four.

Who works at the minimum wage? In 1986, 7 million Americans worked at or below the minimum wage. Sixty-nine percent were adults (20 and over); about 30 percent were heads of households. More than 90 percent of those households must have more than one wage earner or rely on public assistance to survive.



Black workers make up 11 percent of the work force, but 14 percent of the working poor and 14 percent of those at or below the minimum wage. Women are also disproportionately represented among the working poor. They make up 45 percent of the work force, but 60 percent of those earning less than \$5 an hour and 61 percent of those at the minimum wage or less.

The minimum wage needs to be raised to bring these lower-wage workers to a minimal standard of living. The benefit of a living wage to working poor adults will be profound.

Remember, you read it first in your Catholic newspaper

by Dick Dowd

The newsboy on the corner of Fairfield Avenue and Brewster Street never yelled louder. "The war is over," he was shouting. "Read all about it." Papers cost a nickel then. My mother was prepared to give a quarter but the boy was adamant: "Cost ya a dollar, lady," he said.

"We'll wait 'til later to read all about it," she told him and, with a tight squeeze of my hand, emphasized her next words: "Come along and be patient." I came, reluctantly, looking longingly at those 72 point headlines.

I'd heard the radio news of the end of the war in Europe, that sunny May day in 1945. How I longed to read it in the newspaper. But



I simply had to wait until nighttime when my dad came home with ours.

It never occurred to me then, although it has many times since, what went into getting that information from Germany to Washington to Bridgeport into the inky, printed pages blackening the hands of that entrepreneurial *Times Star* newsboy on my street corner in Black Rock.

And, although it is four decades since, except for bigger and faster planes, we really haven't speeded up written news delivery all that much.

Take the recent world synod document on the laity which was distributed at a press conference in Rome a full two weeks before any bishop in the U.S. got a peek at the whole text. The first excerpts they saw were printed in their own newspapers, arriving by electronic satellite transmission.

As I write this the official printed texts have still not been distributed.

What was the holdup?

Unlike the U.S. government's worldwide scrambled, secure electronic communications network, the church depends on diplomatic pouches to transmit confidential as well as official documents. Diplomatic couriers in the movies get hard steel handcuffs snapped to their attache cases and fly away with the secret plans. For the Vatican embassy it is much more like United Van Lines that James Bond.

The diplomatic pouches carrying the documents plus the letters bound for the U.S. bishops are hand-delivered to whatever airline is making the Rome-Washington run, then picked up at Dulles International by a staffer from the Vatican embassy when the next shipment is dropped off. It's a pay-per-package deal, about as glamorous as a meat market delivery.

I was attending a final regional meeting for some 33 dioceses in preparation for this

fall's world synod on the laity just a few days after the Vatican document made the news. No one had seen it or could even comment on it.

Fortunately the general press isn't too aware, yet, of what's up at the synod so the bishops didn't find messages with their breakfast coffee inquiring about their views of a new Vatican document they had never seen. They were lucky that time, as they haven't been before.

We are such a press conscious, news conscious, immediate society in the U.S. it is difficult for us to understand a two-week wait to get a document we're apt to be asked about at breakfast. Holy Mother the church at the Vatican and the U.S. bishops, it turns out, have entirely different views about the necessity for speed in being able to get the latest church information. Much like, as I remember it, my dear mother herself and I on V-E Day.

A response to those who would cut the head off the body

by Richard B. Scheiber

You hear it all the time. When it comes to international relations, politicians (and just plain people as well) say things like, "The Russian people are fine; it's their leaders who are causing all the trouble." That's a favorite saying about the U.S. and Nicaragua, too, used by both sides in that continuing disagreement.

The inference is, if we could just get rid of those rotten people at top, everything would be just dandy. How easy. How simple. How dumb!

Oh, there's a grain of truth there, but political differences among nations are not that easily resolved. Still, it's an attractive idea, one that's guaranteed to get your attention.

It's such an attractive idea that it has spilled over into areas other than geopolitics. Religion, for instance. The Roman Catholic Church, specifically.

There are a few people out there, for example, who have a knee-jerk reaction against just about anything the Holy Father or the Vatican say. I'm not sure if it's a problem with authority, or just the fact that someone besides the complainers has the authority. The strange thing is that some of the nay-sayers are supposed to be educated



people holding important teaching positions in Catholic colleges and universities. You would think they'd have a good understanding about the nature of the church.

I wonder about that sometimes. If you hold the position that the biggest trouble in the church comes from the top, and getting rid of the leaders will go a long way toward solving whatever is wrong with the church, you are looking at the church strictly as a political entity.



This is not to say politics do not exist in the church. Of course they do. The church is made up of human beings, who are, by nature, political beings as well as rational beings. The missed point here is that the church is more—much more—than that.

I recall a theology professor remarking once that a famous historian, explaining the reason the church has lasted nearly 2,000 years, said that it is because of good organization: pope, cardinals, bishops, priests, parishes, logically put together, top to bottom.

The missed point, the professor said, was that it isn't organization. "It's organism, boys, organism." That's right, it is a living, breathing, active body, the Body of Christ, the Mystical Body, a concept that goes all the way back to St. Paul. We are the members, Christ is the head, and the Holy Father, whoever he is, is Christ's vicar, the living head of the church in our day.

He may indeed be a rascal, and there have been a fair number of those who have occupied the Chair of Peter, but in the office he occupies he is still the head of the living Body of Christ in the world, and he is one with us, and we with him.

That, I think, is where the pope-trashers go wrong. They tend to overlook the revealed truth of the Mystical Body of Christ and view the church as a political entity. They see the Vatican city-state and not the organism. Get rid of the pope, or ignore him, they say, and all will be fine and dandy.

All of which puts the pope in the same league as Ronald Reagan, Mikhail Gor-

bachev, Margaret Thatcher or Daniel Ortega. Like it or not, if you are a believer, the pope is in a different league.

When you carry this approach to a logical conclusion, you cut the head off the body, and you know what happens then.

We in the church are one body, the Body of Christ. We don't completely understand how, but we know we have a head, and that we are the members. We should also know that we must work in harmony if we are to accomplish what Jesus told us to do, bring him to the world through our lives in the unity he prayed for the night before he died.

the criterion

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$12.00 per year

30¢ per copy

Second-Class Postage Paid

at Indianapolis, Ind.

ISSN 0574-4350

Most Rev. Edward T. O'Meara

publisher

John F. Fink

editor-in-chief

Dennis R. Jones

general manager

Published weekly except last week

in July and December

Postmaster: Send address changes to The Criterion,
P.O. Box 1717, Indianapolis, IN 46206



TO THE EDITOR

More than one form of God's forgiving grace

George B. De Kalb's letter (*The Criterion*, Feb. 27) must have warmed Jesus' heart. You remember? It was about sharing the Eucharist: about how "catholic" Jesus was in his invitation to all of us to take and to eat and drink; and how Jesus' open-handedness contrasts with all the rules and regulations we, the church, insist on to determine who may and who may not come to the table of the Lord.

The continuing fuss and feathers about private, individual confession and all but restricting communal penance services to Armageddon morning is more of the sorry same. Why do you think people come to these beautiful services if not because they know they're in need, longing for they don't know what and often fearful and ashamed?

There is nothing in the world wrong with private, personal confession. It's a wonderful gift, but, if you are one of those whom a friend of mine describes as "maimed for life" in the confessional, or for whatever reason, then you should not be deprived of this beautiful sacrament. Remember about loading unbearable burdens on people. And above all remember Jesus' words: "Does no one condemn you? Neither do I."

The story of the prodigal son (Luke 15: 11-32) surely shows us how Jesus and his Father feel about penitents. A heart of stone would melt when the father sees the returning son when the boy is "still a long way off." And that sinned-against-father had no time for the boy's "confession." His boy was there, wasn't he? His presence told the father what he'd been yearning to hear.

And again, as with the Eucharist, God's astonishing generosity to us comes to life when the father, in between hugs and kisses and giving thanks to God, fires off orders to bring clothes and rings and food and music to the boy and on the spot organizes a ring-a-ding-ding welcome home party for his son who was lost but now is found, for whom the father's heart has been yearning.

We, the church, have not done a very good job of transforming the world with the Good News of Our Lord Jesus Christ. Sad to say, it's often the other way around: we, the church, sometimes let ourselves be deformed into the image and likeness of a legalistic, competitive, suspicious, vengeful, exacting, indifferent and unloving world. Where is our faith that the Holy Spirit will guide and inspire us and make up our lacks? Where is our willingness to err on the side of too much good faith rather than too little? When in doubt, leave it to Jesus. He's better equipped.

We, the church, are sometimes like the sulky elder son in the parable. He was so put out he wouldn't even come in to the party. But that wonderful father was just as crazy about sulky elder sons as he was about young fools. So out he came to explain to the boy how it was with him and how it was with his younger brother. You are always with me, he told him, and everything I have is yours.

"Everything I have is yours." Jesus is talking to us, the church. Aren't we rich enough to offer more than one form of God's forgiving grace? Any good parent will tell you that what suits one child right down to the ground is misery for another one.

Anne McDonnell

Indianapolis

Asks ordination of deaconesses

The Holy Week letter by priests appealing for pastoral assistance elicited compassion from me. For 10 years now I've been involved in Holy Week ceremonies as a member of a pastoral team. For five of those

years our team tried to have services in eight places with three priests available to the eight places. Something needs to be done. The demands on priests are killing.

In the diocese of Tulsa I was responsible for tutoring two men during their preparation for ordination as deacons. It was a responsibility I never thought I would accept but my experience makes me speak in favor of the restoration of the permanent diaconate in Indianapolis, under the following conditions:

1. It be accompanied by an appeal to Rome for the restoration of ordination of deaconesses. The presence of deaconesses in the Scriptures forestalls the usual arguments against the ordination of women to the ministerial priesthood.

2. Men and women be equally recruited, trained, and evaluated. Using the models of mutual ministry already so characteristic of the Indianapolis church would avoid the clerical abuses which are rampant in other dioceses.

3. In the final ceremony of commissioning or "ordination" men and women alike would be installed as deacons, in fact if not in name. I know this is done in mission countries. I have a tape from Sister Gilchrist Conway, S.P., from her in Cochimbamba, Bolivia describing such a ceremony. She was commissioned by the Ordinary to witness marriages, solemnly administer Baptism, and to be "pastor" to the people her pastoral team served. Why is the same not possible here? Do we have to come to the crisis ratio of priests to population of the third world before we can act?

This idea will seem preposterous to some, but I believe firmly that the Holy Spirit is speaking as strongly in our church now as in those first post-Pentecost days. God does not will the church to be deprived of the Eucharist and other sacraments. The voice of the Spirit seems to have a feminine quality and sounds unfamiliar because it has been clearly neglected in the church's ministry.

Sister Mary Moloney, S.P.

Bloomington

Asks parishes to pray about diaconate issue

In regard to the possibility of the permanent diaconate in the Archdiocese of Indianapolis, I suggest we pray in our parishes, our prayer groups, families, and as individuals, over this issue. Perhaps one expression might be: "To discern the direction of the Holy Spirit in regard to the permanent diaconate in the archdiocese, let us pray to the Lord."

We might also invoke the intercession of the deacons Stephen, Philip, Lawrence, Vincent, Ephrem and Francis of Assisi. Surely, prayer over this issue is something we can all agree on. Let us pray over it.

Father William Munshower

Holy Spirit Church
Indianapolis

Debate can cause division

I have read with interest the exchanges between the proponents and opponents of the permanent diaconate in this archdiocese. I feel a deep sadness at the divisiveness this debate can generate, as each side views the other as obstructing its agenda.

The issue is particularly painful for people concerned both with evangelizing the black community and with the ordination of women. As "oppressed minorities" within the church, anything which increases the perception of isolation or alienation of these groups wounds the sense of community

within the church. For people like myself, who recognize the particular need and yearning for this Order in the black community, while experiencing the pain of women in the church who are told that we cannot adequately image Christ to the world, this debate touches the depths of our spiritual integrity.

What then are we to do? The answer comes to me: "Love one another." How we deal with each other is a powerful witness to our faith. Can we let go of our individual frustration long enough to offer understanding and respect to those who disagree with us, and recognize that both sides have legitimate concerns? Can we see the ways in which we share the same ultimate goal of nurturing the ministry of those who are called to Holy Orders?

I believe that the permanent diaconate is useful and valuable to the entire community, and at this point especially to the black community. I know that many devoted men serve in this capacity in other places, and that there are surely many here who are called to this ministry.

However, I cannot ignore my many sisters in the church who are equally devoted, equally educated in ministry, and I believe equally called. I cannot in good conscience support another area of service in the church which excludes such women. My hope is that those who disagree will understand that in taking this position many of us have no desire to obstruct the agenda of those called to the ministry of deacon. We are simply advocating the position we must, given the formation of our consciences through prayerful reflection. I feel sad that there are some who feel betrayed by this stance.

Tension and crisis in a community offer unique opportunities to learn new ways of loving and supporting one another. I believe

that if people on both sides of this issue can gaze on one another with the eyes of love, we will be able to respect and support one another even in the face of our differences, trusting that if we are all true to our faith and our understanding of God, then the direction which emerges will be the best one for the divine purpose.

I hope that all concerned with this debate, both clergy and lay, will value and respect the process, and refrain from judging those whose priorities are different. In this way we can build a community of which it can truly be said, "See those Christians, how they love one another."

Karen Scott

Indianapolis

Insensitive to AIDS patients

Numerous people who do not have "immoral lifestyles" contract AIDS and die of it. As chaplain of St. Elizabeth Hospital Medical Center in Lafayette I have met such persons, among them the valiant Amy Sloan, featured three times on ABC's "20/20" show. Such deaths as hers are sad enough without the condemnation of a Catholic newspaper.

Your page 4 "swinger" cartoon (May 29 issue) demonstrated gross ignorance and insensitivity to AIDS patients and their families. Will you please consider apologizing to them?

Rev. Joseph Bruetsch

Lafayette

(Editor's note: We apologize to innocent victims of AIDS who were offended by the cartoon.)


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cornucopia

Life as a rainbow chaser

Shirley Vogler Meister

Summer sunshine warmed my bleak mood after I experienced a family crisis that left me drained and depressed. Routinely I dragged a hose to the back yard for some quiet moments while sprinkling tender grass growth in an area of the yard normally bare. Tears trickled down my cheeks as I adjusted the hose flow to a finer spray. Then, holding the nozzle higher, I noticed a perfect spectrum of color in the mist.



Accidentally, I had created a rainbow! My tears dried as I placed the hose in similar positions again and again, repeating the rainbow-making process. The sets of colored arcs against the blue sky appeared because water droplets were illuminated by the strong light of the sun. I felt as if I'd discovered the universe, but what I really discovered was something much more personal.

A few years later, during a spiritually refreshing weekend at Fatima Retreat House, I read some autobiographical essays by a

Russian writer, Yuri Olesha (1899-1960). "I Look into the Past" included these lines, reflecting thoughts from his youth: "I possess the secret of turning sadness into gaiety. I can use this secret process any time I choose. . . . I open my eyes and in the middle of the blue sky, I see a rainbow, because the light is refracted by the tears hanging on my eyelashes." Through rainbows, Olesha and I (and how many others like us through the centuries?) learned the beauty of turning sadness into gladness.

The rainbow symbolizes good things—a reliance upon the future. It is a popular image. "I'm always chasing rainbows" was first sung regularly during World War I; Judy Garland made famous "Somewhere over the Rainbow" in the "Wizard of Oz" film; and lyrics from the musical "Finian's Rainbow" suggest "Look look look to the rainbow." A legend says that a person reaching the place where a rainbow touches the earth will find gold upon digging there. Those who habitually hope for impossible things are sometimes called "rainbow chasers."

Biblically, the rainbow was God's sign of peace to Noah after the flood recorded in Genesis: "Behold never again shall all flesh be cut off by the waters of a flood to

destroy the earth. I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. . . . When the bow is in the clouds, I will look upon it and remember the everlasting covenant between God and every living creature."

When I produced a rainbow from hose water, I thought of it as God's covenant with me, his promise for better times ahead—and, of course, there were. (Even the grass continued growing in the yard's bare spot.) But I also realized, just as I created my own rainbow that day, I must continue to do so in my everyday life. Perhaps I'm an incurable "rainbow chaser."

VIPS...

Archdiocesan Family Life Office director Valerie Dillon recently won a Second Place Award in the Personality Profile category of the Women's Press Club of Indiana Annual Contest. Her winning article, "Two-career Marriages: the Delaneys and the Kings," appeared in a *Criterion* Marriage Supplement in August, 1986.

Father Louis E. Schumacher, pastor of St. Michael Parish in Brookville, celebrated the 40th anniversary of his priesthood on May 27. Since his ordination at St. Meinrad Seminary in 1947 Father Schumacher's assignments have included assistant pastorates at Holy Name Parish, Beech Grove, St. Ann Parish, New Castle, and St. Mary Parish, Greensburg; and pastorates at St. Peter Parish, Franklin County and, since 1968, St. Michael's in Brookville.



Benedictine Father Joachim Walsh, a native of Alpine, Ind., will co-celebrate the 50th anniversary of his ordination to the priesthood with his brothers, Father Frederick and Benedictine Father Marion, on June 14 at Our Lady Queen of the Monastery in Tickfaw, La. Their three sisters, Sisters Virginia, Mary Herbert and Marion Walsh are members of the monastery. Father Marion, from St. Meinrad Archabbey, will also be celebrating the Golden Jubilee of his profession of solemn vows. Father Joachim professed his vows at St. Meinrad in 1932.

check-it-out...

The World Apostolate of Fatima (The Blue Army) will celebrate the beginning of the Marian Year by sponsoring an All Night Vigil honoring the Feasts of the Sacred Heart of Jesus and the Immaculate Heart of Mary on Friday and Saturday, June 26-27 in Immaculate Heart of Mary Church, 5692 Central Ave. Confessions begin at 8 p.m. Fri. Father Francis Dooley will celebrate Mass in honor of the Sacred Heart at 9 p.m. Father James Byrne will celebrate the closing Mass in honor of the Immaculate Heart of Mary at 8:30 a.m. Sat. Everyone is invited to attend.

Holy Spirit Parish, 7243 E. Tenth St. will sponsor a Summer Inquiry Series for those interested in learning more about the Catholic faith at 7:30 p.m. on eight consecutive Tuesdays, beginning Tuesday, June 16. Topics will include: Jesus and Faith, The Church, The Bible, Moral Decision Making, The Mass, Sacraments, Traditions of the Church, and Spirit and Trinity. For more information call 353-9404.

St. Meinrad School of Theology will hold its 19th Annual Summer Program from June 22 through July 31, offering Masters degrees in religious education and theological studies, as well as providing opportunities for personal renewal and theological updating. Professors selected mainly from St. Meinrad School of Theology faculty will teach the courses, some of which include: "Religious Education: Issues and Concerns for the 90s," "The Ministry of Spiritual Direction," "Pastoral Care of Families," and "Collaborative Relationships and Administration in the Church." For more information write: Benedictine Sister Barbara Schmitz, St. Meinrad School of Theology, St. Meinrad, Ind. 47777.

The Blue Army of Our Lady in St. Paul Parish, Sellersburg, will hold an All-Night Vigil in honor of the Sacred Heart of Jesus and the Immaculate Heart of Mary from 9 p.m. on Friday, June 26 to 6 a.m. on Saturday, June 27. The vigil will include hourly recitation of the rosary, litanies, songs of praise and times for quiet reflection. For more information call Paula Carmin or Theresa Carter at 812-246-5950 or Gerri Vest-Wade at 812-246-2827.

The Restoration/Renovation Committee of St. Mary Church in Evansville seeks information and pictures dealing with the building's early years after it was built in 1866. The committee hopes to improve the church's worship space liturgically while preserving its Gothic style and heritage. All pictures will be returned. Please contact: St. Mary's Catholic Church, 609 Cherry St., Evansville, Ind. 47713, 812-425-1577.

The Ad Game

\$25 — A PUZZLE FOR PRIZES — \$25

The following readers correctly unscrambled last week's puzzle.

- Mrs. Warren Roney, St. Mary's, Indpls.
Betty Weaver, St. Mary, Greensburg
John Roney, St. Anthony, Indpls.
John Wood, St. Mark, Indpls.
Margaret Sanders, St. Catherine, Indpls.
Euse McGinn, St. Michael, Bradford
Allen Kline, St. Mary's, Greensburg
John Kline, St. Thomas, Fortville
Lisa Woods, St. Simon, Indpls.
Nancy McLean, St. Mary, Indpls.
Patricia Riley, St. Paul, Greendale
Bob Gordon, Lady of Greenhood
Monica Uno, Holy Name, Indpls.
Mary Tietz, Sacred Heart, Indpls.
Theresa Wilson, Holy Spirit, Indpls.
Barbara Guehn, St. Paul, Indpls.
Charlotte Marink, St. Christopher, Indpls.
Paul Rini, St. Thomas, Fortville
Pat Fischer, St. Thomas More, Mooresville
Victoria Beaslee, St. Paul, Indpls.
Audrey David, St. Matthew, Indpls.
St. Martha, Leland, On the King, Indpls.
Patricia Wolf, St. Matthew, Indpls.
Elizabeth Thane, St. Rose, Indpls.
Susan Guder, St. Mark, Indpls.
Aime Wilson, Lady of Greenhood
Marlene Duncan, Lady of Greenhood
Linda Webb, Natick, Indpls.
Therese Rapp, Lady of Greenhood
Andrea Webb, Lady of Greenhood
Mrs. William Treacy, St. Lawrence, Indpls.
Betty Richardson, St. Michael, Greendale
P.A. Jeffery, St. Monica, Indpls.
Susan Miller, St. Monica, Indpls.
Theresa Gray, St. Gabriel, Indpls.
Debbie Wilson, St. Jude, Indpls.
Kenneth Lamm, Holy Name, Beech Grove
Dorothy Davis, Holy Name, Beech Grove
Donna Ruff, St. Michael, Brookville
Marge Cope, Mary Queen of Peace, Danville
- Mrs. Fred Ebel, St. Mark, Indpls.
Anna Blose, St. Andrew, Richmond
Janet Mervin, St. Anthony, Muncie
Mary Dugan, St. Christopher, Indpls.
Edna Nau, St. Mark, Tel. City
Rebecca Aston, St. Barnabas, Indpls.
Sara Luckie, Christ the King, Indpls.
Pat Russell, St. Paul, Indpls.
Betty Bux, St. Simon, Indpls.
J.D. Dobbs, Indpls.
Bernice Roseman, Holy Name, Indpls.
Rita Pennington, St. Louis, Beechville
Muriel Schilling, St. Agnes, Nashville
Christine Fry, St. Thomas, Indpls.
Dorcas Stewart, Holy Name, Beech Grove
Linda Wood, St. Mark, Indpls.
Linda Owens, St. Michael, Greendale
Jean Marlene, St. Lawrence, Indpls.
John Smedinghoff, St. Matthew, Indpls.
Michael Akers, St. Ann, New Castle
Martha Rouse, St. Mark, Indpls.
Debbie Otto, St. Lawrence, Lankenshurg
Vicki Deane, St. Philip, Indpls.
Pam Cook, St. John, Staughton
Margaret Matman, Holy Name, Beech Grove
Pat Walsh, Lady of Greenhood
Kathy LaRosa, St. Barnabas, Indpls.
Ann Kenney, Christ the King, Indpls.
Mary Kaye, Holy Name, Beech Grove
Cecilia Orsini, St. John of the Arch, Indpls.
Carol Wagner, St. Paul, Indpls.
Rudy Antelope, Holy Trinity, Indpls.
Maureen McGuire, St. Bernadette, Indpls.
Joanne Aime, Lourdes, Indpls.
John Downing, St. Paul, Indpls.
Kerry Morley, St. Mark, Indpls.
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Mary Jane Moran, St. Mary, Raychville
Henry Wolf, St. Susanna, Mooresville
Beth Beyer, St. Vincent, Shelbyville
Margaret Carr, St. John of the Arch, Indpls.
Alice Bant, St. Rose, Indpls.
James Wonneher, St. Rose, Indpls.
Bill Nares, St. Michael, Indpls.
J. Fauxner, Holy Spirit, Indpls.
Carolyn Sue Rife, St. Simon, Indpls.
Stephen Codrnat, St. George, Indpls.
Abner Hovell, St. Mark, Tel. City
Mrs. Rayn Rife, Holy Angels, Cedar Ridge
Sharon Huder, Holy Name, Beech Grove
Janice, St. Mary, Navarino
Mary Hensley, St. Dennis, Westport
Dennis Meyer, Christ the King, Paul
Mark Behn, St. Mary, North Vernon
John Quady, St. Mary, Madison
Sandra Riley, St. Michael, Brookville
Kathy Hunt, St. Anthony, Danville
Sheila Richardson, St. Mary, Danville
Bill Rife, St. Joseph, St. Leon
Monica Gonsmeier, St. Jude, Indpls.
Sandra Taylor, St. Anthony, Danville
Rene Page, Holy Name, Indpls.
Celeste Lohm, St. Patrick, Madison
Charlotte Ficker, Holy Spirit, Indpls.
George Augustine, Christ the King, Indpls.
Maryellen Innan, St. Vincent, Shelbyville

- SVCAISFOEHRNME = FISHERMANS COVE
BIRREKSOG = KRIEG BROS
ITLESASIODRCONK = SIRLOIN STOCKADE
RABNRRSRHSWEATEEIS = AHRENS STRAWBERRIES
CBUCERLIMPIYSE = SUPREME BICYCLE
(TIE-BREAKER)
EWMPORRUAKTETESR = TOWER SUPERMARKET

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4) Congratulations to the winner this week: John Smedinghoff, St. Matthew, Indpls.—Your \$25 Check is in the Mail.

1) Anyone can enter "The Ad Game," with the exception of employees of the Criterion and their families.
2) Entries must be received on or before noon on the first Tuesday following publication of the game.
3) All entries must be accompanied by the name and address of the person submitting the answers.
4) In case of a tie, the winner will be picked at random from the winning entries received.

Look for "The Ad Game" in next week's Criterion!

Concert for Humanity to be June 28

Several anti-nuclear war groups have combined forces to sponsor a "Concert for Humanity" at the Circle Theatre in Indianapolis on Sunday, June 28.

The concert will feature an evening of classical music with guest conductors William Henry Curry, Paul Polynick and "a special guest," with guest piano soloist Jeffrey Kahane, grand prize winner of the Fourth Arthur Rubenstein Piano Competition.

The concert will be sponsored by Indianapolis Physicians for Social Responsibility.

ity, Indianapolis Nuclear Weapons Freeze, the Central Indiana Musicians for Humanity and Musicians Against Nuclear Arms.

Among those serving on the honorary board of directors for the concert are Indianapolis Archbishop Edward T. O'Meara and Father Theodore M. Hesburgh, who recently retired as president of the University of Notre Dame.

Ticket prices are \$15, \$20, \$30 and \$40 and can be purchased from the Circle Theatre Box Office, 45 Monument Circle, Indianapolis, Ind. 46204. Tel. (317) 639-4300.



SPECIAL BANNER—Students at St. Malachy School in Brownsburg surprised Father Daniel Staublin as he celebrated his last school Mass with them. Afterward they held a reception in his honor, wishing him well in his new assignment as associate director of spiritual formation at St. Meinrad Seminary.



Franciscan Sister Mary Inez Schuman

O.L. Lourdes principal

Sr. Mary Inez celebrates jubilee

Franciscan Sister Mary Inez Schuman will celebrate fifty years in the order this August. On Sunday, June 14, Sister Inez will be honored at a special Mass at Our Lady of Lourdes, Indianapolis, where she has served as principal for the past 17 years.

Sister Inez was born Rita Caroline Schuman on Sept. 9, 1921, in St. Leon, Indiana. She was the third of seven children born to John and Rose Schuman. A sister, Franciscan Sister Paulita Schuman, serves in the missions in Mt. Hagan Papua, New Guinea. Another sister, Mary Ann Horstman, and two brothers, Albert J. and Leroy J. Schuman, still live in St. Leon. Her youngest sister lives

in Harrison, Ohio, which is 12 miles from St. Leon.

Sister Inez entered the Immaculate Conception Academy at Oldenburg after completing 8th grade at St. Joseph's School in St. Leon. She credits two people as having a major influence on her decision to a religious vocation: her mother and her teacher, Sister Teresa Clare.

On August 15, 1937, Sister Inez entered the community of the Sisters of St. Francis, in Oldenburg. She received her bachelor's degree from Marian College, Indianapolis, and then taught first grade for nineteen years—one at St. Bernard in Cincinnati, nine

at St. Ann's in Hamilton, Ohio, and nine at St. Pius in Cincinnati.

Sister Inez received her master's degree in administration from Xavier University in Cincinnati. She then served as administrator at Sacred Heart in Clinton, Ind., St. Joseph's in Princeton, Ind., and St. Clement's in St. Bernard, Ohio.

Following her retirement this summer, Sister Inez plans to visit her sister in the New Guinea mission.

After the 3 p.m. Mass at Our Lady of Lourdes Sunday, there will be a reception in the school honoring Sister Mary Inez Schuman.

Still active in retirement

Sr. Evangela wins senior citizen of year award

by Sr. Mary Luke Jones, O.S.B.

Sister Evangela Brenner, a member of the Beech Grove Benedictines, was recently presented the Senior Citizen of the Year Award by the Retirement Foundation of Bartholomew County. The award, designed to honor senior citizens and recognize their contribution to community life, was awarded to Sister Evangela by Bob Pittman, executive director of the foundation. She was one of eight nominees.

Following her 40-year teaching career, Sister "retired" to the Columbus area where she visits as many as 45 people a week. The

hospitalized, homebound, handicapped and nursing home residents are accustomed to seeing her weekly. Volunteer drivers take her on her rounds.

"We drivers are also inspired and feel privileged to be a part of Sister's loving concern for others. It's a blessing to us that Sister doesn't drive," reads a nomination letter from drivers Charlotte Condon and Barbara Frederick.

Sister Evangela spends time each week at the Joy Howe School for the emotionally disturbed. Bill Barton, administrator of Joy Howe noted, "Being the dedicated teacher and special person that she is, Sister Evan-

gela saw that children who needed her were nearly on her doorstep and she rushed over to volunteer her help."

Besides these activities, Sister Evangela spends her evenings making crafts for the fund-raising events sponsored by St. Bartholomew and St. Columba parishes and All Saints School. Babies in need in Bartholomew County benefit from the quilts, pillowcases and other layette items she makes and donates to the Birth Line program. She also collects uniforms from area hospital nurses to send to medical missionaries overseas.

The Bartholomew County award makes Sister eligible for a state award to be presented in October.

When Sister Evangela received the award, she observed that her involvement with people only comes naturally because "I think everyone is precious."



Benedictine Sister Evangela Brenner

Jeffersonville lady judge is friend to troubled young

by Cynthia Schultz

Opportunity is a word that has made an impression on Clark County Superior Court Judge Clementine B. Barthold, a member of St. Augustine parish in Jeffersonville who serves on the parish council. As the first woman judge in the county and the only one that deals with youth offenders, she tries to give youth on the wrong side of the law opportunities for a better life.

Her own opportunity began when as a little girl in 1917, she fled the Bolshevik Revolution in a horse-drawn wagon with her family to come to America. After settling in South Dakota, she was the first of the family's nine children to graduate from high school. She went on to win a four-year college scholarship. But for lack of bus fare, she couldn't attend.

A second opportunity came in 1974. After the death of her husband, her two children urged her to enroll in college. She did and went on to complete law school.

Her work with youth began earlier in 1960 when she served as chief probation officer for the county. Through her work she saw a void in the juvenile system. Young offenders were sometimes sent to jail for lack of any better facility. There were no programs to rehabilitate them.

Judge Barthold went into action. She developed innovative programs for the prevention, treatment and rehabilitation of young people. Her methods included essay writing, tutoring and counseling. She also created a training program for volunteers and organized a volunteer counseling program that is used in a correctional youth camp.

Most recently, she has been working with school officials and community members trying to identify and prevent children with problems from becoming delinquents. For the past 25 years, she has also been working to establish a haven for children in crisis situations. This year saw her dream come true when the Clark County Youth Shelter opened.

Her basic philosophy is that children with problems deserve a second chance. "We are dealing with our citizens, our greatest assets," Judge Barthold said. "Some of them have never been patted on the back." She said it is important to make the young

offenders feel good about themselves and to set goals.

She's also sensitive about how the children in her court are perceived. "We never label them juvenile offenders, rather children with problems or problem children," she said.

Judge Barthold is also active in her parish. According to her pastor, Father Edward Ripberger, she was instrumental in obtaining a van for use by the youth group and for elderly parishioners who needed transportation to Sunday Mass.

She has won numerous awards, including the Wonder Woman award given to her in 1984 by Warner Communications honoring women who make contributions at a late age.

A major goal right now is to establish a regional detention facility. "There's no detention center south of Indianapolis," said the judge who plans to seek a second term when her present one ends in 1988.

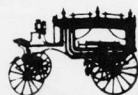
But her primary interest is still the young people. "A judge can do so much," she said as she pondered a letter on her desk from a little boy who had toured her court on a field trip. There was a drug problem in his family and he wondered if the judge could help.

"God put me here to work for our young people, to instill in them faith, belief and responsibility," she said. And she does.



Judge Clementine Barthold

(Photo by David Kauter)



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Theologian thinks the church would look foolish without women

by Peg Hall

TELL CITY—When Dr. Carmel McEnroy, theologian and Sister of Mercy, spoke here on May 6, she became the first woman to present a Theology Night Out talk since the program was initiated in 1981 by St. Paul's Adult Education Committee.

An exchange between herself and master

of ceremonies Joe Zarrella at the outset of her talk illustrated her view exactly.

Zarrella apologized for the delayed invitation by saying "mea culpa, mea culpa, mea maxima culpa." Then he knelt down in front of the podium to turn on a tape recorder.

Dr. McEnroy replied, "I have something to say to you, but not while you're down there. You'll have to stand up." Facing him,

she spoke the Latin words of absolution:

"Ego te absolvo."

Dr. McEnroy employed her sharp, often barbed, wit to explore her topic: "Women? The Church Would Look Foolish Without Them!" Yet she made her point that equality, not hostility, between the sexes is her "stubborn, naive" hope.

"We have a venerable tradition of not taking women too seriously," she said. For example, Jesus trusted women to be the first to hear the news of his resurrection. Yet, "When they told their story to the eleven, we read in Luke 24:11 that 'the story seemed like nonsense and they refused to believe them.'"

Dr. McEnroy, a native of Ireland and associate professor of systematic theology at St. Meinrad, said, "I am indebted to many women and some men for many of the ideas I present to you tonight. Women's ordination is not the only issue, but it is one we cannot avoid facing, if we are to be authentic.

"We need to bond with strong men. We need all the allies we can get," she said. "When men feel the need to oppress women it's only because the men feel weak."

She said, "In the fall of 1985, when the hearings took place in preparation for the bishops' pastoral on women, women were asked several questions about their experience both in church and society. This was in keeping with the general thrust of Vatican II, especially the document on 'The Church in the Modern World.

"What goes on in the church either legiti-

mates or challenges prevailing trends in society—how women are treated," she continued. "What feminist theologians are doing is calling the church of Vatican II to be accountable for its own teaching."

"Lumen Gentium" (The Dogmatic Constitution on the Church), in the chapter on the laity quotes Galatians 3:28 that in Christ "there is neither Jew nor Greek, slave nor free, no male and female," Dr. McEnroy said.

"Once more in 'Gaudium et Spes' (The Pastoral Constitution on the Church in the Modern World) the indicative of 'Lumen Gentium' is turned to an imperative. This is magisterial teaching," she said.

Women are treated as less than men in many ways, Dr. McEnroy said. They are made "invisible" by language which refers to people as "men." To illustrate, she asked the men in the room to raise their hands.

She continued, "When I say that Jesus came so that all men might be saved and come to a knowledge of the truth, how many people in this room think I'm talking about them? Not all the same people who raised their hands when I asked all 'men' to do so! What's going on here?"

Dr. McEnroy said that the value of the hearing process which took place in preparation for the bishops' pastoral on women was that, when women spoke about their experiences and their hopes for their future, new possibilities emerged.

The good result for the institutional church if it responds to the challenge to erase sexism is "authenticity, conversion and liberation."

How hard will it be? Dr. McEnroy drew a parallel with what Bishop Desmond Tutu of South Africa said about apartheid. He posed the question: "How do you eat an elephant?" and answered it with "one piece at a time."

Dillon supports sex education program in Indpls. public schools

by John F. Fink

"Today's young people desperately need a comprehensive, year-by-year exposure to concepts of family life and sexuality," Valerie Dillon, family life director of the Archdiocese of Indianapolis, told the Indianapolis Public Schools board on June 1.

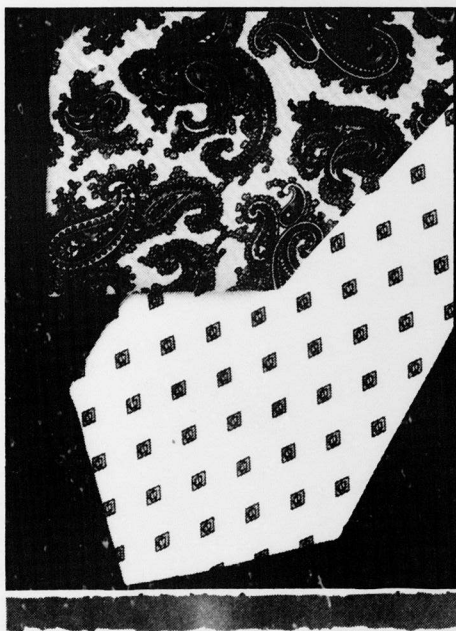
She was testifying on a proposed new family life education program for the Indianapolis public schools and she commended the board for initiating the project. She said that she was "impressed with its scope, its general tone and its stated intention to involve broad input from the community."

Dillon said that the program should include the teaching of values. "Some people say values cannot be taught in a public

setting, but I don't believe that," she said. "It's true that in a pluralistic setting, there may be disagreement, especially if the values in question are clearly sectarian. But, if the issue is teen-age sexual activity, I do not know any responsible adult who believes this is a good thing.

"There are many consequences," she continued, "that can argue against teen-age sex without invoking moral concerns. Yet, even issues of morality are not inappropriate. . . . If society, including the media and our school systems, would put as much effort into encouraging abstinence, saying 'NO!' to sex as it has in the drives against drugs and alcohol, many of our young might be spared the consequences of premature sex."

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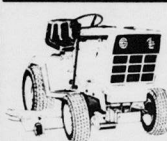
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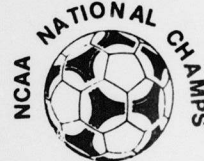
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Mary in Our Faith

How church teaching on Mary has developed

by Richard Cain
Second in a series

From time to time, questions arise about what is contained in our faith. Sometimes these questions are the result of conflicts among Christ's followers. Other times these questions arise because many of the followers together feel a need for an answer. In either case, it is the job of the teaching authority of the Catholic Church (the pope and bishops) to decide according to a method contained in our faith.

According to the New Catholic Encyclopedia, the Catholic Church has decided so far that four things about Mary are contained with certainty in divine revelation and are central truths of our faith:

- ▶ She is the mother of God.
- ▶ She was a virgin throughout her life.
- ▶ She was conceived without sin in her mother's womb.
- ▶ She was assumed body and soul into heaven after her life on earth.

How did these teachings come about? What do they mean? Why are they important in our faith?

It is the belief of the church that these four teachings are contained in divine revelation. Some, such as Mary's motherhood of God are stated pretty clearly in scripture. Others, such as Mary's immaculate conception, only became clear over time as the church pondered the meaning of its faith and defended it against distortion and misunderstanding.

In this week's article, the doctrines of Mary, the mother of God and Mary ever-virgin will be discussed. In next week's issue, the doctrines of Mary's immaculate conception and assumption into heaven will be treated.

Mary Mother of God:

The New Testament makes it clear that Jesus Christ is the Son of God in a unique and divine way. (John 1:1ff; 8:56-59; 10:22-42) It also makes it clear that Mary is the mother of Christ. (Matt. 1:18, 25; Luke 2:1-21) But arguments soon sprang up about exactly what this meant. A group of people called Gnostics taught that the material world and human bodies in particular were evil and completely beneath God's dignity. Another group called Docetists believed that Christ's body was just a phantom. Others argued that Mary only gave birth to a human being who later became divine when he was baptized in the Jordan River.

Many of the great theologians of this time, (generally referred to as the Fathers of the Church) rose in defense of the incarnation. In order to emphasize that God the Son really did take on human form in Jesus Christ, they started using the Greek word "theotokos" or "birth-giver of God" to describe Mary. The first historical evidence we have of this term comes from a letter written in 325 A.D. by Alexander, Patriarch of Alexandria in Egypt.

But Nestorius, shortly after he became Patriarch of Constantinople in 428, said that it was more correct to use the term "Christotokos" or "birth-giver of Christ." He

argued that calling Mary the birth-giver of God ran the risk either of making Mary appear to be a goddess or of reducing the Son of God to being just a human being.

Nestorius was right about two things. Mary is certainly not a goddess. Nor is Christ just a human. But Nestorius' "solution" ducked the real question: "If Mary is not the Mother of God, then how can it be said that Christ is God?" This is not a "How many angels can dance on the head of a pin?" type of question. For if Christ is not God, then his death is of no more value than yours or mine and we are not saved.

Underneath this issue, Nestorius was concerned about the problem of how to keep God and Christ separate in some ways. There has to be some distinction between the two, because, for example, if God and Christ are totally identical, then someone could say that because Christ died, God died—which is ridiculous.

This conflict shows why theology is valuable. Unless we know how to make some simple distinctions between persons and natures in God and Christ, the central truths of our faith can easily be mistaken for nonsensical myths. Today we say that God is THREE persons—Father, Son and Holy Spirit—with ONE nature—they together form one divine being. We also say that Jesus Christ is ONE person with TWO natures—he is both divine and human.

With these distinctions in mind it is easier to see a way out of Nestorius' problem. Not everything that happened to the human nature of Christ on earth happened in the same way to God the Father in heaven. This is because God the Father, unlike God the Son, does not have a human nature. So, to go back to our earlier example, the human nature of Christ died, but the divine nature of God didn't.

Anyway, the controversy over what Nestorius said raged on and a council was finally held in Ephesus in 431 A.D. to settle the question. There the church decided that it was right to call Mary "theotokos" or Mother of God. It did this in order to make it clear that somehow Jesus was BOTH God the Son and a human being from the moment he was conceived in Mary's womb.

So the teaching that Mary is the Mother of God is really for our benefit. It's our guarantee that God the Son really did become human to save us.

Mary Ever-Virgin:

This teaching may be divided into three parts: Mary's virginal conception of Jesus, her virginal giving birth, and her virginity after Jesus' birth. The truth of the first part is clear in scripture. (Matt. 1:25; Luke 1:34ff)

The second part comes from how the Church Fathers interpreted several passages in scripture in light of the tradition handed down from the apostles. For example, the truth that Mary remained a virgin even while giving birth is clearly stated in a letter signed by St. Ambrose and sent by the Synod of Milan in 390 to Pope Siricius:

... It is written: "Behold a virgin shall conceive in the womb and bear a son." (Isaiah

7:14) He (Isaiah) has said not only that a virgin shall conceive but also that a virgin shall give birth.

The council then linked this to a second passage from scripture, this time from Ezekiel. In this passage, Ezekiel talked about a new temple God would build for himself in the final days when God would fulfill his promises to Israel. The gate to this temple would always be closed, since only the Lord will have entered through it.

Now who is that gate of the temple, that outer gate toward the east, which remains closed "and no one," he (Ezekiel) says, "shall pass through it, except the God of Israel alone?" (Ezekiel 44:2) The portal is the blessed Mary of whom it is written that "the Lord shall pass through it and it shall be closed" after birth, because a virgin did conceive and give birth.

Looking back, the members of the Council saw that this new temple God would build was Mary. She became the first dwelling place of God the Son when he became a human being.

This teaching was also declared by the Lateran Council of 649 and by Pope Paul IV in 1555. Both condemned the denial of Mary's virginity before, during and after the birth of Jesus. The Church fathers clearly believed that Jesus came out of his mother's

womb in a miraculous way. However, the church has never officially said exactly what this means.

The text from Ezekiel was also used by St. Jerome as a basis for the belief that Mary remained a virgin for the rest of her life. There is also Mary's response when Gabriel announced that she would give birth to a son. (Luke 1:34) Since she was already engaged to be married to Joseph, her puzzled question of how this could be makes no sense unless she had previously come to the conclusion that God was calling her to be a virgin for the rest of her life. Only when the angel explained that her child would be conceived in a supernatural way directly by the Holy Spirit did Mary accept what the angel said.

Why is Mary's perpetual virginity important? It, too, is for our benefit. It's our guarantee that Jesus is unique. Although he is fully human, he is like no other human being. He alone is God the Son.

Together, then, the two teachings of Mary as Mother of God and ever-virgin pin down the mystery of the incarnation—that Jesus is both fully God and fully human. This, in turn, helps strengthen our belief in the central mystery of our faith, that Christ through his death and resurrection frees us from our sins and unites our humanity with God.

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Pope and Reagan discuss peace

(Continued from page 1)

spoke of the pontiff's upcoming trip to his "troubled" homeland. "We see the power of the spiritual force in that troubled land uniting a people in hope," the president said, "just as we see the powerful stirrings to the East of a belief that will not die, despite generations of oppression."

The president also said he and the pope share a vision of "the moral causes of prosperity," including "hard work, honesty, initiative, thrift, spirit of service and daring."

"In many countries today, we see economic revolutions founded on this basic tenet, that the sources of prosperity are moral ones, that the spirit and imagination of man, freed of statist shackles, is a revolutionary force for growth and human betterment," Reagan added.

In a statement released after the leaders met, Vatican spokesman Joaquin Navarro-

Valls said the two had discussed "international problems that affect world peace," including East-West relations and disarmament, North-South cooperation, the Middle East and Central America.

Following the meeting, the pope greeted Mrs. Reagan and the 13 members of the Reagan entourage, including Maj. Ron Thomas, a military aide charged with carrying the special codes the president would need to launch a nuclear attack.

At the conclusion of the meeting, the president went to another Vatican hall to meet with about 200 members of the American Catholic community in Rome, including seminarians from the North American College.

Referring to his just-concluded meeting with the pope, the president said, "we had an exchange of ideas. His obviously were better than mine."

Archie, Bettie Smith raise nine strong in faith

by Margaret Nelson

A Methodist man and a Baptist woman who made their separate ways from Alabama to Indianapolis almost sixty years ago have contributed much to the Catholic Church here, with a little nudge from the Daughters of Charity at St. Vincent Hospital. They met, married, and raised nine active Catholic adults, including two in religious vocations.

Archie Smith was Methodist when he began his 41-year career as chauffeur and maintenance worker at St. Vincent's. But he soon became curious about the faith of the dedicated sisters at the hospital. He was baptized at the SS. Peter and Paul Cathedral, of which he is a member today. When Bettie Crayton was to become his bride in 1929, she took the required six-weeks marriage instructions, became interested in the faith, and was baptized as a Catholic the next year.

The couple had nine children who piled into the car and headed across town for the earliest Masses at St. Rita's every Sunday and holy day. Because every child had a part-time job at the youngest possible age, the rosary was recited by the family before school.

Bettie worked as a teacher and tutor, as well as housemother for St. Vincent's nurses' training dormitory. The children delivered papers and washed dishes in the hospital to help earn their school tuition. Archie played the trombone and trumpet in "pick up" bands in the night spots during the Depression days.

Each of the nine children completed at least twelve years of Catholic education, and all now have college degrees.

The Smith family did a lot of reading. The house was full of books and the youngsters

took regular trips to the library. If the children asked the spelling or meaning of a word, they were encouraged to look it up immediately.

The Smith children had a love and respect for their parents that made it natural for them to ask when they could begin new, more grown-up things, like wearing lipstick or ties. They all knew that the first date would be the junior prom.

It was understood that nothing unkind could ever be said about a priest or nun in the Smith home. These dedicated people were always to be referred to respectfully, with their entire religious titles, like: "Father John" or "Sister Mary."

The family loved baseball, and trips to Cleveland, Cincinnati, or Chicago were highlights in their lives—especially when they could see Jackie Robinson play.

The children were told that they would have to work for what they got, in material things or in the way of achievement. Bettie Smith said, "Life isn't going to be a bed of roses." And the younger generation of Smiths grew up to serve others, many in health-related areas.

The oldest of the offspring, Bettie Jean Patton, is a member of St. Monica's Church and a teacher at the Boys' School in Plainfield. She married Reginald Patton and is the mother of ten.

Sister Demetria, of the Missionary Sisters of Our Lady of Africa, served as a nurse in Africa for 17 years and is presently working for the Society for the Propagation of the Faith at the Catholic Center in Indianapolis. But in September, Sister Demetria will begin an assignment for her order in Washington, D.C. in communications work. And she will represent the National Black Catholic Sisters



SMITH FAMILY—(Front, from left) Joseph, Archie, Bettie, Brother Roy, (back) Nellie Simpson, Carrie Kemp, Sister Demetria, Bernadette Easton, Doris Peck, and Betty Patton.

Conference in meeting with Pope John Paul II during his Sept. 12 visit to New Orleans.

Carrie Kemp, also a member of St. Monica's, is a registered nurse in radiology at Methodist Hospital. She is married to David Kemp; they have one son.

The fourth Smith child is the only one not living. A graduate of Cathedral High School, William Crayton Smith was killed in a 1956 accident as he worked for the U.S. Air Force as an aeronautical engineer.

Bernadette Easton, a member of St. Andrew's Church, is a manager in the human resources department for the telephone company. Bernie is the mother of three.

And Doris Anne Peck, of Holy Angels Parish, is married to Ronald Peck, and has two sons. Doris has worked in the area of mental health for 25 years and is employed at Wishard.

Joseph Lawrence Smith, St. Thomas Aquinas Parish, has earned his law degree. Joseph has been active in Indianapolis social service work and is now executive director of Flanner House. He is married to Brenda and is the father of three.

Holy Cross Brother Roy Edward Smith, with his master's degree in social studies, works with the Catholic Social Services in South Bend. In mid-June, he and Sister Demetria will give a workshop on "Global Issues: You Can Make the World Different," at the tenth annual youth ministry conference in South Bend. Brother Roy will celebrate his Silver Jubilee at SS. Peter and Paul Cathedral on Sunday, August 16.

Nellie Teresa Simpson, the youngest Smith offspring, is also a member of St. Andrew's. A registered nurse and supervisor at Fairbanks Hospital, she is married to Addison Simpson and they have one son.

Bettie Smith is very proud of the children, noting, "It is such a blessing to have them all in the state right now." But she knows that Sister will keep in close touch with the family when she moves to Washington.

Sister Demetria remembers, "Our parents had a great influence on us. They always encouraged us and supported us in what we were doing." Even as she regretfully leaves them for her new assignment, Sister realizes, "We know they will always be at our side in spirit."

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Television viewing does not have to be passive activity for kids

by Michael Warren

Does watching TV make us fat and passive? In the spring of 1987, U.S. health experts reported that the nation's children are showing unprecedented rates of obesity. This is seen as the result of passive, sedentary lifestyles and bad eating habits. More than one commentator pointed to the connection between a sedentary lifestyle and watching too much television.

For many children, watching television is a passive activity because it involves a kind of immobility that other forms of the media do not, for instance listening to the radio. A person can drive a car, ride a bike, play a sport while listening to the radio. You can't do any of those things legally or well while watching television.

But even television is not doomed to be a passive activity. With education and guidance, parents can help their children learn to approach the media in a more active spirit.

To understand the media, I think there are some points to keep in mind. Whenever the word "media" is used, another word should accompany it—communication. "Media," as the word is used here, refers to various means of communication. Moreover, the word "media" does not refer only to electronic media, such as movies, video, radio, television, the telephone, etc. Communication is a human activity which should lead to a two-way exchange: human dialogue. Actually, there are many forms of this.

Children can grow in a confidence that they too are communicators and that there are many ways to communicate. As parents help children to do this, they may also find that they are helping to disrupt an unhealthy passivity with regard to the electronic media.

Furthermore, many educators believe that children who are actively involved in different forms of communication will be less passive in general. The experts also believe that this can have a positive effect on television watching. When active children sit down to watch television, they will be less apt to watch passively.

Just before school lets out for the summer months, many parents anguish

over what kinds of activities their children will engage in during the months of leisure. Parents worry that children will be doomed to an unhealthy summer of too much television and too little creative stimulation.

I would like to suggest that parents "think media" in the broadest sense, that is, think of creative means or vehicles by which young people can express themselves actively and thus communicate with others. Parents can help children discover a whole new world of communication necessary to complement the various forms of electronic communication.

Children do this when they put on a pet show, a carnival or mini-circus, a magic show, an art show of their own drawings or a talent show. Children can have fun writing their own jingles, limericks or song parodies, as well as performing them. And children can make up their own fairy tales and stories, which they can share in storytelling sessions. Writing letters is a form of exciting two-way communication. And puppet shows or spoofs of TV personalities and commercials are other means through which children discover that they—not just others—are communicators.

If children have access to a video camera, they can have great fun taping themselves and others, and then playing back their own work. This gives youths a sense that they can make their own TV material and also gives them an idea of what goes into making TV programs. It removes some of the mystery from the TV medium and may enable youths to become more discerning about it.

All these activities are means of communicating, but not all are electronic forms. Such activities expand the human spirit.

Such steps lead to growth in media literacy—a long, slow process not achieved through any single endeavor.

As youths grow in an awareness of their own ability to communicate they may begin to view television with an altered consciousness. Aware that they too can communicate and communicate well, youths may begin to stop taking TV programs at face value and to question what is happening on the screen.



Try viewing yourself through the media mirror

by David M. Thomas

In George Orwell's depressing forecast of what he once thought life would be like in 1984, television was presented as "big brother" to control the people. TV screens kept watch on their activities. In various totalitarian countries, there is strict supervision of what is transmitted over the airwaves. And when political revolution occurs in a nation, one of the rebels' first objectives is the takeover of radio and TV stations.

The communications media can be dangerous weapons in the hands of those who want to exercise control over a large number of people. Everyone would agree with that.

But how does the media operate in a free country?

A clearer understanding of the U.S. system of media production helps people deal with the media in a rational way. It also helps one learn an important lesson, for the media are probably

better reflectors of our present values as a society than any other source of information.

In a free society the communications media reflect values back to consumers who, in the end, support the continued existence of the media. Each media user exercises an ultimate form of control over the media—control of the on-off switch on the TV, radio or VCR. So like it or not, the programming a person chooses is a good indicator of that person's values.

Those who produce media material use every means available to learn what the public will pay, watch, listen to or attend. It is really not that complicated: Desire or need or want tends to determine the product. Of course, we sometimes complain that what is offered is beneath our sophisticated tastes or moral sensitivity.

But the fact remains, society gets what it does because that is what we will pay for. If the public really wanted cowboy movies 24 hours a day, that's exactly what would be broadcast, nothing more, nothing less. Ratings drive television, and you and I drive the ratings.

Of course, there is a complication in all this. As a people we are not entirely united in our likes and dislikes and values. There isn't only one set of values influencing the media. In a pluralistic nation the media clearly reflect this fact.

So we have the inevitable: One person's junk is another's treasure. On Sunday morning in Denver, for instance, one can flip from channel to channel and see Jimmy Swaggart, Hulk Hogan, Charles Kuralt or the Muppets. A person's values are inherent in the choice to watch one or the other.

I do not want to appear naive. Some-
(See HOW TO, page 15)

This Week in Focus

The communications media and the ways people approach them spark a lively discussion by our writers this week. Religious educator Michael Warren suggests that parents need to think of the media in the broadest possible terms in order to help their children become intelligent media users. He suggests that children will approach the media less passively when they have confidence in their own communications ability. Warren is professor of catechetical ministry at St. John's University in Jamaica, N.Y.

Katharine Bird conducts an informal random survey with 21 people on how they watch television and what electronic media they have in their homes. Everyone she interviewed watches some television, even if only an hour weekly, and most approach TV viewing thoughtfully, she discovers. Bird is associate editor of NC's Religious Education Package.

Theologian David Thomas says that a clearer understanding of the U.S. system of media production can help people deal with the media in a rational way. In a pluralistic society, he adds, people will find that to exercise control over the media they must make use of the on-off switch on the television, radio or videocassette recorder. Thomas is director of the master's degree program for adult studies at Regis College, Denver, Colo.

Father John Castelot points out that the basic, indispensable means of religious communication is immediate oral address to a community. We need to use every available means to get the Good News across to as many people as possible, he adds, but not all forms of media are equally effective.

Check your TV watching

by Katharine Bird

What kinds of electronic media do people have in their homes? How much and what kinds of TV programs do they watch? I took those questions to 21 people, five men and 17 women. All are co-workers or friends. Among my findings:

►Television sets. Everyone I interviewed owns at least one; one person has four; 12 own two or three.

►Videocassette recorders. Twelve people own one; one woman owns two, a Beta and a VHS.

►Radios. Everyone owns two or more; one family has nine.

►Home computers. Eight people own one; a professor has two.

►TV viewing. Everyone interviewed watches television. Eight people average less than 10 hours weekly; 11 average 10 to 30 hours weekly; two average 35 to 50 hours.

A busy mother of three young daughters said she barely watches television an hour a week. "I don't have time and I flop at night. I'm an early bird. If TV is on and I'm watching, I usually fall asleep," she said. Her TV viewing is child-oriented.

Then there is the self-confessed "TV addict" whose television or VCR is running all the time she is home and awake. A computer expert, she says that she watches television for information, out of habit, for entertainment.

But she recently made a decision not to start watching any new programs "to break myself of the habit of mindlessly watching TV."

A mother with three energetic boys under 6 said, "TV watching is frustrating with kids." Her TV habits have changed with children. Where once she delighted in classic films, she now chooses programs she can "watch in bits" without losing too much content. How-to programs on cooking, health and home repair rate high with her.

Why do people watch television? For diversion... to vegetate... for information... to learn something... for entertainment. Or they watch with someone else, for the companionship.

In deciding what to watch on television, people in my random survey proved selective. Most turn sets on for specific programs; they don't just flip the TV knob and hope.

Several people said they look through the TV or cable guide on Sunday "to see what appeals, what sounds like fun" in the coming week. Others have favorite programs they watch routinely. Sports and news programming are general favorites; 14 people routinely watch the nightly TV news or news magazines and 12 watch sports regularly, especially hometown teams.

Several people identified "The Cosby Show" as their favorite TV program. A father with a packed schedule said that he had no time for situation com-

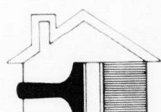


edies that are "contrived and artificial." He does like shows like "The Cosby Show," where the relationships seem realistic to him and the situations, though exaggerated for dramatic effect, are believable.

One person gave high marks to "Max Headroom," a new show from Britain. "It talks about the effect of TV in our lives," he said. "It's a look at people looking at TV and that's interesting." Several people prefer educational programs. One liked "The Africans" because it was a "unique opportunity" to learn.

People spoke of using videocassette recorders to gain more control over TV viewing. Most use recorders to tape shows while they are otherwise occupied. One young woman tapes a daytime soap opera. Watching it is "a way of unwinding when I get home and am making dinner," she said. "It's an escape, for fun."

A mother said that she "uses the VCR every day. Along with renting good movies, she has a library of taped children's shows. For her, the VCR is a way of maintaining quality control over what the children watch.



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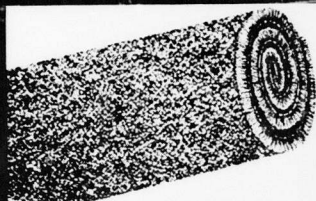
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The Bible and Us

Putting the Bible on television

by Fr. John Castelow

There were no TV sets, radios or printing presses in biblical days. Even if people could read—and relatively few could—copies of the sacred books were rare and prohibitively expensive. People had to hear the biblical words proclaimed and explained during worship gatherings. That is still the basic means of communication when it comes to the Bible.

The following little "beatitude" from the New Testament book of Revelation sums it up: "Happy is the one who reads this prophetic message, and happy are those who hear it and heed what is written in it." (Revelation 1:3)

Who is "the one who reads"?

It is the lector, who proclaims the message aloud to the worshipping community, to "those who hear." This can be supplemented, but never supplanted.

Obviously, every available means must be used to get the Good News across to as many people as possible. But when the Gospel is presented through televi-

sion or radio, for example, there are a few points to keep in mind. First, religion can be exciting and challenging. But it does not qualify as entertainment. Trying to make the proclamation of God's word part of entertainment TV programming can trivialize an important reality.

This is also the reason why most biblical movies have fallen flat on their faces. Some assumed that the gospels are straightforward "lives" of Jesus and then hammed them up, turning them into religious epics. This distorted the gospels, which, while based on some solid historical material, are primarily intended to give the meaning of Jesus' life in the light of Christian faith, something difficult to project on the screen.

Even if a telecast sticks to a direct proclamation of the Christian message, there can be problems. What tends to occur is person-to-person communication—one individual addressing another. Each viewer glues attention to the screen and enters into private dialogue with the speaker. This is not bad, but it is inadequate. For religion is not just a private affair; we do not exist in isolation from other people.

Jesus respected every human person's dignity, but he formed a community. When the Good News is proclaimed to Christian communities, an important dimension is added. For example, I enjoy the opera, and I like to listen to the Saturday broadcasts of it from the Metropolitan Opera in New York. But I also have attended performances at the Met itself, and there is no comparison. In that setting, a thrilling relationship is set up, not just between me and the performers, but between me and the rest of the audience.

Similarly, when God's word is proclaimed to the Christian community during the celebration of Mass, there is electricity in the air. "We" experience "our" identity as God's people. We respond as a community and gain strength from knowing that we are not just a bunch of individuals limited by our personal weakness and powerlessness. We are a people, God's people, with the power to transform the world.

Education Brief

Media should look for good and draw it out for others to see

Your service is communication, your means are therefore called media. . . . I ask you: Build enduring bridges from separated shore to separated shore and across frontiers. Your land has special possibilities in this regard. Do not look at humankind and society only with an implacably diagnostic eye, but with the eye of hope, with a sharp eye for possible changes for the better. Make it possible for good news to be experienced at least with as much excitement as the bad. And even when the news is deplorable, show the good bound up with it. —Pope John Paul II to members of the communications media, in Vienna, Austria, 1982

There is power in words. It is a power to communicate. Often life, as one hopes to live it, depends on the good use of this power. Just think of the power of well-intended words to influence relationships of all kinds. The power to communicate, however, is not only a power to use words well. It isn't found only in the agile, clever use of words. The true communicator also must see well. At least that is what Pope John Paul II suggests.

On pilgrimage in Austria, the pope addressed a group of media people. Give attention to the way you use your eyes, he seemed to say. "Do not look . . . with an implacably diagnostic eye, but with the eye of hope, with a sharp eye," he said. This allows one to know what is changing for the better, and to see the good wherever it occurs. It is a valid message not only for media specialists, but for almost anyone dependent on the power to communicate effectively.

On pilgrimage this September in Los Angeles, Calif.—a world communications capital—the pope is likely to deliver a similar message. Realize how constructive the power to communicate can be; realize that communication can foster justice, heal hurts,

open up life's meaning before people. That is his frequent message.

The 20th century will be remembered for the ways the communications media, with their speed and scope, changed the world's landscape and the ways people think. Sometimes this modern power to communicate has rolled over people like a violent avalanche, other times like a more gentle wave.

This is an age of communications. That, some might assert, assures very little, except that it will be an age of many words and fleeting images. But there is always incredible potential in the power to communicate. It is the potential to see with eyes of hope and to build bridges between divided people.

Food for Thought

Jesuit Father Michael Moynahan invites people to enter into the world of the parables in "Once Upon a Parable: Dramas for Worship and Religious Education." He says that dramatizing the parables is a way of "creating an imaginative bridge between the Word of God and our own lived experience." Good parables, like good stories, are a means of communication that cannot be explained easily. They need to be experienced and entered into and mulled over again and again. His book dramatizes 12 familiar parables, including the 10 bridesmaids, the talents and the Good Samaritan. He encourages families and groups to adapt his suggestions to meet their particular needs. The stories also can be read alone for personal reflection and enjoyment. Each is followed by questions to stir imaginations and "shake loose other creative possibilities" for understanding the parables better, he says. (Paulist Press, 997 MacArthur Blvd., Mahwah, N.J. 07430. 1984. Paperback, \$8.85.).

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What Do You Think?

- You, the reader of this page, are a communicator. Think about this fact. Ponder the ways you communicate, the roles played by communication in your relationships, your work, your prayer.
 - What does the word "communication" mean to you?
 - What is the potential of effective communication in your life?
 - Do you think communication can be a sacred power? Why?
 - How is the word "communications" used when one speaks of the communications media?
 - If the electronic media are ways to communicate, what does this suggest to you about their role in your life?
- Michael Warren believes that as children grow more confident of their own abilities as communicators, they will approach television, movies, etc., in a more active spirit, less passively. What are some ways to help children discover their own powers of communication?
- David Thomas speaks of the "media mirror." What is seen in this mirror?



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Children's Story Hour

The golden-tongued preacher

by Janaan Manternach



John grew up about 1,600 years ago in a big city called Antioch, in Syria. It was an exciting place to live.

His father, an army officer, died in battle soon after John was born around 349 A.D. John's mother raised her son as a single parent.

John loved to learn. He also liked to pray. As he grew up, he kept hearing about men and women called hermits, who lived alone in the desert or mountains praying.

John wanted to be a hermit. So he left home and moved to the mountains. An older hermit taught him how to live and pray alone in the wilderness. Then John spent two years living by himself in a cave. He felt close to God, but he became sick and had to move back to the city.

He was ordained a priest in 386 A.D. and soon became famous as a powerful speaker. Once a riot broke out in Anti-

och because of high taxes. Father John spoke out so eloquently against violence and destruction that the people stopped rioting.

For 12 years he preached to the people of Antioch. He taught them how to live good lives. His sermons were so good that people still study them. Father John became so famous a preacher that the emperor named him bishop of the capital city, Constantinople.

Bishop John did not like what he saw there. Rich people lived in luxury while most people lived without enough to eat or drink. Wealthy people cheated the poor.

So he decided to change that. He lived simply. He gave large amounts of money to help the poor. He bravely spoke out against those rich, powerful people who cared only for themselves.

Bishop John's message angered some people. The Empress Eudoxia felt the bishop was publicly criticizing her life. She plotted against him. Finally the emperor, Arcadius, ordered the bishop into exile.

But Bishop John continued to communicate with good friends in the capital. He wrote many letters urging them to live just and compassionate lives. Then the emperor ordered his soldiers to move Bishop John further away.

Soldiers forced him to walk 600 miles, across mountains and through streams, without a hat in hot sun and without a coat in chilling rains. The exhausted bishop died along the way in the year 407.

"Glory to God for all things," were the last words of one of the great communicators in the church's history.

Bishop John spoke so beautifully and powerfully that people nicknamed him "Chrysostom," the "golden tongued." In our own century Pope Pius X named St. John Chrysostom the patron of all preachers. The church honors him each year on Sept. 13.

What Do You Think?

How did St. John Chrysostom want people in the city of Constantinople to change? Why did he want this?

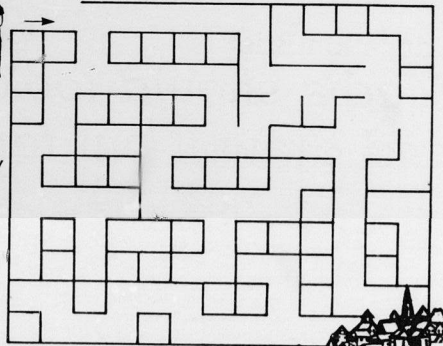
Children's Reading Corner

What are your values? People's values can usually be seen in the decisions they make. In the book "What's a Kid to Do?" by John A. Flanagan, there are many story-activities to help us practice decision making. As each story unfolds, there are opportunities to imagine possibilities, evaluate solutions and decide right actions in various kinds of situations. Judgments can be tested. The book is a tool to help you think about your values and the decisions you make. It is a book for children and their parents or teachers to use together. (St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45210. 1986. Paperback, \$5.95.)

The road to Antioch

John lived in a cave in prayerful solitude. Later he returned to the city of Antioch where he spoke out against injustice.

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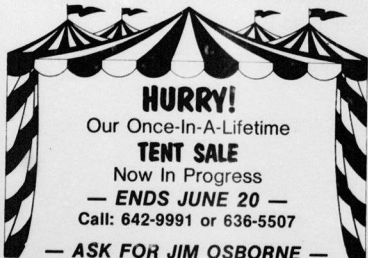
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the sunday READINGS

TRINITY SUNDAY

Exodus 34:4-6, 8-9
Daniel 3:52-56
II Corin. 13:11-13
John 3:16-18

JUNE 14, 1987

by Richard Cain

Have you ever really wanted to be friends with someone, wanted intimacy with that person to the point of going after it and working at it? In our culture, this kind of deep friendship is most often experienced in romantic relationships—and indeed some think the two are the same. But intimacy can exist apart from romance. It is based on personal knowledge of the other gained through shared experiences.

This Sunday is Trinity Sunday. On this day we celebrate our knowledge of God as three persons in one divine being. This idea is really beyond our experience. We only know it as a byproduct of our long intimate friendship with God and the revelation that goes along with this intimacy.

In this Sunday's first reading we see such a relationship developing between God and Moses. As always, God took the first step. Moses was tending sheep and drifting through life when he had a deep personal experience of God. This experience is described in a symbolic way in the story of the burning bush. For perhaps the first time in his life, God became personal to Moses.

Moses' response, in turn, revealed his deep capacity for intimate friendship. We see this in Moses' desire to know more about God, particularly in his desire to be on a first name basis with God.

Friendships flourish best when there is a shared interest or task. God and Moses shared their concern for the

liberation of the Israelites. This liberation involved more than breaking the chains of slavery in Egypt. It also involved giving the Israelites a sense of dignity as people. This meant giving them a homeland and a social way of living.

So in Exodus, we see the narrative developing on two levels. We see how God and Moses worked at their shared task of making a nation out of the Israelites. At the same time, we see how their friendship developed.

The reading is taken from the part of the Exodus story when God gave Moses the laws that would govern the way the people lived. Moses went to the top of Mt. Sinai to receive the laws. Moses was gone for a long time and the people panicked. They had a hard time feeling comfortable with this divine friend of Moses who didn't want to relate through idols the way the other "gods" did. (They, too, were struggling with the demands of intimacy.)

So the Israelites made a golden calf. When Moses returned and saw what they had done, he threw down the tablets of the law in disgust and broke them. But as is often the case, the whole painful incident ended up helping everyone (Moses and the Israelites) to grow in knowledge of themselves and each other, and therefore in intimacy with each other and with God. For personal knowledge is the soil out of which intimacy grows.

In the gospel reading we see God taking the ultimate step in pursuing friendship with us. The reading is from Jesus' conversation with the rabbi Nicodemus in John 3. The reading contains what is perhaps the best-known verse in the Bible, John 3:16. But what the passage really talks about is God's intense desire for intimate friendship with each of us. If the Son is the image of the Father, then Jesus is a photo God has sent us to keep in our hearts as people keep photos of their best friends in their wallets.

The second reading is from Paul's Second Letter to the Corinthians. In the two letters to the Corinthians we get a glimpse of how this intimacy also spills over into the church. It will be obvious to anyone who reads the two letters that Paul was very intimate with the churches he founded. He cared for them as his own family.

The Corinthian church was a high-spirited church, both gifted and immature. Paul found he had to come down hard on abuses. But he never pulled back from intimacy, for he knew that in being close to them he was modeling the very life all people are called to in Christ.

How to use media

(Continued from page 11)

times it is necessary to limit what the young take in through the media; the young may not have the personal power to distinguish between what is helpful or harmful to the human spirit. In those cases, let us with care, with wisdom and utmost sensitivity do what has to be done to protect our young. But let us also be honest and admit that the media in a free country always will offer a variety of viewpoints, types of programming and material aimed at different tastes and values.

So examine your viewing and listening habits and ask yourself this: What kind of a person would watch what I watch and listen to what I listen to? This is a way to view yourself in a media mirror.

the Saints *by Luke*

ST. PETER of Mount Athos

ST. PETER WAS BORN IN THE EIGHTH CENTURY, AND ACCORDING TO LEGEND, HE FOUGHT AGAINST THE SARACENS IN HIS YOUTH AND WAS CAPTURED AND IMPRISONED. RELEASED THROUGH THE INTERCESSION OF ST. SIMEON, PETER WENT TO ROME, WHERE HE RECEIVED THE MONASTIC HABIT FROM THE POPE. IN RESPONSE TO A VISION OF MARY, PETER BECAME A HERMIT ON MOUNT ATHOS — THE FIRST CHRISTIAN HERMIT THERE. HE LIVED A HERMIT'S LIFE FOR 50 YEARS IN GREAT AUSTERITY. HIS FEAST DAY IS JUNE 12.



The Pope Teaches

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by Pope John Paul II
remarks at his general audience June 3

We have seen in the synoptic Gospels how God the Father reveals that Christ is his son, especially on the occasion of his baptism and transfiguration. The truth of the divine sonship of Jesus is expressed even more clearly in the introduction or prologue of St. John's Gospel. The prologue says: "And the word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father." This is the key text in which the revelation of the divine sonship of Christ finds its fullest expression. He who in time became man is from all eternity the word, the only begotten Son, "one in being with the Father."

When the eternal Son came into the world he brought to humanity the fullness of "grace and truth." He brought the fullness of truth by revealing the Father whom "no one has ever seen." And he brought the fullness of grace by giving to all those who accepted him the power to become children of God.

The truth of Christ's divine sonship is also expressed elsewhere in the New Testament. For example, the author of the Letter to the Hebrews writes: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a son, whom he appointed the heir of all things, through whom also he created the world." In the spirit of these Scripture texts, we profess our faith in Jesus Christ as God, for he is the only begotten Son of God, the Word who became flesh and dwelt among us.



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Question Corner

About private revelation

by Fr. John Dietzen

Q What is the church's position on the famous "Mystical City of God" written by a Portuguese nun named Sister Mary of Agreda in the 17th century? Is that book classified only as private revelation? The abridgment which I read has a wealth of information on Our Lady which I have never seen before. (Louisiana)

A The writings of Mary of Agreda, as all such revelations to and writings by individuals, are classified by the church as private revelations.

They hold a radically and essentially different position in Catholic life and teaching from public revelation which includes, for example, the Holy Scriptures.

Even when in certain instances the church "approves" such revelation, there is no obligation on the part of Catholics to believe or act in accordance with them except, of course, insofar as they parallel or repeat the commands and teachings of Jesus himself.

New disclosures in such revelations may or may not be true, but they do not become part of official Catholic faith or teaching.

Q My wife and I have had what I thought was a fairly good marriage for 19 years. She is not baptized but we were married in the church and now have two teen-age children.

For almost a year my wife has been having an affair with a much younger, single man.

She told me yesterday she believes in divorce and remarriage (since the time we were married) but did not tell me until now. I have filed for divorce.

My family tells me that this is grounds for an annulment in the Catholic Church. Is this true? I am desperate and scared. (Ohio)

A Just in case you do not recall, an annulment is a declaration that some essential element for a real marriage was lacking from the beginning of the relationship between the couple as husband and wife. Therefore no marriage ever existed.

One essential condition for a valid marriage is that both partners at the time of the marriage fully and consciously intend to enter a union which can be dissolved only by death. Whether or not this or

another essential requirement for marriage was lacking for you and your wife could only be determined by your diocesan marriage tribunal.

Please talk to a priest, preferably one in your parish. He will explain and assist you with the steps you must take.

Many people, Catholic and not Catholic, are under the serious misconception that annulment is only a Catholic phenomenon. Especially in light of your question, it is worth noting again that this is not true.

Annulment is as much a reality in civil law as it is in Catholic Church law. Intention for a lifelong union is generally necessary for a valid civil marriage as well as for a valid Catholic marriage. Thus the traditional words of the vows, "Until death do us part."

One hears less about civil annulment for the simple reason that divorce is so simply and easily acquired in civil law that recourse seldom is necessary to the more complicated annulment procedures.

Civil annulments are far from unheard of, however. They usually have more radical and broader legal consequences than a simple divorce.

Family Talk

Family business conflict

by Dr. James and Mary Kenny

Dear Mary: I became a widow 15 years ago. My husband and I had a dairy farm. I was 48 then and had seven children.

I continued to operate the farm with my sons, the oldest being 20. This son became aggressive and violent. Three years went by and suddenly he demanded the farm. I became very nervous. While not accepting responsibility, he cheated me on the cattle and machinery.

I have moved to town and now work in a nursing home, but our pastor stated that persons who do not know

how to handle God-given property should not receive their God in Communion, so I feel down and out.

The doctor had me on sedatives and Valium. Why didn't he forget the drugs and simply talk to me and accept my problem?

I tried to correct this after six years went by. I just don't know where to go for help. I have been praying for years.

When I mention this to my son, he says he has no money, but then he invests in something else. What do you do? I've told mental health people here, my doctor, and my pastor. Can you help?—Wisconsin

Answer: You have carried a burden for many years. No wonder you have been to doctors and mental health. As you observe, they have not been able to help you with your problem. You do not seem to have primarily a medical problem or even a mental health problem, and certainly not a spiritual problem. You have a business and legal problem.

As you and many women have found out, women can no longer depend on men to handle their business affairs or to see to their material well-being. In today's world a woman of any age needs some knowledge of how to handle her material goods.

You did take charge of the farm when your husband died and your children were quite young. This was a competent and courageous thing to do. You seem to be far more knowledgeable and capable than you give yourself credit for.

Where do you start? Here are three suggestions:
1. Get the kind of advice you need. For a business and legal problem you need a lawyer and an accountant. If you do not have a lawyer or an accountant, ask a trusted friend or perhaps your pastor to recommend them.

Do not think that because this is a family matter business professionals should not be involved. Many businesses are organized between family members. Almost all benefit from the formal structure and organization which lawyers and accountants can provide. As you have found out, when family businesses have no formal legal structure, great problems can arise.

Professional advice is not cheap. To minimize their time and your costs, prepare carefully in advance for meetings with accountants or lawyers. Get the facts. Who owns what? Get property deeds, property tax records, income tax records, records of payments and receipts.

2. Determine what you want. Since you ran the farm yourself, you know about farm income, farm expenses and common ways of passing along ownership. Determine what you think is reasonable, where you have been wronged and how the matter could be resolved. Tell your lawyer and accountant what you want.

3. Apparently you have lived in your community for many years, yet you can find no one to talk to about your problem. You might well need someone to support you as you approach lawyers and accountants. Perhaps you have a brother or sister in the community. Perhaps you and your husband had good friends or neighbors you could now ask for help.

Brooding about a problem can be devastating to the rest of your life. Do your best to resolve your problem by going to the proper resource persons. Whatever is decided, try then to put the problem behind you. Even if you are not entirely satisfied with the resolution, count the blessings you have: your health, your job and the opportunity to take of yourself and to love and serve others. Resolve the problem to the best of your ability, get rid of the Valium and get on with your life.



Carpet Column

JIM O'BRIEN

Stain Resistant Carpets Require Special Pro Cleaning

The recent "fifth generation" of carpeting has taken the industry by storm. Walt Lipscomb, Senior Scientist, Allied Fibers, indicated in a recent trade magazine that it is important for the carpet cleaner to understand that fifth generation carpets realize their performance potential via a systems approach.

Years of testing cleaning methods revealed that many procedures leave residues. Cleaning experts have long debated crystalline versus sticky residue cleaners. With fifth generation carpets, don't worry about residue properties. Pay attention to the amount of residue.

With all the chemicals already surrounding the fibers, Lipscomb indicated that cleaning agents can interfere with the fiber's properties and result in less than the expected performance.

Lipscomb explained that Aller! has studied a variety of cleaning systems and determined that every procedure uses detergents to remove soil, which consequently leaves residue.

A spray followed by clear water extraction or a scrub followed by a clear water extraction leaves less residue than any single-step cleaning method.

Lipscomb emphasized **always use a minimum of detergents — no more than a vendor recommends**. Avoid the "more is better" trap. Fifth generation carpet is easier to clean than previous carpets, so you don't need that extra cup.

Explaining that when a professional cleaner says his system recovers 95% of the liquid used, what they really mean is that 5% of the soil and detergents are left in the carpet.

He also suggested to retail merchants that since the latest stain resistant carpet requires more precision and effort to clean, "carpet owners" should be informed of this when they inquire about cleaning.

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Vatican Letter

Pope visits a small town

by Agostino Bono

Applause swelled from the crowd in the small southern Italian town of Troia as the white helicopter flew over its 12th century cathedral. Minutes later, whispers of "He's coming" followed the loudspeaker announcement that the helicopter had landed and the motorcade was heading to the square in front of the church in the heart of the community. As the motor-

cade rolled down the main street, people standing along the sidewalk and on balconies overhead waved yellow-and-white papal flags.

A small-town Italian welcome was taking shape for Pope John Paul II.

The pope has done so much traveling in Italy—64 trips in almost nine years—that he has practically exhausted the large cities and is now concentrating on the towns. On May 25 it was Troia's turn. Population 8,000, Troia is atop a 1,400-foot, oval-shaped hill dominating green fields filled with olive groves, onions and grapes.

As is typical of the pope's small-town visits, the two-hour stop at Troia had an informality and intimacy often missing in the pope's big-city visits where events are attended by hundreds of thousands of people. In Troia, 500 people jammed the small square in front of the Cathedral of the Annunciation where the pope spoke, while most of the population crowded into narrow side streets and heard the 20-minute talk on loudspeakers.

It was an atmosphere in which security took a back seat to friendship. One uniformed policeman had little trouble convincing his colleagues to let his family pass through the police lines to stand about 10 yards from the pope. It was a spot reserved for journalists and emergency medical personnel.

The pope descended from his glass-covered pope-mobile, acknowledged the cheers and songs, and

looked for babies to kiss and hug. He then climbed the steps to a specially built platform in front of the cathedral. As he sat on a red-and-white velvet chair, right elbow propped up by the arm of the chair and his head resting on his right hand, local church and civic officials formally welcomed him. He smiled and waved whenever his name was mentioned.

Then it was the pope's turn. He got up from his chair and approached the microphone. The pope's talk combined elements of a homily and sports pep rally. His three-page prepared speech gave local residents a spiritual pat on the back, praising the region's long history of Catholic culture. It asked them "to always remain in harmony with the magisterium of the church." And it also contained a warning not to be seduced by consumeristic propaganda in the mass media.

But what got the people cheering again was the pope's extemporaneous remarks after the speech. He noted that he arrived after visiting the nearby town of Lucera, which is part of the same diocese as Troia. "Today was the first time a pope visited Lucera. But it is the sixth time a pope has visited Troia. So in sports terms, the score is 6-1 in favor of Troia," he said, as the crowd jumped to life with cheers and flag-waving.

"It's going to be difficult for Lucera to overcome the difference. But the situation is also difficult for the pope. He's going to have to come to the area a lot to give Lucera a chance to even the score," he added.

The pope then entered the bronze doors of the cathedral to pray as the chorales of Msgr. Mastrulli and Father Nardone resumed singing and the crowd slowly melted away.

My Journey to God

Distractions

OK Lord, here I am. I have put myself in your presence. I focus my attention on the fact that you are here in this room with me. You are in me, loving me in the very center of my being.

The only trouble is that there's this garbage truck outside and it is making a racket. You were lucky. There were no dumpsters in Gethsemane where you retreated to have your quiet time with the Father.

I recall what others have said about dealing with distractions in prayer: Place myself in your presence. If distractions come, make them the subject of my conversation with you.

How did you deal with distractions?

I guess distractions keep me planted here on earth, keep me aware of others. Otherwise I might get lost in myself. I think I remember reading somewhere that St. John of the Cross had such a deep contemplative prayer life that it sometimes encroached on other activities. Sometimes he had to hit the side of his hand against the wall to keep his attention focused on the person sitting across the desk from him!

Well, I have a long way to go before I have that problem!

Thanks for listening—and thanks for the garbage truck.

Many people are looking for new and helpful ways to pray. Send examples of how you pray to: My Journey to God, P.O. Box 1717, Indianapolis, IN 46206.

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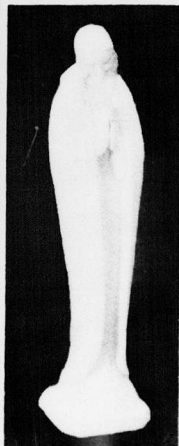
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ENTERTAINMENT

Viewing with Arnold Murphy's 'Cops' sequel is for dummies

by James W. Arnold

"Beverly Hills Cop II" is trash compared to the original, which may not have been the second coming of Tolstoy but was, as I wrote at the time, "a bright, amusing social comedy juxtaposing the street smarts of black Detroit and the luxurious-but-sappy high culture of wealthy Beverly Hills."



The sequel is strictly a grab-the-money-and-run affair, but audiences so far seem to enjoy being mugged. They—should it be we?—sent the box-office reeling for \$33 million in the first six days. This is a pace, we're told, greater than any in the whole history of movies except one ("Indiana Jones and the Temple of Doom"). It's doubling the take set by the original "Cop" in 1984, and that film is currently ninth on the list of movie moneymakers.

How to explain all this frenzy? The enormous popularity of Eddie Murphy has something to do with it. But the word should soon circulate that the brash young comic does very little in this new "Cop" that he hasn't done so often before that he could be replaced by an impersonator or by quotation marks. That boils down to fast-talking jive bravado, well-laced with hard consonant street words, in which the cool underdog dude befuddles and overcomes his advantaged white adversaries.

The real Murphy seems smart—surely smarter than most of his material—and the Murphy prototype character, here detective Axel Foley of the Detroit police, wins laughs by constantly outsmarting everybody. There is a social message in these victories, because Axel manipulates white expectations that he's dumber than they are. But if there are to be more sequels, the writers will have to create some villains with higher IQs than the low-wattage types on display here.

A likelier explanation for success even than Murphy is the fact that producers Don Simpson and Jerry Bruckheimer are the masters of glitz and mass-marketing. In "Flashdance" and "Top Gun," these guys have shown that the key is saturation advertising and then providing a movie that looks and sounds exciting, like a rock video.

"Cop II," directed by Tony Scott ("Top Gun"), is stuffed with fast-paced action rapidly cut to heavy tempo rock and the constant clatter of gunfire, glass breaking, people yelling, cars crashing, tires squealing, etc. Scott is fond of filling his shots with smoke and weird lighting, and of using closeups in action scenes to increase disorientation. It's not a movie for contemplatives, or even folks who like to understand the plot. Frankly, it's for dolts.

Axel returns to Beverly Hills for strained reasons that would embarrass even the guy who wrote Gidget sequels. He's impelled to help out his less gifted detective friends (John Ashton, Judge Reinhold, Ronny Cox) overcome two problems—an obnoxious new police chief who threatens to fire them all,

COP—Eddie Murphy returns as Detroit policeman Axel Foley in Paramount's "Beverly Hills Cop II," rated O by the U.S. Catholic Conference. (NC photo)

and a series of big-money heists perpetrated by a ruthless gang led by a statuesque blonde named Karla (played by Sylvester Stallone's wife, Brigitte Nielsen).

Chief Lutz is a thankless role for veteran Allen Garfield, since the character is neither funny nor nasty enough to be interesting, and so is only tedious. Nielsen's Karla is a comic book character. Her only dialogue besides counting off the seconds as she quarterbackes the gang's robberies, is to say "goodbye" to her victims just before she shoots them.

If Karla represents Woman as Ice Queen and Killer, most of the other females in the movie are exaggerated sex objects whose body parts are the center of attraction. (Axel himself normally refers to women as "bitches," and he's the hero.) Suspicions that this is a movie aimed at males frozen in adolescence are confirmed when a major chase ends at Playboy Mansion West. All the guys are awed by Hef and the bunnies romping in bikinis, and there are lots of muttered jokes and comments you wouldn't tell your Mom.

While juvenile sex is one part of the appeal, crashing cars into cement trucks and shootouts-plus-explosions comprise another. The heroes always

seem to learn about a crime five minutes before it's going to happen, and so they have to race across town to stop it. None of the chases or violence is creative enough to go down in movie archives. Much of it seems self-conscious, half-spoof, half-fond imitation of Stallone in "Rambo" and "Cobra."

The major disappointment is that the new "Cop" makes minimum use of the stuff that made the original so cutting and fresh—Axel's confrontations with California lifestyle and racist variations. There is some fun as he cons innocent female receptionists at posh clubs, but the pickings are easy and the thrill is gone.

(Axel Foley goes downhill; flash but little wit or substance; street language, voyeurism, nudity, pointless violence; not recommended.)

USCC classification: O, morally offensive.

Recent USCC Film Classifications

The Chipmunk Adventure A-I
Morgan Stewart's Coming Home A-II
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

Gertrude Stein subject of TV dramatization

by Henry Herx and Tony Zaza

Gertrude Stein, an American expatriate writer living in Paris between the wars, is the subject of "Waiting for the Moon," a dramatization airing Monday, June 15, 9-10:30 p.m. on PBS.

A presentation of the "American Playhouse" series, the program is a motion picture which was released in early 1987 to generally unenthusiastic reviews.

What may not have seemed very striking on the large theater screen plays fairly well on the small TV screen at home. Provided one does not expect any great insights into literature or human emotions, the effort has enough small rewards to make it worth viewing.

One of the rewards is Linda Hunt's dynamic performance as Alice B. Toklas, Stein's longtime secretary and forbearing companion. The characterization is so interesting that it completely overshadows that of British stage actress Linda Bassett in the role of Ms. Stein.

In trying to probe various aspects of the relationship between these two women, scriptwriter Mark Magill uses both fact and imagination in concocting a series of elliptic, truncated scenes of their life together in France during a period of artistic innovation.

Meant to be evocative and suggestive of the era and its people, the scenes lack a focus which Miss Hunt's forceful performance fills and ultimately comes to dominate. Miss Bassett's Stein is lost behind a superior manner and an enigmatic smile.

It is essentially a non-narrative film composed of situations derived from fact but mostly fictional, all of which ends in a late evening scene with Gertrude and Alice waiting for the moon to rise. All that matters is that they are together, with each dependent upon the

other in a symbiotic relationship that transcends the sexual level of intimacy.

Whatever Magill intended by the many scenes of closeness between these two women, the relationship is not based upon sex. What it is based upon, however, is maddeningly lost in the realm of ambiguity, hints and circumlocution.

The result is a film of sensitivity and restraint which wastes what might have been a strong feminist statement on the bond of sisterhood. Still, it's provocative enough for those interested to give it a viewing.

Documentary filmmaker Jill Godmilow does well with her first effort in directing a dramatic feature. She succeeds best, as might be expected, with evoking the time and place rather than the people. A miscellany was to have screenwriter Magill play Ernest Hemingway in several embarrassing scenes.

In sum it is a film for those who are not literal-minded but rather enjoy the historical imagination more than they do the facts of history. Those aghast at the notion of Alice going into a confessional to talk to a whimsical—but by no means flip—priest about her problems with Gertrude should look elsewhere.

The U.S. Catholic Conference classification was A-III—adults. The Motion Picture Association of America rated the film PG—parental guidance suggested.

TV Programs of Note

Sunday, June 14, 9-11 p.m. (CBS) "Promises to Keep." Painful conflicts among three generations of one family are probed in this drama featuring Robert Mitchum, son Christopher and grandson Bentley. The program tries to give some expression to paternal responsibility but flounders in typical male egocentricities.

Sunday, June 14, 10-11 p.m. (PBS) "Chachaji: My

Poor Relation." Rebroadcast of Dupont-Columbia Award-winning program based on writer Ved Mehta's memoirs of his 83-year-old uncle who manages to escape India's abyss of poverty by acting as the poor relation to his extended family, forever arriving uninvited, but always expected at mealtime.

Monday, June 15, 9-11 p.m. (NBC) "This Child Is Mine." Rebroadcast of a drama centered on the legal and emotional struggle between adoptive parents Lindsay Wagner and Chris Sarandon and a teen-age mother over the custody of an infant girl. This is a bitter expose of a very complex flaw in social services administration and child care ethics, but the superficial TV drama trivializes its moral import.

Tuesday, June 16, 4-5 p.m. (CBS) "Student Court." Rebroadcast of a "Schoolbreak Special" about a youngster accused of shoplifting who chooses to have his guilt or innocence judged by a group of his peers. This kind of juvenile court is a judicial process practiced in various U.S. cities affording young people the opportunity to develop a sense of responsibility and sharpen their perspective on justice.

Tuesday, June 16 3-10 p.m. (PBS) "Keeping the Faith." The black church was once the soul of its community, a rallying point and a force for change. This "Frontline" documentary examines the growth of the black middle class and its effect on the church now seeking to learn whom it serves and to what end.

Wednesday, June 17, 8-9 p.m. (CBS) "20 Years on the Road with Charles Kuralt." Retrospective celebrating the special quality of Kuralt's reporting through human-sized vignettes of people, places and bits of history that he has come across during his 20 years of trekking through the back roads of America. Kuralt's stories of average people and their individual heroism, kindness and determination make fine family fare.

Pope defends human rights at start of Polish trip

by John Thavis

WARSAW, Poland (NC)—Pope John Paul II, defending human rights in patriotic terms, told Poland's communist authorities that the nation's future depends on religious liberty, free speech and full economic participation.

On the first day of a weeklong trip to his homeland, the pope left no doubt that social freedom is still high on the church's national agenda.

A few hours after his talk June 8 to Polish leader Gen. Wojciech Jaruzelski and other officials, the pope subtly underlined that point during a Mass in Warsaw's All Saints' Church. To a hushed congregation that spilled out into the street, he quoted Father Jerzy Popieluszko, an activist priest slain by security police in 1984 after a series of sermons criticizing government policies, saying personal suffering can have meaning.

While the visit began amid signs of improved Polish church-state relations, Pope John Paul appeared to indicate that this "normalization" would require certain conditions to be met.

In his talk to government leaders at the former royal palace, he cited the United Nations' human rights charter and said "if you want to preserve peace, remember man. Remember his rights, which are inalienable, because they flow from the very humanity of every person. Remember, too, his right to religious freedom, his right to form associations and to express his own opinions."

Poland's bishops have for years complained that the ban on lay Catholic organiza-

tions has harnessed the church's social role. It is such a sore point with the government that the authorities have recently censored articles on the issue.

To Jaruzelski, who in an earlier welcoming speech had portrayed the pope and Poland as partners in seeking world peace, said "every violation and disrespect of human rights constitutes a threat to peace."

Poles, he said, must be the subjects, not the objects, of "directives by authorities or state institutions." That means "participating in the management of the public life of all Poles," he said.

While the pope did not mention the banned trade union Solidarity by name, he took up one of its main arguments, saying it is "essential" that workers "participate in decisions through their work."

"This is the only way economic progress can be built," Pope John Paul said, in an apparent reference to Jaruzelski's recent efforts to stimulate Poland's flagging economy. The pope said he hopes that Poland can take "its rightful place" among nations.

During the hourlong encounter, broadcast live on Poland's state television, the pope stood and listened, arms folded and head bowed, as Jaruzelski called for "patriotic collaboration" in solving the country's problems.

The Polish leader said "the storm of protests" in recent years had ended, a reference to Solidarity's banning during martial law in late 1981. But he said the protests would affect the country's social life. Later, the two leaders spent more than an hour in private discussions.

The visit, the pope's third to Poland since his election in 1978, began with a quiet arrival ceremony at Warsaw's airport where a few hundred youths sang songs and a military band played. A cheering crowd of thousands laid flowers along the motorcade route into the capital, and throughout the day people lined the streets of the city to catch a

glimpse of the pope as he drove by. At least three small anti-government demonstrations were reportedly broken up by police.

In a brief airport talk, the pope said he had come to open his heart to "everyone without exception," and to bring Christian hope to "the man who is weary and bewildered."



WELCOME HOME—Pope John Paul II and Polish leader Gen Wojciech Jaruzelski review the honor guard following the pope's arrival in Warsaw. It is the third papal visit to his homeland since becoming pope and first time back in four years. (NC photo from UPI-Reuter)

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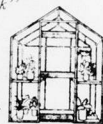
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Franciscan Sr. Angela Williams comes close to the art of the matter

by Cynthia Dewes

Franciscan Sister Angela Williams, one of ten archdiocesan delegates to the recent National Congress of Black Catholics held in Washington, D.C., holds other distinctions as well: she is a black woman Religious who was converted to Catholicism, and she is a practicing artist. Her art work, which is nationally known and admired as a resource for racial pride, is housed in Ashante Studios in the former Sisters of St. Francis novitiate building in Oldenburg.

Sister Angela designed the banner for the Black Congress on its theme of evangelization taken from Isaiah 6:8: "And I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here am I! Send me.'"

She pictured a sturdy African tree, the acacia, to connote the stability and resilience of black Catholics. And she used the three symbolic colors of Africa: red, for suffering; black, for the black people; and green for hope. The same design will be used with gold and white, the papal colors, in decorations

for the pope's visit to the United States this fall.

According to Sister Angela, there are seven traditional African tribal values: faith, creativity, cooperative economics, purpose, collective work and responsibility, self-determination and unity. She emphasizes them in many of her art works. These values are celebrated during the *kwanza* (a Swahili word), a seven-day celebration often held directly after Christmas or during Black History Week.

Sister Angela's work includes silk screening and graphic designs. She produces posters, T-shirts, note cards, greeting cards, paintings, murals. She also designs priests' stoles for liturgical use. She made the illustrations for Sister Thea Bowman's book, "Black and Catholic, Catholic and Black," and she is designing the cover for a new black hymnal.

Some of Sister Angela's designs for note and greeting cards are based on verses from gospel songs, such as "The Lord is my light and my salvation," or "I've been so busy praising my Jesus." She deals mainly with religious themes, but also offers a secular Black Values set.

When Sister Angela was 10, her entire family was baptized into the Catholic faith in her hometown of Cincinnati. She attended Catholic grade and high schools and then entered the Franciscan community. She taught first grade in Kansas City for 10 years and high school at St. Mary's Academy in Indianapolis from 1975 to 1977, when it



BANNER—Sister Angela Williams' art at the National Congress of Black Catholics.

closed. Only then did she begin to study art seriously.

After Sister Angela had successfully produced greeting cards and other items with Afro-American religious themes for her own community, she took some samples to a national conference for black women Religious. Her work was so well received that she realized a need existed for black religious art.

Today Sister Angela is involved fulltime with Ashante Studios (named after the Ashanti tribe in Africa). She is also working toward a master of fine arts degree. Occasionally she gives workshops on the relationship of art and prayer to parish groups, schools or the sisters in her community. She will celebrate the 25th anniversary of her religious profession with her community in July and with her family at the end of September.



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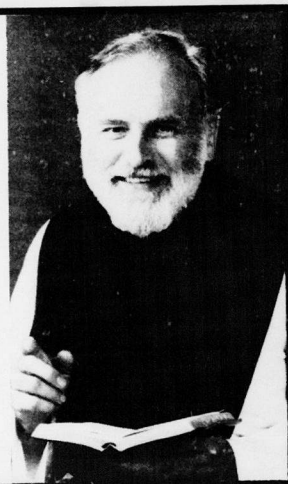
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Among Fr. Pennington's books are *O Holy Mountain*, *Centering Prayer*, and *A Place Apart*.

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Group helps families of prisoners

by Margaret Nelson

At least the convicted criminal receives the basic needs. He is provided with food, shelter, and heat in the cold winter days. But his family may be left without these necessities when he is quickly removed from the courtroom to the jail. Shirley Maynard knows how it is. And she is ready to help any family in this situation.

In 1984, Shirley started a support organization called Very Special Persons (VSP) to help the families of inmates. Because Shirley was an accountant and her four daughters were grown when her husband was convicted to a twenty-year sentence for mail fraud, she did not have some of the problems experienced by mothers with few marketable skills and young children in the home. But she had enough problems and met enough people with problems to want to do something about it.

With a recent grant from the Campaign for Human Development (CHD) for \$20,000, Shirley is now able to mail newsletters every other month to her list of 300 relatives of prisoners. And brochures are distributed to families offering tips on survival. The brochure includes Shirley's phone number at the Public Action for Correctional Effort (PACE) office. Shirley advises them and invites callers to the VSP meetings, which are held every other month at St. Thomas Catholic Church in Fortville.

The VSP meetings are attended by spouses, parents, children, and friends of the incarcerated. It is not a "women's group," according to Shirley, who is the state president. The agenda is informal, but issues concerning the relatives are aired, and suggestions taken for action. Shirley encourages the relatives to talk with each other, and to share concerns. It helps them accept themselves and the situation they are experiencing, she believes.

VSP has prepared a slide presentation

that shows pictures of families in the visiting room, bidding goodbye to the prisoner, having difficulties with car breakdowns, and watching in the courtroom. Help is offered to group members in these and other situations. Shirley plans to use these slides to elicit help and sympathy for these families.

Though those "left behind" are lonely, other concerns consume their time and energy. The financial burden is quite heavy, especially for those who have depended on the prisoner to handle these matters. Sometimes they did not expect a conviction. About 90 percent of the mothers with young children are on welfare. Shirley can direct them to the agencies that can help the family financially.

One mother who asked Shirley for help was caring for six children in a one-room house. She had no transportation. VSP was able to find a house and interim food from friends of the organization. Benefactors also helped with the transportation problem so that she could contact the proper agencies.

Doris Parker, a consultant from St. Lawrence Parish, has given a seminar and helped as a counselor for members of the VSP. Emotional problems are compounded because of the way society seems to blame the family for the acts of the prisoner. To loneliness and the pain of separation are added anger and fear. One teen-age boy told people his father was dead, because he had a hard time handling his father's imprisonment.

And the families complain that they are often treated like criminals when they visit their loved ones in prison. Men, women, and children are searched for weapons, sometimes in a way they feel is quite intrusive.

Some spouses have had trouble getting information during personal medical emergencies or during prison riots. Shirley has been able to work with prison officials to improve some of these situations. Once she was able to arrange a physician visit in the

prison unit. And authorities report to her so that concerned family members can be informed about which individuals in prison are in danger during riot situations.

Shirley is appreciative of the help she has received in her work with VSP. "Our support has come from Catholic people," she said, citing the CHD grant and the St. Thomas meeting site. And Shirley added, "I love Doris Parker!"

Shirley would like to see similar organizations across the country.

Those who wish to contact the VSP, the support group for families of prisoners—to help or to be helped—should call Shirley Maynard, 639-1445. The mailing address is P.O. Box 2344, Indianapolis, Ind. 46206.



Shirley Maynard

ST. MARY'S SCHOOL (New Albany) SUMMER FESTIVAL

(On Eighth St. — Between Spring & Elm)

Friday — June 19
7:00-11:00 PM

Saturday — June 20
12:00 N-11:00 PM

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— FRIDAY KICKOFF —
"Adult Fun Night"
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All Girl Rock Band
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— SATURDAY —
Old Tunes by
"Yesterday"

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SESQUICENTENNIAL KICK-OFF DAY

Saturday, June 20th

- Volleyball • Horseshoe Tourney
- Kangaroo Court • Celebration Ball

RELIGIOUS HERITAGE DAY

Sunday, June 21st

- Individual Church Services
- "Dinner in the Park"
- Walking Tours • Buggy Rides

DEDICATION DAY

Monday, June 22nd

- Opening Ceremonies
- Governor's Barbecue
- Rededication of Myers Elementary School — oldest grade school in use in the USA
- Historical Stage Show

YOUTH DAY

Tuesday, June 23rd

- Pet and/or Toy Parade
- Big Wheel-Tricycle-Bicycle Roller Skate Contest
- Art Exhibit • Hula Hoop Contest
- Basketball Contest
- Football-Punt-Pass-Kick
- Teen Dance

CRAFTS DAY

Wednesday, June 24th

- County Band Concert • Petting Zoo
- Amusement Rides
- Anything Goes Competition
- Exhibits • Crafts • Quilt Show
- Historical Stage Show

SESQUICENTENNIAL BELLES DAY

Thursday, June 25th

- Games & Contests • Beer Garden
- Amusement Rides
- Old-Timers Basketball Games
- Historical Stage Show

ALUMNI DAY

Friday, June 26th

- Special Alumni Activities
- Class Reunions • Luncheon
- Presentation of Awards
- Beer Garden
- Larry Gatlin & the Gatlin Brothers

PARADE DAY

Saturday, June 27th

- Races • Parade • Night Shirt Dance
- Historical Stage Show
- Hoe Down

AMERICA'S DAY

Sunday, June 28th

- Bury Time Capsule
- Executive Committee Picnic



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 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

June 12-13

Nativity Parish, 7300 Southeastern Ave. continues its Summer Festival serving food from 5-8 p.m. daily. Booths open until 11 p.m.

A Festival will be sponsored by Little Flower Parish, 1401 N. Bosart Ave. from 5-11 p.m. Thurs. and Fri. and from 4-11 p.m. Sat. Meals catered by Peachey's served 5:30-7:30 p.m. Teen Dance Fri. 8-11 p.m. Admission \$2.

St. Anthony Parish will hold its Summer Festival at 379 N. Warman Ave. Food served from 5 p.m. Celebrity dunk tanks, WENS D.J.s.

June 12-14

Holy Angels Parish Summer Festival '87 will be held from 5-11 p.m. Fri. and Sat. and from 3-10 p.m. Sun. (restaurant open at noon Sun.).

An ecumenical retreat on "The Healing Power of Christian Joy and Humor" will be co-sponsored by Alverna Retreat Center and the Fellowship of Merry Christians at the Center, 8140 Spring Mill Rd. Call 257-7338 for information.

An Engaged Encounter Weekend for couples in the Indianapolis

area will be held. For information call Ken and Carolyn Gardner at 317-832-7023.

A Men's Serenity Retreat will be held at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

Tri-State Marriage Encounter will sponsor a marriage weekend. For information call Mike and Carol Reddington 513-451-4728.

June 13

A regional workshop for parish pastoral councils will be held from 9:30 a.m.-5 p.m. in the school cafeteria of St. Louis Parish, Batesville. Lunch provided.

The Booster Club of Sacred Heart Parish in Terre Haute will hold its annual Benefit Dance from 9 p.m.-1 a.m. at Plumbers and Steamfitters Hall. \$12.50/person includes drink, buffet and door prizes.

The Society of Friends for Education (St. Rita School alumnae) will sponsor a "Soul Matinee" from 6-10 p.m. at the Peter Claver Center, 3110 Sutherland Ave. Donation \$3. Tickets available at the school.

Cathedral High School Class of 1937 will celebrate its 50th Anniver-

sary beginning at 5 p.m. Mass in SS. Peter and Paul Cathedral followed by banquet at Indianapolis Athletic Club. Call William E. Kennedy 251-2828 or Wilbur Kaufman 253-8282.

St. Mary Parish, Navilleton will hold a "Swing Into Summer" Dance from 9 p.m.-1 a.m. Music of 50s, 60s, 70s by "Reunion." \$10/couple; \$5/single. Over 21.

June 13-14

The Altar Society of St. Martin Parish, Yorkville will sponsor a Rummage and Bake Sale in Father Walsh Hall from 8:30 a.m.-3 p.m. EDT Sat. and from 9-11 a.m. EDT Sun.

June 14

Franciscan Sister Mary Inez Schuman will be honored for her Golden Jubilee in religion at 3 p.m. Mass and 4 p.m. reception at Our Lady of Lourdes Parish.

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

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

An Indianapolis area Pre-Cana program will be presented from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee. Pre-registration required. Call 236-1400 for information.

St. Benedict Parish, Terre Haute will hold its annual Picnic in Hawthorne Park. Call 612-232-8421 for information.

St. Mary Academy Class of 1937 will celebrate its 50th Reunion with 12 noon Mass at Holy Spirit Church, followed by 2 p.m. luncheon at the Marriott. For information call Florence Bauer 786-0028 or Kathryn Kirschner 787-3780.

The Catholic Widowed Organization (CWO) will sponsor a Pitch-In from 4:30-9 p.m. at Wellington Green Club House. Bring a red dish, serving spoon, cards, games etc.

The Sisters of St. Benedict at Ferdinand will host a Quilt Show from 2-4 p.m. in Marian Heights Gym. Quilts will be awarded at the Sisters' 120th Anniversary Summer Social June 28.

June 15

South Central Separated, Divorced and Remarried Catholics (SDRC) will elect officers and finalize plans for June 27 Belle of Louisville trip at 7 p.m. in the K of C Hall, 4th and Walnut Sts. Bloomington. For information call Patrick Fitzgerald, 812-336-1500.

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program by Franciscan Brother Martin Masler on "Be Good To Yourself." For information call 236-1596 days or 844-5034 or 291-3629 evenings.



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

June 15-19

A retreat on "St. Francis and the Gospel Life Style" will be presented at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

June 17

The Monthly Cemetery Mass will be celebrated at 2 p.m. in Calvary Chapel.

The Catholic Widowed Organization (CWO) will hold a support meeting for recently bereaved or new members at 7 p.m. in the Catholic Center, 1400 N. Meridian St. Enter from 14th St.

June 18

The Wedding Ring series at Alverna Retreat Center, 8140 Spring Mill Rd. concludes from 7:30-10 p.m. with "Cana."

June 19

St. Philip Neri Parish will hold a Monte Carlo at 7 p.m. No admission. Free beer until 11 p.m.

Providence Men's Booster Club will hold a benefit lip-synce performance of "Syncing for Providence" featuring Holy Family Theater Group and local celebrities. Social hour at 6:30 p.m. in Providence gym. \$4.50 table; \$3.50 bleachers. Call 812-944-9628 or 812-944-4752.

June 19-20

St. Mary School, Eighth St. between Spring and Elm, New Albany will hold its Summer Festival from 7-11 p.m. Fri. and from 12 noon-11 p.m. Sat. Booths, all girl rock band, chicken dinners.

June 19-21

A Marriage Encounter Weekend will be held at Fatima Retreat House, 5353 E. 56th St. Call Ann and George Miller 788-0274.

(Continued on page 23)



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- 4th — HONDA SCOOTER

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Pope says teaching on contraception not debatable

by Greg Erlandson

VATICAN CITY (NC)—Pope John Paul II told a meeting of natural family planning experts that Catholic teachers who contradict church teaching against contraception "guide couples down the wrong path."

Speaking at the Vatican June 5 to participants of a national conference on the Billings method of natural family planning, the pope also urged them to teach the full Christian message regarding human sexuality, not simply a method for regulating fertility.

The natural family planning conference was sponsored by the Natural Regulation of Fertility Study and Research Center at Rome's Sacred Heart University.

The pope told the participants that responsible procreation is one of the "most urgent and important pastoral concerns" of the church. Two problems facing the church are open contradiction of church teachings on procreation and

assertions that the teachings are correct but impractical, he told them.

From the Second Vatican Council through the encyclical "Humanae Vitae" (Of Human Life) to the apostolic exhortation on the family, the church's teachings on contraception and responsible procreation are clear, the pope said.

"What is taught by the church on contraception does not belong to material freely debatable among theologians," the pope said. Those who argue otherwise, "in open contrast with the law of God, authentically taught by the church, guide couples down a wrong path," he said.

With regard to those who say church teachings are correct but impractical in some cases, the pope said that "every commandment brings also a gift of grace. God does not command the impossible."

He also criticized those who "speak of a conflict of values or goods" which might require a couple to choose one good and reject another. Such an analysis "is not morally correct

and generates only confusion in the consciences of couples," he said.

The pope urged natural family planning experts "not to limit themselves only to teaching a method for the control of human fertility." Frequent prayer, recourse to the sacraments and "the exercise of conjugal chastity" must also be taught if natural family programs are not to risk being "misunderstood," the pope said.

The Billings method of natural family planning is one of two such methods now widely taught. In contrast to the old-fashioned calendar method known as rhythm, the Billings and sympto-thermal methods of natural family planning utilize cervical mucus, temperature shifts and other biological signals, to predict when a woman is ovulating.

Because the methods do not involve artificial methods of birth control—instead advocating abstinence during fertile periods for couples wishing to avoid a pregnancy—they have won church approval.

the active list

(Continued from page 22)

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

A Men's Retreat will be held at St. Meinrad. Call 1-357-6583.

June 21

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

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

The Women's Club of St. Patrick Parish will sponsor a Card

Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

St. Francis Hospital Calix Unit will meet at 8 a.m. for Mass in chapel followed by a meeting at 8:45 a.m. in the cafeteria.

St. Nicholas Parish, Sunman will hold its Annual Festival featuring chicken dinner and genuine turtle soup. Serving begins 10:30 a.m. EST. Games, amusements.

Providence Men's Booster Club will repeat its benefit performance of "Syncing for Providence" in Providence gym. Social hour begins at 6:30 p.m. \$4.50 table; \$3.50 bleachers. Call 812-944-9628 or 812-944-4752.

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Doug French's battle with booze and drugs

by Cynthia Schultz

Doug French's life was a nightmare. At 13, he became addicted to alcohol. He was living in Germany where his father worked as a civilian employee of the U.S. military.

But the nightmare didn't stop with alcohol. Soon French was into marijuana, hashish and LSD. He stole from his church to support his habit. When he had no money, he snuffed paint to get high. He flunked 10th grade and lived on the street, returning home only for occasional showers.

"I was like a bike going downhill out of control," said French. He is now 18 and a graduate of Providence High School in Clarksville. He recently spoke to seventh and eighth graders at St. Mary School in New Albany about his addiction problems and how he overcame them.

"I didn't like myself," said

French, whose family now lives in Charlestown. "I didn't feel loved."

The whole experience was a nightmare for French's parents, too. "I spent my whole time over there looking for Doug," said Betty French, Doug's mother. "We were constantly trying to find him and bring him home. I didn't understand alcohol and drugs. I didn't know it was a disease." Her family couldn't find help for Doug during their three years in Germany.

But she never gave up hope. "I had a lot of faith in God," she said.

When the family moved to Indiana, it took French only two weeks to find a drug dealer so he could continue his deadly habit.

But then things changed. His friends abandoned him. "I used them to get what I wanted," French said. He then sought treatment.

"I had to face what I'd done to my parents, others and most of all, myself," he said. French was in the treatment program on and off for two years.

The road wasn't easy. At one point, he took off with friends and lived in the woods for a week getting high. But he became frightened by his own behavior. "I was running from myself," he said. Then he asked himself an important question: "Is this what I want to live like the rest of my life?" French returned home.

"I had a strong conscience," he said. That experience was a turning point for him. He has now been sober for seven months.

His message to the St. Mary students was clear. This is what NOT to do with your life.

"Don't let others sway you," French told the teens who seemed to hang on his



NEAR PEER—Rhonda Schotter (from left), Gia Geswein, and Phaedra Porter listen as Doug French, a recent graduate of Providence High School, speaks to 8th graders at St. Mary's School in New Albany about how he overcame five years of drug and alcohol addiction. (Photo by Paul Schuhmann, Louisville Courier-Journal)

saying "no" and has lots of friends.

French said his recovery has been painful and that he will continue to struggle with his problem, though things are getting easier. He said he accepts himself and has a closer relationship with his family.

They gather once a week for rap sessions.

His classmates at Providence are also feeling good about him. They recently bestowed on him an honor. "I got Prom King," French said proudly, breaking into a winning smile.

Music and Life Paul Simon has great album

by Charlie Martin, NC News Service

HOMELESS

Homeless, homeless/Moonlight sleeping on a midnight lake/Homeless, homeless/Moonlight sleeping on a midnight lake/Homeless, homeless/We are homeless, we are homeless/The moonlight sleeping on a midnight lake/And we are homeless, homeless, homeless/The moonlight sleeping on a midnight lake.

Strong wind destroy our home/Many dead, tonight it could be you/Strong wind, strong wind/Many dead, tonight it could be you/And we are homeless, homeless/Moonlight sleeping on a midnight lake/Homeless, homeless.

Somebody say hi/Somebody say hello/Somebody say hi/Somebody cry why/Somebody say hi/Somebody say hi/Somebody say hi/Somebody cry why.

Written and recorded by Paul Simon and Joseph Shabalala
© 1986 by Warner Bros. Records Inc.

Music is a magic that builds understanding and compassion among peoples. Knowing this, Paul Simon went to South Africa to listen and work with that nation's black musicians.

The result is an album that touches our hearts with the courageous spirit of the South African people, an album certainly worthy of its 1987 Grammy for best album of the year.

Simon's album is titled "Graceland" and I chose the cut "Homeless" as an example of the album's composition. The song features Simon and Joseph Shabalala of Ladysmith Black Mambazo, one of South Africa's best-known black groups.

South Africa is one of the world's most troubled nations. Both the black and white segments of the population live in fear. As the song suggests, a "strong wind" of hatred sweeps the land, leaving people homeless and "many dead." For almost anyone living there, "tonight it could be you."

It is not the purpose of this column to analyze in depth the problems of the hurting country of South Africa. However, as today's followers of Jesus, we are called to reach out to people everywhere. Jesus teaches that we are

all brothers and sisters, having the same Father. Consequently, wherever people are homeless and in pain, it is our concern.

Few of us will have the opportunity to do what Simon did, that is, go to South Africa and foster peace. Yet we can begin to understand that our actions can have power, even thousands of miles away.

Every caring act makes a difference. Working to bring healing, understanding and love between ourselves and others helps to establish a world environment where these valuable qualities can flourish. We need to find ways to bring a healing spirit into the world.

Dance in Bradford

A CYO dance sponsored by St. Ann's Society will be held June 13 from 8:30-11:30 p.m. at St. Michael Hall in Bradford. The dance is for all teens ages 14-18 in the Terre Haute Deanery. Music will be provided by the band, "Genuine Risk." Tickets are \$5 and include refreshments. For more information, call Patti Ethridge at 812-347-3489 or Liz Crawford at 812-347-2044.

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Bishops' committee to revise sex ed guidelines

by Sr. Mary Ann Walsh

WASHINGTON (NC)—The U.S. bishops' Committee on Education is planning to revise the sex education guidelines it published six years ago, said Father Thomas Gallagher, the bishops' secretary for education.

Father Gallagher said the committee seeks to revise the guidelines "for several reasons," including concern for "AIDS, teen pregnancy, school-based health clinics, and sex education series used in Catholic schools."

The current guidelines, "Education in Human Sexuality for Christians," were published in 1981.

Father Gallagher also said the committee wants to bring the guidelines into line with documents which have come from Rome since 1981, including, "Educational Guidance in Human Love—Outlines for Sex Education."

The committee was granted "permission to draw up a plan to revise" the guidelines in March by the Administrative Board of the U.S. Catholic Conference, the bishops' public policy arm in Washington, Father Gallagher said.

That plan is to be incorporated into the bishops' conference plans and programs for 1988, subject to approval of the bishops at their annual meeting in November, he said.

The committee will work in conjunction with a bishops' task force on AIDS, acquired immune deficiency syndrome, and related issues. The task force is headed by Bishop William Hughes, of Covington, Ky., and includes Cardinal Joseph Bernardin of Chicago, Bishop Raymond Lessard of Savannah, Ga., and Bishop Anthony Bosco of Greensburg, Pa.

The bishops' current sex education guidelines, which were developed by a special bishops' education department panel, the National Committee for Human Sexuality Education, have

been the focus of controversy since their publication in 1981.

James Hitchcock, former president of the Fellowship of Catholic Scholars, wrote to the American bishops shortly after publication of the guidelines, and said that their authors "seem primarily influenced by theories which are already in the process of being discredited in wider professional circles."

In 1983, shortly after the Vatican issued its guidelines for sex education, a group opposed to sex education programs, the National Coalition of Interstate Committees of Clergy and Laity, called on the bishops to abandon their guidelines.

In 1986, Cardinal Edouard Gagnon, head of the Vatican office for families, replied directly to parents complaining to the Vatican about the "New Creation" sex education series, widely used in U.S. Catholic schools. Cardinal Gagnon called the series, published by Wm. C. Brown Co. of Dubuque, Iowa, "a travesty of sex education."

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Book Reviews

Mother Angelica's answers

Mother Angelica's Answers, Not Promises, by Mother M. Angelica with Christine Allison. Harper & Row (New York, 1987). 275 pp., \$13.95.

Reviewed by Father Jay C. Haskin

Mother Angelica hosts a live television program on Eternal Word Television Network. Callers pose questions in search of real answers. This apostolate arises in response to the disillusionment encountered from so many unfulfilled empty promises or superficial responses to life's deep realities.

The truths of Christianity are presented as the answer to life's questions and life itself.

From this framework, coupled with notes and books written by Mother Angelica, emerges "Mother Angelica's Answers, Not Promises."

The authors have divided the work into three major sections: questions dealing with "searching for God, getting to know him, and finding out what he wills for us"; questions concerning faith and difficulties in life; and questions focused on the world to come, titled "Last Things." This progression, while appropriate, does not need to be followed. If a person is desiring a specific answer to a question or difficulty, that section can be consulted directly.

This book is clear, practical, witty, humorous but especially faith-filled. Each answer stresses the reality of God's action and our need to cooperate willingly with the Lord. Several stories are personal experiences of Mother Angelica

New Dan Herr book is disappointing

Start Digging, by Dan Herr. Thomas More Press (Chicago, 1987). 198 pp., \$9.95.

Reviewed by Fr. James Gilhooly

When I got an opportunity to review a book by Dan Herr, I recalled with pleasure his first-rate "Stop Pushing" column in those heady days of yesterday when The Critic was required reading for my set.

But, alas, the book is largely a disappointment.

You will find yourself smiling at some chapters but either yawning or asking "So?" at far too many others.

For example, I was not interested in a chapter devoted to Herr's war wounds and written by an author other than the Purple Heart recipient.

I was intrigued with his account of the origins of the

but most are told by contemporary lay persons with specific problems and situations. Some subjects considered are: lust, loneliness, guilt, pride, "positive thinking" and suffering.

Mother Angelica's book provides the source of one sister's knowledge—faith in Jesus Christ and fidelity to the church. To understand life is to study and discover the true meaning of life for God's greatest creatures, human beings. Mother Angelica's work helps point the way to Christ—the Answer.

(Father Haskin is vicar for administration for the Diocese of Burlington, Vt.)

Thomas More Association, its many satellites and its unhappy battering following the Second Vatican Council. Listen to Herr and weep along with me: "... Our life changed radically ... Many liberal Catholics were the first to decide that the church was no longer for them ... We found it necessary to close our bookshop, to reduce our staff ... and to move from our proud Loop location to a near-northside building that perhaps had never seen better days."

The book contains a foreword by Joel Wells and an afterword by Father Andrew Greeley.

Die-hard Herr cultists will not begrudge the reading time. But others would do better to go to their friendly neighborhood library and dip into back issues of *The Critic* on microfiche. There waiting for them patiently are such literati and glitterati as Francois Mauriac, Graham Greene, Evelyn Waugh, Sean O'Faolain, T.S. Eliot, Flannery O'Connor, et al.

Oh, yes, be sure not to forget the "Stop Pushing" columns. (Father Gilhooly of Mount St. Mary College, N.Y., has published in journals including *America*, *Commonweal*, and *Christian Century*.)

rest in peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and Religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† ARMBRUSTER, Robert, 56, St. Catherine of Siena, Indianapolis, May 26. Husband of Anne; father of Stephen, Michael, Daniel, Robert, Jr., Beth Ann, Mislan, Mary Tiek, Estelle, Roseanne and Suzanne; brother of Father Julius, Paul, Joe, Marie, Sahn and Virginia Toner.

† BEALMEAR, Cynthia, 26, St. Christopher, Speedway, May 29. Daughter of Lonnie and Patricia.

† BERLIER, George, 55, Our Lady of the Greenwood, Greenwood, May 23. Father of Pat Wagner and George, Jr.; grandfather of six.

† COMBS, John E., 68, St. Lawrence, Indianapolis, May 26. Husband of Dorothy; father of John E. II.

† DALTON, Bernard P., 71, St. Vincent de Paul, Bedford, May 29. Husband of Mary Rout; brother of Katherine DeGuda and William.

† DeCAMP, William C., 50, Annunciation, Brazil, June 2. Father of Mary, Guess, Cindy Wright, Dessell Lawson and John; brother of Jack and Jean.

† DesROCHES, Marie J., 91, Holy Spirit, Indianapolis, May 27. Mother of Emile J., Therese Campbell and Rita Pfarr; sister of Antoine Comeau and Sister Marguerite Herbert.

† DOYLE, James, 74, Holy Spirit, Indianapolis, May 27. Uncle of Shirley Wendling.

† ERR, Ernestine A., 84, Little Flower, Indianapolis, May 24. Wife of Jacob; mother of Pauline Shikany, Martha Rodesch and Erwin; sister of Michael McDonald; grandmother of six.

† GALES, Ronald J., 87, St. Michael, Indianapolis, June 1. Husband of Agnes Kelly; brother of Michael, Bernadette Christie; brother of Bernadette Myers; grandfather of one.

† KARBOVSKI, Cecelia, 91, St. Louis, Batesville, May 31. Mother of Donald, Helen Thieling, Blanche Goldsmith and Betty Stern.

† KASPER, Lorraine R., 96, St. Joan of Arc, Indianapolis, May 26. Mother of Dr. August M. and Robert R.

† KILLILA, Catherine L., 51, Holy Spirit, Indianapolis, May 27. Mother of Michael, Beth Martin,

Maureen Tofil and Ginny; sister of Marth Lou Aull, Rachel Booker, Bernadette Simendinger, Winifred Schmitt, and Dr. William and James F. Matthews.

† KLENE, Raymond G., 78, St. Mary, Greensburg, May 17. Husband of Margaret; father of Donna Franklin and Pat Pruitt; brother of Clarence, John, Jim, Rose Tumilly, Loretta Brown and Cathrine Collins. (corrected)

† LAMKE, Chester F., Sr., 79, St. Mary, New Albany, May 30. Father of Norma Wilcox; father of Chester F., Jr., Joyce Denny and Laura Schwenner; grandfather of eight; great-grandfather of six.

† LANE, Georgia, 66, St. Gabriel, Connersville, May 23. Mother of Shirley J. and Jack J.; grandmother of three; great-grandmother of one; sister of Maude, Arnold, Hargis and Blain Begley.

† PERKINS, Marie, 89, St. Mary, Rushville, May 29.

† RICHMER, Russell, 51, St. Mary, New Albany, May 30. Father of Tim R., Todd A. and Mica J.; brother of Robert, Louis, and Wilma Zurschmiede.

† ROMBEWER, John A., 85, St. Louis, Batesville, May 25. Father of Anthony A., Angela Hearty, Sophia Gilligan and Therese Grote; grandfather of 25; great-grandfather of eight.

† TALLEY, Josephine, "Jo," 75, Annunciation, Brazil, May 29. Mother of James and Mary Ellen; sister of Mary E. Moore, Dan and Allen Sherrod; grandmother of two.

† WALKER, James, 65, Our Lady of Lourdes, Indianapolis, May 30. Son of Catherine E.

Sr. Clare Burns buried June 5

TERRE HAUTE—Providence Sister Clare Burns died in Union Hospital here on June 1. The Mass of Christian Burial was celebrated for her on June 5 in the Church of the Immaculate Conception at St. Mary of the Woods.

Sister Clare was 74. She was a native of Chicago, entering the Congregation of the Sisters of Providence in 1953. In 1960 she professed final vows.

Serving her order as a teacher, Sister Clare taught in schools in Illinois, Indiana and Massachusetts. Her assignments in the Indianapolis Archdiocese were St. Anthony School in Indianapolis and St. Paul School in Sellersburg.

Sister Clare's survivors include a brother, Francis of Covna, Calif., and a sister, Marianne Corcoran of Hanover Park, Ill.

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Lay persons at Vatican meeting

Urge more input from laity before forming church teaching

by Sr. Mary Ann Walsh

WASHINGTON (NC)—Lay persons want the Vatican to take into account their experiences before making moral and doctrinal statements affecting them, said an American participant at a meeting to prepare for this fall's world Synod of Bishops.

The American, Francis J. Butler, is president of Foundations and Donors Interested in Catholic Activities, or FADICA. He cited the call for lay input after returning from the May 21-25 meeting in Rome.

He was one of 150 lay persons, including four Americans, who were invited to the meeting, which was sponsored by the Pontifical Council for the Laity. Participants came from 56 countries for the meeting, at which 35 cardinals and bishops were observers.

The world Synod of Bishops on the laity is scheduled for Oct. 1-30.

Lay people at the May meeting felt that the church needed "more participation of laity in formation of church teaching," Butler said.

Participants acknowledged that the church does not rely on public opinion polls in deciding doctrine but felt the church needed to look at the "beliefs and practices of the faithful" in formulating its statements, he said. Such consultation, he added, coincides with the tradition of "sensus fidelium," the sense of the faithful.

Butler said that people at the meeting were particularly critical of the recent document from the Vatican Congregation for the Doctrine of the Faith which condemned all forms of *in vitro* fertilization. "Some felt there was not enough discussion with childless couples," Butler said.

The participants, who were invited to share their "experience as laity," also felt that a "sense of ownership" of the church "is missing" among Catholics, Butler said. They com-

plained that a "sense of elitism" marks the church and leads people who feel that they have failed—through divorce, for example—to say that they "no longer feel a sense of belonging in the church."

Because the church is "too concerned with the integrity of the faith," he said, "we push people outside." Meeting participants stressed a need for reconciliation within the church, he said.

The group, which comprised people from various professions, including medicine, education, law and journalism, also said the laity want to do more in the church, Butler said. They said that clergy have to "let go" and said that currently priests

"try to play every instrument instead of being orchestra leader."

The group also called for the church to be politically astute and said the church "seems to be having less and less impact in society," Butler said. They want the church to "set the agenda for society" and be "more involved in politics," that is, "be out there leading," said Butler. The church has to do more "to enable laity to get out and influence society," he said.

Other issues at the meeting, he said, included:

► A need for emphasis on integrated spirituality linking prayer and work.

► Declaring more lay persons as saints.

► More open dialogue and joint formation of clergy and laity.

► More reaching out to hurt and alienated persons.

► Greater instruction on teachings of the Second Vatican Council.

► Continuous catechesis by educating Catholics from baptism until death.

► Greater attention to issue of women in the church and use of altar girls.

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Issues bishops' task force on AIDS must face

by Jerry Filleau

WASHINGTON (NC)—President Reagan's major speech on AIDS May 31 sparked intensive new scrutiny of U.S. public policy on the fatal disease.

Both the speech and a weeklong Third International Conference in Washington highlighted the vastness and complexity of the issues that a new AIDS task force of the U.S. Catholic bishops will have to face. The interdisciplinary task force hopes to chart a moral course through a morass of conflicting and often emotion-filled opinions about the epidemic of acquired immune deficiency syndrome and how to deal with it.

Bishop William Hughes of Covington, Ky., task force head, said in early June that it would be premature for him to comment on policy issues raised by the Reagan speech because

the task force was still drafting an initial statement for possible publication this fall.

Some experts at the AIDS conference estimated that three million people in the world now carry the AIDS virus, about half of them in the United States, where more than 20,000 have died of the disease.

In his first speech devoted exclusively to AIDS issues, given at a benefit dinner for the American Foundation for AIDS Research, Reagan:

► Repudiated "discrimination against those who have AIDS" and called for "compassion, not blame" in dealing with AIDS sufferers.

► Called education "crucial to stopping the transmission of the disease" and said AIDS education should "provide scientific, factual information" but should "not be value-neutral."

► Urged "routine" but voluntary AIDS testing for marriage license applicants and for patients in "sexually transmitted disease or drug abuse clinics."

► Announced plans to give AIDS tests to all federal prisoners and asked states to "require routine testing in state and local prisons."

► Called for AIDS to be added to the list of contagious diseases for which immigrants can be denied entry to the United States. Two days later, in the first congressional endorsement of mandatory AIDS screening, the Senate voted 96-0 to amend a \$9.7 billion spending bill to require AIDS testing for immigrants.

In each of the major areas the president addressed the nation's Catholic bishops are certain to see significant moral concerns.

Numerous bishops around the country have already addressed some of those issues individually or in groups.

The bishops of California, for example, in a joint pastoral last April urged factual education "in a moral context" about AIDS, legal and social protection of AIDS sufferers against discrimination and bigotry, and a response "of compassion, not of judgment" by Catholics and Catholic institutions to AIDS sufferers.

In his speech Reagan did not directly address one of the most controversial moral issues in AIDS education: whether or how condom use should be handled in television ads, school-based programs or other AIDS prevention campaigns.

Last winter Catholic bishops all over the country criticized the promotion of condoms as a response to the AIDS crisis. They said condom promotion, whether in general public campaigns or in school programs, implies that immorality and sexual promiscuity are an acceptable alternative to chastity and marital fidelity.

Reagan was booed by some at the black-tie dinner when he urged routine AIDS testing of prisoners, immigrants and marriage license applicants. U.S. bishops so far have said little or nothing about AIDS screening and testing. Their moral questions would not be addressed to the idea of medical testing itself, but to testing-related issues of medical ethics and a delicate balancing, in use of the information, of individual rights with family or spousal rights and the common good.

In May a coalition of leaders of major Catholic lay organizations in the New York Archdiocese recommended mandatory premarital AIDS testing, not to prohibit persons with AIDS from marrying, but because "each partner to the marriage should know the facts prior to marriage."

Pope to meet with AIDS patients in San Francisco

WASHINGTON (NC)—Pope John Paul II will meet with AIDS patients Sept. 17 when he visits San Francisco during his visit to the United States, the Archdiocese of San Francisco has announced.

The pontiff will meet acquired immune deficiency syndrome patients at Mission Dolores, one of his first stops in San Francisco.

A papal meeting with AIDS patients had been urged by Archbishop John Quinn of San Francisco, who spoke with the pope about AIDS and homosexuals in San Francisco during a spring visit to Rome.

"I talked about the problem of AIDS and how it is spreading so massively and what a grave pastoral problem it is for the church to respond to," Archbishop Quinn told National Catholic News Service after the visit. "The pope expressed great compassion for those who are suffering from AIDS and for their families."

Archbishop Quinn said he also briefed the pope on "the history of the gay presence in San Francisco and the fact that a large portion of the population are publicly avowed gay men and women."

The homosexual community in San Francisco has been strongly critical of the visit by the pope to the city, especially since the Vatican Congregation for the Doctrine of the Faith issued a document last fall which called homosexuality a "disordered" condition.

After its publication, a group of San Francisco homosexuals met with Archbishop Quinn and wrote a critique of the document for the pope. Archbishop Quinn sent the critique to the Vatican.

Organizers in the homosexual community have announced they will demonstrate against the pope during his visit to San Francisco.

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